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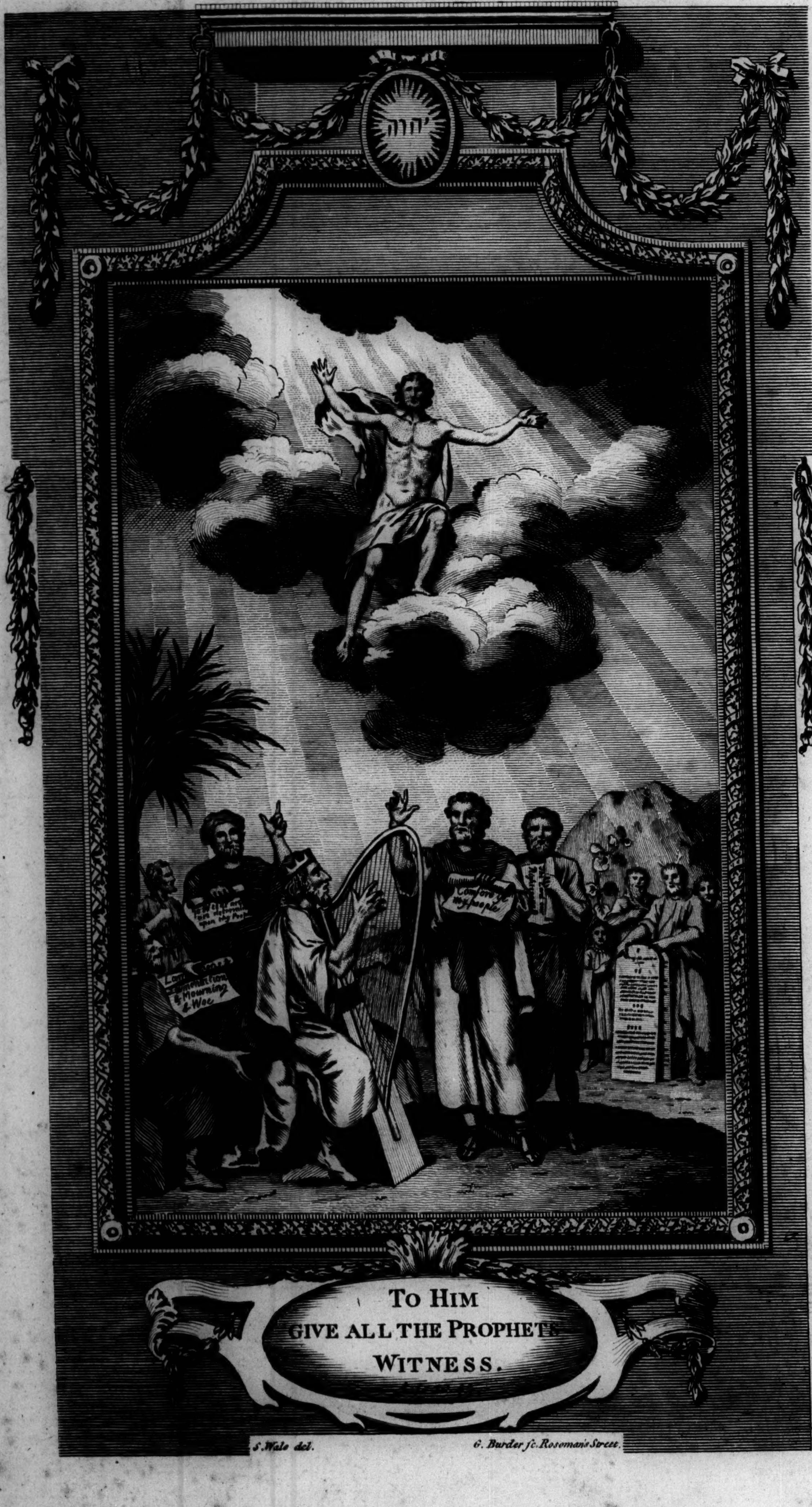
יהוה
Lamentation & Mourning & Woe
Comfort ye my people

TO HIM
GIVE ALL THE PROPHETS
WITNESS.

S. Wale del. *G. Burder sc. Rosoman's Street.*

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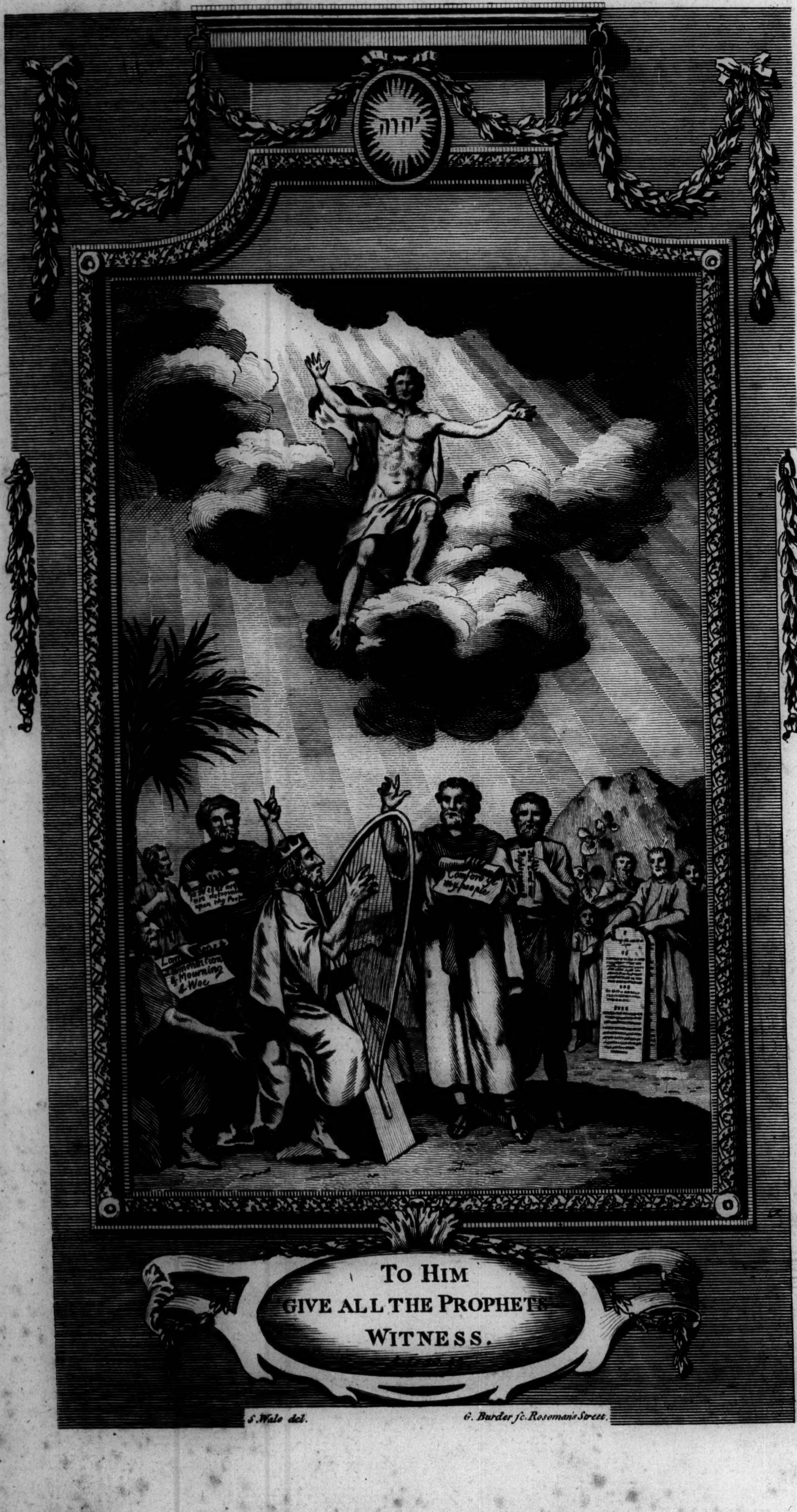
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THE
HOLY BIBLE:

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THAT IS,

THE SACRED SCRIPTURES

CONTAINED IN THE

OLD and NEW TESTAMENT.

TRANSLATED

According to the HEBREW and GREEK;

AND

CONFERRED WITH THE BEST TRANSLATIONS IN DIVERS LANGUAGES.

WITH

MOST PROFITABLE ANNOTATIONS UPON ALL THE HARD PLACES, AND
OTHER THINGS OF GREAT IMPORTANCE.

BY THE ARCHBISHOPS, BISHOPS, ETC. ETC.

EXOD. XIV. 13, 14.

FEAR YE NOT, STAND STILL, AND BEHOLD THE SALVATION OF THE LORD, WHICH HE WILL SHEW TO YOU THIS DAY. THE LORD SHALL FIGHT FOR YOU, THEREFORE HOLD YOU YOUR PEACE.

PSALM XXXIV. 19.

GREAT ARE THE TROUBLES OF THE RIGHTEOUS: BUT THE LORD DELIVERETH HIM OUT OF THEM ALL

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ARCHBISHOP PARKER'S

PREFACE.

OF all the ſentences pronounced by our Saviour Chriſt in his whole doctrine, none is more ſerious, or more worthy to be borne in remembrance, than that which he ſpake openly in his goſpel, ſaying, "Scrutamini ſcripturas, quia vos putatis in ipſis vitam æternam habere, & illæ ſunt, quæ teſtimonium perhibent de me." "Search ye the ſcriptures; for in them ye think to have eternal life, and thoſe they be which bear witneſs of me." Theſe words were firſt ſpoken unto the Jews by our Saviour; but by him in his doctrine meant to all. For they concern all of what nation, of what tongue, of what profeſſion ſoever any man be. For to all belongeth it to be called unto eternal life, ſo many as by the witneſs of the ſcriptures deſire to find eternal life. No man, woman, or child, is excluded from this ſalvation; and therefore to every one of them is this ſpoken; proportionally yet, and in their degrees and ages, and as the reaſon and congruity of their vocation may aſk. For not ſo lieth in charge to the worldly artificer to ſearch, or to any other private man ſo exquiſitely to ſtudy, as it lieth to the charge of the public teacher to ſearch in the ſcriptures, to be the more able to walk in the houſe of God ("which is the church of the living God, the pillar and ground of truth") to the eſtabliſhing of the true doctrine of the ſame, and to the impugning of the falſe. And though whatſoever difference there may be betwixt the preacher in office, and the auditor in his vocation, yet to both it is ſaid, "Search ye the ſcriptures," whereby ye may find eternal life, and gather witneſſes of that ſalvation, which is in Chriſt Jeſus our Lord.

John 5.
1 Tim. 3.
1 Tim. 3.

For although the prophet of God, Moſes, biddeth the king, when he is once ſet in the throne of his kingdom, to deſcribe before his eyes the volume of God's law, according to the example which he ſhould receive of the prieſts of the Levitical tribe, to have it with him, and to read in it all the days of his life, to the end that he might learn to fear the Lord his God, and to obſerve his laws, that his heart be not advanced in pride over his brethren, nor to ſwerve either on the right hand, or on the left; yet the reaſon of this precept, for that it concerneth all men, may reaſonably be thought to be commanded to all men, and all men may take it to be ſpoken to themſelves in their degree. Though Almighty God ſpake to his ſervant Joſhua in preciſe words, "Non recedat volumen legis hujus ab ore tuo, ſed meditaberis in eo diebus ac noctibus," &c. "Let not the volume of this book depart from thy mouth, but muſe therein both days and nights, that thou mayeſt keep and perform all things which be written in it, that thou mayeſt direct well thy way, and underſtand the ſame:" yet as well ſpake Almighty God this precept to all his people in the direction of their ways to himward, as he meant it to Joſhua. For he that hath care of all, he accepteth no man's perſon; his will is, that all men ſhould be ſaved; his will is, that all men ſhould come to the way of truth*. How could this be more conveniently declared by God to man, than when Chriſt his well-beloved Son, our moſt loving Saviour, the way, the truth, and the life of us all, did bid us openly, "Search the ſcriptures," aſſuring us herein to find eternal life; to find full teſtification of all his graces and benefits towards us, in the treaſure thereof.

Deut. 17.
The ſcriptures to be read by all.
Joſh. 1.
1 Pet. 5.
Epheſ. 6.
1 Tim. 2.
John 14.

Therefore it is moſt convenient, that we ſhould all ſuppoſe, that Chriſt ſpake to us all in this his precept of ſearching the ſcriptures. If this celeſtial Doctor (ſo authoriſed by the Father of heaven, and commanded, as his only Son, to be heard of us all) biddeth us buſily to "ſearch the ſcripture," of what ſpirit can it proceed, to forbid the reading and ſtudying of the ſcriptures? If the groſs Jews uſed to read them, as ſome men think, that our Saviour Chriſt did ſhew, by ſuch kind of ſpeaking, their uſage, with their opinion they had therein to find eternal life, and were not of Chriſt rebuked or diſproved, either for their ſearching, or their opinion they had therein to find eternal life, how ſuperſtitiouſly, or ſuperficially ſoever ſome of them uſed to expound the ſcriptures; how much more unadviſedly do ſuch as boaſt themſelves either to be Chriſt's vicars, or to be of his guard, to loath chriſtian men from reading, by their covert ſlanderous reproaches of the ſcriptures, or in their authority by law or ſtatute to contract this liberty of ſtudying the word of eternal ſalvation? Chriſt calleth them not only to the ſingle reading of ſcriptures (ſaith Chryſoſtom) but ſendeth them to the exquiſite ſearching of them, for in them is eternal life to be found, and they be (ſaith himſelf) the witneſs of me: for they declare out his office, they commend his benevolence towards us, they record his whole works wrought for us, to our ſalvation. Antichriſt therefore he muſt be, that, under whatſoever colour, would give contrary precept or counſel, to that which Chriſt did give unto us. Very little do they reſemble Chriſt's loving Spirit, moving us to ſearch for our comfort, that will diſcourage us from ſuch ſearching, or that would wiſh ignorance or forgetfulneſs of his benefit to reign in us; ſo that they might by our ignorance reign the more frankly in our conſciences, to the danger of our ſalvation. Who can take the light from us in this miſerable vale of blindneſs, and mean not to have us ſtumble in the paths of perdition, to the ruin of our ſouls? Who will envy us this bread of life, prepared and ſet on the table, for our eternal ſuſtenence, and mean not to

Of what ſort they are who forbid the people the ſcriptures.
Pſalm 21.

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* That is, his revealed will contained in his BLESSED WORD; which, as the good Archbiſhop is here contending againſt the church of Rome, ought to be read by all men, and not by the PRIESTS only.

famiſh

famiſh us, or inſtead thereof, with their corrupt traditions, and doctrines of man, to infect
2 Tim. 3. us? All the whole ſcripture, ſaith the holy apoſtle St. Paul, inſpired from God above, is
profitable to teach, to reprove, to reform, to inſtruct in righteouſneſs, that the man of God
may be ſound and perfect, inſtructed to every good work.

Search therefore, good Reader (in God's name) as Chriſt biddeth thee, the holy ſcripture,
wherein thou mayeſt find thy ſalvation. Let not the volume of this book (by God's own warrant)
depart from thee; but occupy thyſelf therein in the whole journey of this thy worldly
Pſalm 1. pilgrimage, to underſtand thy way how to walk rightly before him all the days of thy life.
Pſalm 119. Remember, that the prophet David pronounceth him the bleſſed man, which will muſe in the
law of God both day and night: Remember, that he calleth him BLESSED, which walketh
in the way of the Lord, which will ſearch diligently his teſtimonies, and will in their whole heart
ſeek the ſame. Let not the covert ſuſpicious inſinuations of the adverſaries drive thee from
the ſearch of the holy ſcriptures, either for the obſcurity which they ſay is in them, or for the
inſcrutable hidden myſteries they talk to be compriſed in them, or for the ſtrangeneſs and
homelineſs of the phraſes they would charge God's book with. Chriſt exhorteth thee therefore
Heb. 5. the rather for the difficulty of the ſame, to ſearch them diligently. St. Paul willeth thee to
1 Cor. 14. have thy ſenſes exerciſed in them, and not to be a child in thy ſenſes, but in malice. Though
many things may be difficult to thee to underſtand, impute it rather to thy dull hearing and
reading, than to think that the ſcriptures be inſuperable to them which with diligent ſearching
Matt. 5. labour to diſcern the evil from the good. Only ſearch with an humble ſpirit, aſk in continual
prayer, ſeek with purity of life, knock with perpetual perſeverance, and cry to that good Spirit
of Chriſt the Comforter. And ſurely to every ſuch aſker it will be given, ſuch ſearchers muſt
Matt. 11. needs find, to them it will be opened. Chriſt himſelf will open the ſenſe of the ſcriptures,
Iſa. 61. 1 Cor. 12. not to the proud, or to the wiſe of the world; but to the lowly and contrite in heart. For he
Apoc. 3. hath the key of David, who openeth, and no man ſhutteth; who ſhutteth, and no man openeth.
Sapi. 1. For as this Spirit is a benign and liberal Spirit, and will eaſily be found of them which will
early in carefulneſs riſe to ſeek him, and as he promiſeth he will be the Comforter from above to
teach us, and to lead us into all the ways of truth, if that in humility we bow unto him, denying
John 14. our own natural ſenſes, or carnal wits and reaſons: ſo he is the Spirit of purity and cleanneſs,
Sapi. 1. and will recede from him whoſe conſcience is ſubject to filthineſs of life. Into ſuch a ſoul this
heavenly wiſdom will not enter. For all perverſe cogitations will ſeparate us from God. And
then how buſily ſoever we ſearch this holy table of the ſcripture, yet will it then be a table to
Pſalm 68. ſuch to their own ſnare, a trap, a ſtumbling block, and a recompence to themſelves. We ought
therefore to ſearch to find out the truth, not to oppreſs it; we ought to ſeek Chriſt, not as Herod
did, under the pretence of worſhipping him to deſtroy him; or as the Phariſees ſearched the
ſcriptures to diſprove Chriſt, and to diſcredit him, and not to follow him; but to embrace the
ſalvation which we may learn by them.

Nor yet is it enough ſo to acknowledge the ſcriptures, as ſome of the Jews did, of the holieſt
of them, who uſed ſuch diligence, that they could number preciſely, not only every verſe, but
every word and ſyllable, how often every letter of the alphabet was repeated in the whole ſcriptures.
They had ſome of them ſuch reverence to that book, that they would not ſuffer in a
great heap of books, any other to lay over them; they would not ſuffer the book to fall to the
ground as nigh as they could; they would coſtly bind the books of holy ſcriptures, and cauſe
them to be exquiſitely and ornately written. Which devotion yet, though it were not to be
diſcommended, yet was it not for that intent why Chriſt commended the ſcriptures, nor they
thereof allowed before God. For they did not call upon God in a true faith, they were not
charitable to their neighbours; but in the midſt of all this devotion, they did ſteal, they were adulterers,
they were ſlanderers and backbiters: even much like many of our chriſtian men and women
now-a-days, who glory much that they read the ſcriptures, that they ſearch them and love them,
that they frequent the public ſermons in an outward ſhew of all honeſty and perfection: yea,
they can pick out of the ſcriptures virtuous ſentences, and godly precepts to lay before other
men. And though theſe manner of men do not much err from ſuch ſearching and ſtudying, yet
they ſee not the ſcope, and principal ſtate of the ſcriptures: which is, as Chriſt declareth it, to
find Chriſt as their Saviour, to cleave to his ſalvation and merits, to be brought to the low
repentance of their lives, and to amend themſelves, to raiſe up their faith to our Saviour Chriſt,
ſo to think of him, as the ſcriptures do teſtify of him. Theſe be the principal cauſes, why Chriſt
did ſend the Jews to ſearch the ſcriptures. "For to this end were they written," ſaith St. John.
John 20. "Hæc ſcripta ſunt ut credatis, & ut credentes vitam habeatis æternam." "Theſe were written
to this intent, that ye ſhould believe, and that through your belief ye ſhould have everlaſting
life."

And here, good Reader, great cauſe we have to extol the wonderous wiſdom of God, and
with great thanks to praiſe his providence, conſidering how he hath preſerved and renewed from
age to age, by ſpecial miracle, the incomparable treaſure of his church. For firſt he did
inſpire Moſes, as John Chryſoſtom doth teſtify, to write the ſtony tables, and kept him in the
Heb. 5. mountain forty days, to give him his law. After him he ſent the prophets; but they ſuffered
many thouſand adverſities; for battles did follow, all were ſlain, were deſtroyed, books were
burnt up. He then inſpired again another man to repair theſe miraculous ſcriptures, Eſdras I
mean, who of their leavings ſet them again together. After that, he provided that the ſeventy
Interpreters ſhould take them in hand. At the laſt came Chriſt himſelf: the apoſtles did receive
them, and ſpread them throughout all nations. Chriſt wrought his miracles and wonders; and
what followed? After theſe great volumes, the apoſtles alſo did write, as St. Paul doth ſay,
1 Cor. 10. "Theſe be written to the inſtruction of us, that be come into the end of the world." And
Matt. 22. Chriſt doth ſay, "Ye therefore do err, becauſe ye know not the ſcriptures, nor the power of
God."

God." And Paul did ſay, "Let the word of Chriſt be plentiful among you." And again ſaith David, "Oh! how ſweet be thy words to my throat, above the honey, or the honey-comb to my mouth." Yea Moſes ſaith, "Thou ſhalt meditate in them evermore, when thou riſeſt, and when thou ſitteſt down, when thou goeſt to ſleep, continue in them," he ſaith; and a thouſand places more: And yet after ſo many teſtimonies thus ſpoken, there be ſome perſons that do not yet ſo much as know what the ſcriptures be. Whereupon nothing is in good ſtate amongſt us, nothing worthily is done amongſt us. In things which pertain to this life, we make very great haſte, but of ſpiritual goods we have no regard.' Thus far John Chryſoſtom.

Col. 3.
Pſalm 119.
Deut. 16.

It muſt needs ſignify ſome great thing to our underſtanding, that Almighty God hath had ſuch care to preſcribe theſe books thus unto us: I ſay, not preſcribe them only, but to maintain them, and defend them againſt the malignity of the devil and his miniſters, who always went about to deſtroy them. And yet could theſe never be ſo deſtroyed, but that he would have them continue whole and perfect unto this day, to our ſingular comfort and inſtruction, where other books of mortal wiſe men have periſhed in great numbers. It is recorded, that Ptolomæus Philadelphus, king of Egypt, had gathered together in one library at Alexandria, by his great coſt and diligence, ſeven hundred thouſand books, whereof the principal where the books of Moſes; which, reſerved not much more than by the ſpace of two hundred years, were all burnt and conſumed in that battle, when Cæſar reſtored Cleopatra again after her expulſion. At Conſtantinople periſhed under Zenon, by one common fire, a hundred and twenty thouſand books. At Rome, when Lucius Aurelius Antonius did reign, his notable library, by a lightning from heaven, was quite conſumed. Yea it is recorded, that Gregory I. did cauſe a library of Rome, containing only certain Painim's work to be burned, to the intent that the ſcriptures of God ſhould be more read and ſtudied. What other great libraries have there been conſumed, but of late days? And what libraries have of old, throughout this realm, almoſt in every abbey of the ſame, been deſtroyed at ſundry ages, beſides the loſs of other men's private ſtudies, it were too long to rehearſe.

Johan. Sariſberienſ. in Polycratico. lib. 8. cap. 19.
W. de regibus.

Whereupon, ſeeing Almighty God, by his divine providence, hath preſerved theſe books of the ſcriptures ſafe and ſound, and that in their native languages they were firſt written in, the great ignorance that reigned in theſe tongues, and contrary to all other caſualties, chanced upon all other books, in maugre of all worldly wits, who would ſo fain have had them deſtroyed; and yet he by his mighty hand, would have them extant as witneſſes and interpreters of his will toward mankind. We may ſoon ſcan cauſe moſt reverently to embrace theſe divine teſtimonies of his will, to ſtudy them, and to ſearch them, to inſtruct our blind nature, ſo ſore corrupted and fallen from the knowledge in which firſt we were created; yet having occaſion given ſomewhat to recover our fall, and to return again to that divine nature, wherein we were once made, and at the laſt to be inheritors in the celeſtial habitation with God Almighty, after the end of our mortality here, brought to his duſt again. Theſe books, I ſay, being of ſuch eſtimation and authority, ſo much reverenced of them, who had any mean taſte of them, could never be put out of the way; neither by the ſpite of any tyrant, as that tyrant Maximian deſtroyed all the whole ſcriptures, whereſoever they could be found, and burnt them in the midſt of the market; neither the hatred of any Porphyrian philoſopher or rhetorician, neither by the envy of the Romaniſts, and of ſuch hypocrites, who from time to time did ever bark againſt them: ſome of them not in open ſort of condemnation, but more cunningly under ſubtle pretences; for that, as they ſay, they were ſo hard to underſtand, and eſpecially, for that they affirm it to be a perilous matter to tranſlate the text of the holy ſcripture, and therefore it cannot be well tranſlated.

Galfride. Mon.

And we may behold the endeavour of ſome men's cavillations, who labour all they can to ſlaunder the Tranſlators, to find fault in ſome words of the tranſlation: but themſelves will never ſet pen to the book, to ſet out any tranſlation at all. They can in their conſtitutions provincial, under pain of excommunication, inhibit all other men to tranſlate them without the Ordinaries, or the Provincial Council, agree thereunto. But they will be well aware never to agree, or give counſel to ſet them out; which their ſubtle compaſs, in effect, tendeth but to bewray what inwardly they mean, if they could bring it about, that is, utterly to ſuppreſs them. Being in this their judgment far unlike the old fathers in the primitive church, who have exhorted indifferently all perſons, as well men as women, to exerciſe themſelves in the ſcriptures, which, by St. Hierome's authority, be the ſcriptures of the people. Yea, they be far unlike their old forefathers, that have ruled in this realm, who in their times, and in divers ages, did their diligence to tranſlate whole books of the ſcriptures to the erudition of the laity; as yet at this day be to be ſeen divers books tranſlated into the vulgar tongue, ſome by kings of the realm, ſome by biſhops, ſome by abbots, ſome by other devout godly fathers. So deſirous they were of old time to have the lay ſort edified in godlineſs, by reading in their vulgar tongue, that very many books may be yet extant, though for the age of the ſpeech and ſtrangeneſs of the character of many of them, almoſt worn out of knowledge. In which books may be ſeen evidently, how it was uſed among the Saxons, to have in their churches read the four goſpels, ſo diſtributed and picked out in the body of the evangeliſts books, that to every Sunday and feſtival day in the year, they were ſorted out to the common miniſters of the church in their Common Prayers, to be read to their people. Now as of the moſt antient fathers the prophets, St. Peter teſtifies, that theſe holy men of God had the impulſion of the Holy Ghoſt, to ſpeak out theſe divine teſtimonies: ſo it is not to be doubted, but that theſe latter holy fathers of the Engliſh church had the impulſion of the Holy Ghoſt, to ſet out theſe ſacred books in their vulgar language, to the edification of the people, by the help whereof they might the better follow the example of the godly chriſtians in the beginning of the church; who not only received the word with all readineſs of heart, but alſo did ſearch diligently in the ſcriptures, whether the doctrine of the apoſtles were

The ſcripture of antient time was tranſlated.
Tho. Arundel, in Concilio, apud Oxon. An 1407. Articulo 7.
1 Pet. 1.
Acts 17.

1 Pet. 1.

agreeable to the ſame ſcriptures. And theſe were not of the raſcal ſort, ſaith the divine ſtory, but they were of the beſt and of moſt noble birth among the Theſſalonians, Birrhenſes by name. Yea, the prophets themſelves in their days, writeth St. Peter, were diligent ſearchers to enquire out this ſalvation by Chriſt, "Searching when, and at what article of time, this grace of Chriſt's diſpenſation ſhould appear to the world."

Aug. contr. Ep. Permen. Hieronymus. Tertullian de doctrino chriſtiana. Chryſoſtom. in Matt. Hom. 49. Baſilius. Hieronymus.

What meant the fathers of the church in their writings, but the advancing of theſe holy books? Where ſome do attribute no certainty of undoubted verity, but to the canonical ſcriptures. Some do affirm it to be a fooliſh raſh boldneſs to believe him, who proveth not by the ſcriptures, that which he affirmeth in his word. Some do accurſe all that is delivered by tradition, not found in the legal and evangelical ſcriptures. Some ſay, That our faith muſt needs ſtagger, if it be not grounded upon the authority of the ſcripture. Some teſtify that Chriſt and his church ought to be avouched out of the ſcriptures, and do contend in diſputation, that the true church cannot be known, but only by the holy ſcriptures: for all other things, ſaith the ſame author, may be found among the heretics. Some affirm it to be a ſinful tradition, that is obtruded without the ſcripture. Some plainly pronounce, that not to know the ſcriptures, is not to know Chriſt.

The Scriptures beyond traditions and cuſtoms.

1 Pet. 1.

Pſalm 11.

The Reformation.

Concil Bracar. ſecundum.

Wherefore, let men extol out of the church practices as highly as they can; and let them ſet out their traditions and cuſtoms, their deciſions in ſynods and councils, with vaunting the preſence of the Holy Ghoſt among them really; as ſome do affirm it in their writing, let the grounds and their demonſtrations, their foundations be as ſtable and as ſtrong as they blaze them out; yet will we be bold to ſay with St. Peter, "Habemus nos firmiorem ſermonem propheticum:" We have for our part a more ſtable ground, the prophetical words (of the ſcriptures) and doubt not to be commended therefore of the ſame St. Peter, with theſe words, "Cui dum attenditis, ſeu lucernæ apparenti in obſcuro loco, rectè facitis, donec dies illuceſcat," &c. "Whereunto, ſaith he, while ye do attend as to a light ſhining in a dark place, ye do well, until the day-light appear, and till the bright ſtar do ariſe in our hearts." For this we know, that all the prophetical ſcripture ſtandeth not in any private interpretation of vain names, of ſeveral churches and catholic and univerſal ſees, of ſingular and wilful heads, which will challenge by cuſtom all deciſion to pertain to them only: who by working ſo much for their vain ſuperiority, that they be not aſhamed now to be of that number, "Qui dixerunt, linguam noſtram magnificabimus, labia noſtra nobis ſunt, Quis noſter dominus eſt?" "Which have ſaid, with our tongue will we prevail, we are they that ought to ſpeak. Who is Lord over us?" And while they ſhall thus contend for their ſtrange-claimed authority, we will proceed in the reformation begun, and doubt no more, by the help of Chriſt his grace, of the true unity of Chriſt's catholic church, and of the uprightneſs of our faith in this province, than the Spaniſh clergy once gathered together in council (only by the commandment of their king) before which time the Pope was not ſo acknowledged in his authority which he now claimeth) I ſay, as ſurely dare we truſt, as they did truſt of their faith and unity.

Yea, no leſs confidence have we to profeſs that, which the fathers of the Univerſal Council at Carthage in Africa, as they write themſelves, did profeſs in their epiſtle writ to Pope Celeſtin, laying before his face the foul corruption of himſelf (as two other of his predeceſſors did the like error) in falſifying the canons of Nicene council, for his wrong challenge of his new claimed authority. Thus writing, "Prudentiſſimè enim juſtiſſiméque providerunt (Nicena & Africana decreta) quæcunque negotia in ſuis locis (ubi orta ſunt) finienda; nec unicuique provinciæ gratiam Sancti Spiritus defuturam, qua æquitas à Chriſti ſacerdotibus & prudenter videatur, & conſtantiſſimè teneatur: Maximè quia unicuique conceſſum eſt, ſi judicio offenſus fuerit cognitorum, ad concilia ſuæ provinciæ, vel etiam univerſale, provocare." "That the (Nicene and African decrees) have moſt prudently and juſtly provided for all manner of matters to be ended in their territories, where they had their beginning. And they truſted, that not to any one Province ſhould want the grace of the Holy Ghoſt, whereby both the truth or equity might prudently be ſeen of the chriſtian prelates of Chriſt, and might be alſo by them moſt conſtantly defended; eſpecially, for that it is granted to every man (if he be grieved) the judgment of the cauſe once known, to appeal to the councils of his own Province, or elſe to the Univerſal." Except there be any man which may believe, that our Lord God would inſpire the righteouſneſs of examination to any one ſingular perſon, and to deny the ſame to prieſts gathered together into council without number, &c. And there they do require the biſhop of Rome, to ſend none of his clerks to execute ſuch provincial cauſes, leſt elſe, ſay they, might be brought in the vain pride of the world into the church of Chriſt.

The antiquity of the chriſtian catholic church of England. Inter leges Edwardi.

Ex archivis de ſtatu Landavenſ. eccleſiæ in vita archiepiſc. Dubritii. & in J. Capgrav.

In this antiquity may we, in this chriſtian catholic church of England, repoſe ourſelves, knowing our own annals of ancient record, that king Lucius, whoſe conſcience was much touched with the miracles which the ſervants of Chriſt wrought in divers nations, thereupon being in great love with the true faith, ſent unto Eleutherius then biſhop of Rome, requiring of him the chriſtian religion: but Eleutherius did readily give over that care to king Lucius, in his epiſtle: 'For that the king, as he writeth, is the vicar of God in his own kingdom, and for that he had received the faith of Chriſt, and for that he had alſo both Teſtaments in his realm, he willed him to draw out of them by the grace of God, and by the council of his wiſe men, his laws, and by that law of God to govern his realm of Britain; and not ſo much to deſire the Roman and emperor's laws, in the which ſome default might be found, ſaith he, but in the laws of God nothing at all.' With which anſwer the king's legates, Eluanus and Medwinus, ſent as meſſengers by the king to the Pope, returned to Britain again, Eluanus being made a biſhop, and Medwinus allowed a public teacher. Who, for the eloquence and knowledge they had in the holy ſcriptures, repaired home again to king Lucius; and by their holy preachings, Lucius, and the noblemen of the whole Britain, received their baptiſm, &c. Thus far in the ſtory.

And yet may it be true that William of Malmſbury writeth, that Phaganus and Deravianus were ſent after, as coadjutors with theſe learned men, to the preaching of the goſpel, which was never extinguiſhed in Britain from Joſeph of Arimathea his time: As to St. Auſtin the firſt biſhop of Canterbury they do openly avouch.

Rom 15.

Now therefore knowing and believing with St. Paul, "Quod quæcunque præſcripta ſunt, ad noſtram doctrinam præſcripta ſunt, ut per patientiam & conſolationem ſcripturarum ſpem habeamus:" "Whatſoever is afore written, is written before for our inſtruction, that we, through the patience and comfort of ſcriptures, might have hope;" the only ſurety to our faith and conſcience is to ſtick to the ſcriptures. Whereupon while this eternal word of God be our rock and anchor to ſtick to, we will have patience with all the vain inventions of men, who labour ſo highly to magnify their tongues, to exalt themſelves above all that is God. We will take comfort by the holy ſcriptures againſt the maledictions of the adverſaries, and doubt not to nouriſh our hope continually therewith; ſo to live and die in this comfortable hope, and doubt not to pertain to the elect number of Chriſt's church, how far ſoever we be excommunicated out of the ſynagogue of ſuch, who ſuppoſe themſelves to be the univerſal lords of all the world, lords of our faith and conſciences at pleaſure.

What is done in this tranſlation. Cranmer's Preface.

Finally to commend further unto thee, good Reader, the cauſe in part before intreated, it ſhall be the leſs needful, having ſo nigh followed that learned preface, which ſometime was ſet out by the diligence of that godly father, Thomas Cranmer, late biſhop in the ſee of Canterbury; which he cauſed to be prefixed before the tranſlation of the Bible, that was then ſet out. And for that the copies thereof be ſo waſted, that very many churches do want their convenient Bibles, it was thought good to ſome well diſpoſed men, to recognize the ſame Bible again into this form as it is now come out, with ſome further diligence in the printing, and with ſome more light added partly in the tranſlation, and partly in the order of the text; as not condemning the former tranſlation, which was followed moſtly of any other tranſlation, excepting the original text, from which as little variance was made, as was thought meet to ſuch as took pains therein. Deſiring thee, good Reader, if ought be eſcaped, either by ſuch as had the expending of the books, or by the overſight of the Printer, to correct the ſame in the ſpirit of charity; calling to remembrance what diverſity hath been ſeen in men's judgments in the tranſlation of theſe books before theſe days: though all directed their labours to the glory of God, to the edification of the church, to the comfort of their chriſtian brethren. And always as God did further open unto them, ſo evermore deſirous they were to reform their former human overſights, rather than in a ſtubborn wilfulneſs to reſiſt the gift of the Holy Ghoſt, who from time to time is reſident, as that heavenly Teacher, and Leader into all truth; by whoſe direction the church is ruled and governed.

Eccleſ. 11. Sapi. 9.

De Doctrin. Chriſtian.

The Papiſts corrupters of ſcripture.

Hoſius in Confeſſione Cathol. Fidei, de Sacram. Pœnitentiæ. Idem Hoſius de Spe & Oratione.

And let all men remember in themſelves, how error and ignorance is created with our nature. Let frail man confeſs with that great wiſe man, that the cogitations and inventions of mortal men be very weak, and our opinions ſoon deceived. For the body, ſo ſubject to corruption, doth oppreſs the ſoul, that it cannot aſpire ſo high, as of duty it ought. Men we be all, and that which we know, is not the thouſandth part of that we know not. Whereupon, ſaith St. Auſtin, "Otherwiſe to judge than the truth is, this temptation riſeth of the frailty of man. A man ſo to love and ſtick to his own judgment, or to envy his brothers, to the peril of diſſolving the chriſtian communion, or to the peril of ſchiſm, and of hereſy, this is diabolical preſumption. But ſo to judge in every matter, as the truth is, this belongeth only to the angelical perfection." Notwithſtanding, good Reader, thou mayeſt be well aſſured nothing to be done in this tranſlation, either of malice or willful meaning in altering the text, either by putting more or leſs to the ſame, as of purpoſe to bring in any private judgment by falſification of the words, as ſome certain men have been overbold ſo to do, little regarding the Majeſty of God in his ſcripture; but ſo to make it ſerve to their corrupt error. As in alledging the ſentence of St. Paul to the Romans, the ſixth, one certain writer, to prove his ſatisfaction, was bold to turn the word of Sanctificationem, into the word of Satisfactionem, thus; "Sicut exhibeamus antea membra noſtra ſervire immunditiæ & iniquitati, ad iniquitatem; ita deinceps exhibeamus membra noſtra ſervire juſtitiæ, in ſatisfactionem." That is, "As we have given our members to uncleanneſs, from iniquity to iniquity, even ſo from henceforth let us give our members to ſerve righteouſneſs into ſatisfaction." Where the true word is, "into ſanctification." Even ſo likewiſe for the advantage of his cauſe, to prove that men may have in their prayer faith upon ſaints, corruptly alledgeth St. Paul's text, Ad Philemonem, thus, "Fidem quam habes in Domino Jeſu, & in omnes ſanctos:" leaving out the word Charitatem, which would have rightly diſtributed into Omnes Sanctos; as Fidem unto, In Domino Jeſu. Where the text is, "Audiens charitatem tuam, & fidem quam habes in Domino Jeſu, & in omnes ſanctos," &c. It were too long to bring in many examples, as may openly be found in ſome men's writings in theſe days, who would not be counted the chief pillars of the catholic faith, or to note how corruptly they of purpoſe abuſe the text to the commodity of their cauſe.

Cenſurers of its tranſlation.

What manner of tranſlation may men think to look for at their hands, if they ſhould tranſlate the ſcriptures, to the comfort of God's elect, which they never did, nor be not like to purpoſe it; but be rather ſtudious only to ſeek quarrels in other men's well-doings, to pick fault where none is: and where any is eſcaped through human negligence, there to cry out with their tragical exclamations, but in no wiſe to amend by the ſpirit of charity and lenity, that which might be more aptly ſet. Whereupon, for frail man (compaſſed himſelf with infirmity) it is moſt reaſonable, not to be too ſevere in condemning his brother's knowledge or diligence, where he doth err, not of malice but of ſimplicity, and eſpecially in handling theſe ſo divine books, ſo profound in ſenſe, ſo far paſſing our natural underſtanding. And with charity it ſtandeth the Reader not to be offended with the diverſity of tranſlators, nor with the ambiguity of tranſlations. For, as St. Auſtin doth witneſs, 'By God's providence it is brought about, that the holy ſcriptures, which

De Doctrin. Chriſtian. lib. 2. cap. 5.

be the ſalves for every man's ſore, though at the firſt they came from one language, and thereby have been ſpread all over the whole world; now by diverſity of many languages, the Tranſlators ſhould ſpread the ſalvation that is contained in them, to all nations, by ſuch words of utterance as the Reader might perceive the mind of the Tranſlator: and ſo conſequently to come to the knowledge of God his will and pleaſure: And though many raſh Readers be deceived in the obſcurities and ambiguities of their tranſlations, while they take one thing for another, and while they uſe much labour to extricate themſelves out of the obſcurities of the ſame; yet I think, ſaith he, this is not wrought without the providence of God, both to tame the proud arrogancy of man by his ſuch labour of ſearching, and alſo to keep his mind from loathſomneſs and contempt, where if the ſcriptures univerſally were too eaſy, he would leſs regard them. And though, ſaith he, in the primitive church the late Interpreters, which did tranſlate the ſcriptures, be innumerable, yet wrought this rather an help, than an impediment to the readers, if they be not too negligent. For, ſaith he, divers tranſlations have made many times the harder and darker ſentences, the more open and plain.'

Articulo 17. contr. Luth.

So that of congruence, no offence can juſtly be taken for this new labour, nothing prejudicing any other man's judgment by this doing: nor yet hereby profeſſing this to be ſo abſolute a tranſlation, as that hereafter might follow no other that might ſee that, which as yet was not underſtanded. In this point it is convenient to conſider the judgment that John once biſhop of Rocheſter was in, who thus wrote: 'It is not unknown, but that many things have been more diligently diſcuſſed, and more clearly underſtanded by the wits of theſe latter days, as well concerning the goſpels, as other ſcriptures, than in old time they were. The cauſe whereof is, ſaith he, for that to the old men the ice was not broken, or for that their age was not ſufficient exquiſitely to expend the whole main ſea of the ſcriptures; or elſe, for that in this large field of the ſcriptures, a man may gather ſome ears untouched after the harveſt-men, how diligent ſoever they were. For there be, ſaith he, in the goſpels, very many dark places, which without all doubt to the poſterity ſhall be made much more open. For why ſhould we deſpair herein, ſeeing the goſpel, writeth he, was delivered to this intent, that it might be utterly underſtanded by us, yea, to the very inch? Wherefore, for as much as Chriſt ſheweth no leſs love to his church now, than hitherto he hath done, the authority whereof is as yet no wit diminiſhed; and foraſmuch as that Holy Spirit, and perpetual keeper and guardian of the ſame church, whoſe gifts and graces do flow as continually, and as abundantly, as from the beginning; who can doubt, but that ſuch things as remain yet unknown in the goſpel, ſhall be hereafter made open to the latter wits of our poſterity, to their clear underſtanding?' Thus far this writer.

Sapi. 9.

Only, good Readers, let us oft call upon the Holy Spirit of God, our heavenly Father, by the mediation of our Lord and Saviour, with the words of the octonory Pſalm of David, who did ſo importunely crave of God, to have the underſtanding of his laws and teſtament. Let us humbly on our knees pray to Almighty God, with that wiſe king Solomon in his very words, ſaying thus:

A prayer for the readers of ſcripture. Pſ. 119.

"O GOD of my fathers, and Lord of mercies, thou haſt made all things with thy word,
" and didſt ordain man through thy wiſdom, that he ſhould have dominion over thy creatures,
" which thou haſt made, and that he ſhould order the world according to holineſs and righteouſneſs,
" and that he ſhould execute judgment with a true heart: Give me wiſdom which is ever
" about thy ſeat, and put me not out from among thy children. For I thy ſervant and ſon of
" thine hand-maiden, am a feeble perſon, of a ſhort time, and too weak to the underſtanding of
" thy judgments and laws. And though a man be never ſo perfect among the children of men,
" yet if thy wiſdom be not with him, he ſhall be of no value. O! ſend her out, therefore, from
" thy holy heavens, and from the throne of thy Majeſty, that ſhe may be with me, and labour
" with me, that I may know what is acceptable in thy ſight. For ſhe knoweth and under-
" ſtandeth all things. And ſhe ſhall lead me ſoberly in my works, and preſerve me in her power.
" So ſhall my works be acceptable by Chriſt our Lord. To whom with the Father and the
" Holy Ghoſt be all honour and glory, world without end." Amen.

THE

2

How to take Profit by Reading of the Holy Scriptures.

Whoſoever mindeth to take profit by reading the ſcriptures, muſt,

1. Earneſtly and uſually pray unto God that he will vouchſafe to teach the way of his ſtatutes, give underſtanding, and direct in the path of his commandments, Pſalm 119.

2. Diligently keep ſuch order of reading the ſcriptures, and prayer, as may ſtand with his calling and ſtate of life; ſo that at the leaſt twice every day this exerciſe be kept, Deut. 11. 19: the time once appointed hereunto after a good entry, be no otherwiſe employed, Luke 9. 62: ſuperſtition to be avoided, Iſa. 29. 36: at one other time that be done, which is left undone at any time, Epheſ. v. 16.

3. Underſtand to what end and purpoſe the ſcriptures ſerve, which were written, to teach, that we may learn truth: improve, that we may be kept from error: correct, that we may be driven from vice, 2 Tim. 3. 16, 17: inſtruct, that we may be ſettled in the way of well doing: comfort, that in trouble we may be confirmed in patient hope, Rom. 15. 4.

4. Remember that ſcriptures contain matter concerning, 1. Religion and the right worſhipping of God, as Faith in one God, Father, Son and Holy Ghoſt: the ſtate of mankind by creation, fall and ſin, and regeneration in Chriſt: the church and government thereof before and ſince Chriſt: the word of God written in the Old and New Teſtament: ſacraments before and ſince Chriſt: and the end and general judgment of the good and wicked. 2. Commonwealths and government of people by good and evil magiſtrates, peace and war, proſperity and plagues, and quiet and diſordered ſubjects. 3. Families, and things that belong to houſhold, in which are godly and bleſſed, ungodly and plagued huſbands, wives, parents and children, maſters and ſervants. 4. The private life and doings of every man in wiſdom and folly, love and hatred, ſoberneſs and incontinence, mirth and ſorrow, ſpeech and ſilence, pride and humility, covetouſneſs and liberality. 5. The common life of all men, as riches, poverty, nobility, favour, labour and idleneſs.

5. Refuſe all ſenſe of ſcripture contrary to the articles of the Chriſtian faith, contained in the common creed, and the firſt and ſecond table of God's commandments.

6. Mark and conſider, 1. The coherence of the text, how it hangeth together. 2. The courſe of times and ages, with ſuch things as belong unto them. 3. The manner of ſpeech proper to the ſcriptures. And, 4. The agreement that one place of ſcripture hath with another, whereby that which ſeemeth dark in one is made eaſy in another.

7. Take opportunity to read interpreters, if he be able: confer with ſuch as can open the ſcriptures, Acts 8. 30, 31, &c: hear preaching, and to prove by the ſcriptures that which is taught, Acts 17. 11.

T. GRASHOP.

The Names and Order of all the Books of the Old and New Teſtament, with the Number of their Chapters.

Geneſis hath chapters	50	Proverbs hath chapters	31
Exodus	40	Eccleſiaſtes	12
Leviticus	27	The Song of Solomon	8
Numbers	36	Iſaiah	66
Deuteronomy	34	Jeremiah	52
Joſhua	24	Lamentations	5
Judges	21	Ezekiel	48
Ruth	4	Daniel	12
1 Samuel	31	Hoſea	14
2 Samuel	24	Joel	3
1 Kings	22	Amos	9
2 Kings	25	Obadiah	1
1 Chronicles	29	Jonah	4
2 Chronicles	36	Micah	7
The prayer of Manaſſeh, Apocrypha		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Eſther	10	Haggai	2
Job	42	Zechariah	14
Pſalms	150	Malachi	4

The Books of the New Teſtament.

Matthew	28	1 Timothy	6
Mark	16	2 Timothy	4
Luke	24	Titus	3
John	21	Philemon	1
The Acts	28	Hebrews	13
The Epiſtle to the Romans	16	The Epiſtle of James	5
1 Corinthians	16	1 Peter	5
2 Corinthians	13	2 Peter	3
Galatians	6	1 John	5
Epheſians	6	2 John	1
Philippians	4	3 John	1
Coloſſians	4	Jude	1
1 Theſſalonians	5	Revelation	22
2 Theſſalonians	3		

THE FIRST BOOK OF MOSES,

CALLED

GENESIS,*

* This word ſignifieth the beginning and generation of the creatures.

THE ARGUMENT.

Moſes in effect declareth three things, which are in this book chiefly to be conſidered: Firſt, that the world, and all things therein, were created by God; and that man being placed in this great tabernacle of the world to behold God's wonderful works, and to praiſe his name for the infinite graces wherewith he had endued him, fell willingly from God through diſobedience, who yet for his own mercies ſake reſtored him to life, and confirmed him in the ſame by his promiſe of Chriſt to come, by whom he ſhould overcome ſatan, death and hell. Secondly, that the wicked, unmindful of God's moſt excellent benefits, remained ſtill in their wickedneſs, and ſo falling moſt horribly from ſin to ſin, provoked God (who by his preachers called them continually to repentance) at length to deſtroy the whole world. Thirdly, he aſſureth us by the examples of Abraham, Iſaac, Jacob, and the reſt of the patriarchs, that his mercies never fail them whom he chuſeth to be his church, and to profeſs his name in earth, but in all their afflictions and perſecutions he ever aſſiſteth them, ſendeth comfort and delivereth them. And becauſe the beginning, increaſe, preſervation, and ſucceſs thereof might be only attributed to God, Moſes ſheweth by the examples of Cain, Iſhmael, Eſau, and others, which were noble in man's judgment, that this church dependeth not on the eſtimation and nobility of the world: and alſo by the fewneſs of them, which have at all times worſhipped him purely according to his word, that it ſtandeth not in the multitude, but in the poor and deſpiſed, in the ſmall flock and little number, that man in his wiſdom might be confounded, and the name of God evermore praiſed.

Before Chriſt 4004.

CHAP. I.

1 God created the heaven and the earth, 3 The light and the darkneſs, 8 The firmament. 9 He ſeparateth the water from the earth. 16 He createth the ſun, the moon, and the ſtars. 21 He createth the fiſh, birds, beaſts. 26 He createth man, and giveth him rule over all creatures, 29 And provideth nurture for man and beaſt.

* Pſ. 33. 6. and 136. 5. Eccleſ. 18. 1. Acts 14. 15. and 17. 24.

‡ Or, waſte.

IN the [a] beginning * God created the heaven and the earth.

2 And the earth was [b] ‡ without form and void, and [c] darkneſs *was* upon the deep, and the Spirit of God [d] moved upon the waters.

* Heb. 11. 3.

3 Then God ſaid, * Let there be light: and there was [e] light.

† *Heb. between the light, and between the darkneſs.*

† *Heb. So was the evening, ſo was the morning.*

4 And God ſaw the light that it was good, and God ſeparated † the light from the darkneſs.

5 And God called the light, Day, and the darkneſs he called Night. † So the evening and the morning were the firſt day.

Before Chriſt 4004.

* Pſ. 33. 6. and 136. 5. Jer. 10. 12. and 51. 15.

‡ Or, ſpreading over, and air.

* Pſ. 148. 4.

6 ¶ Again God ſaid, * Let there be a ‡ firmament in the midſt of the waters: and let it ſeparate the waters from the waters.

7 Then God made the firmament, and ſeparated the waters, which were [f] under the firmament, from the waters which were * above the firmament: and it was ſo.

8 And God called the firmament, [g] Heaven. So the evening and the morning were the ſecond day.

* Pſ. 33. 7. and 89. 11. and 136. 6. Job 38. 4.

9 ¶ God ſaid again, * Let the waters under the heaven be gathered into one place, and let the dry land appear: and it was ſo.

10 And God called the dry land, Earth: and he called the gathering together of the waters, Seas: and God ſaw that it was good.

11 Then God ſaid, [h] Let the earth bud forth the bud of the herb, that ſeedeth ſeed, the fruitful tree, which beareth fruit according to his kind, which hath his ſeed in itſelf upon the earth: and it was ſo.

12 And the earth brought forth the bud of the herb, that ſeedeth ſeed according to his kind, alſo the tree that beareth fruit, which hath his ſeed in itſelf according to his kind: and God [i] ſaw that it was good.

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[a] Firſt of all, and before that any creature was, God made heaven and earth of nothing.

[b] As a rude lump, and without any creature in it: for the waters covered all.

[c] Darkneſs covered the deep waters: for as yet the light was not created.

[d] He maintained this confuſed heap by his ſecret power.

[e] The light was made before either ſun or moon was created: therefore we muſt not attribute that to the creatures that are God's inſtruments, which only appertaineth to God.

[f] As the ſea and rivers, from thoſe waters that are in the clouds, which are upholden by God's power, leſt they ſhould overwhelm the world.

[g] That is, the region of the air, and all that is above us.

[h] So that we ſee it is the only power of God's word that maketh the earth fruitful, which elſe naturally is barren.

[i] This ſentence is ſo oft repeated, to ſignify that God made all his creatures to ſerve to his glory, and to the profit of man; but for ſin they were accurſed, yet to the elect, by Chriſt, they are reſtored, and ſerve to their wealth.

Bef. Chr. 4004.

13 So the evening and the morning were the third day.

* Pſ. 136. 7. Deut. 4. 19.

14 ¶ And God ſaid, * Let there be [k] lights in the firmament of the heaven, to [l] ſeparate the day from the night, and let them be for [m] ſigns, and for ſeaſons, and for days and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was ſo.

16 God then made two [n] great lights: the greater light [o] to rule the day, and the leſſer light to ruſe the night: he *made* alſo the ſtars.

17 And God ſet them in the firmament of the heaven, to ſhine upon the earth,

* Jer. 31. 35.

18 And to * rule in the day, and in the night, and to ſeparate the light from the darkneſs: and God ſaw that it was good.

19 So the evening and the morning were the fourth day.

20 Afterward God ſaid, Let the waters bring forth in abundance *every* [p] creeping thing that hath life: and let the fowl fly upon the earth in the ‡ open firmament of the heaven.

‡ *Heb. Face of the firmament.*

21 Then God created the great whales, and every thing living and moving, which the [q] waters brought forth in abundance according to their kind, and every feathered fowl according to his kind: and God ſaw that it was good.

22 Then God [r] bleſſed them, ſaying, Bring forth fruit and multiply, and fill the waters in the ſeas, and let the fowl multiply in the earth.

23 So the evening and the morning were the fifth day.

24 ¶ Moreover God ſaid, Let the earth bring forth the † living thing according to his kind, cattle, and that which creepeth, and the beaſt of the earth, according to his kind, and it was ſo.

25 And God made the beaſt of the earth according to his kind, and the cattle according to his kind, and every creeping thing of the earth according to his kind. And God ſaw that it was good.

* Ch. 5. 1. and 9. 6. 1 Cor. 11. 7. Col. 3. 10.

26 Furthermore God ſaid, * [s] Let us make man in our [t] image according to our likeneſs, and let them rule over the fiſh of the ſea, and over the fowl of the heaven, and over the beaſts, and over all the earth, and over every thing that creepeth and moveth on the earth.

* Mat. 19. 4.

27 Thus God created the man in his image: in the image of God created he him: he created them * male and female.

* Chap. 8. 17. & 9. 1.

28 And God [u] bleſſed them, and God ſaid to them, * Bring forth fruit and multiply, and fill the earth, and ſubdue it, and rule over the fiſh of the ſea, and over the fowl of the heaven, and over every beaſt that moveth upon the earth.

* Ch. 9. 3.

29 And God ſaid, Behold, I have given unto you [w] every herb bearing ſeed, which is upon all the earth, and every tree, wherein is the fruit of a tree bearing ſeed: * *that* ſhall be to you for meat.

30 Likewiſe to every beaſt of the earth, and to every fowl of the heaven, and to every thing that moveth upon the earth, which hath life in itſelf, every green herb *ſhall be* for meat: and it was ſo.

* Exod. 31. 17. Mark 7. 37.

31 * And God ſaw all that he had made, and lo it was very good. So the evening and the morning were the ſixth day.

CHAP. II.

2 *God reſteth the ſeventh day, and ſanctifieth it.* 15 *He ſetteth man in the garden.* 22 *He createth the woman.* 24 *Marriage is ordained.*

THUS the heavens and the earth were finiſhed, and all the [x] hoſt of them.

* Exod. 20. 11. and 31. 17. Deut. 5. 14. Heb. 4. 4.

2 For in the ſeventh day God ended his work which he had made, * and the ſeventh day he reſted [y] from all his work, which he had made.

3 So God bleſſed the ſeventh day, and [z] ſanctified it, becauſe that in it he had reſted from all his work, which God had created and made.

‡ Or, the original and beginning.

4 ¶ Theſe are the ‡ generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens,

† Or, tree, as ch. 21 15.

5 And every † plant of the field, before it was in the earth, and every herb of the field, before it grew: for the Lord God had not cauſed it to [a] rain upon the earth, neither *was there* a man to till the ground,

6 But a miſt went up from the earth, and watered all the earth.

‡ Or, formed.

* 1 Cor. 15. 45.

7 ¶ The Lord God alſo ‡ made the man [b] of the duſt of the ground, and breathed in his face breath of life, * and the man was a living ſoul.

8 And the Lord God planted a garden eaſtward in [c] Eden, and there he put the man whom he had made.

9 (For

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[k] By the lights he meaneth the ſun, the moon, and ſtars.

[l] Which is the artificial day, from the ſun riſing to the going down.

[m] Of things appertaining to natural and political orders and ſeaſons.

[n] To wit, the ſun and the moon: and here he ſpeaketh as man judgeth by his eye; for elſe the moon is leſs than the planet Saturnus.

[o] To give it ſufficient light, as inſtruments appointed for the ſame, to ſerve to man's uſe.

[p] As fiſh and worms, which ſlide, ſwim, or creep.

[q] The fiſh and fowls had both one beginning, wherein we ſee that nature giveth place to God's will, foraſmuch as the one ſort is made to fly above in the air, and the other to ſwim beneath in the water.

[r] That is, by the virtue of his word he gave power to his creatures to ingender.

[s] God commanded the water and the earth to bring forth other creatures, but of man he ſaith, "Let us make:" ſignifying, that God taketh counſel with his wiſdom and virtue, purpoſing to make an excellent work above all the reſt of his creation.

[t] This image and likeneſs of God in man is expounded, Epheſ. 4. 24. where it is written that man was created after God in righteouſneſs and true holineſs, meaning by thoſe two words all perfection, as wiſdom, truth, innocency, power, &c.

[u] The propagation of man is the bleſſing of God, Pſalm 128.

[w] God's great liberality to man, taketh away all excuſe of his ingratitude.

[x] That is, the innumerable abundance of creatures in heaven and earth.

[y] For he had now finiſhed his creation, but his providence ſtill watcheth over his creatures, and governeth them.

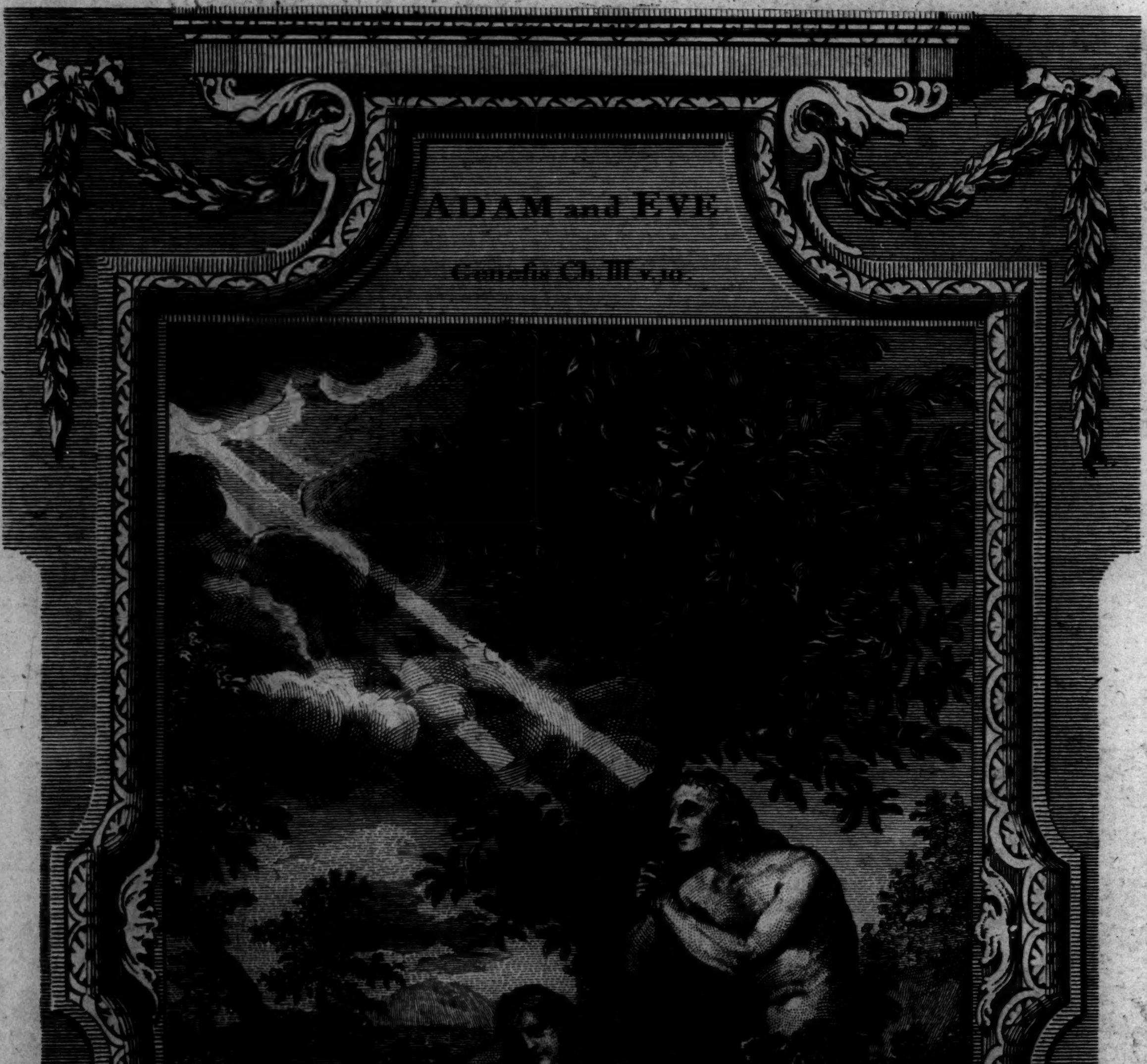
[z] Appointed it to be kept holy, that man might therein conſider the excellency of his works and God's goodneſs towards him.

[a] God only openeth the heavens and ſhutteth them, he ſendeth drought and rain according to his good pleaſure.

[b] He ſheweth whereof man's body was created, to the intent that man ſhould not glory in the excellency of his own nature.

[c] This was the name of a place, as ſome think, in Meſopotamia, moſt pleaſant and abundant in all things.

BRITISH
9 NO 64
MUSEUM


ADAM and EVE
Geneſis Ch. III v.10.

I heard thy voice in the garden
and I was afraid.

Burder ſc.

Bef. Chr. 4004.

9 (For out of the ground made the Lord God to grow every tree pleaſant to the ſight, and good for meat: the [d] tree of life alſo in the midſt of the garden, and the [e] tree of knowledge of good and evil.

10 And out of Eden went a river to water the garden, and from thence it was divided, and became into four heads.

11 The name of one *is* Piſhon: the ſame compaſſeth the whole land of [f] Havilah, where is gold.

12 And the gold of that land is good: there *is* ‡ bdelium, and the onyx ſtone.

‡ Or, precious ſtone or pearl. Pliny ſaith, it is the name of a tree.

13 And the name of the ſecond river *is* Gihon: the ſame compaſſeth the whole land of ‡ Cuſh.

‡ Or, Ethiopia.

14 The name of the third river *is* ‡ Hiddekel: this goeth toward the eaſtſide of ‡ Aſhur: and the fourth river is ‡ Perath)

‡ Or, Tygris.
‡ Or, Aſſyria.
‡ Or, Euphrates.

15 Then the Lord God took the man, and put him into the garden of Eden, that he might [g] dreſs it and keep it.

16 And the Lord God [h] commanded the man, ſaying, † Thou ſhalt eat freely of every tree of the garden,

† *Heb. Eating thou ſhalt eat of.*

17 But of the tree of knowledge of good and evil, thou ſhalt not eat of it: for ‡ in the day that thou eateſt thereof, thou ſhalt die the [i] death.

‡ Or, whenſoever.

18 Alſo the Lord God ſaid, It is not good that the man ſhould be himſelf alone: I will make him an help † meet for him.

† *Heb. before him.*

19 So the Lord God formed of the earth every beaſt of the field, and every fowl of the heaven, and brought *them* unto the [k] man to ſee how he would call *them*: for howſoever the man named the living creature, ſo was the name thereof.

20 The man therefore gave names unto all cattle, and to the fowl of the heaven, and to every beaſt of the field: but for Adam found he not an help meet for him.

21 ¶ Therefore the Lord God cauſed an heavy ſleep to fall upon the man, and he ſlept: and he took one of his ribs, and cloſed up the fleſh inſtead thereof.

22 And the rib which the Lord God had taken from the man, † made he a [l] woman, and brought her to the man.

† *Heb. built.*

23 Then the man ſaid, * This now is bone of my bones, and fleſh of my fleſh. She ſhall be called ‡ woman, becauſe ſhe was taken out of man.

* 1 Cor. 11. 8.
‡ Or, Maneſs, becauſe ſhe cometh of man: for in Hebrew Iſh is man, and Iſhah the woman.

24 * Therefore ſhall man leave his [m] father and his mother, and ſhall cleave to his wife, and they ſhall be one fleſh.

* Matt. 19. 5.
Mark 10. 7.
1 Cor. 6. 16.
Epheſ. 5. 31.

25 And they were both naked, the man and his wife, and were not [n] aſhamed.

Bef. Chr. 4004.

CHAP. III.

1 *The woman ſeduced by the ſerpent,* 6 *enticeth her huſband to ſin.* 8 *They both flee from God.* 14 *They three are puniſhed.* 15 *Chriſt is promiſed.* 19 *Man is duſt.* 22 *Man is caſt out of Paradiſe.*

NOW the ſerpent was more ſubtil [o] than any beaſt of the field, which the Lord God had made: and he [p] ſaid to the woman, Yea, hath God indeed ſaid, Ye ſhall not eat of every tree of the garden?

2 And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden,

3 But of the fruit of the tree which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, [q] leſt ye die.

4 Then * the ſerpent ſaid to the woman, Ye ſhall not die [r] † at all.

* 2 Cor. 11. 3.
† *Heb. die the death.*

5 But God doth know that when ye ſhall eat thereof, your eyes ſhall be opened, and ye ſhall be as gods, [s] knowing good and evil.

6 So the woman (ſeeing that the tree was good for meat, and that it was pleaſant to the eyes, and a tree to be deſired to get knowledge) took of the fruit thereof, and did * eat, and gave alſo to her huſband with her, and he [t] did eat.

* 1 Tim. 2. 14.

7 Then the eyes of them both were opened, and they [u] knew that they were naked, and they ſewed fig-tree leaves together, and made themſelves † aprons.

† *Heb. things to gird about them to hide their privities.*

8 ¶ Afterward they heard the voice of the Lord God walking in the garden in the ‡ cool of the day, and the man and his wife [w] hid themſelves from the preſence of the Lord God among the trees of the garden.

‡ Or wind.

9 But the Lord God called to the man, and ſaid unto him, Where art thou?

10 Who ſaid, I heard thy voice in the garden, and was afraid: becauſe I was [x] naked, therefore I hid myſelf.

11 And he ſaid, Who told thee that thou waſt naked? Haſt thou eaten of the tree, whereof I commanded thee that thou ſhouldeſt not eat?

12 Then the man ſaid, The woman which thou

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[d] Which was a ſign of the life received of God.

[e] That is, of miſerable experience, which came by diſobeying God.

[f] Which Havilah is a country joining to Perſia eaſtward, and inclineth towards the weſt.

[g] God would not have man idle, though as yet there was no need to labour.

[h] So that man might know there was a ſovereign Lord, to whom he owed obedience.

[i] By this death he meaneth the ſeparation of man from God, who is our life and chief felicity: and alſo that our diſobedience is the cauſe thereof.

[k] By moving them to come and ſubmit themſelves unto Adam.

[l] Signifying, that mankind was perfect, when the woman was created, which before was like an unperfect building.

[m] So that marriage requireth a greater duty of us toward our wives, than otherwiſe we are bound to ſhew to our parents.

[n] For before ſin entered, all things were honeſt and comely.

[o] As ſatan can change himſelf into an angel of light, ſo did he abuſe the wiſdom of the ſerpent to deceive man.

[p] God ſuffered ſatan to make the ſerpent his inſtrument, and to ſpeak in him.

[q] In doubting of God's threatening, ſhe yielded to ſatan.

[r] This is ſatan's chiefeſt ſubtilty, to cauſe us not to fear God's threatenings.

[s] As though he ſhould ſay, God doth not forbid you to eat of the fruit, ſave that he knoweth that if ye ſhould eat thereof, ye ſhould be like to him.

[t] Not ſo much to pleaſe his wife, as moved by ambition at her perſuaſion.

[u] They began to feel their miſery, but they ſought not to God for remedy.

[w] The ſinful conſcience fleeth God's preſence.

[x] His hypocriſy appeareth in that he hid the cauſe of his nakedneſs, which was the tranſgreſſion of God's commandment.

Bef. Chr. 4004. thou [y] gaveſt *to be* with me, ſhe gave me of the tree, and I did eat.

13 And the Lord God ſaid to the woman, Why haſt thou done this? And the woman ſaid, [z] The ſerpent beguiled me, and I did eat.

14 ¶ Then the Lord God ſaid to the ſerpent, [a] Becauſe thou haſt done this, thou art curſed above all cattle, and above every beaſt of the field: upon thy belly ſhalt thou go, and [b] duſt ſhalt thou eat all the days of thy life.

15 I will alſo put enmity between [c] thee and the woman, and between thy ſeed and her ſeed. He ſhall break thine [d] head, and thou ſhalt [e] bruiſe his heel.

16 ¶ Unto the woman he ſaid, I will greatly increaſe thy [f] ſorrows, and thy conceptions. In ſorrow ſhalt thou bring forth children, and thy deſire *ſhall be ſubject* to thine huſband, and he
* 1 Cor. 14. 34. ſhall * rule over thee.

17 ¶ Alſo to Adam he ſaid, Becauſe thou haſt obeyed the voice of thy wife, and haſt eaten of the tree, (whereof I commanded thee, ſaying, Thou ſhalt not eat of it) [g] curſed *is* the earth for thy ſake: in ſorrow ſhalt thou eat of it all the days of thy life.

18 [h] Thorns alſo and thiſtles ſhall it bring forth to thee, and thou ſhalt eat the herb of the field.

19 In the ſweat of thy face ſhalt thou eat bread, till thou return to the earth: for out of it waſt thou taken, becauſe thou art duſt, and to duſt ſhalt thou return.

20 (And the man called his wife's name Eve, becauſe ſhe was the mother of all living.)

21 Unto Adam alſo and to his wife did the Lord God [i] make coats of ſkins, and clothed them.

22 ¶ And the Lord God ſaid, [k] Behold, the man is become as one of us, to know good and evil. And now leſt he put forth his hand, and [l] take alſo of the tree of life, and eat, and live for ever,

23 Therefore the Lord God ſent him forth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he caſt out man, and at the Eaſt ſide of the garden of Eden he ſet the cherubims, and the blade of a ſword ſhaken, to keep the way of the tree of life. Bef. Chr. 4003.

CHAP. IV.

1 The generation of mankind. 3 Cain and Abel offer ſacrifice. 8 Cain killeth Abel. 23 Lamech a tyrant encourageth his fearful wives. 26 True religion is reſtored.

AFterward the man knew Eve his wife, which [m] conceived and bare Cain, and ſaid, I have obtained a man [n] by the Lord.

2 And again ſhe brought forth his brother Abel, and Abel was a keeper of ſheep, and Cain was a tiller of the ground.

3 ¶ And in proceſs of time it came to paſs, that Cain brought an [o] oblation unto the Lord, of the fruit of the ground.

4 And Abel alſo himſelf brought of the firſt fruits of his ſheep, and of the fat of them, and
the Lord had reſpect unto * Abel, and to his * Heb. 11. 4.
offering.

5 But unto Cain and his offering he had no [p] regard: wherefore Cain was exceeding wroth, and his countenance fell down.

6 Then the Lord ſaid unto Cain, Why art thou wroth? and why is thy countenance caſt down?

7 If thou do well, ſhalt thou not be [q] accepted? and if thou doeſt not well, ſin lieth at the [r] door: alſo unto thee his [s] deſire *ſhall be ſubject*, and thou ſhalt rule over him.

8 ¶ Then Cain ſpake unto Abel his brother.
And * when they were in the field, Cain roſe up * Matt. 23. 35.
againſt Abel his brother, and ſlew him. 1 John 3. 12. Jude 11.

9 Then the Lord ſaid unto Cain, Where is Abel thy brother? Who anſwered, I cannot tell. [t] Am I my brother's keeper?

10 Again he ſaid, What haſt thou done? the [u] voice of thy brother's blood crieth unto me from the earth.

11 Now therefore thou art curſed [w] from the earth, which hath opened her mouth to receive thy brother's blood from thine hand.

12 When thou ſhalt till the ground, it ſhall not henceforth yield unto thee her ſtrength: a [x] vagabond and a runnagate ſhalt thou be in the earth.

13 Then

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[y] His wickedneſs and lack of true repentance appeareth in this, that he burdeneth God with his fault, becauſe he had given him a wife.

[z] Inſtead of confeſſing her ſin, ſhe increaſeth it by accuſing the ſerpent.

[a] He aſked the reaſon of Adam and his wife, becauſe he would bring them to repentance, but he aſketh not the ſerpent, becauſe he would ſhew him no mercy.

[b] As a vile and contemptible beaſt. Iſa. 65. 25.

[c] He chiefly meaneth ſatan, by whoſe motion and craft the ſerpent deceived the woman.

[d] That is, the power of ſin and death.

[e] Satan ſhall ſting Chriſt and his members, but not overcome them.

[f] The Lord comforteth Adam by the promiſe of the bleſſed ſeed, and alſo puniſheth the body for the ſin which the ſoul ſhould have been puniſhed for, that the ſpirit, having conceived hope of forgiveneſs, might live by faith.

[g] The tranſgreſſion of God's commandment was the cauſe that both mankind and all other creatures were ſubject to the curſe.

[h] Theſe are not the natural fruits of the earth, but proceed of the corruption of ſin.

[i] Or gave them knowledge to make themſelves coats.

[k] By this deriſion he reproacheth Adam's miſery, whereinto he was fallen by ambition.

[l] Adam deprived of life, loſt alſo the ſign thereof.

[m] Man's nature, the ſtate of marriage, and God's bleſſing, were not utterly aboliſhed through ſin, but the quality or condition thereof was changed.

[n] That is, according to the Lord's promiſe, as chap. 3. 15. Some read, To the Lord, as rejoicing for the ſon which ſhe had borne, whom ſhe would offer to the Lord as the firſt fruits of her birth.

[o] This declareth that the father inſtructed his children in the knowledge of God, and alſo how God gave them ſacrifices to ſignify their ſalvation: albeit they were deſtitute of the ſacrament of the tree of life.

[p] Becauſe he was an hypocrite, and offered only for an outward ſhew without ſincerity of heart.

[q] Both thou and thy ſacrifice ſhall be acceptable to me.

[r] Sin ſhall ſtill torment thy conſcience.

[s] The dignity of the firſt born is given to Cain over Abel.

[t] This is the nature of the reprobate, when they are reproved of their hypocriſy, even to neglect God, and deſpite him.

[u] God revengeth the wrongs of his ſaints, though none complain; for the iniquity itſelf crieth for vengeance.

[w] The earth ſhall be a witneſs againſt thee, which mercifully received that blood which thou moſt cruelly ſheddedſt.

[x] Thou ſhalt never have reſt: for thine heart ſhall be in continual fear and care.

Bef. Chr. 4004.

13 Then Cain ſaid unto the Lord, [y] ‡ My puniſhment is greater than I can bear.

‡ Or, my ſin is greater than can be pardoned.

14 Behold, thou haſt caſt me out this day from † the earth, and from thy face ſhall I be hid, and ſhall be a vagabond, and a runnagate in the earth, and whoſoever findeth me, ſhall ſlay me.

† *Heb. from off the face of.*

15 Then the Lord ſaid unto him, Doubtleſs, whoſoever ſlayeth Cain, he ſhall be [z] puniſhed ſevenfold. And the Lord ſet a [a] mark upon Cain, leſt any man finding him ſhould kill him.

16 Then Cain went out from the preſence of the Lord, and dwelt in the land of Nod toward the Eaſt ſide of Eden.

17 Cain alſo knew his wife, which conceived and bare Enoch: and he built a [b] city, and called the name of the city by the name of his ſon, Enoch.

18 And to Enoch was born Irad, and Irad begat Mehujael, and Mehujael begat Methuſhael, and Methuſhael begat Lamech.

19 ¶ And Lamech took to him [c] two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal, who was the ‡ father of ſuch as dwell in the tents, and of ſuch as have cattle.

‡ Or, firſt inventer.

21 And his brother's name *was* Jubal, who was the father of all that play on the harp and ‡ organs.

‡ Or, flutes and pipes.

22 And Zillah alſo bare Tubal-cain, who wrought cunningly every craft of braſs and of iron: and the ſiſter of Tubal-Cain *was* Naamah.

23 Then Lamech ſaid unto his wives Adah and Zillah, Hear my voice, ye wives of Lamech: hearken unto my ſpeech: [d] for I would ſlay a man in my wound, and a young man in mine hurt.

24 If Cain ſhall be avenged ſevenfold, truly Lamech [e] ſeventy times ſeven fold.

25 ¶ And Adam knew his wife again, and ſhe bare a ſon, and ſhe called his name Seth: for God, *ſaid ſhe*, hath appointed me another ſeed for Abel, becauſe Cain ſlew him.

26 And to the ſame Seth alſo there was born a ſon, and he called his name Enos. Then began men to [f] call upon the name of the Lord.

CHAP. V.

1 *The genealogy.* 3 *Age and death of Adam.* 6 *His ſucceſſion unto Noah, and his children.* 24 *Enoch was taken away.*

THIS is the ‡ book of the generations of Adam. In the day that God created Adam, in the [g] likeneſs of God made he him.

‡ Or, rehearſal of the ſtock.

2 Male and female created he them, and bleſſed them, and called their name [h] Adam in the day that they were created.

3 ¶ Now Adam lived an hundred and thirty years, and begat a child in his own [i] likeneſs after his image, and called his name Seth.

4 * And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat ſons and daughters.

* 1 Chron. 1. 1.

5 So all the days that Adam lived, were nine hundred and thirty years: and he died.

6 And [k] Seth lived an hundred and five years, and begat Enos:

7 And Seth lived, after he begat Enos, eight hundred and ſeven years, and begat ſons and daughters.

8 So all the days of Seth were [l] nine hundred and twelve years: and he died.

9 ¶ Alſo Enos lived ninety years, and begat Cain.

10 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat ſons and daughters.

11 So all the days of Enos were nine hundred and five years: and he died.

12 ¶ Likewiſe Cainan lived ſeventy years, and begat Mahalaleel.

13 And Cainan lived, after he begat Mahalaleel, eight hundred and forty years, and begat ſons and daughters.

14 So all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ Mahalaleel alſo lived ſixty and five years, and begat Jared.

16 Alſo Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat ſons and daughters.

17 So all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred and ſixty and two years, and begat Enoch.

19 Then Jared lived after he begat Enoch, eight hundred years, and begat ſons and daughters.

20 So all the days of Jared were nine hundred ſixty and two years: and he died.

21 ¶ * Alſo Enoch lived ſixty and five years, and begat Methuſelah.

* Heb. 11. 5.

22 And Enoch [m] walked with God, after he begat Methuſelah, three hundred years, and begat ſons and daughters.

23 So all the days of Enoch were three hundred ſixty and five years.

24 And Enoch walked with God, and he was no more *ſeen:* for [n] God took him away.

25 Me-

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[y] He burdeneth God as a cruel judge, becauſe he did puniſh him ſo ſharply.

[z] Not for the love he bare to Cain, but to ſuppreſs murder.

[a] Which was ſome viſible ſign of God's judgment, that others ſhould fear thereby.

[b] Thinking thereby to be ſure, and to have leſs occaſion to fear God's judgments againſt him.

[c] The lawful inſtitution of marriage, which is, that two ſhould be one fleſh, was firſt corrupt in the houſe of Cain by Lamech.

[d] His wives, ſeeing that all men hated him for his cruelty, were afraid: therefore he braggeth that there is none ſo luſty that were able to reſiſt, although he were already wounded.

[e] He mocked at God's ſufferance in Cain, jeſting, as though God would ſuffer none to puniſh him, and yet give him licenſe to murder others.

[f] In theſe days God began to move the heart of the godly to reſtore religion, which a long time by the wicked had been ſuppreſſed.

[g] Read chap. 1. 26.

[h] By giving them both one name, he noteth the inſeparable conjunction of man and wife.

[i] As well concerning his creation, as his corruption.

[k] He proveth Adam's generation by them which came of Seth, to ſhew which is the true church, and alſo what care God had over the ſame from the beginning, in that he continued ever his graces toward it by a continual ſucceſſion.

[l] The chief cauſe of long life in the firſt age, was the multiplication of mankind, that according to God's commandment at the beginning, the world might be increaſed with people, which might univerſally praiſe his name.

[m] That is, he led an upright and godly life.

[n] To ſhew that there was a better life prepared, and to be a teſtimony of the immortality of ſouls and bodies. As to enquire where he became, is mere curioſity.

Bef. Chr. 3130.

25 Methuſelah alſo lived an hundred eighty and ſeven years, and begat Lamech.

26 And Methuſelah lived, after he begat Lamech, ſeven hundred eighty and two years, and begat ſons and daughters.

27 So all the days of Methuſelah were nine hundred ſixty and nine years: and he died.

28 ¶ Then Lamech lived an hundred eighty and two years, and begat a ſon,

29 And called his name Noah, ſaying, This ſame ſhall [o] comfort us concerning our work and ſorrow of our hands, as touching the earth, which the Lord hath curſed.

30 And Lamech lived, after he begat Noah, five hundred ninety and five years, and begat ſons and daughters.

31 So all the days of Lamech were ſeven hundred ſeventy and ſeven years: and he died.

32 And Noah was five hundred years old. And Noah begat Shem, Ham and Japheth.

CHAP. VI.

3 *God threateneth to bring the flood.* 5 *Man is altogether corrupt.* 6 *God repenteth that he made him.* 18 *Noah and his are preſerved in the ark, which he was commanded to make.*

SO when men began to be multiplied upon the earth, and there were daughters born unto them,

2 Then the [p] ſons of God ſaw the daughters [q] of men that they were [r] fair, and they took them wives of all that they ‡ liked.

‡ Or, had choſen.

3 Therefore the Lord ſaid, My ſpirit ſhall not alway [s] ſtrive with man, becauſe he is but fleſh, and his days ſhall be an [t] hundred and twenty years.

4 There were ‡ giants in the earth in thoſe days: yea, and after that the ſons of God came unto the daughters of men, and they had borne them children, theſe were mighty men, which in old time were men [u] of renown.

‡ Or, tyrants.

5 ¶ When the Lord ſaw that the wickedneſs of man was great in the earth, and all the imaginations of the thoughts of his * heart *were* only evil † continually,

* Ch. 8. 21. Matt. 15. 19. † *Heb. every day.*

6 Then it [w] repented the Lord, that he had made man in the earth, and he was ſorry in his heart.

7 Therefore the Lord ſaid, I will deſtroy from the earth the man, whom I have created, from man [x] to beaſt, to the creeping thing, and to the fowl of the heaven: for I repent that I have made them.

8 But Noah [y] found grace in the eyes of the Lord.

9 ¶ Theſe are the ‡ generations of Noah. Noah was a juſt and upright man in his time: *and* Noah walked with God.

‡ Or, hiſtory.

Bef. Chr. 2469.

10 And Noah begat three ſons, Shem, Ham, and Japheth.

11 The earth alſo was corrupt before God: for the earth was filled with [z] cruelty.

12 Then God looked upon the earth, and behold, it was corrupt: for all fleſh had corrupted his way upon the earth.

13 And God ſaid unto Noah, ‡ An end of all fleſh is come before me: for the earth is filled with ‡ cruelty † through them: and behold, I will deſtroy them with the earth.

‡ Or, I will deſtroy mankind.
‡ Or, oppreſſion and wickedneſs.
† *Heb. from the face of them.*

14 ¶ Make thee an ark of pine † trees: thou ſhalt make † cabins in the ark, and ſhalt pitch it within and without with pitch.

† *Heb. Gopher.*
† *Heb. neſts.*

15 And ‡ thus ſhalt thou make it: The length of the ark ſhall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

‡ Or, of this meaſure.

16 A window ſhalt thou make in the ark, and in a cubit ſhalt thou finiſh it above, and the door of the ark ſhalt thou ſet in the ſide thereof: thou ſhalt make it with the [a] low, ſecond, and third *room.*

17 And I, behold, I will bring a flood of waters upon the earth to deſtroy all fleſh, wherein is the breath of life under the heaven: all that is in the earth ſhall periſh.

18 But with thee will I [b] eſtabliſh my covenant, and thou ſhalt go into the ark, thou, and thy ſons, and thy wife, and thy ſons wives with thee.

19 And of every living thing, of all fleſh two of every ſort ſhalt thou cauſe to come into the ark, to keep *them* alive with thee: they ſhall be male and female.

20 Of the fowls after their kind, and of the cattle after their kind, of every creeping thing of the earth after his kind, two of every ſort ſhall come unto thee, that thou mayeſt keep *them* alive.

21 And take thou with thee of all meat that is eaten: and thou ſhalt gather it to thee, that it may be meat for thee and for them.

22 * Noah therefore did according unto all that God commanded him: *even* [c] ſo did he.

* Heb. 11. 7.

CHAP. VII.

1 *Noah and his enter into the ark.* 20 *The flood deſtroyeth all the reſt upon the earth.*

AND the Lord ſaid unto Noah, Enter thou and all thine houſe into the ark: for thee have I ſeen * [d] righteous before me in this ‡ age.

* 2 Pet. 2. 5. ‡ Or, generation.

2 Of every [e] clean beaſt thou ſhalt take to thee

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[o] Lamech had reſpect to the promiſe, chap. 3. 15. and deſired to ſee the Deliverer which ſhould be ſent, and yet ſaw but a figure thereof. He alſo ſpake this by the ſpirit of prophecy, becauſe Noah delivered the church, and preſerved it by his obedience.

[p] The children of the godly which began to degenerate.

[q] Thoſe that came of wicked parents, as of Cain.

[r] Having more reſpect to their beauty, and to worldly conſiderations, than to their manners and godlineſs.

[s] Becauſe man could not be won by God's lenity and long-ſufferance, whereby he ſtrove to overcome him, he would no longer ſtay his vengeance.

[t] Which term God gave man to repent before he would deſtroy the earth, 1 Pet 3. 20.

[u] Which uſurped authority over others, and did degenerate from that ſimplicity wherein their fathers lived.

[w] God doth never repent, but he ſpeaketh after our capacity, becauſe he did deſtroy him, and in that, as it were, did diſavow him to be his creature.

[x] God declareth how much he deteſteth ſin, ſeeing the puniſhment thereof extendeth to the brute beaſts.

[y] God was merciful unto him.

[z] Meaning, that all were given to the contempt of God, and oppreſſion of their neighbours.

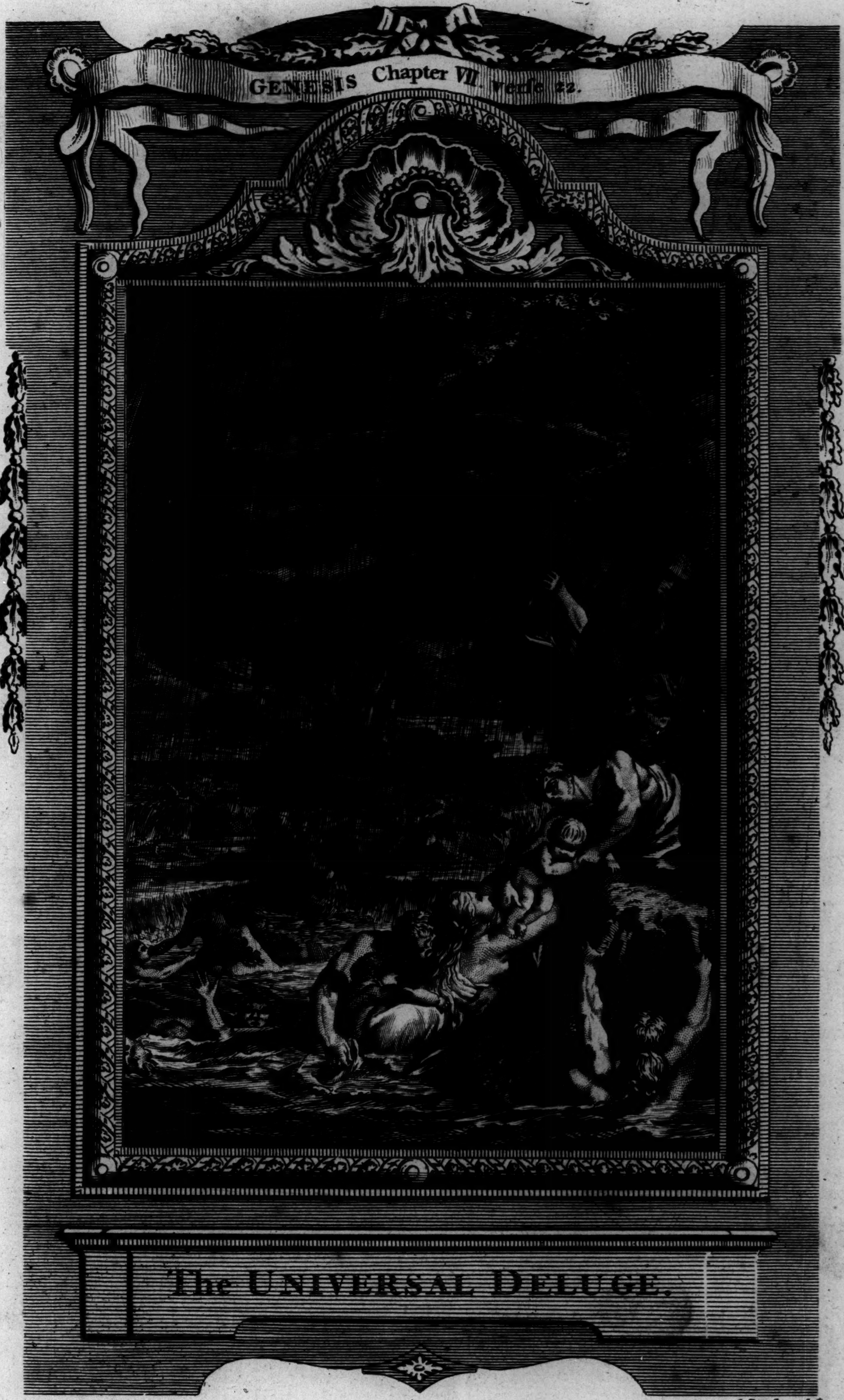
[a] That is, of three heights.

[b] To the intent that in this great enterpriſe, and mockings of the whole world, thou mayeſt be confirmed, that thy faith fail not.

[c] That is, he obeyed God's commandment in all points, without adding or diminiſhing.

[d] In reſpect of the reſt of the world, and becauſe he had a deſire to ſerve God and live uprightly.

[e] Which might be offered in ſacrifice, whereof ſix were for breed, and the ſeventh for ſacrifice.



GENESIS Chapter VII verse 22.

The UNIVERSAL DELUGE.

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thee by ſevens, the male and his female: but of unclean beaſts by couples, the male and his female.

3 Of the fowls alſo of the heavens by ſevens, male and female, to keep ſeed alive upon the whole earth.

4 For ſeven days hence I will cauſe it to rain upon the earth forty days and forty nights, and all the ſubſtance that I have made, will I deſtroy from off the earth.

* Matt. 24. 37. Luke 17. 26. 1 Pet. 3. 20.

5 * Noah therefore did according unto all that the Lord commanded him.

6 And Noah *was* ſix hundred years old, when the flood of waters was upon the earth.

7 ¶ So Noah entered and his ſons, and his wife, and his ſons wives with him into the ark, becauſe of the waters of the flood.

8 Of the clean beaſts, and of the unclean beaſts, and of the fowls, and of all that creepeth upon the earth,

9 There [f] came two *and* two unto Noah into the ark, male and female, as God had commanded Noah.

10 And ſo after ſeven days the waters of the flood were upon the earth.

11 ¶ In the ſix hundredth year of Noah's life, in the [g] ſecond month, the ſeventeenth day of the month, in the ſame day were all the [h] fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the ſelf ſame day entered Noah with Shem, and Ham, and Japheth, the ſons of Noah, and Noah's wife, and the three wives of his ſons with them into the ark.

14 They and every beaſt after his kind, and all cattle after their kind, and every thing that creepeth and moveth upon the earth after his kind, and every fowl after his kind, *even* every bird of every feather.

15 For they came to Noah into the ark, two *and* two, [i] of all fleſh wherein is the breath of life.

‡ Or, ſhut it upon him.

16 And they entering in, came male and female of all fleſh, as God had commanded him: and the Lord [k] ‡ ſhut him in.

17 Then the flood was forty days upon the earth, and the waters were increaſed, and bare up the ark, which was lift up above the earth.

18 The waters alſo waxed ſtrong, and were increaſed exceedingly upon the earth, and the ark went upon the waters.

† Heb. waxed very mighty.

19 The waters † prevailed ſo exceedingly upon the earth, that all the high mountains that are under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail, when the mountains were covered.

21 Then all fleſh periſhed that moved upon the earth, both fowl and cattle, and beaſt, and every thing that creepeth and moveth upon the earth, and every man.

22 Every thing in whoſe noſtrils the ſpirit of life did breathe, whatſoever they were in the dry land, they died.

23 So [l] he deſtroyed every thing that was upon the earth, from man to beaſt, to the creeping thing, and to the fowl of the heaven: they were even deſtroyed from the earth. And Noah only [m] remained, and they that were with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

13 The flood ceaſeth. 16 Noah is commanded to come forth of the ark with his. 20 He ſacrificeth to the Lord. 22 God promiſeth that all things ſhall continue in their firſt order.

NOW God [n] remembered Noah, and [o] every beaſt, and all the cattle that was with him in the ark: therefore God made a wind to paſs upon the earth, and the waters ceaſed.

2 The fountains alſo of the deep, and the windows of heaven were ſtopped, and the rain from heaven was reſtrained.

3 And the waters returned from above the earth, going and returning: and after the end of the hundred and fiftieth day the waters abated.

‡ Or, ſtayed. ‡ Or, Armenia.

4 And in the [p] ſeventh month, in the ſeventeenth day of the month, the ark ‡ reſted upon the mountains of ‡ Ararat.

5 And the waters were going and decreaſing until the [q] tenth month: in the tenth month, and in the firſt day of the month, were the tops of the mountains ſeen.

† Heb. at the end of forty days. The raven is ſent forth and returneth. He ſendeth the dove.

6 ¶ So † after forty days, Noah opened the window of the ark, which he had made,

7 And ſent forth a raven, which went out, going forth and returning, until the waters were dried upon the earth.

8 Again he ſent a dove from him, that he might ſee if the waters were diminiſhed from off the earth.

9 But the dove found no reſt for the ſole of her foot: therefore ſhe returned unto him into the ark (for the waters *were* upon the whole earth) and he [r] put forth his hand, and received her, and took her to him into the ark.

10 And he abode yet other ſeven days, and again he ſent forth the dove out of the ark.

‡ Or, bill.

11 And the dove came to him in the evening, and lo, in her ‡ mouth *was* an [s] olive-leaf that ſhe had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithſtanding he waited yet other ſeven days, and ſent forth the dove, which returned not again unto him any more.

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[f] God compelled them to preſent themſelves to Noah, as they did before to Adam, when he gave them names, chap. 2. 19.

[g] Which was about the beginning of May, when all things did moſt flouriſh.

[h] Both the waters in the earth did overflow, and alſo the clouds poured down.

[i] Every living thing that God would have to be preſerved on earth, came into the ark to Noah.

[k] So that God's ſecret power defended him againſt the rage of the mighty waters.

[l] That is, God.

[m] Learn what it is to obey God only, and to forſake the multitude, 1 Pet. 3. 20.

[n] Not that God forgetteth his at any time; but when he ſendeth ſuccour, then he ſheweth that he remembereth them.

[o] If God remember every brute beaſt, what ought to be the aſſurance of his children?

[p] Which contained part of September, and part of October.

[q] Which was the month of December.

[r] It is like that the raven did fly to and fro, reſting on the ark, but came not into it, as the dove that was taken in.

[s] Which was a ſign that the waters were much diminiſhed: for the olives grow not on the high mountains.

Bef. Chr. 2348.

13 ¶ And in the ſix hundredth and one year, in the *firſt* day of the [t] firſt month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the upper part of the ground was dry.

14 And in the ſecond month, in the ſeven and twentieth day of the month, was the earth dry.

15 ¶ Then God ſpake to Noah, ſaying,

16 [u] Go forth of the ark, thou and thy wife, and thy ſons, and thy ſons wives with thee.

17 Bring forth with thee every beaſt that is with thee, of all fleſh, *both* fowl and cattle, and every thing that creepeth and moveth upon the earth, that they may breed abundantly in the earth, * and bring forth fruit and increaſe upon the earth.

* Ch. 1. 22. and 9. 1.

18 So Noah came forth, and his ſons, and his wife, and his ſons wives with him.

19 Every beaſt, every creeping thing, and every fowl, all that moveth upon the earth after their kinds, went out of the ark.

20 ¶ Then Noah [w] built an altar to the Lord, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings upon the altar.

21 And the Lord ſmelled a ‡ [x] ſavour of reſt, and the Lord ſaid in his heart, I will henceforth curſe the ground no more for man's cauſe: for the imagination of man's * heart *is* evil, *even* from his youth: neither will I ſmite any more all things living, as I have done.

‡ Or, a ſweet ſavour.

* Ch. 6. 5. Matt. 15. 19.

22 Hereafter [y] ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe, ſo long as the earth remaineth.

CHAP. IX.

1 *The confirmation of marriage.* 2 *Man's authority over all creatures.* 3 *Permiſſion of meats.* 6 *The power of the ſword.* 13 *The rainbow is the ſign of God's promiſe.* 21 *Noah is drunken, and mocked of his ſon, whom he curſeth.* 29 *The age and death of Noah.*

AND God [a] bleſſed Noah and his ſons, and ſaid to them, * Bring forth fruit, and multiply, and repleniſh the earth.

* Ch. 1. 28. and 8. 17.

2 Alſo the [a] fear of you, and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the heaven, upon all that moveth on the earth, and upon all the fiſhes of the ſea: into your hand are they delivered.

3 Every [b] thing that moveth and liveth, ſhall be meat for you: as the * green herb, have I given you all things.

Bef. Chr. 2348.

* Ch. 1. 29.

4 * [c] But fleſh with the life thereof, *I mean*, with the blood thereof, ſhall ye not eat.

* Levit. 17. 14.

5 [d] For ſurely I will require your blood, wherein your lives *are:* at the hand of every beaſt will I require it: and at the hand of man, *even* at the hand of a man's ‡ brother will I require the life of man.

‡ Or, neighbour.

6 Whoſo * ſheddeth man's blood, [e] by man ſhall his blood be ſhed: * for in the [f] image of God hath he made man.

* Matt. 26. 52. Rev. 13. 10.

* Ch. 1. 27.

7 But bring ye forth fruit and multiply: grow plentifully in the earth, and increaſe therein.

8 ¶ God ſpake alſo to Noah, and to his ſons with him, ſaying,

9 Behold, I, even I, eſtabliſh my [g] covenant with you, and with your ſeed [h] after you.

10 And with every living creature that is with you, with the fowl, with the cattle, and with every beaſt of the earth with you, from all that go out of the ark, unto every beaſt of the earth.

11 * And my covenant will I eſtabliſh with you, that from henceforth all fleſh ſhall not be rooted out by the waters of the flood, neither ſhall there be a flood to deſtroy the earth any more.

* Iſa. 54.

12 Then God ſaid, This is the token of the covenant which I make between me and you, and between every living thing that is with you, unto perpetual generations.

13 I have ſet my [i] bow in the cloud, and it ſhall be for a ſign of the covenant between me and the earth.

14 And when I ſhall cover the earth with a cloud, and the bow ſhall be ſeen in the cloud,

15 Then will I remember my [k] covenant, which is between me and you, and between every living thing in all fleſh, and there ſhall be no more waters of a flood to deſtroy all fleſh.

16 Therefore the bow ſhall be in the cloud, that I may ſee it, and remember the everlaſting covenant between God, and every living thing in all fleſh that is upon the earth.

17 God ſaid yet to Noah, [l] This is the ſign of the covenant, which I have eſtabliſhed between me and all fleſh that is upon the earth.

18 ¶ Now the ſons of Noah going forth of the ark, were Shem, and Ham, and Japheth. And Ham is the father of Canaan.

19 Theſe are the three ſons of Noah, and of them was the [m] whole earth overſpread.

20 Noah

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[t] Called in Hebrew Abib, containing part of March, and part of April.

[u] Noah declareth his obedience in that he would not depart out of the ark without God's expreſs commandment, as he did not enter in without the ſame: the ark being a figure of the church, wherein nothing muſt be done without the word of God.

[w] For ſacrifices, which were as an exerciſe of their faith, whereby they uſed to give thanks to God for his benefits.

[x] That is, thereby he ſheweth himſelf appeaſed, and his anger to reſt.

[y] The order of nature deſtroyed by the flood, is reſtored by God's promiſe.

[a] God increaſed them with fruit, and declared unto them his counſel as touching the repleniſhing of the earth.

[a] By virtue of this commandment beaſts rage not ſo much againſt man as they would, yea, and many ſerve to his uſe thereby.

[b] By this permiſſion man may with a good conſcience uſe the creatures of God for his neceſſity.

[c] That is, living creatures and the fleſh of beaſts that are ſtrangled: and hereby all cruelty is forbidden.

[d] That is, I will take vengeance for your blood.

[e] Not only by the magiſtrate, but oft-times God raiſeth up one murderer to kill another.

[f] Therefore to kill man is to deface God's image, and ſo injury is not only done to man, but alſo to God.

[g] To aſſure you that the world ſhall be no more deſtroyed by a flood.

[h] The children which are not yet born, are comprehended in God's covenant made with their fathers.

[i] Hereby we ſee that ſigns or ſacraments ought not to be ſeparated from the word.

[k] When men ſhall ſee my bow in the heaven, they ſhall know that I have not forgotten my covenant with them.

[l] God doth repeat this the oftener, to confirm Noah's faith ſo much the more.

[m] This declareth what was the virtue of God's bleſſing, when he ſaid, "Increaſe and bring forth," Chap. 1. 28.

Bef. Chr. 2347.

‡ Or, Noah began again.

20 ‡ Noah alſo began *to be* an huſbandman, and planted a vineyard.

21 And he drunk of the wine, and was [n] drunken, and was uncovered in the midſt of his tent.

22 And when Ham the father [o] of Canaan ſaw the nakedneſs of his father, [p] he told his two brethren without.

23 Then took Shem and Japheth a garment, and put it upon both their ſhoulders, and went backward, and covered the nakedneſs of their father with their faces backward: ſo they ſaw not their father's nakedneſs.

24 Then Noah awoke from his wine, and knew what his younger ſon had done unto him,

25 And ſaid, [q] Curſed *be* Canaan: a [r] ſervant of ſervants ſhall he be unto his brethren.

26 He ſaid moreover, Bleſſed *be* the Lord God of Shem, and let Canaan be ‡ his ſervant.

‡ Or, their.

‡ Or, enlarge, or, cauſe to return.

27 God ‡ [s] perſuade Japheth, that he may dwell in the tents of Shem, and let Canaan be his ſervant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 So all the days of Noah were nine hundred and fifty years: and he died.

CHAP. X.

1 *The increaſe of mankind by Noah and his ſons.* 10 *The beginning of cities, countries and nations.*

NOW theſe are the [t] generations of the ſons of Noah, Shem, Ham, and Japheth: unto whom ſons were born after the flood.

2 The ſons of Japheth *were* Gomer, and Magog, and [u] Madai, and Javan, and Tubal, and Meſhech, and Tiras.

3 And the ſons of Gomer, Aſhkenaz, and Riphath, and Togarmah.

4 Alſo the ſons of Javan, Eliſhah and Tarſhiſh, Kittim, and Dodanim.

5 Of theſe were the [w] iſles of the Gentiles divided in their lands, every man after his tongue, *and* after their families in their nations.

6 ¶ Moreover, the ſons of Ham *were* [x] Cuſh, and Mizraim, and Phut, and Canaan.

7 And the ſons of Cuſh, Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: alſo the ſons of Raamah *were* Sheba and Dedan.

8 And Cuſh begat Nimrod, who began to be [y] mighty in the earth.

9 He was a mighty hunter before the Lord, wherefore it is ſaid, [z] As Nimrod the mighty hunter before the Lord.

Bef. Chr. 2218.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land [a] of Shinar.

‡ Or, the ſtreets of the city.

11 Out of that land came Aſhur, and builded Nineveh, and the ‡ city Rehoboth, and Calah:

12 Reſen alſo between Nineveh and Calah: this is a great city.

13 And Mizraim begat [b] Ludim, and Anamim, and Lehabim, and Naphtuhim.

‡ Or, the Cappadocians.

14 Pathruſim alſo, and Caſluhim (out of whom came the Philiſtims) and ‡ Caphtorims.

15 ¶ Alſo Canaan begat Zidon his firſt born, and Heth,

16 And Jebuſi, and Emori, and Girgaſhi,

17 And Hivi, and Arki, and Sini,

18 And Arvadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites ſpread abroad.

19 Then the border of the Canaanites was from Zidon, as thou comeſt to Gerar, until Azzah, and as thou goeſt unto Sodom, and Gomorah, and Admah, and Zeboim, even unto Laſhah.

20 Theſe are the ſons of Ham, according to their families, according to their tongues in their countries, *and* in their nations.

21 ¶ Unto [c] Shem alſo the father of all the ſons of [d] Eber, and elder brother of Japheth, were children born.

* 1 Chron. 1. 17.

22 * The ſons of Shem *were* Elam, and Aſhur, and Arphaxad, and Lud, and Aram.

23 And the ſons of Aram, Uz, and Hul, and Gether, and Maſh.

24 Alſo Arphaxad begat Salah, and Salah begat Eber.

25 Unto Eber alſo were born two ſons: the name of the one *was* Peleg: for in his days was the earth [e] divided: and his brother's name *was* Joktan.

26 Then Joktan begat Almodad and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael and Sheba,

29 And Ophir, and Havilah, and Jobab: all theſe *were* the ſons of Joktan.

30 And their dwelling was from Meſha, as thou goeſt unto Sephar a mount of the Eaſt.

31 Theſe are the ſons of Shem according to their families, according to their tongues, in their countries and nations.

32 Theſe are the families of the ſons of Noah, after their generations among their people: and ‡ out of theſe were the nations divided in the earth after the flood.

‡ Or, of theſe came divers nations.

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[n] This is ſet before our eyes to ſhew what an horrible thing drunkenneſs is.

[o] Of whom came the Canaanites that wicked nation, who were alſo curſed of God.

[p] In deriſion and contempt of his father.

[q] He pronounceth as a prophet the curſe of God againſt all them that honour not their parents: for Ham and his poſterity were accurſed.

[r] That is, a moſt vile ſlave.

[s] He declareth that the Gentiles which came of Japheth, and were ſeparate from the church, ſhould be joined to the ſame by the perſuaſion of God's Spirit, and preaching of the goſpel.

[t] Theſe generations are here recited, partly to declare the marvellous increaſe in ſo ſmall a time; and alſo to ſet forth their great forgetfulneſs of God's graces towards their fathers.

[u] Of Madai and Javan came the Medes and Greeks.

[w] The Jews ſo call all countries which are ſeparate from them by ſea, as Greece, Italy, &c. which were given to the children of Japheth, of whom came the Gentiles.

[x] Of Cuſh and Mizraim came the Ethiopians and Egyptians.

[y] Meaning a cruel oppreſſor and tyrant.

[z] His tyranny came into a proverb, as hated both of God and man: for he paſſed not to commit cruelty even in God's preſence.

[a] For there was another city in Egypt called alſo Babel.

[b] Of Lud came the Lydians.

[c] In his ſtock the church was preſerved: therefore Moſes leaveth off ſpeaking of Japheth and Ham, and treateth of Shem more at large.

[d] Of whom came the Hebrews or Jews.

[e] This diviſion came by the diverſity of languages, as appeareth chap. 11. 9.

Bef. Chr. 2218.

CHAP. XI.

6 *The building of Babel was the cauſe of the confuſion of tongues.* 10 *The age and generation of Shem unto Abram.* 31 *Abram's departure from Ur with his father Terah, Sarai and Lot.* 32 *The age and death of Terah.*

THEN the whole earth was of one language and one ſpeech.

2 And [f] as [g] they went from the [h] Eaſt, they found a plain in the land of [i] Shinar, and there they abode.

3 And they ſaid one to another, Come, let us make brick, and burn it in the fire. So they had brick for ſtone, and ſlime had they inſtead of morter.

4 Alſo they ſaid, Go to, let us [k] build us a city and a tower, whoſe top *may reach* unto the heaven, that we may get us a name, leſt we be ſcattered upon the whole earth.

5 But the Lord [l] came down to ſee the city and tower which the ſons of men builded.

6 And the Lord ſaid, [m] Behold, the people *is* one, and they have all one language, and this they begin to do, neither can they now be ſtopped from whatſoever they have imagined to do.

7 Come on, [n] let us go down, [o] and there confound their language, that every one perceive not another's ſpeech.

8 So the Lord ſcattered them from thence upon all the earth, and they left off to build the city.

‡ Or, confuſion.

9 Therefore the name of it was called ‡ Babel, becauſe the Lord did there confound the language of all the earth: from thence then did the Lord ſcatter them upon all the earth.

* 1 Chron. 1. 17.

10 ¶ * Theſe are the generations [p] of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived, after he begat Arphaxad, five hundred years, and begat ſons and daughters.

12 Alſo Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived, after he begat Salah, four hundred and three years, and begat ſons and daughters.

14 Salah lived thirty years, and begat Eber.

15 So Salah lived, after he begat Eber, four hundred and three years, and begat ſons and daughters.

16 Likewiſe Eber lived four and thirty years, and begat Peleg.

17 So Eber lived, after he begat Peleg, four hundred and thirty years, and begat ſons and daughters.

18 And Peleg lived thirty years, and begat Reu.

Bef. Chr. 1921.

* 1 Chron. 1. 25.

19 * And Peleg, lived after he begat Reu, two hundred and nine years, and begat ſons and daughters.

20 Alſo Reu lived two and thirty years, and begat Serug.

21 So Reu lived, after he begat Serug, two hundred and ſeven years, and begat ſons and daughters.

22 Moreover Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor, two hundred years, and begat ſons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 So Nahor lived, after he begat Terah, an hundred and nineteen years, and begat ſons and daughters.

* 1 Chron. 1. 26. Joſh. 24. 2.

26 * So Terah lived ſeventy years, and begat Abram, Nahor, and Haran.

27 ¶ Now theſe are the generations of Terah: Terah begat [q] Abram, Nahor, and Haran: and Haran begat Lot.

† Heb. Caſdim.

28 Then Haran died before Terah his father in the land of his nativity, in Ur of † the Chaldees.

29 So Abram and Nahor took them wives, The name of Abram's wife *was* Sarai, and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of [r] Iſcah.

30 But Sarai was barren, *and* had no child.

*Joſh. 24. 2. Nehem. 9. 7. Acts 7. 4.

31 Then [s] Terah took Abram his ſon, and Lot the ſon of Haran, his ſon's ſon, and Sarai his daughter in law, his ſon Abram's wife: and they departed together from Ur of the Chaldees, to * go into the land of Canaan, and they came to [t] Haran, and dwelt there.

32 So the days of Terah were two hundred and five years, and Terah died in Haran.

CHAP. XII.

1 *Abram by God's commandment goeth to Canaan.* 3 *Chriſt is promiſed.* 7 *Abram buildeth altars for exerciſe and declaration of his faith among the infidels.* 10 *Becauſe of the dearth he goeth into Egypt.* 15 *Pharaoh taketh his wife, and is puniſhed.*

FOR the Lord had ſaid unto Abram, * [u] Get thee out of thy country, and from thy kindred, and from thy father's houſe, unto the [w] land that I will ſhew thee.

2 And I will make of thee a great nation, and will bleſs thee, and make thy name great, and thou ſhalt be [x] a bleſſing.

3 I will alſo bleſs them that bleſs thee, and curſe

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[f] In the year one hundred and thirty after the flood.

[g] To wit, Nimrod and his company.

[h] That is, from Armenia, where the ark ſtayed.

[i] Which was afterward called Chaldea.

[k] They were moved with pride and ambition, thinking to prefer their own glory to God's honour.

[l] Meaning, that he declared by effect that he knew their wicked enterpriſe: for God's power is every where, and doth neither aſcend nor deſcend.

[m] God ſpeaketh this in deriſion, becauſe of their fooliſh perſuaſion and enterpriſe.

[n] He ſpeaketh as though he took counſel with his own wiſdom and power: to wit, with the Son and Holy Ghoſt: ſignifying the greatneſs and certainty of the puniſhment.

[o] By this great plague of the confuſion of tongues, appeareth God's horrible judgment againſt man's pride and vain glory.

[p] He returneth to the genealogy of Shem, to come to the hiſtory of Abram, wherein the church of God is deſcribed, which is Moſes's principal purpoſe.

[q] He maketh mention firſt of Abram, not becauſe he was the firſt born, but for the hiſtory, which properly appertaineth unto him. Alſo Abram at the confuſion of tongues was eight and forty years old: for at the deſtruction of Sodom he was ninety-nine. And it was deſtroyed two and fifty years after the confuſion of tongues.

[r] Some think that this Iſcah was Sarai.

[s] Albeit the oracle of God came to Abram, yet the honour is given to Terah, becauſe he was the father.

[t] Which was a city of Meſopotamia.

[u] From the flood to this time, were four hundred twenty and three years.

[w] In appointing him no certain place, he proveth ſo much more his faith and obedience.

[x] The world ſhall recover by thy ſeed, which is Chriſt, the bleſſing which they loſt in Adam.

Bef. Chr. 1921.

curſe them that curſe thee, and in thee ſhall all families of the earth be bleſſed.

4 So Abram departed, even as the Lord ſpake unto him, and Lot went with him. (And Abram was ſeventy and five years old, when he departed out of Haran)

5 Then Abram took Sarai his wife, and Lot his brother's ſon, and all their ſubſtance that they poſſeſſed, and the ſouls [y] that they had gotten in Haran, and they departed, to go to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram [z] paſſed through the land unto the place of Shechem, and unto the ‡ plain of Moreh (and the [a] Canaanite *was* then in the land.)

‡ Or, oak grove.

7 And the Lord appeared unto Abram, and ſaid, Unto thy ſeed will I give this land. And there builded he an [b] altar unto the Lord, which appeared unto him.

8 Afterward removing [c] thence unto a mountain eaſtward from Beth-el, he pitched his tent having Beth-el on the weſt-ſide, and Hai on the eaſt: and there he built an [d] altar unto the Lord, and called on the name of the Lord.

9 [e] Again Abram went forth going and journeying toward the ſouth.

10 ¶ Then there came [f] a famine in the land: therefore Abram went down into Egypt to ſojourn there: for there was a great famine in the land.

11 And when he drew near to enter into Egypt, he ſaid to Sarai his wife, Behold now, I know that thou art a fair woman to look upon:

12 Therefore it will come to paſs, that when the Egyptians ſee thee, they will ſay, She is his wife: ſo will they kill me, but they will keep thee alive.

13 Say, I pray thee, that thou art my [g] ſiſter, that I may fare well for thy ſake, and that my † life may be preſerved by thee.

† Heb. that my ſoul may live.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for ſhe was very fair.

15 And the princes of Pharaoh ſaw her, and commended her unto Pharaoh: ſo the woman was [h] taken into Pharaoh's houſe:

16 Who intreated Abram well for her ſake, and he had ſheep, and beeves, and he-aſſes, and men-ſervants: and maid-ſervants, and ſhe-aſſes and camels.

17 But the Lord [i] plagued Pharaoh and his houſe with great plagues, becauſe of Sarai, Abram's wife.

Bef. Chr. 1920.

18 Then Pharoah called Abram, and ſaid, Why haſt thou done this unto me? Wherefore didſt thou not tell me, that ſhe was thy wife?

19 Why ſaidſt thou, She is my ſiſter, that I ſhould take her to be my wife? Now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh gave men [k] commandment concerning him: and they conveyed him forth, and his wife, and all that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth upon the name of the Lord. 11 Lot departeth from him. 13 The wickedneſs of the Sodomites. 14 The promiſe made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

THEN [l] Abram went up from Egypt, he and his wife, and all that he had, and Lot with him toward the ſouth.

2 And Abram *was* very rich in cattle, in ſilver and in gold.

3 And he went on his journey from the ſouth toward [m] Beth-el, to the place where his tent had been at the beginning, between Beth-el and Hai,

4 Unto the place of the * altar, which he had made there at the firſt: and there Abram called on the name of the Lord.

* Ch. 12. 7.

5 ¶ And Lot alſo, who went with Abram, had ſheep, and cattle, and tents;

6 So that the land could not [n] bear them, that they might dwell together: for their * ſubſtance was great, ſo that they could not dwell together.

* Ch. 36. 7.

7 Alſo there was debate between the herdmen of Abrams cattle, and the herdmen of Lot's cattle (and the [o] Canaanites and the Perizzites dwelt at that time in the land.)

8 Then ſaid Abram unto Lot, Let there be no [p] ſtrife, I pray thee, between thee and me, neither between mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole land before thee? depart, I pray thee, from me: if thou wilt [q] take the left hand, then I will go to the right: or if thou go to the right hand, then I will take the left.

10 So when Lot lifted up his eyes, he ſaw that all the plain of Jordan was watered every where: (*for* before the Lord deſtroyed Sodom and Gomorrah, *it was* as the [r] garden of the Lord, like the land of Egypt, as thou goeſt unto Zoar.)

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[y] Meaning, as well ſervants as cattle.

[z] He wandered to and fro in the land before he could find a ſettling-place: thus God exerciſeth the faith of his children.

[a] Which was a cruel and rebellious nation, by whom God kept his in continual exerciſe.

[b] It was not enough for him to worſhip God in his heart, but it was expedient to declare by outward profeſſion his faith before men, whereof this altar was a ſign.

[c] Becauſe of the troubles that he had among that wicked people.

[d] And ſo ſerved the true God, and renounced all idolatry.

[e] Thus the children of God may look for no reſt in this world, but muſt wait for the heavenly reſt and quietneſs.

[f] This was a new trial of Abram's faith: whereby we ſee that the end of one affliction is the beginning of another.

[g] By this we may learn not to uſe unlawful means, nor to put others in danger to ſave ourſelves, read verſe 20. albeit it may appear that Abram feared not ſo much death, as that if he ſhould die without iſſue, God's promiſe ſhould not have taken place, wherein appeared a weak faith.

[h] To be his wife.

[i] The Lord took the defence of this poor ſtranger againſt a mighty king: and as he is ever careful over his, ſo did he preſerve Sarai.

[k] To the intent that none ſhould hurt him either in his perſon or goods.

[l] His great riches gotten in Egypt, hindered him not to follow his vocation.

[m] He calleth the place by that name which was after given unto it, chap. 28, 19.

[n] This incommodity came by their riches, which break friendſhip, and as it were the bond of nature.

[o] Who ſeeing their contention, might blaſpheme God, and deſtroy them.

[p] He cutteth off the occaſion of contention: therefore the evil ceaſeth.

[q] Abram reſigneth his own right to buy peace.

[r] Which was in Eden, chap. 2. 10.

Bef. Chr. 1917.

11 Then Lot choſe unto him all the plain of Jordan, and took his journey from the eaſt: and they departed the [s] one from the other.

12 Abram dwelt in the land of Canaan, and Lot abode in the cities of the plain, and pitched his tent even unto Sodom.

13 Now the men of Sodom *were* wicked, and exceeding [t] ſinners againſt the Lord.

14 ¶ Then the Lord ſaid unto [u] Abram (after that Lot was departed from him) Lift up thine eyes now, and look from the place where thou art, northward, and ſouthward, and eaſtward, and weſtward:

15 For all the * land, which thou ſeeſt, will I give unto thee, and to thy ſeed for [w] ever.

* Ch. 12. 7. & 15. 7, 18. and 26. 4. Deut. 34. 4.

16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, then ſhall thy ſeed be numbered.

17 Ariſe, walk through the land, in the length thereof, and breadth thereof: for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and builded there an altar unto the Lord.

CHAP. XIV.

12 *In the overthrow of Sodom, Lot is taken priſoner.* 16 *Abram delivereth him.* 18 *Melchizedek cometh to meet him.* 23 *Abram would not be enriched by the king of Sodom.*

AND in the days of Amraphel king of [x] Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of the [y] nations:

2 *Theſe men* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All theſe [z] joined together in the vale of ‡ Siddim which is the [a] ſalt-ſea.

‡ Or, of the laboured fields.

4 Twelve years were they ſubject unto Chedorlaomer, but in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and ſmote the ‡ Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in ‡ Shaveh Kiriathaim,

‡ Or, giants.

‡ Or, plain.

6 And the Horites in the mount Seir, unto the plain of Paran, which is by the wilderneſs.

7 And they returned and came to En-miſhpat, which is Kadeſh, and ‡ ſmote all the country of the Amalekites, and alſo the Amorites that dwelt in Hazezon-tamar.

‡ Or, deſtroyed.

8 Then went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, which is Zoar: and they joined battle with them in the vale of Siddim:

Bef. Chr. 1913.

9 *To wit*, with Chedorlaomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings againſt five.

10 Now the vale [b] of Siddim was full of ſlime-pits, and the kings of Sodom and Gomorrah fled, and ‡ fell [illegible]ere: and the reſidue fled to the mountain.

‡ Or, were diſcomfited.

11 Then they took all the ſubſtance of Sodom and Gomorrah, and all their victuals, and went their way.

12 They [c] took Lot alſo, Abram's brother's ſon, and his ſubſtance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had eſcaped, and told Abram the Hebrew, which dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner, which were [d] confederate with Abram.

14 When Abram heard that his brother was taken, ‡ he brought forth of them that were born and brought up in his houſe, three hundred and eighteen, and purſued them unto Dan.

‡ Or, armed.

15 Then he, and his ſervants divided themſelves againſt them by night, and ſmote them, and purſued them unto Hobah, which is on the left ſide of † Damaſcus.

† *Heb. Dammeſel.*

16 And he recovered all the ſubſtance, and alſo brought again his brother Lot, and his goods, and the women alſo and the people.

17 ¶ After that he returned from the ſlaughter of Chedorlaomer, and of the kings that were with him, came the king of Sodom forth to meet him in the valley of Shaveh, which is the * king's dale.

* 2 Sam. 18. 18.

18 And * Melchizedek king of Salem [e] brought forth bread and wine: and he was a prieſt of the moſt high God.

* Heb. 7. 1.

19 Therefore he bleſſed [f] him, ſaying, Bleſſed *art thou*, Abram, of God moſt high, poſſeſſor of heaven and earth.

20 And bleſſed *be* the moſt high God, which hath delivered thine enemies into thine hand. * And *Abram* gave him tythe of all.

* Heb. 7. 8.

21 Then the king of Sodom ſaid to Abram, Give me the † perſons, and take the goods to thyſelf.

† *Heb. ſouls.*

22 And Abram ſaid to the king of Sodom, ‡ I have lift up mine hand unto the Lord the moſt high God, poſſeſſor of heaven and earth,

‡ Or, I have ſworn.

23 † That I will not take of all that is thine, ſo much as a thread or ſhoe-latchet, leſt thou ſhouldſt ſay, I have made Abram rich,

† *Heb. If I take from thee a thread, &c. read 1 Sam.* 14. 14.

24 [g] Save only that which the young men have eaten, and the parts of the men which went with me, Aner, Eſhcol, and Mamre: let them take their parts.

CHAP.

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[s] This was done by God's providence, that only Abram and his ſeed might dwell in the land of Canaan.

[t] Lot thinking to get Paradiſe, found hell.

[u] The Lord comforted him, leſt he ſhould have taken thought for the departure of his nephew.

[w] Meaning a long time, and till the coming of Chriſt, as Exod. 12. 24. and 21. 6. Deut. 15. 17. and ſpiritually this is referred to the true children of Abram, born according to the promiſe, and not according to the fleſh, which are heirs of the true land of Canaan.

[x] That is, of Babylon: by kings here, meaning them that were governors of cities.

[y] Of a people gathered of divers countries.

[z] Ambition is the chief cauſe of wars among princes.

[a] Called alſo the Dead Sea, or the lake Aſphaltite, near unto Sodom and Gomorrah.

[b] And afterward was overwhelmed with water, and ſo was called the Salt-Sea.

[c] The godly are plagued many times with the wicked: therefore their company is dangerous.

[d] God moved them to join with Abram, and preſerved him from their idolatry and ſuperſtitions.

[e] For Abram and his ſoldiers refreſhment, and not to offer ſacrifice.

[f] In that Melchizedek fed Abram, he declared himſelf to repreſent a king: and in that he bleſſed him, the high-prieſt.

[g] He would not that his liberality ſhould be hurtful unto others.

Bef. Chr. 1913.

CHAP. XV.

1 *The Lord is Abram's defence and reward.* 6 *He is juſtified by faith.* 13 *The ſervitude and deliverance out of Egypt is declared.* 18 *The land of Canaan is promiſed the fourth time.*

AFTER theſe things, the ‡ word of the Lord came unto Abram in a * viſion, ſaying, Fear not, Abram, I am thy buckler, *and* thine exceeding * great reward.

‡ Or, the Lord ſpake to Abram. * Numb. 12. 6. * Pſ. 16. 6.

2 And Abram ſaid, [h] O Lord God, what wilt thou give me, ſeeing I go childleſs, and the ſteward of mine houſe *is* this Eliezer of Damaſcus?

3 Again Abram ſaid, Behold, to me thou haſt given no ſeed: wherefore lo, a ſervant of mine houſe ſhall be mine heir.

4 Then behold, the word of the Lord came unto him, ſaying, This man ſhall not be thine heir, but one that ſhall come out of thine own bowels, he ſhall be thine heir.

5 Moreover, he brought him forth and ſaid, * Look up now unto heaven, and tell the ſtars, if thou be able to number them: and he ſaid unto him, So ſhall thy ſeed be.

* Rom. 4. 18.

6 And *Abram* * believed the Lord, and he counted that to him for righteouſneſs.

* Rom. 4. 3. Gal. 3. 6. James 2. 23.

7 Again he ſaid unto him, I am the Lord, that brought thee out of * Ur of the Chaldees, to give thee this land to inherit it.

* Ch. 11. 28.

8 And he ſaid, O Lord God, [i] whereby ſhall I know that I ſhall inherit it?

9 Then he ſaid unto him, Take me an heifer, of three years old, and a ſhe goat of three years old, and a ram of three years old, a turtle dove alſo and a pigeon.

10 So he took all theſe unto him, and [k] divided them in the midſt, and laid every piece one againſt another: but the birds divided he not.

11 Then fowls fell on the carcaſes, and Abram drove them away.

12 And when the ſun went down, there fell an heavy ſleep upon Abram: and lo, † a very fearful darkneſs fell upon him.

† *Heb. a fear of great darkneſs.*

13 Then he ſaid to Abram, * Know for a ſurety, that thy ſeed ſhall be a ſtranger in a land that is not theirs * [l] four hundred years, and ſhall ſerve them: and they ſhall intreat them evil.

* Acts 7. 6. * Exod. 12. 40.

14 Notwithſtanding, the nations, whom they ſhall ſerve, will I judge: and afterward ſhall they come out with great ſubſtance.

15 But thou ſhalt go unto thy fathers in peace, *and* ſhalt be buried in a good age.

16 And in the ‡ fourth generation they ſhall come hither again: for the [m] wickedneſs of the Amorites is not yet full.

‡ Or, after 400 years.

17 Alſo when the ſun went down, there was a darkneſs: and behold, a ſmoking furnace, and a firebrand, which went between thoſe pieces.

Bef. Chr. 1911.

18 * In that ſame day the Lord made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, * from the river of Egypt unto the great river, the river † Euphrates:

* Ch. 12. 7. and 13. 15. and 26. 4. Deut. 4. 5. * 1 Kings 4. 21. 2 Chron. 9. 26. † *Heb. Perath.*

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites alſo, and the Canaanites, and the Girgaſhites, and the Jebuſites.

CHAP. XVI.

1 *Sarai being barren, giveth Hagar to Abram.* 4 *Which conceiveth and deſpiſeth her dame.* 6 *And being ill handled, fleeth.* 7 *The angel comforteth her.* 11, 12 *The name and manners of her ſon.* 13 *She calleth upon the Lord, whom ſhe findeth true.*

NOW [n] Sarai Abram's wife bare him no children, and ſhe had a maid an Egyptian, Hagar by name.

2 And Sarai ſaid unto Abram, Behold now, the Lord hath [o] reſtrained me from childbearing. I pray thee go in unto my maid: ‡ it may be that I ſhall † receive a child by her. And Abram obeyed the voice of Sarai.

‡ Or, peradventure. † *Heb. be builded by her.*

3 Then Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelled ten years in the land of Canaan, and gave her to her huſband Abram for his wife.

4 ¶ And he went in unto Hagar, and ſhe conceived, and when ſhe ſaw that ſhe had conceived, her dame was [p] deſpiſed in her eyes.

5 Then Sarai ſaid unto Abram, † Thou doeſt me wrong. I have given my maid into thy boſom, and ſhe ſeeth that ſhe hath conceived, and I am deſpiſed in her eyes: the Lord judge between me and thee.

† *Heb. mine injury is upon thee.*

6 Then Abram ſaid to Sarai, Behold, thy maid *is* in thine ‡ hand: do with her as it pleaſeth thee. Then Sarai dealt roughly with her: wherefore ſhe fled from her.

‡ Or, power.

7 ¶ But the [q] angel of the Lord found her beſide a fountain of water in the wilderneſs, by the fountain in the way to Shur,

8 And he ſaid, Hagar, Sarai's maid, whence comeſt thou? and whither wilt thou go? And ſhe ſaid, I flee from my dame Sarai.

9 Then the angel of the Lord ſaid to her, [r] Return to thy dame, and humble thyſelf under her hands.

10 Again the angel of the Lord ſaid unto her, I will ſo greatly increaſe thy ſeed, that it ſhall not be numbered for multitude.

11 Alſo the angel of the Lord ſaid unto her, See, thou art with child, and ſhalt bear a ſon, and

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[h] His fear was not only leſt he ſhould not have children, but leſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him.

[i] This is a particular motion of God's Spirit, which is not lawful for all to follow in aſking ſigns, but was permitted to ſome by a peculiar motion, as to Gideon and Ezekiah.

[k] This was the old cuſtom in making covenants, Jer. 34. 18. to the which God added theſe conditions, that Abram's poſterity ſhould be as torn in pieces, but after they ſhould be coupled together: alſo that it ſhould be aſſaulted, but yet delivered.

[l] Counting from the birth of Iſaac to their departure out of Egypt, which declareth that God will ſuffer his to be afflicted in this world.

[m] Though God ſuffer the wicked for a time, yet his vengeance falleth upon them, when the meaſure of their wickedneſs is full.

[n] It ſeemeth that ſhe had reſpect to God's promiſe, which could not be accompliſhed without iſſue.

[o] She faileth in binding God's power to the common order of nature, as though God could not give her children in her old age.

[p] This puniſhment declareth what they gain that attempt any thing againſt the word of God.

[q] Which was Chriſt, as appeareth ver. 13. and chap. 18. 17.

[r] God rejecteth no eſtate of people in their miſeries, but ſendeth them comfort.

Bef. Chr. 1910.

and ſhalt call his name Iſhmael: for the Lord hath heard thy tribulation.

12 And he ſhall be a ‡ wild man: his hand *ſhall be* againſt every man, and every man's hand againſt him, * and [r] he ſhall dwell in the preſence of all his brethren.

‡ Or, fierce and cruel, or as a wild aſs. * Ch. 25. 18.

13 Then ſhe called the name of the Lord, that ſpake unto her, Thou God lookeſt on me: for ſhe ſaid, [s] Have I not alſo here looked after him that ſeeth me?

14 * Wherefore the well was called, ‡ Beer-lahai-roi: lo, *it is* between Kadeſh and Bered.

* Ch. 24. 62. ‡ Or, the well of the living and ſeeing me.

15 ¶ And Hagar bare Abram a ſon, and Abram called his ſon's name, which Hagar bare, Iſhmael.

16 And Abram was fourſcore and ſix years old, when Hagar bare him Iſhmael.

CHAP. XVII.

1 Abram's name is changed to confirm him in the promiſe. 8 The land of Canaan is the fifth time promiſed. 12 Circumciſion is inſtituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Iſhmael. 19 Iſaac is promiſed. 23 Abraham and his houſe are circumciſed.

WHEN Abram was ninety years old and nine, the Lord appeared to Abram, and ſaid unto him, I am God ‡ all-ſufficient: * walk before me, and be thou ‡ upright,

‡ Or, Almighty. * Ch. 5. 22. ‡ Or, without hypocriſy.

2 And I will make my covenant between me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, ſaying,

4 Behold, I *make* my covenant with thee, and thou ſhalt be a [t] father of many nations.

5 Neither ſhall thy name any more be called Abram, but thy name ſhall be [u] Abraham: * for a father of many nations have I made thee.

* Rom. 4. 17.

6 Alſo I will make thee exeeeding fruitful, and will make nations of thee: yea, kings ſhall proceed of thee.

7 Moreover, I will eſtabliſh my covenant between me and thee, and thy ſeed after thee in their generations, for an * everlaſting covenant, to be God unto thee, and to thy ſeed after thee.

* Ch. 13. 16.

8 And I will give thee, and thy ſeed after thee, the land wherein thou art a ſtranger, *even* all the land of Canaan, for an everlaſting poſſeſſion, and I will be their God.

9 ¶ Again God ſaid unto Abraham, Thou alſo ſhalt keep my covenant, thou, and thy ſeed after thee in their generations.

10 [w] This is my covenant which ye ſhall keep between me and you, and thy ſeed after thee, * Let every man-child among you be circumciſed:

* Acts 7. 8.

11 That is, ye ſhall circumciſe the [x] fore-ſkin of your fleſh, and it ſhall be a * ſign of the covenant between me and you.

Bef. Chr. 1898. * Rom. 4. 11.

12 And every man-child of eight days old among you ſhall be circumciſed in your generations, as well he that is born in *thine* houſe, as he that is bought with money of any ſtranger, which is not of thy ſeed.

13 He that is born in thine houſe, and he that is bought with thy money, muſt needs be circumciſed: ſo my covenant ſhall be in your fleſh for an everlaſting covenant.

14 But the uncircumciſed [y] man-child, in whoſe fleſh the fore-ſkin is not circumciſed, even that perſon ſhall be cut off from his people, *becauſe* he hath broken my covenant.

15 ¶ Afterward God ſaid unto Abraham, Sarai thy wife ſhalt thou not call Sarai, but ‡ Sarah *ſhall be* her name.

‡ Or, dame, or princeſs.

16 And I will bleſs her, and will alſo give thee a ſon of her, yea, I will bleſs her, and ſhe ſhall be *the mother* of nations: kings *alſo* of people ſhall come of her.

17 Then Abraham fell upon his face, and [z] laughed, and ſaid in his heart, Shall a child be born unto him that is an hundred years old? and ſhall Sarah that is ninety years old bear?

18 And Abraham ſaid unto God, Oh that Iſhmael might live in thy ſight.

19 Then God ſaid, * Sarah thy wife ſhall bear thee a ſon indeed, and thou ſhalt call his name Iſaac: and I will eſtabliſh my covenant with him for an [a] everlaſting covenant, *and* with his ſeed after him.

* Ch. 18. 10. and 21. 2.

20 And as concerning Iſhmael, I have heard thee: lo, I have bleſſed him, and will make him fruitful, and will multiply him † exceedingly; twelve princes ſhall he beget, and I will make a great nation of him.

† *Heb. greatly, greatly.*

21 But my covenant will I eſtabliſh with Iſaac, which Sarah ſhall bear unto thee, the next * year at this ſeaſon.

* Ch. 21. 2.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ Then Abraham took Iſhmael his ſon, and all that were born in his houſe, and all that was bought with his money, *that is*, every man-child among the men of Abraham's houſe, [b] and he circumciſed the fore-ſkin of their fleſh in that ſelf-ſame day, as God had commanded him.

24 Abraham alſo himſelf was ninety years old and nine, when the fore-ſkin of his fleſh was circumciſed.

25 And Iſhmael his ſon was thirteen years old, when the fore-ſkin of his fleſh was circumciſed.

26 The ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon:

27 And all the men of his houſe, *both* born in his houſe, and bought with money of the ſtranger, were circumciſed with him.

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[r] That is, the Iſhmaelites ſhall be a peculiar people by themſelves, and not a portion of another people.

[s] She rebuketh her own dulneſs, and acknowledgeth God's graces, who was preſent with her every where.

[t] Not only according to the fleſh, but of a far greater multitude by faith, Rom. 4. 17.

[u] The changing of his name is a ſeal to confirm God's promiſe unto him.

[w] Circumciſion is called the covenant, becauſe it ſignifieth the covenant, and hath the promiſe of grace joined to it; which phraſe is common to all ſacraments.

[x] That privy part is circumciſed to ſhew that all that is begotten of man is corrupt and muſt be mortified.

[y] Albeit women were not circumciſed, yet were they partakers of God's promiſe: for under mankind all was conſecrated. And here is declared, that whoſoever contemneth the ſign, deſpiſeth alſo the promiſe.

[z] Which proceeded of a ſudden joy, and not of infidelity.

[a] The everlaſting covenant is made with the children of the Spirit: and with the children of the fleſh is made the temporal promiſe, as was promiſed Iſhmael.

[b] They were well inſtructed which obeyed, to be circumciſed without reſiſtance, which thing declareth that maſters in their houſes ought to be as preachers to their families, that from the higheſt to the loweſt they may obey the will of God.

Bef. Chr. 1898.

CHAP. XVIII.

2 *Abraham receiveth three angels into his houſe.* 10 *Iſaac is promiſed again.* 12 *Sarah laugheth.* 18 *Chriſt is promiſed to all nations.* 19 *Abraham taught his family to know God.* 21 *The deſtruction of Sodom is declared unto Abraham.* 23 *Abraham prayeth for them.*

* Heb. 13. 2. ‡ Or, oke grove.

AGAIN the Lord * appeared unto him in the ‡ plain of Mamre, as he ſat in his tent door about the heat of the day.

2 And he lift up his eyes, and looked: and lo, three [c] men ſtood by him, and when he ſaw *them*, he ran to meet them from the tent door, and bowed himſelf to the ground.

3 And he ſaid, [d] Lord, if I have now found favour in thy ſight, go not, I pray thee, from thy ſervant.

4 Let a little water, I pray you, be brought, and [e] waſh your feet, and reſt yourſelves under the tree.

5 And I will bring a morſel of bread, that you may comfort your hearts, afterwards ye ſhall go your ways: for therefore are ye [f] come to your ſervant. And they ſaid, Do even as thou haſt ſaid.

6 Then Abraham made haſte into the tent unto Sarah, and ſaid, Make ready at once three

† *Heb. Seim.*

† meaſures of fine meal: knead it, and make cakes upon the hearth.

7 And Abraham ran to the beaſts, and took a tender and good calf, and gave it to the ſervant, who haſted to make it ready.

8 And he took butter and milk, and the calf which he had prepared, and ſet before them, and ſtood himſelf by them under the tree, and [g] they did eat.

9 ¶ Then they ſaid unto him, Where is Sarah thy wife? And he anſwered, Behold, *ſhe is* in the tent.

* Ch. 17. 19, 21. and 21. 2. Rom. 9. 9.

10 And he ſaid, * I will certainly come again unto thee according to the time of [h] life: and lo, Sarah thy wife ſhall have a ſon: and Sarah heard in the tent door, which was behind him.

11 (Now Abraham and Sarah *were* old and ſtricken in age, *and* it ceaſed to be with Sarah after the manner of women.)

* 1 Pet. 3. 6.

12 Therefore Sarah [i] laughed within herſelf, ſaying, After I am waxen old, * and my lord alſo, ſhall I have luſt?

13 And the Lord ſaid unto Abraham, Wherefore did Sarah thus laugh, ſaying, Shall I certainly bear a child which am old?

* Zech. 8. 6. ‡ Or, hid.

14 (Shall any thing be * ‡ hard to the Lord? at the time appointed will I return unto thee, *even* according to the time of life, and Sarah ſhall have a ſon.)

15 But Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, † It is not ſo: for thou laughedſt.

† *Heb. No.*

16 ¶ Afterward the men did riſe up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the [k] Lord ſaid, Shall I hide from Abraham that thing which I do,

* Ch. 12. 3. and 22. 18.

18 Seeing that Abraham ſhall be indeed a great and mighty nation, and * all the nations of the earth ſhall be bleſſed in him?

19 For I know him [l] that he will command his ſons and his houſhold after him, that they keep the way of the Lord to do righteouſneſs and judgment, that the Lord may bring upon Abraham that he hath ſpoken unto him.

20 Then the Lord ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is exceeding grievous,

21 I will [m] go down now, and ſee whether they have done altogether according to that [n] cry which is come unto me: and if not, *that* I may know.

22 And the men turned thence and went toward Sodom: but Abraham ſtood yet before the Lord.

23 Then Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?

24 If there be fifty righteous within the city, wilt thou deſtroy and not ſpare the place for the fifty righteous that are therein?

25 Be it far from thee from doing this thing, to ſlay the righteous with the wicked: and that the righteous ſhould be even as the wicked, be it far from thee; ſhall not the Judge of all the world † do right?

† *Heb. do judgment.*

26 And the Lord anſwered, If I ſhall find in Sodom [o] fifty righteous within the city, then will I ſpare all the place for their ſakes.

27 Then Abraham anſwered and ſaid, Behold now, I have begun to ſpeak unto my Lord, and I am [p] but duſt and aſhes,

28 If there ſhall lack five of fifty righteous, wilt thou deſtroy all the city for five? And he ſaid, If I find there five and forty, I will not deſtroy it.

29 And he yet ſpake to him again, and ſaid, What if there ſhall be found forty there? Then he anſwered, I will not do it for forties ſake.

30 Again he ſaid, Let not my Lord now be angry, that I ſpeak, What if thirty be found there? Then he ſaid, I will not do it, if I find thirty there.

31 Moreover, he ſaid, Behold, now I have begun to ſpeak unto my Lord, What if twenty be found there? And he anſwered, I will not deſtroy it for twenties ſake.

32 Then he ſaid, Let not my Lord be now angry, and I will ſpeak but this [q] once, What

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[c] That is, three angels in man's ſhape.

[d] Speaking to one of them, in whom appeared to be moſt majeſty: for he thought they had been men.

[e] For men uſed, becauſe of the great heat, to go barefooted in thoſe parts.

[f] As ſent of God that I ſhould do my duty to you.

[g] For as God gave them bodies for a time, ſo gave he them the faculties thereof, to walk, to eat and drink, and ſuch like.

[h] That is, about this time, when ſhe ſhall be alive, or when the child ſhall come into this life.

[i] For ſhe rather had reſpect to the order of nature, than believed the promiſe of God.

[k] Jehovah, the Hebrew word, which we call Lord, ſheweth that this angel was Chriſt: for this word is only applied to God.

[l] He ſheweth that fathers ought both to know God's judgments, and to declare them to their children.

[m] God ſpeaketh after the faſhion of men: that is, I will enter into judgment with good advice.

[n] For our ſins cry for vengeance, though none accuſe us.

[o] God declareth that his judgments were done with great mercy, foraſmuch as all were ſo corrupt, that not only fifty, but ten righteous men could not be found there: and alſo that the wicked are ſpared for the righteous ſake.

[p] Hereby we learn, that the nearer we approach unto God, the more doth our miſerable eſtate appear, and the more are we humbled.

[q] If God refuſed not the prayer for the wicked Sodomites even to the ſixth requeſt, how much more will he grant the prayers of the godly for the afflicted church?

Bef. Chr. 1898. if ten be found there? And he anſwered, I will not deſtroy it for tens ſake.

33 ¶ And the Lord went his way, when he had left communing with Abraham, and Abraham returned unto his place.

CHAP. XIX.

3 *Lot receiveth two angels into his houſe.* 4 *The filthy luſts of the Sodomites.* 16 *Lot is delivered.* 24 *Sodom is deſtroyed.* 26 *Lot's wife is made a pillar of ſalt.* 33 *Lot's daughters lie with their father, of whom come Moab and Ammon.*

AND in the evening there came two [r] angels to Sodom: and Lot ſat at the gate of Sodom, and Lot ſaw *them*, and roſe up to meet them, and he bowed himſelf with his face to the ground:

2 And he ſaid, See, my lords, I pray you, turn in now into your ſervant's houſe, and tarry all night, and waſh * your feet, and ye ſhall riſe up early and go your ways. Who ſaid, Nay, but we will abide in the ſtreet all night.

* Ch. 18. 4.

3 Then [s] he preſſed upon them earneſtly, and they turned in to him, and came to his houſe, and he made them a feaſt, and did bake unleavened bread, and they did [t] eat.

4 But before they went to bed, the men of the city, *even* the men of Sodom compaſſed the houſe round about, from the young even to the old, [u] all the people from *all* quarters.

5 Who crying unto Lot, ſaid to him, Where are the men, which came to thee this night? bring them out unto us that we may know them.

6 Then Lot went out at the door unto them, and ſhut the door after him,

7 And ſaid, I pray you, my brethren, do not *ſo* wickedly.

8 Behold now, I have two [w] daughters, which have not known man: them will I bring out now unto you, and do to them as ſeemeth you good: only unto theſe men do nothing: [x] for therefore are they come under the ſhadow of my roof.

9 Then they ſaid, Away hence: and they ſaid, He is come alone as a ſtranger, and ſhall he judge and rule? we will now deal worſe with thee than with them. So they preſſed ſore upon Lot * himſelf, and came to break the door.

* 2 Pet. 2. 7.

10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door.

11 Then they ſmote the men that were at the door of the houſe with blindneſs, both ſmall and great, ſo that they were weary in † ſeeking the door.

† *Heb. finding.*

12 ¶ Then the men ſaid unto Lot, Whom haſt thou yet here? either ſon-in-law, or thy ſons, or thy daughters, or whatſoever thou haſt in the city, bring it out of this place.

13 For [y] we will deſtroy this place, becauſe the * cry of them is great before the Lord, and the Lord hath ſent us to deſtroy it.

Bef. Chr. 1898. * Ch. 18. 20.

14 Then Lot went out and ſpake unto his ſons-in-law, which ‡ married his daughters, and ſaid, Ariſe, get you out of this place: for the Lord will deſtroy the city: but he ſeemed to his ſons-in-law as though he had mocked.

‡ Or, ſhould marry.

15 ¶ And when the morning aroſe, the angels haſted Lot, ſaying, Ariſe, take thy wife and thy two daughters † which are here, leſt thou be deſtroyed in the puniſhment of the city.

† *Heb. which are found.*

16 And *as* he [z] prolonged the time, the men caught both him and his wife, and his two daughters by the hands (the Lord being merciful unto him) and they brought him forth, and ſet him without the city.

17 ¶ And when they had brought them out, *the angel* ſaid, Eſcape for thy life: [a] look not behind thee, neither tarry thou in all the plain: eſcape into the mountain, leſt thou be deſtroyed.

18 And Lot ſaid unto them, Not ſo, I pray thee, my Lord.

19 Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape in the mountain, leſt *ſome* evil take me, and I die.

20 See now this city here by to flee unto, which is a little one: Oh let me eſcape thither: is it not a [b] little one? and my ſoul ſhall live.

21 Then he ſaid unto him, Behold, I have received † thy requeſt alſo concerning this thing, that I will not overthrow this city, for the which thou haſt ſpoken.

† *Heb. thy face.*

22 Haſt thee, ſave thee there: for I can do [c] nothing till thou be come thither. Therefore the name of the city was called [d] Zoar.

23 ¶ The ſun did riſe upon the earth, when Lot entered into Zoar.

24 Then the Lord * rained upon Sodom and upon Gomorrah brimſtone, and fire from the Lord out of heaven,

* Deut. 29. 23. Iſa. 13. 19. Jer. 50. 40. Ezek. 16. 49. Hoſea 11. 8. Amos 4. 11. Luke 17. 29. Jude 7.

25 And overthrew thoſe cities, and all the plain, and all the inhabitants of the cities, and that that grew upon the earth.

26 ¶ Now his wife behind him looked back, and ſhe became a [e] pillar of ſalt.

27 ¶ And Abraham riſing up early in the morning, *went* to the place, where he had ſtood before the Lord,

28 And looking toward Sodom and Gomorrah, and toward all the land of the plain, behold, he ſaw the ſmoke of the land mounting up as the ſmoke of a furnace.

29 ¶ But yet when God deſtroyed the cities of the plain, God thought upon Abraham, and ſent Lot out from the midſt of the deſtruction, when

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[r] Wherein we ſee God's provident care in preſerving his: albeit he revealeth not himſelf to all alike; for Lot had but two angels, and Abraham three.

[s] That is, he prayed them ſo inſtantly, or earneſtly.

[t] Not for that they had neceſſity, but becauſe the time was not yet come that they would reveal themſelves.

[u] Nothing is more dangerous than to dwell where ſin reigneth: for it corrupteth all.

[w] He deſerveth praiſe in defending his gueſts, but he is to be blamed in ſeeking unlawful means. We are not to do evil that good may come.

[x] That I ſhould preſerve them from all injury.

[y] This proveth that the angels are miniſters, as well to execute God's wrath, as to declare his favour.

[z] The mercy of God ſtriveth to overcome man's ſlowneſs in following God's calling.

[a] He willed him to flee from God's judgment, and not to be ſorry to depart from that rich country, and full of vain pleaſures.

[b] Though it be little, yet it is great enough to ſave my life: wherein he offendeth in chuſing another place than the angel had appointed him.

[c] Becauſe God's commandment was to deſtroy the city, and to ſave Lot.

[d] Which before was called Belah, chap. 14. 2.

[e] As touching the body only, and this was a notable monument of God's vengeance to all them that paſſed that way.

Bef. Chr. 1898. when he overthrew the cities, wherein Lot dwelled.

30 ¶ Then Lot went up from Zoar, and dwelt in the mountain with his two daughters: for he [f] feared to tarry in Zoar, but dwelt in a cave, he, and his two daughters.

31 And the elder ſaid unto the younger, Our father is old, and there is not a man in the [g] earth, to come in unto us after the manner of all the earth.

32 Come, we will make our father [h] drink wine, and lie with him, that we may preſerve ſeed of our father.

33 So they made their father drink wine that night, and the elder went and lay with her father: but he perceived not, neither when ſhe lay down, neither when ſhe roſe up.

34 And on the morrow the elder ſaid to the younger, Behold, yeſternight lay I with my father: let us make him drink wine this night alſo, and go thou *and* lie with him, that we may † preſerve ſeed of our father.

† Heb. keep alive.

35 So they made their father drink wine that night alſo, and the younger aroſe, and lay with him: but he perceived not, when ſhe lay down, neither when ſhe roſe up.

36 Thus were [i] both the daughtets of Lot with child by their father.

37 And the elder bare a ſon, and ſhe called his name Moab: the ſame is the father of the [k] Moabites unto this day.

38 And the younger bare a ſon alſo, and ſhe called his name [l] Ben-ammi; the ſame is the father of the Ammonites unto this day.

CHAP. XX.

1 Abraham dwelleth as a ſtranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproveth the king. 9 And the king Abraham. 11 Sarah is reſtored with great gifts. 17 Abraham prayeth, and the king and his are healed.

AFterward Abraham departed thence toward the ſouth country, and dwelt between Kadeſh and [m] Shur, and ſojourned in Gerar.

2 And Abraham ſaid of Sarah his wife, [n] She is my ſiſter. Then Abimelech king of Gerar ſent and took Sarah.

3 But God came to Abimelech in a dream by night, and ſaid to him, Behold, [o] thou art but dead, becauſe of the woman which thou haſt taken: for ſhe is a man's wife.

4 (Notwithſtanding Abimelech had not yet come near her) And he ſaid, Lord wilt thou ſlay even [p] the righteous nation?

5 Said not he unto me, She is my ſiſter? yea, and ſhe herſelf ſaid, He is my brother: with an upright [q] mind, and [r] innocent hands have I done this.

Bef. Chr. 1897.

6 And God ſaid unto him by a dream, I know that thou didſt this even with an upright mind, and I [s] kept thee alſo, that thou ſhouldeſt not ſin againſt me: therefore ſuffered I thee not to touch her.

7 Now then deliver the man his wife again: for he is a [t] prophet, and he [u] ſhall pray for thee that thou mayeſt live: but if thou deliver her not again, be ſure that thou ſhalt die the death, thou, and all that thou haſt.

8 Then Abimelech riſing up early in the morning, called all his ſervants, and told all theſe things † unto them, and the men were ſore afraid.

† Heb. in their ears.

9 Afterward Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me and on my [w] kingdom *this* great ſin? thou haſt done things unto me that ought not to be done.

10 So Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing?

11 Then Abraham anſwered, Becauſe I thought *thus*, Surely the [x] fear of God *is* not in this place, and they will ſlay me for my wife's ſake.

12 Yet in very deed ſhe is my [y] ſiſter: for ſhe is the daughter of my father, but not the daughter of my mother, and ſhe is my wife.

13 Now when God cauſed me to wander out of my father's houſe, I ſaid then to her, This is thy kindneſs that thou ſhalt ſhew unto me in all places where we come, * Say thou of me, He is my brother.

* Ch. 12.13.

14 Then took Abimelech ſheep and beeves, and men ſervants, and women ſervants, and gave them unto Abraham, and reſtored unto him Sarah his wife.

15 And Abimelech ſaid, Behold, my land *is* ‡ before thee: dwell where it pleaſeth thee.

‡ Or, is at thy commandment.

16 Likewiſe to Sarah he ſaid, Behold, I have given thy brother a thouſand pieces of ſilver: behold he is the [z] veil of thine eyes to all that are with thee, and to all *others*: and ſhe was [a] thus reproved.

17 ¶ Then Abraham prayed unto God, and God healed Abimelech, and his wife, and his women ſervants: and they bare children.

18 For the Lord [b] had ſhut up every womb of the houſe of Abimelech, becauſe of Sarah Abraham's wife.

CHAP.

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[f] Having before felt God's mercy, he durſt not provoke him again by continuing among the wicked.

[g] Meaning in the country, which the Lord had now deſtroyed.

[h] For except he had been overcome with wine, he would never have done that abominable act.

[i] Thus God permitted him to fall moſt horribly in the ſolitary mountains, whom the wickedneſs of Sodom could not overcome.

[k] Who, as they were born in moſt horrible inceſt, ſo were they and their poſterity vile and wicked.

[l] That is, ſon of my people: ſignifying, that they rather rejoiced in their ſin, than repented for the ſame.

[m] Which was toward Egypt.

[n] Abraham now had twice fallen into this fault: ſuch is man's frailty.

[o] So greatly God deteſteth the breach of marriage.

[p] The infidels confeſſed that God would not puniſh but for juſt occaſion: therefore whenſoever he puniſheth, the occaſion is juſt.

[q] As one falling by ignorance, and not doing evil of purpoſe.

[r] Not thinking to do any men harm.

[s] God by his Holy Spirit retaineth them that offend by ignorance, that they fall not into greater inconvenience.

[t] That is, one to whom God revealeth himſelf familiarly.

[u] For the prayer of the godly is of force toward God.

[w] The wickedneſs of the king bringeth God's wrath upon the whole realm.

[x] He ſheweth that no honeſty can be hoped for, where the fear of God is not.

[y] By ſiſter, he meaneth his couſin-german; and by daughter, Abraham's niece. chap. 11.29. for ſo the Hebrews uſe theſe words.

[z] Such an head, as with whom thou mayeſt be preſerved from all dangers.

[a] God cauſed this heathen king to reprove her, becauſe ſhe diſſembled, ſeeing that God had given her a huſband, as her veil and defence.

[b] Had taken away from them the gift of conceiving.

Bef. Chr. 1898.

CHAP. XXI.

2 Iſaac is born. 9 Iſhmael mocketh Iſaac. 14 Hagar is caſt out with her ſon. 17 The angel comforteth Hagar. 22 The covenant between Abimelech and Abraham. 33 Abraham called upon the Lord.

NOW the Lord viſited Sarah, as he had ſaid, and did unto her * according as he had promiſed.

*Ch. 17. 19. and 18. 10.

2 For Sarah * conceived, and bare Abraham a ſon in his old [c] age, at the ſame ſeaſon that God told him.

*Matt. 1. 2. Acts 7. 8. Gal. 4. 23. Heb. 11. 11.

3 And Abraham called his ſon's name that was born unto him, which Sarah bare him, Iſaac.

4 Then Abraham circumciſed Iſaac his ſon, when he was eight days old, * as God had commanded him.

*Ch. 17. 12.

5 So Abraham was an hundred years old, when his ſon Iſaac was born unto him.

6 ¶ Then Sarah ſaid, God hath made me to rejoice: all that hear will rejoice with me.

7 Again ſhe ſaid, [d] Who would have ſaid to Abraham, that Sarah ſhould have given ſuck? for I have borne him a ſon in his old age.

8 Then the child grew and was weaned: and Abraham made a great feaſt the ſame day that Iſaac was weaned.

9 ¶ And Sarah ſaw the ſon of Hagar the Egyptian (which ſhe had borne unto Abraham) [e] mocking.

10 Wherefore ſhe ſaid unto Abraham, * Caſt out this bond-woman and her ſon: for the ſon of this bond-woman ſhall not be heir with my ſon Iſaac.

*Gal. 4. 30.

11 And this thing was very grievous in Abraham's ſight, becauſe of his ſon.

12 ¶ But God ſaid unto Abraham, Let it not be grievous in thy ſight for the child, and for thy bond-woman: in all that Sarah ſhall ſay unto thee, hear her voice: for in Iſaac ſhall thy ſeed be [f] called.

13 As for the ſon of the bond-woman, I will make him [g] a nation alſo, becauſe he is thy ſeed.

14 So Abraham aroſe up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her ſhoulder, and the child *alſo*, and [h] ſent her away: who departing, wandered in the wilderneſs of Beerſheba.

15 And when the water of the bottle was ſpent, ſhe caſt the child under a certain tree.

16 Then ſhe went and ſat her over-againſt *him* afar off about a bow-ſhot: for ſhe ſaid, I will not ſee the death of the child, and ſhe ſat down over-againſt *him*, and lift up her voice and wept.

Bef. Chr. 1892.

17 Then God [i] heard the voice of the child, and the angel of God called to Hagar from heaven, and ſaid unto her, What aileth thee, Hagar? fear not, for God hath heard the voice of the child where he is.

18 Ariſe, take up the child, and hold him in thine hand: for I will make of him a great people.

19 And God [k] opened her eyes, and ſhe ſaw a well of water: ſo ſhe went and filled the bottle with water, and gave the boy drink.

20 So God was [l] with the child, and he grew and dwelt in the wilderneſs, and was an ‡ archer.

‡ Or, ſhot in the bow, and was an hunter.

21 And he dwelt in the wilderneſs of Paran, and his mother took him a wife out of the land of Egypt.

22 ¶ And at the ſame time Abimelech and Phichol his chief captain ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt.

23 Now therefore ſwear unto me here by God, that thou wilt not † hurt me, nor my children, nor my childrens children: thou ſhalt deal with me, and with the country where thou haſt been a ſtranger, according unto the kindneſs that I have ſhewed thee.

† *Heb. deal falſly with me, or lie.*

24 Then Abraham ſaid, I will [m] ſwear.

25 And Abraham rebuked Abimelech for a well of water, which Abimelech's ſervants had violently taken away.

26 And Abimelech ſaid, [n] I know not who hath done this thing: alſo thou toldeſt me not, neither heard I *of it* but this day.

27 Then Abraham took ſheep and beeves, and gave them unto Abimelech: and they two made a covenant.

28 And Abraham ſet ſeven lambs of the flock by themſelves.

29 Then Abimelech ſaid unto Abraham, What mean theſe ſeven lambs, which thou haſt ſet by themſelves?

30 And he anſwered, Becauſe thou ſhalt receive of mine hand *theſe* ſeven lambs, that it may be a witneſs unto me, that I have digged this well.

31 Wherefore the place is called ‡ Beerſheba, becauſe there they both ſware.

‡ Or, Well of the oath, or of ſeven, meaning lambs.

32 Thus made they a [o] covenant at Beerſheba: afterward Abimelech and Phichol his chief captain roſe up, and turned again unto the land of the Philiſtines.

33 ¶ And Abraham planted a grove in Beerſheba, and [p] called there on the name of the Lord, the everlaſting God.

34 And Abraham was a ſtranger in the Philiſtines land a long ſeaſon.

CHAP.

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[c] Therefore the miracle was greater.

[d] She accuſeth herſelf of ingratitude, that ſhe did not believe the angel.

[e] He derided God's promiſe made to Iſaac, which the apoſtle calleth perſecution. Gal. 4. 29.

[f] The promiſed ſeed ſhall be counted from Iſaac, and not from Iſhmael. Rom. 9. 7. Heb. 11. 18.

[g] The Iſhmaelites ſhall come of him.

[h] True faith renounceth all natural affections to obey God's commandment.

[i] For his promiſe ſake made to Abraham, and not becauſe the child had diſcretion and judgment to pray.

[k] Except God open our eyes, we can neither ſee, nor uſe the means which are before us.

[l] As touching outward things, God cauſed him to proſper.

[m] So that it is a lawful thing to take an oath in matters of importance, for to juſtify the truth, and to aſſure others of our ſincerity.

[n] Wicked ſervants do many evils unknown to their maſters.

[o] Thus we ſee that the godly, as touching outward things, may make peace with the wicked that know not the true God.

[p] That is, he worſhipped God in all points of true religion.

CHAP. XXII.

1, 2 The faith of Abraham is proved in offering his ſon Iſaac. 8 Iſaac is a figure of Chriſt. 20 The generation of Nahor, Abraham's brother, of whom cometh Rebekah.

AND after theſe things God did * prove Abraham, and ſaid unto him, Abraham. Who anſwered, † Here am I.

* Heb. 11. 17.
† Heb Lo, I.

2 And he ſaid, Take now thine only ſon Iſaac, whom thou loveſt, and get thee unto the land of [q] Moriah, and [r] offer him there for a burnt-offering upon one of the mountains which I will ſhew thee.

3 Then Abraham roſe up early in the morning, and ſaddled his aſs, and took two of his ſervants with him, and Iſaac his ſon, and clave wood for the burnt-offering, and roſe up and went to the place which God had told him.

4 ¶ Then the third day Abraham lift up his eyes, and ſaw the place afar off,

5 And ſaid unto his ſervants, Abide you here with the aſs: for I and the child will go yonder and worſhip, and [s] come again unto you.

6 Then Abraham took the wood of the burnt-offering, and laid it upon Iſaac his ſon, and he took the fire in his hand, and the knife: and they went both together.

7 Then ſpake Iſaac unto Abraham his father, and ſaid, My father. And he anſwered, Here am I, my ſon. And he ſaid, Behold the fire and the wood, but where is the lamb for the burnt-offering?

8 Then Abraham anſwered, My ſon, God will [t] provide him a lamb for a burnt-offering: ſo they went both together.

9 And when they came to the place which God had ſhewed him, Abraham builded an altar there, and couched the wood, and [u] bound Iſaac his ſon, * and laid him on the altar upon the wood.

* James 2. 21.

10 And Abraham ſtretching forth his hand, took the knife to kill his ſon.

11 But the angel of the Lord called unto him from heaven, ſaying, Abraham, Abraham. And he anſwered, Here am I.

12 Then he ſaid, Lay not thine hand upon the child, neither do any thing unto him: for now I [w] know that thou feareſt God, ſeeing for my ſake ‡ thou haſt not ſpared thine † only ſon.

‡ Or, haſt not withholden thine only ſon from me.
† *Heb. thy ſon, thine only ſon.*

13 And Abraham lifting up his eyes, looked: and behold, there was a ram behind *him* caught by the horns in a buſh: then Abraham went and took the ram, and offered him up for a burnt-offering inſtead of his ſon.

14 And Abraham called the name of that place ‡ Jehovah-Jireh: as it is ſaid this day, In the mount will the Lord [x] be ſeen.

‡ Or, the Lord will ſee or provide.

15 ¶ And the angel of the Lord cried unto Abraham from heaven the ſecond time,

16 And ſaid, * By [y] myſelf have I ſworn (ſaith the Lord) becauſe thou haſt done this thing, and haſt not ſpared thine only ſon,

* Pſ. 105. 9. Luke 1. 73. Heb. 6. 13.

17 Therefore will I ſurely bleſs thee, and will greatly multiply thy ſeed, as the ſtars of the heaven, and as the ſand which is upon the ſea-ſhore, and thy ſeed ſhall poſſeſs the ‡ gate of his enemies.

‡ Or, holds.

18 * And in thy ſeed ſhall all the nations of the earth be bleſſed, becauſe thou haſt obeyed my voice.

* Ch. 12. 3. and 18. 18. Acts 3. 25. Gal. 3. 8.

19 Then turned Abraham again unto his ſervants, and they roſe up, and went together to Beer-ſheba: And Abraham dwelt in Beer-ſheba.

20 ¶ And after theſe things, one told Abraham, ſaying, Behold Milcah, ſhe hath alſo borne children unto thy brother Nahor:

21 *To wit*, Huz his eldeſt ſon, and Buz his brother, and Kemuel the father of ‡ Aram.

‡ Or, of the Syrians.

22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: theſe eight did Milcah bear to Nahor, Abraham's brother.

24 And his [z] concubine called Reumah, ſhe bare alſo Tebah and Gaham, and Thahaſh, and Maachah.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He buyeth a field to bury her, of the Hittites. 13 The equity of Abraham. 19 Sarah is buried in Machpelah.

WHEN Sarah was an hundred twenty and ſeven years old, († ſo long lived ſhe)

† *Heb. the years of the life of Sarah.*

2 Then Sarah died in Kirjath-arba: the ſame *is* Hebron in the land of Canaan. And Abraham came to mourn for Sarah and to weep for her.

3 ¶ Then Abraham [a] roſe up from the ſight of his corpſe, and talked with the † Hittites, ſaying,

† *Heb. ſons of Heth.*

4 I am a ſtranger, and a foreigner among you: give me a poſſeſſion of burial with you, that I may bury my dead out of my ſight.

5 Then the Hittites anſwered Abraham, ſaying unto him,

6 Hear us, my lord: thou art a prince [b] of God among us: in the chiefeſt of our ſepulchres bury thy dead: none of us ſhall forbid thee his ſepulchre, but thou mayeſt bury thy dead *therein*.

7 Then Abraham ſtood up, and bowed himſelf before the people of the land of the Hittites.

H 8 And

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[q] Which ſignifieth the fear of God, in the which place he was honoured, and Solomon afterward built the temple.

[r] Herein ſtood the chiefeſt point of his temptation, ſeeing he was commanded to offer up him, in whom God had promiſed to bleſs all the nations of the world.

[s] He doubted not, but God would accompliſh his promiſe, though he ſhould ſacrifice his ſon.

[t] The only way to overcome all temptations is, to reſt upon God's providence.

[u] For it is like that his Father had declared to him God's commandment, whereunto he ſhewed himſelf obedient.

[w] That is, by thy true obedience thou haſt declared thy lively faith.

[x] The name is changed to ſhew that God doth both ſee and provide ſecretly for his, and alſo evidently is ſeen and felt in time convenient.

[y] Signifying that there is no greater than he.

[z] Concubine is oftentimes taken in the good part, for thoſe women which were inferior to the wives.

[a] That is, when he had mourned: ſo the godly may mourn, if they paſs not meaſure: and the natural affection is commendable.

[b] That is, godly or excellent: for the Hebrews ſo ſpeak of all things that are notable, becauſe all excellency cometh of God.

Bef. Chr. 1860.

† *Heb. in your ſoul.*

8 And he communed with them, ſaying, if it be † your mind, that I ſhall bury my dead out of my ſight, hear me, and intreat for me to Ephron the ſon of Zohar,

‡ Or, double cave, becauſe one was within another.

† *Heb. in full ſilver.*

9 That he would give me the cave ‡ of Machpelah, which he hath in the end of his field, that he would give it me for as much † money as it is worth, for a poſſeſſion to bury in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite anſwered Abraham in the audience of all the Hittites that [c] went in at the gates of his city, ſaying,

11 No, my lord, hear me: the field give I thee, and the cave that therein is, I give it thee: *even* in the preſence of the ſons of my people give I it thee, to bury thy dead.

12 Then Abraham [d] bowed himſelf before the people of the land,

13 And ſpake unto Ephron in the audience of the people of the country, ſaying, Seeing thou *wilt give it*, I pray thee, hear me, I will give the price of the field: receive it of me, and I will bury my dead there.

14 Ephron then anſwered Abraham, ſaying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred [e] ſhekels of ſilver: what *is* that between me and thee? bury therefore thy dead.

16 So Abraham hearkened unto Ephron, and Abraham weighed to Ephron the ſilver which he had named, in the audience of the Hittites, *even* four hundred ſilver ſhekels of current money among merchants.

17 ¶ So the field of Ephron *which was* in Machpelah, and over-againſt Mamre, *even* the field and the cave that was therein, and all the trees that were in the field, which were in all the borders round about, was made ſure

‡ Or, citizens.

18 Unto Abraham for a poſſeſſion, in the ſight of the Hittites, *even* of all that ‡ went in at the gates of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah over-againſt Mamre: the ſame is Hebron in the land of Canaan.

20 Thus the field and the cave that is therein, was made ſure unto Abraham for a poſſeſſion of burial [f] by the Hittites.

CHAP. XXIV.

2 *Abraham causeth his ſervant to ſwear to take a wife for Iſaac in his own kindred.* 12 *The ſervant prayeth to God.* 33 *His fidelity toward his maſter.* 50 *The friends of Rebekah commit the matter to God.* 58 *They aſk her conſent, and ſhe agreeth.* 67 *And is married to Iſaac.*

† *Heb. come into days.*

NOW Abraham was old, *and* † ſtricken in years. And the Lord had bleſſed Abraham in all things.

Bef. Chr. 1857.

* Ch. 47. 29.

2 Therefore Abraham ſaid unto his eldeſt ſervant of his houſe, which had the rule over all that he had, * [g] Put now thine hand under my thigh,

3 And I will make thee [h] ſwear by the Lord God of the heaven, and God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites among whom I dwell.

4 But thou ſhalt go unto my [i] country, and to my kindred, and take a wife unto my ſon Iſaac.

5 And the ſervant ſaid to him, What if the woman will not come with me to this land? ſhall I bring thy ſon again unto the land from whence thou cameſt?

6 To whom Abraham anſwered, Beware that thou bring not my ſon [k] thither again.

* Ch. 12. 7. and 13. 15. and 15. 18. and 26. 4.

7 ¶ The Lord God of heaven, who took me from my father's houſe, and from the land where I was born, and that ſpake unto me, and that ſware unto me, ſaying, * Unto thy ſeed will I give this land, he ſhall ſend his angels before thee, and thou ſhalt take a wife unto my ſon from thence.

† *Heb. innocent.*

8 Neverthel ſs, if the woman will not follow thee, then ſhalt thou be † diſcharged of this mine oath: only bring not my ſon thither again.

9 Then the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him for this matter.

‡ Or, Meſopotamia, or, Syria of the two floods: to wit, of Tygris and Euphrates.

† *Heb. to bow their knees.*

10 ¶ So the ſervant took ten camels of the camels of his maſter, and departed: (for he *had* all his maſter's goods in his hand:) *and* ſo he aroſe, and went to ‡ Aram Naharaim, unto the [l] city of Nahor.

11 And he made his camels † to lie down without the city by a well of water, at even-tide, about the time that *the women* come out to draw *water*.

‡ Or, cauſe me to meet.

12 And he ſaid, O [m] Lord God of my maſter Abraham, I beſeech thee, ‡ ſend me good ſpeed this day, and ſhew mercy unto my maſter Abraham.

13 Lo, I ſtand by the well of water whilſt the mens daughters of this city come out to draw water.

14 [n] Grant therefore, that the maid, to whom I ſay, Bow down thy pitcher, I pray thee, that I may drink: if ſhe ſay, Drink, and I will give thy camels drink alſo: may be ſhe that thou haſt ordained for thy ſervant Iſaac: and thereby ſhall I know that thou haſt ſhewed mercy on my maſter.

15 ¶ And now, ere he had left ſpeaking, behold, [o] Rebekah came out, the daughter of Bethuel, ſon of Milcah the wife of Nahor Abraham's brother, and her pitcher upon her ſhoulder.

16 (And the maid was very fair to look upon,

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[c] Meaning all the citizens and inhabitants.

[d] To ſhew that he had them in good eſtimation and reverence.

[e] The common ſhekel is about twenty-pence, ſo then four hundred ſhekels amount to thirty-three pounds ſix ſhillings and eight-pence, after five ſhillings ſterling the ounce.

[f] That is, all the people confirmed the ſale.

[g] Which ceremony declared the ſervant's obedience towards his maſter, and the maſter's power over the ſervant.

[h] This ſheweth, that an oath may be required in a lawful cauſe.

[i] He would not that his ſon ſhould marry out of the godly family: for the inconveniences that come by marrying with the ungodly are ſet forth in ſundry places of the ſcriptures.

[k] Leſt he ſhould loſe the inheritance promiſed.

[l] That is, to Charran.

[m] He groundeth his prayer upon God's promiſe made to his maſter.

[n] The ſervant moved by God's Spirit deſired to be aſſured by a ſign, whether God proſpered his journey or no.

[o] God giveth good ſucceſs to all things that are undertaken for the glory of his name, and according to his wo[illegible]

Bef. Chr. 1857.

upon, a virgin and unknown of man) and ſhe [p] went down to the well, and filled her pitcher, and came up.

17 Then the ſervant ran to meet her, and ſaid, Let me drink, I pray thee, a little water of thy pitcher.

18 And ſhe ſaid, Drink, † ſir: and ſhe haſted and let down her pitcher upon her hand, and gave him drink.

† *Heb. my lord.*

19 And when ſhe had given him drink, ſhe ſaid, I will draw water for thy camels alſo until they † have drunken enough.

† *Heb. have made an end of drinking.*

20 And ſhe poured out her pitcher into the trough ſpeedily, and ran again unto the well to draw water, and ſhe drew for all his camels.

21 So the man wondered at her, and held his peace, to know whether the Lord had made his journey proſperous or not.

22 And when the camels had left drinking, the man took a golden ‡ [q] abillement of [r] half a *ſhekel* weight, and two bracelets for her hands, of ten ſhekels weight of gold:

‡ Or, ear-ring.

23 And he ſaid, Whoſe daughter art thou? tell me, I pray thee, Is there room in thy father's houſe for us to lodge in?

24 Then ſhe ſaid to him, I am the daughter of Bethuel the ſon of Milcah, whom ſhe bare unto Nahor.

25 Moreover ſhe ſaid unto him, we have litter alſo and provender enough, and room to lodge in.

26 And the man bowed himſelf and worſhipped the Lord,

27 And ſaid, Bleſſed *be* the Lord God of my maſter Abraham, which hath not withdrawn his mercy [s] and his truth from my maſter: *for* when I was in the way, the Lord brought me to my maſter's brethrens houſe.

28 And the maid ran and told them of her mother's houſe according to theſe words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ran unto the man to the well.

30 For when he had ſeen the ear-rings and the bracelets in his ſiſter's hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſaid the man unto me, then he went to the man, and lo, [t] he ſtood by the camels at the well.

31 And he ſaid, Come in thou bleſſed of the Lord: wherefore ſtandeſt thou without, ſeeing I have prepared the houſe, and room for the camels?

32 ¶ Then the man came into the houſe, and [u] he unſaddled the [w] camels, and brought litter and provender for the camels, and water to waſh his feet, and the mens feet that were with him.

33 Afterward the meat was ſet before him: but he ſaid, I will not [x] eat, until I have ſaid my meſſage. And he ſaid, Speak on.

Bef. Chr. 1857

34 Then he ſaid, I am Abraham's ſervant.

35 And the Lord hath [y] bleſſed my maſter wonderfully, that he is become great: for he hath given him ſheep, and beeves, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.

36 And Sarah my maſter's wife hath borne a ſon to my maſter, when ſhe was old, and unto him hath he given all that he hath.

37 Now my maſter made me ſwear, ſaying, thou ſhalt not take a wife to my ſon of the daughters of the [z] Canaanites, in whoſe land I dwell:

38 But thou ſhalt go unto my [a] father's houſe, and to my kindred, and take a wife unto my ſon.

39 Then I ſaid unto my maſter, What if the woman will not follow me?

40 Who anſwered me, The Lord, before whom I walk, will ſend his angel with thee, and proſper thy journey, and thou ſhalt take a wife for my ſon of my kindred, and my father's houſe.

41 Then ſhalt thou be diſcharged of [b] mine oath, when thou comeſt to my kindred: and if they give thee not one, thou ſhalt be free from mine oath.

42 So I came this day to the well, and ſaid, O Lord, the God of my maſter Abraham, if thou now proſper my ‡ journey which I go,

‡ Or, way.

43 Behold, * I ſtand by the well of water: when a virgin cometh forth to draw water, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink,

* Ver. 13.

44 And ſhe ſay to me, Drink thou, and I will alſo draw for thy camels, let her be the wife which ‡ the Lord hath prepared for my maſter's ſon.

‡ Or, ſhewed.

45 And before I had made an end of ſpeaking in mine [c] heart, behold, Rebekah came forth, and her pitcher on her ſhoulder, and ſhe went down unto the well, and drew water. Then I ſaid unto her, Give me drink, I pray thee.

46 And ſhe made haſte, and took down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo. So I drank, and ſhe gave the camels drink alſo.

47 Then I aſked her, and ſaid, Whoſe daughter art thou? And ſhe anſwered, The daughter of Bethuel Nahor's ſon, whom Milcah bare unto him. Then I put the abillement upon her face, and the bracelets upon her hands:

48 [d] And I bowed down, and worſhipped the Lord, and bleſſed the Lord God of my maſter Abraham, which had brought me the † right way to take my maſter's brother's daughter unto his ſon.

† *Heb. in the way of truth.*

49 Now

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[p] Here is declared that God ever heareth the prayers of his, and granteth their requeſts.

[q] God permitted many things both in apparel and other things which are now forbid: ſpecially when they appertain not to our mortification.

[r] The golden ſhekel is here meant, and not that of ſilver.

[s] He boaſted not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his maſter in keeping promiſe.

[t] For he waited on God's hand, who had now heard had prayer.

[u] To wit, Laban.

[w] The gentle entertainment of ſtrangers uſed among the godly fathers.

[x] The fidelity that ſervants owe to their maſters, cauſeth them to prefer their maſter's buſineſs to their own neceſſity.

[y] To bleſs, ſignifieth here to enrich, or increaſe with ſubſtance, as the text in the ſame verſe declareth.

[z] The Canaanites were accurſed, and therefore the godly could not join with them in marriage.

[a] Meaning among his kinſfolks, as ver. 40.

[b] Which by mine authority I cauſed thee to make.

[c] Signifying that this prayer was not ſpoken by the mouth, but only meditated in his heart.

[d] He ſheweth what is our duty, when we have received any benefit of the Lord.

Bef. Chr. 1857.

49 Now therefore, if ye will deal [e] mercifully and truly with my maſter, tell me: and if not, tell me, that I may turn me to the [f] right hand or to the left.

50 Then anſwered Laban and Bethuel, and ſaid, [g] This thing is proceeded of the Lord: we cannot therefore ſay unto thee, *neither* evil nor good.

51 Behold, Rebekah *is* ‡ before thee, take *her* and go, that ſhe may be thy maſter's ſon's wife, even as the Lord hath ‡ ſaid.

‡ Or, at thy commandment. ‡ Or, ordained.

52 And when Abraham's ſervant heard their words, he bowed himſelf toward the earth unto the Lord.

53 Then the ſervant took forth jewels of ſilver, and jewels of gold, and raiment, and gave to Rebekah: alſo unto her brother, and to her mother he gave gifts.

54 Afterward they did eat and drink, *both* he, and the men that were with him, and tarried all night, and when they roſe up in the morning, he ſaid, * Let me depart unto my maſter.

* Ver. 56 and 59.

55 Then her brother and her mother anſwered, Let the maid abide with us, at the leaſt † ten days: then ſhall ſhe go.

† Heb. days, or ten.

56 But he ſaid unto them, Hinder you me not, ſeeing the Lord hath proſpered my journey: ſend me away, that I may go to my maſter.

57 Then they ſaid, We will call the maid, and aſk [h] her † conſent.

† Heb. her mouth.

58 And they called Rebekah, and ſaid unto her, Wilt thou go with this man? And ſhe anſwered, I will go.

59 So they let Rebekah their ſiſter go, and her nurſe, with Abraham's ſervant, and his men.

60 And they bleſſed Rebekah, and ſaid unto her, Thou art our ſiſter, grow into thouſand thouſands, and thy ſeed poſſeſs the [i] gate of his enemies.

61 ¶ Then Rebekah aroſe, and her maids, and rode upon the camels, and followed the man: And the ſervant took Rebekah, and departed.

62 Now Iſaac came from the way of * Beer-lahai-roi, (for he dwelt in the ſouth country)

* Ch. 16. 14. and 25. 11.

63 And Iſaac went out to [k] pray in the field toward the evening: who lift up his eyes and looked, and behold, the camels came.

64 Alſo Rebekah lift up her eyes, and when ſhe ſaw Iſaac, ſhe lighted down from the camel.

65 (For ſhe had ſaid to the ſervant, Who is yonder man, that cometh in the field to meet us? and the ſervant had ſaid, It is my maſter) So ſhe took a [l] veil, and covered her.

66 And the ſervant told Iſaac all things that he had done.

67 Afterward Iſaac brought her into the tent of Sarah his mother, and he took Rebekah, and ſhe was his wife, and he loved her. So Iſaac was ‡ comforted after his mother's *death*.

Bef. Chr. 1853.

‡ Or, had left mourning for his mother.

CHAP. XXV.

1 *Abraham taketh Keturah to wife, and getteth many children.* 5 *Abraham giveth all his goods to Iſaac.* 8 *He dieth.* 12 *The genealogy of Iſhmael.* 25 *The birth of Jacob and Eſau.* 30 *Eſau ſelleth his birthright for a meſs of pottage.*

NOW Abraham had taken him another [m] wife called Keturah,

2 Which bare him Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And Jokſhan begat Sheba, and Dedan: * And the ſons of Dedan were Aſhurim, and Letuſhim, and Leummim.

* 1 Chron. 1. 32.

4 Alſo the ſons of Midian *were* Ephah, and Epher, and Hanoch, and Abidah, and Eldaah: and theſe were the ſons of Keturah.

5 ¶ And Abraham gave † all his goods to Iſaac.

† Heb. all that he had.

6 But unto the [n] ſons of the [o] concubines, which Abraham had, Abraham [p] gave gifts, and ſent them away from Iſaac his ſon (while he yet lived) eaſtward to the eaſt country.

7 And this is the age of Abraham's life, which he lived, an hundred ſeventy and five years.

8 Then Abraham yielded the ſpirit, and died in a good age, an old man, and of great years, and was [q] gathered to his people.

9 And his ſons, Iſaac and Iſhmael, buried him in the cave of Machpelah, in the field of Ephron ſon of Zohar the Hittite, before Mamre.

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

* Ch. 23. 16.

11 ¶ And after the death of Abraham God bleſſed Iſaac his ſon, * and Iſaac dwelt by Beer-lahai-roi.

* Ch. 16. 14. and 24. 62.

12 ¶ Now theſe are the generations of Iſhmael Abraham's ſon, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 * And theſe are the names of the ſons of Iſhmael, name by name, according to their kindreds: the † eldeſt ſon of Iſhmael *was* Nebajoth, then Kedar, and Adbeel, and Mibſam,

* 1 Chron. 1. 29. † Heb. firſt born.

14 And Miſhma, and Dumah, and Maſſa,

15 Hadar, and Tema, Jetur, Naphiſh, and Kedemah.

16 Theſe are the ſons of Iſhmael, and theſe are their names by their towns, and by their caſtles: *to wit*, twelve princes of their nations.

17 (And theſe are the years of the life of Iſhmael, an hundred thirty and ſeven years, and he yielded the ſpirit, and died, and was gathered unto his [r] people.)

18 And

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[e] If you will freely and faithfully give your daughter to my maſter's ſon.

[f] That is, that I may provide elſewhere.

[g] So ſoon as they perceive that it is God's ordinance, they yield.

[h] This ſheweth that parents have not authority to marry their children without conſent of the parties.

[i] That is, let it be victorious over his enemies: which bleſſing is fully accompliſhed in Jeſus Chriſt.

[k] This was the exerciſe of the godly fathers, to meditate God's promiſes, and to pray for the accompliſhment thereof.

[l] The cuſtom was, that the ſpouſe was brought to her huſband, her head being covered in token of ſhame facedneſs and chaſtity.

[m] When Sarah was dead.

[n] For by the virtue of God's word he had not only Iſaac, but begat many more.

[o] Read chap. 22. 24.

[p] To avoid the diſſenſion that elſe might have come becauſe of the heritage.

[q] Hereby the ancients ſignified, that man by death periſhed not wholly: but as the ſouls of the godly lived after in perpetual joy, ſo the ſouls of the wicked in perpetual pain.

[r] Which dwelt among the Arabians, and were ſeparate from the bleſſed ſeed.

Bef. Chr. 1838.

‡ Or, his lot fell.

18 And they dwelt from Havilah unto Shur, that is towards Egypt as thou goeſt to Aſhur. *Iſhmael* ‡ dwelt [s] in the preſence of all his brethren.

19 ¶ Likewiſe theſe are the generations of Iſaac, Abraham's ſon. Abraham begat Iſaac.

‡ Or, Syrian of Meſopotamia.

20 And Iſaac was forty years old, when he took Rebekah to wife, the daughter of Bethuel the ‡ Aramite of Padan-aram, *and* ſiſter to Laban the Aramite.

21 And Iſaac prayed unto the Lord for his wife, becauſe ſhe was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

‡ Or, hurt one another.

22 But the children ‡ ſtrove together within her: therefore ſhe ſaid, Seeing *it is* ſo, why am I [t] thus? wherefore ſhe went [u] to aſk the Lord.

* Rom. 9. 12.

* Hoſea 12. 3. Matt. 1. 2.

23 And the Lord ſaid to her, Two nations *are* in thy womb, and two manner of people ſhall be divided out of thy bowels, and the one people ſhall be mightier than the other, and the * elder ſhall ſerve the younger.

24 ¶ Therefore when her time of deliverance was fulfilled, behold twins *were* in her womb.

25 So he that came out firſt was red, and he was all over as a rough garment, and they called his name Eſau.

26 And afterward came his brother out, and his hand held Eſau by the heel: therefore his name was called Jacob. Now Iſaac was threeſcore years old when *Rebekah* bare them.

† *Heb. a man of the field.*

‡ Or, ſimple and innocent.

27 And the boys grew, and Eſau *was* a cunning hunter, and † lived in the fields: but Jacob was a ‡ plain man and dwelt in tents.

† *Heb. veniſon in his mouth.*

28 And Iſaac loved Eſau, for † veniſon *was* his meat, but Rebekah loved Jacob.

29 Now Jacob ſod pottage, and Eſau came from the field and was weary.

‡ Or, feed me quickly.

30 Then Eſau ſaid to Jacob, ‡ Let me eat, I pray thee, of that *pottage* ſo red, for I am weary. Therefore was his name called Edom.

31 And Jacob ſaid, Sell me even now thy birthright.

32 And Eſau ſaid, Lo, I am almoſt dead, what *is* then this [w] birthright to me?

* Heb. 12. 16.

33 Jacob then ſaid, Swear to me even now. And he ſware to him, * and [x] ſold his birthright unto Jacob.

34 Then Jacob gave Eſau bread and pottage of lentiles: and he did eat and drink, and roſe up, and went his way. So Eſau contemned *his* birthright.

CHAP. XXVI.

1 *God provideth for Iſaac in the famine.* 3 *He reneweth his promiſe.* 9 *The king blameth him for denying his wife.* 14 *The Philiſtines hate him for his riches.* 15 *Stop his wells,* 16 *And drive him away.* 24 *God comforteth him.* 31 *He maketh alliance with Abimelech.*

Bef. Chr. 1804.

AND there was a famine in the [y] land beſides the firſt famine that was in the days of Abraham. Wherefore Iſaac went to Abimelech king of the Philiſtines unto Gerar.

2 For the Lord appeared unto him, and ſaid, [z] Go not down into Egypt, *but* abide in the land which I ſhall ſhew unto thee.

* Ch. 13. 15. and 15. 18.

3 Dwell in this land, and I will be with thee, and will bleſs thee: for to thee, and to thy ſeed I will give all theſe * countries: and I will perform the oath which I ſware unto Abraham thy father.

* Ch. 12. 3. and 15. 18. and 18. 18. and 22. 18. and 28. 14.

4 Alſo I will cauſe thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries: and in thy ſeed ſhall all the nations of the earth be * bleſſed.

† *Heb. my keeping.*

5 Becauſe that Abraham [a] obeyed my voice and kept mine † ordinance, my commandments, my ſtatutes, and my laws.

6 ¶ So Iſaac dwelt in Gerar.

7 And the men of the place aſked *him* of his wife, and he ſaid, She is my ſiſter: for he [b] feared to ſay, She is my wife, leſt, *ſaid he*, the men of the place ſhould kill me, becauſe of Rebekah: for ſhe was beautiful to the eye.

8 So after he had been there a long time, Abimelech king of the Philiſtines looked out of a window, and lo, he ſaw Iſaac [c] ſporting with Rebekah his wife.

9 Then Abimelech called Iſaac, and ſaid, Lo, ſhe is of a ſurety thy wife, and why ſaidſt thou, She is my ſiſter? To whom Iſaac anſwered, Becauſe I thought *this*, It may be that I ſhall die for her.

10 Then Abimelech ſaid, Why haſt thou done this unto us? one of the people had almoſt lien by thy wife, ſo ſhouldeſt thou have brought [d] ſin upon us.

11 Then Abimelech charged all his people, ſaying, He that toucheth this man, or his wife, ſhall die the death.

‡ Or, an hundred meaſures.

12 Afterward Iſaac ſowed in that land, and found in the ſame year an ‡ hundred-fold by eſtimation: and ſo the Lord bleſſed him.

† *Heb. he went forth going and increaſing.*

13 And the man waxed mighty, and ſtill † increaſed, till he was exceeding great.

14 For he had flocks of ſheep, and herds of cattle, and a mighty houſhold: therefore the Philiſtines had [e] envy at him,

15 Inſomuch that the Philiſtines ſtopped and filled up with earth all the wells, which his father's ſervants digged in his father Abraham's time.

16 Then Abimelech ſaid unto Iſaac, Get thee from us, for thou art mightier than we a great deal.

17 ¶ Therefore Iſaac departed thence, and

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[s] He meaneth, that his lot fell to dwell among his brethren, as the angel promiſed, chap. 16. 12.

[t] That is, with child, ſeeing one ſhall deſtroy another.

[u] For that is the only refuge in all our miſeries.

[w] The reprobate eſteem not God's benefits except they feel them preſently, and therefore they prefer preſent pleaſures.

[x] Thus the wicked prefer their worldy commodities to God's ſpiritual graces: but the children of God do the contrary.

[y] In the land of Canaan.

[z] God's providence always watcheth to direct the ways of his children.

[a] He commendeth Abraham's obedience, becauſe Iſaac ſhould be the more ready to follow the like: for as God made this promiſe of his free mercy, ſo doth the confirmation thereof proceed of the ſame fountain.

[b] Whereby we ſee that fear and diſtruſt is found in the moſt faithful.

[c] Or, ſhewing ſome familiar ſign of love, whereby it might be known that ſhe was his wife.

[d] In all ages men were perſuaded that God's vengeance ſhould light upon wedlock-breakers.

[e] The malicious envy always the graces of God in others.

Bef. Chr. 1804.

pitched his tent in the [f] valley of Gerar, and dwelt there.

18 And Iſaac returning, digged the wells of water, which they had digged in the days of Abraham his Father: for the Philiſtines had ſtopped them after the death of Abraham, and he gave them the ſame names, which his father gave them.

19 Iſaac's ſervants then digged in the valley, and found there a well of ‡ living water.

‡ Or, ſpringing.

20 But the herdmen of Gerar did ſtrive with Iſaac's herdmen, ſaying, The water is ours: therefore called he the name of the well ‡ Eſek, becauſe they were at ſtrife with him.

‡ Or, contention, ſtrife,

21 Afterward they digged another well, and ſtrove for that alſo, and he called the name of it ‡ Sitnah.

‡ Or, hatred.

22 Then he removed thence, and digged another well, for the which they ſtrove not: therefore called he the name of it ‡ Rehoboth, and ſaid, Becauſe the Lord hath now made us room, we ſhall increaſe upon the earth.

‡ Or, largeneſs, room.

23 So he went up thence to Beer-ſheba.

24 And the Lord appeared unto him the ſame night, and ſaid, I am the God of [g] Abraham thy father: fear not, for I am with thee, and will bleſs thee, and will multiply thy ſeed for my ſervant Abraham's ſake.

25 Then he built an [h] altar there, and there called upon the name of the Lord, and there ſpread his tent: where alſo Iſaac's ſervants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath *one* of his friends, and Phichol the captain of his army.

27 To whom Iſaac ſaid, Wherefore come ye to me, ſeeing ye hate me and have put me away from you?

28 Who anſwered, We ſaw certainly that the Lord was with thee, and we thought *thus*, Let there be now an oath between us, *even* between us and thee, and let us make a covenant with thee.

29 [i] If thou ſhalt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and ſent thee away in peace: thou now, the bleſſed of the Lord, *do this*.

30 Then he made them a feaſt, and they did eat and drink.

31 And they roſe up betimes in the morning, and ſware one to another: then Iſaac let them go, and they departed from him in peace.

32 And that ſame day Iſaac's ſervants came and told him of a well which they had digged, and ſaid unto him, We have found water.

33 So he called it ‡ Shibah: therefore the name of the city is called ‡ Beerſheba unto this day.

‡ Or, oath.
‡ Or, the well of the oath.

34 ¶ Now when Eſau was forty years old, he took to wife Judith the daughter of Beeri an Hittite, and Baſhemath the daughter of Elon an Hittite *alſo*.

35 And they were * a ‡ grief of mind to Iſaac and to Rebekah.

* Ch. 27.46.
‡ Or, diſobedient and rebellious.

CHAP. XXVII.

Bef. Chr. 1760.

8 Jacob getteth the bleſſing from Eſau by his mother's counſel. 38 Eſau by weeping moveth his father to pity him. 41 Eſau hateth Jacob and threateneth his death. 43 Rebekah ſendeth Jacob away.

AND when Iſaac was old, and his eyes were dim (ſo that he could not ſee) he called Eſau his eldeſt ſon, and ſaid unto him, My ſon. And he anſwered him, ‡ I am here.

† Heb. Lo, I.

2 Then he ſaid, Behold, I am now old, *and* know not the day of my death:

3 Wherefore now, I pray thee, take thine inſtruments, thy quiver and thy bow, and get thee to the field, that thou mayeſt † take me ſome veniſon.

† Heb. hunt.

4 Then make me ſavoury meat, ſuch as I love, and bring it me that I may eat, *and* that my [k] ſoul may bleſs thee, before I die.

5 (Now Rebekah heard, when Iſaac ſpake to Eſau his ſon) and Eſau went into the field to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake unto Jacob her ſon, ſaying, Behold, I have heard thy father talking with Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſavoury meat, that I may eat and bleſs thee before the Lord, before my death.

8 Now therefore, my ſon, hear my voice in that which I command thee.

9 [l] Get thee now to the flock, and bring me thence two good kids of the goats, that I may make pleaſant meat of them for thy father, ſuch as he loveth.

10 Then thou ſhalt bring it to thy father, and he ſhall eat, to the intent that he may bleſs thee before his death.

11 But Jacob ſaid to Rebekah his mother, Behold, Eſau my brother *is* rough, and I am ſmooth.

12 My father may poſſibly feel me, and I ſhall ſeem † to him to be a ‡ mocker: ſo ſhall I bring a curſe upon me, and not a bleſſing.

† Heb. before his eyes.
‡ Or, as though I would deceive him.

13 But his mother ſaid unto him, ‡ [m] Upon me *be* thy curſe, my ſon: only hear my voice, and go and bring me *them*.

‡ Or, I will take the danger on me.

14 So he went and fetched *them*, and brought *them* to his mother: and his mother made pleaſant meat, ſuch as his father loved.

15 And Rebekah took fair clothes of her elder ſon Eſau, which were in her houſe, and cloathed Jacob her younger ſon:

16 And ſhe covered his hands and the ſmooth of his neck with the ſkins of the kids of the goats.

17 Afterward ſhe put the pleaſant meat and bread, which ſhe had prepared, in the hand of her ſon Jacob.

18 ¶ And when he came to his father, he ſaid, My father. Who anſwered, I am here: who art thou, my ſon?

19 And Jacob ſaid to his father, [n] I am Eſau thy

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[f] The Hebrew word ſignifieth a flood, or valley, where water at any time runneth.

[g] God aſſureth Iſaac againſt all fear by rehearſing the promiſe made to Abraham.

[h] To ſignify that he would ſerve no other God, but the God of his father Abraham.

[i] The Hebrews in ſwearing begin commonly with If, and underſtand the reſt: that is, that God ſhall puniſh him that breaketh the oath: here the wicked ſhew that they are afraid leſt that come to them which they would do to others.

[k] The carnal affection which he bare to his ſon, made him forget that which God ſpake to his wiſe, chap. 25. 23.

[l] This ſubtlety is blame-worthy, becauſe ſhe ſhould have tarried till God had performed his promiſe.

[m] The aſſurance of God's decree made her bold.

[n] Although Jacob was aſſured of this bleſſing by faith: yet he did evil to ſeek it by lyes, and the more becauſe he abuſeth God's name thereunto.

Bef. Chr. 1760.

thy firſt-born, I have done as thou badeſt me, ariſe, I pray thee: ſit up and eat of my veniſon, that thy ſoul may bleſs me.

20 Then Iſaac ſaid unto his ſon, How haſt thou found it ſo quickly, my ſon? Who ſaid, Becauſe the Lord thy God brought it to mine hand.

21 Again ſaid Iſaac unto Jacob, Come near now, that I may feel thee, my ſon, whether thou be that my ſon Eſau or not.

22 Then Jacob came near to Iſaac his father, and he felt him, and ſaid, The [o] voice *is* Jacob's voice, but the hands *are* the hands of Eſau.

23 (For he knew him not, becauſe his hands were rough as his brother Eſau's hands: wherefore he bleſſed him)

24 Again he ſaid, Art thou that my ſon † *Heb. I am.* Eſau? Who anſwered, † Yea.

25 Then ſaid he, Bring it me hither, and I will eat of my ſon's veniſon, that my ſoul may bleſs thee. And he brought it to him, and he ate; alſo he brought him wine, and he drank.

26 Afterward his father Iſaac ſaid unto him, Come near now, and kiſs me, my ſon.

27 And he came near, and kiſſed him. Then he ſmelled the ſavour of his garments, and bleſſed him, and ſaid, Behold, the ſmell of my ſon *is* as the ſmell of a field, which the Lord hath bleſſed.

* Heb. 11. 20. 28 * God give thee therefore of the dew of heaven, and the fatneſs of the earth, and plenty of wheat and wine.

29 Let people be thy ſervants, and nations bow unto thee: be lord over thy brethren, and let thy mother's children honour thee: curſed *be he* that curſeth thee, and bleſſed *be he* that bleſſeth thee.

30 ¶ And when Iſaac had made an end of bleſſing Jacob, and Jacob was ſcarce gone out from the preſence of Iſaac his father, then came Eſau his brother from his hunting.

31 And he alſo prepared ſavoury meat, and brought it to his father, and ſaid unto his father, Let my father ariſe, and eat of his ſon's veniſon, that thy ſoul may bleſs me.

32 But his father Iſaac ſaid unto him, Who art thou? And he anſwered, I am thy ſon, *even* thy firſt-born Eſau.

33 Then Iſaac was [p] ſtricken with a marvelous great fear, and ſaid, Who *and* where *is* he that hunted veniſon, and brought it me, and I have ‡ Or, ſufficiently. eaten ‡ of all before thou cameſt? and I have bleſſed him, therefore he ſhall be bleſſed.

34 When Eſau heard the words of his father, he cried out with a great cry and bitter out of meaſure, and ſaid unto his father, Bleſs me, *even* me alſo, my father.

35 Who anſwered, Thy brother came with ſubtlety, and hath taken away thy bleſſing.

36 Then he ſaid, Was not he juſtly called [q] Jacob? for he hath deceived me theſe two times: he took my birthright, and lo, now hath he taken my bleſſing. Alſo he ſaid, Haſt thou not reſerved a bleſſing for me?

37 Then Iſaac anſwered, and ſaid unto Eſau, Behold, I have made him [r] thy lord, and all his brethren have I made his ſervants: alſo with wheat and wine have I furniſhed him, and unto thee now what ſhall I do, my ſon?

38 Then Eſau ſaid unto his father, Haſt thou but one bleſſing, my father? bleſs me, ‡ *even* me alſo, my father: and Eſau lifted up his voice, and * wept. ‡ Or, I am alſo (thy ſon.) * Heb. 12. 17.

39 Then Iſaac his father anſwered, and ſaid unto him, Behold, the fatneſs of the earth ſhall be thy dwelling place, and *thou ſhalt have* of the dew of heaven from above.

40 And [s] by thy ſword ſhalt thou live, and ſhalt be thy brother's [t] ſervant. But it ſhall come to paſs, when thou ſhalt get the maſtery, that thou ſhalt break his yoke from thy neck.

41 ¶ Therefore Eſau hated Jacob, becauſe of the bleſſing, wherewith his father bleſſed him. And Eſau thought in his mind, * The days of mourning for my father will come ſhortly, [u] then I will ſlay my brother Jacob. * Obad. 1, 10.

42 And it was told to Rebekah of the words of Eſau her elder ſon, and ſhe ſent and called Jacob her younger ſon, and ſaid unto him, Behold, thy brother Eſau [w] is comforted againſt thee, *meaning* to kill thee:

43 Now therefore my ſon, hear my voice: ariſe, and flee thou to Haran to my brother Laban.

44 And tarry with him a while until thy brother's fierceneſs be aſſuaged,

45 And till thy brother's wrath turn away from thee, and he forget the things which thou haſt done to him: then will I ſend and take thee from thence: why ſhould I be [x] deprived of you both in one day?

46 Alſo Rebekah ſaid to Iſaac, * I am weary of my life, for the [y] daughters of Heth. If Jacob taketh a wife of the daughters of Heth like theſe of the daughters of the land, [z] what availeth it to me to live? * Ch. 26. 35.

CHAP. XXVIII.

1 *Iſaac forbiddeth Jacob to take a wife of the Canaanites.* 9 *Eſau taketh a wife of the daughters of Iſhmael againſt his father's will.* 12 *Jacob in the way to Haran ſeeth a ladder reaching to heaven.* 14 *Chriſt is promiſed.* 20 *Jacob aſketh of God only meat and clothing.*

THEN Iſaac called Jacob and [a] bleſſed him, and charged him, and ſaid unto him, Take not a wife of the daughters of Canaan.

2 Ariſe, * get thee to * Padan-aram to the houſe of Bethuel thy mother's father, and thence * Hoſea 12. 12. * Ch. 24. 10.

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[o] This declareth that he ſuſpected ſomething, yet God would not have his decree altered.

[p] In perceiving his error, by appointing his heir againſt God's ſentence pronounced before.

[q] In the 25th chapter he was ſo called, becauſe he held his brother by the heel, as though he would overthrow him; and therefore he is here called an overthrower or deceiver.

[r] For Iſaac did this as he was the miniſter and prophet of God.

[s] Becauſe thine enemies ſhall be round about thee.

[t] Which was fulfilled in his poſterity, the Idumeans; who were tributaries for a time to Iſrael; and after came to liberty.

[u] Hypocrites only abſtain from doing evil for fear of men.

[w] He hath good hope to recover his birth-right by killing thee.

[x] For the wicked ſon will kill the godly, and the plague of God will afterward light on the wicked one.

[y] Which were Eſau's wives.

[z] Hereby ſhe perſuaded Iſaac to agree to Jacob's departing.

[a] This ſecond bleſſing was to confirm Jacob's faith, leſt he ſhould think that his father had given it without God's motion.

Bef. Chr. 1760.

thence take thee a wife of the daughters of Laban thy mother's brother.

‡ Or, almighty.

3 And God ‡ all-ſufficient bleſs thee, and make thee to increaſe, and multiply thee, that thou mayeſt be a multitude of people.

4 And give thee the bleſſing of Abraham, *even* to thee, and to thy ſeed with thee, that thou mayeſt inherit the land (wherein thou art a [b] ſtranger) which God gave unto Abraham.

5 Thus Iſaac ſent forth Jacob, and he went to Padan-aram unto Laban ſon of Bethuel the Aramite, brother to Rebekah, Jacob's and Eſau's mother.

6 ¶ When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him to Padan-aram, to fetch him a wife thence, and given him a charge when he bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan,

7 And *that* Jacob had obeyed his father and his mother, and was gone to Padan-aram:

8 Alſo Eſau ſeeing that the daughters of Canaan diſpleaſed Iſaac his father,

‡ Or, beſide his wives.

9 Then went Eſau to Iſhmael, and took ‡ unto the wives *which he had*, Mahalath the daughter of [c] Iſhmael Abraham's ſon, the ſiſter of Nabaioth, to be his wife.

10 ¶ Now Jacob departed from Beerſheba, and went to Haran,

11 And he came unto a *certain* place, and tarried there all night, becauſe the ſun was down, and took of the ſtones of the place, and laid under his head, and ſlept in the ſame place.

12 Then he dreamed, and behold, there ſtood a [d] ladder upon the earth, and the top of it reached up to heaven: and lo, the angels of God went up and down by it.

* Ch. 35. 1. and 48. 3.

13 * And behold, the Lord ſtood above it, and ſaid, I am the Lord God of Abraham thy father, and the God of Iſaac: the land, upon the which thou ſleepeſt, [e] will I give thee and thy ſeed.

* Deut. 12. 20. and 19. 14.
* Ch. 12. 3. and 18. 18. and 22. 18. and 26. 4.

14 And thy ſeed ſhall be as the duſt of the earth, and thou ſhalt ſpread abroad to the * weſt, and to the eaſt, and to the north, and to the ſouth, and in thee and in thy ſeed ſhall all the * families of the earth be bleſſed.

15 And lo, I am with thee, and will keep thee whitherſoever thou goeſt, and will bring thee again into this land: for I will not forſake thee until I have performed that that I have promiſed thee.

16 ¶ Then Jacob awoke out of his ſleep, and ſaid, Surely the Lord is in this place, and I was not aware.

17 And he was [f] afraid, and ſaid, How fearful is this place! this is none other but the houſe of God, and this is the gate of heaven.

* Ch. 31. 13.

18 Then Jacob roſe up early in the morning, and took the ſtone that he had laid under his head, and [g] ſet it up *as* * a pillar, and poured oil upon the top of it.

Bef. Chr. 1760.

‡ Or, houſe of God.

19 And he called the name of that place ‡ Beth-el: notwithſtanding the name of the city was at the firſt called Luz.

20 Then Jacob vowed a vow, ſaying, If [h] God will be with me, and will keep me in this journey which I go, and will give me bread to eat, and clothes to put on:

21 So that I come again unto my father's houſe in ſafety, then ſhall the Lord be my God.

22 And this ſtone, which I have ſet up as a pillar, ſhall be God's houſe: and of all that thou ſhalt give me, will I give the tenth unto thee.

CHAP. XXIX.

13 Jacob cometh to Laban, and ſerveth ſeven years for Rachel. 23 Leah brought to his bed inſtead of Rachel. 27 He ſerveth ſeven years more for Rachel. 32 Leah conceiveth and beareth four ſons.

† Heb. to the land of the children of the eaſt.

THEN Jacob [i] lift up his feet and came into the † eaſt country.

2 And as he looked about, behold, there was a well in the field, [k] and lo, three flocks of ſheep lay thereby (for at that well were the flocks watered) and there was a great ſtone upon the well's mouth.

3 And thither were all the flocks gathered, and they rolled the ſtone from the well's mouth, and watered the ſheep, and put the ſtone again upon the well's mouth in his place.

4 And Jacob ſaid unto them, My [l] brethren, whence be ye? And they anſwered, We are of Haran.

5 Then he ſaid unto them, Know ye Laban the ſon of Nahor? Who ſaid, We know him.

6 Again he ſaid unto them, [m] Is he in good health? And they anſwered, *He is* in good health, and behold, his daughter Rachel cometh with the ſheep.

7 Then he ſaid, Lo, *it is* yet high day, neither *is it* time that the cattle ſhould be gathered together: water ye the ſheep, and go feed *them*.

8 But they ſaid, We may not until all the flocks be brought together, and *till men* roll the ſtone from the well's mouth, that we may water the ſheep.

9 ¶ While he talked with them, Rachel alſo came with her father's ſheep, for ſhe kept them.

10 And as ſoon as Jacob ſaw Rachel the daughter of Laban his mother's brother, and the ſheep of Laban his mother's brother, then came Jacob near, and rolled the ſtone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kiſſed Rachel, and lifted up his voice, and wept,

12 (For

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[b] The godly fathers were put in mind continually, that they were but ſtrangers in this world; to the intent they ſhould lift up their eyes to the heavens where they ſhould have a ſure dwelling.

[c] Thinking hereby to have reconciled himſelf to his father: but all in vain, for he taketh not away the cauſe of the evil.

[d] Chriſt is the ladder whereby God and man are joined together, and by whom the angels miniſter unto us: all graces by him are given unto us, and we by him aſcend into heaven.

[e] He felt the force of this promiſe only by faith; for all his life time he was but a ſtranger in this land.

[f] He was touched with a godly fear and reverence.

[g] To be a remembrance only of the viſion ſhewed unto him.

[h] He bindeth not God under this condition, but acknowledgeth his infirmity, and promiſeth to be thankful.

[i] That is, he went forth on his journey.

[k] Thus he was directed by the only providence of God, who brought him alſo to Laban's houſe.

[l] It ſeemeth that in thoſe days the cuſtom was to call even ſtrangers brethren.

[m] Or, is he in peace? by the which word the Hebrews ſignify all proſperity.

Bef. Chr. 1760.

‡ Or, nephew.

12 (For Jacob told Rachel, that he was her father's ‡ brother, and that he was Rebekah's ſon) then ſhe ran and told her father.

13 And when Laban heard tell of Jacob his ſiſter's ſon, he ran to meet him, and embraced him, and kiſſed him, and brought him to his houſe: and he told Laban [n] all theſe things.

14 To whom Laban ſaid, Well, thou art my [o] bone and my fleſh: and he abode with him the ſpace of a month.

15 ¶ For Laban ſaid unto Jacob, Though thou be my brother, ſhouldeſt thou therefore ſerve me for nought? tell me, what *ſhall be* thy wages?

16 Now Laban had two daughters, the elder called Leah, and the younger called Rachel.

‡ Or, blear-eyed.

17 And Leah was ‡ tender-eyed, but Rachel was beautiful and fair.

18 And Jacob loved Rachel, and ſaid, I will ſerve thee ſeven years for Rachel thy younger daughter.

19 Then Laban anſwered, It is better that I give her thee, than that I ſhould give her to another man: abide with me.

20 And Jacob ſerved ſeven years for Rachel, and they ſeemed unto him but a few [p] days, becauſe he loved her.

† *Heb. my days are full.*

21 ¶ Then Jacob ſaid to Laban, Give *me* my wife, that I may go in to her: for my † term is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feaſt.

23 But [q] when the evening was come, he took Leah his daughter, and brought her to him, and he went in unto her.

24 And Laban gave his maid Zilpah to his daughter Leah, *to be* her ſervant.

25 But when the morning was come, behold, it was Leah. Then ſaid he to Laban, Wherefore haſt thou done thus to me? did I not ſerve thee for Rachel? wherefore then haſt thou beguiled me?

26 And Laban anſwered, It is not the [r] manner of this place, to give the younger before the elder.

27 Fulfil ſeven years for her, and we will alſo give thee this for the ſervice which thou ſhalt ſerve me yet ſeven years more.

28 Then Jacob did ſo, and fulfilled her ſeven years, ſo he gave him Rachel his daughter *to be* his wife.

29 Laban alſo gave to Rachel his daughter, Bilhah his maid *to be* her ſervant.

30 So entered he in to Rachel alſo, and loved alſo Rachel more than Leah, and ſerved him yet ſeven years more.

† *Heb. opened her womb.*

31 ¶ When the Lord ſaw that Leah was deſpiſed, he † made her [s] fruitful: but Rachel *was* barren.

32 And Leah conceived and bare a ſon, and ſhe called his name Reuben: for ſhe ſaid, Becauſe the [t] Lord hath looked upon my tribulation, now therefore mine huſband will [u] love me.

Bef. Chr. 1749.

33 And ſhe conceived again, and bare a ſon, and ſaid, Becauſe the Lord heard that I was hated, he therefore hath given me this *ſon* alſo, and ſhe called his name Simeon.

34 And ſhe conceived again, and bare a ſon, and ſaid, Now at this time will my huſband keep me company, becauſe I have borne him three ſons: therefore was his name called Levi.

‡ Or, confeſs.
* Matt. 1.2.
† *Heb. ſtood from bearing.*

35 Moreover ſhe conceived again, and bare a ſon, ſaying, Now will I ‡ praiſe the Lord: * therefore ſhe called his name Judah, and † left bearing.

CHAP. XXX.

4, 9 Rachel and Leah being both barren, give their maids unto their huſband, and they bear him children. 15 Leah giveth mandrakes to Rachel, that Jacob might lie with her. 27 Laban is enriched for Jacob's ſake. 43 Jacob is made very rich.

AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter, and ſaid unto Jacob, Give me children, or elſe I die.

2 Then Jacob's anger was kindled againſt Rachel, and he ſaid, Am I in [w] God's ſtead, which hath with-holden from thee the fruit of the womb?

† *Heb. I ſhall be builded.*

3 And ſhe ſaid, Behold my maid Bilhah, go in to her, and ſhe ſhall bear upon my [x] knees, and † I ſhall have children alſo by her.

4 Then ſhe gave him Bilhah her maid to wife, and Jacob went in to her.

5 So Bilhah conceived, and bare Jacob a ſon.

6 Then ſaid Rachel, God hath given ſentence on my ſide, and hath alſo heard my voice, and hath given me a ſon: therefore called ſhe his name Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob the ſecond ſon.

† *Heb. wreſtlings of God.*

8 Then Rachel ſaid, With † [y] excellent wreſtlings have I wreſtled with my ſiſter, and have gotten the upper hand: and ſhe called his name, Naphtali.

9 And when Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a ſon.

11 Then ſaid Leah, [z] A company cometh: and ſhe called his name Gad.

12 Again Zilpah Leah's made bare Jacob another ſon.

13 Then ſaid Leah, Ah bleſſed am I, for the daughters will bleſs me, and ſhe called his name Aſher.

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[n] That is, the cauſe why he departed from his father's houſe, and what he ſaw in the way.

[o] That is of my blood and kindred.

[p] Meaning, after that the years were accompliſhed.

[q] The cauſe why Jacob was deceived, was, that in old time the wife was covered with a vail, when ſhe was brought to her huſband, in ſign of chaſtity and ſhamefacedneſs.

[r] He eſteemed more the profit that he had of Jacob's ſervice, than either his promiſe, or the manner of the country, though he alledged cuſtom for his excuſe.

[s] This declareth that oft-times they which are deſpiſed of men, are favoured of God.

[t] Hereby appeareth that ſhe had recourſe to God in her affliction.

[u] For children are a great cauſe of mutual love between man and wife.

[w] It is only God that maketh barren and fruitful, and therefore I am not in fault.

[x] I will receive her children on my lap, as though they were mine own.

[y] The arrogancy of man's nature appeareth, in that ſhe contemneth her ſiſter, after ſhe hath received this benefit of God to bear children.

[z] That is, God doth increaſe me with a multitude of children, for ſo Jacob doth expound this name Gad, chap. 49. 19.

Bef. Chr. 1748.

14 ¶ Now Reuben went in the days of the wheat-harveſt, and found [a] mandrakes in the field, and brought them unto his mother Leah. Then ſaid Rachel to Leah, Give me, I pray thee, of thy ſon's mandrakes.

15 But ſhe anſwered her, Is it a ſmall matter thee to take mine huſband, except thou take my ſon's mandrakes alſo? Then ſaid Rachel, Therefore he ſhall ſleep with thee this night for thy ſon's mandrakes.

† *Heb. buying, I have bought.*

16 And Jacob came from the field in the evening, and Leah went out to meet him, and ſaid, Come in to me, for I have † bought and paid for thee with my ſon's mandrakes: and he ſlept with her that night.

17 And God heard Leah, and ſhe conceived, and bare unto Jacob the fifth ſon.

18 Then ſaid Leah, God hath given *me* my reward, becauſe I gave my [b] maid to my huſband, and ſhe called his name Iſſachar.

19 Then Leah conceived again, and bare Jacob the ſixth ſon.

20 Then Leah ſaid, God hath endued me with a good dowry: now will mine huſband dwell with me, becauſe I have borne him ſix ſons: and ſhe called his name Zebulon.

21 After that, ſhe bare a daughter, and ſhe called her name Dinah.

‡ Or, made her fruitful.

22 ¶ And God remembered Rachel, and God heard her, and ‡ opened her womb.

23 So ſhe conceived and bare a ſon, and ſaid, God hath taken away my [c] rebuke.

24 And ſhe called his name Joſeph, ſaying, The Lord will give me yet another ſon.

25 ¶ And as ſoon as Rachel had borne Joſeph, Jacob ſaid to Laban, Send me away that I may go unto my place and to my country.

26 Give *me* my wives and my children, for whom I have ſerved thee, and let me go: for thou knoweſt what ſervice I have done thee.

‡ Or, tried by experience.

27 To whom Laban anſwered, If I have now found favour in thy ſight, *tarry:* I have ‡ perceived that the Lord hath bleſſed me for thy ſake.

28 Alſo he ſaid, Appoint unto me thy wages, and I will give it *thee.*

‡ Or, with me.

29 But he ſaid unto him, Thou knoweſt what ſervice I have done thee, and in what taking thy cattle hath been ‡ under me.

† *Heb. or at my foot.*

30 For the little, that thou hadſt before I came, is increaſed into a multitude: and the Lord hath bleſſed thee † by my coming: but now when ſhall [d] I travel for mine own houſe alſo?

31 Then he ſaid, What ſhall I give thee? And Jacob anſwered, Thou ſhalt give me nothing at all: If thou wilt do this thing for me, I will return, feed, *and* keep thy ſheep.

‡ Or, ſeparate thou.
‡ Or, red.

32 I will paſs through all thy flocks this day, ‡ *and* ſeparate from them all the ſheep with little ſpots and great ſpots, and all black ‡ lambs among the ſheep, and the great ſpotted and little ſpotted among the goats [e]: and it ſhall be my wages.

Bef. Chr. 1745.

33 So ſhall my [f] righteouſneſs anſwer for me hereafter, when it ſhall come for my reward before thy face, *and* every one that hath not little or great ſpots among the goats, and black among the ſheep, the ſame ſhall be ‡ theft with me.

‡ Or, counted theft.

34 Then Laban ſaid, Go to, would God it might be according to thy ſaying.

‡ Or, Laban.
‡ Or, red, or brown.

35 Therefore he ‡ took out the ſame day the he-goats that were party-coloured and with great ſpots, and all the ſhe-goats with little and great ſpots, *and* all that had white in them, and all the ‡ black among the ſheep, and put them in the keeping of his ſons.

36 And he ſet three days journey between himſelf and Jacob. And Jacob kept the reſt of Laban's ſheep.

37 ¶ Then Jacob took [g] rods of green poplar, and of haſel, and of the cheſnut-tree, and pilled white ſtrakes in them, and made the white appear in the rods.

38 Then he put the rods which he had pilled, in the gutters *and* watering troughs, when the ſheep came to drink, before the ſheep (for they were in heat when they came to drink):

‡ Or, conceived.

39 And the ſheep ‡ were in heat before the rods, and *afterward* brought forth young of party-colour, and with ſmall and great ſpots.

40 And Jacob parted theſe lambs, and turned the faces of the flock toward *theſe lambs* party-coloured and all manner of black, among the ſheep of Laban: ſo he put his own flocks by themſelves, and put them not with Laban's flock.

41 And in every ramming time of the [h] ſtronger ſheep, Jacob laid the rods before the eyes of the ſheep in the gutters, that they might conceive before the rods.

42 But when the ſheep were feeble, he put them not in: and ſo the feebler were Laban's, and the ſtronger Jacob's.

43 So the man increaſed exceedingly, and had many flocks, and maid-ſervants, and men-ſervants, and camels, and aſſes.

CHAP. XXXI.

1 Laban's children murmur againſt Jacob. 13 God commandeth him to return to his country. 13, 24 The care of God for Jacob. 19 Rachel ſtealeth her father's idols. 23 Laban followeth Jacob. 44 The covenant between Laban and Jacob.

NOW he heard the [i] words of Laban's ſons, ſaying, Jacob hath taken away all that was our father's, and of our father's goods hath he gotten all his honour.

† *Heb. and lo, not be with him, as yeſterday, and ere yeſterday.*

2 Alſo Jacob beheld the countenance of Laban, † that it was not towards him as in times paſt.

3 And the Lord had ſaid unto Jacob, Turn again into the land of thy fathers, and to thy kindred, and I will be with thee.

4 There-

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[a] Which is a kind of herb whoſe root hath a certain likeneſs of the figure of a man.

[b] Inſtead of acknowledging her fault, ſhe boaſteth as if God had rewarded her therefore.

[c] Becauſe fruitfulneſs came of God's bleſſing, who ſaid, "Increaſe and multiply," barrenneſs was counted as a curſe.

[d] The order of nature requireth that every one provide for his own family.

[e] That which ſhall hereafter be thus ſpotted.

[f] God ſhall teſtify for my righteous dealing by rewarding my labours.

[g] Jacob herein uſed no deceit, for it was God's commandment, as he declareth in the next chapter, ver. 9 and 11.

[h] As they which took the ram about September, and brought forth about March: ſo the feebler took the ram in March, and lamb'd in September.

[i] The children uttered in words that which the father diſſembled in heart, for the covetous think, that whatſoever they cannot ſnatch, is plucked from them.

Bef. Chr. 1739.

4 Therefore Jacob ſent and called Rachel and Leah to the field unto his flock.

5 Then ſaid he unto them, I ſee your father's countenance, that it is not towards me † as it was wont, and the [k] God of my father hath been with me.

† *Heb. as yeſterday and before yeſterday.*

6 And ye know that I have ſerved your Father with all my might.

7 But your father hath deceived me, and changed my wages ten ‡ times: but God ſuffered him not to hurt me.

‡ Or, many times.

8 If he thus ſaid, The ſpotted ſhall be thy wages, then all the ſheep bare ſpotted: and if he ſaid thus, The party-coloured ſhall be thy reward, then bare all the ſheep party-coloured.

9 Thus hath [l] God taken away your father's ‡ ſubſtance, and given it me.

‡ Or, cattle.

10 ¶ For in ramming time I lifted up mine eyes and ſaw in a dream, and behold, the he-goats leaped upon the ſhe-goats that were party-coloured with little and great ſpots ſpotted.

11 And the angel of God ſaid to me in a dream, Jacob. And I anſwered, Lo I am here.

12 And he ſaid, Lift up now thine eyes, and ſee all the he-goats leaping upon the ſhe-goats that are party-coloured, ſpotted with little and great ſpots: for I have ſeen all that Laban doth unto thee.

13 [m] I am the God of Beth-el where thou * anointedſt the pillar, where thou vowedſt a vow unto me. Now ariſe, get thee out of this country, and return unto the land where thou waſt born.

* Ch. 28. 18.

14 Then anſwered Rachel and Leah, and ſaid unto him, Have we any more portion and inheritance in our father's houſe?

15 Doth not he count us as ſtrangers? for he hath [n] ſold us, and hath eaten up and conſumed our money.

16 Therefore all the riches which God hath taken from our father, is ours and our childrens: now then whatſoever God hath ſaid unto thee, do it.

17 ¶ Then Jacob roſe up, and ſet his ſons and his wives upon camels.

18 And he carried away all his flocks, and all his ſubſtance which he had gotten, *to wit*, his riches which he had gotten in Padan-aram, to go to Iſaac his father unto the land of Canaan.

19 When Laban was gone to ſhear his ſheep, then Rachel ſtole her father's [o] idols.

20 Thus Jacob ‡ ſtole away the heart of Laban the Aramite: for he told him not that he fled.

‡ Or, went away privately from Laban.

21 So fled he with all that he had, and he roſe up, and paſſed the ‡ river, and ſet his face toward mount Gilead.

‡ Or, Euphrates.

22 And the third day after was it told Laban, that Jacob fled.

23 Then he took his ‡ brethren with him, and followed after him ſeven days journey, and ‡ overtook him at mount Gilead.

‡ Or, kinſfolks and friends.

‡ Or, joined with him.

24 And God came to Laban the Aramite in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob † aught ſave good.

Bef. Chr. 1739.

† *Heb. from good to evil.*

25 ¶ Then Laban overtook Jacob, and Jacob had pitched his tent in the mount: and Laban *alſo*, with his brethren, pitched upon mount Gilead.

26 Then Laban ſaid to Jacob, What haſt thou done? ‡ thou haſt even ſtolen away mine heart, and carried away my daughters, as though they had been taken captives with the ſword.

‡ Or, conveyed thyſelf away privily.

27 Wherefore didſt thou flee ſo ſecretly and ſteal away from me, and didſt not tell me, that I might have ſent thee forth with mirth and with ſongs, with timbrel and with harp?

28 But thou haſt not ſuffered me to kiſs my ſons and my daughters: now thou haſt done fooliſhly in doing *ſo*.

29 I am † able to do you evil: but the [p] God of your father ſpake unto me yeſternight, ſaying, Take heed that thou ſpeak not to Jacob aught ſave good.

† *Heb. power is in mine hand.*

30 Now though thou wenteſt thy way becauſe thou greatly longeſt after thy father's houſe, *yet* wherefore haſt thou ſtolen my gods?

31 Then Jacob anſwered, and ſaid to Laban, Becauſe I was afraid, and thought that thou wouldeſt have taken thy daughters from me.

32 *But* with whom thou findeſt thy gods, ‡ let him not live. Search thou before our brethren what I have *of thine* and take it to thee, (but Jacob wiſt not that Rachel had ſtolen them).

‡ Or, let him die.

33 Then came Laban into Jacob's tent, and into Leah's tent, and into the two maids tents, but found *them* not. So he went out of Leah's tent, and entered into Rachel's tent.

34 (Now Rachel had taken the idols, and put them in the camels ‡ litter, and ſat down upon them) and Laban ſearched all the tent, but found *them* not.

‡ Or, ſtraw, or ſaddle.

35 Then ſaid ſhe to her father, † My lord, be not angry that I cannot riſe up before thee: for the cuſtom of women is upon me: ſo he ſearched, but found not the idols.

† *Heb. let not anger be in the eyes of my lord.*

36 ¶ Then Jacob was wroth, and chode with Laban: Jacob alſo anſwered and ſaid to Laban, What have I treſpaſſed? what have I offended, that thou haſt purſued after me?

37 Seeing thou haſt ſearched all my ſtuff, what haſt thou found of all thine houſhold-ſtuff? put it here before my brethren, and thy brethren, that they may judge between us both.

38 This twenty years I have been with thee: thine ewes and thy goats have not ‡ caſt their young: and the rams of thy flock have I not eaten.

‡ Or, been barren.

39 † Whatſoever was torn *of beaſts*, I brought it not unto thee, *but* made it good myſelf: * of mine hand didſt thou require it, *were it* ſtolen by day or ſtolen by night.

† *Heb. the torn, or taken by prey.*

* Exod. 22. 12.

40 I was in the day conſumed with heat, and with froſt in the night, and my ‡ ſleep departed from mine eyes.

‡ Or, I ſlept not.

41 Thus have I been twenty years in thine houſe,

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[k] The God whom my father worſhipped.

[l] This declareth that the thing, which Jacob did before, was by God's commandment, and not through deceit.

[m] This angel was Chriſt, which appeared to Jacob in Bethel: and hereby appeareth he had taught his wives the fear of God: for he talketh as though they knew this thing.

[n] For they were given to Jacob in recompence of his ſervice, which was a kind of ſale.

[o] For ſo the word here ſignifieth, becauſe Laban calleth them gods, ver. 30.

[p] He was an idolater, and therefore would not acknowledge the God of Jacob for his God.

Bef. Chr. 1739.

houſe, and ſerved thee fourteen years for thy two daughters, and ſix years for thy ſheep, and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the [q] fear of Iſaac had been with me, ſurely thou hadſt ſent me away now empty: *but* God beheld my tribulation, and the labour of mine hands, and rebuked *thee* yeſternight.

43 Then Laban anſwered, and ſaid unto Jacob, Theſe daughters are my daughters, and theſe ſons are my ſons, and theſe ſheep are my ſheep, and all that thou ſeeſt is mine, and what can I do this day unto theſe my daughters, or to their ſons which they have borne?

44 Now therefore [r] come and let us make a covenant, I and thou, which may be a witneſs between me and thee.

45 Then took Jacob a ſtone, and ſet it up *as* a pillar:

46 And Jacob ſaid unto his brethren, Gather ſtones: who brought ſtones and made an heap, and they did eat there upon the heap.

‡ Or, the heap of witneſs.

47 And Laban called it ‡ Jegar-ſahadutha, and Jacob called it [s] Galeed.

48 For Laban ſaid, This heap is witneſs between me and thee this day: therefore he called the name of it Galeed.

‡ Or, watch-tower.

‡ Or, hid.

49 Alſo *he called it* ‡ Mizpah, becauſe he ſaid, The Lord [t] look between me and thee, when we ſhall be ‡ departed one from another.

50 If thou ſhalt vex my daughters, or ſhalt take [u] wives beſides my daughters: *there is* no man with us, behold, God is witneſs between me and thee.

51 Moreover Laban ſaid to Jacob, Behold this heap, and behold the pillar which I have ſet up between me and thee,

52 This heap *ſhall be* witneſs, and the pillar *ſhall be* witneſs, that I will not come over this heap to thee, and that thou ſhalt not paſs over this heap and this pillar unto me for evil.

53 The God of Abraham, and the God of [w] Nahor, *and* the God of their father be judge between us: But Jacob ſware by the [x] fear of his father Iſaac.

‡ Or, meat.

54 Then Jacob did offer a ſacrifice upon the mount, and called his brethren to eat ‡ bread, and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban roſe up and kiſſed his ſons and his [y] daughters, and bleſſed them, and Laban departing, went unto his place again.

CHAP. XXXII.

1 *God comforteth Jacob by his angels.* 9, 10 *He prayeth unto God, confeſſing his unworthineſs.* 13 *He ſendeth preſents unto Eſau.* 24, 28 *He wreſtleth with the angel, who nameth him Iſrael.*

*Ch. 48. 16.

NOW Jacob went forth on his journey, and the * angels of God met him.

2 And when Jacob ſaw them, he ſaid, [z] This is God's hoſt, and called the name of the ſame place ‡ Mahanaim.

‡ Or, tents.

3 Then Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir into the country of Edom:

4 To whom he gave commandment, ſaying, Thus ſhall ye ſpeak to my [a] lord Eſau: Thy ſervant Jacob ſaith thus, I have been a ſtranger with Laban, and tarried unto this time.

5 I have beeves alſo and aſſes, ſheep, and men ſervants, and women ſervants, and have ſent to ſhew my lord, that I may find grace in thy ſight.

6 ¶ So the meſſengers came again to Jacob, ſaying, We came unto thy brother Eſau, and he alſo cometh againſt thee and four hundred men with him.

7 Then Jacob was greatly [b] afraid, and was ſore troubled, and divided the people that was with him, and the ſheep and the beeves, and the camels into two companies.

8 For he ſaid, If Eſau come to the one company and ſmite it, the other company ſhall eſcape.

*Ch. 31. 13.

9 ¶ Moreover Jacob ſaid, O God of my father Abraham, and God of my father Iſaac: Lord, which * ſaidſt unto me, Return unto thy country, and to thy kindred, and I will do thee good,

† *Heb. I am leſs than all thy mercies.*

10 I am not † worthy of the leaſt of all the mercies, and all the truth, which thou haſt ſhewed unto thy ſervant: for with my [c] ſtaff came I over this Jordan, and now have I gotten two bands.

11 I pray thee, deliver me from the hand of my brother, from the hand of Eſau, for I fear him, leſt he will come and ſmite me, *and* the [d] mother upon the children.

12 For thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand upon the ſea, which cannot be numbered for multitude.

13 ¶ And he tarried there the ſame night, and took of that which came to hand, a [e] preſent for Eſau his brother:

14 Two hundred ſhe-goats, and twenty he-goats, two hundred ewes and twenty rams:

15 Thirty milch camels with their colts, forty kine, and ten bullocks, twenty ſhe-aſſes, and ten foles.

16 So he delivered them into the hand of his ſervants: every drove by themſelves, and ſaid unto his ſervants, Paſs before me, and put a ſpace between drove and drove.

17 And he commanded the foremoſt, ſaying, If Eſau my brother meet thee, and aſk thee, ſaying, Whoſe *ſervant* art thou? And whither goeſt thou? And whoſe are theſe before thee?

18 Then thou ſhalt ſay, *They be* thy ſervant Jacob's: it is a preſent ſent unto my lord Eſau: and behold, he himſelf alſo is behind us.

19 So

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[q] That is, the God whom Iſaac did fear and reverence.

[r] His conſcience reproved him of his miſbehaviour toward Jacob, and therefore moved him to ſeek peace.

[s] The one nameth the place in the Syrian tongue, and the other in the Hebrew tongue.

[t] To puniſh the treſpaſſer.

[u] Nature compelleth him to condemn that vice, whereunto through covetouſneſs he forced Jacob.

[w] Behold, how the idolaters mingle the true God with their feigned gods.

[x] Meaning, by the true God, whom Iſaac worſhipped.

[y] We ſee that there is ever ſome ſeed of the knowledge of God in the hearts of the wicked.

[z] He acknowledgeth God's benefits: who for the preſervation of his, ſendeth hoſts of angels.

[a] He reverenced his brother in worldly things, becauſe he chiefly looked to be preferred to the ſpiritual promiſe.

[b] Albeit he was comforted by the angels, yet the infirmity of the fleſh doth appear.

[c] That is, poor, and without all proviſion.

[d] Meaning, he will put all to death: this proverb cometh of them which kill the bird together with her young ones.

[e] Not diſtruſting God's aſſiſtance, but uſing ſuch means as God had given him.

Bef. Chr. 1739.

19 So likewiſe commanded he the ſecond and the third, and all that followed the droves, ſaying, After this manner ye ſhall ſpeak unto Eſau, when ye find him.

20 And ye ſhall ſay moreover, Behold, thy ſervant Jacob *cometh* after us (for he thought, I [e] will appeaſe his wrath with the preſent that goeth before me, and afterward I will ſee his face: it may be that he will † accept me.)

† *Heb. receive my face.*

21 So went the preſent before him: but he tarried that night with the company.

22 And he roſe up the ſame night, and took his two wives, and his two maids, and his eleven children, and went over the ford Jabbok.

23 And he took them, and ſent them over the river, and ſent over that he had.

24 ¶ Now when Jacob was left himſelf alone, there wreſtled a [f] man with him unto the breaking of the day.

25 And he ſaw that he could not [g] prevail againſt him, therefore he touched the hollow of his thigh, and the hollow of Jacob's thigh was looſed, as he wreſtled with him.

* Hoſ. 12. 4.

26 And he ſaid, Let me go, for the morning appeareth. Who anſwered, * I will not let thee go, except thou bleſs me.

27 Then ſaid he unto him, What is thy name? And he ſaid, Jacob.

* Ch. 35. 10.

28 Then ſaid he, * Thy name ſhall be called Jacob no more, but Iſrael: becauſe thou haſt had [h] power with God, thou ſhalt alſo prevail with men.

29 Then Jacob demanded, ſaying, Tell me, I pray thee, thy name. And he ſaid, Wherefore now doſt thou aſk my name? and he bleſſed him there.

30 And Jacob called the name of the place Peniel: for, *ſaid he*, I have ſeen God face to face, and ‡ my life is preſerved.

‡ Or, my ſoul is delivered.

31 And the ſun roſe to him as he paſſed Peniel, and he [i] halted upon his thigh.

32 Therefore the children of Iſrael eat not of the ſinew that ſhrank in the hollow of the thigh, unto this day: becauſe he touched the ſinew that ſhrank in the hollow of Jacob's thigh.

CHAP. XXXIII.

4 *Eſau and Jacob meet and are agreed.* 11 *Eſau receiveth his gifts.* 19 *Jacob buyeth a poſſeſſion,* 20 *and buildeth an altar.*

AND as Jacob lift up his eyes, and looked, behold, Eſau came: and with him four hundred men: and he [k] divided the children to Leah, and to Rachel, and to the two maids.

2 And he put the maids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

3 So he went before them, and [l] bowed himſelf to the ground ſeven times, until he came near to his brother.

4 Then Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him, and they wept.

5 And he lift up his eyes, and ſaw the women, and the children, and ſaid, Who are theſe with thee? And he anſwered, *They are* the children whom God of his grace hath given thy ſervant.

6 Then came the maids near, they and their children, and [m] bowed themſelves.

7 Leah alſo with her children came near and made obeiſance: and after Joſeph and Rachel drew near, and did reverence.

8 Then he ſaid, What meaneſt thou by all this drove, which I met? Who anſwered, *I have ſent it*, that I may find favour in the ſight of my lord.

9 And Eſau ſaid, I have enough, my brother: keep that thou haſt to thyſelf.

10 But Jacob anſwered, Nay, I pray thee, if I have found grace now in thy ſight, then receive my preſent at mine hand: for [n] I have ſeen thy face, as though I had ſeen the face of God, becauſe thou haſt accepted me.

11 I pray thee, take my ‡ bleſſing, that is brought thee: for God hath had mercy on me, and therefore I have all things: ſo he [o] compelled him, and he took it.

‡ Or, gifts.

12 And he ſaid, Let us take our journey and go, and I will go before thee.

13 Then he anſwered him, My lord knoweth that the children *are* tender, and the ewes and kine with young under mine hand: and if they ſhould overdrive them one day, all the flock would die.

14 Let now my lord go before his ſervant, and I will drive ſoftly, according to the pace of the cattle which is before me, and as the children be able to endure, until I [p] come to my lord unto Seir.

15 Then Eſau ſaid, I will leave then ſome of my folk with thee. And he anſwered, What *needeth* this? let me find grace in the ſight of my lord.

16 ¶ So Eſau returned, *and went* his way that ſame day unto Seir.

17 And Jacob went forward toward Succoth, and built him an houſe, and made booths for his cattle: therefore he called the name of the place ‡ Succoth.

‡ Or, tents.

18 ¶ Afterward Jacob came ſafe to Shechem, a city which is in the land of Canaan, when he came from ‡ Padan-aram, and pitched before the city.

‡ Or, Meſopotamia.

19 And there he bought a parcel of ground, where he pitched his tent, at the hand of the ſons of Hamor, Shechem's father, for an hundred ‡ pieces of money.

‡ Or, lambs, or money ſo marked.

20 And he ſet up there an altar, and called [q] it, The mighty God of Iſrael.

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[e] He thought it no loſs to depart with theſe goods, to the intent he might follow the vocation whereunto God called him.

[f] That is, God in form of man.

[g] For God aſſaileth his with the one hand, and upholdeth them with the other.

[h] God gave Jacob both power to overcome, and alſo the praiſe of the victory.

[i] The faithful ſo overcome their temptations, that they feel the ſmart thereof, to the intent that they ſhould not glory, but in their humility.

[k] That if one part were aſſailed, the other might eſcape.

[l] By this geſture, he partly did reverence to his brother, and partly prayed God to mitigate Eſau's wrath.

[m] Jacob and his family are the image of the church under the yoke of tyrants, which for fear are brought to ſubjection.

[n] In that that his brother embraced him ſo lovingly, contrary to his expectation, he accepted it as a plain ſign of God's preſence.

[o] By earneſt intreaty.

[p] He promiſed that, which (as ſeemeth) his mind was not to perform.

[q] He calleth the ſign, the thing which it ſignifieth, in token that God had mightily delivered him.

CHAP. XXXIV.

2 Dinah is raviſhed. 8 Hamor aſketh her in marriage for his ſon. 22 The Shechemites are circumciſed at the requeſt of Jacob's ſons, and the perſuaſion of Hamor. 25 The whoredom is revenged. 28 Jacob reproveth his ſons.

THEN Dinah the daughter of Leah, which ſhe bare unto Jacob, [r] went out to ſee the daughters of that country.

2 Whom when Shechem the ſon of Hamor the Hivite lord of that country ſaw, he took her, and lay with her, and † defiled her.

† *Heb. humbled her.*

3 So his heart clave unto Dinah the daughter of Jacob: and he loved the maid, and † ſpake kindly unto the maid.

† *Heb. ſpake to the heart of the maid.*

4 Then ſaid Shechem to his father Hamor, ſaying, [s] Get me this maid to wife.

5 (Now Jacob heard that he had defiled Dinah his daughter, and his ſons were with his cattle in the field: therefore Jacob held his peace until they were come.)

6 ¶ Then Hamor the father of Shechem went out unto Jacob to commune with him.

7 And when the ſons of Jacob were come out of the field, and heard it, it grieved the men, and they were very angry, becauſe he had wrought ‡ villainy in Iſrael, in that he had lien with Jacob's daughter: † which thing ought not to be done.

‡ Or, folly.

† *Heb. and it ſhall not be ſo done.*

8 And Hamor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: give her him to wife, I pray you.

9 So make ‡ affinity with us: give your daughters unto us, and take our daughters unto you.

‡ Or, marriages.

10 And ye ſhall dwell with us, and the land ſhall be before you: dwell, and do your buſineſs in it, and have your poſſeſſions therein.

11 Shechem alſo ſaid unto her father, and unto her brethren, ‡ Let me find favour in your eyes, and I will give whatſoever ye ſhall appoint me.

‡ Or, grant my requeſt.

12 † Aſk of me abundantly both dowry and gifts, and I will give as ye appoint me, ſo that ye give me the maid to wife.

† *Heb. multiply greatly the dowry.*

13 Then the ſons of Jacob anſwered Shechem and Hamor his father, talking deceitfully, becauſe he had defiled Dinah their ſiſter,

14 And they ſaid unto them, [t] We cannot do this thing, to give our ſiſter to an uncircumciſed man: for that were a [u] reproof unto us:

15 But in this we will conſent unto you, if ye will be as we *are*, that every man child among you be [w] circumciſed:

16 Then will we give our daughters to you, and we will take your daughters to us, and we will dwell with you, and be one people.

17 But if ye will not hearken unto us to be circumciſed, then will we take our daughter and depart.

18 Now their words pleaſed Hamor, and Shechem, Hamor's ſon.

19 And the young man deferred not to do the thing, becauſe he loved Jacob's daughter: he was alſo the ‡ moſt ſet by of all his father's houſe.

‡ Or, moſt honourable.

20 ¶ Then Hamor and Shechem his ſon went unto the [x] gate of their city, and communed with the men of their city, ſaying,

21 Theſe men are [y] peaceable with us: and that they may dwell in the land, and do their affairs therein (for behold, the land hath room enough for them) let us take their daughters to wives, and give them our daughters.

22 Only herein will the men conſent unto us for to dwell with us, and to be one people, if all the men children among us be circumciſed as they are circumciſed.

23 Shall not [z] their flocks and their ſubſtance, and all their cattle, be ours? only let us conſent *herein* unto them, and they will dwell with us.

24 And unto Hamor, and Shechem his ſon, hearkened all that went out of the gate of his city: and all the men children were circumciſed, *even* all that went out of the gate of his city.

25 And on the third day (when they were ſore) two of the ſons of Jacob, [a] Simeon and Levi, Dinah's brethren, took either of them his ſword, and went into the city boldly, and * ſlew [b] every male.

* Ch. 49. 6.

26 They ſlew alſo Hamor and Shechem his ſon with the † edge of the ſword, and took Dinah out of Shechem's houſe, and went their way.

† *Heb. mouth of the ſword.*

27 *Again* the *other* ſons of Jacob came upon the dead, and ſpoiled the city, becauſe they had defiled their ſiſter.

28 They took their ſheep, and their beeves, and their aſſes, and whatſoever was in the city, and in the fields.

29 Alſo they carried away captive and ſpoiled all their goods, and all their children, and their wives, and all that was in the houſes.

30 Then Jacob ſaid to Simeon and Levi, Ye have troubled me, and made me ‡ ſtink among the inhabitants of the land, *as well* the Canaanites, as the Perizzites, and I being few in number, they ſhall gather themſelves together againſt me, and ſlay me, *and* ſo ſhall I and my houſe be deſtroyed.

‡ Or, to the abhorred.

31 And they anſwered, Should he abuſe our ſiſter as a whore?

CHAP. XXXV.

1 Jacob at God's commandment goeth up to Beth-el, to build an altar. 2 He reformeth his houſhold. 5 God

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[r] This example teacheth, that too much liberty is not to be given to youth.

[s] This proveth that the conſent of parents is requiſite in marriage, ſeeing the very infidels did alſo obſerve it as a thing neceſſary.

[t] They made the holy ordinance of God a means to compaſs their wicked purpoſe.

[u] As it is abomination for them that are baptized to join with infidels.

[w] Their fault is the greater, in that they make religion a cloak for their craft.

[x] For the people uſed to aſſemble there, and juſtice was alſo adminiſtered.

[y] Thus many pretend to ſpeak for a public profit, when they only ſpeak for their own private gain and commodity.

[z] Thus they lack no kind of perſuaſion, which prefer their own commodities before the commonwealth.

[a] For they were the chief of the company.

[b] The people are puniſhed with their wicked princes.

Bef. Chr. 1732.

5 God maketh the enemies of Jacob afraid. 8 Deborah dieth. 12 The land of Canaan is promiſed him. 18 Rachel dieth in labour. 22 Reuben lieth with his father's concubine. 23 The ſons of Jacob. 29 The death of Iſaac.

THEN [c] God ſaid to Jacob, Ariſe, go up to Beth-el, and dwell there, and make there an altar unto God, that appeared unto thee, * when thou fleddeſt from Eſau thy brother.

* Ch. 28. 13.

2 Then ſaid Jacob unto his houſhold, and to all that were with him, Put away the ſtrange gods that are among you, and [d] cleanſe yourſelves, and change your garments:

3 For we will riſe and go up to Beth-el, and I will make an altar there unto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gave unto Jacob all the ſtrange gods, which *were* in their hands, and all their [e] ear-rings which were in their ears, and Jacob hid them under an oak, which was by Shechem.

5 Then they went on their journey, and the [f] fear of God was upon the cities that were round about them; ſo that they did not follow after the ſons of Jacob.

6 ¶ So came Jacob to Luz, which is in the land of Canaan: (the ſame is Beth-el) he and all the people that was with him.

7 And he built there an altar, and * called the place, The God of Beth-el, becauſe that God appeared unto him there, when he fled from his brother.

* Ch. 28. 19.

8 Then Deborah Rebekah's nurſe died, and was buried beneath Beth-el under an oak: and he called the name of it ‡ Allon Bachuth.

‡ Or, oak of lamentation.

9 ¶ Again God appeared unto Jacob after he came out of Padan-aram, and bleſſed him.

10 Moreover God ſaid unto him, Thy name is Jacob: thy name ſhall be no more called Jacob, but * Iſrael ſhall be thy name: and he called his name Iſrael.

* Ch. 32. 28.

11 Again God ſaid unto him, I am God ‡ all-ſufficient: grow, and multiply, a nation and a multitude of nations ſhall ſpring out of thee, and kings ſhall come out of thy loins.

‡ Or, Almighty.

12 Alſo I will give the land, which I gave to Abraham and Iſaac, unto thee: and unto thy ſeed after thee will I give that land.

13 So God [g] aſcended from him in the place where he had talked with him.

14 And Jacob ſet up a pillar in the place where he talked with him, a pillar of ſtone, and poured drink-offering thereon: alſo he poured oil thereon.

15 And Jacob called the name of the place where God ſpake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was [h] about half a day's journey of ground to come to Ephrath, Rachel travailed, and in travailing ſhe was in peril.

Bef. Chr. 1729.

17 And when ſhe was in pains of her labour, the midwife ſaid unto her, Fear not: for thou *ſhalt have* this ſon alſo.

18 Then as ſhe was about to yield up the ghoſt (for ſhe died) ſhe called his name Benoni, but his father called him Benjamin.

19 Thus * died Rachel, and was buried in the way to Ephrath, which is Bethlehem.

* Ch. 48. 7.

20 And Jacob ſet a [i] pillar upon her grave: This is the pillar of Rachel's grave unto this day.

21 ¶ Then Iſrael went forward, and pitched his tent beyond Migdal-eder:

22 Now, when Iſrael dwelt in that land, Reuben went, and [k] lay * with Bilhah his father's concubine, and it came to Iſrael's ear. And Jacob had twelve ſons.

* Ch. 49. 4.

23 The ſons of Leah: Reuben, Jacob's eldeſt ſon, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun.

24 The ſons of Rachel: Joſeph and Benjamin.

25 And the ſons of Bilhah Rachel's maid: Dan and Naphtali.

26 And the ſons of Zilpah Leah's maid: Gad and Aſher. Theſe are the ſons of Jacob, which were born him in Padan-aram.

27 ¶ Then Jacob came unto Iſaac his father to Mamre a city of Arbah: This is Hebron, where Abraham and Iſaac were ſtrangers.

28 And the days of Iſaac were an hundred and fourſcore years.

29 And Iſaac gave up the ghoſt and died, and was * gathered unto his people, being old and full of days: and his ſons Eſau and Jacob buried him.

* Ch. 25. 8.

CHAP. XXXVI.

2 The wives of Eſau. 7 Jacob and Eſau are rich. 9 The genealogy of Eſau. 24 The finding of mules.

NOW theſe are the [l] generations of Eſau, which is Edom.

2 Eſau took his wives of the [m] daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hivite,

3 And *took* Baſhemath Iſhmael's daughter, ſiſter of Nebajoth.

4 And * Adah bare unto Eſau, Eliphaz: and Baſhemath bare Reuel.

* 1 Chron. 1. 35.

5 Alſo Aholibamah bare Jeuſh, and Jaalam, and Korah: theſe are the ſons of Eſau, which were born to him in the land of Canaan.

6 So Eſau took his wives, and his ſons, and his daughters, and all the ſouls of his houſe, and his flocks, and all his cattle, and all his ſubſtance,

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[c] God is ever at hand to ſuccour his in their troubles.

[d] That by this outward act they ſhould ſhew their inward repentance.

[e] For therein was ſome ſign of ſuperſtition, as in tablets and Agnus Dei's.

[f] Thus notwithſtanding the inconvenience that came before, God delivered Jacob.

[g] As God is ſaid to deſcend, when he ſheweth ſome ſign of his preſence: ſo he is ſaid to aſcend when the viſion is ended.

[h] The Hebrew word ſignifieth as much ground as one may go from bait to bait, which is taken for half a day's journey.

[i] The ancient fathers uſed this ceremony, to teſtify their hope of the reſurrection to come, which was not generally revealed.

[k] This teacheth that the fathers were not choſen for their merits, but by God's only mercies, whoſe election by their faults was not changed.

[l] This genealogy declareth that Eſau was bleſſed temporally, and that his father's bleſſing took place in worldly things.

[m] Beſides thoſe wives whereof is ſpoken, chap. 26. 34.

Bef. Chr. 1740.

ſtance, which he had gotten in the land of Canaan, and [n] went into *another* country from his brother Jacob.

7 For their riches were ſo great, that they could not dwell together, and the land, wherein they were ſtrangers, could not receive them, becauſe of their flocks.

* Joſh. 24. 4.

8 * Therefore dwelt Eſau in mount Seir: this Eſau is Edom.

‡ Or, the Edomites.

9 ¶ So theſe are the generations of Eſau, father of ‡ Edom, in mount Seir.

* 1 Chron. 1. 35.

10 Theſe are the names of Eſau's ſons: * Eliphaz, the ſon of Adah, the wife of Eſau: *and* Reuel the ſon of Baſhemath, the wife of Eſau.

11 And the ſons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſau's ſon, and bare unto Eliphaz, Amalek: theſe be the ſons of Adah Eſau's wife.

‡ Or, nephews.

13 ¶ And theſe are the ‡ ſons of Reuel: Nahath and Zerah, Shammah and Mizzah: theſe were the ſons of Baſhemath Eſau's wife.

‡ Or, niece.

14 ¶ And theſe were the ſons of Aholibamah the daughter of Anah, ‡ daughter of Zibeon Eſau's wife: for ſhe bare unto Eſau, Jeuſh, and Jaalam, and Korah.

‡ Or, chief men.

15 ¶ Theſe were ‡ [o] dukes of the ſons of Eſau: the ſons of Eliphaz, the firſt-born of Eſau: duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, duke Amalek: theſe are dukes *that came* of Eliphaz in the land of Edom: theſe were the ‡ ſons of Adah.

‡ Or, nephews.

17 ¶ And theſe are the ſons of Reuel Eſau's ſon: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: theſe are the dukes *that came* of Reuel in the land of Edom: theſe are the ‡ ſons of Baſhemath Eſau's wife.

‡ Or, nephews.

18 ¶ Likewiſe theſe were the ſons of Aholibamah Eſau's wife: duke Jeuſh, duke Jaalam, duke Korah: theſe dukes *came* of Aholibamah, the daughter of Anah Eſau's wife.

19 Theſe are the chidren of Eſau, and theſe are the dukes of them: This *Eſau* is Edom.

* 1 Chron. 1. 38.

20 ¶ * Theſe are the ſons of Seir the Horite, which [p] inhabited the land *before*, Lotan, and Shobal, and Zibeon, and Anah,

21 And Diſhon, and Ezer, and Diſhan: theſe are the dukes of the Horites, the ſons of Seir in the land of Edom.

22 And the ſons of Lotan were, Hori and Hemam, and Lotan's ſiſter *was* Timna.

23 And the ſons of Shobal were theſe: Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And theſe are the ſons of Zibeon: both Ajah, and Anah: this was Anah that found [q] mules in the wilderneſs, as he fed his father Zibeon's aſſes.

25 And the children of Anah were theſe: Diſhon, and Aholibamah the daughter of Anah.

Bef. Chr. 1780.

26 Alſo theſe are the ſons of Diſhon: Hemdan, and Eſhban, and Ithran, and Cheran.

27 The ſons of Ezer are theſe: Bilhan, and Zaavan, and Achan.

28 The ſons of Diſhan are theſe: Uz, and Aran.

29 Theſe are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Diſhon, duke Ezer, duke Diſhan: theſe be the dukes of the Horites, after their dukedoms in the land of Seir.

31 ¶ And theſe are the [r] kings that reigned in the land of Edom, before there reigned *any* king over the children of Iſrael.

32 Then Bela the ſon of Beor reigned in Edom, and the name of his city *was* Dinhabah.

33 And when Bela died, Jobab the ſon of Zerah of Bozrah reigned in his ſtead.

34 When Jobab alſo was dead, Huſham of the land of Temani reigned in his ſtead.

35 And after the death of Huſham, Hadad the ſon of Bedad, which ſlew Midian in the field of Moab, reigned in his ſtead, and the name of his city *was* Avith.

36 When Hadad was dead, then Samlah of Maſrekah reigned in his ſtead.

37 When Samlah was dead, Saul of [s] Rehoboth by the river reigned in his ſtead.

38 When Saul died, Baal-hanan the ſon of Achbor reigned in his ſtead.

39 And after the death of Baal-hanan the ſon of Achbor, Hadad reigned in his ſtead, and the name of his city *was* Pau: and his wife's name Mehetabel, the daughter of Metred, the ‡ daughter of Mezahab.

‡ Or, niece.

40 Then theſe are the names of the dukes of Eſau, according to their families, their places, *and* by their names: duke Timna, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mebzar.

43 Duke Magdiel, duke Iram: theſe be the dukes of Edom, according to their habitations in the land of their inheritance. This Eſau is the father of [t] Edom.

CHAP. XXXVII.

2 *Joſeph accuſeth his brethren.* 5 *He dreameth, and is hated of his brethren.* 28 *They ſell him to the Iſhmaelites.* 34 *Jacob bewaileth Joſeph.*

JACOB now dwelt in the land, wherein his father was a ſtranger in the land of Canaan.

2 Theſe are the [u] generations of Jacob: *when* Joſeph was ſeventeen years old, he kept ſheep with his brethren, and the child was with the ſons of Bilhah, and with the ſons of Zilpah his father's

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[n] Herein appeareth God's providence, which cauſeth the wicked to give place to the godly, that Jacob might enjoy Canaan according to God's promiſe.

[o] If God's promiſe be ſo ſure towards them, which are not of his houſhold, how much more will he perform the ſame to us?

[p] Before that Eſau did there inhabit.

[q] Who not contented with thoſe kinds of beaſts which God had created, found out the monſtrous generation of mules between the aſs and the mare.

[r] The wicked riſe up ſuddenly to honours, and periſh as quickly: but the inheritance of the children of God continueth ever, Pſalm 102. 28.

[s] Which city is by the river Euphrates.

[t] Of Edom came the Idumeans.

[u] That is, the ſtory of ſuch things as came to him and his family, as chap. 5. 1.

father's wives. And Joſeph brought unto their father their ‡ [w] evil ſaying.

‡ Or, ſlander.

3 Now Iſrael loved Joſeph more than all his ſons, becauſe he begat him in his old age, and he made him a coat of many ‡ colours.

‡ Or, pieces.

4 So when his brethren ſaw that their father loved him more than all his brethren, then they hated him, and could not ſpeak peaceably unto him.

5 ¶ And Joſeph [x] dreamed a dream, and told his brethren, who hated him ſo much the more.

6 For he ſaid unto them, Hear, I pray you, this dream which I have dreamed.

7 Behold now, we were binding ſheaves in the midſt of the field: and lo, my ſheaf aroſe, and alſo ſtood upright, and behold, your ſheaves compaſſed round about, and did reverence to my ſheaf.

8 Then his brethren ſaid to him, What, ſhalt thou reign over us, and rule us? or ſhalt thou have altogether dominion over us? And they [y] hated him ſo much the more, for his dreams, and for his words.

9 ¶ Again he dreamed another dream, and told it his brethren, and ſaid, Behold, I have had one dream more, and behold, the ſun and the moon, and eleven ſtars did reverence to me.

10 Then he told it unto his father, and to his brethren, and his father [z] rebuked him, and ſaid unto him, What is this dream, which thou haſt dreamed? Shall I, and thy mother, and thy brethren come indeed, and fall on the ground before thee?

11 And his brethren envied him, but his father ‡ [a] noted the ſaying.

‡ Or, kept diligently.

12 ¶ Then his brethren went to keep their father's ſheep in Shechem.

13 And Iſrael ſaid unto Joſeph, Do not thy brethren keep in Shechem? come, and I will ſend thee to them.

14 And he anſwered him, I am here. Then he ſaid unto him, Go now, ſee whether it be well with thy brethren, and how the flocks proſper, and bring me word again: ſo he ſent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for lo, he was wandering in the field, and the man aſked him, ſaying, What ſeekeſt thou?

16 And he anſwered, I ſeek my brethren: tell me, I pray thee, where they keep *ſheep*.

17 And the man ſaid, They are departed hence: for I heard them ſay, Let us go unto Dothan. Then went Joſeph after his brethren, and found them in Dothan.

18 And when they ſaw him afar off, even before he came at them, they [b] conſpired againſt him for to ſlay him.

19 For they ſaid one to another, Behold, this ‡ dreamer cometh.

‡ Or, maſter of dreams.

20 Come now therefore, and let us ſlay him, and caſt him into ſome pit, and we will ſay, A wicked beaſt hath devoured him: then we ſhall ſee what will come of his dreams.

21 * But when Reuben heard *that*, he delivered him out of their hands, and ſaid, † Let us not kill him.

* Ch. 42. 22.

† *Heb. let us not ſmite his life.*

22 Alſo Reuben ſaid unto them, Shed not blood, *but* caſt him into this pit that is in the wilderneſs, and lay no hand upon him. *Thus he ſaid*, that he might deliver him out of their hand, and reſtore him to his father again.

23 ¶ Now when Joſeph was come unto his brethren, they ſtript Joſeph out of his coat, his party-coloured coat that was upon him.

24 And they took him, and caſt [c] him into a pit, and the pit *was* empty without water in it.

25 Then they ſat them down to eat bread: and they lift up their eyes and looked, and behold, there came a company of Iſhmaelites from Gilead, and their camels laden with ſpicery, and ‡ balm, and myrrh, and were going to carry it down into Egypt.

‡ Or, roſin, turpentine, or treacle.

26 Then Judah ſaid unto his brethren, What availeth it, if we ſlay our brother, though we keep his blood ſecret?

27 Come and let us ſell him to the Iſhmaelites, and let not our hands be upon him: for he is our brother, *and* our fleſh: and his brethren obeyed.

28 Then the * Midianites merchant-men paſſed by, and they drew forth and lift Joſeph out of the pit, and ſold Joſeph unto the [d] Iſhmaelites for twenty *pieces* of ſilver: who brought Joſeph into Egypt.

* Pſ. 105. 17.

29 ¶ Afterward Reuben returned to the pit, and behold, Joſeph *was* not in the pit: then he rent his clothes,

30 And returned to his brethren, and ſaid, The child is not *yonder*, and I, whither ſhall I go?

31 And they took Joſeph's coat, and killed a kid of the goats, and dipped the coat in the blood.

32 So they ſent that party-coloured coat, [e] and they brought it unto their father, and ſaid, This have we found: ſee now whether it be thy ſon's coat, or no.

33 Then he knew it, and ſaid, *It is* my ſon's coat: a wicked beaſt hath * devoured him: Joſeph is ſurely torn in pieces.

* Ch. 44. 28.

34 And Jacob rent his clothes, and put ſackcloth about his loins, and ſorrowed for his ſon a long ſeaſon.

35 Then all his ſons, and all his daughters roſe up to comfort him, but he would not be comforted, but ſaid, ‡ Surely I will go down into the grave unto my ſon mourning: ſo his father wept for him.

‡ Or, I will mourn for him ſo long as I live.

36 And the Midianites ſold him into Egypt unto Potiphar [f] an eunuch of Pharaoh's, *and* his ‡ chief Steward.

‡ Or, captain of the guard.

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[w] He complained of the evil words and injuries which they ſpake and did againſt him.

[x] God revealed to him by a dream what ſhould come to paſs.

[y] The more that God ſheweth himſelf favourable to his, the more doth the malice of the wicked rage againſt them.

[z] Not deſpiſing the viſion, but ſeeking to appeaſe his brethren.

[a] He knew that God was author of the dream, but he underſtood not the meaning.

[b] The Holy Ghoſt covereth not men's faults, as do vain writers, which make vice virtue.

[c] Their hypocriſy appeareth in this, that they feared man more than God, and thought it was not murder, if they ſhed not his blood: or elſe had an excuſe to cover their fault.

[d] Moſes writing according to the opinion of them which took the Midianites and Iſhmaelites to be both one, doth here confound their names: as alſo appeareth, ver. 36. and chap. 39. 1. for elſe he was firſt offered to the Midianites, but ſold to the Iſhmaelites.

[e] To wit, the meſſengers which were ſent.

[f] Which word doth not alway ſignify him that is gelded, but alſo him that is in ſome high dignity.

Bef. Chr. 1729.

CHAP. XXXVIII.

2 *The marriage of Judah.* 7, 9 *The treſpaſs of Er and Onan, and the vengeance of God that came thereupon.* 18 *Judah lieth with his daughter-in-law Tamar.* 24 *Tamar is judged to be burnt for whoredom.* 29, 30 *The birth of Pharez and Zarah.*

AND at that time [g] Judah went down from his brethren, and turned in to a man called Hirah an Adullamite.

* 1 Chron. 2. 3.

2 And Judah ſaw there the daughter of a man called * Shuah a [h] Canaanite: and he took her *to wife*, and went in unto her.

3 So ſhe conceived and bare a ſon, and he called his name Er.

* Num. 26. 19.

4 * And ſhe conceived again, and bare a ſon, and ſhe called his name Onan.

5 Moreover ſhe bare yet a ſon, whom ſhe called Shelah: and *Judah* was at Chezib when ſhe bare him.

6 Then Judah took a wife to Er his firſt-born *ſon*, whoſe name *was* Tamar.

* Num. 26. 19.

7 * Now Er the firſt-born of Judah was wicked in the ſight of the Lord: therefore the Lord ſlew him.

8 Then Judah ſaid to Onan, Go in unto thy brother's wife, and do the office of a kinſman unto her, and raiſe up [i] ſeed unto thy brother.

9 And Onan knew that the ſeed ſhould not be his: therefore when he went in unto his brother's wife, he ſpilled it on the ground, leſt he ſhould give ſeed unto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he ſlew him alſo.

11 Then ſaid Judah to Tamar his daughter-in-law, [k] Remain a widow in thy father's houſe, till Shelah my ſon grow up (for he thought *thus*, Leſt he die as well as his brethren.) So Tamar went and dwelt in her father's houſe.

† Heb. was comforted.

12 ¶ And in proceſs of time alſo, the daughter of Shuah Judah's wife died. Then Judah, when he † had left mourning, went up to his ſheep-ſhearers to Timnath, he and his neighbour Hirah the Adullamite.

13 And it was told Tamar, ſaying, Behold, thy father-in-law goethup to Timnath, to ſhear his ſheep.

‡ Or, in the door of the fountains, or, where were two ways.

14 Then ſhe put her widow's garments off from her, and covered *her* with a vail, and wrapped herſelf, and ſat down in ‡ Pethah-enaim, which is by the way to Timnath, becauſe ſhe ſaw that Shelah was grown, and ſhe was not given unto him to wife.

15 When Judah ſaw her, he judged her an whore: for ſhe had covered her face.

16 And he turned to the way towards her, and ſaid, Come, I pray thee, let me lie with thee: (for he [l] knew not that ſhe was his daughter-in-law.) And ſhe anſwered, What wilt thou give me for to lie with me?

Bef. Chr. 1727.

17 Then ſaid he, I will ſend thee a kid of the goats from the flock: and ſhe ſaid, *Well*, if thou wilt give me a pledge, till thou ſend it.

‡ Or, tyre of thine head.

18 Then he ſaid, What is the pledge that I ſhall give thee? And ſhe anſwered, Thy ſignet, and thy ‡ cloak, and thy ſtaff that is in thine hand. So he gave it her, and lay by her, and ſhe was with child by him.

19 Then ſhe roſe, and went and put her veil from her, and put on her widow's raiment.

20 Afterward Judah ſent a kid of the goats by the hand of his [m] neighbour the Adullamite, for to receive his pledge from the woman's hand: but he found her not.

21 Then aſked he the men of that place, ſaying, Where is the whore *that ſat* in Enaim, by the way-ſide? And they anſwered, There was no whore here.

22 He came therefore to Judah again, and ſaid, I cannot find her: and alſo the men of the place ſaid, There was no whore there.

† Heb. in contempt.

23 Then Judah ſaid, Let her take it to her, leſt we be † [n] aſhamed: behold, I ſent this kid, and thou haſt not found her.

24 ¶ Now after three months, one told Judah, ſaying, Tamar thy daughter-in-law hath played the whore, and lo, with playing the whore, ſhe is great with child. Then Judah ſaid, Bring ye her forth, and let her be [o] burnt.

25 When ſhe was brought forth, ſhe ſent to her father-in-law, ſaying, By the man unto whom theſe things *pertain*, am I with child: and ſaid alſo, Look, I pray thee, whoſe theſe are, the ſeal, and the cloak, and the ſtaff.

26 Then Judah knew *them*, and ſaid, She is [p] more righteous than I: for *ſhe hath done it* becauſe I gave her not to Shelah my ſon. So he lay with her [q] no more.

27 ¶ Now when the time was come that ſhe ſhould be delivered, behold, there *were* twins in her womb.

28 And when ſhe was in travail, *the one* put out his hand: and the midwife took and bound a red *thread* about his hand, ſaying, This is come out firſt.

* 1 Chron. 2. 4. Matt. 1. 3.

29 But when he [r] plucked his hand back again, lo, his brother came out, and *the midwife* ſaid, How haſt [s] thou broken the breach upon thee? and his name was called * Pharez.

30 And afterward came out his brother that *had* the red *thread* about his hand, and his name was called Zarah.

CHAP.

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[g] Moſes deſcribeth the genealogy of Judah, becauſe the Meſſiah ſhould come of him.

[h] Which affinity notwithſtanding was condemned of God.

[i] This order was for the preſervation of the ſtock, that the child begotten by the ſecond brother ſhould have the name and inheritance of the firſt, which is in the New Teſtament aboliſhed.

[k] For ſhe could not marry in any other family, ſo long as Judah would retain her in his.

[l] God had wonderfully blinded him, that he could not know her by her talk.

[m] That his wickedneſs might not be known to others.

[n] He feareth man more than God.

[o] We ſee that the law, which was written in man's heart, taught them that whoredom ſhould be puniſhed with death, albeit no law was as yet given.

[p] That is, ſhe ought rather to accuſe me, than I her.

[q] For the horror of the ſin condemned him.

[r] Their heinous ſin was ſignified by this monſtrous birth.

[s] Or the ſeparation between thee and thy brother.

Bef. Chr. 1729.

CHAP. XXXIX.

1 *Joſeph is ſold to Potiphar.* 2 *God proſpereth him.* 7 *Potiphar's wiſe tempteth him.* 13, 20 *He is accuſed and caſt into priſon.* 21 *God ſheweth him favour.*

NOW Joſeph was brought down into Egypt: and Potiphar [t] an eunuch of Pharaoh's (*and his* chief ſteward, an Egyptian) bought him at the hand of the Iſhmaelites, which had brought him thither.

2 And the [u] Lord was with Joſeph, and he was a man that proſpered, and was in the houſe of his maſter the Egyptian.

3 And his maſter ſaw that the Lord *was* with him, and that the Lord made all that he did to proſper in his hand.

4 So Joſeph found favour in his ſight, and ſerved him: and he made him [w] ruler of his houſe, and put all that he had in his hand.

5 And from that time that he had made him ruler over his houſe, and over all that he had, the Lord [x] bleſſed the Egyptian's houſe for Joſeph's ſake: and the bleſſing of the Lord was upon all that he had in the houſe, and in the field.

6 Therefore he left all that he had in Joſeph's hand, [y] and took account of nothing *that was* with him, ſave only of the bread which he did eat. And Joſeph was a fair perſon, and well favoured.

7 ¶ Now therefore after theſe things, his maſter's wife caſt her eyes upon Joſeph, and ſaid, [z] Lie with me.

8 But he refuſed, and ſaid to his maſter's wife, Behold, my maſter knoweth not what *he hath* in the houſe with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this houſe than I: neither hath he kept any thing from me, but only thee, becauſe thou art his wife: how then can I do this great wickedneſs, and *ſo* ſin againſt [a] God?

10 And albeit ſhe ſpake to Joſeph day by day, yet he hearkened not unto her to lie with her, *or* to be in her company.

11 Then on a certain day *Joſeph* entered into the houſe to do his buſineſs: and there was no man of the houſhold in the houſe.

12 Therefore ſhe caught him by his garment, ſaying, Sleep with me: but he left his garment in her hand, and fled, and gat him out.

13 Now when ſhe ſaw that he had left his garment in her hand and was fled out.

14 She called unto the men of her houſe, and told them, ſaying, Behold, he hath brought in an Hebrew unto us ‡ to mock us: who came in to me for to have ſlept with me: but I [b] cried with a loud voice.

‡ Or, to do us villainy and ſhame.

15 And when he heard that I lift up my voice and cried, he left his garment with me, and fled away, and gat him out.

16 So ſhe laid up his garment by her, until her lord came home.

17 Then ſhe told him ‡ according to theſe words, ſaying, The Hebrew ſervant, which thou haſt brought unto us, came in to me, to mock me.

‡ Or, after this manner.

18 But as ſoon as I lift up my voice and cried, he left his garment with me, and fled out.

19 Then when his maſter heard the words of his wife, which ſhe told him, ſaying, After this manner did thy ſervant to me, his anger was kindled.

20 And Joſeph's maſter took him and put him in † [c] priſon, in the place where the king's priſoners lay bound: and there he was in priſon.

† *Heb. in the priſon-houſe.*

21 ¶ But the Lord was with Joſeph, and † ſhewed him mercy, and gat him favour in the ſight of the ‡ maſter of the priſon.

† *Heb. inclined mercy unto him.*

‡ Or, lord.

22 And the keeper of the priſon committed to Joſeph's hand all the priſoners that were in the priſon, and [d] whatſoever they did there, that did he.

23 And the keeper of the priſon looked unto nothing that was under his hand, ſeeing that the Lord *was* with him: for whatſoever he did, the Lord made it to proſper.

CHAP. XL.

8 *The interpretation of dreams is of God.* 12, 19 *Joſeph expoundeth the dreams of the two priſoners.* 23 *The ingratitude of the butler.*

AND after theſe things, the butler of the king of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaoh was angry againſt his two ‡ officers, againſt the chief butler, and againſt the chief baker.

‡ Or, eunuchs, the word ſignifieth them that were in high eſtate, or them that were gelded.

3 Therefore he put them in ward in his chief ſteward's houſe, in the priſon *and* place where [e] Joſeph was bound.

4 And the chief ſteward gave Joſeph charge over them, and he ſerved them: and they continued a ſeaſon in ward.

5 ¶ And they both dreamed a dream, either of them his dream in one night, [f] each one according to the interpretation of his dream, *both* the butler and the baker of the king of Egypt, which were bound in the priſon.

6 And when Joſeph came in unto them in the morning, and looked upon them, behold, they were ſad.

7 And he aſked Pharaoh's officers, that were with him in his maſter's ward, ſaying, Wherefore † look ye ſo ſadly to-day?

† *Heb. why are your faces evil?*

8 Who anſwered him, We have dreamed *each one* a dream, and there is none to interpret the ſame. Then Joſeph ſaid unto [g] them, Are not interpretations of God? tell them me now.

9 So the chief butler told his dream to Joſeph, and ſaid unto him, In my dream, behold, a vine *was* before me.

10 And

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[t] Read chap. 37. 36.

[u] The favour of God is the fountain of all proſperity.

[w] Becauſe God proſpered him; and ſo he made religion to ſerve his profit.

[x] The wicked are bleſſed by the company of the godly.

[y] For he was aſſured that all things ſhould proſper well: therefore he ate and drank, and took no care.

[z] In this word, he declareth the ſum whereunto all her flatteries did tend.

[a] The fear of God perſerved him againſt her continual temptations.

[b] This declareth, that where incontinency is, thereunto is joined extreme impudence and craft.

[c] His evil treatment in the priſon may be gathered of Pſalm 105. 18.

[d] That is, nothing was done without his commandment.

[e] God worketh many wonderful means to deliver his.

[f] That is, every dream had his interpretation, as the thing afterward declared.

[g] Cannot God raiſe up ſuch as ſhall interpret ſuch things?

Bef. Chr. 1718.

10 And in the vine *were* three branches, and as it budded, her flower came forth: and the cluſters of the grapes waxed ripe.

11 And *I had* Pharaoh's cup in mine hand, and I took the grapes, and wrung them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 Then Joſeph ſaid unto him, This [h] is the interpretation of it: The three branches are three days.

13 Within three days ſhall Pharaoh lift up thine head, and reſtore thee unto thine † office, and thou ſhalt give Pharaoh's cup into his hand after the old manner, when thou waſt his butler.

† *Heb. place.*

14 But have me in remembrance with thee, when thou art in good caſe, and ſhew mercy, I pray thee, unto me, and [i] make mention of me to Pharaoh, that thou mayeſt bring me out of this houſe.

15 For I was ſtolen away by theft out of the land of the Hebrews, and here alſo have I done nothing, wherefore they ſhould put me ‡ in the dungeon.

‡ Or, in the pit.

16 And when the chief baker ſaw that the interpretation was good, he ſaid unto Joſeph, Alſo methought in my dream, that I had three [k] white baſkets on mine head.

17 And in the uppermoſt baſket there *was* of all manner baken meats for Pharaoh: and the birds did eat them out of the baſket upon mine head.

18 Then Joſeph anſwered, and ſaid, [l] This is the interpretation thereof: The three baſkets are three days.

19 Within three days ſhall Pharaoh take thine head from thee, and ſhall hang thee on a tree, and the birds ſhall eat thy fleſh from off thee.

20 ¶ And ſo the third day, *which was* Pharaoh's [m] birth-day, he made a feaſt unto all his ſervants: and he lifted up the head of the chief butler, and the head of the chief baker among his ſervants.

21 And he reſtored the chief butler unto his butlerſhip, who gave the cup into Pharaoh's hand,

22 But he hanged the chief baker, as Joſeph had interpreted unto them.

23 Yet the chief butler did not remember Joſeph, but forgat him.

CHAP. XLI.

26 Pharaoh's dreams are expounded by Joſeph. 40 He is made ruler over all Egypt. 43 Joſeph's name is changed. 50 He hath two ſons, Manaſſeh and Ephraim. 54 The famine beginneth throughout the world.

AND † two years after, Pharaoh alſo [n] dreamed, and behold, he ſtood by a river,

† *Heb. at the end of two years of days.*

2 And lo, there came out of the river ſeven ‡ goodly kine and fat fleſhed, and they fed in a ‡ meadow:

Bef. Chr. 1715.

‡ Or, fair to behold.

‡ Or, flaggy places.

3 And lo, ſeven other kine came up after them out of the river, evil favoured and lean fleſhed, and ſtood by the *other* kine upon the brink of the river.

4 And the evil favoured and lean fleſhed kine did eat up the ſeven well favoured and fat kine: ſo Pharaoh awoke.

5 Again he ſlept, and dreamed the [o] ſecond time: and behold, ſeven ears of corn grew upon one ſtalk, rank and goodly.

6 And lo, ſeven thin ears, and blaſted with the Eaſt wind, ſprang up after them.

7 And the thin ears devoured the ſeven rank and full ears: then Pharaoh awaked, and lo, *it was* a dream.

8 Now when the morning came, his ſpirit was [p] troubled: therefore he ſent and called all the ſoothſayers of Egypt, and all the wiſe men thereof, and Pharaoh told them his dreams: but [q] none could interpret them to Pharaoh.

9 Then ſpake the chief butler unto Pharaoh, ſaying, I [r] call to mind my faults this day.

10 Pharaoh being angry with his ſervants, put me in ward in the chief ſteward's houſe, *both* me and the chief baker.

11 Then we dreamed a dream in one night, *both* I, and he: we dreamed each man according to the interpretation of his dream.

12 And there *was* with us a young man, an Hebrew, ſervant unto the chief ſteward, whom when we told, he declared our dreams to * us, to every one he declared according to his dream.

* Read ch. 40. 5.

13 And as he declared unto us, ſo it came to paſs: *for* he reſtored me to mine office, and hanged him.

14 * Then ſent Pharaoh, and [s] called Joſeph, and they brought him haſtily out of priſon, and he ſhaved him, and changed his raiment, and came to Pharaoh.

* Pſ. 135. 20.

15 Then Pharaoh ſaid to Joſeph, I have dreamed a dream, and no man can interpret it, and I have heard ſay of thee, *that when* thou heareſt a dream thou canſt interpret it.

16 And Joſeph anſwered Pharaoh, ſaying, [t] Without me God ſhall † anſwer for the wealth of Pharaoh.

† *Heb. anſwer peace.*

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood by the bank of the river:

18 And lo, there came up out of the river ſeven fat fleſhed and well favoured kine, and they fed in the meadow.

19 Alſo lo, ſeven other kine came up after them, poor and very † evil favoured, and lean fleſhed: I never ſaw the like in all the land of Egypt, for evil favoured.

† *Heb. naught.*

20 And the lean and evil favoured kine did eat up the firſt ſeven fat kine.

21 And

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[h] He was aſſured by the Spirit of God, that his interpretation was true.

[i] He refuſed not the means to be delivered, which he thought God had appointed.

[k] That is, made of white twigs, or, as ſome read, baſkets full of holes.

[l] He ſheweth that the miniſters of God ought not to conceal that which God revealeth unto them.

[m] Which was an occaſion to appoint his officers, and ſo to examine them that were in priſon.

[n] This dream was not ſo much for Pharaoh, as to be a means to deliver Joſeph, and to provide for God's church.

[o] All theſe means God uſeth to deliver his ſervant, and to bring him into favour and authority.

[p] This fear was enough to teach him, that this viſion was ſent of God.

[q] The wiſe of the world underſtand not God's ſecrets, but to his ſervants his will is revealed.

[r] He confeſſeth his fault againſt the king, before he ſpake of Joſeph.

[s] The wicked ſeek to the prophets of God in their neceſſity, whom in their proſperity they abhor.

[t] As though he would ſay, If I interpret thy dream, it cometh of God, and not of me.

Bef. Chr. 1715.

21 And when they † had eaten them up, it could not be known that they had eaten them, but they were ſtill as evil favoured as they were at the beginning: ſo did I awake.

† *Heb.* were gone into their inward parts.

22 Moreover, I ſaw in my dream, and behold, ſeven ears ſprang out of one ſtalk, full and fair.

23 And lo, ſeven ears, withered, thin, *and* blaſted with the eaſt wind, ſprang up after them.

24 And the thin ears devoured the ſeven good ears. Now I have told the ſoothſayers, and none can declare it unto me.

25 ¶ Then Joſeph anſwered Pharaoh, *Both* Pharaoh's dreams are [w] one. God hath ſhewed Pharaoh what he is about to do.

26 The ſeven good kine are ſeven years, and the ſeven good ears are ſeven years: this is one dream.

27 Likewiſe the ſeven thin and evil favoured kine, that came out after them, are ſeven years: and the ſeven empty ears blaſted with the eaſt wind are ſeven years of famine.

28 This is the thing which I have ſaid unto Pharaoh, that God hath ſhewed unto Pharaoh what he is about to do.

29 Behold, there come ſeven years of great ‡ plenty in all the land of Egypt.

‡ Or, abundance and ſaturity.

30 Again, there ſhall ariſe after them ſeven years of famine, ſo that all the plenty ſhall be forgotten in the land of Egypt, and the famine ſhall conſume the land:

31 Neither ſhall the plenty ‡ be known in the land, by reaſon of this famine that *ſhall come* after: for it ſhall be exceeding great.

‡ Or, they ſhall remember no more the plenty.

32 And therefore the dream was doubled unto Pharoah the ſecond time, becauſe the thing is eſtabliſhed by God, and God haſteth to perform it.

33 Now therefore let Pharaoh [x] provide for a man of underſtanding and wiſdom, and ſet him over the land of Egypt.

34 Let Pharaoh make and appoint officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous years.

35 Alſo let them gather all the food of theſe good years that come, and lay up corn under the hand of Pharaoh for food in the cities, and let them keep *it*.

36 So the food ſhall be for the proviſion of the land, againſt the ſeven years of famine which ſhall be in the land of Egypt, that the land periſh not by famine.

37 ¶ And the ſaying pleaſed Pharaoh, and all his ſervants.

38 Then ſaid Pharaoh unto his ſervants, Can we find *ſuch* a man as this, in whom *is* the [y] Spirit of God?

39 Then Pharaoh ſaid to Joſeph, Foraſmuch as God hath ſhewed thee all this, there is no man of underſtanding or of wiſdom like unto thee.

40 * Thou ſhalt be over mine houſe, and at thy † [z] word ſhall all my people be armed, only in the king's throne will I be above thee.

* Pſ. 105. 21. Acts 7. 10.
† *Heb.* mouth.

Bef. Chr. 1708.

41 Moreover, Pharaoh ſaid to Joſeph, Behold, I have ſet thee over all the land of Egypt.

42 And Pharaoh took off his ‡ ring from his hand, and put it upon Joſeph's hand, and arrayed him in garments of fine linen, and put a golden chain about his neck.

‡ Or, his ſignet.

43 So he ſet him upon the † beſt chariot that he had, ſave one: and they cried before him, [a] Abrech, and placed him over all the land of Egypt.

† *Heb.* ſecond chariot.

44 Again Pharaoh ſaid unto Joſeph, I am Pharaoh, and without thee ſhall no man lift up his hand or his foot in all the land of Egypt.

45 And Pharaoh called Joſeph's name ‡ Zaphnath-paaneah: and he gave him to wife Aſenath the daughter of Poti-pherah ‡ prince of On. Then went Joſeph abroad in the land of Egypt.

‡ Or, the expounder of ſecrets.
‡ Or, prieſt.

46 ¶ And Joſeph *was* [b] thirty years old when he ſtood before Pharaoh king of Egypt: and Joſeph departing from the preſence of Pharaoh, went throughout all the land of Egypt.

47 And in the ſeven plenteous years the earth † brought forth ſtore.

† *Heb.* made for gatherings.

48 And he gathered up all the food of the ſeven plenteous years, which were in the land of Egypt, and laid up food in the cities: the food of the field, that was round about *every* city, laid he up in the ſame.

49 So Joſeph gathered wheat, like unto the ſand of the ſea, in multitude out of meaſure, until he left numbering: for it *was* without number.

50 Now unto Joſeph were born * two ſons (before the years of famine came) which Aſenath the daughter of Poti-pherah prince of On bare unto him.

* Ch. 46. 20. and 48. 5.

51 And Joſeph called the name of the firſtborn Manaſſeh: for God, *ſaid he*, hath made me forget all my labour, and all [c] my father's houſhold.

52 Alſo he called the name of the ſecond, Ephraim: for God, *ſaid he*, hath made me fruitful in the land of mine affliction.

53 ¶ So the ſeven years of plenty that was in the land of Egypt were ended.

54 * Then began the ſeven years of famine to come, according as Joſeph had ſaid: and the famine was in all lands, but in all the land of Egypt was ‡ bread.

* Pſ. 105. 16.
‡ Or, food.

55 At the length all the land of Egypt was famiſhed, and the people cried to Pharaoh for bread. And Pharaoh ſaid unto all the Egyptians, Go to Joſeph: what he ſaith to you, do ye.

56 When the famine was upon all the land, Joſeph opened all *places* wherein *the ſtore was*, and ſold unto the Egyptians: for the famine waxed ſore in the land of Egypt.

57 And all countries ‡ came to Egypt to buy corn of Joſeph, becauſe the famine was ſore in all lands.

‡ Or, came to Egypt to Joſeph.

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[w] Both his dreams tend to one end.

[x] The office of a true prophet is, not only to ſhew the evils to come, but alſo the remedies for the ſame.

[y] None ſhould be preferred to honour, that have not gifts of God meet for the ſame.

[z] Some read, the people ſhall kiſs thy mouth, that is, ſhall obey thee in all things.

[a] In ſign of honour: which word ſome expound, tender father, or father of the king, or kneel down.

[b] His age is mentioned, both to ſhew that his authority came of God, and alſo that he ſuffered impriſonment and exile twelve years and more.

[c] Notwithſtanding that his father's houſe was the true church of God: yet the company of the wicked, and proſperity cauſed him to forget it.

Bef. Chr. 1708.

CHAP. XLII.

3 *Joſeph's brethren come into Egypt to buy corn.* 7 *He knoweth them and trieth them.* 24 *Simeon is put in priſon.* 26 *The others return to their father to fetch Benjamin.*

‡ Or, corn.

THEN [d] Jacob ſaw that there was ‡ food in Egypt, and Jacob ſaid unto his ſons, Why [e] gaze ye one upon another?

* Acts 7. 12.

2 And he ſaid, Behold, I have heard that there is food in Egypt, * Get you down thither, and buy us food thence, that we may live and not die.

3 ¶ So went Joſeph's ten brethren down to buy corn of the Egyptians.

† Heb. ſhould meet him.

4 But Benjamin Joſeph's brother, would not Jacob ſend with his brethren: for he ſaid, Leſt death ſhould befall † him.

5 And the ſons of Iſrael came to buy food among them that came: for there was famine in the land of Canaan.

6 Now Joſeph was governor of the land, who ſold to all the people of the land: then Joſeph's brethren came, and bowed their face to the ground before him.

7 And when Joſeph ſaw his brethren, he knew them, and made [f] himſelf ſtrange toward them, and ſpake to them roughly, and ſaid unto them, Whence come ye? Who anſwered, Out of the land of Canaan, to buy victuals.

8 (Now Joſeph knew his brethren, but they knew not him.

* Ch. 37. 5.

9 And Joſeph remembered the * dreams which he dreamed of them) And he ſaid unto them, Ye are ſpies, *and* are come to ſee the † weakneſs of the land.

† Heb. nakedneſs, or filthineſs.

10 But they ſaid unto him, Nay, my lord, but to buy victuals thy ſervants are come.

11 We are all one man's ſons: we mean truly, and thy ſervants are no ſpies.

12 But he ſaid unto them, Nay, but ye are come to ſee the weakneſs of the land.

13 And they ſaid, We thy ſervants are twelve brethren, the ſons of one man in the land of Canaan: and behold, the youngeſt *is* this day with our father, and one ‡ is not.

‡ Or, is dead.

14 Again Joſeph ſaid unto them, This is it that I ſpake unto you, ſaying, Ye are ſpies.

15 Hereby ye ſhall be proved: [g] *by* the life of Pharaoh, ye ſhall not go hence, except your youngeſt brother come hither.

16 Send one of you which may fetch your brother, and ye ſhall be kept in priſon, that your words may be proved, whether there be truth in you: or elſe *by* the life of Pharaoh ye are but ſpies.

17 So he put them in ward three days.

18 Then Joſeph ſaid unto them the third day, This do, and live: *for* I [h] fear God.

19 If ye be true men, let one of your brethren be bound in your priſon-houſe, and go ye carry food *for* the famine of your houſes:

Bef. Chr. 1707.

* Ch. 43. 5.

20 * But bring your younger brother unto me, that your words may be tried, and that ye die not: and they did ſo.

21 ¶ And they ſaid one to another, [i] We have verily ſinned againſt our brother, in that we ſaw the anguiſh of his ſoul when he beſought us, and we would not hear *him*: therefore is this trouble come upon us.

* Ch. 37. 22.

22 And Reuben anſwered them, ſaying, Warned I not you, ſaying, * Sin not againſt the child, and ye would not hear? and lo, [k] his blood is now required.

23 (And they were not aware that Joſeph underſtood them: for he † ſpake unto them by an interpreter.)

† Heb. an interpretation between them.

24 Then he turned from them, and [l] wept, and turned to them again, and communed with them, and took Simeon from among them, and bound him before their eyes.

25 ¶ So Joſeph commanded that they ſhould fill their ſacks with wheat, and put every man's money again in his ſack, and give them victuals for the journey: and thus did he unto them.

26 And they laid their victuals upon their aſſes, and departed thence.

27 And as one of them opened his ſack for to give his aſs provender in the inn, he eſpied his money: for lo, it was in the ſack's mouth.

28 Then he ſaid unto his brethren, My money is reſtored: for lo, it is even in my ſack. And their heart failed † them, and they were [m] aſtoniſhed, and ſaid one to another, What is this *that* God hath done unto us?

† Heb. went out.

29 And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them, ſaying,

30 The man, *who* is lord of the land, ſpake roughly to us, and put us *in priſon* as ſpies of the country.

31 And we ſaid unto him, We are true men, *and* no ſpies.

32 We be twelve brethren, ſons of our father: one ‡ is not, and the youngeſt *is* this day with our father in the land of Canaan.

‡ Or, cannot be found.

33 Then the lord of the country ſaid unto us, Hereby ſhall I know if ye be true men: Leave one of your brethren with me, and take *food* for the famine of your houſes, and depart,

34 And bring your youngeſt brother unto me, that I may know that ye are no ſpies, but true men: *ſo* will I deliver you your brother, and ye ſhall occupy in the land.

35 ¶ And as they emptied their ſacks, behold, every man's bundle of money was in his ſack: and when they and their father ſaw the bundles of their money, they were afraid.

36 Then Jacob their father ſaid to them, Ye have robbed me of my children: Joſeph is not, and Simeon is not, and ye will take Benjamin: all theſe things ‡ are againſt [n] me.

‡ Or, light upon me.

37 Then Reuben anſwered his father, ſaying,

Slay

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[d] This ſtory ſheweth plainly, that all things are governed by God's providence for the profit of his church.

[e] As men deſtitute of counſel.

[f] This diſſembling is not to be followed, nor any particular facts of the fathers, not approved by God's word.

[g] The Egyptians which were idolaters, uſed to ſwear by their king's life but God forbiddeth to ſwear by any but him; yet Joſeph dwelling among the wicked, ſmelleth of their corruptions.

[h] And therefore am true and juſt.

[i] Affliction maketh men to acknowledge their faults, which otherwiſe they would diſſemble.

[k] God will take vengeance upon us, and meaſure us with our own meaſure.

[l] Though he ſhewed himſelf rigorous, yet his brotherly affection remained.

[m] Becauſe their conſcience accuſed them of their ſin, they thought God would have brought them to trouble by this money.

[n] For they ſeemed not to be touched with any love toward their brethren, which increaſed his ſorrow: and partly, as appeareth, he ſuſpected them for Joſeph.

Bef. Chr. 1707.

Slay my two ſons, if I bring him not to thee again: deliver him to mine hand, and I will bring him to thee again.

38 But he ſaid, My ſon ſhall not go down with you: for his brother is dead, and he is left alone: if death come unto him by the way which ye go, then ye ſhall bring my grey head with ſorrow unto the grave.

CHAP. XLIII.

13 *Jacob ſuffereth Benjamin to depart with his children.* 23 *Simeon is delivered out of priſon.* 30 *Joſeph goeth aſide and weepeth.* 32 *They feaſt together.*

NOW great [o] famine *was* in the land.

2 And when they had eaten up the victuals, which they had brought from Egypt, their father ſaid unto them, Turn again, *and* buy us a little food:

3 And Judah anſwered him, ſaying, The man charged us by an oath, ſaying, * Never ſee my face, except your brother *be* with you.

* Ch. 42. 20.

4 If thou wilt ſend our brother with us, we will go down, and buy thee food.

5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, * Look me not in the face, except your brother *be* with you.

* Ch. 42. 20.

6 And Iſrael ſaid, Wherefore dealt ye ſo evil with me, as to tell the man whether ye had yet a brother or no?

7 And they anſwered, The man aſked ſtraitly ‡ of ourſelves, and of our kindred, ſaying, Is your father yet alive? have ye *any* brother? And we told him † according to theſe words: could we know certainly that he would ſay, Bring your brother down?

‡ Or, of our eſtate and condition.
† *Heb. to the mouth of theſe words: that is, that thing which he aſked us.*

8 Then ſaid Judah to Iſrael his father, Send the boy with me, that we may riſe and go, and that we may live and not die, both we, and thou and our children.

9 I will be ſurety for him: of mine hand ſhalt thou require him. * If I bring him not to thee, and ſet him before thee, † then let me bear the blame for ever.

* Ch. 44. 32.
† *Heb. I will ſin to thee.*

10 For except we had made this tarrying, doubtleſs by this we had returned the ſecond time.

11 Then their father Iſrael ſaid unto them, If *it muſt needs be* ſo now, do thus: take of the beſt fruits of the land in your veſſels, and bring the man a preſent, a little roſin, and a little honey, ‡ ſpices and myrrh, nuts and almonds:

‡ Or ſweet ſmells.

12 And take [p] double money in your hand, and the money that was brought again in your ſacks mouths: carry it again in your hand, leſt it were ſome overſight.

13 Take alſo your brother, and ariſe, *and* go again to the man.

14 And [q] God Almighty give you mercy in the ſight of the man, that he may deliver you your other brother, and Benjamin: but I ſhall be [r] robbed of my child, as I have been.

15 Thus the men took this preſent, and took twice ſo much money in their hand with Benjamin, and roſe up, and went down to Egypt, and ſtood before Joſeph.

Bef. Chr. 1707.

16 And when Joſeph ſaw Benjamin with them, he ſaid ‡ to his ſteward, Bring theſe men home and kill meat, and make ready: for the men ſhall eat with me at noon.

‡ Or, to the ruler of his houſe.

17 And the man did as Joſeph bade, and brought the men unto Joſeph's houſe.

18 Now when the men were brought into Joſeph's houſe, they were [s] afraid, and ſaid, Becauſe of the money that came in our ſacks mouths at the firſt time, are we brought, that he may † pick a quarrel againſt us, and † lay ſomething to our charge, and bring us in bondage and our aſſes.

† *Heb. roll himſelf upon us.*
† *Heb. caſt himſelf upon us.*

19 Therefore came they to Joſeph's ſteward, and communed with him at the door of the houſe,

20 And ſaid, Oh Sir, * we came indeed down hither, at the firſt time, to buy food.

* Ch. 42. 3.

21 And as we came to an inn, and opened our ſacks, behold, every man's money was in his ſack's mouth, *even* our money in full weight, but we have brought it again in our hands.

22 Alſo other money have we brought in our hands to buy food, *but* we cannot tell who put our money in our ſacks.

23 And he ſaid, ‡ Peace be unto you, fear not: [t] your God, and the God of your father, hath given you that treaſure in your ſacks, I had your money: and he brought forth Simeon to them.

‡ Or, you are well.

24 So the man led them into Joſeph's houſe, and gave them water to waſh their feet, and gave their aſſes provender.

25 And they made ready their preſent againſt Joſeph came at noon (for they heard ſay, that they ſhould eat bread there.)

26 When Joſeph came home, they brought the preſent into the houſe to him, which was in their hands, and bowed down to the ground before him.

27 And he aſked them of *their* † proſperity, and ſaid, Is your father, the old man, of whom ye told me, in good health? is he yet alive?

† *Heb. peace.*

28 Who anſwered, Thy ſervant our father is in good health, he is yet alive: and they bowed down, and made obeiſance.

29 And he lifting up his eyes, beheld his brother Benjamin, his [u] mother's ſon, and ſaid, Is this your younger brother, of whom ye told me? And he ſaid, God be merciful unto thee, my ſon.

30 And Joſeph made haſte (for his † affection was inflamed toward his brother, and ſought *where* to weep) and entered into his chamber, and wept there.

† *Heb. bowels.*

31 Afterward he waſhed his face, and came out, and refrained himſelf, and ſaid, Set on † meat.

† *Heb. bread.*

32 And they [w] prepared for him by himſelf, and for them by themſelves, and for the Egyptians,

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[o] This was a great temptation to Jacob to ſuffer ſo great famine in that land where God had promiſed to bleſs him.

[p] When we are in neceſſity or danger, God forbiddeth not to uſe all honeſt means to better our eſtate and condition.

[q] Our chief truſt ought to be in God, and not in worldly means.

[r] He ſpeaketh theſe words not ſo much of deſpair, as to make his ſons more careful to bring again their brother.

[s] So the judgment of God preſſed their conſcience.

[t] Notwithſtanding the corruptions of Egypt, yet Joſeph taught his family to fear God.

[u] For they two only were born of Rachel.

[w] To ſignify his dignity.

Bef. Chr. 1707.

tians, which did eat with him, by themſelves, becauſe the Egyptians might not eat bread with the Hebrews: for that was an [x] abomination unto the Egyptians.

33 So they ſat before him: the eldeſt according unto his age, and the youngeſt according unto his youth: and the men marvelled among themſelves.

34 And they took meſſes from before him, *and ſent* to them: but Benjamin's meſs was five times ſo much as any of theirs: and they drank, [y] and had of the beſt drink with him.

CHAP. XLIV.

15 Joſeph accuſeth his brethren of theft. 33 Judah offereth himſelf to be ſervant for Benjamin.

AFterward he commanded his ſteward, ſaying, Fill the mens ſacks with food, as much as they can carry, and put every man's money in his ſack's mouth.

2 And put [z] my cup, *I mean*, the ſilver cup, in the ſack's mouth of the youngeſt, and his corn money. And he did according to the commandment that Joſeph gave *him*.

3 And in † the morning the men were ſent away, they, and their aſſes.

† *Heb. the morning ſhone.*

4 And when they went out of the city not far off, Joſeph ſaid to his ſteward, Up, follow after the men: and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good?

5 Is that not *the cup*, wherein my Lord drinketh? [a] and in the which he doth divine and propheſy? ye have done evil in ſo doing.

6 ¶ And when he overtook them, he ſaid thoſe words unto them.

7 And they anſwered him, Wherefore ſaith my lord ſuch words? God forbid that thy ſervants ſhould do ſuch a thing.

8 Behold, the money which we found in our ſacks mouths, we brought again to thee out of the land of Canaan: how then ſhould we ſteal out of thy lord's houſe ſilver or gold?

9 With whomſoever of thy ſervants it be found, let him die, and we alſo will be my lord's bondmen.

10 And he ſaid, Now then let it be according unto your words: he with whom it is found ſhall be my ſervant, and ye ſhall be † blameleſs.

† *Heb. innocent.*

11 Then at once every man took down his ſack to the ground, and every one opened his ſack.

12 And he ſearched, and began at the eldeſt, and left at the youngeſt: and the cup was found in Benjamin's ſack.

13 Then they [b] rent their clothes, and laded every man his aſs, and went again into the city.

14 ¶ So Judah and his brethren came to Joſeph's houſe (for he *was* yet there): and they fell before him on the ground.

Bef. Chr. 1707.

15 Then Joſeph ſaid unto them, What act is this which ye have done? know ye not that ſuch a man as I can divine and prophecy?

16 Then ſaid Judah, What ſhall we ſay unto my lord? what ſhall we ſpeak? and how can we juſtify ourſelves? [c] God hath found out the wickedneſs of thy ſervants: behold, we *are* ſervants to my lord both we, and he with whom the cup is found.

17 But he anſwered, God forbid that I ſhould do ſo, *but* the man with whom the cup is found, he ſhall be my ſervant, and go ye in peace unto your father.

18 ¶ Then Judah drew near unto him, and ſaid, O my lord, let thy ſervant now ſpeak a word in my lord's ears, and let not thy wrath be kindled againſt thy ſervant: for thou art even [d] as Pharaoh.

19 My lord aſked his ſervants, ſaying, * Have ye a father, or a brother?

* Ch. 42. 13, 16.

20 And we anſwered my lord, We have a father that is old, and a young † child, *which he begat* in his age: and his brother is dead, and he alone is left of his mother, and his father loveth him.

† *Heb. child of his old age.*

21 Now thou ſaidſt unto thy ſervants, Bring him unto me, that I may ‡ ſet mine eye upon him.

‡ Or, that I may ſee him.

22 And we anſwered my lord, The child cannot depart from his father: for if he leave his father, *his father* would die.

23 Then ſaidſt thou unto thy ſervants, * Except your younger brother come down with you, look in my face no more.

* Ch. 43. 3.

24 So when we came unto thy ſervant our father, and ſhewed him what my lord had ſaid,

25 And our father ſaid unto us, Go again, buy us a little food,

26 Then we anſwered, We cannot go down: *but* if our youngeſt brother † go with us, then will we go down: for we may not ſee the man's face, except our youngeſt brother be with us.

† *Heb. be with us.*

27 Then thy ſervant my father ſaid unto us, Ye know that my [e] wife bare me two *ſons*,

28 And the one went out from me, and I ſaid, Of a ſurety he is torn in * pieces, and I ſaw him not ſince.

* Ch. 37 33.

29 Now ye take this alſo away from me: if death take him, then [f] ye ſhall bring my grey head in ſorrow to the grave.

30 Now therefore, when I come to thy ſervant my father, and the child *be* not with us (ſeeing that his † life dependeth on the *child's* life)

† *Heb. his ſoul is bound to his ſoul.*

31 Then when he ſhall ſee that the child *is* not *come*, he will die: ſo ſhall thy ſervants bring the grey head of thy ſervant our father with ſorrow to the grave.

32 Doubtleſs thy ſervant became ſurety for the child to my father, and ſaid, * If I bring him

* Ch. 43. 9.

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[x] The nature of the ſuperſtitious is to condemn all other in reſpect of themſelves.

[y] Sometime this word ſignifieth to be drunken, but here it is meant that they had enough, and drank of the beſt wine.

[z] We may not by this example uſe any unlawful practices, ſeeing God hath commanded us to walk in ſimplicity.

[a] Becauſe the people thought he could divine, he attributeth to himſelf that knowledge: or elſe he feigneth that he conſulted with ſoothſayers for it; which ſimulation is worthy to be reproved.

[b] To ſignify how greatly the thing diſpleaſed them, and how ſorry they were for it.

[c] If we ſee no evident cauſe of our affliction, let us look to the ſecret counſel of God, who puniſheth us juſtly for our ſins.

[d] Equal in authority: or next unto the king.

[e] Rachel bare to Jacob, Joſeph and Benjamin.

[f] Ye ſhall cauſe me to die for ſorrow.

Bef. Chr. 1707. him not unto thee again, then I will bear the blame unto my father for ever.

33 Now therefore I pray thee, let me thy ſervant bide for the child, *as* a ſervant to my lord, and let the child go up with his brethren.

34 For [g] how can I go up to my father, if the child *be* not with me, unleſs I would ſee the evil that ſhall come on my father?

CHAP. XLV.

1 Joſeph maketh himſelf known to his brethren. 8 He ſheweth that all was done by God's providence. 18 Pharaoh commandeth him to ſend for his father. 24 Joſeph exhorteth his brethren to concord. 27 Jacob rejoiceth.

THEN Joſeph could not refrain himſelf before all that ſtood by him, but he cried, [h] Have forth every man from me. And there tarried not one with him, while Joſeph uttered himſelf unto his brethren.

2 And he wept, and cried, *ſo* that the Egyptians heard: the houſe of Pharaoh heard alſo.

3 Then Joſeph ſaid unto his brethren, I am Joſeph: doth my father yet live? But his brethren could not anſwer him, for they were aſtoniſhed at his preſence.

4 Again, Joſeph ſaid to his brethren, Come near, I pray you, to me. And they came near. And he ſaid, * I am Joſeph your brother, whom ye ſold into Egypt.

* Acts 7.13.

5 Now therefore be not [i] ſad, neither grieved with yourſelves, that ye ſold me hither: * for God did ſend me before you for *your* preſervation.

* Ch. 50.20.

6 For now two years of famine *have been* through the land, and five years *are* behind, wherein neither *ſhall be* earing nor harveſt.

7 Wherefore God ſent me before you to preſerve your poſterity in this land, and to ſave you alive by a great deliverance.

8 Now then you ſent not me hither, but [k] God, who hath made me a father unto Pharaoh, and lord of all his houſe, and ruler throughout all the land of Egypt.

9 Haſte you and go up to my father, and tell him, Thus ſaith thy ſon Joſeph, God hath made me lord of all Egypt: come down to me, tarry not.

10 And thou ſhalt dwell in the land of Goſhen, and ſhalt be near me, thou and thy children, and thy childrens children, and thy ſheep, and thy beaſts, and all that thou haſt.

11 Alſo I will nouriſh thee there (for yet *remain* five years of famine) leſt thou periſh through poverty, thou and thy houſhold, and all that thou haſt.

12 And behold, your eyes do ſee, and the eyes of my brother Benjamin, that [l] my mouth ſpeaketh to you.

13 Therefore tell my father of all mine honour in Egypt, and of all that ye have ſeen, and make haſte, and bring my father hither.

14 Then he fell on his brother Benjamin's neck, and wept, and Benjamin wept on his neck. Bef. Chr. 1707.

15 Moreover, he kiſſed all his brethren, and wept upon them: and afterward his brethren talked with him.

16 ¶ And the † tidings came unto Pharaoh's houſe, ſo that they ſaid, Joſeph's brethren are come: and it pleaſed Pharaoh well, and his ſervants.

† Heb. voice.

17 Then Pharaoh ſaid unto Joſeph, Say to thy brethren, This do ye, lade your beaſts and depart, go to the land of Canaan.

18 And take your father, and your houſhold, and come to me, and I will give you the [m] beſt of the land of Egypt, and ye ſhall eat of the [n] fat of the land.

19 And I command thee, Thus do ye, take you chariots out of the land of Egypt for your children, and for your wives, and bring your father and come.

20 Alſo † regard not your ſtuff: for the beſt of all the land of Egypt is yours.

† Heb. let not your eyes ſpare your veſſels.

21 And the children of Iſrael did ſo: and Joſeph gave them chariots according to the commandment of Pharaoh: he gave them victuals alſo for the journey.

22 He gave them all, none except, change of raiment: but unto Benjamin he gave three hundred pieces of ſilver, and five ſuits of raiment.

23 And unto his father ‡ likewiſe he ſent ten he-aſſes laden with the beſt things of Egypt, and ten ſhe-aſſes laden with wheat, and bread and meat for his father by the way.

‡ Or, he ſent as much, to wit, ſilver, as verſe 22, and ten aſſes.

24 So ſent he his brethren away, and they departed: and he ſaid unto them, [o] Fall not out by the way.

25 ¶ Then they went up from Egypt, and came unto the land of Canaan, unto Jacob their father,

26 And told him, ſaying, Joſeph *is* yet alive, and he alſo is governor over all the land of Egypt, and *Jacob's* heart [p] failed: for he believed them not.

27 And they told him all the words of Joſeph, which he had ſaid unto them: but when he ſaw the chariots which Joſeph had ſent to carry him, then the ſpirit of Jacob their father revived.

28 And Iſrael ſaid, *I have* enough: Joſeph my ſon *is* yet alive: I will go and ſee him ere I die.

CHAP. XLVI.

2 God aſſureth Jacob of his journey into Egypt. 27 The number of his family when he went into Egypt. 29 Joſeph meeteth his father. 34 He teacheth his brethren what to anſwer to Pharaoh.

THEN Iſrael took his journey with all that he had, and came to Beer-ſheba, and [q] offered ſacrifice unto the God of his father Iſaac.

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[g] Meaning, he had rather remain there priſoner, than to return and ſee his father in heavineſs.

[h] Not that he was aſhamed of his kindred, but that he would cover his brethrens' fault.

[i] This example teacheth, that we muſt by all means comfort them which are truly humbled, and wounded for their ſins.

[k] Albeit God deteſteth ſin, yet he turneth man's wickedneſs to ſerve to his glory.

[l] That is, that I ſpeak in your own language, and have no interpreter.

[m] The moſt plentiful ground.

[n] The chiefeſt fruits and commodities.

[o] Seeing he had remitted the fault done toward him, he would not that they ſhould accuſe one another.

[p] As one between hope and fear.

[q] Whereby he both ſignified, that he worſhipped the true God, and alſo that he kept in his heart the poſſeſſion of that land, from whence preſent neceſſity drove him.

Bef. Chr. 1706.

2 And God ſpake unto Iſrael in a viſion by night, ſaying, Jacob, Jacob. Who anſwered, I am here.

3 Then he ſaid, I am God, the God of thy father, fear not to go down into Egypt: for I will there make of thee a great nation.

4 I will [r] go down with thee into Egypt, and I will alſo [s] bring thee up again, and Joſeph ſhall put [t] his hand upon thine eyes.

5 Then Jacob roſe up from Beer-ſheba: and the ſons of Iſrael carried Jacob their father, and their children, and their wives, in the chariots which Pharaoh had ſent to carry him.

6 And they took their cattle and their goods, which they had gotten in the land of Canaan, and came into Egypt, *both* * Jacob and all his ſeed with him.

*Joſh. 24. 4. Pſ. 105. 23. Iſa. 52. 4.

7 His ſons and his ſons ſons with him, his daughters and his ſons daughters, and all his ſeed brought he with him into Egypt.

8 ¶ And theſe are the names of the children of Iſrael, which came into Egypt, *even* Jacob and his ſons: * Reuben, Jacob's firſt-born.

* Exod. 1. 2. and 6. 24. Num. 26. 5. 1 Chron. 5. 1.

9 And the ſons of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ Alſo the ſons of * Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman.

* Exod. 6. 15. 1 Chron. 4. 24.

11 ¶ Alſo the ſons of * Levi: Gerſhon, Kohath, and Merari.

* 1 Chron. 6. 1.

12 ¶ Alſo the ſons of * Judah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan). And the ſons of Pharez *were* Hezron and Hamul.

* 1 Chron. 2. 3. and 4. 21. Ch. 38. 3.

13 ¶ Alſo the ſons of * Iſſachar: Tola, and Phuvah, and Job, and Shimron.

* 1 Chron. 7. 1.

14 ¶ Alſo the ſons of Zebulun: Sered, and Elon, and Jahleel.

15 Theſe be the ſons of Leah, which ſhe bare unto Jacob in Padan-aram, with his daughter Dinah. All the ſouls ‡ of his ſons and his daughters *were* thirty and three.

‡ Or, perſons.

16 ¶ Alſo the ſons of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Alſo the ſons of * Aſher: Jimnah, and Iſhuah, and Iſui, and Beriah, and Serah their ſiſter. And the ſons of Beriah: Heber, and Malchiel,

* 1 Chron. 7. 30.

18 Theſe are the children of Zilpah, whom Laban gave to Leah his daughter: and theſe ſhe bare unto Jacob, *even* ſixteen ſouls.

19 The ſons of Rachel, Jacob's wife, *were* Joſeph and Benjamin.

20 ¶ And unto Joſeph, in the land of Egypt, were born Manaſſeh, and Ephraim, which * Aſenath the daughter of Poti-pherah prince of On bare unto him.

*Ch. 41. 50.

21 ¶ Alſo the ſons of * Benjamin: Belah, and Becher, and Aſhbeel, Gera, and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard.

* 1 Chron. 7. 6. & 8. 1.

22 Theſe are the ſons of Rachel, which were born unto Jacob, fourteen ſouls in all.

23 ¶ Alſo the ſons of Dan: Huſhim.

24 ¶ Alſo the ſons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.

25 Theſe are the ſons of Bilhah, which Laban gave unto Rachel his daughter, and ſhe bare theſe to Jacob, in all, ſeven ſouls.

26 All the * ſouls, that came with Jacob into Egypt, which came out of his † loins (beſides Jacob's ſons wives) *were*, in the whole, threeſcore and ſix ſouls.

* Deut. 10. 22.
† Heb. *thighs.*

27 Alſo the ſons of Joſeph, which were borne him in Egypt, *were* two ſouls: *ſo that* all the ſouls of the houſe of Jacob, which came into Egypt, *are* ſeventy.

28 ¶ Then he ſent Judah before him unto Joſeph to ‡ direct his way unto Goſhen, and they came into the land of Goſhen.

‡ Or, to prepare him a place.

29 Then Joſeph † made ready his chariot, and went up to Goſhen to meet Iſrael his father, and preſented himſelf unto him, and fell on his neck, and wept upon his neck a † good while.

† *Heb. bound his chariot.*
† *Heb.* [illegible], *or ſtill.*

30 And Iſrael ſaid unto Joſeph, Now let me die, ſince I have ſeen thy face, *and* that thou art yet alive.

31 Then Joſeph ſaid to his brethren, and to his father's houſe, I will go up and ſhew Pharaoh, and tell him, My brethren and my father's houſe, which were in the land of Canaan, are come unto me.

32 And the men *are* [u] ſhepherds, and becauſe they are ſhepherds, they have brought their ſheep and their cattle, and all that they have.

33 And if Pharaoh call you, and aſk you, What is your trade?

34 Then ye ſhall ſay, Thy ſervants are men occupied about cattle, from our childhood even unto this time, both we and our fathers: that ye may dwell in the land of Goſhen: for every ſheep-keeper is an [w] abomination unto the Egyptians.

CHAP. XLVII.

7 Jacob cometh before Pharaoh, and telleth him his age. 11 The land of Goſhen is given him. 22 The idolatrous prieſts have living of the king. 28 Jacob's age when he dieth. 30 Joſeph ſweareth to bury him with his fathers.

THEN came Joſeph and told Pharaoh, and ſaid, My father, and my brethren, and their ſheep, and their cattle, and all that they have, are come out of the land of Canaan, and behold, they are in the land of Goſhen.

2 And Joſeph took part of his brethren, *even* [x] five men, and preſented them unto Pharaoh.

3 Then Pharaoh ſaid unto his brethren, What is your trade? And they anſwered Pharaoh, Thy ſervants *are* ſhepherds, both we and our fathers.

4 They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come: for thy ſervants have no paſture for *their* ſheep, ſo ſore is the famine in the land of Canaan. Now therefore, we pray thee, let thy ſervants dwell in the land of Goſhen.

5 Then

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[r] Conducting thee by my power.

[s] In thy poſterity.

[t] Shall ſhut thine eyes when thou dieſt: which appertained to him that was moſt deareſt, or chief of the kindred.

[u] He was not aſhamed of his father and kindred, though they were of baſe condition.

[w] God ſuffereth the world to hate his, that they may forſake the filth of the world, and cleave to him.

[x] That the king might be aſſured they were come, and ſee what manner of people they were.

Bef. Chr. 1706.

5 Then ſpake Pharaoh to Joſeph, ſaying, Thy father and thy brethren are come unto thee.

6 The [y] land of Egypt is before thee: in the beſt place of the land make thy father and thy brethren dwell: let them dwell in the land of Goſhen: and if thou knoweſt that there be men of activity among them, make them rulers over my cattle.

7 Joſeph alſo brought Jacob his father, and ſet him before Pharaoh. And Jacob † ſaluted Pharaoh.

† *Heb. bleſſed.*

8 Then Pharaoh ſaid unto Jacob, † How old art thou?

† *Heb. how many days are the years of thy life.*

9 And Jacob ſaid unto Pharaoh, The whole time of my * pilgrimage *is* an hundred and thirty years: few and evil have the days of my life been, and I have not attained unto the years of the life of my fathers, in the days of their pilgrimages.

* Heb. 11. 9.

10 And Jacob † took leave of Pharaoh, and departed from the preſence of Pharaoh.

† *Heb. bleſſed.*

11 ¶ And Joſeph placed his father, and his brethren, and gave them poſſeſſion in the land of Egypt, in the beſt of the land, *even* in the land of [z] Rameſes, as Pharaoh had commanded.

12 And Joſeph nouriſhed his father, and his brethren, and all his father's houſhold with [a] bread, even to the young children.

13 ¶ Now there was no bread in all the land: for the famine *was* exceeding ſore: ſo that the land of Egypt, and the land of Canaan, were † famiſhed by reaſon of the famine.

† *Heb. brought to an extremity, or at their wits end.*

14 And Joſeph gathered all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought, and [b] Joſeph laid up the money in Pharaoh's houſe.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die before thee? for *our* money is ſpent.

16 Then ſaid Joſeph, Bring your cattle, and I will give you for your cattle, if *your* money be ſpent.

17 So they brought their cattle unto Joſeph, and Joſeph gave them bread for the horſes, and for the flocks of ſheep, and for the herds of cattle, and for the aſſes: ſo he fed them with bread for all their cattle that year.

18 But when the year was ended, they came unto him the next year, and ſaid unto him, We will not hide from my lord, that ſince our money is ſpent, and my lord hath the herds of the cattle, there is nothing left in the ſight of my lord, but our bodies and our ground.

19 Why ſhall we periſh in thy ſight, both we and our [c] land? buy us and our land for bread, and we and our land will be bound to Pharaoh: therefore give us ſeed, that we may live and not die, and that the land go not to waſte.

Bef. Chr. 1702.

20 So Joſeph bought all the land of Egypt for Pharaoh: for the Egyptians ſold every man his ground, becauſe the famine was ſore upon them: ſo the land became Pharaoh's.

21 And he removed [d] the people unto the cities, from one † ſide of Egypt even to the other.

† *Heb. end of the border.*

22 Only the land of the prieſts bought he not: for the prieſts had an ordinary of Pharaoh, and they did eat their ordinary, which Pharaoh gave them: wherefore they ſold not their ground.

23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* ſeed for you: ſow therefore the ground.

24 And of the increaſe ye ſhall give the fifth part unto Pharaoh, and four parts ſhall be yours for the ſeed of the field, and for your meat, and for them of your houſholds, and for your children to eat.

25 Then they anſwered, Thou haſt ſaved our lives: let us find grace in the ſight of my lord, and we will be Pharaoh's ſervants.

26 Then Joſeph made it a law over the land of Egypt unto this day, that Pharaoh ſhould have the fifth *part*, [e] except the land of the prieſts only, which was not Pharaoh's.

27 ¶ And Iſrael dwelt in the land of Egypt, in the country of Goſhen: and they had their poſſeſſions therein, and grew and multiplied exceedingly.

28 Moreover, Jacob lived in the land of Egypt ſeventeen years, ſo that the whole age of Jacob *was* an hundred forty and ſeven years.

29 Now when the time drew near that Iſrael muſt die, he called his ſon Joſeph, and ſaid unto him, If I have now found grace in thy ſight, * put thine hand now under my thigh, and deal mercifully and truly with me: bury me not, I pray thee, in Egypt.

* Ch. 24. 2.

30 But when I [f] ſhall ſleep with my fathers, thou ſhalt carry me out of Egypt, and bury me in their burial. And he anſwered, I will do as thou haſt ſaid.

31 Then he ſaid, Swear unto me. And he ſware unto him[g]. And Iſrael worſhipped towards the bed's head.

CHAP. XLVIII.

1 *Joſeph with his two ſons viſiteth his ſick father.* 3 *Jacob rehearſeth God's promiſe.* 5 *He receiveth Joſeph's ſons as his.* 19 *He preferreth the younger.* 21 *He propheſieth their return to Canaan.*

AGAIN after this, one ſaid to Joſeph, Lo, thy father is ſick: then he took with him his two [h] ſons, Manaſſeh and Ephraim.

2 Alſo one told Jacob, and ſaid, Behold, thy ſon

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[y] Joſeph's great modeſty appeareth, in that he would enterprize nothing without the king's commandment.

[z] Which was a city in the country of Goſhen, Exod. 1. 11.

[a] Some read, that he fed them as little babes, becauſe they could not provide for themſelves againſt that famine.

[b] Wherein he both declareth his fidelity toward the king, and his mind free from covetouſneſs.

[c] For except the ground be tilled and ſowed, it periſheth, and is as it were dead.

[d] By this changing, they ſignified that they had nothing of their own, but received all of the king's liberality.

[e] Pharaoh in providing for idolatrous prieſts, ſhall be a condemnation to all them which neglect the true miniſters of God's word.

[f] Hereby he proteſted that he died in the faith of his fathers, teaching his children to hope for the promiſed land.

[g] He rejoiced that Joſeph had promiſed him, and ſetting himſelf up upon his pillow, praiſed God. Read 1 Chron. 29. 10.

[h] Joſeph more eſteemeth that his children ſhould be received into Jacob's family, which was the church of God, than to enjoy all the treaſures of Egypt.

ſon Joſeph is come to thee, and Iſrael took his ſtrength unto him, and ſat upon the bed.

‡ Or, all-ſufficient.
* Ch. 28. 13.

3 Then Jacob ſaid unto Joſeph, God ‡ Almighty appeared unto me at * Luz in the land of Canaan, and bleſſed me.

4 And he ſaid unto me, Behold, I will make thee fruitful, and will multiply thee, and will make a great number of people of thee, and will give this land unto thy ſeed after thee for an [i] everlaſting poſſeſſion.

* Ch. 41. 50.

5 ¶ And now * thy two ſons, Manaſſeh and Ephraim, which are born unto thee in the land of Egypt, before I came to thee into Egypt, ſhall be mine, as Reuben and Simeon are mine.

6 But thy lineage, which thou haſt begotten after them, ſhall be thine: they ſhall be called after the names of their brethren in their inheritance.

* Ch. 35. 19.

7 Now when I came from Padan, Rachel * died upon mine hand in the land of Canaan, by the way, when *there was* but half a day's journey of ground to come to Ephrath: and I buried her there in the way to Ephrath: the ſame *is* Beth-lehem.

8 Then Iſrael beheld Joſeph's ſons, and ſaid, Whoſe are theſe?

9 And Joſeph ſaid unto his father, They are my ſons, which [k] God hath given me here. Then he ſaid, I pray thee, bring them to me, that I may bleſs them:

10 (For the eyes of Iſrael were dim for age, ſo that he could not *well* ſee). Then he cauſed them to come to him, and he kiſſed them, and embraced them.

11 And Iſrael ſaid unto Joſeph, I had not thought to have ſeen thy face: yet lo, God hath ſhewed me alſo thy ſeed.

† Heb. *his face to the ground.*

12 And Joſeph took them away from his knees, and did reverence † down to the ground.

13 Then took Joſeph them both, Ephraim in his right hand towards Iſrael's left hand, and Manaſſeh in his left hand towards Iſrael's right hand, ſo he brought *them* unto him.

14 But Iſrael ſtretched out his right hand, and laid it on [l] Ephraim's head, which was the younger, and his left hand upon Manaſſeh's head, (directing his hands of purpoſe) for Manaſſeh *was* the elder.

* Heb. 11.

15 ¶ * Alſo he bleſſed Joſeph, and ſaid, The God, before whom my fathers, Abraham and Iſaac, did walk, the God, which hath fed me all my life long unto this day, *bleſs thee.*

16 The [m] Angel, which hath delivered me from all evil, bleſs the children, and let my [n] name be named upon them, and the name of my fathers Abraham and Iſaac, that they may grow as fiſh into a multitude in the midſt of the earth.

17 But when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it [o] diſpleaſed him: and he ſtayed his father's hand to remove it from Ephraim's head to Manaſſeh's head.

18 And Joſeph ſaid unto his father, Not ſo, my father, for this is the eldeſt: put thy right hand upon his head.

19 But his father refuſed, and ſaid, I know well, my ſon, I know well: he ſhall be alſo a people, and he ſhall be great likewiſe: but his younger brother ſhall be greater than he, and his ſeed ſhall be full of nations.

20 So he bleſſed them that day, and ſaid, In thee Iſrael ſhall bleſs, and ſay, God make thee as [p] Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

21 Then Iſrael ſaid unto Joſeph, Behold, I die, and God ſhall be with you, and bring you again unto the land of [q] your fathers.

* Ch. 34. 25.

22 Moreover, I have given unto thee one portion above thy brethren, which [r] I gat out of the hand of the Amorite by my * ſword and by my bow.

CHAP. XLIX.

1 *Jacob bleſſeth all his ſons by name, and ſheweth them what is to come.* 10 *He telleth them that Chriſt ſhall come out of Judah.* 29 *He will be buried with his fathers.* 33 *He dieth.*

THEN Jacob called his ſons, and ſaid, Gather yourſelves together, that I may tell you what ſhall come to you in the [s] laſt days.

2 Gather yourſelves together, and hear, ye ſons of Jacob, and hearken unto Iſrael your father.

3 ¶ Reuben, mine eldeſt ſon, thou art my [t] might, and the beginning of my ſtrength, [u] the excellency of dignity, and the excellency of power.

* Ch. 35. 22. 1 Chr. 5. 1.
‡ Or, it ceaſed to be my bed.

4 *Thou waſt* light as water: thou ſhalt not be excellent, becauſe thou * wenteſt up to thy father's bed: ‡ then didſt thou defile my bed, *thy dignity* is gone.

‡ Or, their ſwords were inſtruments of violence.

5 ¶ Simeon and Levi, brethren *in evil*, the ‡ inſtruments of cruelty are in their habitations.

6 Into their ſecret let not my ſoul come: my [w] glory, be not thou joined with their aſſembly: for in their wrath they ſlew a [x] man, and in their ſelf-will they digged down a wall.

7 Curſed be their wrath, for it was fierce, and their rage, for it was cruel: I will [y] divide them in Jacob, and ſcatter them in Iſrael.

8 ¶ Thou Judah, thy brethren ſhall praiſe thee: thine hand *ſhall be* in the neck of thine enemies: thy father's ſons ſhall [z] bow down unto thee.

9 Judah, *as* a lion's whelp ſhalt thou come up from the ſpoil, my ſon. He ſhall lie down

and

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[i] Which is true in the carnal Iſrael unto the coming of Chriſt, and in the ſpiritual for ever.

[k] The faithful acknowledge all benefits to come of God's free mercies.

[l] God's judgment is oft-times contrary to man's, and he preferreth that which man deſpiſeth.

[m] This angel muſt be underſtood of Chriſt, as chap. 31. 13. and 32. 1.

[n] Let them be taken as my children.

[o] Joſeph faileth in binding God's grace to the order of nature.

[p] In whom God's graces ſhould manifeſtly appear.

[q] Which they had by faith in the promiſe.

[r] By my children whom God ſpared for my ſake.

[s] When God ſhall bring you out of Egypt: and becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt days.

[t] Begotten in my youth.

[u] If thou hadſt not loſt thy birthright by thine offence.

[w] Or tongue: meaning that he neither conſented to them in word nor thought.

[x] The Shechemites, ch. 34. 26.

[y] For Levi had no part, and Simeon was under Judah, Joſh. 19. 1. till God gave them the place of the Amalekites, 1 Chron. 4. 43.

[z] As was verified in David and Chriſt.

Bef. Chr. 1689. *and* couch as a lion, and as a lioneſs : [a] Who ſhall ſtir him up ?

‡ Or, kingdom. 10 The ‡ ſceptre ſhall not depart from Judah, |nor a lawgiver |from between his feet, until [b] Shiloh come, and the people *ſhall be* gathered unto him.

11 He ſhall bind his aſs-fole unto the [c] vine, and his aſſes colt unto the beſt vine: he ſhall waſh his garment in wine, and his cloak in the blood of grapes.

12 His eyes *ſhall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun ſhall dwell by the ſea-ſide, and he *ſhall be* an haven for ſhips: and his border *ſhall be* unto Zidon.

† *Heb. an aſs of great bones.* 14 ¶ Iſſachar *ſhall be* a † [d] ſtrong aſs, couching down between two burdens:

15 And he ſhall ſee that reſt is good, and that the land is pleaſant, and he ſhall bow his ſhoulder to bear, and ſhall be ſubject unto tribute.

16 ¶ Dan [e] ſhall judge his people as one of the tribes of Iſrael.

17 Dan ſhall be a [f] ſerpent by the way, an adder by the path, biting the horſe heels, ſo that his rider ſhall fall backward.

18 [g] O Lord, I have waited for thy ſalvation.

19 ¶ Gad, an hoſt of men, ſhall overcome him, but he ſhall overcome at the laſt.

20 ¶ Concerning Aſher, his [h] bread *ſhall be* fat, and he ſhall give pleaſures for a king.

21 ¶ Naphtali *ſhall be* a hind let go, giving [i] goodly words.

† *Heb. a ſon of increaſe.* † *Heb. daughters.* 22 Joſeph *ſhall be* † a fruitful bough, *even* a fruitful bough by the well ſide: the † ſmall boughs ſhall run upon the wall.

23 [k] And the archers grieved him, and ſhot *againſt him*, and hated him.

24 But his bow abode ſtrong, and the hands of his arms were ſtrengthened by the hands of the mighty *God* of Jacob, of whom *was* the feeder *appointed* by the [l] ſtone of Iſrael.

25 *Even* by the God of thy father, who ſhall help thee, and by the Almighty, who ſhall bleſs thee with heavenly bleſſings from above, with bleſſings of the deep that lieth beneath, with bleſſings of the breaſts, and of the womb.

26 The bleſſings of thy father ſhall be [m] ſtronger than the bleſſings of mine elders: unto the end of the hills of the world they ſhall be on the head of Joſeph, and on the top of the head of him that was [n] ſeparate from his brethren.

27 ¶ Benjamin ſhall ravin *as* a wolf: in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil.

28 ¶ All theſe are the twelve tribes of Iſrael, and thus their father ſpake unto them, and bleſſed them: every one of them bleſſed he with a ſeveral bleſſing.

29 And he charged them, and ſaid unto them, I am ready to be gathered unto my people: * bury me with my fathers in the cave that is in the field of Ephron the Hittite, Bef. Chr. 1689. * Ch. 47. 30.

30 In the cave that is in the field of Machpelah, beſides Mamre, in the land of Canaan: which *cave* Abraham bought with the field of Ephron the Hittite for a poſſeſſion to bury in.

31 There they buried Abraham and Sarah his wife: there they buried Iſaac and Rebekah his wife: and there I buried Leah.

32 The purchaſe of the field and the cave that is therein, *was bought* of the children of Heth.

33 Thus Jacob made an end of giving charge to his ſons, and [o] plucked up his feet into the bed, and gave up the ghoſt, and was gathered to his people.

CHAP. L.

13 *Jacob is buried.* 19 *Joſeph forgiveth his brethren.* 23 *He ſeeth his childrens' children.* 25 *He dieth.*

THEN Joſeph fell upon his father's face and wept upon him, and kiſſed him.

2 And Joſeph commanded his ſervants the [p] phyſicians, to embalm his father, and the phyſicians embalmed Iſrael.

3 So forty days were accompliſhed (for ſo long did the days of them that were embalmed laſt) and the Egyptians bewailed him [q] ſeventy days.

4 And when the days of his mourning were paſt, Joſeph ſpake to the houſe of Pharaoh, ſaying, If I have now found favour in your eyes, ſpeak, I pray you, in the ears of Pharaoh, and ſay,

5 My father made me * ſwear, ſaying, Lo, I die, bury me in my grave, which I have made me in the land of Canaan: now therefore let me go, I pray thee, and bury my father, and I will come again. * Ch. 47. 29.

6 Then Pharaoh ſaid, Go up and bury thy father, [r] as he made thee to ſwear.

7 ¶ So Joſeph went up to bury his father, and with him went all the ſervants of Pharaoh, *both* the elders of his houſe, and all the elders of the land of Egypt.

8 Likewiſe all the houſe of Joſeph, and his brethren, and his father's houſe: only their children, and their ſheep, and their cattle left they in the land of Goſhen.

9 And there went up with him both chariots and horſemen: and they were an exceeding great company.

10 And they came to ‡ Goren Atad, which is beyond Jordan, and there they made a great and ‡ Or the corn-floor of Atad.

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[a] His enemies ſhall ſo fear him.

[b] Which is Chriſt the Meſſias, the giver of all proſperity: who ſhall call the Gentiles to ſalvation.

[c] A country moſt abundant with vines and paſtures is promiſed him.

[d] His force ſhall be great, but he ſhall want courage to reſiſt his enemies.

[e] Shall have the honour of a tribe.

[f] That is, full of ſubtilty.

[g] Seeing the miſeries that his poſterity ſhould fall into, he breaketh out in prayer to God to remedy it.

[h] He ſhall abound in corn and pleaſant fruits.

[i] Overcoming more by fair words than by force.

[k] As his brethren when they were his enemies, Potiphar, and others.

[l] That is, God.

[m] Inaſmuch as he was more near to the accompliſhment of the promiſe, and it had been more often confirmed.

[n] Either in dignity, or when he was ſold from his brethren.

[o] Whereby is ſignified how quietly he died.

[p] He meaneth them that embalmed the dead, and buried them.

[q] They were more exceſſive in lamenting than the faithful.

[r] The very infidels would have oaths performed.

Bef. Chr. 1689.

exceeding ſore lamentation: and he mourned for his father ſeven days.

11 And when the Canaanites the inhabitants of the land ſaw the mourning in Goren Atad, they ſaid, This is a great mourning unto the Egyptians: wherefore the name thereof was called ‡ Abel Mizraim, which is beyond Jordan.

‡ Or, the lamentation of the Egyptians.

12 So his ſons did unto him according as he had commanded them.

13 * For his ſons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which *cave* * Abraham bought with the field, to be ‡ a place to bury in, of Ephron the Hittite beſides Mamre.

* Acts 17. 16.

* Ch. 23.16.

‡ Or a poſſeſſion.

14 ¶ Then Joſeph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after that he had buried his father.

15 And when Joſeph's brethren ſaw that their father was dead, they ſaid, [s] It may be that Joſeph will hate us, and will pay us again all the evil which we did unto him.

16 Therefore they ſent unto Joſeph, ſaying, Thy father commanded before his death, ſaying,

17 Thus ſhall ye ſay unto Joſeph, Forgive now, I pray thee, the treſpaſs of thy brethren, and their ſin: for they rewarded thee evil. And now we pray thee, forgive the treſpaſs of the ſervants of thy father's [t] God. And Joſeph wept when they ‡ ſpake unto him.

Bef. Chr. 1689.

‡ Or, the meſſenger.

18 Alſo his brethren came unto him, and fell down before his face, and ſaid, Behold, We be thy ſervants.

19 To whom Joſeph ſaid, * Fear not: for ‡ am not I under [u] God?

* Ch. 45. 5.

‡ Or, am I in God's ſtead, meaning to take vengeance.

20 When ye thought evil againſt me, God diſpoſed it to good, that he might bring to paſs, as it is this day, and ſave much people alive.

21 Fear not now therefore, I will nouriſh you, and your children: and he comforted them, and ſpake † kindly unto them.

† *Heb. to their heart.*

22 ¶ So Joſeph dwelt in Egypt, he, and his father's houſe: and Joſeph lived an [w] hundred and ten years.

23 *. And Joſeph ſaw Ephraim's children, even unto the third generation: alſo the ſons of Machir the ſon of Manaſſeh were brought up on Joſeph's knees.

* Num. 32, 29.

24 And Joſeph ſaid unto his brethren, * I am ready to die, and God will ſurely viſit you, and bring you out of this land, unto the land which he ſware unto Abraham, unto Iſaac, and unto Jacob.

* Heb. 11, 22.

25 And Joſeph took an oath of the children of Iſrael, ſaying, * [x] God will ſurely viſit you, and ye ſhall carry my bones hence.

* Exod. 13, 19.

26 So Joſeph died, when he was an hundred and ten years old: and they embalmed him, and put him in a cheſt in Egypt.

---

[s] An evil conſcience is never fully at reſt.

[t] Meaning, that they which have one God, ſhould be joined in moſt ſure love.

[u] Who by the good ſucceſs, ſeemeth to remit it, and therefore it ought not to be revenged by me.

[w] Who notwithſtanding he bare rule in Egypt about fourſcore years, yet was joined with the church of God in faith and religion.

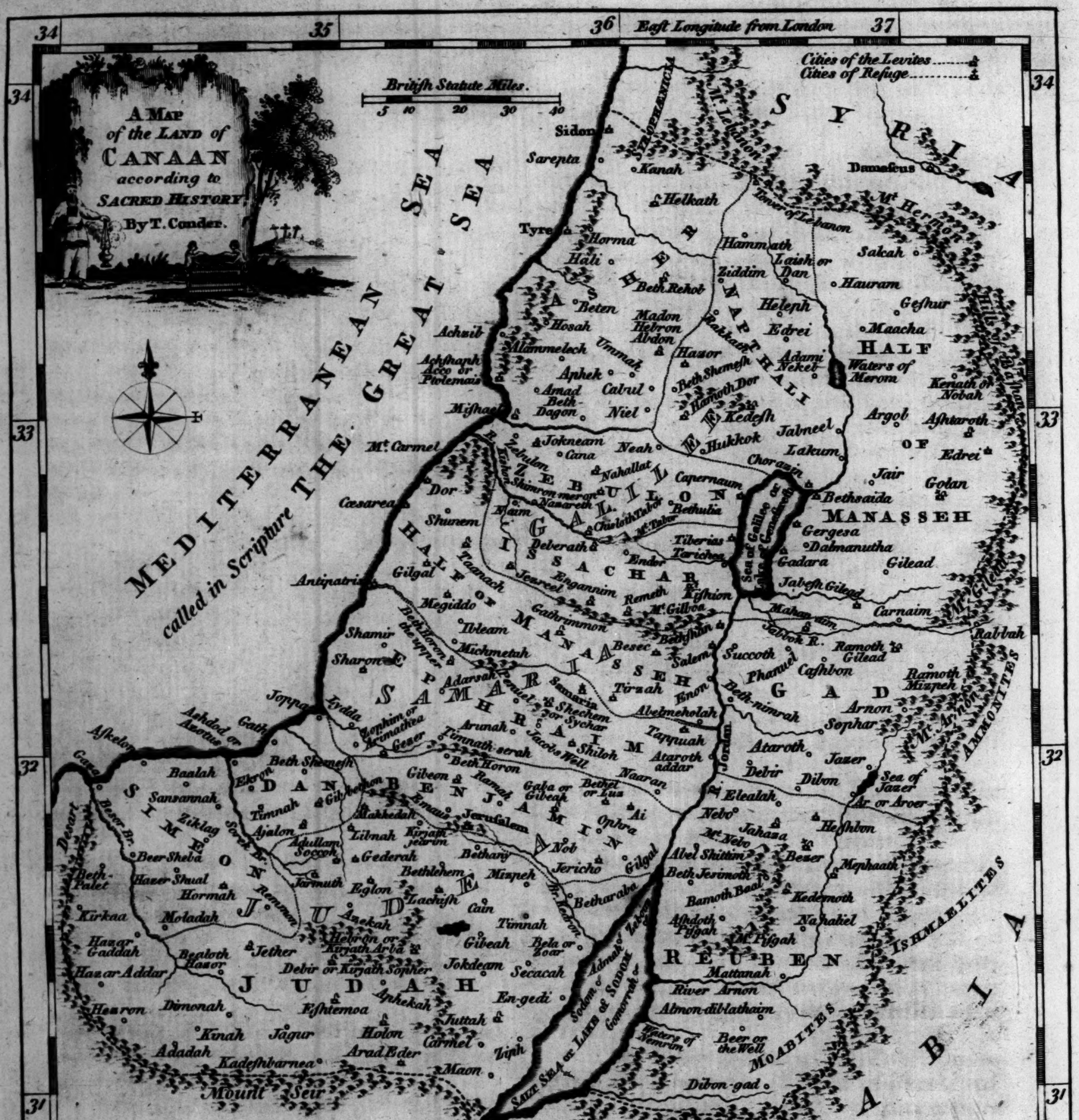
[x] He ſpeaketh this by the ſpirit of prophecy, exhorting his brethren to have full truſt in God's promiſe for their deliverance.

The Second Book of Moſes, called EXODUS.

THE ARGUMENT.

After that Jacob, by God's commandment, Gen. 46. 3. had brought his family into Egypt, where they remained for the ſpace of four hundred years, and of ſeventy perſons grew to an infinite number, ſo that the king and the country grudged and endeavoured both by tyranny and cruel ſlavery to ſuppreſs them: the Lord, according to his promiſe, Gen. 15. 14. had compaſſion of his church, and delivered them, but plagued their enemies in moſt ſtrange and ſundry ſorts. And the more that the tyranny of the wicked enraged againſt his church, the more did his heavy judgments increaſe againſt them, till Pharaoh and his army were drowned in the red Sea, which gave an entry and paſſage to the children of God. But as the ingratitude of man is great, ſo did they immediately forget God's wonderful benefits: and albeit he had given them the paſſover to be a ſign and memorial of the ſame, yet they fell to diſtruſt, and tempted God with ſundry murmurings and grudgings againſt him and his miniſters: ſometimes moved with ambition, ſometimes for lack of drink or meat to content their luſts, ſometimes by idolatry, or ſuch like. Wherefore God viſited them with ſharp rods and plagues, that by his corrections they might ſeek to him for remedy againſt his ſcourges, and earneſtly repent them for their rebellions and wickedneſs. And becauſe God loveth them to the end, whom he hath once begun to love, he puniſhed them not according to their deſerts, but dealt with them in great mercies, and ever with new benefits laboured to overcome their malice: for he ſtill governed them, and gave them his word and law, both concerning the manner of ſerving him, and alſo the form of judgments and civil policy: to the intent that they ſhould not ſerve God after their own inventions, but according to that order which his heavenly wiſdom had appointed.

BRITISH
9 NO 64
MUSEUM


A Map of the Land of Canaan according to Sacred History. By T. Conder.
East Longitude from London
34
35
36
37
33
32
31
30
British Statute Miles
5
10
20
30
40
Cities of the Levites
Cities of Refuge
MEDITERRANEAN SEA called in Scripture THE GREAT SEA
SYRIA
ARABIA
EDOM
Sidon
Sarepta
Kanah
Helkath
Tyre
Horma
Hali
ASHER
Beth Rehob
Beten
Achzib
Hosah
Alammelech
Achshaph
Acco or Ptolemais
Aphek
Amad
Beth Dagon
Calrul
Niel
Misheal
Mt. Carmel
Madon
Hebron
Abdon
Hazor
Beth Shemesh
Hammoth Dor
Kedesh
Hukkok
NAPHTALI
GALILEE
Hammath
Laish or Dan
Ziddim
Heleph
Edrei
Adami Nekeb
Waters of Merom
Jabneel
Lakum
Chorazin
Capernaum
Mt. Lebanon
River of Lebanon
Damascus
Mt. Hermon
Salcah
Hauran
Geshur
Maacha
HALF
Kenath or Nobah
Argob
Ashtaroth
OF
Edrei
Jair
Golan
MANASSEH
Bethsaida
Gergesa
Dalmanutha
Gilead
Gadara
Jabesh Gilead
Carnaim
Mt. Gilead
Rabbah
Sea of Galilee or Lake of Gennesaret
Tiberias
Tarichea
Jokneam
Cana
Neah
Nahallat
ZEBULON
Zebulon
Shimron meron
Nazareth
Chisloth Tabor
Mt. Tabor
Bethulia
Dor
Shunem
Cæsarea
Nain
ISSACHAR
Deberath
Endor
Enganim
Jezreel
Remeth
Kishion
Mt. Gilboa
Bethshan
Taanach
Gilgal
Antipatris
Megiddo
HALF OF MANASSEH
Gathrimmon
Ibleam
Michmetah
Shamir
Sharon
Beth Horon the upper
Besec
Salem
Tirzah
Enon
Succoth
Phanuel
Cashbon
Ramoth Gilead
Jabbok R.
Mahanaim
Ramoth Mizpeh
GAD
Arnon
Sophar
AMMONITES
Joppa
Lydda
EPHRAIM
SAMARIA
Adarsah
Samaria
Shechem or Sychar
Abelmeholah
Beth-nimrah
Gath
Ashdod or Azotus
Askelon
Gaza
Arimathea or Ramathem
Gezer
Arunah
Timnath serah
Jacob's Well
Shiloh
Tappuah
Ataroth addar
Naaran
Jordan
Ataroth
Debir
Dibon
Jazer
Sea of Jazer
Ar or Aroer
Beth Shemesh
Ekron
DAN
Timnah
Gibbethon
Beth Horon
Gibeon
Ramah
BENJAMIN
Geba or Gibeah
Bethel or Luz
Ai
Ophra
Elealah
Baalah
Sansannah
SIMEON
Ziklag
Sorek R.
Ajalon
Makkedah
Libnah
Emaus
Kirjath jearim
Jerusalem
Nob
Bethany
Jericho
Gilgal
Nebo
Mt. Nebo
Jahasa
Heshbon
Desert
Besor Br.
Beer Sheba
Adullam
Socoh
Gederah
Abel Shittim
Bezer
Mephaath
Beth Palet
Hazer Shual
Hormah
Jarmuth
Bethlehem
Mizpeh
Beth Jesimoth
Kedemoth
Rimmon
Eglon
JUDÆA
Lachish
Cain
Bethharaba
Bamoth Baal
Nahaliel
ISHMAELITES
Kirkaa
Moladah
Azekah
Timnah
Ashdoth Pisgah
Mt. Pisgah
Hazar Gaddah
Hebron or Kirjath Arba
Gibeah
Bela or Zoar
Admah
Zeboim
REUBEN
Jether
Bealoth Hazor
Hazar Addar
Debir or Kirjath Sopher
Jokdeam
Secacah
Sodom
Gomorrah
Mattanah
Hezron
Dimonah
JUDAH
Eshtemoa
Aphekah
En-gedi
River Arnon
Kinah
Jagur
Holon
Juttah
Carmel
Ziph
Almon-diblathaim
Adadah
Kadeshbarnea
Arad Eder
Maon
Waters of Nimrim
Beer or the Well
MOABITES
Dibon-gad
Mount Seir
Salt Sea or Lake of Sodom
The Journeyings of the Israelites thro the Wilderness to Canaan. By T. Conder.
THE GREAT SEA
CANAAN
Jebus
Abel Shittim
Jericho
Kirjath Arba
Bamoth
Nahaliel
Beth Jesimoth
Mattanah
AMMONITES
ISHMAELITES
Almon-diblathaim
MOABITES
Dibongad
Salt Sea
Mouths of the Nile
Libnah
Rimmonparez
Rithmah
Kadeshbarnea
Rissah
Zoan
Kehelathah
Wilderness
Tahath
Mithcah
Land of Mt. Shepher
Rameses
Haradah
Goshen
EDOM
Hashmonah
Mt. Hor
Valley of Zered
MIDIANITES
Ije-abarim
EGYPT
Succoth
Makheloth
Hazeroth
of Paran
Tarah
Moseroth
Bengaakan
Oboth
Zalmonah
Etham
Kibroth hattaavah
Migdol
Desert of Sinai
Horhagidgad
Punon
Pihahiroth
Marah
Mt. Sinai
Mt. Horeb
Jotbatha
Kadesh
Elim
Wilderness of Sin
Rephidim
Ebronah
RED SEA
Dophkah
Alush
Ezion-gaber
ARABIA

Bef. Chr. 1706.

CHAP. I.

2 *The children of Jacob that came into Egypt.* 8 *The new Pharaoh oppreſſeth them.* 12 *The providence of God toward them.* 15 *The king's commandment to the midwives.* 22 *The ſons of the Hebrews are commanded to be caſt into the river.*

* Gen. 46. 8.

NOW *[a] theſe are the names of the children of Iſrael, which came into Egypt (every man and his houſhold came *thither* with Jacob.)

2 Reuben, Simeon, Levi, and Judah,

3 Iſſachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Aſher.

‡ Or, perſons. * Gen. 46. 27. Deut. 10. 22.

5 So all the ‡ ſouls that came out of the loins of Jacob, were * ſeventy ſouls: Joſeph was in Egypt already.

6 Now Joſeph died, and all his brethren, and that whole generation.

* Acts 7. 17. ‡ Or, did grow.

7 ¶ And the * children of Iſrael ‡ brought forth fruit, and increaſed in abundance, and were multiplied, and were exceeding mighty, ſo that the [b] land was full of them.

8 Then there roſe up a new king in Egypt, who [c] knew not Joſeph.

9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* greater and mightier than we.

‡ Or, go up out of the land.

10 Come, let us work wiſely with them, leſt they multiply, and it come to paſs, that if there be war, they join themſelves alſo unto our enemies, and fight againſt us, and [d] ‡ get them out of the land.

‡ Or, corn and proviſion.

11 Therefore did they ſet taſk-maſters over them, to keep them under with burdens; and they built the cities Pithom and Raamſes, for the ‡ treaſures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore [e] they were more grieved againſt the children of Iſrael.

13 Wherefore the Egyptians by cruelty cauſed the children of Iſrael to ſerve.

† *Heb. wherewith they ſerved themſelves of them by cruelty.*

14 Thus they made them weary of their lives by ſore labour in clay and in brick, and in all work in the field, with all manner of bondage, † which they laid upon them moſt cruelly.

15 ¶ Moreover the king of Egypt commanded the midwives of the Hebrew women (of which the one's name was [f] Shiphrah, and the name of the other Puah)

‡ Or, ſeats whereupon they ſat in travel.

16 And ſaid, When ye do the office of a midwife to the women of the Hebrews, and ſee them on their ‡ ſtools, if it be a ſon, then ye ſhall kill him: but if it be a daughter, then let her live.

17 Notwithſtanding the midwives feared God, and did not as the king of Egypt commanded them, but preſerved alive the men children.

18 Then the king of Egypt called for the midwives, and ſaid unto them, Why have ye done thus, and have preſerved alive the men children?

Bef. Chr. 1571.

19 And the midwives anſwered Pharaoh, Becauſe the [g] Hebrew women *are* not as the women of Egypt; for they are lively, and are delivered ere the midwife come at them.

20 God therefore proſpered the midwives, and the people multiplied and were very mighty.

21 And becauſe the midwives feared God, therefore he [h] made them houſes.

22 Then Pharaoh charged all his people, ſaying, Every man-child that is born, [i] caſt ye into the river, but reſerve every maid-child alive.

CHAP. II.

2 *Moſes is born, and caſt into the flags.* 5 *He is taken up of Pharaoh's daughter, and kept.* 12 *He killeth the Egyptian.* 15 *He fleeth and marrieth a wife.* 23 *The Iſraelites cry unto the Lord.*

THEN there went a [k] man of the houſe of Levi, and took to *wife* a daughter of Levi.

* Num. 26. 59. 1 Chron. 23. 13. Acts 7. 20 Heb. 11. 23.

2 And the woman conceived and bare a ſon: and when ſhe ſaw that he was fair, * ſhe hid him three months.

3 But when ſhe could no longer hide him, ſhe took for him an ark *made* of reed, and daubed it with ſlime and with pitch, and [l] laid the child therein, and put it among the bulruſhes by the river's brink.

4 Now his ſiſter ſtood afar off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came down to waſh her in the river; and her maidens walked by the river's ſide: and when ſhe ſaw the ark among the bulruſhes, ſhe ſent her maid to fetch it.

6 Then ſhe opened it, and ſaw it was a child: and behold, the babe wept: ſo ſhe had compaſſion on it, and ſaid, This is one of the Hebrews children.

7 Then ſaid his ſiſter unto Pharaoh's daughter, Shall I go and call unto thee a nurſe of the Hebrew women to nurſe the child?

8 And Pharach's daughter ſaid to her, Go. So the maid went and called the [m] child's mother.

9 To whom Pharaoh's daughter ſaid, Take this child away, and nurſe it for me, and I will reward thee. Then the woman took the child and nurſed him.

10 Now the child grew, and ſhe brought him unto Pharaoh's daughter, and he was as her ſon, and ſhe called his name Moſes, becauſe, ſaid ſhe, I drew him out of the water.

11 ¶ And in thoſe days, when Moſes was [n] grown, he went forth unto his brethren, and looked on their burdens: alſo he ſaw an Egyptian ſmiting an Hebrew, one of his brethren.

12 And

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[a] Moſes deſcribeth the wonderful order that God obſerveth in performing his promiſe to Abraham. Gen. 15. 14.

[b] He meaneth the country of Goſhen.

[c] He conſidered not how God had preſerved Egypt for Joſeph's ſake.

[d] Into Canaan, and ſo we ſhall loſe our commodity.

[e] The more that God bleſſeth his, the more doth the wicked envy them.

[f] Theſe ſeem to have been the chief of the reſt.

[g] Their diſobedience herein was lawful, but their diſſembling evil.

[h] That is, God increaſed the families of the Iſraelites by their means.

[i] When tyrants cannot prevail by craft, they break forth into open rage.

[k] This Levite was called Amram, who married Jochabed, chap. 6. 20.

[l] Committing him to the providence of God, whom ſhe could not keep from the rage of the tyrant.

[m] Man's counſel cannot hinder that which God hath determined ſhall come to paſs.

[n] That is, was forty years old, Acts 7. 23.

Bef, Chr. 1531.

† *Heb. thus and thus.*

12 And he looked † round about, and when he ſaw no man, he [o] ſlew the Egyptian, and hid him in the ſand.

13 Again he came forth the ſecond day, and behold, two Hebrews ſtrove: and he ſaid unto him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And he anſwered, Who made thee a man of authority, and a judge over us? Thinkeſt thou to kill me, as thou killedſt the Egyptian? Then Moſes [p] feared and ſaid, Certainly this thing is known.

15 Now Pharoah heard this matter, and ſought to ſlay Moſes: therefore Moſes fled from Pharaoh, and dwelt in the land of Midian, and he ſat down by a well.

‡ Or, prince.

16 And the ‡ prieſt of Midian had ſeven daughters, which came and drew *water*, and filled the troughs for to water their father's ſheep.

† *Heb. ſaved them.*

17 Then the ſhepherds came and drove them away: but Moſes roſe up, and † defended them, and watered their ſheep.

‡ Or, grandfather.

18 And when they came to Reuel their ‡ father, he ſaid, How are ye come ſo ſoon to-day?

19 And they ſaid, A man of Egypt delivered us from the hands of the ſhepherds, and alſo drew us water enough, and watered the ſheep.

20 Then he ſaid unto his daughters, And where is he? why have ye ſo left the man? [q] Call him that he may eat bread.

21 And Moſes agreed to dwell with the man: who gave unto Moſes Zipporah his daughter.

* Ch. 18. 3.

22 And ſhe bare a ſon, * whoſe name he called Gerſhom: for he ſaid, I have been a ſtranger in a ſtrange land.

23 ¶ Then in proceſs of ‖time the king of Egypt died, and the children of Iſrael ſighed for the bondage, and [r] cried, and their cry for the bondage came up unto God.

24 Then God heard their moan, and God remembered his covenant with Abraham, Iſaac, and Jacob.

25 So God looked upon the children of Iſrael, and God [s] had reſpect unto them.

CHAP. III.

1 *Moſes keepeth ſheep, and God appeareth unto him in a buſh.* 10 *He ſendeth him to deliver the children of Iſrael.* 14 *The name of God.* 16 *God teacheth him what to do.*

‡ Or, far within the deſert.

WHEN Moſes kept the ſheep of Jethro his father-in-law, prieſt of Midian, and drove the flock to the ‡ backſide of the deſert, and came to the [t] mountain of God, [u] Horeb,

* Acts 7. 30.

2 Then the angel of the Lord appeared unto him in a * flame of fire, out of the midſt of a [w] buſh: and he looked, and behold, the buſh burned with fire, and the buſh was not conſumed.

Bef. Chr. 1491.

3 Therefore Moſes ſaid, I will turn aſide now, and ſee this great ſight, why the buſh burneth not.

4 And when the [x] Lord ſaw that he turned aſide to ſee, God called unto him out of the midſt of the buſh, and ſaid, Moſes, Moſes. And he anſwered, I am here.

5 Then he ſaid, Come not hither, [y] put thy ſhoes off thy feet: for the place whereon thou ſtandeſt is [z] holy ground.

* Matt. 22. 32. Acts 7. 32.

6 Moreover he ſaid, * I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. Then Moſes hid his face: for he was [a] afraid to look upon God.

7 ¶ Then the Lord ſaid, I have ſurely ſeen the trouble of my people, which are in Egypt, and have heard their cry, becauſe of their [b] taſk-maſters: for I know their ſorrows.

8 Therefore I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that [c] floweth with milk and honey, *even* into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

9 [d] And now lo, the cry of the children of Iſrael is come unto me, and I have alſo ſeen the oppreſſion, wherewith the Egyptians oppreſs them.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring my people the children of Iſrael out of Egypt?

11 But Moſes ſaid unto God, Who am [e] I, that I ſhould go unto Pharaoh, and that I ſhould bring the children of Iſrael out of Egypt.

12 And he anſwered, [f] Certainly I will be with thee: and this ſhall be a token unto thee, that I have ſent thee, After that thou haſt brought the people out of Egypt, ye ſhall ſerve God upon this mountain.

13 Then Moſes ſaid unto God, Behold, *when* I ſhall come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you: if they ſay unto me, What is his name? what ſhall I ſay unto them?

14 Then God anſwered Moſes, I AM THAT I AM. Alſo he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

15 And God ſpake further unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The Lord God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: this is my name for ever, and this is my memorial unto all ages.

16 Go and gather the elders of Iſrael together, and thou ſhalt ſay unto them, The Lord God of your

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[o] Being aſſured that God had appointed him to deliver the Iſraelites, Acts 7. 25.

[p] Though by his fear he ſhewed his infirmity, yet faith covered it, Heb. 11. 27.

[q] Wherein he declareth a thankful mind, which would recompence the benefit done unto his.

[r] God humbleth his by afflictions, that they ſhould cry unto him, and receive the fruit of his promiſe.

[s] He judged their cauſe: or, acknowledged them to be his.

[t] It was ſo called after the law was given.

[u] Called alſo Sinai.

[w] This ſignifieth that the church is not conſumed by the fire of afflictions, becauſe God is in the midſt thereof.

[x] Whom he calleth the angel, ver. 2.

[y] Reſign thyſelf up to me, Ruth 4. 7. Joſh. 5. 15.

[z] Becauſe of my preſence.

[a] For ſin cauſeth man to fear God's juſtice.

[b] Whoſe cruelty was intolerable.

[c] Moſt plentiful of all things.

[d] He heard before, but now he would revenge it.

[e] He doth not fully diſobey God, but acknowledgeth his own weakneſs.

[f] Neither fear thine own weakneſs, nor Pharaoh's tyranny.

[g] The God which ever have been, am, and ſhall be: the God Almighty, by whom all things have their being, and the God of mercy, mindful of my promiſe, Rev. 1. 4.

Bef. Chr. 1491.

† *Heb. in viſiting have viſited.*

your fathers, the God of Abraham, Iſaac and Jacob, appeared unto me, and ſaid, † I have ſurely remembered you, and that which is done to you in Egypt.

17 Therefore I did ſay, I will bring you out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, unto a land that floweth with milk and honey.

‡ Or, appeared unto us.

18 Then ſhall they obey thy voice, and thou, and the elders of Iſrael ſhall go unto the king of Egypt, and ſay unto him, The Lord God of the Hebrews hath ‡ met with us: we pray thee now therefore, let us go three days journey in the wilderneſs, that we may [h] ſacrifice unto the Lord our God.

19 ¶ But I know, that the king of Egypt will not let you go, but by ſtrong hand.

20 Therefore will I ſtretch out mine hand and ſmite Egypt with all my wonders, which I will do in the midſt thereof: and after that ſhall he let you go.

21 And I will make this people to be favoured of the Egyptians: ſo that when ye go, ye ſhall not go empty.

* Ch. 11. 2. and 12. 35.
‡ Or, in whoſe houſe ſhe ſojourneth.

22 * [i] For every woman ſhall aſk of her neighbour, and of her ‡ that ſojourneth in her houſe, jewels of ſilver and jewels of gold and raiment, and ye ſhall put them on your ſons, and on your daughters, and ſhall ſpoil the Egyptians.

CHAP. IV.

1 *Moſes's rod is turned into a ſerpent.* 6 *His hand is leprous.* 9 *The water of the river is turned into blood.* 14 *Aaron is given to help Moſes.* 21 *God hardeneth Pharaoh.* 25 *Moſes's wife circumciſeth her ſon.* 27 *Aaron meeteth with Moſes, and they come to the Iſraelites, and are believed.*

THEN Moſes anſwered, and ſaid, [k] But lo, they will not believe me, nor hearken unto my voice: for they will ſay, The Lord hath not appeared unto thee.

2 And the Lord ſaid unto him, What is that in thine hand? And he anſwered, A rod.

3 Then ſaid he, Caſt it on the ground. So he caſt it on the ground, and it was *turned* into a ſerpent: and Moſes fled from it.

4 Again the Lord ſaid unto Moſes, Put forth thine hand, and take it by the tail. Then he put forth his hand, and caught it, and it was *turned* into a rod in his hand.

5 *Do this*, [l] that they may believe that the Lord God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath appeared unto thee.

‡ Or, white as ſnow.

6 ¶ And the Lord ſaid furthermore unto him, Thruſt now thine hand into thy boſom. And he thruſt his hand into his boſom, and when he took it out *again*, behold, his hand was ‡ leprous as ſnow.

Bef. Chr. 1491.

7 Moreover he ſaid, Put thine hand into thy boſom again. So he put his hand into his boſom again, and plucked it out of his boſom, and behold, it was turned again as his *other* fleſh.

‡ Or, the words confirmed by the firſt ſign.

8 So ſhall it be, if they will not believe thee, neither obey ‡ the voice of the firſt ſign, yet ſhall they believe for the voice of the ſecond ſign.

9 But if they will not yet believe theſe two ſigns, neither obey unto thy voice, then ſhalt thou take of the [m] water of the river, and pour it upon the dry land: ſo the water which thou ſhalt take out of the river, ſhall be *turned* to blood upon the dry land.

† *Heb. from yeſterday, and ere yeſterday.*
† *Heb. heavy of mouth.*

10 ¶ But Moſes ſaid unto the Lord, Oh my Lord, I am not eloquent, † neither at any time *have been*, nor yet ſince thou haſt ſpoken unto thy ſervant: but I am † ſlow of ſpeech and ſlow of tongue.

11 Then the Lord ſaid unto him, Who hath given the mouth to man? or who hath made the dumb, or the deaf, or him that ſeeth, or the blind? have not I the Lord?

* Matt. 10. 19. and 12. 22.

12 Therefore go now, and * I will be with thy mouth, and will teach thee what thou ſhalt ſay.

‡ Or, miniſtry.

13 But he ſaid, Oh my Lord, ſend, I pray thee, by the ‡ hand *of him* whom thou [n] ſhouldeſt ſend.

14 Then the Lord was [o] very angry with Moſes, and ſaid, Do not I know Aaron thy brother the Levite, that he himſelf ſhall ſpeak? for lo, he cometh alſo forth to meet thee, and when he ſeeth thee, he will be glad in his heart.

15 Therefore thou ſhalt ſpeak unto him, and [p] put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to do.

* Ch. 7. 1.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be as thy mouth, and thou ſhalt be to him * [q] as God.

17 Moreover thou ſhalt take this rod in thine hand, wherewith thou ſhalt do miracles.

‡ Or, kinſfolk, and lineage.

18 ¶ Therefore Moſes went and returned to Jethro his father-in-law, and ſaid unto him, I pray thee, let me go, and return to my ‡ brethren which are in Egypt, and ſee whether they be yet alive. Then Jethro ſaid to Moſes, Go in peace.

† *Heb. ſought thy ſoul.*

19 (For the Lord had ſaid unto Moſes in Midian, Go, return to Egypt: for they are all dead which † went about to kill thee).

† *Heb. cauſed them to ride.*

20 Then Moſes took his wife, and his ſons, and † put them on an aſs, and returned toward the land of Egypt, and Moſes took the [r] rod of God in his hand.

21 And the Lord ſaid unto Moſes, When thou art entered and come into Egypt again, ſee that thou do all the wonders before Pharaoh, which I have put in thine hand: but I will [s] harden his heart, and he ſhall not let the people go.

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[h] Becauſe Egypt was full of idolatry, God would appoint them a place where they ſhould ſerve him purely.

[i] This example may not be followed generally; though at God's commandment they did it juſtly, receiving ſome recompence of their labours.

[k] God beareth with Moſes's doubting, becauſe he was not altogether without faith.

[l] This power to work miracles was to confirm his doctrine, and to aſſure him of his vocation.

[m] Becauſe theſe three ſigns ſhould be ſufficient witneſſes to prove that Moſes ſhould deliver God's people.

[n] That is, of the Meſſias; or ſome other that is more meet than I.

[o] Though we provoke God juſtly to anger, yet he will never reject his.

[p] Thou ſhalt inſtruct him what to ſay.

[q] Meaning, as a wiſe counſellor and full of God's Spirit.

[r] Whereby he wrought the miracles.

[s] By retaining my Spirit, and delivering him unto ſatan to increaſe his malice.

Bef. Chr. 1491.

22 Then thou ſhalt ſay to Pharaoh, Thus ſaith the Lord, Iſrael *is* my ſon, *even* my [t] firſtborn.

23 Wherefore I ſay to thee, Let my ſon go, that he may ſerve me: if thou refuſe to let him go, behold, I will ſlay thy ſon, *even* thy firſtborn.

24 ¶ And as he was by the way in the inn, the Lord met him, and [u] would have killed him.

25 Then Zipporah took a ſharp knife, and [w] cut away the fore ſkin of her ſon, and caſt it at his feet, and ſaid, Thou *art* indeed a bloody huſband unto me.

‡ Or, the angel.

26 So ‡ he departed from him. Then ſhe ſaid, O bloody huſband (becauſe of the circumciſion)

‡ Or, Horeb.

27 ¶ Then the Lord ſaid unto Aaron, Go meet Moſes in the wilderneſs. And he went and met him in the ‡ mount of God, and kiſſed him.

28 Then Moſes told Aaron all the words of the Lord, who had ſent him, and all the ſigns wherewith he had charged him.

29 ¶ So went Moſes and Aaron, and gathered all the elders of the children of Iſrael.

30 And Aaron told all the words, which the Lord had ſpoken unto Moſes, and he did the miracles in the ſight of the people.

31 And the [x] people believed, and when they heard that the Lord had viſited the children of Iſrael, and had looked upon their tribulation, they bowed down and worſhipped.

CHAP. V.

1 *Moſes and Aaron do their meſſage to Pharaoh, who letteth not the people of Iſrael depart, but oppreſſeth them more and more.* 20 *They cry out upon Moſes and Aaron therefore, and Moſes complaineth to God.*

THEN afterward Moſes and Aaron went and ſaid to [y] Pharaoh, Thus ſaith the Lord God of Iſrael, Let my people go, that they may [z] celebrate a feaſt unto me in the wilderneſs.

2 And Pharaoh ſaid, Who is the Lord, that I ſhould hear his voice, and let Iſrael go? I know not the Lord, neither will I let Iſrael go.

‡ Or, God hath met us.

† Heb. leſt he meet us with peſtilence.

3 And they ſaid, ‡ We worſhip the God of the Hebrews: we pray thee, let us go three days journey in the deſert, and ſacrifice unto the Lord our God, leſt † he bring upon us the peſtilence or ſword.

4 Then ſaid the king of Egypt unto them, Moſes and Aaron, why cauſe ye the people to ceaſe from their works? get you to your burthens.

5 Pharaoh ſaid furthermore, Behold, much people *is* now in the land, and ye [a] make them leave their burthens.

6 Therefore Pharaoh gave commandment the ſame day unto the taſk-maſters of the people, and to their [b] officers, ſaying,

Bef. Chr. 1491.

† Heb. *yeſterday, and ere yeſterday.*

7 Ye ſhall give the people no more ſtraw, to make brick († as in time paſt) *but* let them go and gather them ſtraw themſelves:

8 Notwithſtanding lay upon them the number of brick which they made in time paſt, diminiſh nothing thereof: for they be idle, therefore they cry, ſaying, Let us go to offer ſacrifice unto our God.

9 [c] Lay more work upon the men, and cauſe them to do it, and let them not regard [d] vain words.

10 ¶ Then went the taſk-maſters of the people and their officers out, and told the people, ſaying, Thus ſaith Pharaoh, I will give you no more ſtraw.

11 Go yourſelves, get you ſtraw where ye can find it, yet ſhall nothing of your labour be diminiſhed.

12 Then were the people ſcattered abroad throughout all the land of Egypt, for to gather ſtubble inſtead of ſtraw.

† Heb. *the work of a day in his day.*

13 And the taſk-maſters haſted them, ſaying, Finiſh your day's work † every day's taſk, as *ye did* when ye had ſtraw.

14 And the officers of the children of Iſrael, which Pharaoh's taſk-maſters had ſet over them, were beaten, and demanded, Wherefore have ye not fulfilled your taſk in making brick yeſterday and to-day, as in times paſt?

15 ¶ Then the officers of the children of Iſrael came, and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants?

‡ Or, thy people the Egyptians are in the fault.

† Heb. *idle, ye are idle.*

16 There is no ſtraw given to thy ſervants, and they ſay unto us, Make brick: and lo, thy ſervants are beaten, and ‡ thy people is blamed.

17 But he ſaid, † Ye are too much idle: therefore ye ſay, Let us go to offer ſacrifice to the Lord.

18 Go therefore now *and* work: for there ſhall no ſtraw be given you, yet ſhall ye deliver the whole tale of brick.

‡ Or, looked ſad on them, which ſaid.

19 Then the officers of the children of Iſrael ‡ ſaw themſelves in an evil caſe, becauſe it was ſaid, Ye ſhall diminiſh nothing of your brick, *nor* of every day's taſk.

20 ¶ And they met Moſes and Aaron, which ſtood in their way as they came out from Pharaoh,

* Read Gen. 34. 30.

21 To whom they ſaid, The Lord look upon you and judge: for ye have made our ſavour to * ſtink before Pharaoh, and before his ſervants, in that ye have [e] put a ſword in their hand to ſlay us.

22 Wherefore Moſes returned to the Lord, and ſaid, Lord, why haſt thou afflicted this people? wherefore haſt thou thus ſent me?

23 For ſince I came to Pharaoh to ſpeak in thy name, he hath vexed this people, and yet thou haſt not delivered thy people.

CHAP.

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[t] Meaning, moſt dear unto him.

[u] God puniſhed him with ſickneſs, for neglecting his ſacrament.

[w] This act was extraordinary; for Moſes was ſore ſick, and God even then required it.

[x] So that Moſes had now experience of God's promiſe, that he ſhould have good ſucceſs.

[y] Faith overcometh fear, and maketh men bold in their vocation.

[z] And offer ſacrifice.

[a] As though ye would rebel.

[b] Which were of the Iſraelites, and had charge to ſee them do their work.

[c] The more cruelly that tyrants rage, the nearer is God's help.

[d] Of Moſes and Aaron.

[e] It is a grievous thing to the ſervants of God, to be accuſed of evil, eſpecially of their brethren, when they do as their duty requireth.

Bef. Chr. 1491.

CHAP. VI.

3 *God reneweth his promiſe of the deliverance of the Iſraelites.* 9 *Moſes ſpeaketh to the Iſraelites, but they believe him not.* 10 *Moſes and Aaron are ſent again to Pharaoh.* 14 *The genealogy of Reuben, Simeon, and Levi, of whom came Moſes and Aaron.*

THEN the Lord ſaid unto Moſes, Now ſhalt thou ſee what I will do unto Pharaoh: for by a ſtrong hand ſhall he let them go, and even † be conſtrained to drive them out of his land.

† *Heb. in a ſtrong hand.*

2 Moreover, God ſpake unto Moſes, and ſaid unto him, I am the Lord,

3 And I appeared unto Abraham, to Iſaac, and to Jacob, by *the name* of ‡ Almighty God: but by my name [f] JEHOVAH was I not known unto them.

‡ Or, all-ſufficient.

4 Furthermore as I made my covenant with them to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers:

5 So I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage, and have remembered my covenant.

6 Wherefore ſay thou unto the children of Iſrael, I am the Lord, and I will bring you out from the burthens of the Egyptians, and will deliver you out of their bondage, and will redeem you in a ſtretched-out arm, and in great ‡ judgments.

‡ Or, plagues.

7 Alſo I will [g] take you for my people, and will be your God: then ye ſhall know that I the Lord your God bring you out from the burthens of the Egyptians.

8 And I will bring you into the land which I † ſware that I would give to Abraham, to Iſaac, and to Jacob, and I will give it unto you for a poſſeſſion: I am the Lord.

† *Heb. liſt up mine hand.*

9 ¶ So Moſes told the children of Iſrael thus: but they hearkened [h] not unto Moſes, for anguiſh of ſpirit and for cruel bondage.

10 Then the Lord ſpake unto Moſes, ſaying,

11 Go ſpeak to Pharaoh king of Egypt, that he let the children of Iſrael go out of his land.

12 But Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael hearken not unto me, how then ſhall Pharaoh hear me, which am of [i] uncircumciſed lips?

13 Then the Lord ſpake unto Moſes and unto Aaron, and charged them *to go* to the children of Iſrael, and to Pharaoh king of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe be the [k] heads of their fathers houſes: the * ſons of Reuben the firſt-born of Iſrael *are* Hanoch and Pallu, Hezron, and Carmi: theſe are the families of Reuben.

* Gen. 46. 9. Num. 26. 5. 1 Chron. 5. 3.

15 * Alſo the ſons of Simeon: Jemuel and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe are the families of Simeon.

Bef. Chr. 1491. * 1 Chron. 4. 24.

16 ¶ * Theſe alſo are the names of the ſons of Levi in their generations: Gerſhon and Kohath, and Merari (and the years of the life of Levi *were* an hundred [l] thirty and ſeven years)

* Num. 3. 17. 1 Chron. 6. 1. & 23. 6.

17 The ſons of Gerſhon *were* Libni and Shimi by their families.

18 * And the ſons of Kohath: Amram and Izhar, and Hebron, and Uzziel, (and Kohath lived an hundred thirty and three years)

* Num. 26. 57. 1 Chron. 6. 1. & 23. 6.

19 Alſo the ſons of Merari *were* Mahali and Muſhi: theſe are the families of Levi by their kindreds.

20 * And Amram took Jochebed his [m] father's ſiſter to his wife, and ſhe bare him Aaron and Moſes (and Amram lived an hundred thirty and ſeven years.

* Ch. 2. 2. Num. 26. 59.

21 ¶ Alſo the ſons of Izhar: [n] Korah, and Nepheg, and Zichri.

22 And the ſons of Uzziel: Miſhael, and Elzaphan, and Zithri.

23 And Aaron took Eliſheba daughter of [o] Amminadab, ſiſter of Naaſhon to his wife, which bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 Alſo the ſons of Korah: Aſſir, and Elkanah, and Abiaſaph: theſe are the families of the Korhites.

25 And Eleazar Aaron's ſon took him *one* of the daughters of Putiel to his wife, which bare him * Phinehas: theſe are the principal fathers of the Levites throughout their families.

* Num. 25. 11.

26 Theſe are Aaron and Moſes to whom the Lord ſaid, Bring the children of Iſrael out of the land of Egypt, according to their [p] armies.

27 Theſe are that Moſes and Aaron, which ſpake to Pharaoh king of Egypt, that they might bring the children of Iſrael out of Egypt.

28 ¶ And at that time when the Lord ſpake unto Moſes in the land of Egypt:

29 When the Lord, *I ſay*, ſpake unto Moſes, ſaying, I am the Lord, ſpeak thou unto Pharaoh the king of Egypt all that I ſay unto thee,

30 Then Moſes ſaid before the Lord, Behold, I am of [q] uncircumciſed lips, and how ſhall Pharaoh hear me?

CHAP. VII.

3 *God hardeneth Pharaoh's heart.* 10 *Moſes and Aaron do the miracles of the ſerpent, and the blood: and Pharaoh's ſorcerers do the like.*

THEN the Lord ſaid to Moſes, Behold, I have made thee ‡ Pharaoh's [r] God, and Aaron thy brother ſhall ‡ be thy prophet.

‡ Or, a God to Pharaoh. ‡ Or, ſhall ſpeak for thee (before Pharaoh).

2 Thou

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[f] Whereby he ſignifieth that he will perform in deed that which he promiſed to their fathers: for this name declareth, that he is conſtant and will perform his promiſe.

[g] He meaneth, as touching the outward vocation; the dignity whereof they loſt afterward by their rebellion: but as for election to life everlaſting, it is immutable.

[h] So hard a thing it is to ſhew true obedience under the croſs.

[i] Or barbarous and rude in ſpeech: and by this word (uncircumciſed) is ſignified, the whole corruption of man's nature.

[k] This genealogy ſheweth of whom Moſes and Aaron came.

[l] For he was forty-two years old when he came into Egypt, and there lived ninety-four.

[m] Which kind of marriage was after in the law forbidden, Levit. 18. 12.

[n] Moſes and he were brothers children, whoſe rebellion was puniſhed, Num. 16. 1.

[o] Who was a prince of Judah, Num. 2. 3.

[p] For their families were ſo great that they might be compared to armies.

[q] The diſobedience both of Moſes and of the people, ſheweth that their deliverance came only of God's free mercy.

[r] I have given thee power and authority to ſpeak in my name, and to execute my judgments upon him.

Bef. Chr. 1491.

2 Thou ſhalt ſpeak all that I commanded thee: and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſuffer the children of Iſrael to go out of his land.

3 But I will harden Pharaoh's heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh ſhall not hearken unto you, that I may lay mine hand upon Egypt, and bring out mine armies, *even* my people, the children of Iſrael, out of the land of Egypt, by great [s] judgments.

5 Then the Egyptians ſhall know that I am the Lord, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 So Moſes and Aaron did as the Lord commanded them, *even* ſo did they.

7 (Now Moſes was [t] fourſcore years old, and Aaron fourſcore and three, when they ſpake unto Pharaoh)

8 ¶ And the Lord had ſpoken unto Moſes and Aaron, ſaying,

9 If Pharaoh ſpeak unto you, ſaying, Shew a miracle for you, then thou ſhalt ſay unto Aaron, Take thy rod, and caſt it before Pharaoh, *and* it ſhall be *turned* into a ‡ ſerpent.

‡ Or, dragon.

10 ¶ Then went Moſes and Aaron unto Pharaoh, and did even as the Lord had commanded: and Aaron caſt forth his rod before Pharaoh and before his ſervants, and it was *turned* into a ſerpent.

11 Then Pharaoh called alſo for the wiſe men and [u] ſorcerers: and thoſe charmers alſo of Egypt did in like manner with their enchantments,

12 For they caſt down every man his rod, and they were *turned* into ſerpents: but Aaron's rod devoured their rods.

13 So Pharaoh's heart was hardened, and he hearkened not to them, as the Lord had ſaid.

14 ¶ The Lord then ſaid unto Moſes, Pharaoh's heart is ‡ obſtinate, he refuſeth to let the people go.

‡ Or, heavy and dull.

15 Go unto Pharaoh in the morning (lo, he will come forth unto the water) and thou ſhalt ſtand and meet him by [w] the river's brink, and the rod, which was turned into a ſerpent, ſhalt thou take in thine hand.

16 And thou ſhalt ſay unto him, The Lord God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſs: and behold, hitherto thou wouldeſt not hear.

17 Thus ſaith the Lord, In this thou ſhalt know that I am the Lord: behold, I will ſmite with the rod that is in mine hand upon the water that is in the river, and it ſhall be turned to blood.

18 And the fiſh that is in the river ſhall die, and the river ſhall ſtink, and it ſhall ‡ grieve the Egyptians to drink of the water of the river.

‡ Or, they ſhall be weary, and abhor to drink.

19 ¶ The Lord then ſpake to Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand over the waters of Egypt, over their ſtreams, over their rivers, and over their ponds, and over all pools of their waters, and they ſhall be ‡ blood, and there ſhall be blood throughout all the land of Egypt, both in *veſſels* of wood, and of ſtone.

‡ The firſt plague.

20 So Moſes and Aaron did even as the Lord commanded: * and he lift up the rod, and ſmote the water that was in the river in the ſight of Pharaoh, and in the ſight of his ſervants: and * all the water that was in the river was turned into blood.

* Ch. 17. 5.

* Pſ. 78. 44.

21 And the [x] fiſh that was in the river died, and the river ſtank; ſo that the Egyptians could not drink of the river: and there was blood throughout all the land of Egypt.

22 And the enchanters of Egypt did [y] likewiſe with their ſorceries: and the heart of Pharaoh was † hardened: ſo that he did not hearken unto them, as the Lord had ſaid.

† *Heb. was made ſtrong.*

23 Then Pharaoh returned, and went again into his houſe, † neither did this yet enter into his heart.

† *Heb. he ſet not his heart at all thereunto.*

24 All the Egyptians then digged round about the river *for* waters to drink: for they could not drink of the water of the river.

25 And *this* ‡ continued fully ſeven days after the Lord had ſmitten the river.

‡ Or, ſeven days were accompliſhed.

CHAP. VIII.

6 *Frogs are ſent.* 13 *Moſes prayeth, and they die.* 17 *Lice are ſent, whereby the ſorcerers acknowledge God's power.* 24 *Egypt is plagued with noiſome flies.* 30 *Moſes prayeth again.* 32 *But Pharaoh's heart is hardened.*

AFterward the Lord ſaid unto Moſes, Go unto Pharaoh, and tell him, Thus ſaith the Lord, Let my people go, that they may ſerve me:

2 And if thou wilt not let them go, behold, I will ſmite all thy country with [z] frogs:

3 And the river ſhall ſcrall full of frogs, which ſhall go up and come into thine houſe, and into thy chamber, where thou ſleepeſt, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and ‡ into thy kneading troughs.

‡ Or, upon thy dough, or into thine ambries.

4 Yea, the frogs ſhall climb up upon thee, and on thy people, and upon all thy ſervants.

5 ¶ Alſo the Lord ſaid unto Moſes, Say thou unto Aaron, Stretch out thine hand with thy rod upon the ſtreams, upon the rivers, and upon the ponds, and cauſe frogs to come up upon the land of Egypt.

6 Then Aaron ſtretched out his hand upon the waters of Egypt, and the ‡ frogs came up, and covered the land of [a] Egypt.

‡ The ſecond plague.

7 And the ſorcerers did likewiſe with their ſorceries, and brought frogs up upon the land of Egypt.

8 Then Pharaoh called for Moſes and Aaron,

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[s] To ſtrengthen Moſes's faith, God promiſeth again to puniſh moſt ſharply the oppreſſion of his church.

[t] Moſes lived in affliction and baniſhment forty years before he enjoyed his office to deliver God's people.

[u] It ſeemeth that theſe were Jannes and Jambres, read 2 Tim. 3. 8. and ſo, ever the wicked maliciouſly reſiſt the truth of God.

[w] To wit, the river Nile.

[x] To ſignify that it was a true miracle, and that God plagued them in that which was moſt neceſſary for the preſervation of life.

[y] In outward appearance, and after that the ſeven days were ended.

[z] There is nothing ſo weak, that God cannot cauſe to overcome the greateſt power of man.

[a] But Goſhen, where God's people dwelt, was excepted.

Bef. Chr. 1491.

ron, and ſaid, [b] Pray ye unto the Lord, that he may take away the frogs from me, and from my people, and I will let the people go, that they may do ſacrifice unto the Lord.

† *Heb. have this honour over me.* ‡ Or, ſpeak plain unto me.

9 And Moſes ſaid unto Pharaoh, † Concerning me, *even* ‡ command when I ſhall pray for thee, and for thy ſervants, and for thy people, to deſtroy the frogs from thee, and from thine houſes, that they may remain in the river only.

† *Heb. according to thy word.*

10 Then he ſaid, To-morrow. And he anſwered, Be it † as thou haſt ſaid, that thou mayeſt know, that there is none like unto the Lord our God.

11 So the frogs ſhall depart from thee, and from thine houſes, and from thy ſervants, and from thy people: only they ſhall remain in the river.

‡ Or, laid upon.

12 Then Moſes and Aaron went out from Pharaoh: and Moſes cried unto the Lord concerning the frogs, which he had ‡ ſent unto Pharaoh.

13 And the Lord did according to the ſaying of Moſes: ſo the frogs [c] died in the houſes, in the towns, and in the fields.

14 And they gathered them together by heaps, and the land ſtank *of them*.

‡ Or, made his heart heavy.

15 But when Pharaoh ſaw that he had reſt *given him*, he ‡ hardened his heart, and hearkened not unto them, as the Lord had ſaid.

‡ The third plague.

16 ¶ Again the Lord ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the earth, that it may be *turned* to ‡ lice throughout all the land of Egypt.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth: and lice came upon man and upon beaſt: all the duſt of the earth was lice throughout all the land of Egypt.

18 Now the enchanters aſſayed likewiſe with their enchantments to bring forth lice, but they [d] could not. So the lice were upon man and upon beaſt.

19 Then ſaid the enchanters unto Pharaoh, This is [e] the finger of God. But Pharaoh's heart remained obſtinate, and he hearkened not unto them, as the Lord had ſaid.

20 ¶ Moreover the Lord ſaid to Moſes, Riſe up early in the morning, and ſtand before Pharaoh (lo, he will come forth unto the water) and ſay unto him, Thus ſaith the Lord, Let my people go, that they may ſerve me.

‡ Or, a multitude of venomous beaſts, as ſerpents, &c.

21 Elſe, if thou wilt not let my people go, behold, I will ſend ‡ ſwarms of flies both upon thee, and upon thy ſervants, and upon thy people, and into thine houſes: and the houſes of the Egyptians ſhall be full of ſwarms of flies, and the ground alſo whereon they are.

‡ Or, I will ſeparate. ‡ Or, land of Egypt.

22 But the land of Goſhen, where my people are, will I cauſe to be ‡ wonderful in that day, ſo that no ſwarms of flies ſhall be there, that thou mayeſt know that I am the Lord in the midſt of the ‡ earth.

23 And I will make a deliverance of my people from thy people: to-morrow ſhall this miracle be.

Bef. Chr. 1491.

‡ The fourth plague.

24 And the Lord did ſo: for there came ‡ great ſwarms of flies into the houſe of Pharaoh, and *into* his ſervants houſes, ſo that through all the land of Egypt the earth was corrupt by the ſwarms of flies.

25 Then Pharaoh called for Moſes and Aaron, and ſaid, Go, do ſacrifice unto your God in this land.

26 But Moſes anſwered, It is not meet to do ſo: for *then* we ſhould offer unto the Lord our God *that which is* an [f] abomination unto the Egyptians. Lo, can we ſacrifice the abomination of the Egyptians before their eyes, and they not ſtone us?

* Ch. 3. 18.

27 Let us go three days journey in the deſert, and ſacrifice unto the Lord our God, * as he hath commanded us.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice unto the Lord your God in the wilderneſs: but [g] go not far away, pray for me.

29 And Moſes ſaid, Behold, I will go out from thee, and pray unto the Lord, that the ſwarms of flies may depart from Pharaoh, from his ſervants, and from his people to-morrow: but let Pharaoh from henceforth [h] deceive no more, in not ſuffering the people to ſacrifice unto the Lord.

30 So Moſes went out from Pharaoh, and prayed unto the Lord.

31 And the Lord did according to the ſaying of Moſes, and the ſwarms of flies departed from Pharaoh, from his ſervants, and from his people, *and* there remained not one.

32 Yet Pharaoh [i] hardened his heart at this time alſo, and did not let the people go.

CHAP. IX.

3 *The murrain of beaſts.* 10 *The plague of botches and ſores.* 23 *The horrible hail, thunder, and the lightning.* 26 *The land of Goſhen is ever excepted.* 27 *Pharaoh confeſſeth his wickedneſs.* 33 *Moſes prayeth for him.* 35 *Yet he is obſtinate.*

THEN the Lord ſaid unto Moſes, Go to Pharaoh, and tell him, Thus ſaith the Lord God of the Hebrews, Let my people go, that they may ſerve me.

2 But if thou refuſe to let *them* go, and wilt yet hold them ſtill,

‡ The fifth plague.

3 Behold, the hand of the Lord is upon thy flock which is in the field: *for* upon the horſes, upon the aſſes, upon the camels, upon the cattle, and upon the ſheep *ſhall be* a ‡ mighty great murrain.

4 And the Lord ſhall do [k] wonderfully between the beaſts of Iſrael, and the beaſts of Egypt: ſo that there ſhall nothing die, of all that *pertaineth* to the children of Iſrael.

5 And the Lord appointed a time, ſaying,

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[b] Not love, but fear cauſeth the very infidels to ſeek unto God.

[c] In things of this life God oft-times heareth the prayers of the juſt for the ungodly.

[d] God confounded their wiſdom and authority in a thing moſt vile.

[e] They acknowledged that this was done by God's power, and not by ſorcery, Luke 11. 20.

[f] For the Egyptians worſhipped divers beaſts, as the ox, the ſheep, and ſuch-like, which the Iſraelites offered in ſacrifice; which thing the Egyptians abhorred to ſee.

[g] So the wicked preſcribe unto God's meſſengers how far they ſhall go.

[h] He could not judge his heart, but yet he chargeth him to do this unfeignedly.

[i] Where God giveth not faith, no miracles can prevail.

[k] He ſhall declare his heavy judgment againſt his enemies, and his favour toward his children.

Bef. Chr. 1491.

To-morrow the Lord ſhall finiſh this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Iſrael died not one.

7 Then Pharaoh [l] ſent, and behold, there was not one of the cattle of the Iſraelites dead: and the heart of Pharaoh was obſtinate, and he did not let the people go.

‡ Or, embers.

8 ¶ And the Lord ſaid to Moſes, and to Aaron, take your hand full of ‡ aſhes of the furnace, and Moſes ſhall ſprinkle them toward the heaven in the ſight of Pharaoh,

9 And they ſhall be *turned* to duſt in all the land of Egypt: and it ſhall be as a ſcab breaking out into bliſters upon man, and upon beaſt, throughout all the land of Egypt.

‡ The ſixth plague.

10 Then they took aſhes of the furnace, and ſtood before Pharaoh: and Moſes ſprinkled them toward the heaven, and there came ‡ a ſcab breaking out into bliſters upon man, and upon beaſt.

11 And the ſorcerers could not ſtand before Moſes, becauſe of the ſcab: for the ſcab was upon the enchanters, and upon all the Egyptians.

* Ch. 4. 21.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them, * as the Lord had ſaid unto Moſes.

13 ¶ Alſo the Lord ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and tell him, Thus ſaith the Lord God of the Hebrews, Let my people go, that they may ſerve me.

14 For I will at this time ſend all my plagues upon [m] thine heart, and upon thy ſervants, and upon thy people, that thou mayeſt know that there is none like me in all the earth.

15 For now I will ſtretch out mine hand, that I may ſmite thee and thy people with the peſtilence: and thou ſhalt periſh from the earth.

* Rom. 9. 17.
‡ Or, ſet thee up.
‡ Or, to ſhew thee.

16 And indeed, * for this cauſe have ‡ I appointed thee, to ‡ ſhew my power in thee, and to declare my [n] name throughout all the world.

17 Yet thou exalteſt thyſelf againſt my people, and letteſt them not go.

18 Behold, to-morrow this time I will cauſe to rain a mighty great hail, ſuch as was not in Egypt, ſince the foundation thereof was laid, unto this time.

19 Send therefore now, *and* [o] gather thy cattle, and all that thou haſt in the field: *for* upon all the men, and the beaſts, which are found in the field, and not brought home, the hail ſhall fall upon them, and they ſhall die.

20 Such *then* as feared the word of the Lord among the ſervants of Pharaoh, made his ſervants and his cattle flee into the houſes:

† *Heb. ſet not his heart to.*

21 But ſuch as † regarded not the [p] word of the Lord, left his ſervants and his cattle in the field.

22 ¶ And the Lord ſaid to Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beaſt, and upon all the herbs of the field in the land of Egypt.

Bef. Chr. 1491.
‡ The 7th plague.
† *Heb. fire walked.*

23 Then Moſes ſtretched out his rod toward heaven, and the Lord ſent thunder and ‡ hail, and † lightning upon the ground: and the Lord cauſed hail to rain upon the land of Egypt.

‡ Or, ſince it was inhabited.

24 So there was hail, and fire mingled with the hail, ſo grievous, as there was none throughout all the land of Egypt, ‡ ſince it was a nation.

25 And the hail ſmote throughout all the land of Egypt all that was in the field, both man and beaſt: alſo the hail ſmote all the herbs of the field, and broke to pieces all the trees of the field.

26 Only in the land of Goſhen (where the children of Iſrael were) was no hail.

27 Then Pharaoh ſent and called for Moſes and Aaron, and ſaid unto them, I [q] have now ſinned: the Lord is righteous, but I and my people are wicked.

† *Heb. voice of God.*

28 Pray ye unto the Lord (for it is enough) that there be no more † mighty thunders and hail, and I will let you go, and ye ſhall tarry no longer.

* Pſ. 24. 1.

29 Then Moſes ſaid unto him, As ſoon as I am out of the city, I will ſpread mine hands unto the Lord, *and* the thunder ſhall ceaſe, neither ſhall there be any more hail, that thou mayeſt know that * the earth is the Lord's.

30 As for thee and thy ſervants, I know [r] afore *I pray*, ye will not fear before the face of the Lord God.

31 (And the flax, and the barley were ſmitten: for the barley was eared, and the flax was bolled.

‡ Or, late ſown.

32 But the wheat and the rye were not ſmitten: for they were ‡ hid in the ground)

33 Then Moſes went out of the city from Pharaoh, and ſpread his hands to the Lord, and the thunder and the hail ceaſed, neither rained it upon the earth.

34 And when Pharaoh ſaw that the rain and the hail and the thunder were ceaſed, he ſinned again, and hardened his heart, *both* he and his ſervants.

† *Heb. by the hand of Moſes.*

35 So the heart of Pharaoh was hardened: neither would he let the children of Iſrael go, as the Lord had ſaid † by Moſes.

CHAP. X.

7 *Pharaoh's ſervants counſel him to let the Iſraelites depart.* 13 *Graſhoppers deſtroy the country.* 16 *Pharaoh confeſſeth his ſin.* 22 *Darkneſs is ſent.* 28 *Pharaoh forbiddeth Moſes to come any more in his preſence.*

* Ch. 4. 21.
‡ Or, in his preſence, or among them.

AGAIN the Lord ſaid unto Moſes, Go to Pharaoh: for * I have hardened his heart, and the heart of his ſervants, that I might work theſe my miracles ‡ in the midſt of his *realm*,

2 And that thou mayeſt declare in the [s] ears of thy ſon, and of thy ſon's ſon, what things I have done in Egypt, and my miracles, which I have done among them: that ye may know that I am the Lord.

3 Then

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[l] Into the land of Goſhen, where the Iſraelites dwelled.

[m] So that thine own conſcience ſhall condemn thee of ingratitude and malice.

[n] That is, that all the world may magnify my power in overcoming thee.

[o] Here we ſee, though God's wrath be kindled, yet there is a certain mercy ſhewed even to his enemies.

[p] The word of the miniſter is called the word of God.

[q] The wicked confeſs their ſins to their condemnation, but they cannot believe to obtain remiſſion.

[r] Meaning, that when they have their requeſt, they are never the better, though they make many fair promiſes: wherein we ſee the practices of the wicked.

[s] The miracles ſhould be ſo great, that they ſhould be ſpoken of for ever; where alſo we ſee the duty of parents toward their children.

Bef. Chr. 1491.

3 Then came Moſes and Aaron unto Pharaoh, and they ſaid unto him, Thus ſaith the Lord God of the Hebrews, How long wilt thou refuſe [t] to humble thyſelf before me? Let my people go, that they may ſerve me.

4 But if thou refuſe to let my people go, behold, to-morrow will I bring ‡ graſhoppers into thy coaſts.

‡ Or locuſts.

5 And they ſhall cover the face of the earth, that a man cannot ſee the earth: and they ſhall eat the reſidue which remaineth unto you, and hath eſcaped from the hail: and they ſhall eat all your trees that bud in the field.

6 And they ſhall fill thine houſes, and all thy ſervants houſes, and the houſes of all the Egyptians, as neither thy fathers, nor thy fathers fathers have ſeen, ſince the time they were upon the earth unto this day. So he returned, and went out from Pharaoh.

7 Then Pharaoh's ſervants ſaid unto him, How long ſhall he be ‡ an [u] offence unto us? let the men go, that they may ſerve the Lord their God: wilt thou firſt know that Egypt is deſtroyed?

‡ Or, ſnare.

8 So Moſes and Aaron were brought again unto Pharaoh, and he ſaid unto them, Go ſerve the Lord your God, but who are they that ſhall go?

9 And Moſes anſwered, We will go with our young, and with our old, with our ſons, and with our daughters, with our ſheep, and with our cattle will we go: for we *muſt celebrate* a feaſt unto the Lord.

10 And he ſaid unto them, Let [w] the Lord ſo be with you, as I will let you go and your children: behold, for [x] evil is before your face.

11 *It ſhall* not *be* ſo: now go ye *that are* men, and ſerve the Lord: for that was your deſire. Then they were thruſt out from Pharaoh's preſence.

12 ¶ After, the Lord ſaid unto Moſes, Stretch out thine hand upon the land of Egypt for the graſhoppers, that they may come upon the land of Egypt, and eat all the herbs of the land, *even* all that the hail hath left.

13 Then Moſes ſtretched forth his rod upon the land of Egypt: and the Lord brought an Eaſt wind upon the land all that day, and all that night: and in the morning the Eaſt wind brought the ‡ graſhoppers.

‡ The 8th plague.

14 So the graſhoppers went up upon all the land of Egypt, and ‡ remained in all quarters of Egypt: ſo grievous graſhoppers like to theſe were never before, neither after them ſhall be ſuch.

‡ Or, he cauſed them to remain.

15 For they covered all the face of the earth, ſo that the land was dark: and they did eat all the herbs of the land, and all the fruits of the trees, which the hail had left: ſo that there was no green thing left upon the trees, nor among the herbs of the field throughout all the land of Egypt.

Bef. Chr. 1491.

16 Therefore Pharaoh called for [y] Moſes and Aaron in haſte, and ſaid, I have ſinned againſt the Lord your God, and againſt you.

17 And now forgive me my ſin only this once, and pray unto the Lord your God, that he may take away from me this death only.

18 *Moſes* then went out from Pharaoh, and prayed unto the Lord.

19 And the Lord turned a mighty ſtrong Weſt wind, and took away the graſhoppers, and violently caſt them into the [z] Red ſea, *ſo that* there remained not one graſhopper in all the coaſt of Egypt.

20 But the Lord hardened Pharaoh's heart, and he did not let the children of Iſrael go.

21 ¶ Again the Lord ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be upon the land of Egypt darkneſs, even darkneſs that may be [a] felt.

22 Then Moſes ſtretched forth his hand toward heaven, and there was a ‡ black darkneſs in all the land of Egypt three days.

‡ The ninth plague.

23 No man ſaw another, neither roſe up from the place where he was *for* three days: but all the children of Iſrael had light where they dwelt.

24 Then Pharaoh called for Moſes, and ſaid, Go, ſerve the Lord: only your ſheep and your cattle ſhall abide, and your children ſhall go with you.

25 And Moſes ſaid, Thou muſt give us alſo ſacrifices, and burnt-offerings, that we may do *ſacrifice* unto the Lord our God.

26 Therefore our cattle alſo ſhall go with us: there ſhall not an [b] hoof be left, for thereof muſt we take to ſerve the Lord our God: neither do we know [c] how we ſhall ſerve the Lord, until we come thither.

27 (But the Lord hardened Pharaoh's heart, and he would not let them go)

28 And Pharaoh ſaid unto him, Get thee from me: look thou ſee my face no more: for whenſoever thou comeſt in my ſight, thou ſhalt [d] die.

29 Then Moſes ſaid, Thou haſt ſaid well: from henceforth I will ſee thy face no more.

CHAP. XI.

1 *God promiſeth their departure.* 2 *He willeth them to borrow their neighbours jewels.* 3 *Moſes was eſteemed of all ſave Pharaoh.* 5 *He ſignifieth the death of the firſt-born.*

NOW the Lord had ſaid unto Moſes, Yet will I bring one plague more upon Pharaoh, and upon Egypt: after that, he will let you go hence: when he letteth you go, he ſhall [e] at once chaſe you hence.

2 Speak thou now to the people, that every man ‡ require of his neighbour, and every woman of her neighbour, * jewels of ſilver, and jewels of gold.

‡ Or, borrow.
* Ch. 3. 22. and 12. 35.

3 And the Lord gave the people favour in the

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[t] The end of afflictions is, to humble ourſelves with true repentance under the hand of God.

[u] Meaning, the occaſion of all theſe evils; ſo are the godly ever charged, as Elijah was by Ahab.

[w] That is, I would the Lord were no more affectioned toward you, than I am minded to let you go.

[x] Puniſhment is prepared for you. Some read, Ye intend ſome miſchief.

[y] The wicked in their miſeries ſeek to God's miniſters for help, albeit they hate and deteſt them.

[z] The water ſeemeth red, becauſe the ſand or gravel is red: the Hebrews call it the ſea of bulruſhes.

[a] Becauſe it was ſo thick.

[b] The miniſters of God ought not to yield one jot to the wicked, as touching their charge.

[c] That is, with what beaſts, or how many.

[d] Though before he confeſſed Moſes juſt, yet againſt his own conſcience he threateneth to put him to death.

[e] Without any condition, but with haſte and violence.

Bef. Chr. 1491. the ſight of the Egyptians: alſo Moſes *was* very great in the land of Egypt, in the ſight of Pharaoh's ſervants, and in the ſight of the people.)

4 Alſo Moſes ſaid, Thus ſaith the Lord, * About midnight will I go out into the midſt of Egypt. * Ch. 12. 29.

5 And all the firſt-born in the land of Egypt ſhall die, from the firſt-born of Pharaoh that ſitteth on his throne, unto the firſt-born of the maid-ſervant that is at [f] the mill, and all the firſt-born of beaſts.

6 Then there ſhall be a great cry throughout all the land of Egypt, ſuch as was never known like, nor ſhall be.

7 But againſt none of the children of Iſrael ſhall a dog move his tongue, neither againſt man nor beaſt, that ye may know that the Lord putteth a difference between the Egyptians and Iſrael.

8 And all theſe thy ſervants ſhall come down unto me, and fall before me, ſaying, Get thee out, and all the people that [g] are at thy feet, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord ſaid unto Moſes, Pharaoh ſhall not hear you, [h] that my wonders may be multiplied in the land of Egypt.

10 So Moſes and Aaron did all theſe wonders before Pharaoh: but the Lord hardened Pharaoh's heart, and he ſuffered not the children of Iſrael to go out of his land.

CHAP. XII.

1 The Lord inſtituteth the paſſover. 26 The fathers muſt teach their children the myſtery thereof. 29 The firſt-born are ſlain. 31 The Iſraelites are driven out of the land. 35 The Egyptians are ſpoiled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

THEN the Lord ſpake to Moſes and to Aaron in the land of Egypt, ſaying,

2 This [i] month *ſhall be* unto you the beginning of months: it *ſhall be* to you the firſt [k] month of the year.

3 Speak ye unto all the congregation of Iſrael, ſaying, In the tenth of this month let every man take unto him a lamb, according to the houſe of the [l] fathers, a lamb for an houſe.

4 And if the houſhold be too little for the lamb, he ſhall take his neighbour, which is next unto his houſe, according to the number of the perſons: every one of you, according to his [m] eating ſhall make your count for the lamb.

5 Your lamb ſhall be without blemiſh, a male of a year old: ye ſhall take it of the lambs, or of the kids.

6 And ye ſhall keep *it* until the fourteenth day of this month: then [n] all the multitude of the congregation of Iſrael ſhall kill it † at even.

† *Heb. between the two evenings, or twilight.*

7 After, they ſhall take of the blood, and ſtrike it on the two poſts, and on the upper door-poſt of the houſes where they ſhall eat it.

8 And they ſhall eat the fleſh the ſame night, roaſt with fire, and unleavened bread: with ſour *herbs* they ſhall eat it.

9 Eat not thereof raw, boiled nor ſodden in water, but roaſt with fire, both his [o] head, his feet, and his purtenance.

10 And ye ſhall reſerve nothing of it unto the morning: but that which remaineth of it unto the morrow, ſhall ye burn with fire.

11 ¶ And thus ſhall ye eat it, Your loins girded, your ſhoes on your feet, and your ſtaves in your hands, and ye ſhall eat it in haſte: *for* [p] it is the Lord's paſſover.

12 For I will paſs through the land of Egypt the ſame night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt, and I will execute judgment upon all the ‡ gods of Egypt. I *am* the Lord.

‡ Or, princes, or idols.

13 And the blood ſhall be a token for you upon the houſes where ye are: ſo when I ſee the blood, I will paſs over you, and the plague ſhall not be upon you to deſtruction, when I ſmite the land of Egypt.

14 And this day ſhall be unto you a [q] remembrance: and ye ſhall keep it an holy feaſt unto the Lord, throughout your generations: ye ſhall keep it holy by an ordinance [r] for ever.

15 Seven days ſhall ye eat unleavened bread, and in any caſe ye ſhall put away leaven the firſt day out of your houſes: for whoſoever eateth leavened bread from the firſt day until the ſeventh day, that perſon ſhall be cut off from Iſrael.

16 And in the firſt day *ſhall be* an holy ‡ aſſembly: alſo in the ſeventh day ſhall be an holy aſſembly unto you: no work ſhall be done in them, ſave about that which every man muſt eat: that only may ye do.

‡ Or, calling together of the people to ſerve God.

17 Ye ſhall keep alſo *the feaſt* of unleavened bread: for that ſame day I will bring your armies out of the land of Egypt: therefore ye ſhall obſerve this day throughout your poſterity, by an ordinance for ever.

18 ¶ * In the firſt *month* and the fourteenth day of the month at [s] even, ye ſhall eat unleavened bread unto the one and twentieth day of the month at even. * Levit. 23. 5. Num. 28. 16.

19 Seven days ſhall no leaven be found in your houſes: for whoſoever eateth leavened bread, that perſon ſhall be cut off from the congregation of Iſrael: whether he be a ſtranger, or born in the land.

20 Ye ſhall eat no leavened bread: *but* in all your habitations ſhall ye eat unleavened bread.

21 ¶ Then Moſes called all the Elders of Iſrael, and ſaid unto them, Chuſe out and take you for *every* of your houſholds a lamb, and kill the paſſover.

22 And take * a bunch of hyſſop, and dip it * Heb. 11. 28.

in

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[f] From the higheſt to the loweſt.

[g] That is, under thy power and government.

[h] God hardeneth the hearts of the reprobate, that his glory thereby might be the more ſet forth. Rom. 9. 17.

[i] Called Niſan, containing part of March, and part of April.

[k] As touching the obſervation of feaſts: as for other policies, they reckoned from September.

[l] As the fathers of the houſhold had great or ſmall families.

[m] He ſhall take ſo many as are ſufficient to eat the lamb.

[n] Every one in his houſe.

[o] That is, all that may be eaten.

[p] The lamb was not the paſſover, but ſignified it; as ſacraments are not the thing itſelf which they do repreſent, but ſignify it.

[q] Of the benefit received for your deliverance.

[r] That is, until Chriſt's coming; for then ceremonies had an end.

[s] For in old time ſo they counted, beginning the day at ſun-ſet, till the next day at the ſame time.

Bef. Chr. 1491.

‡ Or, tranſome, or upper door-poſt.
‡ Or, two ſide poſts.

in the blood that is in the baſon, and ſtrike the ‡ lintel, and the ‡ door cheeks with the blood that is in the baſon, and let none of you go out at the door of his houſe until the morning.

23 For the Lord will paſs by to ſmite the Egyptians: and when he ſeeth the blood upon the lintel, and on the two door cheeks, the Lord will paſs over the door, and will not ſuffer the [t] deſtroyer to come into your houſes to plague *you*.

24 Therefore ſhall ye obſerve this thing as an ordinance *both* for thee and thy ſons for ever.

‡ Or, ceremony.
* Joſh. 4. 6.

25 And when ye ſhall come into the [u] land, which the Lord will give you as he hath promiſed, then ye ſhall keep this ‡ ſervice.

26 * And when your children aſk you, What ſervice is this ye *keep?*

27 Then ye ſhall ſay, It is the ſacrifice of the Lord's paſſover, which paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and preſerved our houſes. Then the people [w] bowed themſelves, and worſhipped.

28 So the children of Iſrael went, and did as the Lord had commanded Moſes and Aaron: ſo did they.

* Ch. 11. 4.
‡ The tenth plague.

29 ¶ Now at * midnight the Lord ‡ ſmote all the firſt-born in the land of Egypt, from the firſt-born of Pharaoh that ſat on his throne, unto the firſt-born of the captive that was in priſon, and all the firſt-born of beaſts.

30 And Pharaoh roſe up in the night, he, and all his ſervants, and all the Egyptians: and there was a great cry in Egypt: for there *was* [x] no houſe where there *was* not one dead.

31 And he called to Moſes and to Aaron by night, and ſaid, Riſe up, get you out from among my people, both ye, and the children of Iſrael, and go ſerve the Lord as ye have ſaid.

32 Take alſo your ſheep and your cattle, as ye have ſaid, and depart, and [y] bleſs me alſo.

33 And the Egyptians did force the people, becauſe they would ſend them out of the land in haſte: for they ſaid, We die all.

34 Therefore the people took their dough before it was leavened, *even* their dough bound in clothes upon their ſhoulders.

* Ch. 3. 22. and 11. 2.

35 And the children of Iſrael did according to the ſaying of Moſes, and they aſked of the Egyptians * jewels of ſilver, and jewels of gold, and raiment.

‡ Or, lent them.

36 And the Lord gave the people favour in the ſight of the Egyptians: and they ‡ granted their requeſt: ſo they ſpoiled the Egyptians.

* Num. 13. 3.
Joſh 24. 6.

37 Then the * children of Iſrael took their journey from [z] Rameſes to Succoth about ſix hundred thouſand men of foot, beſide children.

38 And [a] a great multitude of ſundry ſorts of people went out with them, and ſheep, and beeves, *and* cattle in great abundance.

39 And they baked the dough which they brought out of Egypt, *and made* unleavened cakes: for it was not leavened, becauſe they were thruſt out of Egypt, neither could they tarry, nor yet prepare them victuals.

Bef. Chr. 1491.

* Gen. 15. 13.
Acts. 7. 6.
Gal. 3. 17.

40 ¶ So the dwelling of the children of Iſrael, while they dwelled in Egypt, *was* * four hundred and thirty years.

41 And when the [b] four hundred and thirty years were expired, even the ſelf-ſame day departed all the hoſts of the Lord out of the land of Egypt.

42 It *is* a night to be kept *holy* to the Lord, becauſe he brought them out of the land of Egypt: this is that night of the Lord, which all the children of Iſrael muſt keep throughout their generations.

43 Alſo the Lord ſaid unto Moſes and Aaron, This is the law of the paſſover: [c] no ſtranger ſhall eat thereof.

44 But every ſervant that is bought for money, when thou haſt circumciſed him, then ſhall he eat thereof.

45 A ſtranger or an hired ſervant ſhall not eat thereof.

* Num. 9. 12.
* John 19. 36.

46 * In one houſe ſhall it be eaten: thou ſhalt carry none of the fleſh out of the houſe, * neither ſhall ye break a bone thereof.

47 All the congregation of Iſrael ſhall obſerve it.

48 But if a ſtranger dwell with thee, and will obſerve the paſſover of the Lord, let him circumciſe all the males that belong unto him, and then let him come and obſerve it, and he ſhall be as one that is born in the land: for none uncircumciſed perſon ſhall eat thereof.

49 One [d] law ſhall be to him that is born in the land, and to the ſtranger that dwelleth among you.

50 Then all the children of Iſrael did as the Lord commanded Moſes and Aaron: ſo did they.

51 And the ſelf-ſame day did the Lord bring the children of Iſrael out of the land of Egypt by their armies.

CHAP. XIII.

1 *The firſt-born are offered to God.* 3 *The memorial of their deliverance.* 6 *The inſtitution of the paſſover.* 8, 14 *An exhortation to teach their children to remember this deliverance.* 17 *Why they are led by the wilderneſs.* 19 *The bones of Joſeph.* 21 *The pillar of the cloud and of the fire.*

* Ch. 22. 29. and 34. 19.
Lev. 27. 26.
Numb. 3. 13. and 8. 16.
Luke 2. 23.

AND the Lord ſpake unto Moſes, ſaying,

2 * Sanctify unto me all the firſt-born: *that is*, every one that *firſt* openeth the womb among the children of Iſrael, *as well* of man as of beaſt: *for* it is mine.

* Exod. 23. 13.
† *Heb. houſe of ſervants.*

3 ¶ Then Moſes ſaid unto the people, * Remember this day, in which ye came out of Egypt, out of the † houſe of [e] bondage: for by a mighty hand the Lord brought you out from thence: therefore no leavened bread ſhall be [f] eaten.

4 This day come ye out in the month of [g] Abib.

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[t] The angel ſent of God to kill the firſt-born.

[u] The land of Canaan.

[w] They gave God thanks for ſo great a benefit.

[x] Of theſe houſes wherein any firſt-born was, either of men or beaſts.

[y] Pray for me.

[z] Which was a city in Goſhen, Gen. 47. 11.

[a] Which were ſtrangers, and not born of the Iſraelites.

[b] From Abraham's departing from Ur in Chaldea, unto the departing of the children of Iſrael from Egypt, are four hundred and thirty years.

[c] Except he be circumciſed, and only profeſs your religion.

[d] They that are of the houſhold of God, muſt be all joined in one faith and religion.

[e] Where they were in moſt cruel ſlavery.

[f] To ſignify that they had not leiſure to leaven their bread.

[g] Containing part of March and part of April, when corn began to ripen in that country.

Bef. Chr. 1491.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Jebuſites (which he ſware unto thy fathers, that he would give thee, a land flowing with milk and honey) then thou ſhalt keep this ſervice in this month.

6 Seven days ſhalt thou eat unleavened bread, and the [h] ſeventh day *ſhall be* the feaſt of the Lord.

7 Unleavened bread ſhall be eaten ſeven days, and there ſhall no leavened bread be ſeen with thee, nor yet leaven be ſeen with thee in all thy quarters.

8 ¶ And thou ſhalt ſhew thy ſon [i] in that day, ſaying, *This is done*, becauſe of that which the Lord did unto me, when I came out of Egypt.

9 And it ſhall be a ſign unto thee [k] upon thine hand, and for a remembrance between thine eyes, that the law of the Lord may be in thy mouth: for by a ſtrong hand the Lord brought thee out of Egypt.

10 Keep therefore this ordinance in his ſeaſon appointed from year to year.

11 ¶ And when the Lord ſhall bring thee into the land of the Canaanites, as he ſware unto thee and to thy fathers, and ſhall give it thee;

* Ch. 22. 29. and 34. 19. Ezek. 44. 30.

12 * Then thou ſhalt ſet apart unto the Lord all that *firſt* openeth the womb: alſo every thing that *firſt* doth open *the womb, and* cometh forth of thy beaſt: the males *ſhall be* the Lord's.

† *Heb. that firſt cometh forth.*

13 But every † firſt foal of an [l] aſs, thou ſhalt redeem with a lamb: and if thou redeem him not, then thou ſhalt break his neck: likewiſe all the firſt-born of man among thy ſons ſhalt thou [m] buy out.

‡ Or, hereafterwards.

14 ¶ And when thy ſon ſhall aſk thee ‡ to-morrow, ſaying, What is this? thou ſhalt then ſay unto him, With a mighty hand the Lord brought us out of Egypt, out of the houſe of bondage.

15 For when Pharaoh was hard-hearted againſt our departing, the Lord then ſlew all the firſt-born in the land of Egypt: from the firſt-born of man, even to the firſt-born of beaſt: therefore I ſacrifice unto the Lord all the males that *firſt* open the womb, but all the firſt-born of my ſons I redeem.

‡ Or, ſigns of remembrance.

16 And it ſhall be as a token upon thine hand, and as ‡ frontlets between thine eyes, that the Lord brought us out of Egypt by a mighty hand.

‡ Or, becauſe.

17 ¶ Now when Pharaoh had let the people go, God carried them not by the way of the Philiſtine's country, ‡ though it *were* nearer: (for God ſaid, Leſt the people repent when they ſee [n] war, and turn again to Egypt.)

18 But God made the people to go about by the way of the wilderneſs of the Red ſea: and the children of Iſrael went up [o] armed out of the land of Egypt.

19 (And Moſes took the bones of Joſeph with him: for he had made the children of Iſrael ſwear, ſaying, * God will ſurely viſit you, and ye ſhall take my bones away hence with you.)

Bef. Chr. 1491.

* Gen. 50. 22. Joſh. 24. 30.

* Num. 33. 6.

* Num. 14. 14. Deut. 1. 33. Pſ. 78. 14. 1 Cor. 10. 1.

* Neh. 9. 19.

20 ¶ * So they took their journey from Succoth, and camped in Etham in the edge of the wilderneſs.

21 * And the Lord went before them by day in a pillar of a [p] cloud to lead them the way, and by night in a pillar of fire to give them light, that they might go both by day and by night.

22 * He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIV.

4, 8 Pharaoh's heart is hardened, and purſueth the Iſraelites. 11 The Iſraelites ſtricken with fear, murmur againſt Moſes. 13 Moſes doth encourage them. 21 He divideth the ſea. 23, 27 The Egyptians follow and are drowned.

THEN the Lord ſpake unto Moſes, ſaying,

2 Speak to the children of Iſrael, that they [q] return and camp before [r] Pi-hahiroth, between Migdol and the ſea, over-againſt * Baal-zephon: about it ſhall ye camp by the ſea.

* Num. 33.

3 For Pharaoh will ſay of the children of Iſrael, They are tangled in the land: the wilderneſs hath ſhut them in.

4 And I will harden Pharaoh's heart that he ſhall follow after you: ſo I will [s] get me honour upon Pharaoh, and upon all his hoſts: the Egyptians alſo ſhall know that I am the Lord: and they did ſo.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we this done, and have let Iſrael go out of our ſervice?

6 And he made ready his chariots, and took his people with him,

7 And took ſix hundred choſen chariots, and [t] all the chariots of Egypt, and captains over every one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Iſrael: but the children of Iſrael went out with an [u] high hand)

* Joſh. 24. 6.

9 * And the Egyptians purſued after them, and all the horſes *and* chariots of Pharaoh, and his horſemen and his hoſt overtook them camping by the ſea, beſide Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them, and they were ſore [w] afraid: wherefore the children of Iſrael cried unto the Lord.

11 And they ſaid unto Moſes, Haſt thou brought us to die in the wilderneſs becauſe there were no graves in Egypt? wherefore haſt thou ſerved us thus, to carry us out of Egypt?

12 Did

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[h] Both the ſeventh and the firſt day were holy, as chap. 12. 16.

[i] When thou doſt celebrate the feaſt of unleavened bread.

[k] Thou ſhalt have continual remembrance thereof, as thou wouldſt of a thing that is in thine hand, or before thine eyes.

[l] This is alſo underſtood of the horſe and other beaſts, which were not offered in ſacrifice.

[m] By offering a clean beaſt in ſacrifice, Lev. 12. 6.

[n] Which the Philiſtines would have made againſt them, by ſtopping them the paſſage.

[o] That is, not privily but openly, and as the word doth ſignify, ſet in order by five and five.

[p] To defend them from the heat of the ſun.

[q] From toward the country of the Philiſtines.

[r] So the ſea was before them, mountains on either ſide, and the enemy at their back; yet they obeyed God, and were delivered.

[s] By puniſhing his obſtinate rebellion.

[t] Joſephus writeth, that beſides theſe chariots there were fifty thouſand horſemen, and two hundred thouſand footmen.

[u] With great joy and boldneſs.

[w] They, which a little before in their deliverance rejoiced, being now in danger are afraid and murmur.

Bef. Chr. 1491.

12 Did not we tell thee this thing in Egypt, ſaying, Let [x] us be in reſt, that we may ſerve the Egyptians? for it had been better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſs.

13 Then Moſes ſaid to the people, Fear ye not, ſtand ſtill, and behold ‡ the ſalvation of the Lord which he will ſhew to you this day. For the Egyptians, whom ye have ſeen this day, ye ſhall never ſee them again. ‡ Or, deliverance.

14 The Lord ſhall fight for you: therefore [y] hold you your peace.

15 ¶ And the Lord ſaid unto Moſes, Wherefore [z] crieſt thou unto me? ſpeak unto the children of Iſrael that they go forward:

16 And lift thou up thy rod, and ſtretch out thine hand upon the ſea and divide it, and let the children of Iſrael go on dry ground through the midſt of the ſea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen.

18 Then the Egyptians ſhall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſemen.

19 (And the angel of God which went before the hoſt of Iſrael, removed, and went behind them: alſo the pillar of the cloud went from before them, and ſtood behind them,

20 And came between the camp of the Egyptians and the camp of Iſrael: it was both a cloud and darkneſs, yet gave it [a] light by night, ſo that all the night long the one came not at the other)

21 And Moſes ſtretched forth his hand upon the ſea, and the Lord cauſed the ſea to run back by a ſtrong eaſt wind all the night, and made the ſea dry land, for the waters were * divided. *Joſh. 4. 23. Pſ. 114. 3.

22 Then the * children of Iſrael went through the midſt of the ſea upon the dry ground, and the waters *were* a wall unto them on their right hand and on their left hand. *Pſ. 78. 13. 1 Cor. 10. 1. Heb. 11. 29.

23 And the Egyptians purſued and went after them to the midſt of the ſea, *even* all Pharaoh's horſes, his chariots, and his horſemen.

24 Now in the morning [b] watch, when the Lord looked unto the hoſt of the Egyptians, out of the fiery and cloudy pillar, he ſtruck the hoſt of the Egyptians with fear.

25 For he took off their chariot wheels, and they drove them with ‡ much ado: ſo that the Egyptians *every* one ſaid, I will flee from the face of Iſrael: for the Lord fighteth for them againſt the Egyptians. ‡ Or, heavily.

26 ¶ Then the Lord ſaid to Moſes, Stretch thine hand upon the ſea, that the waters may return upon the Egyptians, upon their chariots, and upon their horſemen.

27 Then Moſes ſtretched forth his hand upon the ſea, and the ſea returned to his force early in the morning, and the Egyptians fled againſt it: but the Lord [c] overthrew the Egyptians in the midſt of the ſea.

28 So the water returned and covered the chariots and the horſemen, *even* all the hoſt of Pharaoh that came unto the ſea after them: there remained not one of them.

29 But the children of Iſrael walked upon dry land through the midſt of the ſea, and the waters *were* a wall unto them on their right hand and on their left.

30 Thus the Lord ſaved Iſrael the ſame day out of the hand of the Egyptians, and Iſrael ſaw the Egyptians dead upon the ſea-bank.

31 And Iſrael ſaw the mighty † power which the Lord ſhewed upon the Egyptians: ſo the people feared the Lord, and believed the Lord, and his ſervant [d] Moſes. † Heb. hand.

CHAP. XV.

1, 20 *Moſes with the men and women ſing praiſes unto God for their deliverance.* 23 *The people murmur.* 25 *At the prayer of Moſes the bitter waters are ſweet.* 26 *God teacheth the people obedience.*

THEN [e] ſang * Moſes and the children of Iſrael this ſong unto the Lord, and ſaid in this manner, I will ſing unto the Lord: for he hath triumphed gloriouſly: the horſe and him that rode upon him hath he overthrown in the ſea.

2 The Lord *is* my ſtrength and ‡ praiſe, and he is become my ſalvation. He is my God, and I will [f] prepare him a tabernacle, *he is* my father's God, and I will exalt him. ‡ The occaſion of my ſong of praiſe.

3 The Lord *is* a [g] man of war, his [h] name *is* Jehovah.

4 Pharaoh's chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo were drowned in the Red Sea.

5 The depths have covered them, they ſank to the bottom as a ſtone.

6 Thy ‡ right-hand, O Lord, is glorious in power: thy right-hand, O Lord, hath bruiſed the enemy. ‡ Or, power.

7 And in thy great glory thou haſt overthrown them that roſe againſt [i] thee: thou ſenteſt forth thy wrath, *which* conſumed them as the ſtubble.

8 And by the blaſt of thy noſtrils the waters were gathered, the floods ſtood ſtill as an heap, the depths congealed together in the ‡ heart of the ſea. ‡ Or, in the depth of the ſea.

9 The enemy ſaid, I will purſue, I will overtake *them*, I will divide the ſpoil, † my luſt ſhall be ſatisfied upon them, I will draw my ſword, mine hand ſhall deſtroy them. † *Heb. my ſoul ſhall be filled.*

10 Thou bleweſt with thy wind, the ſea covered

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[x] Such is the impatience of the fleſh, that it cannot abide God's appointed time.

[y] Only put your truſt in God without grudging or doubting.

[z] Thus in temptations faith fighteſt againſt the fleſh, and crieth with inward groanings to the Lord.

[a] The cloud ſheweth light to the Iſraelites, but to the Egyptians it was darkneſs, ſo that their two hoſts could not join together.

[b] Which was about the three laſt hours of the night.

[c] So the Lord by the water ſaved his, and by the water drowned his enemies.

[d] That is, the doctrine which he taught them in the name of the Lord.

[e] Praiſing God for the overthrow of his enemies, and their deliverance.

[f] To worſhip him therein.

[g] In battle he overcometh ever.

[h] Ever conſtant in his promiſe.

[i] Thoſe that are enemies to God's people, are his enemies.

Bef. Chr. 1491.

covered them, they ſank as lead in the mighty waters.

11 Who is like unto thee, O Lord, among the [k] gods! who is like thee *ſo* glorious in holineſs, [l] fearful in praiſes, doing wonders!

12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them.

13 Thou wilt by thy mercy carry this people *which* thou deliveredſt: thou wilt bring *them* in thy ſtrength unto thine holy [m] habitation.

14 The people ſhall hear *and* be afraid: ſorrow ſhall come upon the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amazed, and trembling ſhall come upon the great men of Moab: all the inhabitants of Canaan ſhall wax faint hearted.

* Deut. 2. 25. Joſh. 2. 9.
‡ Or, for thy great power.

16 * Fear and dread ſhall fall upon them: becauſe of the ‡ greatneſs of thine arm, they ſhall be ſtill as a ſtone till thy people paſs, O Lord: till this people paſs *which* thou haſt purchaſed.

17 Thou ſhalt bring them in, and plant them in the mountain of thine [n] inheritance, *which is* the place *that* thou haſt prepared, O Lord, for to dwell in, *even* the ſanctuary, O Lord, *which* thine hands ſhall eſtabliſh.

18 The Lord ſhall reign for ever and ever.

19 For Pharaoh's horſes went with his chariots and horſemen into the ſea, and the Lord brought the waters of the ſea upon them: but the children of Iſrael went on dry land in the midſt of the ſea.

20 ¶ And Miriam the propheteſs, ſiſter of Aaron, took a timbrel in her hand, and all the women came out after her with timbrels and [o] dances.

21 And Miriam [p] anſwered the men, Sing ye unto the Lord; for he hath triumphed glorioufly: the horſe and his rider hath he overthrown in the ſea.

22 Then Moſes brought Iſrael from the Red Sea, and they went out into the wilderneſs of [q] Shur: and they went three days in the wilderneſs, and found no waters.

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of the place was called ‡ Marah.

‡ Or, bitterneſs.

24 Then the people murmured againſt Moſes, ſaying, What ſhall we drink?

25 And he cried unto the Lord, and the Lord ſhewed him a tree, *which* when he had caſt into the waters, the waters were ſweet: there he made them an ordinance and a law, and there he [r] proved them,

26 And ſaid, If thou wilt diligently hearken, *O Iſrael*, unto the voice of the Lord thy God, and wilt do that which is [s] right in his ſight, and wilt give ear unto his commandments, and keep all his ordinances, then will I put none of theſe diſeaſes upon thee, which I brought upon the Egyptians: for I *am* the Lord that healeth thee.

Bef. Chr. 1491.

* Num. 33. 9.
‡ Or, date trees.

27 ¶ * And they came to Elim, where *were* twelve fountains of water, and ſeventy ‡ palm-trees, and they camped there by the waters.

CHAP. XVI.

1 *The Iſraelites come to the deſert of Sin, and murmur againſt Moſes and Aaron.* 13 *The Lord ſendeth quails and manna.* 23 *The ſabbath is ſanctified unto the Lord,* 27 *The ſeventh day manna could not be found.* 32 *It is kept for a remembrance to the poſterity.*

AFterward all the congregation of the children of Iſrael departed from Elim, and came to the wilderneſs of [t] Sin, (which is between Elim and Sinai) the fifteenth day of the ſecond month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron in the wilderneſs.

3 For the children of Iſrael ſaid to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we ſat by the [u] fleſh-pots, when we ate bread *our* bellies full: for ye have brought us out into this wilderneſs, to kill this whole company with famine.

‡ The portion of a day in his day.

4 ¶ Then ſaid the Lord unto Moſes, Behold, I will cauſe bread to rain from heaven to you, and the people ſhall go out, and gather ‡ that that is ſufficient for every [w] day, that I may prove them, whether they will walk in my law or no.

5 But the ſixth day they ſhall prepare that which they ſhall bring *home*, and it ſhall be twice as much as they gather daily.

6 Then Moſes and Aaron ſaid unto all the children of Iſrael, At even ye ſhall know, that the Lord brought you out of the land of Egypt.

7 And in the morning ye ſhall ſee the glory of the Lord: [x] for he hath heard your grudgings againſt the Lord: and what are we, that ye have murmured againſt us?

8 Again Moſes ſaid, At even ſhall the Lord give you fleſh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings which ye murmur againſt him: for what are we? your murmurings *are* not againſt us, but againſt the [y] Lord.

9 ¶ And Moſes ſaid unto Aaron, Say unto all the congregation of the children of Iſrael, Draw near before the Lord: for he hath heard your murmurings.

10 Now as Aaron ſpake unto the whole congregation of the children of Iſrael, they looked toward the wilderneſs, and behold, the glory of the Lord appeared * in a cloud.

* Ch. 13. 21.

11 (For

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[k] For ſo oftentimes the ſcripture calleth the mighty men of the world.

[l] Which oughteſt to be praiſed with all fear and reverence.

[m] That is, into the land of Canaan, or into mount Zion.

[n] Which was mount Zion, where afterward the temple was built.

[o] Signifying their great joy, which cuſtom the Jews obſerved in certain ſolemnities, Judges 11. 34. and 21. 21. but it ought not be a cloak to cover our wanton dances.

[p] By ſinging the like ſong of thankſgiving.

[q] Which was called Etham, Num. 33. 8.

[r] That is, God, or Moſes in God's name.

[s] Which is, to do that only which God commandeth.

[t] This is the eighth place wherein they had encamped: there is another place called Zin, which was the thirty-third place wherein they encamped; and is alſo called Kadeſh, Num. 33. 36.

[u] So hard a thing is it to the fleſh, not to murmur againſt God when the belly is pinched.

[w] To ſignify, that they ſhould patiently depend upon God's providence from day to day.

[x] He gave them not Manna becauſe they murmured, but for his promiſe ſake.

[y] He that contemneth God's miniſters, contemneth God himſelf.

Bef. Chr. 1491.

11 (For the Lord had ſpoken unto Moſes, ſaying,

12 I have heard the murmurings of the children of Iſrael: tell them *therefore*, and ſay, ‡ At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread, and ye ſhall know that I am the Lord your God)

‡ Or, in the twilight.

13 And ſo at even the * quails came and covered the camp: and in the morning the dew lay round about the hoſt.

* Num. 11. 31.

14 * And when the dew that was fallen was aſcended, behold, a ſmall round thing *was* upon the face of the wilderneſs, ſmall as the hoar froſt on the earth.

* Num. 11. 7. Pſ. 78. 24.

15 And when the children of Iſrael ſaw it, they ſaid one to another, It is [z] Manna, for they wiſt not what it was. And Moſes ſaid unto them, * This is the bread which the Lord hath given you to eat.

* John 6. 31. 1 Cor. 10. 3.

16 ¶ This is the thing which the Lord hath commanded: gather of it every man according to his eating, [a] an omer for † a man *according* to the number of your perſons: every man ſhall take for them which are in his tent.

† Heb. *for an head.*

17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſs.

18 And when they did meaſure it with an omer, * he that had gathered much, had nothing over, and he that had gathered little, had no [b] lack: *ſo* every man gathered according to his eating.

* 2 Cor. 8. 15.

19 Moſes then ſaid unto them, Let no man reſerve thereof till morning.

20 Notwithſtanding they obeyed not Moſes: but ſome of them reſerved of it till morning, and it was full of worms, and [c] ſtank: therefore Moſes was angry with them.

21 And they gathered it every morning, every man according to his eating: for when the heat of the ſun came, it was melted.

22 ¶ And the ſixth day they gathered [d] twice ſo much bread, two omers for one man: then all the rulers of the congregation came and told Moſes.

23 And he anſwered them, This is that which the Lord hath ſaid, To-morrow *is* the reſt of the holy ſabbath unto the Lord: bake that *to-day* which ye will bake, and ſeethe that which ye will ſeethe, and all that remaineth, lay it up to be kept till the morning for you.

24 And they laid it up till the morning, as Moſes bade, and it ſtank not, neither was there any worm therein.

25 Then Moſes ſaid, Eat that to-day: for to-day *is* the ſabbath unto the Lord: to-day ye ſhall not [e] find it in the field.

26 Six days ſhall ye gather it, but in the ſeventh day *is* the ſabbath: in it there ſhall be none.

27 ¶ Notwithſtanding, there [f] went out *ſome* of the people in the ſeventh day for to gather, and they found none.

28 And the Lord ſaid unto Moſes, How long refuſe ye to keep my commandments, and my laws?

29 Behold, how the Lord hath given you the ſabbath: therefore he giveth you the ſixth day's bread for two days: tarry *therefore* every man in his place: let no man go out of his place the ſeventh day.

30 So the people reſted the ſeventh day.

31 And the houſe of Iſrael called the name of it, manna: and it was like [g] to Coriander ſeed, *but* white: and the taſte of it was like unto wafers *made* with honey.

32 And Moſes ſaid, This is that which the Lord hath commanded, Fill an omer of it to keep it for your poſterity; that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you out of the land of Egypt.

33 Moſes alſo ſaid to Aaron, Take a [h] pot, and put an omer full of manna therein, and ſet it before the Lord to be kept for your poſterity.

34 As the Lord commanded Moſes, ſo Aaron laid it up before the [i] teſtimony to be kept.

35 And the children of Iſrael did eat manna * forty years until they came unto a land inhabited: they did eat manna until they came to the borders of the land of Canaan.

* Joſhua 5. 12. Nehem. 9. 15.

36 The omer *is* the tenth part of the [k] Ephah.

CHAP. XVII.

1 *The Iſraelites come into Rephidim, and grudge for water.* 6 *Water is given them out of the rock.* 11 *Moſes holdeth up his hands, and they overcome the Amalekites.* 15 *Moſes buildeth an altar to the Lord.*

AND all the congregation of the children of Iſrael departed from the wilderneſs of Sin, by their journies, † at the commandment of the Lord, and camped in [l] Rephidim, where *was* no water for the people to drink.

† Heb. *at the mouth.*

2 * Wherefore the people contended with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why contend ye with me? wherefore do ye [m] tempt the Lord?

* Num. 20. 4.

3 So the people thirſted there for water, and the people murmured againſt Moſes, and ſaid, Wherefore haſt thou thus brought us out of Egypt to kill us, and our children, and our cattle with thirſt?

4 And Moſes cried to the Lord, ſaying, What ſhall we do to this people? for they be almoſt ready to [n] ſtone me.

5 And the Lord anſwered unto Moſes, Go before the people, and take with thee of the elders of Iſrael: and thy rod, wherewith thou * ſmoteſt the river, take in thine hand, and go:

* Ch. 7. 20.

T 6 Behold,

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[z] Which ſignifieth a part, portion, or gift: alſo meat prepared.

[a] Which containeth about a pottle of our meaſure.

[b] God is a rich feeder of all, and none can juſtly complain.

[c] No creature is ſo pure, but being abuſed, it turneth to our deſtruction.

[d] Which portion ſhould ſerve for the ſabbath and the day before.

[e] God took away the occaſion from their labour, to ſignify how holy he would have the ſabbath kept.

[f] Their infidelity was ſo great, that they did expreſsly againſt God's commandment.

[g] In form and figure, but not in colour, Num. 11. 7.

[h] Of this veſſel. Read Heb. 9. 4.

[i] That is, the ark of the covenant: to wit, after that the ark was made.

[k] Which meaſure contained about ten pottles.

[l] Moſes here noteth not every place where they camped at, as Num. 33. but only thoſe places where ſome notable thing was done.

[m] Why diſtruſt you God? why look you not for ſuccour of him, without murmuring againſt us?

[n] How ready the people are for their own matters to ſlay the true prophets, and how ſlow they are to revenge God's cauſe againſt his enemies and falſe prophets!

Bef. Chr. 1491.

* Num. 20. 9. Pſ. 78. 15. and 105. 42. 1 Cor. 10. 4.

6 * Behold, I will ſtand there before thee upon the rock in Horeb, and thou ſhalt ſmite on the rock, and water ſhall come out of it, that the people may drink. And Moſes did ſo in the ſight of the elders of Iſrael.

‡ Or, temptation.
‡ Or, ſtrife.

7 And he called the name of the place, ‡ Maſſah and ‡ Meribah, becauſe of the contention of the children of Iſrael, and becauſe they had tempted the Lord, ſaying, Is the [o] Lord among us, or no?

* Deut. 25. 17.

8 ¶ * Then came [p] Amalek, and fought with Iſrael in Rephidim.

9 And Moſes ſaid to Joſhua, Chuſe us out men, and go fight with Amalek: to-morrow I will ſtand on the top of the [q] hill with the rod of God in mine hand.

10 So Joſhua did as Moſes bade him, and fought with Amalek: and Moſes, Aaron, and Hur, went up to the top of the hill.

11 And when Moſes held up his hand, Iſrael prevailed: but when he let his hand [r] down, Amalek prevailed.

12 Now Moſes's hands were heavy: therefore they took a ſtone and put it under him, and he ſat upon it: and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide: ſo his hands were ſteady until the going down of the ſun.

13 And Joſhua diſcomfited Amalek and his people with the edge of the ſword.

† *Heb. put it in the ears of Joſhua.*
* Num. 24. 20. 1 Sam. 15. 3.

14 ¶ And the Lord ſaid to Moſes, Write this for a remembrance [s] in the book, and † rehearſe it to Joſhua: for * I will utterly put out the remembrance of Amalek from under heaven.

15 (And Moſes built an altar, and called the name of it, [t] Jehovah-niſſi.)

† *Heb. the hand of the Lord upon the throne.*

16 Alſo he ſaid, † The Lord hath ſworn, that he will have war with Amalek from generation to generation.

CHAP. XVIII.

1 *Jethro cometh to ſee Moſes his ſon-in-law.* 8 *Moſes telleth him of the wonders of Egypt.* 9 *Jethro rejoiceth, and offereth ſacrifice to God.* 21 *What manner of men officers and judges ought to be.* 24 *Moſes obeyeth Jethro's counſel in appointing officers.*

* Ch. 2. 16.

WHEN Jethro the * prieſt of Midian, Moſes's father-in-law, heard all that God had done for Moſes, and for Iſrael his people, *and* how the Lord had brought Iſrael out of Egypt,

2 Then Jethro, the father-in-law of Moſes, took Zipporah Moſes's wife (after he had [u] ſent her away)

* Ch. 2. 22.

3 And her two ſons (whereof the one was called * Gerſhom: for he ſaid, I have been an alien in a ſtrange land:

4 And the name of the other *was* Eliezer: for the God of my father, *ſaid he, was* mine help; and delivered me from the ſword of Pharaoh)

Bef. Chr. 1491.

5 And Jethro Moſes's father-in-law came with his two ſons, and his wife unto Moſes into the wilderneſs, where he camped by the [w] mount of God.

6 And he [x] ſaid to Moſes, I thy father-in-law Jethro am come to thee, and thy wife and her two ſons with her.

† *Heb. of peace.*

7 ¶ And Moſes went out to meet his father-in-law, and did obeiſance, and kiſſed him, and each aſked other of his † welfare: and they came into the tent.

8 Then Moſes told his father-in-law all that the Lord had done unto Pharaoh, and to the Egyptians for Iſrael's ſake, *and* all the travail that had come unto them by the way, and *how* the Lord delivered them.

9 And Jethro rejoiced at all the goodneſs which the Lord had ſhewed to Iſrael, *and* becauſe he had delivered them out of the hand of the Egyptians.

10 Therefore Jethro ſaid, [y] Bleſſed *be* the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath *alſo* delivered the people from under the hand of the Egyptians.

* Ch. 1. 10. and 16. 22. and 5. 7. and 14. 8.

11 Now I know that the Lord is greater than all the gods: * for as they have dealt proudly with them, *ſo are they* [z] *recompenſed.*

12 Then Jethro, Moſes's father-in-law, took burnt-offerings and ſacrifices *to offer* unto God. And Aaron and all the elders of Iſrael came to eat bread with Moſes's father-in-law [a] before God.

13 ¶ Now on the morrow, when Moſes ſat to judge the people, the people ſtood about Moſes from morning unto even.

14 And when Moſes's father-in-law ſaw all that he did to the people, he ſaid, What is this that thou doeſt to the people? why ſitteſt thou thyſelf alone, and all the people ſtand about thee from morning unto even?

15 And Moſes ſaid unto his father-in-law, Becauſe the people come unto me to ſeek [b] God.

16 When they have a matter, they come unto me, and I judge between one and another, and declare the ordinances of God, and his laws.

17 But Moſes's father-in-law ſaid unto him, The thing which thou doeſt is not well.

† *Heb. thou wilt faint and fall.*
* Deut. 1. 9.

18 Thou both † wearieſt thyſelf greatly, and this people that is with thee: for the thing *is* too heavy for thee: * thou art not able to do it thyſelf alone.

‡ Or, counſel.

19 Hear now my ‡ voice, (I will give thee counſel, and God ſhall be with thee) be thou for the people to [c] Godward, and report thou the cauſes unto God.

20 And

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[o] When in adverſity we think God to be abſent, then we neglect his promiſe, and make him a lyar.

[p] Who came of Eliphaz, ſon of Eſau, Gen. 36. 12.

[q] That is, Horeb, which is alſo called Sinai.

[r] So that we ſee how dangerous a thing it is to faint in prayer.

[s] In the book of the law.

[t] That is, the Lord is my banner; as he declared by holding up his rod and his hands.

[u] It may ſeem that he ſent her back for a time to her father for her impatience, leſt ſhe ſhould be a let to his vocation, which was ſo dangerous, chap. 4. 25.

[w] Horeb is called the mount of God, becauſe God wrought many miracles there. So Peter calleth the mount where Chriſt was transfigured, the holy mount: for by Chriſt's preſence it was holy for a time, 2 Pet. 1. 18.

[x] That is, he ſent meſſengers to ſay unto him.

[y] Whereby it is evident that he worſhipped the true God, and therefore Moſes refuſed not to marry his daughter.

[z] For they that drowned the children of the Iſraelites periſhed themſelves by water.

[a] They ate in that place where the ſacrifice was offered: for part was burnt, and the reſt eaten.

[b] That is, to know God's will, and to have juſtice executed.

[c] Judge thou in hard cauſes, which cannot be decided but by conſulting with God.

Bef. Chr. 1491.

20 And admoniſh them of the ordinances, and of the laws, and ſhew them the way wherein they muſt walk, and the work that they muſt do.

21 Moreover, provide thou among all the people [d] men of courage, fearing God, men dealing truly, hating covetouſneſs: and appoint *ſuch* over them *to be* rulers over thouſands, rulers over hundreds, rulers over fifties, and rulers over tens.

22 And let them judge the people at all ſeaſons: but every great matter let them bring unto thee, and let them judge all ſmall cauſes: ſo ſhall it be eaſier for thee, when they ſhall bear *the burden* with thee.

23 If thou do this thing, (and God *ſo* command thee) both thou ſhalt be able to endure, and all this people ſhall alſo go quietly to their place.

24 So Moſes [e] obeyed the voice of his father-in-law, and did all that he had ſaid:

25 And Moſes choſe men of courage out of all Iſrael, and made them heads over the people, rulers over thouſands, rulers over hundreds, rulers over fifties, and rulers over tens.

26 And they judged the people at all ſeaſons, *but* they brought the hard cauſes unto Moſes: for they judged all ſmall matters themſelves.

27 Afterward Moſes [f] let his father-in-law depart, and he went into his country.

CHAP. XIX.

1 The Iſraelites come to Sinai. 5 Iſrael is choſen from among all other nations. 8 The people promiſe to obey God. 12 He that toucheth the hill, dieth. 16 God appeareth unto Moſes upon the mount in thunder and lightning.

IN the [g] third month, after the children of Iſrael were gone out of the land of Egypt, the ſame [h] day came they into the wilderneſs of Sinai.

2 For they departed from Rephidim, and came to the deſert of Sinai, and camped in the wilderneſs: even there Iſrael camped before the mount.

* Acts 7. 38.

3 * But Moſes went up unto God, for the Lord had called out of the mount unto him, ſaying, Thus ſhalt thou ſay to the houſe of [i] Jacob, and tell the children of Iſrael,

* Deut. 29. 2.

4 * Ye have ſeen what I did unto the Egyptians, and *how* I carried you upon [k] eagles wings, and have brought you unto me.

* Deut. 5. 2.

5 Now therefore * if ye will hear my voice indeed, and keep my covenant, then ye ſhall be my chief treaſure above all people, * though all the earth be mine.

* Deut. 10. 14. Pſ. 24. 1.

6 Ye ſhall be unto me alſo a kingdom of * prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael.

* 1 Pet. 2. 9. Rev. 1. 6.

7 ¶ Moſes then came and called for the elders of the people, and propoſed unto them all theſe things which the Lord commanded him.

8 And the people anſwered all together, and ſaid, * All that the Lord hath commanded, we will do. And Moſes reported the words of the people unto the Lord.

* Ch. 24. 3. Deut. 5. 27. and 26. 17. Joſh. 24. 16.

9 And the Lord ſaid unto Moſes, Lo, I come unto thee in a thick cloud, that the people may hear whilſt I talk with thee, and that they may alſo believe thee for ever (for Moſes had told the words of the people unto the Lord)

10 Moreover the Lord ſaid unto Moſes, Go to the people, and [l] ſanctify them to-day and to-morrow, and let them waſh their clothes,

11 And let them be ready on the third day: for the third day the Lord will come down in the ſight of all the people upon mount Sinai:

12 And thou ſhalt ſet marks unto the people round about, ſaying, Take heed to yourſelves that ye go not up to the mount, nor touch the border of it: whoſoever toucheth the * mount ſhall ſurely die.

* Heb. 12. 20.

13 No hand ſhall touch it but he ſhall be ſtoned to death, or ſtricken through with darts: whether it be beaſt or man, he ſhall not live: when the horn ‡ bloweth long, they ſhall come up ‡ into the mountain.

‡ Or, trumpet.
‡ Or, toward.

14 ¶ Then Moſes went down from the mount unto the people, and ſanctified the people, and they waſhed their clothes.

15 And he ſaid unto the people, Be ready on the third day, *and* come not at *your* [m] wives.

16 And the third day when it was morning there were thunders and lightnings, and a thick cloud upon the mount, and the ſound of the trumpet exceeding loud, ſo that all the people that was in the camp were afraid.

17 Then Moſes brought the people out of the tents to meet with God, and they ſtood in the nether part of the mount.

18 * And mount Sinai *was* all on ſmoke, becauſe the Lord came down upon it in fire, and the ſmoke thereof aſcended as the ſmoke of a furnace, and all the mount trembled [n] exceedingly.

* Deut. 4. 11.

19 And when the ſound of the trumpet blew long, and waxed louder and louder, Moſes ſpake, and God anſwered him by [o] voice.

20 (For the Lord came down upon mount Sinai on the top of the mount) and when the Lord called Moſes up into the top of the mount, Moſes went up.

21 Then the Lord ſaid unto Moſes, Go down, charge the people, that they break not *their bounds, to go up* to the Lord to gaze, leſt many of them periſh.

22 And let the ‡ prieſts alſo which come to the

‡ Or, rulers.

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[d] What manner of men ought to be choſen to bear office.

[e] Godly counſel ought ever to be obeyed, though it come of our inferiors; for to ſuch God oftentimes giveth wiſdom to humble them that are exalted, and to declare that one member hath need of another.

[f] Read the occaſion, Num. 10. 29.

[g] Which was in the beginning of the month Sivan, containing part of May, and part of June.

[h] That they departed from Rephidim.

[i] God called Jacob Iſrael, therefore the houſe of Jacob, and the people of Iſrael, ſignify only God's people.

[k] For the eagle by flying high is out of danger, and in carrying her birds rather on her wings than in her talons, declareth her love.

[l] Teach them to be pure in heart, as they ſhew themſelves outwardly clean by waſhing.

[m] But give yourſelves to prayer and abſtinence, that you may at this time attend only upon the Lord, 1 Cor. 7. 5.

[n] God uſed theſe fearful ſigns that his law ſhould be had in greater reverence, and his majeſty the more feared.

[o] He gave authority to Moſes by plain words, that the people might underſtand him

Bef. Chr. 1491.
‡ Or, break out upon them.

the Lord be ſanctified, leſt the Lord ‡ deſtroy them.

23 And Moſes ſaid unto the Lord, The people cannot come up into the mount Sinai: for thou haſt charged us, ſaying, Set marks on the mountain, and ſanctify it.

24 And the Lord ſaid unto him, Go, get thee down, and come up, thou, and Aaron with thee: but let not the [p] prieſts and the people break *their bounds* to come up unto the Lord, leſt he deſtroy them.

25 So Moſes went down unto the people, and told them.

CHAP. XX.

2 The commandments of the firſt table. 12 The commandments of the ſecond. 18 The people afraid are comforted by Moſes. 23 Gods of ſilver and gold are again forbidden. 24 Of what ſort the altar ought to be.

THEN God [q] ſpake all theſe words, ſaying,

* Deut. 5. 6. Pſ. 81. 10.
‡ Or, ſervants.

2 * I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of ‡ bondage.

3 Thou ſhalt have none other gods [r] before me.

* Levit. 26. 21. Pſ. 97. 7.

4 * Thou ſhalt make thee no graven image, neither any ſimilitude *of things* that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth.

5 Thou ſhalt not [s] bow down to them, neither ſerve them: for I am the Lord thy God, a [t] jealous God, viſiting the iniquity of the fathers upon the children, upon the third *generation*, and upon the fourth of them that hate me:

6 And ſhewing mercy unto [u] thouſands of them that love me, and keep my commandments.

* Levit. 19. 12. Deut. 5. 11. Matt. 5. 33.

7 * Thou ſhalt not take the name of the Lord thy God in [w] vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

8 Remember the ſabbath-day, [x] to keep it holy.

* Ch. 23. 12. Ezek. 20. 12.

9 * Six days ſhalt thou labour, and do all thy work,

‡ Or, city.

10 But the ſeventh day *is* the ſabbath of the Lord thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid, nor thy beaſt, nor thy ſtranger that is within thy ‡ gates.

* Gen. 2. 2.

11 * For in ſix days the Lord made the heaven and the earth, the ſea, and all that in them is, and reſted the ſeventh day: therefore the Lord bleſſed the ſabbath-day, and hallowed it.

* Deut. 5. 16. Matt. 15. 4. Eph. 6. 2.

12 ¶ * Honour thy [y] father and thy mother, that thy days may be prolonged upon the land which the Lord thy God giveth thee.

* Matt. 5. 21.

13 * Thou ſhalt not [z] kill.

14 Thou ſhalt not [a] commit adultery.

15 Thou ſhalt not [b] ſteal.

16 Thou ſhalt not bear falſe [c] witneſs againſt thy neighbour.

* Rom. 7. 7.

17 * Thou ſhalt not [d] covet thy neighbour's houſe, neither ſhalt thou covet thy neighbour's wife, nor his man-ſervant, nor his maid, nor his ox, nor his aſs, neither any thing that is thy neighbour's.

‡ Or, heard.
† Heb. *firebrands.*

18 ¶ And all the people ‡ ſaw the thunders, and the † lightnings, and the ſound of the trumpet, and the mountain ſmoking. And when the people ſaw it they fled, and ſtood afar off,

* Deut. 5. 24. & 18. 16. Heb. 12. 18.

19 And ſaid unto Moſes, * Talk thou with us, and we will hear: but let not God talk with us, leſt we die.

20 Then Moſes ſaid unto the people, Fear not: for God is come to [e] prove you, and that his fear may be before you, that ye ſin not.

21 So the people ſtood afar off, but Moſes drew near unto the darkneſs where God *was*.

22 ¶ And the Lord ſaid unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven.

23 Ye ſhall not make *therefore* with me gods of ſilver, nor gods of gold: you ſhall make you none.

* Ch. 27. 8. and 38. 7.
* Levit. 3. 1.

24 * An altar of earth thou ſhalt make unto me, and thereon ſhalt offer thy burnt-offerings, and thy * peace-offerings, thy ſheep, and thine oxen: in all places, where I ſhall put the remembrance of my name, I will come unto thee, and bleſs thee.

* Deut. 27. 5. Joſh. 8. 31.
† Heb. *it, that is, the ſtone.*

25 * But if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewn ſtones: for *if* thou lift up thy tool upon them, thou haſt polluted † them.

26 Neither ſhalt thou go up by ſteps unto mine altar, that thy [f] filthineſs be not diſcovered thereon.

CHAP. XXI.

1 Temporal and civil ordinances appointed by God, touching ſervitude, murders, and wrongs: the obſervation whereof doth not juſtify a man, but are given to bridle our corrupt nature, which elſe would break out into all miſchief and cruelty.

NOW theſe are the laws which thou ſhalt ſet before them:

* Levit. 25. 39. Deut. 15. 12. Jer. 34. 14.

2 * If thou buy an Hebrew ſervant, he ſhall ſerve ſix years, and in the ſeventh he ſhall go out free, [g] for nothing.

3 If he [h] came himſelf alone, he ſhall go out himſelf

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[p] Neither dignity nor multitude have authority to paſs the bounds that God's word preſcribeth.

[q] When Moſes and Aaron were gone up, or had paſſed the bounds of the people, God ſpake thus out of the mount Horeb, that all the people heard.

[r] To whoſe eyes all things are open.

[s] By this outward geſture all kind of ſervice and worſhip to idols is forbidden.

[t] And will be revenged of the contemners of mine honour.

[u] So ready is he rather to ſhew mercy than to puniſh.

[w] Either by ſwearing falſely or raſhly by his name, or by contemning it.

[x] Which is by meditating the ſpiritual reſt, by hearing God's word, and reſting from worldly travails.

[y] By the parents alſo is meant all that have authority over us.

[z] But love and preſerve thy brother's life.

[a] But be pure in heart, word, and deed.

[b] But ſtudy to ſave his goods.

[c] But further his good name, and ſpeak truth.

[d] Thou mayeſt not ſo much as wiſh his hindrance in any thing.

[e] Whether you will obey his precepts as you promiſed, chap. 19. 8.

[f] Which might be by his ſtooping, or flying abroad of his clothes.

[g] Paying no money for his liberty.

[h] Not having wife nor children.

himſelf alone: if he *were* married, then his wife ſhall go with him.

4 If his maſter hath given him a wife, and ſhe hath borne him ſons, or daughters, the wife and her children ſhall be her [i] maſter's, but he ſhall go out himſelf alone.

5 But if the ſervant ſay thus, I love my maſter, my wife and my children, I will not go out free.

6 Then his maſter ſhall bring him unto the † judges, and ſet him to the [k] door, or to the poſt, and his maſter ſhall bore his ear through with an awl, and he ſhall ſerve him for [l] ever.

† *Heb.* gods.

7 Likewiſe if a man [m] ſell his daughter to be a ſervant, ſhe ſhall not go out as the men ſervants do.

8 If ſhe pleaſe not her maſter, who hath betrothed her [q] to himſelf, then ſhall [n] he cauſe to buy her: he ſhall have no power to ſell her to a ſtrange people, ſeeing he ‡ deſpiſed her.

‡ Or, defloured her.

9 But if he hath betrothed her unto his ſon, he ſhall deal with her [o] according to the cuſtom of the daughters.

10 If he take [p] him another *wife*, he ſhall not diminiſh her food, her raiment, and recompenſe of her virginity.

11 And if he do not theſe three unto her, then ſhall ſhe go out free, paying no money.

12 ¶ * He that ſmiteth a man, and he die, ſhall die the death.

* Levit. 24. 17.

13 And if a man hath not laid wait, but [r] God hath offered *him* into his hand, * then I will appoint thee a place whither he ſhall flee.

* Deut. 19. 3.

14 But if a man come preſumptuouſly upon his neighbour to ſlay him with guile, thou ſhalt take him from mine [s] altar that he may die.

15 ¶ Alſo he that ſmiteth his father or his mother, ſhall die the death.

16 ¶ And he that ſtealeth a man, and ſelleth him, if he be found with him, ſhall die the death.

17 ¶ * And he that curſeth his father or mother, ſhall die the death.

* Levit. 20. 20. Prov. 20. 20. Matt. 15. 4. Mark 7. 10.

18 ¶ When men alſo ſtrive together, and one ſmite another with a [t] ſtone, or with the fiſt, and he die not, but lieth in bed,

19 If he riſeth again and walk without upon his ſtaff, then ſhall he that ſmote him go [u] quit, ſave only he ſhall bear his charges for ‡ his reſting, and ſhall pay for his healing.

‡ Or, loſing of his time.

20 ¶ And if a man ſmite his ſervant, or his maid with a rod, and he die under his hand, he ſhall be ſurely puniſhed.

21 But if he continue a day, or two days, he ſhall not be [w] puniſhed: for he *is* his money.

22 ¶ Alſo if men ſtrive and hurt a woman with child, ſo that her child depart from her, and [x] death follow not; he ſhall be ſurely puniſhed according as the woman's huſband ſhall appoint him, or he ſhall pay as the ‡ judges determine.

‡ Or, arbiters.

23 But if death follow, then thou ſhalt pay life for life,

24 * [y] Eye for eye, tooth for tooth, hand for hand, foot for foot,

* Levit. 24. 20. Deut. 19. 21. Matt. 5. 38.

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 ¶ And if a man ſmite his ſervant in the eye, or his maid in the eye, and hath periſhed it, he ſhall let him go free for his eye.

27 Alſo if he ſmite [z] out his ſervant's tooth, or his maid's tooth, he ſhall let him go out free for his tooth.

28 ¶ If an ox gore a man, or a woman, that he die, the * ox ſhall be [a] ſtoned to death, and his fleſh ſhall not be eaten, but the owner of the ox *ſhall go* quit.

* Gen. 9. 5.

29 If the ox were wont to puſh in times paſt, and it hath been ‡ told his maſter, and he hath not kept him, and after he killeth a man or a woman, the ox ſhall be ſtoned, and his owner ſhall die alſo.

‡ Or, teſtified to his.

30 If there be ſet to him a [b] ſum of money, then he ſhall pay the ranſom of his life, whatſoever ſhall be laid upon him,

31 Whether he hath gored a ſon or gored a daughter, he ſhall be judged after the ſame manner.

32 If the ox gore a ſervant or a maid, he ſhall give unto their maſter thirty [c] ſhekels of ſilver, and the ox ſhall be ſtoned.

33 ¶ And when a man ſhall open a well, or when he ſhall dig a pit and cover it not, and an ox or an aſs fall therein,

34 The owner of the pit ſhall [d] make it good, *and* give money to the owners thereof, but the dead *beaſt* ſhall be his.

35 ¶ And if a man's ox hurt his neighbour's ox that he die, then they ſhall ſell the live ox, and divide the money thereof, and the dead *ox* alſo ſhall they divide.

36 Or if it be known that the ox hath uſed to puſh in times paſt, and his maſter hath not kept him, he ſhall pay ox for ox, but the dead ſhall be his own.

CHAP. XXII.

1 *Of theft.* 5 *Damage.* 7 *Lending.* 14 *Borrowing.* 16 *Enticing of maids.* 18 *Witchcraft.* 20 *Idolatry.* 21 *Support of ſtrangers, widows, and fatherleſs.* 25 *Uſury.* 28 *Reverence to magiſtrates.*

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[i] Till her time of ſervitude was expired, which might be the ſeventh year, or the fiftieth.

[k] Where the judges ſat.

[l] That is, to the year of jubilee, which was every fiftieth year.

[m] Conſtrained either by poverty, or elſe to the intent that her maſter ſhould marry her.

[n] By giving another money to buy her of him.

[o] That is, he ſhall give her dowry.

[p] For his ſon.

[q] Neither marry her himſelf, nor give another money to buy her, nor beſtow her upon his ſon.

[r] Though a man be killed at unawares, yet it is God's providence that it ſhould ſo be.

[s] The holineſs of the place ought not to defend the murderer.

[t] Either far off him, or near.

[u] By the civil juſtice.

[w] By the civil magiſtrates; but before God he is a murderer.

[x] Of the mother, or child.

[y] The execution of this law only belonged to the magiſtrates, Matt. v. 38.

[z] So God revengeth cruelty in the leaſt things.

[a] If the beaſt be puniſhed, much more ſhall the murderer.

[b] By the next of the kindred of him that is ſo ſlain.

[c] Read Gen. 23. 15.

[d] This law forbiddeth, not only not to hurt, but to beware leſt any be hurt.

Bef. Chr. 1491.

* 2 Sam. 12. 6.

IF a man ſteal an [e] ox or a ſheep, and kill it or ſell it, he ſhall reſtore five oxen for the ox, * and four ſheep for the ſheep.

2 ¶ If a thief be found [f] breaking up, and be ſmitten that he die, no blood *ſhall be ſhed* for him.

† Heb. when the ſun riſeth upon him.

3 *But* if it † be in the day light, [g] blood *ſhall be ſhed* for him: *for* he ſhould make full reſtitution: if he had not *wherewith*, then ſhould he be ſold for his theft.

† Heb. in his hand.

4 If the theft be found † with him alive, (whether it be ox, or aſs, or ſheep) he ſhall reſtore the double.

5 ¶ If a man do hurt field or vineyard, and put his beaſt to feed in another man's field, he ſhall recompence of the beſt of his own field, and of the beſt of his own vineyard.

6 ¶ If fire break out, and catch in the thorns, and the ſtacks of corn, or the ſtanding corn, or the field be conſumed, he that kindled the fire ſhall make full reſtitution.

7 ¶ If a man deliver his neighbour money or ſtuff to keep, and it be ſtolen out of his houſe, if the thief be found, he ſhall pay the double.

† Heb. gods.

8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the † judges *to ſwear*, whether he hath [h] put his hand unto his neighbour's good, or no.

9 In all manner of treſpaſs, whether it be for oxen, for aſs, for ſheep, for raiment, or for any manner of loſt thing, which another challengeth to be his, the cauſe of both *parties* ſhall come before the judges, *and* whom the judges condemn, he ſhall pay the double unto his neighbour.

† Heb. broken.

10 If a man deliver unto his neighbour to keep aſs, or ox, or ſheep, or any beaſt, and it die, or be † hurt, or taken away by enemies, *and* no man ſee it,

11 [i] An oath of the Lord ſhall be between them twain, that he hath not put his hand unto his neighbour's good, and the owner of it ſhall take *the oath*, and he ſhall not make it good.

* Gen. 31. 39.

12 * But if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof.

13 If it be torn in pieces, he ſhall bring [k] record, *and* ſhall not make that good *which is* devoured.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or elſe die, the owner thereof not being by, he ſhall ſurely make it good.

15 If the owner thereof be by, he ſhall not make it good: *for* if it *be* an hired thing, it [l] came for his hire.

* Deut. 22. 28.

16 ¶ * And if a man entice a maid that is not betrothed, and lie with her, he ſhall endow her, and take her to his wife.

17 If her father refuſe to give her to him, he ſhall pay money, according to the dowry of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to live.

19 ¶ Whoſoever lieth with a beaſt, ſhall die the death.

* Deut. 13. 13, 14, 15.

20 ¶ * He that offereth unto *any* gods, ſave unto the Lord only, ſhall be ſlain.

* Levit. 19. 33.

21 ¶ * Moreover, thou ſhalt not do injury to a ſtranger, neither oppreſs him: for ye were ſtrangers in the land of Egypt.

* Zech. 7. 10.

22 ¶ * Ye ſhall not trouble any widow, nor fatherleſs child.

23 If thou vex or trouble ſuch, and ſo he call and cry unto me, I will ſurely hear his cry.

24 Then ſhall my wrath be kindled, and I will kill you with the ſword, and your [m] wives ſhall be widows, and your children fatherleſs.

* Levit. 25. 37. Deut. 23. 19. Pſ. 15. 5.

25 ¶ * If thou lend money to my people, *that is*, to the poor with thee, thou ſhalt not be as an uſurer unto him: ye ſhall not oppreſs him with uſury.

26 If thou take thy neighbour's raiment to pledge, thou ſhalt reſtore it unto him before the ſun go down:

27 For that is his covering only, *and* this is his garment for his ſkin: wherein ſhall he ſleep? therefore when he [n] crieth unto me, I will hear him: for I am merciful.

* Acts 23. 5.

28 ¶ * Thou ſhalt not rail upon the judges, neither ſpeak evil of the ruler of thy people.

* Ch. 13. 2. and 34. 19.

29 ¶ Thine [o] abundance and thy liquor ſhalt thou not keep back. * The firſt-born of thy ſons ſhalt thou give me.

30 Likewiſe ſhalt thou do with thine oxen and with thy ſheep: ſeven days it ſhall be with his dam, *and* the eighth day thou ſhalt give it me.

* Levit. 22. 8. Ezek. 44. 31.

31 ¶ Ye ſhall be an holy people unto me, * neither ſhall ye eat any fleſh that is torn *of beaſts* in the field: ye ſhall caſt it [p] to the dog.

CHAP. XXIII.

2 *Not to follow the multitude.* 13 *Not to make mention of the ſtrange gods.* 14 *The three ſolemn feaſts.* 20, 23 *The angel is promiſed to lead the people.* 25 *What God promiſeth, if they obey him.* 29 *God will caſt out the Canaanites by little, and why.*

‡ Or, report a falſe tale.

‡ Or, cruel.

THOU ſhalt not ‡ receive a falſe tale, neither ſhalt thou put thine hand with the wicked, to be a ‡ falſe witneſs.

† Heb. anſwer.

2 Thou ſhalt not follow a multitude to do evil, neither † agree in a controverſy [q] to decline after many, and overthrow *the truth*.

3 ¶ Thou ſhalt not eſteem a poor man in his cauſe.

4 ¶ If thou meet thine enemy's ox, or his aſs going aſtray, thou ſhalt [r] bring him to him again.

5 If thou ſee thine enemy's [s] aſs lying under his burden, wilt thou ceaſe to help him? thou ſhalt help him up again with it.

6 Thou ſhalt not overthrow the right of thy poor in his ſuit,

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[e] Either great beaſt of the herd, or a ſmall beaſt of the flock.

[f] Breaking a houſe to enter in, or undermining.

[g] He ſhall be put to death that killeth him.

[h] That is, whether he hath ſtolen.

[i] They ſhould ſwear by the name of the Lord.

[k] He ſhall ſhew ſome part of the beaſt, or bring in witneſſes.

[l] He that hired it ſhall be free by paying the hire.

[m] The juſt plague of God upon the oppreſſors.

[n] For cold and neceſſity.

[o] Thine abundance of thy corn, oil, and wine.

[p] And ſo have nothing to do with it.

[q] Do that which is godly, though few do favour it.

[r] If we be bound to do good to our enemy's beaſt, much more to our enemy himſelf, Matt. 5. 44.

[s] If God command to help up our enemy's aſs under his burden, will he ſuffer us to caſt down our brethren with heavy burdens?

Bef. Chr. 1491.

* Dan. 13. 35.

7 Thou ſhalt keep thee far from a falſe matter, * and ſhalt not ſlay the [t] innocent and the righteous: for I will not juſtify a wicked man.

* Deut. 16. 19. † *Heb. ſeeing.*

8 ¶ * Thou ſhalt take no gift: for the gift blindeth the † wiſe, and perverteth the words of the righteous.

9 ¶ Thou ſhalt not oppreſs a ſtranger: for ye know the [u] heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

* Levit. 25. 3. & 26. 43. Deut. 15. 1.

10 * Moreover, ſix years thou ſhalt ſow thy land, and gather the fruits thereof.

11 But the ſeventh year thou ſhalt let it reſt and lie ſtill, that the poor of thy people may eat, and what they leave, the beaſts of the field ſhall eat. In like manner thou ſhalt do with thy vineyard, *and* with thine olive-trees.

* Ch. 20. 8. Deut. 5. 13.

12 * Six days thou ſhalt do thy work, and in the ſeventh day thou ſhalt reſt, that thine ox and thine aſs may reſt, and the ſon of thy maid, and the ſtranger may be refreſhed.

13 And ye ſhall take heed to all things that I have ſaid unto you: and ye ſhall make no [w] mention of the name of other gods, neither ſhall it be heard out of thy mouth.

14 ¶ Three times thou ſhalt keep a feaſt unto me in the year.

* Ch. 13. 3. and 34. 18.

15 Thou * ſhalt keep the feaſt of [x] unleavened bread: thou ſhalt eat unleavened bread ſeven days, as I commanded thee, in the ſeaſon of the month of Abib: for in it thou cameſt out of Egypt: and * none ſhall appear before me empty.

* Deut. 16. 16.

16 The [y] feaſt alſo of the harveſt of the firſt fruits of thy labours, which thou haſt ſown in the field: and the [z] feaſt of gathering *fruits* in the end of the year, when thou haſt gathered in thy labours out of the field:

17 *Theſe* three times in the year ſhall all thy men children appear before the Lord Jehovah.

18 Thou ſhalt not offer the blood of my ſacrifice with [a] leavened bread: neither ſhall the fat of my ſacrifice remain until the morning.

* Ch. 34. 26. Deut. 14. 22.

19 * The firſt of the firſt fruits of thy land thou ſhalt bring into the houſe of the Lord thy God: *yet* ſhalt thou not ſeethe a kid in his [b] mother's milk.

* Ch. 33. 2. Deut. 7. 21.

20 ¶ * Behold, I ſend an angel before thee to keep thee in the way, and to bring thee to the place which I have prepared.

21 Beware of him, and hear his voice, *and* provoke him not: for he will not ſpare your miſdeeds, becauſe my [c] name is in him.

22 But if thou hearken unto his voice, and do all that I ſpeak, then I will be an enemy unto thine enemies, and will afflict them that afflict thee.

* Ch. 33. 2. Deut. 7. 21. Joſh. 24. 11.

23 For mine angel * ſhall go before thee, and bring thee unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebuſites, and I will deſtroy them.

Bef. Chr. 1491.

* Deut. 7. 25.

24 Thou ſhalt not bow down to their gods, neither ſerve them, nor do after the works of them: but * [d] utterly overthrow them, and break in pieces their images.

25 For ye ſhall ſerve the Lord your God, and he ſhall bleſs thy [e] bread and thy water, and I will take all ſickneſs away from the midſt of thee.

* Deut. 7. 14.

26 ¶ * There ſhall none caſt their fruit, nor be barren in thy land: the number of thy days will I fulfil.

27 I will ſend my [f] fear before thee, and will deſtroy all the people among whom thou ſhalt go: and I will make all thine enemies *turn* their backs unto thee:

* Joſh. 24. 12.

28 And I will ſend * hornets before thee, which ſhall drive out the Hivites, the Canaanites, and the Hittites from thy face.

29 I will not caſt them out from thy face in one year, leſt the land grow to a wilderneſs: and the beaſts of the field multiply againſt thee.

30 By little and little I will drive them out from thy face, until thou increaſe, and inherit the land.

31 And I will make thy coaſts from the Red ſea unto the ſea [g] of the Philiſtines, and from the [h] deſert unto the [i] river: for I will deliver the inhabitants of the land into your hand, and thou ſhalt drive them out from thy face.

* Ch. 34. 16. Deut. 7. 2.

32 * Thou ſhalt make no covenant with them, nor with their gods:

† *Heb. offence or ſnare.* * Deut. 7. 16. Joſh. 23. 13.

33 Neither ſhall they dwell in thy land, leſt they make thee ſin againſt me: for if thou ſerve their gods, ſurely it ſhall be thy † * deſtruction.

CHAP. XXIV.

1 *The people promiſe to obey God.* 4 *Moſes writeth the civil laws.* 9, 13 *Moſes returneth into the mountain.* 14 *Aaron and Hur have the charge of the people.* 18 *Moſes was forty days and forty nights in the mountain.*

NOW he had [k] ſaid unto Moſes, Come up to the Lord, thou, and Aaron, Nadab, and Abihu, and ſeventy of the elders of Iſrael, and ye ſhall worſhip afar off.

2 And Moſes himſelf alone ſhall come near to the Lord, but they ſhall not come near, neither ſhall the people go up with him.

† *Heb. judgments.* * Ch. 19. 8.

3 ¶ [l] Afterward Moſes came and told the people all the words of the Lord, and all the † laws: and all the people anſwered with one voice, and ſaid, * All the things which the Lord hath ſaid, will we do.

4 And

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[t] Whether thou be magiſtrate, or art commanded by the magiſtrate.

[u] For in that he is a ſtranger, his heart is ſorrowful enough.

[w] Neither by ſwearing by them, nor ſpeaking of them, Pſalm 16. 4. Eph. 5. 3.

[x] That is, Eaſter, in remembrance that the angel paſſed over and ſpared the Iſraelites, when he ſlew the firſt-born of the Egyptians.

[y] Which is, Whitſuntide, in token that the law was given fifty days after they departed from Egypt.

[z] This is the feaſt of tabernacles, ſignifying that they dwelled forty years under the tents of the tabernacles in the wilderneſs.

[a] No leavened bread ſhall be then in thine houſe.

[b] Meaning, that no fruit ſhall be taken before juſt time: and hereby are bridled all cruel and wanton appetites.

[c] I will give him mine authority, and he ſhall govern you in my name.

[d] God commandeth his, not only not to worſhip idols, but to deſtroy them.

[e] That is, all things neceſſary for this preſent life.

[f] I will make them afraid at thy coming, and ſend mine angel to deſtroy them, as chap. 33. 2.

[g] Called the ſea of Syria.

[h] Of Arabia called Deſerta.

[i] To wit, Euphrates.

[k] When he called him up to the mountain to give him the laws, beginning at the twentieth chapter hitherto.

[l] When he had received theſe laws in mount Sinai.

Bef. Chr. 1491.

* Ch. 20. 24.
‡ Or, at the foot of the mountain.

4 And Moſes wrote all the words of the Lord, and roſe up early, and ſet up an * altar ‡ under the mountain, and twelve pillars according to the twelve tribes of Iſrael.

5 And he ſent young [m] men of the children of Iſrael, which offered burnt-offerings of beeves, and ſacrificed peace-offerings unto the Lord.

6 Then Moſes took half of the blood and put it in baſons, and half of the blood he ſprinkled on the altar.

‡ Or, the book of the law.

7 After he took ‡ the book of the covenant, and read it in the audience of the people: who ſaid, All that the Lord hath ſaid, we will do, and be obedient.

* 1 Pet. 1. 2. Heb. 9. 20.

8 Then Moſes took the * blood, and ſprinkled it on the people, and ſaid, Behold, the [n] blood of the covenant, which the Lord hath made with you concerning all theſe things.

9 ¶ Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael.

† *Heb. brick-work.*

10 And they [o] ſaw the God of Iſrael, and under his feet *was* as it were a † work of a ſaphir ſtone, and as the very heaven when it is clear.

11 And upon the nobles of the children of Iſrael he [p] laid not his hand: alſo they ſaw God, and [q] did eat and drink.

12 ¶ And the Lord [r] ſaid unto Moſes, Come up to me into the mountain, and be there, and I will give thee [s] tables of ſtone, and the law and the commandment which I have written for to teach [t] them.

13 Then Moſes roſe up, and his miniſter Joſhua, and Moſes went up into the mountain of God,

14 And he ſaid unto the elders, Tarry us here, until we come again unto you: and behold, Aaron and Hur *are* with you; whoſoever hath any matters, let him come to them.

15 Then Moſes went up to the mount, and the cloud covered the mountain,

‡ Or, him.

16 And the glory of the Lord abode upon mount Sinai, and the cloud covered ‡ it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud.

17 And the ſight of the glory of the Lord *was* like [u] conſuming fire on the top of the mountain, in the eyes of the children of Iſrael.

* Ch. 34. 28. Deut. 9. 9.

18 And Moſes entered into the midſt of the cloud, and went up to the mountain, and Moſes was in the * mount forty days and forty nights.

C H A P. XXV.

2 *The voluntary gifts for the making of the tabernacle.* 10 *The form of the ark.* 17 *The mercy-ſeat.* 23 *The table.* 31 *The candleſtick.* 40 *All muſt be done according to the pattern.*

THEN the Lord ſpake unto Moſes, ſaying,

* Ch. 35. 5.

2 [w] Speak unto the children of Iſrael, that they may receive an offering for me: of * every man, whoſe heart giveth it freely, ye ſhall take the offering for me.

3 And this is the offering which ye ſhall [x] take of them, gold, and ſilver, and braſs,

‡ Or, yellow.

4 ‡ And blue ſilk, and purple, and ſcarlet, and fine linen, and goats *hair*,

5 And rams ſkins coloured red, and the ſkins of badgers, and the wood [y] Shittim,

6 Oil for light, ſpices for [z] anointing oil, and for the perfume of ſweet ſavour,

* Ch. 28. 4.
* Ch. 28. 15.

7 Onix ſtones, and ſtones to be ſet in the * Ephod, and in the * breaſt-plate.

8 Alſo they ſhall make me [a] a ſanctuary: that I may dwell among them.

9 According to all that I ſhew thee, even ſo ſhall ye make the form of the tabernacle, and the faſhion of the inſtruments thereof.

* Ch. 37. 1.

10 ¶ They ſhall make alſo the ark * of Shittim wood, two cubits and an half long, and a cubit and anhalf broad, and a cubit and an half high.

‡ Or, a circle and border.

11 And thou ſhalt overlay it with pure gold: within and without ſhalt thou overlay it, and ſhalt make upon it a ‡ crown of gold round about.

‡ Or, feet.

12 And thou ſhalt caſt four rings of gold for it, and put them in the four ‡ corners thereof: that is, two rings *ſhall be* on the one ſide of it, and two rings on the other ſide thereof.

13 And thou ſhalt make bars of Shittim wood, and cover them with gold.

14 Then thou ſhalt put the bars in the rings by the ſides of the ark, to bear the ark with them.

15 The bars ſhall be in the rings of the ark: they ſhall not be taken away from it.

16 So thou ſhalt put in the ark the [b] teſtimony which I ſhall give thee.

‡ Or, covering: or propitiatory.

17 Alſo thou ſhalt make a ‡ [c] mercy-ſeat of pure gold, two cubits and an half long, and a cubit and an half broad.

18 And thou ſhalt make two cherubims of gold: of work beaten out with the hammer ſhalt thou make them at the two ends of the mercy-ſeat.

19 And the one cherub ſhalt thou make at the one end, and the other cherub at the other end: of *the matter* of the mercy-ſeat ſhall ye make the cherubims on the two ends thereof.

20 And the cherubims ſhall ſtretch their wings on high, covering the mercy-ſeat with their wings, and their faces one to another: to the mercy-ſeat ward ſhall the faces of the cherubims be.

21 And thou ſhalt put the mercy-ſeat above upon the ark, and in the ark thou ſhalt put the teſtimony which I will give thee.

22 And

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[m] For as yet the prieſthood was not given to Levi.

[n] Which blood ſignifieth, that the covenant broken cannot be ſatisfied without blood ſhedding.

[o] As perfectlyas their infirmities could behold hisMajeſty.

[p] He made them not afraid, nor puniſhed them.

[q] That is, rejoiced.

[r] The ſecond time.

[s] Signifying the hardneſs of our hearts, except God do write his laws therein by his Spirit, Jer. 31. 33. Ezek. 11. 19. 2 Cor. 3. 3. Heb. 8. 10. and 10. 16.

[t] To wit, the people.

[u] The Lord appeareth like devouring fire to carnal men: but to them that he draweth with his Spirit, he is like pleaſant Saphir.

[w] After the moral and judicial law he giveth them the ceremonial law, that nothing ſhould be left to man's invention.

[x] For the building and uſe of the tabernacle.

[y] Which is thought to be a kind of cedar which will not rot.

[z] Ordained for the prieſts.

[a] A place both to offer ſacrifice and to hear the law.

[b] The ſtone tables, the rod of Aaron and Manna, which were a teſtimony of God's preſence.

[c] There God appeared mercifully unto them; and this was a figure of Chriſt.

Bef. Chr. 1491.

‡ Or will appoint with thee.

*Numb. 7. 8, 9.

22 And there I will ‡ declare myſelf unto thee, and from above the mercy-ſeat * between the two cherubims which are upon the ark of the teſtimony, I will tell thee all things which I will give thee in commandment unto the children of Iſrael.

*Chap. 37. 10.

23 ¶ * Thou ſhalt alſo make a table of Shittim wood, of two cubits long, and one cubit broad, and a cubit and an half high:

24 And thou ſhalt cover it with pure gold, and make thereto a crown of gold round about.

25 Thou ſhalt alſo make unto it a border of four fingers round about: and thou ſhalt make a golden crown round about the border thereof.

26 After, thou ſhalt make for it four rings of gold, and ſhalt put the rings in the four corners that are in the four feet thereof:

27 Over-againſt the border ſhall the rings be for places for bars to bear the table.

28 And thou ſhalt make the bars of Shittim wood, and ſhalt overlay them with gold, that the table may be borne with them.

29 Thou ſhalt make alſo [d] diſhes for it, and *incenſe* cups for it, and coverings for it, and goblets, wherewith it ſhall be covered, *even* of fine gold ſhalt thou make them.

30 And thou ſhalt ſet upon the table ſhewbread before me continually.

*Ch. 37. 17.

31 ¶ * Alſo thou ſhalt make a candleſtick of pure gold: of [e] work beaten out with the hammer ſhall the candleſtick be made, his ſhaft, and his branches, his bowls, his knops, and his flowers ſhall be of the ſame.

32 Six branches alſo ſhall come out of the ſides of it: three branches of the candleſtick out of the one ſide of it, and three branches of the candleſtick out of the other ſide of it.

33 Three bowls like unto almonds, one knop and *one* flower in one branch: and three bowls like almonds in the *other* branch: one knop and *one* flower: ſo throughout the ſix branches that come out of the candleſtick.

34 And in the *ſhaft* of the candleſtick *ſhall be* four bowls like unto almonds, his knops, and his flowers.

35 And *there ſhall be* a knop under two branches *made* thereof: and a knop under two branches *made* thereof: and a knop under two branches *made* thereof, according to the ſix branches coming out of the candleſtick.

36 Their knops and their branches ſhall be thereof: all this ſhall be one beaten work of pure gold.

37 And thou ſhalt make the ſeven lamps thereof: and the lamps thereof ſhalt thou put thereon, to give light toward that that is before it.

38 Alſo the ſnuffers and ſnuff-diſhes thereof *ſhall be* of pure gold.

39 Of a [f] talent of fine gold ſhalt thou make it with all theſe inſtruments.

* Heb. 8. 5. Acts 7. 44.

40 * Look therefore that thou make *them* after their faſhion that was ſhewed thee in the mountain.

Bef. Chr. 1491.

CHAP. XXVI.

1 *The form of the tabernacle and the appurtenances.*
33 *The place of the ark, of the mercy-ſeat, of the table, and of the candleſtick.*

AFterward thou ſhalt make the tabernacle with ten curtains of fine twined linen; and blue ſilk, and purple, and ſcarlet: and in them thou ſhalt make cherubims of [g] broidered work.

2 The length of one curtain *ſhall be* eight and twenty cubits, and the breadth of one curtain four cubits: every one of the curtains ſhall have one meaſure.

3 Five curtains ſhall be coupled one to another: and the *other* five curtains ſhall be coupled one to another.

4 And thou ſhalt make ſtrings of blue ſilk upon the edge of the one curtain, *which* is in the ſelvedge [h] of the coupling: and likewiſe ſhalt thou make in the edge of the *other* curtain in the ſelvedge, in the ſecond coupling.

5 Fifty ſtrings ſhalt thou make in one curtain, and fifty ſtrings ſhalt thou make in the edge of the curtain which is in the [i] ſecond coupling: the ſtrings *ſhall be* one right againſt another.

‡ Or, hooks.

‡ Or, partition.

6 Thou ſhalt make alſo fifty ‡ taches of gold, and couple the curtains one to another with the taches, and it ſhall be one ‡ tabernacle.

7 ¶ Alſo thou ſhalt make curtains of goats *hair* to be a [k] covering upon the tabernacle: thou ſhalt make them *to the number* of eleven curtains.

8 The length of a curtain *ſhall be* thirty cubits, and the breadth of a curtain four cubits: the eleven curtains *ſhall be* of one meaſure.

9 And thou ſhalt couple five curtains by themſelves, and the ſix curtains by themſelves: but thou ſhalt double the [l] ſixth curtain upon the fore-front of the covering.

10 And thou ſhalt make fifty ſtrings in the edge of one curtain, in the ſelvedge of the coupling, and fifty ſtrings in the edge of the *other* curtain in the ſecond coupling.

‡ Or, hooks.

11 Likewiſe thou ſhalt make fifty ‡ taches of braſs, and faſten them on the ſtrings, and ſhalt couple the covering together that it may be one.

12 And the [m] remnant that reſteth in the curtains of the covering, *even* the half-curtain that reſteth, ſhall be left at the back ſide of the tabernacle,

13 That the cubit on the one ſide, and the cubit on the other ſide of that which is left in the length of the curtains of the covering, may remain on either ſide of the tabernacle to cover it.

14 Moreover, for that covering thou ſhalt make a [n] covering of rams ſkins died red, and a covering [o] of badgers ſkins above.

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[d] To ſet the bread upon.

[e] It ſhall not be molten, but beaten out of the lump of gold with the hammer.

[f] This was the talent weight of the temple, and weighed 120 pounds.

[g] That is, of moſt cunning or fine work.

[h] On the ſide, that the curtains might be tied together.

[i] In tying together both the ſides.

[k] Leſt rain and weather ſhould mar it.

[l] That is, five on the one ſide, and five on the other, and the ſixth ſhould hang over the door of the tabernacle.

[m] For theſe curtains were two cubits longer than the curtains of the tabernacle, ſo that they were wider by a cubit on both ſides.

[n] To be put upon the covering that was made of goats hair.

[o] This was the third covering of the tabernacle.

Bef. Chr. 1491.

15 ¶ Alſo thou ſhalt make boards for the tabernacle of Shittim wood to ſtand up.

16 Ten cubits *ſhall be* the length of a board, and a cubit and an half cubit the breadth of one board.

17 Two tenons *ſhall be* in one board ſet in order as the feet of a ladder, one againſt another: thus ſhalt thou make for all the boards of the tabernacle.

18 And thou ſhalt make boards for the tabernacle, *even* twenty boards on the ſouth ſide, even full ſouth.

‡ Or, baſs pieces, wherein were the mortices for the tenons.

19 And thou ſhalt make forty ‡ ſockets of ſilver under the twenty boards, two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

20 In like manner on the other ſide of the tabernacle toward the north ſide *ſhall be* twenty boards.

21 And their forty ſockets of ſilver, two ſockets under one board, and two ſockets under another board.

22 And on the ſide of the tabernacle, toward the weſt, ſhalt thou make ſix boards.

23 Alſo two boards ſhalt thou make in the corners of the tabernacle in the two ſides.

24 Alſo they ſhall be [p] joined beneath, and likewiſe they ſhall be joined above to a ring: thus ſhall it be for them two: they ſhall be for the two corners.

25 So they ſhall be eight boards having ſockets of ſilver, *even* ſixteen ſockets, *that is,* two ſockets under one board, and two ſockets under another board.

26 ¶ Then thou ſhalt make five bars of Shittim wood for the boards of one ſide of the tabernacle,

27 And five bars for the boards of the other ſide of the tabernacle: alſo five bars for the boards of the ſide of the tabernacle toward the weſt ſide.

28 And the middle bar ſhall go through the midſt of the boards, from end to end.

29 And thou ſhalt cover the boards with gold, and make their rings of gold, for places for the bars, and thou ſhalt cover the bars with gold.

* Ch. 25. 29. 40. Heb. 8. 5. Acts 7. 44.

30 So thou ſhalt rear up the tabernacle, * according to the faſhion thereof, which was ſhewed thee in the mount.

31 ¶ Moreover, thou ſhalt make a vail of blue ſilk, and purple, and ſcarlet, and fine twined linen: thou ſhalt make it of broidered work with cherubims.

32 And thou ſhalt hang it upon four pillars of Shittim wood covered with gold, (whoſe [q] hooks ſhall be of gold) *ſtanding* upon four ſockets of ſilver.

† *Heb. under the hooks: meaning that it ſhould hang downward from the hooks.*

33 Afterward thou ſhalt hang the vail † on the hooks, that thou mayeſt bring in thither, *that is,* within the vail, the ark of the teſtimony: and the vail ſhall make you a ſeparation between the holy place and the [r] moſt holy place.

34 Alſo thou ſhalt put the mercy-ſeat upon the ark of the teſtimony in the moſt holy place.

35 And thou ſhalt ſet the table [s] without the vail, and the candleſtick overagainſt the table on the ſouth ſide of the tabernacle, and thou ſhalt ſet the table on the north ſide.

Bef. Chr. 1491.

36 Alſo thou ſhalt make an [t] hanging for the door of the tabernacle of blue ſilk, and purple, and ſcarlet, and fine-twined linen wrought with needle.

37 And thou ſhalt make for the hanging five pillars of Shittim, and cover them with gold: their heads *ſhall be* of gold, and thou ſhalt caſt five ſockets of braſs for them.

CHAP. XXVII.

1 *The altar of the burnt-offering.* 9 *The court of the tabernacle.* 20 *The lamps continually burning.*

MOreover thou ſhalt make the [u] altar of Shittim wood, five cubits long and five cubits broad (the altar ſhall be four ſquare) and the height thereof three cubits.

2 And thou ſhalt make it horns in the four corners thereof: the horns ſhall be of [w] itſelf, and thou ſhalt cover it with braſs.

‡ Or, fire-pans.

3 Alſo thou ſhalt make his aſh-pans for his aſhes, and his beſoms, and his baſons, and his fleſh-hooks, and his ‡ cenſers: thou ſhalt make all the inſtruments thereof of braſs.

† *Heb. net.*

4 And thou ſhalt make unto it a grate, *like* net-work of braſs: alſo upon that † grate ſhalt thou make four braſen rings upon the four corners thereof.

5 And thou ſhalt put it under the compaſs of the altar beneath, that the grate may be in the midſt of the altar.

6 Alſo thou ſhalt make bars for the altar, bars, *I ſay,* of Shittim wood, and ſhalt cover them with braſs.

7 And the bars thereof ſhall be put in the rings, the which bars ſhall be upon the two ſides of the altar to bear it.

8 Thou ſhalt make the *altar* hollow *between* the boards: as *God* ſhewed thee in the mount, ſo ſhall they make it.

9 ¶ Alſo thou ſhalt make the [x] court of the tabernacle in the ſouth ſide, even full ſouth: the court ſhall have curtains of fine twined linen, of an hundred cubits long, for one ſide.

10 And it ſhall have twenty pillars, with their twenty ſockets of braſs: the heads of the pillars, and their [y] fillets *ſhall be* ſilver.

11 Likewiſe on the north ſide in length *there ſhall be* hangings of an hundred *cubits* long, and the twenty pillars thereof with their twenty ſockets of braſs: the heads of pillars and the fillets *ſhall be* ſilver.

12 ¶ And the breadth of the court, on the weſt ſide, *ſhall have* curtains of fifty cubits, *with* their ten pillars, and their ten ſockets.

13 And the breadth of the court, eaſtward full eaſt, *ſhall have* [z] fifty cubits.

14 Alſo hangings of fifteen cubits *ſhall be* on the *one* [a] ſide, *with* their three pillars and their three ſockets.

15 Like-

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[p] The Hebrew word ſignifieth twins: declaring that they ſhould be ſo perfect and well joined as was poſſible.

[q] Some read, heads of the pillars.

[r] Whereinto the high-prieſt only entered once a year.

[s] Meaning, in the holy place.

[t] This hanging or vail was between the holy place, and there where the people were.

[u] For the burnt-offering.

[w] Of the ſame wood and matter not faſtened unto it.

[x] This was the firſt entry into the tabernacle, where the people abode.

[y] They were certain hoops or circles for to beautify the pillar.

[z] Meaning, curtains of fifty cubits.

[a] Of the door of the court.

15 Likewiſe on the other ſide *ſhall be* hangings of fifteen cubits, *with* their three pillars and their three ſockets.

16 ¶ And in the gate of the court *ſhall be* a vail of twenty cubits of blue ſilk, and purple, and ſcarlet, and fine twined linen wrought with needle, *with* the four pillars thereof and their four ſockets.

17 All the pillars of the court ſhall have fillets of ſilver round about, *with* their heads of ſilver, and their ſockets of braſs.

18 ¶ The length of the court *ſhall be* an hundred cubits, and the breadth fifty † at either end, and the height five cubits, *and the hangings* of fine twined linen, and their ſockets of braſs.

† *Heb. fifty in fifty.*

19 All the veſſels of the tabernacle for all manner of ſervice thereof, and all the [b] pins thereof, and all the pins of the court, *ſhall be* braſs.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring unto thee pure oil olive [c] beaten for the light, that the lamps may always ‡ burn.

‡ Or, aſcend up.

21 In the tabernacle of the congregation without the vail, which is before the teſtimony, ſhall Aaron and his ſons dreſs them from evening to morning before the Lord, for a ſtatute unto their generations, *to be obſerved* by the children of Iſrael.

CHAP. XXVIII.

1 *The Lord calleth Aaron and his ſons to the prieſthood.* 4 *Their garments.* 13, 29 *Aaron entereth into the ſanctuary in the name of the children of Iſrael.* 30 *Urim and Thummim.* 38 *Aaron beareth the iniquity of the Iſraelites offerings.*

AND cauſe thou thy brother Aaron to come unto thee and his ſons with him, from among the children of Iſrael, that he may ſerve me in the prieſt's office: *I mean*, Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aaron's ſons.

2 Alſo thou ſhalt make holy garments for Aaron thy brother, [d] glorious and beautiful.

3 Therefore thou ſhalt ſpeak unto all † cunning men, whom I have filled with the ſpirit of wiſdom, that they make Aaron's garments to [e] conſecrate him, that he may ſerve me in the prieſt's office.

† *Heb. wiſe in heart.*

4 Now theſe ſhall be the garments which they ſhall make, a breaſt-plate, and an [f] ephod, and a robe, and a broidered coat, a mitre, and a girdle: ſo *theſe* holy garments ſhall they make for Aaron thy brother, and for his ſons, that he may ſerve me in the prieſt's office.

5 Therefore they ſhall take gold and blue ſilk, and purple, and ſcarlet, and fine linen.

6 ¶ And they ſhall make the ephod of gold, blue ſilk, and purple, ſcarlet, and fine twined linen of broidered work.

7 The two ſhoulders thereof ſhall be joined together by their two edges: ſo ſhall it be cloſed.

8 And the [g] embroidered gard of the ſame ephod, which ſhall be upon him, ſhall be of the ſelf-ſame work and ſtuff, *even* of gold, blue ſilk, and purple, and ſcarlet, and fine twined linen.

9 And thou ſhalt take two onix ſtones, and grave upon them the names of the children of Iſrael.

10 Six names of them upon the one ſtone, and the ſix names that remain upon the ſecond ſtone, according [h] to their generations.

11 Thou ſhalt cauſe to grave the two ſtones according to the names of the children of Iſrael, by a graver of ſignets that worketh and graveth in ſtone, and ſhalt make them to be ſet and emboſſed in gold.

12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, *as* ſtones of [i] remembrance of the children of Iſrael: for Aaron ſhall bear their names before the Lord upon his two ſhoulders for a remembrance.

13 So thou ſhalt make boſſes of gold,

14 ¶ And two chains of fine gold [k] at the end, of wreathen work ſhalt thou make them, and ſhalt faſten the wreathen chains upon the boſſes.

15 ¶ Alſo thou ſhalt make the breaſt-plate of [l] judgment with broidered work: like the work of the ephod ſhalt thou make it: of gold, blue ſilk, and purple, and ſcarlet, and fine twined linen ſhalt thou make it.

16 [m] Fourſquare it ſhall be *and* double, an hand breadth long, and an hand breadth broad.

17 Then thou ſhalt ſet it full of places for ſtones, *even* four rows of ſtones: the order *ſhall be this*, a ‡ ruby, a topaz, and a ‡ carbuncle, in the firſt row.

‡ Or, ſardoine.
‡ Or, emerald.

18 And in the ſecond row *thou ſhalt ſet* an ‡ emerald, a ſapphire, and a ‡ diamond.

‡ Or, carbuncle.
‡ Or, jaſper.

19 And in the third row a turkeis, an agate, and an hematite.

20 And in the fourth row a † chryſolite, an onyx, and a jaſper: and they ſhall be ſet in gold in their emboſſments.

† *Heb. Tarſhiſh.*

21 And the ſtones ſhall be according to the names of the children of Iſrael, twelve, according to their names, graven in ſignets, every one after his name, *and* they ſhall be for the twelve tribes.

22 ¶ Then thou ſhalt make upon the breaſt-plate two chains at the ends, of wreathen work of pure gold.

23 Thou ſhalt make alſo upon the breaſt-plate two rings of gold, and put the two rings on [n] the two ends of the breaſt-plate.

24 And thou ſhalt put the two wreathen chains of gold in the two rings in the ends of the breaſt-plate.

25 And the *other* two ends of the two wreathen *chains*, thou ſhalt faſten in the two emboſſments, and ſhalt put *them* upon the ſhoulders of the ephod upon the fore-ſide of it.

26 ¶ Alſo thou ſhalt make two rings of gold, which thou ſhalt put in the [o] two *other* ends

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[b] Or ſtakes wherewith the curtains were faſtened to the ground.

[c] Such as cometh from the olive when it is firſt preſſed or beaten.

[d] Whereby his office may be known to be glorious and excellent.

[e] Which is to ſeparate him from the reſt.

[f] A ſhort and ſtrait coat without ſleeves, put upmoſt upon his garments to keep them cloſe unto him.

[g] Which went about his uppermoſt garment.

[h] As they were in age, ſo ſhould they be graven in order.

[i] That Aaron might remember the Iſraelites to Godward.

[k] Of the boſſes.

[l] It was ſo called becauſe the high-prieſt could not give ſentence in judgment without that on his breaſt.

[m] The deſcription of the breaſt-plate.

[n] Which are uppermoſt toward the ſhoulder.

[o] Which are beneath.

ends of the breaſt-plate, upon the border thereof, toward the inſide of the ephod.

27 And two *other* rings of gold thou ſhalt make, and put them on the two ſides of the ephod, beneath in the fore part of it over-againſt the coupling of it upon the broidered gard of the ephod.

28 Thus ſhall they bind the breaſt-plate by his rings upon the rings of the ephod, with a lace of blue ſilk, that it may be *faſt* upon the broidered gard of the ephod, and that the breaſt-plate be not looſed from the ephod.

29 So Aaron ſhall [p] bear the names of the children of Iſrael in the breaſt-plate of judgment upon his heart, when he goeth into the holy place for a remembrance continually before the Lord.

30 ¶ Alſo thou ſhalt put in the breaſt-plate of judgment, the [q] urim and the thummim, which ſhall be upon Aaron's heart, when he goeth in before the Lord. And Aaron ſhall bear the judgment of the children of Iſrael upon his heart before the Lord continually.

31 ¶ And thou ſhalt make the robe of the ephod altogether of blue ſilk.

32 And the hole for his head ſhall be in the midſt of it, having an edge of woven work round about the collar of it: ſo ſhall it be as the collar of an habergeon, that it rent not.

33 ¶ And beneath upon the ſkirts thereof thou ſhalt make pomegranates of blue ſilk, and purple, and ſcarlet, round about the ſkirts thereof, and bells of gold between them round about:

34 *That is*, a golden bell and a pomegranate, a golden bell and a pomegranate, round about upon the ſkirts of the robe.

35 So ſhall it be upon Aaron, when he miniſtreth, and his ſound ſhall be heard, when he goeth into the holy place before the Lord, and when he cometh out, and he ſhall not die.

36 ¶ Alſo thou ſhalt make a plate of pure gold, and grave thereon, as ſignets are graven, [r] HOLINESS TO THE LORD.

37 And thou ſhalt put it on a blue ſilk lace, and it ſhall be upon the mitre: *even* upon the forefront of the mitre ſhall it be.

38 So ſhall it be upon Aaron's forehead, that Aaron may [s] bear the iniquity of the offerings, which the children of Iſrael ſhall offer in all their holy offerings: and it ſhall be always upon his forehead, to make them acceptable before the Lord.

39 Likewiſe thou ſhalt embroider the fine linen coat, and thou ſhalt make a mitre of fine linen, but thou ſhalt make a girdle of needlework.

40 Alſo thou ſhalt make for Aaron's ſons coats, and thou ſhalt make them girdles, and bonnets ſhalt thou make them for glory and comelineſs.

41 And thou ſhalt put them upon Aaron thy brother, and on his ſons with him, and ſhalt anoint them, and [t] fill their hands, and ſanctify them, that they may miniſter unto me in the prieſt's office.

42 Thou ſhalt alſo make them linen breeches to cover their privities: from the loins unto the thighs ſhall they reach.

43 And they ſhall be for Aaron and his ſons when they come into the tabernacle ‡ of the congregation, or when they come unto the altar to miniſter in the holy place, that they [u] commit not iniquity, and ſo die. *This ſhall be* a law for ever unto him, and to his ſeed after him.

‡ Or, of witneſs.

CHAP. XXIX.

1 *The manner of conſecrating the prieſts.* 38 *The continual ſacrifice.* 45 *The Lord promiſeth to dwell among the children of Iſrael.*

THIS thing alſo ſhalt thou do unto them when thou conſecrateſt them to be my prieſts. * Take a young calf, and two rams without blemiſh,

* Levit. 9. 2.

2 And unleavened bread and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: (of fine wheat flour ſhalt thou make them)

3 Then thou ſhalt put them in one baſket, and [w] preſent them in the baſket with the calf and the two rams,

4 And ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

5 Alſo thou ſhalt take the garments, and put upon Aaron the tunicle, and the [x] robe of the ephod, and the ephod, and the breaſt-plate, and ſhalt cloſe *them* to him with the broidered gard of the ephod.

6 Then thou ſhalt put the mitre upon his head, and ſhalt put the holy * crown upon the mitre.

* Ch. 28. 36.

7 And thou ſhalt take the anointing * oil, and ſhalt pour upon his head and anoint him,

* Ch. 30. 25.

8 And thou ſhalt bring his ſons, and put coats upon them.

9 And ſhalt gird them with girdles, *both* Aaron and his ſons: and ſhalt put the bonnets on them, and the prieſt's office ſhall be theirs for a perpetual law: thou * ſhalt alſo ‡ fill the hands of Aaron, and the hands of his ſons.

* Ch. 28. 41.
‡ Or, conſecrate them.

10 After, thou ſhalt preſent the calf before the tabernacle of the congregation, * and Aaron and his ſons ſhall [y] put their hands upon the head of the calf.

* Levit. 1. 4.

11 So ſhalt thou kill the calf before the Lord, at the door of the tabernacle of the congregation.

12 Then thou ſhalt take of the blood of the calf, and put it upon the horns of the altar with thy finger, and ſhalt pour all *the reſt* of the blood at the foot of the altar.

13 * Alſo thou ſhalt take all the fat that covereth the inwards, and the caul *that is* on the liver, and the two kidnies, and the fat that is upon them, and ſhalt burn them upon the altar.

* Levit. 3. 3.

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[p] Aaron ſhall not enter into the holy place in his own name, but in the name of all the children of Iſrael.

[q] Urim ſignifieth light; and Thummim perfection: declaring that the ſtones of the breaſt-plate were moſt clear, and of perfect beauty. By Urim alſo is meant knowledge, and by Thummim holineſs, ſhewing what virtues are required in the prieſts.

[r] Holineſs appertaineth to the Lord: for he is moſt holy, and nothing unholy may appear before him.

[s] Their offerings could not be ſo perfect, but ſome fault would be therein: which ſin the high-prieſt bare and pacified God.

[t] That is, conſecrate them, by giving them things to offer, and thereby admit them to their office.

[u] In not hiding their nakedneſs.

[w] To offer them in ſacrifice.

[x] Which was next under the ephod.

[y] Signifying that the ſacrifice was alſo offered for them, and that they did approve it.

Bef. Chr. 1491.

14 But the fleſh of the calf, and his ſkin, and his dung ſhalt thou burn with fire without the hoſt: it is a † ſin-offering.

† *Heb. ſin,* 2 Cor. 5. 21.

15 ¶ Thou ſhalt alſo take one ram, and Aaron and his ſons ſhall put their hands upon the head of the ram.

16 Then ſhalt thou kill the ram, and take his blood, and ſprinkle it round about upon the altar.

17 And thou ſhalt cut the ram in pieces, and waſh the inwards of him and his legs, and ſhalt put them upon the pieces thereof, and upon his head.

18 So thou ſhalt burn the whole ram upon the altar: *for* it is a burnt-offering unto the Lord [z] for a ſweet ſavour: it is an offering made by fire unto the Lord.

19 ¶ And thou ſhalt take the other ram, and Aaron and his ſons ſhall put their hands upon the head of the ram.

20 Then ſhalt thou kill the ram, and take of his blood and put it [a] upon the lap of Aaron's ear, and upon the lap of the right ear of his ſons, and upon the thumb of their right hand, and upon the great toe of their right foot, and ſhalt ſprinkle the blood upon the altar round about.

21 And thou ſhalt take of the blood that is [b] upon the altar, and of the anointing oil, and ſhalt ſprinkle it upon Aaron, and upon his garments, and upon his ſons, and upon the garments of his ſons with him: ſo he ſhall be hallowed, and his cloaths, and his ſons, and the garments of his ſons with him.

22 Alſo thou ſhalt take of the rams the fat and the rump, even the fat that covereth the inwards, and the caul of the liver, and the two kidnies, and the fat that is upon them, and the right ſhoulder (for it is the [c] ram of conſecration.)

23 And one loaf of bread, and one cake of bread *tempered* with oil, and one wafer, out of the baſket of the unleavened *bread* that is before the Lord:

24 And thou ſhalt put all this in the hands of Aaron, and in the hands of his ſons, and ſhalt ſhake them to and fro before the Lord.

25 Again, thou ſhalt receive them of their hands, and burn them upon the altar beſides the burnt-offering for a ſweet ſavour before the Lord: *for* this is an offering made by fire unto the Lord.

26 Likewiſe thou ſhalt take the breaſt of the ram of the conſecration, which is for Aaron, and ſhalt ſhake it to [d] and fro before the Lord, and it ſhall be thy part.

27 And thou ſhalt ſanctify the breaſt of the ſhaken offering, and the ſhoulder of the [e] heave-offering, which was ſhaken to and fro, and which was heaved up of the ram of the conſecration, which *was* for Aaron, and which *was* for his ſons.

28 And Aaron and his ſons ſhall have it by a ſtatute for ever, of the children of Iſrael: for it is an heave-offering, and it ſhall be an heave-offering of the children of Iſrael, of their [f] peace-offerings, *even* their heave-offering to the Lord.

Bef. Chr. 1491.

29 ¶ And the holy garments, which *appertain* to Aaron, ſhall be his ſons after him, to be anointed therein, and to be conſecrated therein.

30 That ſon that ſhall be prieſt in his ſtead, ſhall put them on ſeven days, when he cometh into the tabernacle of the congregation to miniſter in the holy place.

31 ¶ So thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place.

32 * And Aaron and his ſons ſhall eat the fleſh of the ram, and the bread that is in the baſket, at the door of the tabernacle of the congregation.

* Levit. 8. 31. & 24. 9. Matt. 12. 4.

33 So they ſhall eat theſe things, [g] whereby their atonement was made, to conſecrate them, *and* to ſanctify them: but a ſtranger ſhall not eat *thereof*, becauſe they are holy things.

34 Now if ought of the fleſh of the conſecration, or of the bread, remain unto the morning, then thou ſhalt burn the reſt with fire: it ſhall not be eaten, becauſe it is an holy thing.

35 Therefore ſhalt thou do thus unto Aaron, and unto his ſons, according to all things which I have commanded thee: ſeven days ſhalt thou † conſecrate them,

† *Heb. fill their hands.*

36 And ſhalt offer every day a calf for a ſin-offering, for [h] reconciliation: and thou ſhalt cleanſe the altar, when thou haſt offered upon it for reconciliation, and ſhalt anoint it, to ſanctify it.

37 Seven days ſhalt thou cleanſe the altar, and ſanctify it, ſo the altar ſhall be moſt holy: *and* whatſoever toucheth the altar ſhall be holy.

38 ¶ * Now this is that which thou ſhalt preſent upon the altar: *even* two lambs of one year old, day by day continually.

* Numb. 28. 3.

39 The one lamb thou ſhalt preſent in the morning, and the other lamb thou ſhalt preſent at even.

40 And with the one lamb a [i] tenth part of fine flour mingled with the fourth part of an [k] hin of beaten oil, and the fourth part of an hin of wine for a drink-offering.

41 And the other lamb thou ſhalt preſent at even: thou ſhalt do thereto according to the offering of the morning, and according to the drink-offering thereof, *to be* a burnt-offering for a ſweet ſavour unto the Lord.

42 *This ſhall be* a continual burnt-offering in your generations at the door of the tabernacle of the congregation before the Lord, where I will ‡ make appointment with you to ſpeak there unto thee.

‡ Or, declare myſelf to you.

43 There I will appoint with the children of Iſrael, and *the place* ſhall be ſanctified by [l] my glory.

44 And I will ſanctify the tabernacle of the congregation and the altar: I will ſanctify alſo Aaron and his ſons to be my prieſts.

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[z] Or a ſavour of reſt, which cauſeth the wrath of God to ceaſe.

[a] Meaning the ſoft and nether part of the ear.

[b] Wherewith the altar muſt be ſprinkled.

[c] Which is offered for the conſecration of the high-prieſt.

[d] This ſacrifice the prieſt did move toward the eaſt, weſt, north, and ſouth.

[e] So called, becauſe it was not only ſhaken to and fro, but alſo lifted up.

[f] Which were offerings of thankſgiving to God for his benefits.

[g] That is, by the ſacrifices.

[h] To appeaſe God's wrath, that ſin may be pardoned.

[i] That is, an omer. Read chap. 16. 16.

[k] Which is about a pint.

[l] Becauſe of my glorious preſence.

* Levit. 26. 12. 2 Cor. 6. 16.

45 And I will * dwell among the children of Iſrael, and will be their God.

46 Then ſhall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: [m] I am the Lord their God.

CHAP. XXX.

1 *The altar of incenſe.* 13 *The ſum that the Iſraelites ſhould pay to the tabernacle.* 18 *The braſen laver.* 33 *The anointing oil.* 34 *The making of the perfume.*

FUrthermore, thou ſhalt make an altar [n] for ſweet perfume, of Shittim wood thou ſhalt make it.

2 The length thereof a cubit, and the breadth thereof a cubit (it ſhall be four-ſquare) and the height thereof two cubits: the horns thereof *ſhall be* [o] of the ſame.

‡ Or, a circle and border.

3 And thou ſhalt overlay it with fine gold, *both* the top thereof and the ſides thereof round about, and his horns: alſo thou ſhalt make unto ‡ it a crown of gold round about.

4 Beſides this, thou ſhalt make under this crown two golden rings on either ſide: *even* on every ſide ſhalt thou make *them*, that they may be as places for the bars to bear it withal.

5 The which bars thou ſhalt make of Shittim wood, and ſhalt cover them with gold.

6 After thou ſhalt ſet it [p] before the vail that is near the ark of the teſtimony, before the mercy ſeat that is upon the teſtimony where I will appoint with thee.

7 And Aaron ſhall burn thereon ſweet incenſe every morning: when he [q] dreſſeth the lamps thereof, ſhall he burn it.

8 Likewiſe at even, when Aaron ſetteth up the lamps thereof, he ſhall burn incenſe: *this* perfume *ſhall be* perpetually before the Lord, throughout your generations.

9 Ye ſhall offer no [r] ſtrange incenſe thereon, nor burnt-ſacrifice, nor offering, neither pour any drink-offering [s] thereon.

10 And Aaron ſhall make reconciliation upon the horns of it once in a year with the blood of the ſin-offering *in the day* of reconciliation: once in the year ſhall he make reconciliation upon it throughout your generations: this is moſt holy unto the Lord.

11 ¶ Afterward the Lord ſpake unto Moſes, ſaying,

* Num. 1. 2, 5.

12 * When thou takeſt the ſum of the children of Iſrael after their number, then they ſhall give every man [t] a redemption of his life unto the Lord, when thou telleſt them, that there be no plague among them when thou counteſt them.

* Levit. 27. 25. Num. 3. 47. Ezek. 45. 12.

13 This ſhall every man give, that goeth into the number, half a ſhekel, after the [u] ſhekel of the ſanctuary: (* a ſhekel *is* twenty gerahs) the half ſhekel *ſhall be* an offering to the Lord.

14 All that are numbered from twenty years old and above, ſhall give an offering unto the Lord.

15 The rich ſhall not paſs, and the poor ſhall not diminiſh from half a ſhekel, when ye ſhall give an offering unto the Lord, [w] for the redemption of your lives.

16 So thou ſhalt take the money of the redemption of the children of Iſrael, and ſhalt put it unto the uſe of the tabernacle of the congregation, that it may be a memorial unto the children of Iſrael before the Lord, for the redemption of your lives.

17 ¶ Alſo the Lord ſpake unto Moſes, ſaying,

18 Thou ſhalt alſo make a laver of braſs, and his foot of braſs to waſh, and ſhalt put it between the tabernacle of the congregation and the altar, and ſhalt put water therein.

19 For Aaron and his ſons ſhall [x] waſh their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, or when they go unto the altar to miniſter, *and* to make the perfume of the burnt-offering to the Lord, they ſhall waſh themſelves with water, leſt they die.

21 So they ſhall waſh their hands and their feet, that they die not: and *this* ſhall be to them an ordinance [y] for ever, *both* to him and to his ſeed throughout their generations.

22 ¶ Alſo the Lord ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee principal ſpices: of the moſt pure myrrh five hundred [z] *ſhekels*, of ſweet cinnamon half ſo much, *that is*, two hundred and fifty, and of ſweet [a] calamus, two hundred and fifty:

24 Alſo of Caſſia five hundred, after the ſhekel of the ſanctuary, and of oil olive an * hin.

* Ch. 29. 40.

25 So thou ſhalt make of it the oil of holy ointment, *even* a moſt precious ointment after the art of the apothecary: this ſhall be the oil of holy ointment.

26 And thou ſhalt anoint the [b] tabernacle of the congregation therewith, and the ark of the teſtimony:

27 Alſo the table, and all the inſtruments thereof, and the candleſtick, with all the inſtruments thereof, and the altar of incenſe:

28 Alſo the altar of burnt-offering with all his inſtruments, and the laver and his foot.

29 So thou ſhalt ſanctify them, and they ſhall be moſt holy: all that ſhall touch them, ſhall be holy.

30 Thou ſhalt alſo anoint Aaron and his ſons, and ſhalt conſecrate them, that they may miniſter unto me in the prieſt's office.

31 Moreover, thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy ointing oil unto me, throughout your generations.

32 None ſhall anoint [c] man's fleſh therewith, neither ſhall ye make any compoſition like unto it: *for* it is holy, *and* ſhall be holy unto you.

33 Whoſoever ſhall make the like ointment,

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[m] It is I the Lord that am their God.

[n] Upon the which the ſweet perfume was burnt, ver. 34.

[o] Of the ſame wood and matter.

[p] That is, in the ſanctuary, and not in the holieſt of all.

[q] Meaning, when he trimmeth them, and refreſheth the oil.

[r] Otherwiſe made than this which is deſcribed.

[s] But it muſt only ſerve to burn perfume.

[t] Whereby he teſtified that he redeemed his life which he had forfeited, as is declared by David, 2 Sam. 24. 1.

[u] This ſhekel valued two common ſhekels: and the gerah valued about twelve pence, after five ſhillings ſterling the ounce of ſilver.

[w] That God ſhould be merciful unto you.

[x] Signifying, that he that cometh to God muſt be waſhed from all ſin and corruption.

[y] So long as the prieſthood ſhall laſt.

[z] Weighing ſo much.

[a] It is a kind of reed of a very ſweet ſavour within, and is uſed in powders and odours.

[b] All things which appertain to the tabernacle.

[c] Neither at their burials, nor otherwiſe.

Bef. Chr. 1491.

ment, or whoſoever ſhall put any of it upon [d] a ſtranger, even he ſhall be cut off from his people.

34 And the Lord ſaid unto Moſes, Take unto thee *theſe* ſpices, pure myrrh and [e] clear gum and galbanum, *theſe* odours with pure frankincenſe of each like weight.

35 Then thou ſhalt make of them perfume compoſed after the art of the apothecary, mingled together, pure *and* holy.

36 And thou ſhalt beat it to powder, and ſhalt put of it before *the ark* of the teſtimony in the tabernacle of the congregation, where I will make appointment with thee: it ſhall be unto you moſt holy.

37 And ye ſhall not make unto you any compoſition like this perfume, which thou ſhalt make: it ſhall be unto thee holy for the [f] Lord.

38 Whoſoever ſhall make like unto that to ſmell thereto, even he ſhall be cut off from his people.

CHAP. XXXI.

2 *God maketh Bezaleel and Aholiab meet for his work.* 13 *The ſabbath-day is the ſign of our ſanctification.* 18 *The tables written by the finger of God.*

AND the Lord ſpake unto Moſes, ſaying,

2 Behold, I [g] have called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah,

3 Whom I have filled with the Spirit of God, in wiſdom, and in underſtanding, and in knowledge, and in all [h] workmanſhip:

4 To find out curious works to work in gold, and in ſilver, and in braſs.

5 Alſo in the art to ſet ſtones, and to carve in timber, *and* to work in all manner of workmanſhip.

6 And behold, I have joined him with Aholiab the ſon of Ahiſamach of the tribe of Dan, and in the hearts of all that are [i] wiſe hearted have I put wiſdom to make all that I have commanded thee:

7 *That is*, the tabernacle of the congregation, and the ark of the teſtimony, and the mercy-ſeat that ſhall be thereupon, with all the inſtruments of the tabernacle:

8 Alſo the table and the inſtruments thereof, and the [k] pure candleſtick with all his inſtruments, and the altar of perfume:

9 Likewiſe the altar of burnt-offering with all his inſtruments, and the laver with his foot:

10 Alſo the garments of the miniſtration, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſt's office,

11 And the [l] anointing oil, and ſweet perfume for the ſanctuary: according to all that I have commanded thee, ſhall they do.

Bef. Chr. 1491.

12 ¶ Afterward the Lord ſpake unto Moſes, ſaying,

13 Speak thou alſo unto the children of Iſrael, and ſay, [m] Notwithſtanding keep ye my ſabbaths: for it is a ſign between me and you in your generations, that ye may know that I the Lord do ſanctify you.

14 * Ye ſhall therefore keep the [n] ſabbath: for it is holy unto you: he that defileth it, ſhall die the death: therefore whoſoever worketh therein, the ſame perſon ſhall be even cut off from among his people.

* Ch. 20. 8. Ezek. 20. 12.

15 Six days ſhall men work, but in the ſeventh day *is* the ſabbath of the holy reſt to the Lord: whoſoever doth any work in the ſabbath day, ſhall die the death.

16 Wherefore the children of Iſrael ſhall keep the ſabbath, that they may obſerve the ‡ reſt throughout their generations for an everlaſting covenant.

‡ Or, ſabbath.

17 It is a ſign between me and the children of Iſrael for ever: * for in ſix days the Lord made the heaven and the earth, and in the ſeventh day [o] he ceaſed, and reſted.

* Gen. 31. and 22.

18 Thus (when the Lord had made an end of communing with Moſes upon mount Sinai *) he gave him two tables [p] of the teſtimony, *even* tables of ſtone, written with the finger of God.

* Deut. 9. 10.

CHAP. XXXII.

4 *The Iſraelites impute their deliverance to the calf.* 14 *God is appeaſed by Moſes's prayer.* 19 *Moſes breaketh the tables.* 27 *He ſlayeth the idolaters.* 32 *Moſes's zeal for the people.*

BUT when the people ſaw that Moſes tarried long ere he came down from the mountain, the people gathered themſelves together againſt Aaron, and ſaid unto him, Up, [q] make us gods to go before us: for of this Moſes (the man that brought us out of the land of Egypt) we know not what is become of him.

2 And Aaron ſaid unto them, [r] Pluck off the golden ear-rings which are in the ears of your wives, of your ſons, and of your daughters, and bring them unto me.

3 Then all the people plucked from themſelves [s] the golden ear-rings which were in their ears, and they brought *them* unto Aaron,

4 * Who received them at their hands, and faſhioned it with the graving tool, and made of it a [t] molten calf: then they ſaid, * Theſe be thy gods, O Iſrael, which brought thee out of the land of Egypt.

* Pſ. 106. 19.
* 1 Kings 12. 28.

5 When Aaron ſaw *that*, he made an altar before

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[d] Either a ſtranger or an Iſraelite, ſave only the prieſts.

[e] In Hebrew, Sheheleth; which is a ſweet kind of gum, and ſhineth as the nail.

[f] Only dedicate to the uſe of the tabernacle.

[g] I have choſen and made meet, chap. 35. 30.

[h] This ſheweth that handicrafts are the gifts of God's Spirit, and therefore ought to be eſteemed.

[i] I have inſtructed them and increaſed their knowledge.

[k] So called becauſe of the cunning and art uſed therein, or becauſe the whole was beaten out of one piece.

[l] Which only was to anoint the prieſts and the inſtruments of the tabernacle, and not to burn.

[m] Though I command theſe works to be done, yet will I not that you break my ſabbath days.

[n] God repeateth this point, becauſe the whole keeping of the law ſtandeth in the true uſe of the ſabbath, which is to ceaſe from our works, and to obey the will of God.

[o] From creating his creatures, but not from governing and preſerving them.

[p] Whereby he declared his will to his people.

[q] The root of idolatry is, when men think that God is not at hand except they ſee him carnally.

[r] Thinking that they would rather forego idolatry, than to reſign their moſt precious jewels.

[s] Such is the rage of idolaters, that they ſpare no coſt to ſatisfy their wicked deſires.

[t] They ſmelled of their leaven of Egypt, where they ſaw calves, oxen, and ſerpents worſhipped.

Bef. Chr. 1491.

fore it: and Aaron proclaimed, ſaying, To-morrow *ſhall be* the holy day of the Lord.

* 1 Cor. 10. 7.

6 So they roſe up the next day in the morning, and offered burnt-offerings, and brought peace-offerings: alſo the * people ſat them down to eat and to drink, and roſe up to play.

* Deut. 9. 12.

7 ¶ Then the Lord ſaid unto Moſes, * Go, get thee down: for thy people which thou haſt brought out of the land of Egypt hath corrupted *their ways.*

* 1 Kings 12. 28.

8 They [u] are ſoon turned out of the way which I commanded them: *for* they have made them a molten calf, and have worſhipped it, and have offered thereto, ſaying, * Theſe be thy gods, O Iſrael, which have brought thee out of the land of Egypt.

* Ch. 33. 3. Deut. 9. 13.

9 Again, the Lord ſaid unto Moſes, * I have ſeen this people, and behold, it is a ſtiff-necked people.

10 Now [w] therefore let me alone, that my wrath may wax hot againſt them, for I will conſume them: but I will make of thee a mighty people.

* Pſ. 106. 23.

11 * But Moſes prayed unto the Lord his God, and ſaid, O Lord, why doth thy wrath wax hot againſt thy people, which thou haſt brought out of the land of Egypt with great power, and with a mighty hand?

* Num. 14. 13.
‡ Or, blaſpheme.
‡ Or, repent.

12 * Wherefore ſhall the Egyptians ‡ ſpeak, and ſay, He hath brought them out maliciouſly for to ſlay them in the mountains, and to conſume them from the earth? turn from thy fierce wrath, and ‡ change thy mind from this evil toward thy people.

* Gen. 12. 7. and 15. 7. and 48. 16.

13 Remember [x] Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaidſt unto them, * I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit it for ever.

14 Then the Lord changed his mind from the evil which he threatened to do unto his people.

15 So Moſes returned and went down from the mountain with the two tables of the teſtimony in his hand: the tables *were* written on both their ſides, even on the one ſide and on the other were they written.

16 And theſe tables were the work of God, and this [y] writing was the writing of God graven in the tables.

17 And when Joſhua heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of war in the hoſt.

18 Who anſwered, It is not the noiſe of them that have the victory, nor the noiſe of them that are overcome: *but* I do hear the noiſe of ſinging.

19 Now, as ſoon as he came near unto the hoſt, he ſaw the calf and the dancing: ſo Moſes's wrath waxed hot, and he caſt the tables out of his hands, and brake them in pieces beneath the mountain.

Bef. Chr. 1491.

* Deut. 9. 21.

20 * After, he took the calf which they had made, and burned it in the fire, and ground it unto powder, and ſtrewed it upon the water, and made the children of Iſrael [z] drink of it.

21 Alſo Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſin upon them?

22 Then Aaron anſwered, Let not the wrath of my lord wax fierce: Thou knoweſt this people, that they are *even ſet* on miſchief.

23 And they ſaid unto me, Make us gods to go before us: for we know not what is become of this Moſes (the man that brought us out of the land of Egypt.)

24 Then I ſaid to them, Ye that have gold pluck it off: and they brought it me, and I did caſt it into the fire, and *thereof* came this calf.

25 Moſes therefore ſaw that the people were [a] naked (for Aaron had made them naked unto *their* ſhame among their enemies)

26 And Moſes ſtood in the gate of the camp, and ſaid, Who *pertaineth* to the Lord? *let him come* to me. And all the ſons of Levi gathered themſelves unto him.

27 Then he ſaid unto them, Thus ſaith the Lord God of Iſrael: Put every man his ſword by his ſide, go to and fro, from gate to gate, through the hoſt, and [b] ſlay every man his brother, and every man his companion, and every man his neighbour.

28 So the children of Levi did as Moſes had commanded: and there fell of the people the ſame day about three thouſand men.

29 (For Moſes had ſaid, Conſecrate your hands unto the Lord this day, even every man upon his [c] ſon, and upon his brother, that there may be given you a bleſſing this day)

30 And when the morning came, Moſes ſaid unto the people, Ye have committed a grievous crime: but now I will go up to the Lord, if I may pacify *him* for your ſin.

31 Moſes therefore went again unto the Lord, and ſaid, O this people have ſinned a great ſin, and have made them gods of gold.

32 Therefore now if thou pardon their ſin, *thy mercy ſhall appear:* but if thou wilt not, I pray thee raſe me [d] out of thy book which thou haſt written.

33 Then the Lord ſaid to Moſes, Whoſoever hath ſinned againſt me, I will put him out of my [e] book.

34 Go now therefore, bring the people unto the place which I commanded thee: behold, mine angel ſhall go before thee, but yet in the day of my viſitation I will [f] viſit their ſin upon them.

35 So the Lord plagued the people, becauſe they cauſed Aaron *to make* the calf which he made.

CHAP.

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[u] Whereby we ſee what neceſſity we have to pray earneſtly to God, to keep us in true obedience, and to ſend us good guides.

[w] God ſheweth that the prayers of the godly ſtay his puniſhment.

[x] That is, thy promiſe made to Abraham.

[y] All theſe repetitions ſhew how excellent a thing they defrauded themſelves of by their idolatry.

[z] Partly to deſpite them of their idolatry, and partly that they ſhould have none occaſion to remember it afterward.

[a] Both deſtitute of God's favour, and an occaſion to their enemies to ſpeak evil of their God.

[b] This fact did ſo pleaſe God, that he turned the curſe of Jacob againſt Levi to a bleſſing. Deut. 33. 9.

[c] In revenging God's glory we muſt have no reſpect of perſon, but put off all carnal affection.

[d] So much he eſteemed the glory of God, that he preferred it even to his own ſalvation.

[e] I will make it known that he was never predeſtinated in mine eternal counſel to life everlaſting.

[f] This declareth how grievous a ſin idolatry is, ſeeing that at Moſes's prayer God would not fully remit it.

Bef Chr. 1491.

CHAP. XXXIII.

2 *The Lord promiſeth to ſend an angel before his people.* 4 *They are ſad becauſe the Lord denieth to go up with them.* 9 *Moſes talketh familiarly with God.* 13 *He prayeth for the people,* 18 *And deſireth to ſee the glory of the Lord.*

AFterward the Lord ſaid unto Moſes, Depart, [g] go up from hence, thou and the people (which thou haſt brought up out of the land of Egypt) unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, * Unto thy ſeed will I give it. * Gen. 12. 7.

2 And * I will ſend an angel before thee, and will caſt out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hivites, and the Jebuſites: * Ch. 23. 27. Joſh. 24. 11. Deut. 7. 22.

3 To a land, *I ſay*, that floweth with milk and honey: for I will not go up with thee, * becauſe thou art a ſtiff-necked people, leſt I conſume thee in the way. * Ch. 32. 9. Deut. 9. 13.

4 And when the people heard this evil tidings, they ſorrowed, and no man put on his beſt raiment.

5 (For the Lord had ſaid to Moſes, Say unto the children of Iſrael, Ye are a ſtiff-necked people, I will come ſuddenly upon thee, and conſume thee: therefore now put thy coſtly raiment from thee, that I may know [h] what to do unto thee)

6 So the children of Iſrael laid their good raiment from them, *after Moſes came down* from the mount Horeb.

7 Then Moſes took *his* tabernacle, and pitched it without the hoſt far off from the hoſt, and called it [i] Ohel-moed. And when any did ſeek to the Lord, he went out unto the tabernacle of the congregation, which was without the hoſt.

8 And when Moſes went out unto the tabernacle, all the people roſe up, and ſtood every man at his tent door, and looked after Moſes, until he was gone into the tabernacle.

9 And as ſoon as Moſes was entered into the tabernacle, the cloudy pillar deſcended and ſtood at the door of the tabernacle, and *the Lord* talked with Moſes.

10 Now when all the people ſaw the cloudy pillar ſtand at the tabernacle door, all the people roſe up, and worſhipped every man in his tent door.

11 And the Lord ſpake unto Moſes, [k] face to face, as a man ſpeaketh unto his friend. After he turned again into the hoſt, but his ſervant Joſhua the ſon of Nun, a young man, departed not out of the tabernacle.

12 ¶ Then Moſes ſaid unto the Lord, See, thou ſayeſt unto me, Lead this people forth, and thou haſt not ſhewed me whom thou wilt ſend with me: thou haſt ſaid moreover, I know thee by [l] name, and thou haſt alſo found grace in my ſight.

Bef. Chr. 1490.

13 Now therefore, I pray thee, if I have found favour in thy ſight, ſhew me now thy way, that I may know thee, *and* that I may find grace in thy ſight: conſider alſo that this nation *is* thy people.

14 And he anſwered, My † [m] preſence ſhall go *with thee*, and I will give thee reſt. † Heb. face.

15 Then he ſaid unto him, If thy preſence go not *with us*, carry us not hence.

16 And wherein now ſhall it be known, that I and thy people have found favour in thy ſight? ſhall it not be when thou goeſt with us? ſo I, and thy people ſhall have pre-eminence before all the people that are upon the earth.

17 And the Lord ſaid unto Moſes, I will do this alſo that thou haſt ſaid: for thou haſt found grace in my ſight, and I know thee by name.

18 Again he ſaid, I beſeech thee, ſhew me thy [n] glory.

19 And he anſwered, I will make all my [o] good go before thee, and I will [p] proclaim the name of the Lord before thee: * for I will ſhew [q] mercy to whom I will ſhew mercy, and will have compaſſion on whom I will have compaſſion. * Rom. 9. 15.

20 Furthermore he ſaid, Thou canſt not ſee my face, for there ſhall no man ſee me, and [r] live.

21 Alſo the Lord ſaid, Behold, *There is* a place by [s] me, and thou ſhalt ſtand upon the rock:

22 And while my glory paſſeth by, I will put thee in a cleft of the rock, and will cover thee with mine hand while I paſs by.

23 After I will take away mine hand, and thou ſhalt ſee my [t] back parts: but my face ſhall not be ſeen.

CHAP. XXXIV.

1 *The tables are renewed.* 6 *The deſcription of God.* 12 *All fellowſhip with idolaters is forbidden.* 18 *The three feaſts.* 28 *Moſes is forty days in the mount.* 30 *His face ſhineth, and he covereth it with a vail.*

AND the Lord ſaid unto Moſes, * Hew thee two tables of ſtone, like unto the firſt, and I will write upon the tables the words that were in the firſt tables, which thou brakeſt in pieces. * Deut. 30. 1.

2 And be ready in the morning, that thou mayeſt come up early unto the mount of Sinai, and † wait there for me in the top of the mount. † Heb. ſtand to me.

3 But let no man come up with thee, neither let any man be ſeen throughout all the mount, neither let the ſheep nor cattle feed ‡ before this mount. ‡ Or, about.

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[g] The land of Canaan was compaſſed with hills: ſo they that entered into it, muſt paſs up by the hills.

[h] That either I may ſhew mercy if thou repent, or elſe puniſh thy rebellion.

[i] That is, the tabernacle of the congregation: ſo called becauſe the people reſorted thither when they ſhould be inſtructed of the Lord's will.

[k] Moſes plainly and familiarly of all others, Num. 12. 7, 8. Deut. 34. 10.

[l] I care for thee, and will preſerve thee in this thy vocation.

[m] Signifying, that the Iſraelites ſhould excel through God's favour all other people, ver. 16.

[n] Thy face, thy ſubſtance, and thy majeſty.

[o] My mercy and fatherly care.

[p] Read chap. 34. ver. 6. 7.

[q] For finding nothing in man that can deſerve mercy, he will freely ſave his.

[r] For Moſes ſaw not his face in full majeſty, but as man's weakneſs could bear.

[s] In mount Horeb.

[t] So much of my glory as in this mortal life thou art able to ſee.

Bef. Chr. 1491.

‡ Or, poliſhed.

4 ¶ Then Moſes ‡ hewed two tables of ſtone like unto the firſt, and roſe up early in the morning, and went up unto the mount Sinai, as the Lord had commanded him, and took in his hand two tables of ſtone.

5 And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the name of the Lord.

6 So the Lord paſſed before his face, and [u] cried, The Lord, the Lord, ſtrong, merciful, and gracious, ſlow to anger, and abundant in goodneſs and truth,

† Heb. not making innocent.

* Deut. 5. 9. Jer. 32. 18.

7 Reſerving mercy for thouſands, forgiving iniquity, and tranſgreſſion and ſin, and not † making *the wicked* innocent, * viſiting the iniquity of the fathers upon the children, and upon childrens children, unto the third and fourth *generation*.

8 Then Moſes made haſte and bowed himſelf to the earth, and worſhipped,

9 And ſaid, O Lord, I pray thee, if I have found grace in thy ſight, that the Lord would now go with us ([w] for it is a ſtiff-necked people) and pardon our iniquity and our ſin, and take us for thine inheritance.

* Deut. 5. 2.

10 And he anſwered, Behold, * I will make a covenant before all thy people, *and* will do marvels, ſuch as have not been done in all the world, neither in all nations: and all the people among whom thou art, ſhall ſee the work of the Lord: for it is a terrible thing that I will do with thee.

11 Keep diligently that which I command thee this day: Behold, I will caſt out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hivites, and the Jebuſites.

* Deut. 7. 2.

12 * Take heed to thyſelf, that thou make no compact with the inhabitants of the land whither thou goeſt, leſt they be the cauſe of [x] ruin among you:

13 But ye ſhall overthrow their altars, and break their images in pieces, and cut down their [y] groves.

* Ch. 20. 5.

14 (For thou ſhalt bow down to none other god, becauſe the Lord, whoſe name *is* * Jealous, is a jealous God)

* Ch. 23. 32. Deut. 7. 2.

* 1 Cor. 8. 10.

15 Leſt thou make a * compact with the inhabitants of the land, and when they go a whoring after their gods, and do ſacrifice unto their gods, *ſome man* call thee, and thou * eat of his ſacrifice:

* 1 Kings 11. 2.

16 And *leſt* thou take of their * daughters unto thy ſons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods.

17 Thou ſhalt make thee no gods of [z] metal.

* Ch. 23. 15.

* Ch. 13. 4.

18 ¶ The feaſt of * unleavened bread ſhalt thou keep: ſeven days ſhalt thou eat unleavened bread, as I commanded thee, in the time of the month of * Abib: for in the month of Abib thou cameſt out of Egypt.

Bef. Chr. 1491.

* Ch. 13. 2. and 22. 29. Exek. 44. 30.

19 * Every *male*, that *firſt* openeth the womb, *ſhall be* mine: alſo all the firſt-born of thy flock ſhall be reckoned *mine*, *both* of beeves and ſheep.

* Ch. 23. 25.

20 But the firſt of the aſs thou ſhalt buy out with a lamb: and if thou redeem *him* not, then thou ſhalt break his neck: all the firſt-born of thy ſons ſhalt thou redeem, and none ſhall appear before me * [a] empty.

* Ch. 23. 12.

21 ¶ * Six days ſhalt thou work, and in the ſeventh day thou ſhalt reſt: both in earning time, and in the harveſt thou ſhalt reſt.

* Ch. 23. 16.

22 ¶ * Thou ſhalt alſo obſerve the feaſt of weeks *in the time* of the firſt-fruits of wheat-harveſt, and the feaſt of gathering *fruits* in [b] the end of the year.

* Deut. 16. 16. Ch. 23. 14. 17.

23 ¶ * Thrice in a year ſhall all your men children appear before the Lord Jehovah God of Iſrael.

24 For I will caſt out the nations before thee, and enlarge thy coaſts, ſo that no man ſhall [c] deſire thy land, when thou ſhalt come up to appear before the Lord thy God thrice in the year.

* Ch. 23. 18.

25 * Thou ſhalt not offer the blood of my ſacrifice with leaven, neither ſhall ought of the ſacrifice of the feaſt of paſſover be left unto the morning.

26 The firſt ripe fruits of thy land thou ſhalt bring unto the houſe of the Lord thy God: *yet* ſhalt thou not [d] ſeethe a kid in his mother's milk.

* Ch. 24. 18 Deut. 9. 9.

27 And the Lord ſaid unto Moſes, Write thou theſe words: for after the tenor of * theſe words I have made a covenant with thee and with Iſrael.

* Deut. 4. 13.

‡ Or, words.

28 So he was there with the Lord [e] forty days and forty nights, *and* did neither eat bread nor drink water: and he wrote in the tables * the words of the covenant, *even* the ten ‡ commandments.

29 ¶ So when Moſes came down from mount Sinai, the two tables of the teſtimony *were* in Moſes's hand, as he deſcended from the mount: (now Moſes wiſt not that the ſkin of his face ſhone bright, after that *God* had talked with him.)

30 And Aaron and all the children of Iſrael looked upon Moſes, and behold, the ſkin of his face ſhone bright, and they were [f] afraid to come near him.

31 But Moſes called them: And Aaron and all the chief of the congregation returned unto him: and Moſes talked with them.

32 And afterward all the children of Iſrael came near, and he charged them with all that the Lord had ſaid unto him in mount Sinai.

* 2 Cor. 3. 13.

33 So Moſes made an end of communing with them, * and had put a covering upon his face.

34 But, when Moſes came [g] before the Lord to ſpeak with him, he took off the covering until he came out: then he came out, and ſpake unto the children of Iſrael that which he was commanded.

35 And

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[u] This ought to be referred to the Lord, and not to Moſes's proclaiming, as chap. 33. 19.

[w] Seeing the people are thus of nature, the rulers have need to call upon God that he would always be preſent with his Spirit.

[x] If thou follow their wickedneſs, and pollute thyſelf with their idolatry.

[y] Which pleaſant places they chuſed for their idols.

[z] As gold, ſilver, braſs, or any thing that is molten: and herein is condemned all manner of idols, whatſoever they be made of.

[a] Without offering ſomething.

[b] Which was in September, when the ſun declined, which in the count of political things, they called the end of the year.

[c] God promiſeth to defend them and theirs, which obey his commandment.

[d] Read chap. 23. 19. Deut. 14. 21.

[e] This miracle was to confirm the authority of the law; and ought no more to be followed than other miracles.

[f] Read 2 Cor. 3 7.

[g] Which was in the tabernacle of the congregation.

Bef. Chr. 1491.

35 And the children of Iſrael ſaw the face of Moſes, how the ſkin of Moſes's face ſhone bright: therefore Moſes put the covering upon his face, until he went to ſpeak with *God*.

CHAP. XXXV.

2 *The ſabbath.* 5 *The free gifts are required.* 21 *The readineſs of the people to offer.* 30 *Bezaleel and Aholiab are praiſed of Moſes.*

THEN Moſes aſſembled all the congregation of the children of Iſrael, and ſaid unto them, Theſe are the words which the Lord hath commanded, that ye ſhould do them:

2 * Six days thou ſhalt work, but the ſeventh day ſhall be unto you the holy [h] ſabbath of reſt unto the Lord: whoſoever doth *any* work therein, ſhall die. * Ch. 20. 9.

3 Ye ſhall kindle no fire throughout all your habitations upon the ſabbath-day.

4 ¶ Again, Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This is the thing which the Lord commandeth, ſaying,

5 Take from among you an offering unto the Lord: whoſoever is of a * willing heart, let him bring this offering unto the Lord, *namely*, gold, and ſilver, and braſs: * Ch. 25. 2.

6 Alſo blue ſilk, and purple, and ſcarlet, and fine linen, and goat's *hair*,

7 And rams ſkins died red, and badgers ſkins with Shittim wood:

8 And oil for light, and ſpices for the anointing oil, and for the ſweet incenſe,

9 And onyx ſtones, and ſtones to be ſet in the ephod, and in the breaſt-plate.

10 And all the wiſe [i] hearted among you, ſhall come and make all that the Lord hath commanded:

11 *That is*, the * tabernacle, the pavilion thereof, and his covering, and his taches, and his boards, his bars, his pillars, and his ſockets, * Ch. 26. 31.

12 The ark, and the bars thereof: the mercy-ſeat, and the vail that [k] covereth it,

13 The table, and the bars of it, and all the inſtruments thereof, and the ſhew bread:

14 Alſo the candleſtick of light, and his inſtruments, and his lamps, with the oil for the light:

15 * Likewiſe the altar of perfume and his bars, and the anointing oil, and the ſweet incenſe, and the vail of the door at the entering in of the tabernacle, * Ch. 30. 1.

16 The * altar of burnt-offering with his braſen grate, his bars and all his inſtruments, the laver and his foot, * Ch. 27. 1.

17 The hangings of the court, his pillars, and his ſockets, and the vail of the gate of the court,

18 The pins of the tabernacle, and the pins of the court with their cords,

19 The [l] miniſtring garments to miniſter in the holy place, *and* the garments for Aaron the prieſt, and the garments of his ſons, that they may miniſter in the prieſt's office.

Bef. Chr. 1491.

20 ¶ Then all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And every one whoſe heart † encouraged him, and every one whoſe ſpirit made him willing, came *and* brought an offering to the Lord, for the work of the tabernacle of the congregation, and for all his uſes, and for the holy garments. † *Heb. lifted him up.*

22 Both men and women, as many as were free hearted, came *and* brought ‡ taches and earrings, and rings, and bracelets, all *were* jewels of gold: and every one that offered, offered an offering of gold unto the Lord: ‡ Or, hooks.

23 Every man alſo which had blue ſilk, and purple, and ſcarlet, and fine linen, and goats *hair*, and ram's ſkins died red, and badgers ſkins, brought *them*.

24 All that offered an oblation of ſilver and braſs, brought the offering unto the Lord: and every one that † had Shittim wood for any manner of work for the miniſtration, brought *it*. † *Heb. with whom was found.*

25 And all the women that were [m] wiſe hearted, did ſpin with their hands, and brought the ſpun-work, *even* the blue ſilk, and the purple, the ſcarlet, and the fine linen.

26 Likewiſe all the women, [n] whoſe hearts were moved with knowledge, ſpun goats *hair*.

27 And the rulers brought onyx ſtones, and ſtones to be ſet in the ephod, and in the breaſt-plate:

28 Alſo ſpice, and oil for light, and for the * anointing oil, and for the ſweet perfume. * Ch. 30. 23.

29 Every man and woman of the children of Iſrael, whoſe hearts moved them willingly to bring for all the work which the Lord had commanded them to make [o] by the hand of Moſes, brought a free offering unto the Lord.

30 ¶ Then Moſes ſaid unto the children of Iſrael, Behold, * the Lord hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah. * Ch. 31. 2.

31 And hath filled him ‡ with an excellent ſpirit of wiſdom, of underſtanding, and of knowledge, and in all manner of work, ‡ Or, with the ſpirit of God.

32 To find out curious works, to work in gold, and in ſilver, and in braſs,

33 And in graving ſtones to ſet them, and in carving of wood, *even* to make any manner of fine work.

34 And he hath put in his heart that he may teach *others*: both he, and Aholiab the ſon of Ahiſamach of the tribe of Dan:

35 Them hath he filled with wiſdom of heart to work all manner of [p] cunning * and broidered, and needle-work: in blue ſilk, and in purple, in ſcarlet, and in fine linen and weaving, *even* to do all manner of work and ſubtile inventions. * Ch. 26. 1.

CHAP. XXXVI.

1 *The great readineſs of the people, inſomuch that he commanded them to ceaſe.* 8 *The curtains made.* 19 *The coverings.* 20 *The boards.* 31 *The bars.* 35 *And the vail.*

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[h] Wherein ye ſhall reſt from all bodily work.

[i] Read chap. 28. 3.

[k] Which hanged before the mercy-ſeat, that it could not be ſeen.

[l] Such as appertain to the ſervice of the tabernacle.

[m] Which were witty and expert.

[n] That is, which were good ſpinners.

[o] Uſing Moſes as a miniſter thereof.

[p] Pertaining to graving, or carving, or ſuch like.

Bef. Chr. 1490.

† *Heb. wiſe in heart.*

THEN wrought Bezaleel, and Aholiab, and all † cunning men to whom the Lord gave wiſdom and underſtanding, to know how to work all manner of work for the ſervice of the [q] ſanctuary, according to all that the Lord had commanded.

2 For Moſes had called Bezaleel, and Aholiab, and all the wiſe-hearted men in whoſe hearts the Lord had given wiſdom, *even* as many as their hearts encouraged to come unto that work to work it.

3 And they received of Moſes all the offering which the children of Iſrael had brought for the work of the ſervice of the ſanctuary, to make it: alſo [r] they brought ſtill unto him free gifts every morning.

4 So all the wiſe men that wrought all the holy work, came every man from his work which they wrought,

5 And ſpake to Moſes, ſaying, The people bring too [s] much, *and* more than enough for the uſe of the work, which the Lord hath commanded to be made.

6 Then Moſes gave a commandment, and they cauſed it to be proclaimed throughout the hoſt, ſaying, Let neither man nor woman prepare any more work for the oblation of the ſanctuary. So the people were ſtayed from offering.

7 For the ſtuff they had was ſufficient for all the work to make it, and too much.

* Ch. 26. 3, 4.

8 * All the cunning men therefore among the workmen, made *for* the tabernacle ten curtains of fine twined linen, and of blue ſilk, and purple, and ſcarlet: [t] cherubims of broidered work made they *upon* them.

9 The length of one curtain *was* twenty and eight cubits: and the breadth of one curtain four cubits, *and* the curtains were all of one ſize.

10 And he coupled five curtains together, and other five coupled he together.

11 And he made ſtrings of blue ſilk by the edge of one curtain, in the ſelvedge of the coupling: likewiſe he made on the ſide of the *other* curtain in the ſelvedge in the ſecond coupling.

* Ch. 26. 10.

12 * Fifty ſtrings made he in the one curtain, and fifty ſtrings made he in the edge of the *other* curtain, which was in the ſecond coupling: the ſtrings were ſet one againſt another.

‡ Or, hooks.

13 After, he made fifty ‡ taches of gold, and coupled the curtains one to another with the taches: *ſo* was it one tabernacle.

‡ Or, pavilion.

14 ¶ Alſo he made curtains of goats *hair* for the ‡ covering upon the tabernacle: he made them *to the number* of eleven curtains.

15 The length of one curtain *had* thirty cubits, and the breadth of one curtain four cubits: the eleven curtains *were* of one ſize.

16 And he coupled five curtains by themſelves, and ſix curtains by themſelves:

17 Alſo he made fifty ſtrings upon the edge of *one* curtain in the ſelvedge in the coupling, and fifty ſtrings made he upon the edge of the *other* curtain in the ſecond coupling.

Bef. Chr. 1490.

18 He made alſo fifty taches of braſs to couple the covering that it might be one.

19 And he made a [u] covering upon the pavilion of rams ſkins died red, and a covering of badgers ſkins above.

20 ¶ Likewiſe he made the boards for the tabernacle of Shittim wood to [w] ſtand up.

21 The length of a board *was* ten cubits, and the breadth of one board *was* a cubit and an half.

22 One board had two tenons, ſet in order as the feet of a ladder, one againſt another: thus made he for all the boards of the tabernacle.

23 So he made twenty boards for the ſouth ſide of the tabernacle, even full ſouth.

24 And forty ſockets of ſilver made he under the twenty boards, two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

25 Alſo for the other ſide of the tabernacle toward the north, he made twenty boards.

26 And their forty ſockets of ſilver, two ſockets under one board, and two ſockets under another board.

27 Likewiſe toward the [x] weſt ſide of the tabernacle he made ſix boards.

28 And two boards made he in the corners of the tabernacle, for either ſide,

* Ch. 26. 24.

29 And they were * joined beneath, and likewiſe were made ſure above with a ring: thus he did to both in both corners.

30 So there were eight boards and their ſixteen ſockets of ſilver, under every board two ſockets.

* Ch. 26. 28. and 30. 4, 5.

31 ¶ After, he made * bars of Shittim wood, five for the boards in the one ſide of the tabernacle,

32 And five bars for the boards in the other ſide of the tabernacle, and five bars for the boards of the tabernacle on the ſide toward the weſt.

33 And he made the middle bar to ſhoot through the boards, from the one end to the other.

34 He overlaid alſo the boards with gold, and made their rings of gold for places for the bars, and covered the bars with gold.

35 ¶ Moreover he made a [y] vail of blue ſilk, and purple, and of ſcarlet, and of fine twined linen: with cherubims of broidered work made he it:

‡ Or, heads.

36 And made thereunto four pillars of Shittim, and overlaid them with gold: whoſe ‡ hooks *were alſo* of gold, and he caſt for them four ſockets of ſilver.

37 And he made an [z] hanging for the tabernacle door, of blue ſilk, and purple, and ſcarlet, and fine twined linen, *and* needle-work.

‡ Or, graven borders.

38 And the five pillars of it with their hooks, and overlaid their chapiters and their ‡ fillets with gold, but their five ſockets *were* of braſs.

CHAP.

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[q] By the ſanctuary he meaneth here all the tabernacle.

[r] Meaning the Iſraelites.

[s] A rare example, and notable, to ſee the people ſo ready to ſerve God with their goods.

[t] Which were little pictures with wings, in the form of children.

[u] Theſe two were above the covering of goats hair.

[w] And to bear up the curtains of the tabernacle.

[x] Or, toward the ſea, which was the ſea called Mediterranean, weſtward from Jeruſalem.

[y] Which was between the ſanctuary and the holieſt of all.

[z] Which was between the court and the ſanctuary.

CHAP. XXXVII.

1 *The ark.* 6 *The mercy-ſeat.* 10 *The table.* 17 *The candleſtick.* 25 *The altar of incenſe.*

* Ch. 25. 10. AFTER this, Bezaleel made the * ark of Shittim wood, two cubits and an half long, and a cubit and a half broad, and a cubit and an half high:

2 And overlaid it with fine gold within and without, and made a [a] crown of gold to it round about,

3 And caſt for it four rings of gold for the four corners of it: that is, two rings for the one ſide of it, and two rings for the other ſide thereof.

4 Alſo he made bars of Shittim wood, and covered them with gold,

5 And put the bars in the rings by the ſides of the ark, to bear the ark.

* Ch. 25. 17. 6 ¶ And he made the * mercy-ſeat of pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof.

7 And he made two cherubims of gold, upon the two ends of the mercy-ſeat: *even* of work beaten with the hammer made he them.

8 One cherub on the one end, and another cherub on the other end: [b] of the mercy-ſeat made he the cherubims, at the two ends thereof.

9 And the cherubims ſpread out their wings on high, and covered the mercy-ſeat with their wings, and their faces *were* one towards another: toward the mercy-ſeat were the faces of the cherubims.

10 ¶ Alſo he made the table of Shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and an half the height of it.

11 And he overlaid it with fine gold, and made thereto a crown of gold round about.

‡ Or, four fingers. 12 Alſo he made thereto a border of an ‡ hand breadth round about, and made upon the border a crown of gold round about.

13 And he caſt for it four rings of gold, and put the rings in the four corners that *were* in the four feet thereof.

14 Againſt the border were the rings, as places for the bars to bear the table.

15 And he made the bars of Shittim wood, and covered them with gold to bear the table.

* Ch. 25. 29. 16 * Alſo he made the inſtruments for the table of pure gold: diſhes for it, and *incenſe* cups for it, and goblets for it, and coverings for it, wherewith it ſhould be covered.

17 ¶ Likewiſe he made the candleſtick of pure gold: of work beaten out with the hammer made he the candleſtick, *and* his ſhaft, and his branch, his bowls, his knops, and his flowers were of one piece.

18 And ſix branches came out of the ſides thereof: three branches of the candleſtick out of the one ſide of it, and three branches of the candleſtick out of the other ſide of it.

19 In one branch three bowls made like almonds, a knop and a flower: and in another branch three bowls made like almonds, a knop and a flower: *and* ſo throughout the ſix branches that proceeded out of the candleſtick.

20 And upon the candleſtick *were* four bowls after the faſhion of almonds, the knops thereof, and the flowers thereof:

21 That is, under every two branches a knop *made* thereof, and a knop under the ſecond branch thereof, and a knop under the third branch thereof, according to the ſix branches coming out of it.

* Ch. 25. 31. 22 Their knops and their branches were of the ſame: it was all one * beaten work of pure gold.

23 And he made for it ſeven lamps with the ſnuffers and ſnuff-diſhes thereof of pure gold.

24 Of a [c] talent of pure gold made he it with all the inſtruments thereof.

* Ch. 30. 1, 2, 3, 4. 25 ¶ Furthermore he made the * perfume altar of Shittim wood: the length of it *was* a cubit, and the breadth of it a cubit (it was ſquare) and two cubits high, *and* the horns thereof were of the ſame.

26 And he covered it with pure gold, both the top and the ſides thereof round about, and the horns of it, and made unto it a crown of gold round about.

27 And he made two rings of gold for it, under the crown thereof, in the two corners of the two ſides thereof, to put bars in for to bear it therewith.

28 Alſo he made the bars of Shittim wood, and overlaid them with gold.

* Ch. 30. 23, 35. 29 And he made the holy * anointing oil, and the ſweet pure incenſe after the apothecary's art.

CHAP. XXXVIII.

1 *The altar of burnt-offering.* 8 *The braſen laver.* 9 *The court.* 24 *The ſum of that the people offered.*

* Ch. 27. 1. ALSO he made the altar of burnt-offering * of Shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof: *it was* ſquare and three cubits high.

2 And he made unto it horns in the four corners thereof: the horns thereof were of the ſame, and he overlaid it with braſs.

* Ch. 27. 3. ‡ Or, fire-pans. 3 Alſo he made all the inſtruments of the altar: the * aſh-pans, and the beſoms, and the baſons, the fleſh-hooks, and the ‡ cenſers: all the inſtruments thereof made he of braſs.

4 Moreover, he made a braſen grate, wrought like a net to the altar, under the compaſs of it beneath in the [d] midſt of it,

5 And caſt four rings of braſs for the four ends of the grate to put bars in.

6 And he made the bars of Shittim wood, and covered them with braſs:

* Ch. 27. 8. 7 The which bars he put into the rings on the ſides of the altar to bear it withal, and made it * hollow *within* the boards.

8 ¶ Alſo he made the laver of braſs, and the foot of it of braſs of the [e] glaſſes of the women that did aſſemble and come together at the door of the tabernacle of the congregation.

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[a] Like battlements.

[b] Of the ſelf-ſame matter that the mercy-ſeat was.

[c] Read chap. 25. 39.

[d] So that the gridiron or grate was half ſo high as the altar, and ſtood within it.

[e] Rab. Kimhi ſaith, that the women brought their looking-glaſſes, which were of braſs or fine metal, and offered them freely unto the uſe of the tabernacle: which was a bright thing, and of great majeſty.

9 ¶ Finally, he made the court on the ſouth-ſide full ſouth: the hangings of the court *were* of fine twined linen, having an hundred cubits.

10 Their pillars *were* twenty, and their braſen ſockets twenty: the hooks of the pillars, and their fillets *were* of ſilver.

11 And on the north ſide *the hangings were* an hundred cubits: their pillars twenty, and their ſockets of braſs twenty, the hooks of the pillars and their fillets of ſilver.

12 On the weſt ſide alſo *were* hangings of fifty cubits, their ten pillars with their ten ſockets: the hooks of the pillars and their fillets of ſilver.

13 And toward the eaſt ſide, full eaſt *were hangings* of fifty cubits.

14 The hangings of the one ſide *were* fifteen cubits, their three pillars and their three ſockets:

*Ch. 27. 14.

15 * And of the other ſide of the court gate on both ſides *were* hangings of fifteen cubits, *with* their three pillars and their three ſockets.

16 All the hangings of the court round about *were* of fine twined linen:

17 But the ſockets of the pillars *were* of braſs: the hooks of the pillars and their fillets of ſilver, and the covering of their chapiters of ſilver: and all the pillars of the court were hooped about with ſilver.

18 *He made* alſo the hanging of the gate of the court of needle-work, blue ſilk, and purple, and ſcarlet, and fine twined linen, even twenty cubits long, and five cubits in height and breadth, † like the hangings of the court.

† *Heb. over-againſt.*

19 And their pillars *were* four with their four ſockets of braſs: their hooks of ſilver, and the covering of their chapiters, and their fillets of ſilver.

*Ch. 27. 19.

20 But all the * pins of the tabernacle and of the court round about *were* of braſs.

21 ¶ Theſe are the parts of the tabernacle, *I mean*, of the tabernacle of the teſtimony, which was appointed by the commandment of Moſes for the office of the [f] levites, by the hand of Ithamar ſon to Aaron the prieſt.

22 So Bezaleel the ſon of Uri the ſon of Hur, of the tribe of Judah, made all that the Lord commanded Moſes.

23 And with him Aholiab the ſon of Ahiſamach of the tribe of Dan, a [g] cunning workman, and an embroiderer, and a worker of needle-work in blue ſilk, and in purple, and in ſcarlet, and in fine linen.

24 All the gold that was occupied in all the work wrought for the holy place (which was the gold of the offering) was nine and twenty talents, and ſeven hundred and thirty ſhekels, according to the ſhekel of the ſanctuary.

25 But the ſilver of them that were numbered in the congregation, *was* an hundred talents, and a thouſand ſeven hundred ſeventy and five ſhekels, after the ſhekel of the ſanctuary.

‡ Or, half a ſhekel.

26 A ‡ portion for a man, that is, half a ſhekel after the ſhekel of the ſanctuary, for all them that were numbered from twenty years old and above, among ſix hundred thouſand and three thouſand and five hundred and fifty men.

27 Moreover there were an hundred talents of ſilver, to caſt the ſockets of the ſanctuary, and the ſockets of the vail: an hundred ſockets of an hundred talents, a talent for a ſocket.

28 But he made the hooks for the pillars of a thouſand ſeven hundred and ſeventy and five *ſhekels*, and overlaid their chapiters, and made fillets about them.

29 Alſo the braſs of the offering *was* ſeventy [h] talents, and two thouſand and four hundred ſhekels,

30 Whereof he made the ſockets to the door of the tabernacle of the congregation, and the braſen altar, and the braſen grate which was for it, with all the inſtruments of the altar,

31 And the ſockets of the court round about, and the ſockets for the court gate, and all the * pins of the tabernacle, and all the pins of the court round about.

*Ch. 27. 19.

CHAP. XXXIX.

1 *The apparel of Aaron and his ſons.* 32 *All that the Lord commanded, was made and finiſhed.* 43 *Moſes bleſſeth the people.*

MOreover, they made [i] garments of miniſtration to miniſter in the ſanctuary, of blue ſilk, and purple, and ſcarlet: they * made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

*Ch. 31. 10. and 35. 19.

2 So he made the ephod of gold, blue ſilk, and purple, and ſcarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue ſilk, and in the purple, and in the ſcarlet, and in the fine linen, with broidered work.

4 For the which they made ſhoulders to couple together: *for* it was cloſed by the two edges thereof.

5 And the broidered gard of his ephod that was upon him, was of the ſame ſtuff, and of like work: *even* of gold, of blue ſilk, and purple, and ſcarlet, and fine twined linen, as the Lord had commanded Moſes.

6 ¶ And they wrought * *two* onyx ſtones cloſed in ouches of gold, and graved, as [k] ſignets are graven, with the names of the children of Iſrael,

*Ch. 28. 9.

7 And put them on the ſhoulders of the ephod, *as* ſtones for a * remembrance of the children of Iſrael, as the Lord had commanded Moſes.

*Ch. 28. 12.

8 ¶ Alſo he made the breaſt-plate of broidered work like the work of the ephod: *to wit*, of gold, blue ſilk, and purple, and ſcarlet, and fine twined linen.

9 They made the breaſt-plate double, and it was ſquare, an handbreadth long, and an handbreadth broad: *it was alſo* double.

10 And they filled it with four rows of ſtones. The order *was thus*, a ruby, a topaz, and a carbuncle in the firſt row:

11 And in the ſecond row, an emerald, a ſapphire, and a diamond:

12 Alſo in the third row, [l] a turkeis, an agate, and an amethyſt:

13 Like-

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[f] That the levites might have the charge thereof, and miniſter in the ſame, as did Eleazar and Ithamar, Num. 3. 4.

[g] As a graver or carpenter, chap. 31. 4.

[h] Read the weight of a talent, chap. 25. 39.

[i] As coverings for the ark, the candleſtick, the altars, and ſuch like.

[k] That is, of very fine and curious workmanſhip.

[l] Or, a ligure, which ſtone authors write that it cometh of the urine of the beaſt called lynx.

Bef. Chr. 1490.

13 Likewiſe in the fourth row, a chryſolite, an onyx, and a jaſper: cloſed and ſet in ouches of gold.

14 So the ſtones *were* according to the names of the children of Iſrael, *even* twelve [m] after their names, graven like ſignets every one after his name, according to the twelve tribes.

15 After, they made upon the breaſt-plate chains at the ends, of wreathen work *and* pure gold.

16 They made alſo two boſſes of gold, and two gold rings, and put the two rings in the two corners of the breaſt-plate.

17 And they put the two wreathen chains of gold in the two rings, in the corners of the breaſt-plate.

18 Alſo the two *other* ends of the two wreathen chains, they faſtened in the two boſſes, and put them on the ſhoulders of the ephod upon the fore-front of it.

19 Likewiſe they made two rings of gold, and put them in the two *other* corners of the breaſt-plate upon the edge of it which was on the inſide of the ephod.

20 They made alſo two *other* golden rings, and put them on the two ſides of the ephod, beneath on the foreſide of it, and over-againſt his coupling above the broidered gard of the ephod.

21 Then they faſtened the breaſt-plate by his rings unto the rings of the ephod, with a lace of blue ſilk, that it might be *faſt* upon the broidered gard of the ephod, and that the breaſt-plate ſhould not be looſed from the ephod, as the Lord had commanded Moſes.

22 ¶ Moreover, he made the robe of the [n] ephod of woven work, altogether of blue ſilk.

23 And [o] the hole of the robe *was* in the midſt of it, as the collar of an habergeon, with an edge about the collar, that it ſhould not rent.

24 And they made upon the ſkirts of the robe pomegranates of blue ſilk, and purple, and ſcarlet, and *fine linen* twined.

* Ch. 28. 33.

25 They made alſo * bells of pure gold, and put the bells between the pomegranates upon the ſkirts of the robe round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the ſkirts of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After, they made coats of fine linen, of woven work, for Aaron and for his ſons.

* Ch. 28. 42.

28 And the mitre of fine linen, and goodly bonnets of fine linen, * breeches of fine twined linen.

29 ¶ And the girdle of fine twined linen, and of blue ſilk, and purple, and ſcarlet, *even* of needle-work, as the Lord had commanded Moſes.

30 ¶ Finally, they made the plate for the holy crown of fine gold, and wrote upon it a ſuperſcription *like* to the graving of a ſignet, * HOLINESS TO THE LORD.

Bef. Chr. 1490.

* Ch. 28. 36.

31 And they tied unto it a lace of blue ſilk, to faſten it on high upon the mitre, as the Lord had commanded Moſes.

* Ch. 27. 21.

32 ¶ Thus was all the work of the tabernacle, *even* of the * tabernacle of the congregation finiſhed: and the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did they.

33 ¶ Afterward they brought the tabernacle unto Moſes, the tabernacle and all his inſtruments, his taches, his boards, his bars, and his pillars, and his ſockets,

34 And the covering of rams ſkins died red, and the coverings of badgers ſkins, and the [p] covering vail,

35 The ark of the teſtimony, and the bars thereof, and the mercy-ſeat,

36 The table, with all the inſtruments thereof, and the ſhew bread,

37 The pure candleſtick, the lamps thereof, *even* the lamps [q] ſet in order, and all the inſtruments thereof, and the oil for light:

38 Alſo the golden altar, and the anointing-oil, and the ſweet incenſe, and the hanging of the tabernacle door,

39 The braſen altar with his grate of braſs, his bars, and all his inſtruments, the laver and his foot,

40 The curtains of the court with his pillars, and his ſockets, and the hanging to the court-gate, *and* his cords, and his pins, and all the inſtruments of the ſervice of the tabernacle, *called* the tabernacle of the congregation.

41 *Finally*, the miniſtring garments to ſerve in the ſanctuary, *and* the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſt's office.

42 According to every point that the Lord had [r] commanded Moſes, ſo the children of Iſrael made all the work.

43 And Moſes beheld all the work, and behold, they had done it as the Lord had commanded: ſo had they done: and Moſes [s] bleſſed them.

CHAP. XL.

1 *The tabernacle with the appurtenances is reared up.* 34 *The glory of the Lord appeareth in the cloud covering the tabernacle.*

THEN the Lord ſpake unto Moſes, ſaying,

2 In the [t] *firſt* day of the firſt month, in the *very* firſt *of the ſame* month ſhalt thou ſet up the tabernacle, *called*, The tabernacle of the congregation:

3 And thou ſhalt put therein the ark of the teſtimony, and cover the ark with the vail.

* Read ch. 26. 35.

4 Alſo thou ſhalt bring in the * table, and ſet it in order as it doth require: thou ſhalt alſo bring in the candleſtick, and light his lamps,

5 And

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[m] That is, every tribe had his name written in a ſtone.

[n] Which was next under the ephod.

[o] Where he ſhould put through his head.

[p] So called, becauſe it hanged before the mercy-ſeat, and covered it from ſight, chap. 35. 12.

[q] Or, which Aaron dreſſed and refreſhed with oil every morning, chap. 30. 7.

[r] Signifying, that in God's matters man may neither add nor diminiſh.

[s] Praiſing God for the people's diligence, and prayed for them.

[t] After that Moſes had been forty days and forty nights in the mount, that is, from the beginning of Auguſt to the tenth of September, he came down and cauſed this work to be done: which being finiſhed, was ſet up in Abib, which month containeth half March and half April.

Bef. Chr. 1490.

5 And thou ſhalt ſet the incenſe altar [u] of gold before the ark of the teſtimony, and put the [w] hanging at the door of the tabernacle.

6 Moreover, thou ſhalt ſet the burnt-offering altar before the door of the tabernacle, *called*, The tabernacle of the congregation.

7 And thou ſhalt ſet the laver between the tabernacle of the congregation and the altar, and put water therein.

8 Then thou ſhalt appoint the court round about, and hang up the hanging at the court-gate.

9 After, thou ſhalt take the anointing-oil, and anoint the tabernacle, and all that is therein, and hallow it with all the inſtruments thereof, that it may be holy.

10 And thou ſhalt anoint the altar of the burnt-offering, and all his inſtruments, and ſhalt ſanctify the altar, that it may be an altar moſt holy.

11 Alſo thou ſhalt anoint the laver, and his foot, and ſhalt ſanctify it.

12 Then thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and ſhalt anoint him, and ſanctify him, that he may miniſter unto me in the prieſt's office.

14 Thou ſhalt alſo bring his ſons, and clothe them with garments,

15 And ſhalt anoint them as thou didſt anoint their father, that they may miniſter unto me in the prieſt's office: for their anointing ſhall be *a ſign* that the prieſthood [x] ſhall be everlaſting unto them throughout their generations.

16 So Moſes did according to all that the Lord had commanded him: ſo did he.

* Num. 7. 1.

17 ¶ * Thus was the tabernacle reared up the firſt day of the firſt month, in [y] the ſecond year.

18 Then Moſes reared up the tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the bars of it, and reared up his pillars.

19 And he ſpread the covering over the tabernacle, and put the covering of that covering on high above it, as the Lord had commanded Moſes.

20 ¶ And he took and put the [z] teſtimony in the ark, and put the bars in *the rings* of the ark, and ſet the mercy-ſeat on high upon the ark.

21 He brought alſo the ark into the tabernacle, and hanged up the * covering vail, and covered the ark of the teſtimony, as the Lord had commanded Moſes.

Bef. Chr. 1490.

* Ch. 35. 12.

22 ¶ Furthermore he put the table in the tabernacle of the congregation in the north-ſide of the tabernacle, without the vail,

23 And ſet the bread in order before the Lord, as the Lord had commanded Moſes.

24 ¶ Alſo he put the candleſtick in the tabernacle of the congregation, over-againſt the table toward the ſouth-ſide of the tabernacle.

25 And he ‡ lighted the lamps before the Lord, as the Lord had commanded Moſes.

‡ Or, ſet up.

26 ¶ Moreover, he ſet the golden altar in the tabernacle of the congregation before the vail,

27 And burnt ſweet incenſe thereon, as the Lord had commanded Moſes.

28 ¶ Alſo he hanged up the vail at the [a] door of the tabernacle.

29 After, he ſet the burnt-offering altar *without* the door of the tabernacle, *called* the tabernacle of the congregation, and offered the burnt-offering and the ſacrifice thereon, as the Lord had commanded Moſes.

30 ¶ Likewiſe he ſet the laver between the tabernacle of the congregation and the altar, and poured water therein to waſh with.

31 So Moſes and Aaron, and his ſons waſhed their hands and their feet thereat.

32 When they went into the tabernacle of the congregation, and when they approached to the altar, they waſhed, as the Lord had commanded Moſes.

33 Finally, he reared up the court round about the tabernacle and the altar, and hanged up the vail at the court-gate: ſo Moſes finiſhed the work.

* Num. 9. 15. 1 Kings 8. 10.

34 ¶ * Then the cloud covered the tabernacle of the congregation, and the glory of the Lord filled the tabernacle.

35 So Moſes could not enter into the tabernacle of the congregation, becauſe the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 Now when the cloud aſcended up from the tabernacle, the children of Iſrael went forward in all their journies.

37 But if the cloud aſcended not, then they journeyed not till the day that it aſcended.

38 For [b] the cloud of the Lord *was* upon the tabernacle by day, and fire was in it by night in the ſight of all the houſe of Iſrael, throughout all their journies.

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[u] That is, the altar of perfume, or to burn incenſe on.

[w] This hanging or vail was between the ſanctuary and the court.

[x] Till both the prieſthood and the ceremonies ſhould end, which was at Chriſt's coming.

[y] After they came out of Egypt, Numb. 7. 1.

[z] That is, the tables of the law, ch. 31. 18. and 34. 29.

[a] Between the ſanctuary and the court.

[b] Thus the preſence of God preſerved and guided them night and day till they came to the land promiſed.

The Third Book of Moſes, called LEVITICUS *.

* Becauſe in this book is chiefly intreated of the levites, and of things pertaining to their office.

THE ARGUMENT.

As God daily by moſt ſingular benefits declareth himſelf to be mindful of his church: ſo he would not that they ſhould have any occaſion to truſt either in themſelves, or to depend upon others, either for lack of temporal things, or ought that belonged to his divine ſervice and religion. Therefore he ordained divers kinds of oblations and ſacrifices, to aſſure them of forgiveneſs of their offences (if they offered them in true faith and obedience). Alſo he appointed their prieſts and levites, their apparel, offices, converſation and portion: he ſhewed what feaſts they ſhould obſerve, and in what times. Moreover, he declared by theſe ſacrifices and ceremonies that the reward of ſin is death, and that without the blood of Chriſt, the innocent Lamb, there can be no forgiveneſs of ſins. And becauſe they ſhould give no place to their own inventions (which thing God moſt deteſteth, as appeareth by the terrible example of Nadab and Abihu) he preſcribed even to the leaſt things, what they ſhould do, as what beaſts they ſhould offer and eat: what diſeaſes were contagious and to be avoided: what order they ſhould take for all manner of filthineſs and pollution to purge it: whoſe company they ſhould flee: what marriages were lawful: and what politic laws were profitable. Which things declared, he promiſed favour and bleſſing to them that kept his laws, and threatened his curſe to them that tranſgreſſed them.

Bef. Chr. 1490.

CHAP. I.

2 Of burnt-offerings for particular perſons. 3, 10 and 14 The manner to offer burnt-offerings as well of bullocks, as of ſheep and birds.

NOW [a] the Lord called Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying,

2 Speak unto the children of Iſrael, and thou ſhalt ſay unto them, If any of you offer a ſacrifice unto the Lord, ye ſhall offer your ſacrifice of [b] cattle, *as* of beeves and of the ſheep.

* Exod. 29. 10.

3 * If his ſacrifice *be* a burnt-offering of the herd, he ſhall offer a male without blemiſh, preſenting him of his own voluntary will at the door of the [c] tabernacle of the congregation before the Lord.

† Heb. to him.

4 And he ſhall put his hand upon the head of the burnt-offering, and it ſhall be accepted † *to the Lord*, to be his atonement.

5 And [d] he ſhall kill the bullock before the Lord, and the prieſts Aaron's ſons ſhall offer the blood, and ſhall ſprinkle it round about upon the [e] altar that is by the door of the tabernacle of the congregation.

6 Then ſhall he ſlay the burnt-offering, and cut it in pieces.

7 So the ſons of Aaron the prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire.

‡ Or, the body of the beaſt, or the fat.

8 Then the prieſts Aaron's ſons ſhall lay the parts in order, the head and the caul ‡, upon the wood that is in the fire which is upon the altar.

9 But the inwards thereof and the legs thereof he ſhall waſh in water, and the prieſt ſhall burn all on the altar: *for* it is a burnt-offering, an oblation made by fire, for a ſweet ſavour [f] unto the Lord.

Bef. Chr. 1490.

10 ¶ And if his ſacrifice for the burnt-offering *be* of the flocks (*as* of the ſheep, or of the goats) he ſhall offer a male without blemiſh,

11 [g] And he ſhall kill it on the north ſide of the altar [h] before the Lord, and the prieſts Aaron's ſons ſhall ſprinkle the blood thereof round about upon the altar.

† Heb. into his pieces.
‡ Or, fat.

12 And he ſhall cut it in † pieces, *ſeparating* his head and his ‡ caul, and the prieſt ſhall lay them in order upon the wood that *lieth* in the fire which is on the altar:

13 But he ſhall waſh the inwards and the legs with water, and the prieſt ſhall offer the whole and burn it upon the altar: *for* it is a burnt-offering, an oblation made by fire for a ſweet ſavour unto the Lord.

14 ¶ And if his ſacrifice *be* a burnt-offering to the Lord of the fowls, then ſhall he offer his ſacrifice of his turtle doves, or of the young pigeons.

‡ Or, ſtrained, or, preſſed.

15 And the prieſt ſhall bring it unto the altar, and [i] wring the neck of it aſunder, and burn it on the altar: and the blood thereof ſhall be ‡ ſhed upon the ſide of the altar.

16 And he ſhall pluck out his maw with his feathers, and caſt them beſide the altar on the [k] eaſt part in the place of the aſhes.

17 And he ſhall cleave it with his wings, *but* not divide it aſunder: and the prieſt ſhall burn it upon the altar upon the wood that is in the fire: *for* it is a burnt-offering, an oblation made by fire for a ſweet ſavour unto the Lord.

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[a] Hereby Moſes declareth that he taught nothing to the people, but that which he received of God.

[b] So they could offer of none other ſort, but of thoſe which were commanded.

[c] Meaning, within the court of the tabernacle.

[d] The prieſt or Levite.

[e] Of the burnt-offering, Exod. 27. 1.

[f] Or, a ſavour of reſt, which pacifieth the anger of the Lord.

[g] Read ver. 5.

[h] Before the altar of the Lord.

[i] The Hebrew word ſignifieth to pinch off with the nail.

[k] On the ſide of the court gate in the pans which ſtood with aſhes, Exod. 27. 3.

CHAP. II.

1 *The meat-offering is of three ſorts: of fine flour unbaken.* 4 *Of bread baken,* 14 *And of corn in the ear.*

AND when any will offer a [l] meat-offering unto the Lord, his offering ſhall be of fine flour, and he ſhall pour oil upon it, and put incenſe thereon,

2 And ſhall bring it unto Aaron's ſons the prieſts, and [m] he ſhall take thence his handful of the flour, and of the oil with all the incenſe, and the prieſt ſhall burn it for a [n] memorial upon the altar: *for* it is an offering made by fire for a ſweet ſavour unto the Lord.

* Eccleſ. 7. 31. 3 * But the remnant of the meat-offering *ſhall be* Aaron's and his ſons: *for* it is [o] moſt holy of the Lord's offering made by fire.

4 ¶ If thou bring alſo a meat-offering baken in the oven, *it ſhall be* an unleavened cake of fine flour mingled with oil, or an unleavened wafer anointed with oil.

5 ¶ But if thy [p] meat-offering *be* an oblation of the frying-pan, it ſhall be of fine flour unleavened, mingled with oil.

6 And thou ſhalt part it in pieces, and pour oil thereon: *for* it is a meat-offering.

7 ¶ And if thy meat-offering *be* an oblation *made* in the caldron, it ſhall be made of fine flour with oil.

8 After, thou ſhalt bring the meat-offering (that is made of theſe things) unto the Lord, and ſhalt preſent it unto the prieſt, and he ſhall bring it to the altar,

* Ver. 2. * Exod. 29. 18. 9 And the prieſt ſhall take from the meat-offering a * memorial of it, and ſhall burn it upon the altar: *for* it is an oblation * made by fire for a ſweet ſavour unto the Lord.

10 But that which is left of the meat-offering *ſhall be* Aaron's and his ſons: *for it is* moſt holy of the offerings of the Lord made by fire.

11 All the meat-offerings which ye ſhall offer unto the Lord, ſhall be made without leaven: for ye ſhall neither burn leaven nor honey in any offering of the Lord made by fire.

12 ¶ *In* the oblation of the firſt-fruits ye ſhall offer [q] them unto the Lord, but they ſhall not be burnt [r] upon the altar for a ſweet ſavour.

* Mark 9. 49. 13 (All the meat-offerings alſo ſhalt thou ſeaſon with * ſalt, neither ſhalt thou ſuffer the ſalt of the [s] covenant of thy God to be lacking from thy meat-offering, *but* upon all thine oblations thou ſhalt offer ſalt.)

* Ch. 23. 14. ‡ Or, full ears, for the word ſignifieth a fruitful field. Read 2 Chr. 26. 10. in the note. 14 If then thou offer a meat-offering for thy firſt-fruits unto the Lord, thou ſhalt offer for thy meat-offering of thy firſt-fruits * ears of corn dried by the fire, and wheat beaten out of ‡ the green ears.

15 After, thou ſhalt put oil upon it, and lay incenſe thereon: *for* it is a meat-offering.

16 And the prieſt ſhall burn the memorial of it, *even* of that that is beaten, and of the oil of it, with all the incenſe thereof: *for* it is an offering unto the Lord made by fire.

CHAP. III.

1 *The manner of peace-offerings, and beaſts for the ſame.* 17 *The Iſraelites may neither eat fat nor blood.*

ALSO if his oblation *be* a [t] peace-offering, if he will offer of the drove (whether it be male or female) he ſhall offer ſuch as is without blemiſh, before the Lord,

2 And ſhall put his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's ſons the prieſts ſhall ſprinkle the blood upon the altar round about.

3 So he ſhall offer [u] *part* of the peace-offerings *as* a ſacrifice made by fire unto the Lord, *even* the * fat that covereth the inwards, and all the fat that is upon the inwards. * Exod. 29. 22.

4 He ſhall alſo take away the two kidnies, and the fat that is on them, and upon ‡ the flanks, and the caul on the liver with the kidnies. ‡ Or, the which kidnies are near the flanks.

5 And Aaron's ſons ſhall burn it on the altar, with the burnt-offering which is upon the wood that is on the fire: *this is* a ſacrifice made by fire for a ſweet ſavour unto the Lord.

6 ¶ Alſo if his oblation *be* a peace-offering unto the Lord out of the flock (whether it be [w] male or female) he ſhall offer it without blemiſh.

7 If he offer a lamb for his oblation, then he ſhall bring it before the Lord,

8 And lay his hand upon the head of his offering, and ſhall kill it before the tabernacle of the congregation, and Aaron's ſons ſhall ſprinkle the blood thereof round about upon the altar.

9 After, of the peace-offerings he ſhall offer [x] an offering made by fire unto the Lord: he ſhall take away the fat thereof, and the rump altogether, hard by the back-bone, and the fat that covereth the inwards, and all the fat that is upon the inwards.

10 Alſo he ſhall take away the two kidnies, with the fat that is upon them and upon the * flanks, and the caul upon the liver with the kidnies. * Ver. 4.

11 Then the prieſt ſhall burn it upon the altar, *as* the meat of an offering made by fire unto the Lord.

12 ¶ Alſo, if his offering *be* a goat, then ſhall he offer it before the Lord,

13 And ſhall put his hand upon the head of it, and kill it before the [y] tabernacle of the congregation,

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[l] Becauſe the burnt-offering could not be without the meat-offering.

[m] The prieſt.

[n] To ſignify that God remembereth him that offereth.

[o] Therefore none could eat of it but the prieſts.

[p] Which is a gift offered to God to pacify him.

[q] That is, fruits, which are ſweet as honey, ye may offer.

[r] But reſerved for the prieſts.

[s] Which they were bound (as by a covenant) to uſe in all ſacrifices, Num. 18. 19. 2 Chron. 13 5. Ezek. 23. 24. or it meaneth, a ſure and pure covenant.

[t] A ſacrifice of thankſgiving offered for peace and proſperity, either generally or particularly.

[u] One part was burnt, another was to the prieſts, and the third to him that offered.

[w] In the peace-offering it was indifferent to offer either male or female, but in the burnt-offering only the male: ſo here can be offered no birds, but in the burnt-offering they might: all there was conſumed with fire, and in the peace-offering but a part.

[x] The burnt-offering was wholly conſumed, and of the offering made by fire only the inwards, &c. were burnt: the ſhoulder and breaſt, with the two chaws and the maw were the prieſt's, and the reſt his that offered.

[y] Meaning at the north ſide of the altar, chap. 1. 1.

Bef. Chr. 1490. gregation, and the ſons of Aaron ſhall ſprinkle the blood thereof upon the altar round about.

14 Then he ſhall offer thereof his offering, *even* an offering made by fire unto the Lord, the fat that covereth the inwards, and all the fat that is upon the inwards.

15 Alſo he ſhall take away the two kidnies, and the fat that is upon them, and upon the flanks, and the caul upon the liver, with the kidnies.

16 So the prieſt ſhall burn them upon the altar, *as* the meat of an offering made by fire for
* Ch. 7. 25. a ſweet ſavour: * all the fat *is* the Lord's.

17 *This ſhall be* a perpetual ordinance for your generations, throughout all your dwell-
* Gen. 9. 4. Ch. 17. 14. ings, *ſo that* ye ſhall eat neither [z] fat nor * blood.

CHAP. IV.

1 *The offering for ſins done of ignorance.* 3 *For the prieſt.* 13 *The congregation.* 22 *The ruler,* 27 *And the private man.*

MOreover the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying,
† Heb. a ſoul. If † any man ſhall ſin through [a] ignorance, in any of the commandments of the Lord (which ought not to be done) but ſhall do *contrary* to any of them,

3 If the [b] prieſt that is anointed do ſin (according to the ſin of the people) then ſhall he offer for his ſin which he hath ſinned, a young bullock without blemiſh unto the Lord for a ſin-offering.

4 And he ſhall bring the bullock unto the door of the tabernacle of the congregation before the Lord, and ſhall put his hand upon the bullock's head, and [c] kill the bullock before the Lord.

5 And the prieſt that is anointed ſhall take of the bullock's blood, and bring it into the tabernacle of the congregation.

6 Then the prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times before the Lord, before the vail of the [d] ſanctuary.

7 The prieſt alſo ſhall put *ſome* of the blood before the Lord upon the horns of the altar of ſweet incenſe, which is in the [e] tabernacle of the
* Ch. 5. 9. congregation, then ſhall he pour * all *the reſt* of the blood of the bullock at the foot of the altar of burnt-offering, which is at the door of the tabernacle of the congregation.

8 And he ſhall take away all the fat of the bullock for the ſin-offering: *to wit,* the fat that covereth the inwards, and all the fat that is about the inwards.

9 He ſhall take away alſo the two kidnies, and the fat that is upon them, and upon the flanks, and the caul upon the liver with the kidnies,

10 As it was taken away from the bullock of the peace-offerings, and the prieſt ſhall burn them upon the altar of burnt-offering. Bef. Chr. 1490.

* Exod. 29. 14. Numb. 19. 5. 11 * But the ſkin of the bullock, and all his fleſh, with his head, and his legs, and his inwards, and his dung *ſhall he bear out.*

12 So he ſhall carry the whole bullock out
* Heb. 13. 11. of the * hoſt unto a clean place, where the aſhes are poured, and ſhall burn him on the wood in the fire: where the aſhes are caſt out ſhall he be burnt.

13 ¶ And if the [f] whole congregation of Iſrael ſhall ſin through ignorance, and the thing
* Ch. 5. 2, 3, 4. be * hid from the eyes of the multitude, and have done *againſt* any of the commandments of the Lord which ſhould not be done, and have offended:

14 When the ſin which they have committed ſhall be known, then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of the congregation,

15 And the [g] elders of the congregation ſhall put their hands upon the head of the bullock before the Lord, and he ‡ ſhall kill the bullock before the Lord. ‡ Or, the prieſt.

16 Then the prieſt that is anointed ſhall bring of the bullock's blood into the tabernacle of the congregation,

17 And the prieſt ſhall dip his finger in the blood, and ſprinkle it ſeven times before the Lord, *even* before the vail.

18 Alſo he ſhall put *ſome* of the blood upon the horns of the altar, which is before the Lord, that is in the tabernacle of the congregation: then he ſhall pour all the *reſt* of the blood at the foot of the altar of burnt-offering, which is at the door of the tabernacle of the congregation.

19 And he ſhall take all his fat from him, and ‡ burn it upon the altar. ‡ Or, make a perfume with it.

20 And *the prieſt* ſhall do with this bullock as he did with the bullock for *his* ſin: ſo ſhall he do with this: ſo the prieſt ſhall make an atonement for them, and it ſhall be forgiven them.

21 For he ſhall carry the bullock without the hoſt, and burn him as he burned the firſt bullock: *for* it is an offering for the ſin of the congregation.

22 ¶ When a ruler ſhall ſin, and do through ignorance *againſt* any of the commandments of the Lord his God, which ſhould not be done, and ſhall offend,

23 If one ſhew unto him his ſin which he hath committed, then ſhall he bring for his offering an ‡ he-goat without blemiſh, ‡ Or, the male goat of the fold.

24 And ſhall lay his hand upon the head of the he-goat, and kill it in [h] the place where he ſhould kill the burnt-offering before the Lord: *for* it is a ſin-offering.

25 Then the prieſt ſhall take of the blood of the ſin-offering with his finger, and put it upon the horns of the burnt-offering altar, and ſhall pour

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[z] By eating fat was meant to be carnal, and by blood-eating was ſignified cruelty.

[a] That is, of negligence or ignorance, eſpecially of the ceremonial law: for otherwiſe the puniſhments for crimes are appointed according to the tranſgreſſion, Num. 15. 22.

[b] Meaning the high-prieſt.

[c] Hereby confeſſing that he deſerved the ſame puniſhment which the beaſt ſuffered.

[d] Which was between the holieſt of all, and the ſanctuary.

[e] Which was in the court: meaning by the tabernacle the ſanctuary: and in the end of this verſe it is taken for the court.

[f] The multitude excuſeth not the ſin, but if all have ſinned, they muſt all be puniſhed.

[g] For all the people could not lay on their hands, therefore it was ſufficient that the ancients of the people did it in the name of all the congregation.

[h] That is, the prieſt ſhall kill it: for it was not lawful for any out of that office to kill the beaſt.

Bef. Chr. 1490.

pour *the reſt* of his blood at the foot of the burnt-offering altar,

26 And ſhall burn all his fat upon the altar, as the fat of the peace-offering: ſo the prieſt ſhall make an [i] atonement for him, concerning his ſin, and it ſhall be forgiven him.

‡ Or, private perſon.

27 ¶ Likewiſe if any of the ‡ people of the land ſhall ſin through ignorance in doing *againſt* any of the commandments of the Lord, which ſhould not be done, and ſhall offend,

‡ Or, the female of the goats.

28 If one ſhew him his ſin which he hath committed, then he ſhall bring for his offering ‡ a ſhe-goat without blemiſh for his ſin which he hath committed,

29 [k] And he ſhall lay his hand upon the head of the ſin-offering, and ſlay the ſin-offering in the place of the burnt-offering.

30 Then the prieſt ſhall take of the blood thereof with his finger, and put it upon the horns of the burnt-offering altar, and pour all *the reſt* of the blood thereof at the foot of the altar.

* Exod. 29. 18.

31 And ſhall take away all his fat, as the fat of the peace-offering is taken away, and the prieſt ſhall burn it upon the altar for a * ſweet ſavour unto the Lord, and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

32 And if he bring a lamb for his ſin-offering, he ſhall bring a female without blemiſh,

33 And ſhall lay his [l] hand upon the head of the ſin-offering, and he ſhall ſlay it for a ſin-offering in the place where he ſhould kill the burnt-offering.

34 Then the prieſt ſhall take of the blood of the ſin-offering with his finger, and put it upon the horns of the burnt-offering altar, and ſhall pour all *the reſt* of the blood thereof at the foot of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lamb of the peace-offerings is taken away: then the prieſt ſhall burn it upon the altar [m] with the oblations of the Lord made by fire, and the prieſt ſhall make an atonement for him concerning his ſin that he hath committed, and it ſhall be forgiven him.

CHAP. V.

1 *Of him that teſtifieth not the truth, if he hear another ſwear falſely.* 4 *Of him that voweth raſhly.* 15 *Of him that by ignorance withdraweth any thing dedicate to the Lord.*

† *Heb. a ſoul.*
‡ Or, if the judge had taken an oath of any other.

ALSO if † any have ſinned, *that is,* ‡ if he has heard the voice of another, and he can be a witneſs, whether he hath ſeen or [n] known of it, if he do not utter it, he ſhall bear his iniquity:

2 Either if one touch any unclean thing, whether it be a carrion of an unclean beaſt, or a carrion of unclean cattle, or a carrion of unclean creeping things, and is not aware of it, yet he is unclean, and hath offended:

Bef. Chr. 1490.

3 Either if he touch any uncleanneſs of man (whatſoever uncleanneſs it be that he is defiled with) and is not aware of it, and after cometh to the knowledge of it, he hath ſinned.

4 Either if any [o] ſwear and pronounce with his lips to do evil, or to do good (whatſoever it be that a man ſhall pronounce with an oath) and it be hid from him, and after knoweth that he hath offended in one of theſe *points,*

5 When he hath ſinned in any of theſe [p] things, then he ſhall confeſs that he hath ſinned therein.

6 Therefore ſhall he bring his treſpaſs-offering unto the Lord for his ſin which he hath committed, *even* a female from the flock, *be it* a lamb or a ſhe-goat for a ſin-offering, and the prieſt ſhall make an atonement for him concerning his ſin.

† *Heb. if his hand cannot touch, meaning, for his poverty.*

7 But † if he be not able to bring a ſheep, he ſhall bring for his treſpaſs which he hath committed, two turtle doves, or two young pigeons unto the Lord, one for a ſin-offering, and the other for a burnt-offering.

* Ch. 1. 15.

8 So he ſhall bring them unto the prieſt, who ſhall offer the ſin-offering firſt, and * wring the neck of it aſunder, but not pluck it clean off.

‡ Or, poured.

9 After he ſhall ſprinkle of the blood of the ſin-offering upon the ſide of the altar, and the reſt of the blood ſhall be ‡ ſhed at the foot of the altar: *for* it is a ſin-offering.

‡ Or, according to the law.

10 Alſo he ſhall offer the ſecond for a burnt-offering ‡ as the manner is: ſo ſhall the prieſt [q] make an atonement for him (for his ſin which he hath committed) and it ſhall be forgiven him.

* Ver. 7.

11 ¶ But if he * be not able to bring two turtle doves, or two young pigeons, then he that hath ſinned ſhall bring for his offering, the tenth part of an [r] ephah of fine flower for a ſin-offering, he ſhall put none [s] oil thereto, neither put any incenſe thereon: for it is a ſin-offering.

* Ch. 2. 2.
* Ch. 4. 35.

12 Then he ſhall bring it to the prieſt, and the prieſt ſhall take his handful of it for the * remembrance thereof, and burn it upon the altar * with the offerings of the Lord made by fire: *for* it is a ſin-offering.

13 So the prieſt ſhall make an atonement for him, as touching his ſin that he hath committed in one of theſe *points,* and it ſhall be forgiven him: and *the remnant* ſhall be the prieſt's, as the meat-offering.

14 And the Lord ſpake unto Moſes, ſaying,

15 If any perſon tranſgreſs and ſin through ignorance, [t] *by taking away* things conſecrated unto the Lord, he ſhall then bring for his treſpaſs-offering unto the Lord a ram without blemiſh out of the flock, *worth* two ſhekels of ſilver [u] by the eſtimation after the ſhekel of the ſanctuary, for a treſpaſs offering.

16 So he ſhall reſtore that wherein he hath offended, *in taking away* of the holy thing, and ſhall

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[i] Wherein he repreſented Jeſus Chriſt.

[k] Read ver. 24.

[l] Meaning that the puniſhment of his ſin ſhould be laid upon that beaſt, or, that he had received all things of God, and offered this willingly.

[m] Or, beſides the burnt-offerings, which were daily offered to the Lord.

[n] Whereby it is commanded to bear witneſs to the truth, and diſcloſe the iniquity of the ungodly.

[o] Or, vow raſhly without juſt examination of the circumſtances, and not knowing what ſhall be the iſſue of the ſame.

[p] Which have been mentioned before in this chapter.

[q] Or, declare him to be purged of that ſin.

[r] Which is about a pottle.

[s] As in the meat-offering, chap. 2. 1.

[t] As touching the firſt fruits or tithes due to the prieſts and Levites.

[u] By the eſtimation of the prieſt, chap. 27. 12.

Bef. Chr. 1490. ſhall put the fifth part more thereto, and give it unto the prieſt: ſo the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, and it ſhall be forgiven him.

* Ch. 4. 2. 17 ¶ Alſo if any ſin, and * do *againſt* any of the commandments of the Lord, which ought not to be done, and know not, and [u] ſin, and bear his iniquity,

* Exod. 30. 13. 18 Then ſhall he bring a ram without blemiſh out of the flock, in thy eſtimation *worth* * *two ſhekels* for a treſpaſs-offering unto the prieſt: and the prieſt ſhall make an atonement for him concerning his [w] ignorance wherein he erred, and was not aware: ſo it ſhall be forgiven him.

19 This is the treſpaſs-offering for the treſpaſs committed againſt the Lord.

CHAP. VI.

6 *The offering for ſins which are done willingly.* 9 *The law of the burnt-offerings.* 13 *The fire muſt abide evermore upon the altar.* 14 *The law of the meat-offering.* 20 *The offering of Aaron and his ſons.*

AND the Lord ſpake unto Moſes, ſaying,

2 If any ſin and commit a treſpaſs againſt the Lord, and deny unto his neighbour that which was taken him to keep, or that which was put to him of [x] truſt, or doth by [y] robbery, or by violence oppreſs his neighbour,

* Num. 5. 6. 3 Or hath found that which was loſt, and denieth it, and ſweareth falſely, * for any of *theſe* things that a man doth, [z] wherein he ſinneth:

4 When I ſay, he thus ſinneth and treſpaſſeth, he ſhall then reſtore the robbery that he robbed, or the thing taken by violence which he took by force, or the thing which was delivered him to keep, or the loſt thing which he found,

* Num. 5. 7. 5 Or for whatſoever he hath ſworn falſely, he ſhall both reſtore it in the whole * ſum, and ſhall add the fifth part more thereto, *and* give it unto him to whom it pertaineth, the ſame day that he offereth for his treſpaſs.

* Ch. 5. 15. 6 Alſo he ſhall bring for his treſpaſs unto the Lord, a ram without blemiſh out of the * flock in thy eſtimation *worth two ſhekels* for a treſpaſs-offering unto the prieſt.

7 And the prieſt ſhall make an atonement for him before the Lord, and it ſhall be forgiven him, whatſoever thing he hath done and treſpaſſed therein.

8 ¶ Then the Lord ſpake unto Moſes, ſaying,

9 Command Aaron and his ſons, ſaying, This is the [a] law of the burnt-offering (it is the burnt-offering, becauſe it burneth upon the altar all the night unto the morning, and the fire burneth on the altar)

10 And the prieſt ſhall put on his linen garment, and ſhall put on his linen breeches upon [b] his fleſh, and take away the aſhes when the fire hath conſumed the burnt-offering upon the altar, and he ſhall put them beſide the [c] altar.

11 After, he ſhall put off his garments, and put on other raiment, and carry the aſhes forth without the hoſt unto a clean place.

Bef. Chr. 1490. 12 But the fire upon the altar ſhall burn thereon *and* never be put out: wherefore the prieſt ſhall burn wood in it every morning, and lay the burnt-offering in order upon it, and he ſhall burn thereon the fat of the peace-offerings.

13 The fire ſhall ever burn upon the altar, *and* never go out.

* Ch. 2. 1. Numb. 15. 4. 14 ¶ * Alſo this is the law of the meat-offering, which Aaron's ſons ſhall offer in the preſence of the Lord, before the altar.

* Ch. 2. 9. 15 He ſhall even take thence his handful of fine flour of the meat-offering and of the oil, and all the incenſe which *is* upon the meat-offering, and ſhall burn it upon the altar for a ſweet ſavour, *as* a * memorial thereof unto the Lord:

16 But the reſt thereof ſhall Aaron and his ſons eat: it ſhall be eaten without leaven in the holy place: in the court of the tabernacle of the congregation they ſhall eat it.

17 It ſhall not be [d] baken with leaven: I have given it for their portion of mine offerings made by fire: *for* it is as the ſin-offering and as the treſpaſs-offering.

* Exod. 29. 37. 18 All the males among the children of Aaron ſhall eat of it: it *ſhall be* a ſtatute for ever in your generations concerning the offerings of the Lord made by fire: * whatſoever toucheth them ſhall be holy.

19 ¶ Again the Lord ſpake unto Moſes, ſaying,

* Exod. 16. 36. 20 This is the offering of Aaron and his ſons, which they ſhall offer unto the Lord in the day when he is anointed: the tenth part of an * ephah of fine flour, for a meat-offering [e] perpetual: half of it in the morning, and half thereof at night.

‡ Or, fried. 21 In the frying-pan it ſhall be made with oil: thou ſhalt bring it fried, *and* ſhalt offer the ‡ baken pieces of the meat-offering for a ſweet ſavour unto the Lord.

22 And the prieſt that is [f] anointed in his ſtead, among his ſons ſhall offer it: *it is* the Lord's ordinance for ever, it ſhall be burnt altogether.

23 For every meat-offering of the prieſt ſhall be *burnt* altogether, it ſhall not be eaten.

24 ¶ Furthermore, the Lord ſpake unto Moſes, ſaying,

25 Speak unto Aaron, and unto his ſons, and ſay, This is the law of the ſin-offering, In the place where the burnt-offering is killed ſhall the ſin-offering be killed before the Lord, *for* it is moſt holy.

26 The prieſt that offereth this ſin-offering ſhall eat it: in the holy place ſhall it be eaten in the court of the tabernacle of the congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there droppeth of the blood thereof upon a [g] garment, thou ſhalt waſh that whereon it droppeth in the holy place.

28 Alſo the earthen pot that it is ſodden in

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[u] That is, afterward remembereth that he hath ſinned when his conſcience doth accuſe him.

[w] Elſe if his ſin againſt God come of malice, he muſt die, Num. 15. 30.

[x] To beſtow and occupy for the uſe of him that gave it.

[y] By any guile or unlawful means.

[z] Wherein he cannot but ſin: or, wherein a man accuſtometh to ſin by perjury, or ſuch like thing.

[a] That is, the ceremonies which ought to be obſerved therein.

[b] Upon his ſecret parts, Exod. 28. 43.

[c] In the aſh-pans appointed for that uſe.

[d] Or knead with leaven, and after baken.

[e] So oft as the high-prieſt ſhall be elected and anointed.

[f] His ſon that ſhall ſucceed him.

[g] Meaning, the garment of the prieſt.

ſhall be broken: but if it be ſodden in a braſen pot, it ſhall both be ſcoured and waſhed with [h] water.

29 All the males among the prieſts ſhall eat thereof, *for* it is moſt holy.

* Ch. 4. 5. Heb. 13. 11. 30 * But no ſin-offering, whoſe blood is brought into the tabernacle of the congregation to make reconciliation in the holy place, ſhall be eaten, *but* ſhall be burnt in the [i] fire.

CHAP. VII.

1 *The law of the treſpaſs offering.* 11 *Alſo of the peace-offerings.* 24 *The fat and the blood may not be eaten.*

Likewiſe this is the law of the [k] treſpaſs-offering, it is moſt holy.

2 In the place [l] where they kill the burnt-offering, ſhall they kill the treſpaſs-offering, and the blood thereof ſhall he ſprinkle round about upon the altar.

3 All the fat thereof alſo ſhall [m] he offer, the rump, and the fat that covereth the inwards.

4 After he ſhall take away the two kidnies, with the fat that is on them and upon the flanks, and the caul on the liver, with the kidnies.

5 Then the prieſt ſhall burn them upon the altar, for an offering made by fire unto the Lord: this is a treſpaſs-offering.

6 All the males among the prieſts ſhall eat thereof, it ſhall be eaten in the holy place, *for* it is moſt holy.

7 As the ſin-offering *is*, ſo *is* the treſpaſs-offering, one [n] law ſerveth for both: [o] that wherewith the prieſt ſhall make atonement ſhall be his.

8 Alſo the prieſt that offereth any man's burnt-offering, ſhall have the ſkin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and that is dreſſed in the pan, and in the frying-pan, ſhall be the prieſt's that offereth it.

10 And every meat-offering mingled with oil, and that is [p] dry, ſhall pertain unto all the ſons of Aaron, to all alike.

11 Furthermore, this is the law of the peace-offerings, which he ſhall offer unto the Lord.

12 [q] If he offer it to give thanks, then he ſhall offer for his thanks-offering, unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and fine flour fried *with* the cakes mingled with oil.

13 He ſhall offer *alſo* his offering with cakes of leavened bread for his peace-offerings, to give thanks.

14 And of all the ſacrifice he ſhall offer one *cake* for an heave-offering unto the Lord, *and* it ſhall be the prieſt's that ſprinkleth the blood of the peace-offerings.

15 Alſo the fleſh of his peace-offerings for thankſgiving ſhall be eaten the ſame day that it is offered: he ſhall leave nothing thereof until the morning.

16 But if the ſacrifice of his offering *be* a [r] vow, or a free-offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and ſo in the morning the reſidue thereof ſhall be eaten.

17 But as much of the offered fleſh as remaineth unto the third day, ſhall be burnt with fire.

18 For if any of the fleſh of his peace-offerings be eaten in the third day, he ſhall not be accepted that offereth it, neither ſhall it be reckoned unto him, *but* ſhall be an abomination: therefore the perſon that eateth of it ſhall [s] bear his iniquity.

19 The fleſh alſo that toucheth any unclean [t] thing, ſhall not be eaten, *but* burnt with fire: but of [u] this fleſh all that be clean ſhall eat thereof.

20 But if any eat of the fleſh of the peace-offerings that pertaineth to the Lord, having his * uncleanneſs upon him, even the ſame perſon ſhall be cut off from his people. * Ch. 15. 3.

21 Moreover, when any toucheth any unclean thing, as the uncleanneſs of man, or of an unclean beaſt, or of any filthy abomination, and eat of the fleſh of the peace-offerings, which pertaineth unto the Lord, even that perſon ſhall be cut off from his people.

22 ¶ Again, the Lord ſpake unto Moſes, ſaying,

23 Speak unto the children of Iſrael, and ſay, * Ye ſhall eat no fat of beeves, nor of ſheep, nor of goats: * Ch. 3. 17.

24 Yet the fat of the dead beaſt, and the fat of that which is torn *with beaſts*, ſhall be occupied to any uſe, but ye ſhall not eat of it.

25 For whoſoever eateth the fat of the beaſt, of the which he ſhall offer an offering made by fire to the Lord, even the perſon that eateth ſhall be cut off from his people.

26 Neither * ſhall ye eat any blood, either of fowl, or of beaſt, in all your dwellings. * Gen. 9. 4. Ch. 17. 14.

27 Every perſon that eateth any blood, even the ſame perſon ſhall be cut off from his people.

28 ¶ And the Lord talked with Moſes, ſaying,

29 Speak unto the children of Iſrael, and ſay, He that offereth his peace-offerings unto the Lord, ſhall bring his gift unto the Lord of his peace-offerings:

30 His [w] hands ſhall bring the offerings of the Lord made by fire: *even* the fat with the breaſt ſhall he bring, that the breaſt may be * ſhaken to and fro before the Lord. * Exod. 29. 24.

31 Then the prieſt ſhall burn the fat upon the altar, and the breaſt ſhall be Aaron's and his ſons.

32 And the right ſhoulder ſhall ye give unto the prieſt for an heave-offering of your peace-offerings.

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[h] Which was in the laver, Exod. 30. 18.

[i] Out of the camp, chap. 4. 12.

[k] Which is for the ſmaller ſins, and ſuch as are committed by ignorance.

[l] At the court gate.

[m] The high-prieſt.

[n] The ſame ceremonies: notwithſtanding that this word treſpaſs ſignifieth leſs than ſin.

[o] Meaning, the reſt which is left and not burnt.

[p] Becauſe it had no oil nor liquor.

[q] Peace-offerings contain a confeſſion and thankſgiving for a benefit received, and alſo a vow, and free-offering to receive a benefit.

[r] If he make a vow to offer: for elſe the fleſh of the peace-offerings muſt be eaten the ſame day.

[s] The ſin, wherefore he offered, ſhall remain.

[t] After it be ſacrificed.

[u] Of the peace-offering that is clean.

[w] And ſhould not ſend it by another.

Bef. Chr. 1490.

33 The ſame that offereth the blood of the peace-offerings, and the fat among the ſons of Aaron, ſhall have the right ſhoulder for his part.

34 For the breaſt ſhaken to and fro, and the ſhoulder lifted up, have I taken of the children of Iſrael, *even* of their peace-offerings, and have given them unto Aaron the prieſt, and unto his ſons, by a ſtatute for ever from among the children of Iſrael.

35 ¶ This is the [x] anointing of Aaron, and the anointing of his ſons, concerning the offerings of the Lord made by fire, in the day when he preſented them to ſerve in the prieſt's office unto the Lord.

36 The which *portions* the Lord commanded to give them in the day that he anointed them from among the children of Iſrael, by a ſtatute for ever in their generations.

37 This is *alſo* the law of the burnt-offering, of the meat-offering, and of the ſin-offering, and of the treſpaſs-offering, and of the [y] conſecrations, and of the peace-offerings,

38 Which the Lord commanded Moſes in the mount Sinai, when he commanded the children of Iſrael to offer their gifts unto the Lord in the wilderneſs of Sinai.

CHAP. VIII.

12 The anointing of Aaron and his ſons, with the ſacrifice concerning the ſame.

AFterward the Lord ſpake unto Moſes, ſaying,

* Exod. 28. 1, 4. * Exod. 30. 24. 2 * Take Aaron and his ſons with him, and the garments, and the * anointing oil, and a bullock for the ſin-offering, and two rams, and a baſket of unleavened bread,

3 And aſſemble all the company at the door of the tabernacle of the congregation.

4 So Moſes did as the Lord had commanded him, and the company was aſſembled at the door of the tabernacle of the congregation.

* Exod. 29. 4. 5 Then Moſes ſaid unto the company, * This is the thing which the Lord hath commanded to do.

6 And Moſes brought Aaron, and his ſons, and waſhed them with water,

7 And put upon him the coat, and girded him with a girdle, and cloathed him with the robe, and put the ephod on him, which he girded with the broidered gard of the ephod, and bound it unto him therewith.

* Exod. 28. 30. 8 After he put the breaſt-plate thereon, and put in the breaſt-plate * the urim and thummim.

9 Alſo he put the mitre upon his head, and put upon the mitre on the fore-front the golden plate, *and* the [z] holy crown, as the Lord had commanded Moſes.

10 (Now Moſes had taken the anointing oil, and anointed the [a] tabernacle and all that was therein, and ſanctified them,

11 And ſprinkled thereof upon the altar ſeven times, and anointed the altar and all his inſtruments, and the laver, and his foot, to ſanctify them)

12 * And he poured of the anointing oil upon Aaron's head, and anointed him, to ſanctify him. Bef. Chr. 1490. * Pſ. 133. 2.

13 After, Moſes brought Aaron's ſons, and put coats upon them, and girded them with girdles, and put bonnets upon their heads, as the Lord had commanded Moſes.

14 * Then he brought the bullock for the ſin-offering, and Aaron and his ſons put their hands upon the head of the bullock for the ſin-offering. * Exod. 29. 1. Ch. 9. 2.

15 And Moſes ſlew him, and took the blood, which he put upon the horns of the [b] altar round about with his finger, and purified the altar, and poured *the reſt* of the blood at the foot of the altar: ſo he ſanctified [c] it, to make reconciliation upon it.

16 Then he took all the fat that was upon the inwards: and the caul of the liver, and the two kidnies, with their fat, which Moſes burned upon the altar.

17 But the bullock and his [d] hide, and his fleſh, and his dung, he burnt with fire without the hoſt, as the Lord had commanded Moſes.

18 ¶ Alſo he brought the ram for the burnt-offering, and Aaron and his ſons put their hands upon the head of the ram.

19 So Moſes killed it, and ſprinkled the blood upon the altar round about,

20 And Moſes cut the ram in pieces, and burnt the head with the pieces, and the fat,

21 And waſhed the inwards and the legs in water: ſo Moſes burnt the ram every whit upon the altar: *for* it was a burnt-offering for a ſweet ſavour, which was made by fire unto the Lord, as the Lord had commanded Moſes.

22 ¶ * After, he brought the other ram, the ram of conſecrations, and Aaron and his ſons laid their hands upon the head of the ram, * Exod. 29. 31.

23 Which Moſes [e] ſlew, and took of the blood of it, and put it upon the lap of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 Then Moſes brought Aaron's ſons, and put of the blood on the lap of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet, and Moſes ſprinkled *the reſt* of the blood upon the altar round about. * Exod. 29. 24.

25 And he took the fat and the rump, and all the fat that was upon the inwards, and the caul of the liver, and the two kidnies with their fat, and the right ſhoulder.

26 Alſo he took of the baſket of the unleavened bread that was before the Lord, one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right ſhoulder.

27 So he put * all in Aaron's hands, and in his ſons hands, and ſhook it to and fro before the Lord. * Exod. 29. 24.

28 After, Moſes took them out of their hands, and burnt them upon the altar for a burnt-offering: *for* theſe were conſecrations for a ſweet ſavour which were made by fire unto the Lord.

29 Like-

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[x] That is, his privilege, reward and portion.

[y] Which ſacrifice was offered when the prieſts were conſecrated, Exod. 29. 22.

[z] So called, becauſe this ſuperſcription, Holineſs to the Lord, was graven in it.

[a] That is, the holieſt of all, the ſanctuary and the court.

[b] Of the burnt-offering.

[c] To offer for the ſins of the people.

[d] In other burnt-offerings, which are not of conſecration, or offering for himſelf, the prieſt hath the ſkin, chap. 7. 8.

[e] Moſes did this, becauſe that the prieſts were not yet eſtabliſhed in their office.

Bef. Chr. 1490.

29 Likewiſe Moſes took the breaſt of the ram of conſecrations, and ſhook it to and fro before the Lord: *for* it was Moſes's * portion, as the Lord had commanded Moſes.

* Exod. 29. 26.

30 Alſo Moſes took of the anointing oil, and of the blood which was upon the altar, and ſprinkled it upon Aaron, upon his garments, and upon his ſons, and on his ſons garments with him: ſo he ſanctified Aaron, his garments, and his ſons, and his ſons garments with him.

31 ¶ Afterward Moſes ſaid unto Aaron and his ſons, Seethe the fleſh at the door of the [f] tabernacle of the congregation, and there * eat it with the bread that is in the baſket of conſecrations, as I commanded, ſaying, Aaron and his ſons ſhall eat it.

* Exod. 29. 32. Ch. 24. 9.

32 But that which remaineth of the fleſh and of the bread, ſhall ye burn with fire.

33 And ye ſhall not depart from the door of the tabernacle of the congregation ſeven days, until the days of your conſecrations be at an end: for * ſeven days, *ſaid the Lord*, ſhall he † conſecrate you.

* Exod. 29. 35. † *Heb. fill your hands.* ‡ Or, as I have done.

34 As ‡ he hath done this day: *ſo* the Lord hath commanded to do, to make an atonement for you.

35 Therefore ſhall ye abide at the door of the tabernacle of the congregation day and night, ſeven days, and ſhall keep the watch of the Lord, that ye die not: for ſo I am commanded.

36 So Aaron and his ſons did all things which the Lord had commanded by the [g] hand of Moſes.

CHAP. IX.

8 The firſt offerings of Aaron. 22 Aaron bleſſeth the people. 23 The glory of the Lord is ſhewed. 24 The fire cometh from the Lord.

AND in the [h] eighth day Moſes called Aaron and his ſons, and the elders of Iſrael:

* Exod. 29. 1.

2 * Then he ſaid unto Aaron, Take thee a young calf for a [i] ſin-offering, and a ram for a burnt-offering, *both* without blemiſh, and bring *them* before the Lord.

3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye an he-goat for a ſin-offering, and a calf, and a lamb, both of a year old, without blemiſh, for a burnt-offering:

4 Alſo a bullock and a ram for peace-offerings, to offer before the Lord, and a meat-offering mingled with oil: for to-day the Lord will appear unto you.

5 ¶ Then they brought that which Moſes commanded before the tabernacle of the congregation, and all the aſſembly drew near and ſtood before the [k] Lord.

6 (For Moſes had ſaid, This is the thing which the Lord commanded that ye ſhould do, and the glory of the Lord ſhall appear unto you)

7 Then Moſes ſaid unto Aaron, Draw near to the altar, and offer thy ſin-offering, and thy burnt-offering, and make an atonement for [l] thee and for the people: offer alſo the offering of the people, and make an atonement for them, as the Lord hath commanded.

Bef. Chr. 1490.

8 ¶ Aaron therefore went unto the altar, and killed the calf of the ſin-offering, which was for himſelf.

9 And the ſons of Aaron brought the blood unto him, and he dipt his finger in the blood, and put it upon the horns of the altar, and poured *the reſt* of the blood at the foot of the altar.

10 But the fat and the kidnies, and the caul of the liver of the ſin-offering, he [m] burnt upon the altar, as the Lord had commanded Moſes.

11 The fleſh alſo and the hide he burnt with fire without the hoſt.

12 After, he ſlew the burnt-offering, and Aaron's ſons brought unto him the blood, which he ſprinkled round about upon the altar.

13 Alſo they brought the burnt-offering unto him with the pieces thereof, and the head, and he burnt *them* upon the altar.

14 Likewiſe he did waſh the inwards and the legs, and [n] burnt *them* upon the burnt-offering on the altar.

15 ¶ Then he offered the people's offering, and took a goat, which was the ſin-offering for the people, and ſlew it: and offered it for ſin, as the firſt:

16 So he offered the burnt-offering, and prepared it, according to the manner.

17 He preſented alſo the meat-offering, and filled his hand thereof, and * beſide the burnt-ſacrifice of the morning, he burnt *this* upon the altar.

* Exod. 29. 38.

18 He ſlew alſo the bullock, and the ram for the peace-offerings, that was for the people, and Aaron's ſons brought unto him the blood, which he ſprinkled upon the altar round about,

19 With the fat of the bullock, and of the ram, the rump, and that which covereth the inwards, and the kidnies, and the caul of the liver.

20 So they laid the fat upon the breaſts, and he burnt the fat upon the altar.

21 But the [o] breaſts and the right ſhoulder Aaron ſhook to and fro before the Lord, as the Lord had commanded Moſes.

22 So Aaron lift up his hand toward the people, and bleſſed them, and [p] came down from offering of the ſin-offering, and the burnt-offering, and the peace-offerings.

23 After, Moſes and Aaron went into the tabernacle of the congregation, and came out, and [q] bleſſed the people, and the glory of the Lord appeared to all the people.

24 * And there came a fire out from the Lord, and conſumed upon the altar the burnt-offering and the fat: which when all the people ſaw, they ‡ gave thanks, and fell on their faces.

* Gen. 4. 4. 1 Kings 18. 38. 2 Chron. 7. 1. ‡ Or, gave a ſhout for joy.

CHAP.

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[f] At the door of the court.

[g] By commiſſion given to Moſes.

[h] After their conſecration: for the ſeven days before the prieſt were conſecrate.

[i] Aaron entereth into the poſſeſſion of the prieſthood, and offereth the four principal ſacrifices: the burnt-offering, the ſin-offering, the peace-offering, and the meat-offering.

[k] Before the altar, where his glory appeared.

[l] Read, for the underſtanding of this place, Heb. 5. 3. and 7. 27.

[m] That is, he laid them in order, and ſo they were burnt when the Lord ſent down fire.

[n] All this muſt be underſtood of the preparation of the ſacrifices which were burnt after, ver. 24.

[o] Of the bullock and the ram.

[p] Becauſe the altar was near the ſanctuary, which was the upper end, therefore he is ſaid to come down.

[q] Or, prayed for the people.

Bef. Chr. 1490.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Iſrael mourneth for them, but the prieſts might not. 9 The prieſts are forbidden wine.

* Num. 3. 4. and 26. 61. 1 Chron. 24. 2.

BUT * Nadab and Abihu, the ſons of Aaron, took either of them his cenſer, and put fire therein, and put incenſe thereupon, and offered [r] ſtrange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, and devoured them: ſo they died before the Lord.

3 Then Moſes ſaid unto Aaron, This is it that the Lord ſpake, ſaying, I will be [s] ſanctified in them that come near me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moſes called Miſhael and Elzaphan, the ſons of Uzziel, the uncle of Aaron, and ſaid unto them, Come near, carry your ‡ brethren from before the ſanctuary out of the hoſt.

‡ Or, couſins.

5 Then they went, and carried them in their coats out of the hoſt, as Moſes had commanded.

6 After, Moſes ſaid unto Aaron and unto Eleazar and Ithamar his ſons, [t] Uncover not your heads, neither rend your clothes, leſt ye die, and leſt wrath come upon all the people: but let your brethren, all the houſe of Iſrael, bewail the burning which the Lord hath [u] kindled.

7 And go not ye out from the door of the tabernacle of the congregation, leſt ye die: for the anointing oil of the Lord *is* upon you: and they did according to Moſes's commandment.

8 ¶ And the Lord ſpake unto Aaron, ſaying,

9 Thou ſhalt not drink wine nor ‡ ſtrong drink, thou, nor thy ſons with thee, when ye come into the tabernacle of the congregation, leſt ye die: *this is* an ordinance for ever throughout your generations,

‡ Or, drink that maketh drunk.

10 That ye may put difference between the holy and the unholy, and between the clean and the unclean,

11 And that ye may teach the children of Iſrael all the ſtatutes which the Lord hath commanded them by the ‡ hand of Moſes.

‡ Or, commiſſion.

12 ¶ Then Moſes ſaid unto Aaron, and unto Eleazar and to Ithamar his ſons that were left, Take the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beſide the altar: for it is moſt holy:

13 And ye ſhall eat it in the holy place, becauſe it is thy duty, and thy ſons duty, of the offerings of the Lord made by fire: for ſo I am commanded.

14 Alſo the * ſhaken breaſt, and the heave-ſhoulder ſhall ye eat in a ‡ clean place: thou, and thy ſons, and thy [w] daughters with thee: for they are given as thy ‡ duty and thy ſons duty, of the peace-offerings of the children of Iſrael.

* Exod. 29. 24.

‡ Or, where is no uncleanneſs.

Bef. Chr. 1490.

‡ Or, right, or portion.

15 The heave-ſhoulder, and the ſhaken-breaſt ſhall they bring with the offerings made by fire of the fat, to ſhake *it* to and fro before the Lord, and it ſhall be thine, and thy ſons with thee by a law for ever, as the Lord hath commanded.

16 ¶ And Moſes ſought the goat that was offered for ſin, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar, the ſons of Aaron, which were [x] left *alive*, ſaying,

17 Wherefore have ye not eaten the ſin-offering in the holy place, ſeeing it is moſt holy? and *God* hath given it you, to bear the iniquity of the congregation, to make an atonement for them before the Lord.

18 Behold, the blood of it was not brought within the holy place: ye ſhould have eaten *it* in the holy place, * as I commanded.

* Ch. 6. 26.

19 And Aaron ſaid unto Moſes, Behold, this day [y] have they offered their ſin-offering, and their burnt-offering before the Lord, and ſuch things *as thou knoweſt* are come unto me: if I had eaten the ſin-offering to-day, ſhould it have been accepted in the ſight of the Lord?

20 So when Moſes heard *it*, he was [z] content.

CHAP. XI.

1 Of beaſts, fiſhes, and birds, which be clean, and which be unclean.

AFTER, the Lord ſpake unto Moſes and to Aaron, ſaying unto them,

2 Speak unto the children of Iſrael, and ſay, * Theſe are the beaſts which ye [a] ſhall eat, among all the beaſts that are on the earth.

* Gen. 7. 2. Deut. 14. 4. Acts 10. 14.

3 Whatſoever parteth the [b] hoof, and is cloven footed, and cheweth the cud, among the beaſts, that ſhall ye eat:

4 But of them that chew the cud, or divide the hoof only, of them ye ſhall not eat: as the camel, becauſe he cheweth the cud, and divideth not the hoof, he ſhall be unclean unto you.

5 Likewiſe the coney, becauſe he cheweth the cud, and divideth not the hoof, he ſhall be unclean to you.

6 Alſo the hare, becauſe he cheweth the cud, and divideth not the hoof, he ſhall be unclean to you.

7 And the ſwine, becauſe he parteth the hoof and is cloven-footed, but cheweth not the cud, he ſhall be unclean to you.

8 Of their [c] fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch: *for* they ſhall be unclean to you.

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[r] Not taken of the altar, which was ſent from heaven, and endured until the captivity of Babylon.

[s] I will puniſh them that ſerve me otherwiſe than I have commanded, not ſparing the chief, that the people may fear and praiſe my judgments.

[t] As though ye lamented for them, preferring your carnal affection to God's juſt judgment, chap. 19. 28. Deut. 14. 1.

[u] In deſtroying Nadab and Abihu the chief, and menacing the reſt, except they repent.

[w] For the breaſt and ſhoulders of the peace-offerings might be brought to their families, ſo that their daughters might eat of them, as alſo of the offerings of firſt fruits, the firſt-born, and the Eaſter lamb. Read chap. 22. 12, 13.

[x] And not conſumed as Nadab and Abihu.

[y] That is, Nadab and Abihu.

[z] Moſes bare with his infirmity, conſidering his great ſorrow, but doth not leave an example to forgive them that maliciouſly tranſgreſs the commandment of God.

[a] Or, whereof ye may eat.

[b] He noteth four ſorts of beaſts: ſome chew the cud only, and ſome have only the foot cleft: others, neither chew the cud, nor have the hoof cleft: the fourth both chew the cud, and have the hoof divided, which may be eaten.

[c] God would that hereby for a time they ſhould be diſcerned as his people from the Gentiles.

9 ¶ Theſe ſhall ye eat, of all that are in the waters: whatſoever hath fins and ſcales in the waters, in the ſeas, or in the rivers, them ſhall ye eat.

10 But all that have not fins nor ſcales in the ſeas, or in the rivers, of all that [d] moveth in the waters, and of all [e] living things that are in the waters, they ſhall be an abomination unto you.

11 They, I ſay, ſhall be an abomination to you: ye ſhall not eat of their fleſh, but ſhall abhor their carcaſe.

12 Whatſoever hath not fins nor ſcales in the waters, that ſhall be abomination unto you.

‡ Or, griffin, as in the Greek.

13 ¶ Theſe ſhall ye have alſo in abomination among the fowls, they ſhall not be eaten, *for* they are an abomination: the eagle, and the ‡ goſhawk, and the oſpray:

14 Alſo the vulture, and the kite after his kind:

15 And all ravens after their kind:

‡ Or, cuckow.

16 The oſtrich alſo, and the night-crow, and the ‡ ſea-mew, and the hawk after his kind:

17 The little owl alſo, and the cormorant, and the great owl:

‡ Or, porphiry.

18 Alſo the ‡ redſhank, and the pelican, and the ſwan:

19 The ſtork alſo, the heron after his kind, and the lapwing, and the bat:

20 Alſo every fowl that creepeth *and* goeth upon all four, ſuch ſhall be an abomination unto you.

‡ Or, have no bowings in their feet.

21 Yet theſe ſhall ye eat: of every fowl that creepeth, *and* goeth upon all four, which ‡ have their feet and legs all of one, to leap withal upon the earth,

22 Of them ye ſhall eat theſe, the graſhopper after his kind, and the [f] ſolean after his kind, the hargol after his kind, and the hagab after his kind.

23 But all *other* fowls that creep *and* have four feet, they *ſhall* be an abomination unto you.

24 For by ſuch ye ſhall be polluted: whoſoever toucheth their carcaſe, ſhall be unclean unto the evening.

25 Whoſoever alſo [g] beareth of their carcaſe, ſhall waſh his clothes, and be unclean until even.

‡ Or, hath not his foot cloven in two.

26 Every beaſt that hath claws divided, and is ‡ not cloven-footed, nor cheweth the cud, ſuch ſhall be unclean unto you.: every one that toucheth them ſhall be unclean.

27 And whatſoever goeth upon his paws among all manner of beaſts that goeth on all four, ſuch ſhall be unclean unto you: who ſo doth touch their carcaſe ſhall be unclean until the even.

28 And he that beareth their carcaſe, ſhall waſh his clothes, and be unclean until the even: *for* ſuch ſhall be unclean unto you.

‡ Or, crocodile.

29 ¶ Alſo theſe ſhall be unclean to you among the things that creep and move upon the earth, the weaſel, and the mouſe, and the [h] ‡ frog, after his kind:

30 Alſo the rat, and the lizard, and the cameleon, and the ſtellio, and the mole.

31 Theſe ſhall be unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean until the even.

32 Alſo whatſoever any of the dead carcaſes of them doth fall upon, ſhall be unclean, whether it be veſſel of wood, or raiment, or [i] ſkin, or ſack: whatſoever veſſel it be that is occupied, it ſhall be put in the water as unclean until the even, and *ſo* be purified.

* Chap. 6, 23.

33 But every earthen veſſel, whereinto any of them falleth, whatſoever is within it ſhall be unclean, and * ye ſhall break it.

34 All meat alſo that ſhall be eaten, if any *ſuch* water come upon it, ſhall be unclean: and all drink that ſhall be drunk in all *ſuch* veſſels, ſhall be unclean.

35 And every thing that their carcaſe fall upon ſhall be unclean: the furnace or the pot ſhall be broken: *for* they are unclean unto you.

36 Yet the fountains and wells where there is plenty of water ſhall be clean: but that which [k] toucheth their carcaſes, ſhall be unclean.

37 And if there fall of the dead carcaſe upon any ſeed which uſeth to be ſown, it ſhall be unclean.

38 But if any [l] water be poured upon the ſeed, and there fall of their dead carcaſe thereon, it ſhall be unclean unto you.

39 If alſo any beaſt, whereof ye may eat, die, he that toucheth the carcaſe thereof ſhall be unclean until the even.

40 And he that eateth of the carcaſe of it, ſhall waſh his clothes, and be unclean until the even: he alſo that beareth the carcaſe of it, ſhall waſh his clothes, and be unclean until the even.

41 Every creeping thing therefore that creepeth upon the earth, ſhall be an abomination, *and* not be eaten.

42 Whatſoever goeth upon the breaſt, and whatſoever goeth upon all four, or that hath many feet among all creeping things that creep upon the earth, ye ſhall not eat of them, for they ſhall be abomination.

43 Ye ſhall not pollute yourſelves with any thing that creepeth, neither make yourſelves unclean with them, neither defile yourſelves thereby: ye ſhall not, I ſay, be defiled by them.

44 For I am the Lord your God: be ſanctified therefore, and be [m] holy, for I am holy, defile not yourſelves with any creeping thing that creepeth upon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you ſhould be holy, for I am holy.

46 This is the law of beaſts, and of fowls, and of every living thing that moveth in the waters, and of every thing that creepeth upon the earth.

47 That there may be a difference between the unclean and clean, and between the beaſt that

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[d] As little fiſh engendered of the ſlime.

[e] As they which come of generation.

[f] Theſe were certain kinds of graſhoppers, which are not now properly known.

[g] Out of the camp.

[h] The green frog that ſitteth on the buſhes.

[i] As a bottle or bag.

[k] So much of the water as toucheth it.

[l] He ſpeaketh of ſeed that is laid to ſleep before it be ſown.

[m] He ſheweth why God did chuſe them to be his people. 1 Pet. 1. 15.

Bef. Chr. 1490. that may be eaten, and the beaſt that ought not to be eaten.

CHAP. XII.

2 *A law how women ſhould be purged after their deliverance.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay, When a woman hath brought forth ſeed, and borne a man-child, ſhe ſhall be unclean [n] ſeven days, like as ſhe is unclean when ſhe is put apart from her ‡ * diſeaſe.

‡ Or flowers.
* Chap. 15. 19.
* Luke 2. 21. John 7. 22.

3 (* And in the eighth day the foreſkin of the *child's* fleſh ſhall be circumciſed)

4 And ſhe ſhall continue in the blood of her purifying three [o] and thirty days: ſhe ſhall touch no [p] hallowed thing, nor come into the [q] ſanctuary, until the time of her purifying be out.

5 But if ſhe bear a maid-child, then ſhe ſhall be unclean two [r] weeks, as when ſhe hath her diſeaſe: and ſhe ſhall continue in the blood of her purifying threeſcore and ſix days.

6 Now when the days of her purifying are out (whether it be for a ſon or for a daughter) ſhe ſhall bring to the prieſt a lamb of one year old for a burnt-offering, and a young pigeon or a turtle dove for a ſin-offering, unto the door of the [s] tabernacle of the congregation,

7 Who ſhall offer it before the Lord, and make an atonement for her: ſo ſhe ſhall be purged of the iſſue of her blood: this is the law for her that hath borne a male or female.

8 But † if ſhe be not able to bring a lamb, ſhe ſhall bring two * turtles, or two young pigeons: the one for a burnt-offering, and the other for a ſin-offering: and the prieſt ſhall make an atonement for her: ſo ſhe ſhall be clean.

† *Heb. if her hand find not the worth of a lamb.*
* Luke 2. 24.

CHAP. XIII.

2 *What conſiderations the prieſt ought to obſerve in judging the leproſy.* 28 *The black ſpot, or ſcab.* 47 *And the leproſy of the garment.*

MOreover the Lord ſpake unto Moſes and to Aaron, ſaying,

2 The man that ſhall have in the ſkin of his fleſh a ſwelling or a ſcab, or a white ſpot, ſo that in the ſkin of his fleſh [t] it be like the plague of leproſy, then he ſhall be brought unto Aaron the prieſt, or unto one of his ſons the prieſts,

3 And the prieſt ſhall look on the ſore in the ſkin of *his* fleſh: if the hair in the ſore be turned into white, and the ſore ſeem to be [u] lower than the ſkin of his fleſh, it is a plague of leproſy: therefore the prieſt ſhall look on him, and † pronounce him unclean.

† *Heb. ſhall pollute him.*

4 But if the white ſpot be in the ſkin of his fleſh, and ſeem not to be lower than the ſkin, nor the hair thereof be turned unto white, then the prieſt ſhall ſhut up *him that hath* the plague, ſeven days.

Bef. Chr. 1490.

5 After, the prieſt ſhall look upon him the ſeventh day: and if the plague ſeem † to him to abide ſtill, and the plague grow not in the ſkin, the prieſt ſhall ſhut him up yet ſeven days more.

† *Heb. in his eye.*

6 Then the prieſt ſhall look on him again the ſeventh day; and if the plague be [w] dark, and the ſore grow not in the ſkin, then the prieſt ſhall † pronounce him clean, *for* it is a ſcab: therefore he ſhall waſh his clothes and be clean.

† *Heb. ſhall cleanſe him.*

7 But if the ſcab grow more in the ſkin, after that he is ſeen of the prieſt for to be purged, he ſhall be ſeen of the prieſt yet again.

8 Then the prieſt ſhall conſider, and if the ſcab ‡ grow in the ſkin, then the prieſt ſhall pronounce him [x] unclean: *for* it is leproſy.

‡ Or, be ſpread abroad.

9 ¶ When the plague of leproſy is in a man, he ſhall be brought unto the prieſt,

10 And the prieſt ſhall ſee *him:* and if the ſwelling *be* white in the ſkin, and have made the hair white, and there be raw fleſh in the ſwelling,

11 It is an old leproſy in the ſkin of his fleſh: and the prieſt ſhall pronounce him unclean, and ſhall not ſhut him up, for he is unclean.

12 Alſo if the leproſy ‡ break out in the ſkin, and the leproſy cover all the ſkin of the plague, from his head even to his feet, whereſoever the prieſt looketh,

‡ Or, bud.

13 Then the prieſt ſhall conſider: and if the leproſy cover all his fleſh, he ſhall pronounce the plague to be [y] clean, becauſe it is all turned into whiteneſs: *ſo* he ſhall be clean.

14 But if *there be* raw fleſh on him when he is ſeen, he ſhall be unclean.

15 For the prieſt ſhall ſee the raw fleſh, and declare him to be unclean: *for* the raw fleſh is [z] unclean, *therefore* it is the leproſy.

16 Or if the raw fleſh change and be turned into white, then he ſhall come to the prieſt,

17 And the prieſt ſhall behold him: and if the ſore be changed into white, then the prieſt ſhall pronounce the plague clean, *for* it is clean.

18 ¶ The fleſh alſo in whoſe ſkin there is ‡ a bile, and is healed,

‡ Or, impoſthume.

19 And in the place of the bile there be a white ſwelling, or a white ſpot ſomewhat reddiſh, it ſhall be ſeen of the prieſt.

20 And when the prieſt ſeeth it, if it appear lower than the ſkin, and the hair thereof be changed into white, the prieſt then ſhall pronounce him [a] unclean: *for* it is a plague of leproſy, broken out in the bile.

21 But if the prieſt look on it, and there be no white hairs therein, and if it be not lower than the ſkin, but be darker, then the prieſt ſhall ſhut him up ſeven days.

22 And if it ſpread abroad in the fleſh, the prieſt ſhall pronounce him unclean, *for* it is a ſore.

23 But

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[n] So that her huſband for that time could not reſort to her.

[o] Beſides the firſt ſeven days.

[p] As ſacrifice, or ſuch like.

[q] That is, into the court-gate, till after forty days.

[r] Twice ſo long as if ſhe bare a man-child.

[s] Where the burnt-offerings were wont to be offered.

[t] That it may be ſuſpected to be the leproſy.

[u] That is, ſhrunk in, and be lower than the reſt of the ſkin.

[w] As having the ſkin drawn together, or blackiſh.

[x] As touching his bodily diſeaſe; for his diſeaſe was not imputed to him for ſin before God, though it were the puniſhment of ſin.

[y] For it is not that contagious leproſy that infecteth, but a kind of ſcurf, which hath not the fleſh raw as the leproſy.

[z] That is, declareth that the fleſh is not ſound, but is in danger to be leprous.

[a] None were exempted, but if the prieſt pronounced him unclean, he was put out from among the people, as appeareth by Mary the propheteſs, Numb. 12. 14 and by king Uzziah, 2 Chron. 26. 20.

Bef. Chr. 1490.

23 But if the ſpot continue in his place, and grow not, it is a burning bile: therefore the prieſt ſhall declare him to be clean.

24 ¶ If there be any fleſh, in whoſe ſkin there is an hot burning, and the quick fleſh of the burning have a [b] white ſpot ſomewhat reddiſh or pale,

25 Then the prieſt ſhall look upon it: and if the hair in that ſpot be changed into white, and it appear lower than the ſkin, it is a leproſy broken out in the burning: therefore the prieſt ſhall pronounce him unclean: *for* it is the plague of leproſy.

26 But if the prieſt look on it, and there be no white hair in the ſpot, and it be no lower than the *other* ſkin, but be darker, then the prieſt ſhall ſhut him up ſeven days.

27 After, the prieſt ſhall look on him the ſeventh day: if it be grown abroad in the ſkin, then the prieſt ſhall pronounce him unclean: *for* it is the plague of leproſy.

‡ Or, ſwelling.

28 And if the ſpot abide in his place, not growing in the ſkin, but is dark, it is a ‡ riſing of the burning: the prieſt ſhall therefore declare him clean, for it is the drying up of the burning.

29 ¶ If alſo a man or woman hath a ſore on the head or in the beard,

30 Then the prieſt ſhall ſee the ſore: and if it appear lower than the ſkin, and there be in it a ſmall yellow [c] hair, then the prieſt ſhall pronounce him unclean: *for* it is a black ſpot, and leproſy of the head or of the beard.

31 And if the prieſt look on the ſore of the black ſpot, and if it ſeem not lower than the ſkin, nor have any black hair in it, then the prieſt ſhall ſhut up *him that hath* the ſore of the black ſpot, ſeven days.

32 After, in the ſeventh day the prieſt ſhall look on the ſore: and if the black ſpot grow not, and there be in it no yellow hair, and the black ſpot ſeem not lower than the ſkin,

33 Then he ſhall be ſhaven, but *the place* of the black ſpot ſhall he not ſhave: but the prieſt ſhall ſhut up *him that hath* the black ſpot, ſeven days more.

34 And the ſeventh day the prieſt ſhall look on the black ſpot, and if the black ſpot grow not in the ſkin, nor ſeem lower than the *other* ſkin, then the prieſt ſhall cleanſe him, and he ſhall waſh his cloaths, and be clean.

35 But if the black ſpot grow abroad in the fleſh after his cleanſing,

36 Then the prieſt ſhall look on it: and if the black ſpot grow in the ſkin, the prieſt ſhall not [d] ſeek for the yellow hair: *for* he is unclean.

37 But if the black ſpot ſeem to him to abide, and that black hair grow therein, the black ſpot is healed, he *is* clean, and the prieſt ſhall declare him to be clean.

38 ¶ Furthermore if there be many white ſpots in the ſkin of the fleſh of man or woman,

39 Then the prieſt ſhall conſider: and if the ſpots in the ſkin of their fleſh be ſomewhat dark and white withal, it is but a white ſpot broken out in the ſkin: *therefore* he is clean.

Bef. Chr. 1490.

40 And the man whoſe hair is fallen off his head, *and* is bald, is clean.

41 And if his head loſe the [e] hair on the fore part, *and* be bald before, he is clean.

42 But if there be in the bald head, or in the bald forehead a white reddiſh ſore, it is a leproſy ſpringing in his bald head, or in his bald forehead.

43 Therefore the prieſt ſhall look upon it, and if the riſing of the ſore be white reddiſh in his bald head, or in his bald forehead, appearing like leproſy in the ſkin of the fleſh,

44 He is a leper and unclean: *therefore* the prieſt ſhall pronounce him altogether unclean: *for* the ſore *is* in his head.

45 The leper alſo in whom the plague is, ſhall have his clothes [f] rent, and his head bare, and ſhall put a covering upon his [g] lip, and ſhall cry, *I am* unclean, *I am* unclean.

46 As long as the diſeaſe *ſhall be* upon him, he ſhall be polluted, *for* he is unclean: he ſhall dwell alone, * without the camp *ſhall* his habitation *be*.

* Num. 5. 2. 2 Kings 15. 5.

47 ¶ Alſo the garment that the plague of leproſy is in, whether it be a woollen garment or a linen garment,

48 Whether it be in the warp or in the woof of linen or of woollen, either in a ſkin, or in any thing made of a ſkin,

49 And if the ſore be green, or ſomewhat reddiſh in the garment or in the ſkin, or in the warp, or in the woof, or in any thing that is made of [h] ſkin, it is a plague of leproſy, and ſhall be ſhewed unto the prieſt.

50 Then the prieſt ſhall ſee the plague, and ſhut up *it that hath* the plague, ſeven days,

51 And ſhall look on the plague the ſeventh day: if the plague grow in the garment, or in the warp, or in the woof, or in the ſkin, or in any thing that is made of ſkin, that plague *is* a fretting leproſy and unclean.

52 And he ſhall burn the garment, or the warp, or the woof, whether it be woollen or linen, or any thing that is made of ſkin, wherein the plague is: for it is a fretting leproſy, *therefore* it ſhall be burnt in the fire.

53 If the prieſt yet ſee that the plague [i] grow not in the garment, or in the woof, or in whatſoever thing of ſkin it be,

54 Then the prieſt ſhall command them to waſh the thing wherein the plague is, and he ſhalt ſhut it up ſeven days more.

55 Again the prieſt ſhall look on the plague after it is waſhed: and if the plague have not changed his [k] colour, though the plague have ſpread no further, it is unclean: thou ſhalt burn it in the fire, *for* it is a fret inward, [l] whether *the ſpot* be in the bare place of the whole, or in part thereof.

56 And if the prieſt ſee that the plague be darker after that it is waſhed, he ſhall cut it out of the

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[b] If he have a white ſpot in the place where the burning was, and was after healed.

[c] Which was not wont to be there, or elſe ſmaller than in any other part of the body.

[d] He ſhall not care whether the yellow hair be there, or no.

[e] By ſickneſs, or any other inconvenience.

[f] In ſign of ſorrow and lamentation.

[g] Either in token of mourning, or for fear of infecting others.

[h] Whether it be garment, veſſel, or inſtrument.

[i] But abide ſtill in one place, as ver. 37.

[k] But remain as it did before.

[l] Or, whether it be in any bare place before, or behind.

Bef. Chr. 1490.

the garment or out of the ſkin, or out of the warp, or out of the woof.

57 And if it appear ſtill in the garment, or in the warp, or in the woof, or in any thing made of ſkin, it is a ſpreading *leproſy:* thou ſhalt burn the thing wherein the plague is in the fire.

58 If thou haſt waſhed the garment, or the warp, or the woof, or whatſoever thing of ſkin it be, if the plague be departed therefrom, then ſhall it be waſhed [m] the ſecond time, and be clean.

59 This is the law of the plague of leproſy in a garment of woollen or linen, or in the warp, or in the woof, or in any thing of ſkin, to make it clean or unclean.

CHAP. XIV.

3 *The cleanſing of the leper,* 3 *And of the houſe that he is in.*

AND the Lord ſpake unto Moſes, ſaying,

* Matt. 8. 2. Mark 1. 40. Luke 5. 12.

2 * This is the [n] law of the leper in the day of his cleanſing: that is, he ſhall be brought unto the prieſt,

3 And the prieſt ſhall go out of the camp, and the prieſt ſhall conſider *him:* and if the plague of leproſy be healed in the leper,

‡ Or, little birds.

4 Then ſhall the prieſt command to take for *him* that is cleanſed, two ‡ ſparrows alive and [o] clean, and cedar-wood, and a ſcarlet *lace,* and hyſſop.

5 And the prieſts ſhall command to kill one of the birds over [p] pure water in an earthen veſſel.

6 After, he ſhall take the live ſparrow with the cedar-wood, and the ſcarlet *lace,* and the hyſſop, and ſhall dip them and the living ſparrow in the blood of the ſparrow ſlain, over the pure water,

7 And he ſhall ſprinkle upon him that muſt be cleanſed of his leproſy, ſeven times, and cleanſe him, and ſhall [q] let go the live ſparrow into the broad field.

8 Then he that ſhall be cleanſed ſhall waſh his cloaths, and ſhave off all his hair, and waſh himſelf in water, ſo he ſhall be clean: after that ſhall he come into the hoſt, but ſhall tarry without his tent ſeven days.

9 So in the ſeventh day he ſhall ſhave off all his hair, *both* his head, and his beard, and his eye-brows: even all his hair ſhall he ſhave, and ſhall waſh his cloaths, and ſhall waſh his fleſh in water: ſo he ſhall be clean.

10 Then in the eighth day he ſhall take two he-lambs without [r] blemiſh, and an ewe-lamb of a year old without blemiſh, and three tenth deals of fine flour for a meat-offering, mingled with oil, [s] and a pint of oil.

11 And the prieſt that maketh him clean, ſhall bring the man which is to be made clean, and thoſe things before the Lord, at the door of the tabernacle of the congregation.

* Exod. 29. 24.

12 Then the prieſt ſhall take one lamb, and offer him for a treſpaſs-offering, and the pint of oil, and * ſhake them to and fro before the Lord.

Bef. Chr. 1490.

* Chap. 7. 7.

13 And he ſhall kill the lamb in the place where the ſin-offering and the burnt-offering are ſlain, *even* in the holy place: for as the * ſin-offering is the prieſt's, *ſo* is the treſpaſs-offering: *for* it is moſt holy.

14 So the prieſt ſhall take of the blood of the treſpaſs-offering, and put it upon the lap of the right ear of him that ſhall be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 The prieſt ſhall alſo take of the pint of oil, and pour it into the palm of his left hand,

† Heb. the finger of his right hand.

16 And the prieſt ſhall dip his † right finger in the oil that is in his left hand, and ſprinkle of the oil with his finger ſeven times before the Lord.

† Heb. upon the blood of the treſpaſs-offering.

17 And of the reſt of the oil that is in his hand ſhall the prieſt put upon the lap of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, † where the blood of the treſpaſs-offering *was put.*

18 But the remnant of the oil that is in the prieſt's hand, he ſhall pour upon the head of him that is to be cleanſed: ſo the prieſt ſhall make an atonement for him before the Lord.

19 And the prieſt ſhall offer the ſin-offering, and make an atonement for him that is to be cleanſed of his uncleanneſs: then after ſhall he kill the burnt-offering.

20 So the prieſt ſhall offer the burnt-offering and the meat-offering upon the altar, and the prieſt ſhall make an atonement for him: ſo he ſhall be clean.

† Heb. his hand cannot take it.

21 But if he be poor, and not † able, then he ſhall bring one lamb for a treſpaſs-offering to be ſhaken, for his reconciliation, and a [t] tenth deal of fine flour mingled with oil, for a meat-offering, with a pint of oil.

22 Alſo two turtle-doves, or two young pigeons, as he is able, whereof the one ſhall be a ſin-offering, and the other a burnt-offering,

23 And he ſhall bring them the eighth day for his cleanſing unto the prieſt, at the door of the tabernacle of the congregation before the Lord.

24 Then the prieſt ſhall take the lamb of the treſpaſs-offering, and the pint of oil, and the prieſt ſhall [u] ſhake them to and fro before the Lord.

25 And he ſhall kill the lamb of the treſpaſs-offering, and the prieſt ſhall take of the blood of the treſpaſs-offering, and put it upon the lap of his right ear that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

† Heb. into the palm of the prieſt's left hand.

26 Alſo the prieſt ſhall pour of the oil into the palm of his own † left hand.

27 So the prieſt ſhall with his right finger ſprinkle of the oil that is in his left hand, ſeven times before the Lord.

28 Then the prieſt ſhall put of the oil that is in his hand, upon the lap of the right ear of him that is to be cleanſed, and upon the thumb of

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[m] To the intent he might be ſure that the leproſy was departed, and that all occaſion of infection might be taken away.

[n] Or, the ceremony which ſhall be uſed in his purgation.

[o] Of birds which were permitted to be eaten.

[p] Running water, or of the fountains.

[q] Signifying that he that was made clean, was ſet at liberty, and reſtored to the company of others.

[r] Which hath no imperfection in any member.

[s] This meaſure in Hebrew is called Log, and containeth ſix eggs in meaſure.

[t] Which is an omer, read Exod. 16. 16.

[u] Or, ſhall offer them as the offering that is ſhaken to and fro.

Bef. Chr. 1490.

of his right hand, and upon the great toe of his right foot: upon the place ‡ of the blood of the treſpaſs-offering.

‡ Or, where the blood of the treſpaſs-offering was put, as verſe. 17.

29 But the reſt of the oil that is in the prieſt's hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the Lord.

30 Alſo he ſhall preſent one of the turtle-doves: or of the young pigeons, [w] as he is able:

31 Such, I ſay, as he is able, the one for a ſin-offering, and the other for a burnt-offering ‡ with the meat-offering: ſo the prieſt ſhall make an atonement for him that is to be cleanſed before the Lord.

‡ Or, beſides the meat-offering.

32 This is the [x] law of him which hath the plague of leproſy, who is not able in his cleanſing *to offer the whole*.

33 ¶ The Lord alſo ſpake unto Moſes and to Aaron, ſaying,

34 When ye be come unto the land of Canaan, which I give you in poſſeſſion, if I [y] ſend the plague of leproſy in an houſe of the land of your poſſeſſion,

35 Then he that owneth the houſe, ſhall come and tell the prieſt, ſaying, Methink there is like a plague *of leproſy* in the houſe.

36 Then the prieſt ſhall command them to empty the houſe before the prieſt go into it to ſee the plague, that all that is in the houſe be not made unclean, and then ſhall the prieſt go in to ſee the houſe.

37 And he ſhall mark the plague: and if the plague *be* in the walls of the houſe, and that there be deep ‡ ſpots, greeniſh or reddiſh, which ſeem to be lower than the wall,

‡ Or, blackneſs, or hollow ſtreaks.

38 Then the prieſt ſhall go out of the houſe to the door of the houſe, and ſhall cauſe to ſhut up the houſe ſeven days.

39 So the prieſt ſhall come again the ſeventh day: and if he ſee that the plague be increaſed in the walls of the houſe,

40 Then the prieſt ſhall command them to take away the ſtones wherein the plague *is*, and they ſhall caſt them into a ‡ foul place without the city.

‡ Or, polluted.

41 Alſo he ſhall cauſe to ſcrape the houſe within round about, and pour the duſt that they have pared off, without the city, in [z] an unclean place.

42 And they ſhall take other ſtones, and put them in the places of thoſe ſtones, and ſhall take other mortar to plaiſter the houſe with.

43 But if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after that he hath ſcraped and plaiſtered the houſe,

44 Then the prieſt ſhall come and ſee: and if the plague grow in the houſe, it is a fretting leproſy in the houſe: it is *therefore* unclean.

45 And he ſhall [a] break down the houſe, with the ſtones of it, and the timber thereof, and all the ‡ mortar of the houſe, and he ſhall carry them out of the city unto an unclean place.

‡ Or, duſt.

Bef. Chr. 1490.

46 Moreover, he that goeth into the houſe all the while that it is ſhut up, he ſhall be unclean until the even.

47 He alſo that ſleepeth in the houſe, ſhall waſh his cloaths: he likewiſe that eateth in the houſe, ſhall waſh his cloaths.

48 But if the prieſt ſhall come and ſee that the plague hath ſpread no further in the houſe, after the houſe be plaiſtered, the prieſt ſhall pronounce that houſe clean, for the plague is healed.

49 Then ſhall he take to purify the houſe, two ſparrows, and cedar wood, and [b] ſcarlet *lace*, and hyſſop.

50 And he ſhall kill one ſparrow over pure water in an earthen veſſel,

51 And ſhall take the cedar wood, and the hyſſop, and the ſcarlet *lace*, with the live ſparrow, and dip them in the blood of the ſlain ſparrow, and in the pure water, and ſprinkle the houſe ſeven times:

52 So ſhall he cleanſe the houſe with the blood of the ſparrow, and with the pure water, and with the live ſparrow, and with the cedar wood, and with the hyſſop, and with the ſcarlet *lace*.

53 Afterward he ſhall let go the live ſparrow out of the † town, into the † broad fields: ſo ſhall he make atonement for the houſe, and it ſhall be clean.

† *Heb. city.*
† *Heb. on the face of the field.*

54 This is the law for every plague of leproſy and * black ſpot,

* Chap. 13. 30.

55 And of the leproſy of the garment, and of the houſe,

56 And of the ‡ ſwelling, and of the ſcab, and of the white ſpot.

‡ Or, riſing.

57 This *is* the law of the leproſy, to teach † when *a thing* is unclean, and when it is clean.

† *Heb. in the day of the unclean, and in the day of the clean.*

CHAP. XV.

2, 19 The manner of purging the unclean iſſues both of men and women. 31 The children of Iſrael muſt be ſeparate from all uncleanneſs.

MOreover the Lord ſpake unto Moſes, and to Aaron, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, Whoſoever hath an iſſue from his [c] fleſh, is unclean, *becauſe* of his iſſue.

3 And this ſhall be his uncleanneſs in his iſſue: *when* his fleſh avoideth his iſſue, or if his fleſh be ſtopped from his iſſue, this is his [d] uncleanneſs.

4 Every bed whereon he lieth that hath the iſſue, ſhall be unclean, and every thing whereon he ſitteth, ſhall be unclean.

5 Whoſoever alſo toucheth his bed, ſhall waſh his cloaths, and waſh himſelf in water, and ſhall be unclean until the even.

6 And he that ſitteth on any thing, whereon he ſat that hath the iſſue, ſhall waſh his cloaths, and waſh himſelf in water, and ſhall be unclean until the even.

7 Alſo he that toucheth the fleſh of him that hath

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[w] Whether of them he can get.

[x] This order is appointed for the poor man.

[y] This declareth that no plague nor puniſhment cometh to man without God's providence and his ſending.

[z] Where carrions were caſt and other filth, that the people might not be therewith infected.

[a] That is, he ſhall command it to be pulled down, as ver. 40.

[b] It ſeemeth that this was a lace or ſtring to bind the hyſſop to the wood, and ſo was made a ſprinkle: the apoſtle to the Hebrews calleth it ſcarlet wool, Heb. 9. 19.

[c] Whoſe ſeed either in ſleeping, or elſe of weakneſs of nature, iſſueth at his ſecret part.

[d] Or the thing wherefore he ſhall be unclean.

Bef. Chr. 1490.

hath the iſſue, ſhall waſh his cloaths, and waſh himſelf in water, and ſhall be unclean until the even.

8 If he alſo, that hath the iſſue, ſpit upon him that is clean, [e] he ſhall waſh his cloaths, and waſh himſelf in water, and ſhall be unclean until the even.

9 And what [f] ſaddle ſoever he rideth upon, that hath the iſſue, ſhall be unclean.

10 And whoſoever toucheth any thing that was under him, ſhall be unclean unto the even: and he that beareth thoſe *things*, ſhall waſh his cloaths, and waſh himſelf in water, and ſhall be unclean until the even.

11 Likewiſe whomſoever he toucheth that hath the iſſue (and hath not waſhed his hands in water) ſhall waſh his cloaths, and waſh himſelf in water, and ſhall be unclean until the even.

* Chap. 6. 28.

12 * And the veſſel of earth that he toucheth, which hath the iſſue, ſhall be broken: and every veſſel of wood ſhall be rinced in water.

13 But if he that hath an iſſue, be [g] cleanſed of his iſſue, then ſhall he count him ſeven days for his cleanſing, and waſh his cloaths, and waſh his fleſh in pure water: ſo ſhall he be clean.

14 Then the eighth day he ſhall take unto him two turtle-doves, or two young pigeons, and come before the Lord at the door of the tabernacle of the congregation, and ſhall give them unto the prieſt:

15 And the prieſt ſhall make of the one of them a ſin-offering, and of the other a burnt-offering: ſo the prieſt ſhall make an atonement for him before the Lord for his iſſue.

16 Alſo if any man's iſſue of ſeed depart from him, he ſhall waſh all his [h] fleſh in water, and be unclean until the even.

17 And every garment, and every ſkin whereupon ſhall be iſſue of ſeed, ſhall be even waſhed with water, and be unclean unto the even.

18 If he that hath an iſſue of ſeed do lie with a woman, they ſhall both waſh themſelves with water, and be unclean until the even.

‡ Or, ſecret part.

19 ¶ Alſo when a woman ſhall have an iſſue, *and* her iſſue in her ‡ fleſh ſhall be blood, ſhe ſhall be put apart ſeven days: and whoſoever toucheth her, ſhall be unclean unto the even.

20 And whatſoever ſhe lieth upon in [i] her ſeparation, ſhall be unclean, and every thing that ſhe ſitteth upon, ſhall be unclean.

21 Whoſoever alſo toucheth her bed, ſhall waſh his cloaths, and waſh himſelf with water, and ſhall be unclean unto the even.

22 And whoſoever toucheth any thing that ſhe ſat upon, ſhall waſh his cloaths, and waſh himſelf in water, and ſhall be unclean unto the even:

23 So that whether he touch her bed, or any thing whereon ſhe hath ſit, he ſhall be unclean unto the even.

24 And if a man lie with her, and *the flowers* of her ſeparation [k] touch him, he ſhall be unclean ſeven days, and all the whole bed whereon he lieth, ſhall be unclean.

Bef. Chr. 1490.

† Heb. ſeparation.

25 Alſo when a woman's iſſue of blood runneth long time beſides the time of her † flowers, or when ſhe hath an iſſue longer than her flowers, all the days of the iſſue of her uncleanneſs ſhe ſhall be unclean, as in the time of her flowers.

26 Every bed whereon ſhe lieth (as long as her iſſue laſteth) ſhall be to her as her [l] bed of her ſeparation: and whatſoever ſhe ſitteth upon ſhall be unclean, as her uncleanneſs when ſhe is put apart.

27 And whoſoever toucheth theſe *things*, ſhall be unclean, and ſhall waſh his cloaths, and waſh himſelf in water, and ſhall be unclean unto the even.

28 But if ſhe be cleanſed of her iſſue, then ſhe ſhall [m] count her ſeven days, and after ſhe ſhall be clean.

29 And in the eighth day ſhe ſhall take unto her two turtles, or two young pigeons, and bring them unto the prieſt at the door of the tabernacle of the congregation.

30 And the prieſt ſhall make of the one a ſin-offering, and of the other a burnt-offering, and the prieſt ſhall make an atonement for her before the Lord, for the iſſue of her uncleanneſs.

31 Thus ſhall ye [n] ſeparate the children of Iſrael from their uncleanneſs, that they die not in their uncleanneſs, if they defile my tabernacle that is among them.

32 This is the law of him that hath an iſſue, and of him from whom goeth an iſſue of ſeed whereby he is defiled:

33 Alſo of her that is ſick of her flowers, and of him that hath a running iſſue, whether it be man or woman, and of him that lieth with her which is unclean.

CHAP. XVI.

2 *The prieſts might not at all times come into the moſt holy place.* 8 *The ſcape-goat.* 14 *The purging of the ſanctuary.* 17 *The cleanſing of the tabernacle.* 21 *The prieſt confeſſeth the ſins of the people.* 29 *The feaſt of cleanſing ſins.*

* Chap. 10. 1, 2.

FUrthermore the Lord ſpake unto Moſes, * after the death of the two ſons of Aaron, when they came *to offer* before the Lord, and died.

* Exod. 30. 10. Heb. 9. 7

2 And the Lord ſaid unto Moſes, Speak unto Aaron thy brother, * that he come not at [o] all times into the holy place within the vail before the mercy-ſeat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy-ſeat.

3 After this *ſort* ſhall Aaron come into the holy place: *even* with a young bullock for a ſin-offering, and a ram for a burnt-offering.

‡ Or, privities.

4 He ſhall put on the holy linen coat, and ſhall have linen breeches upon his ‡ fleſh, and ſhall be girded with a linen girdle, and ſhall cover his head with a linen mitre: theſe are the holy

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[e] On whom the unclean man did ſpit.

[f] The word ſignifieth every thing whereon a man rideth.

[g] That is, be reſtored to his old ſtate, and be healed thereof.

[h] Meaning, all his body.

[i] That is, when ſhe hath her flowers, whereby ſhe is ſeparate from her huſband, from the tabernacle, and from touching of any holy thing.

[k] If any of her uncleanneſs did only touch him in the bed: for elſe the man that companied with ſuch a woman, ſhould die, chap. 20. 18.

[l] Shall be unclean, as the bed whereon ſhe lay when ſhe had her natural diſeaſe.

[m] After the time that ſhe is recovered.

[n] Seeing that God requireth of his, purity and cleanneſs: we cannot be his, except our filth and ſins be purged with the blood of Jeſus Chriſt, and ſo we learn to deteſt all ſin.

[o] The high prieſt entered into the holieſt of all but once a year, even in the month of September.

Bef. Chr. 1490.

holy garments: therefore ſhall he waſh his fleſh in water, when he doth put them on.

5 And he ſhall take of the congregation of the children of Iſrael, two he-goats for a ſin-offering, and a ram for a burnt-offering.

* Heb. 9. 7.

6 Then Aaron ſhall offer the bullock for his ſin-offering, * and make an atonement for himſelf, and for his houſe.

7 And he ſhall take the two he-goats, and preſent them before the Lord at the door of the tabernacle of the congregation.

8 Then Aaron ſhall caſt lots over the two he-goats: one lot for the Lord, and the other for the [p] ſcape-goat.

9 And Aaron ſhall offer the goat, upon which the Lord's lot ſhall fall, and make him a ſin-offering.

10 But the goat, on which the lot ſhall fall to be the ſcape-goat, ſhall be preſented alive before the Lord, to make reconciliation by him, *and* to let him go (as a ſcape-goat) into the wilderneſs.

11 Thus Aaron ſhall offer the bullock for his ſin-offering, and make a reconciliation for himſelf and for his houſe, and ſhall kill the bullock for his ſin-offering.

12 And he ſhall take a cenſer full of burning coals from off the altar before the Lord, and his handful of ſweet incenſe beaten ſmall, and bring *it* within the [q] vail,

‡ Or, the ſmoke.
‡ Or, ark.

13 And ſhall put the incenſe upon the fire before the Lord, that the ‡ cloud of the incenſe may cover the mercy-ſeat that is upon ‡ the teſtimony: ſo he ſhall not die.

* Heb. 9. 13. and 10. 4.
* Chap. 4. 6.

14 And he ſhall * take of the blood of the bullock, * and ſprinkle it with his finger upon the mercy-ſeat [r] eaſtward: and before the mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times.

15 ¶ Then ſhall he kill the goat that is the people's ſin-offering, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat.

16 So he ſhall purge the holy place from the uncleanneſs of the children of Iſrael, and from their treſpaſſes of all their ſins: ſo ſhall he do alſo for the tabernacle of the congregation [s] placed with them, in the midſt of their uncleanneſs.

* Luke 1. 10.

17 * And there ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himſelf and for his houſhold, and for all the congregation of Iſrael.

18 After, he ſhall go out unto the [t] altar that is before the Lord, and make a reconciliation upon it, and ſhall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about:

19 So ſhall he ſprinkle of the blood upon it with his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſs of the children of Iſrael.

20 ¶ When he hath made an end of purging the holy place, and the tabernacle of the congregation, and the altar: then he ſhall bring the live goat.

Bef. Chr. 1490.

21 And Aaron ſhall put both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their treſpaſſes, in all their ſins, putting them [u] upon the head of the goat, and ſhall ſend *him* away (by the hand of a man appointed) into the wilderneſs.

† Heb. the land of ſeparation.

22 So the goat ſhall bear upon him all their iniquities into † the land that is not inhabited, and he ſhall let the goat go into the wilderneſs.

23 After, Aaron ſhall come into the tabernacle of the congregation, and put off the linen cloaths, which he put on when he went into the holy place, and leave them there.

24 He ſhall waſh alſo his fleſh with water in [w] the holy place, and put on his own raiment, and come out, and make his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf, and for the people.

25 Alſo the fat of the ſin-offering ſhall he burn upon the altar.

26 And he that carried forth the goat, *called* the ſcape-goat, ſhall waſh his cloaths, and waſh his fleſh in water, and after that ſhall come into the hoſt.

* Chap. 6. 30. Heb. 13. 11.

27 Alſo the bullock for the ſin-offering and the goat for the ſin-offering (whoſe blood was brought to make a reconciliation in the holy place) ſhall one * carry out without the hoſt to be burnt in the fire, with their ſkins, and with their fleſh, and with their dung.

28 And he that burneth them ſhall waſh his cloaths, and waſh his fleſh in water, and afterward come into the hoſt.

29 ¶ So this ſhall be an ordinance for ever unto you: the tenth *day* of the [x] ſeventh month, ye ſhall [y] humble your ſouls, and do no work at all, whether it be one of the ſame country, or a ſtranger that ſojourneth among you.

* Ch. 23. 7.

30 For that * day ſhall the prieſt make an atonement for you to cleanſe you: ye ſhall be clean from all your ſins before the Lord.

31 This ſhall be a [z] ſabbath of reſt unto you, and ye ſhall humble your ſouls by an ordinance for ever.

32 And the prieſt [a] whom he ſhall anoint, and whom he ſhall conſecrate (to miniſter in his father's ſtead) ſhall make the atonement, and ſhall put on the linen cloaths, and holy veſtments,

33 And ſhall purge the holy ſanctuary and the tabernacle of the congregation, and ſhall cleanſe the altar, and make an atonement for the prieſts, and for all the people of the congregation.

* Exod. 30. 10. Heb. 9. 7.

34 And this ſhall be an everlaſting ordinance unto you, to make an atonement for the children of Iſrael for all their ſins * once a year: and as the Lord commanded Moſes, he did.

CHAP.

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[p] In Hebrew it is called Hazazel, which ſome ſay is a mountain near Sinai, whither this goat was ſent: but rather it is called the ſcape-goat, becauſe he was not offered, but ſent into the deſerts, as verſe 21.

[q] The holieſt of all.

[r] That is, on the ſide which was toward the people: for the head of the ſanctuary ſtood weſtward.

[s] Placed among them which are unclean.

[t] Whereupon the ſweet incenſe and perfume was offered.

[u] Herein this goat is a true figure of Jeſus Chriſt, who beareth the ſins of the people, Iſa. 53. 4.

[w] In the court where was the laver, Exod. 30. 18.

[x] Which was Tiſri, and anſwereth to part of September and part of October.

[y] Meaning by abſtinence and faſting, Num. 29. 7.

[z] Or, a reſt which ye ſhall keep moſt diligently.

[a] Whom the prieſt ſhall anoint by God's commandment to ſucceed in his father's room.

Bef. Chr. 1490.

CHAP. XVII.

4 *All ſacrifices muſt be brought to the door of the tabernacle.* 7 *To devils may they not offer.* 10 *They may not eat blood.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and to his ſons, and to all the children of Iſrael, and ſay unto them, This is the thing which the Lord hath [b] commanded, ſaying,

3 Whoſoever *he be* of the houſe of Iſrael that [c] killeth a bullock, or lamb, or goat in the hoſt, or that killeth it out of the hoſt,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord, [d] blood ſhall be imputed unto that man: he hath ſhed blood, wherefore that man ſhall be cut off from among his people.

5 Therefore the children of Iſrael ſhall bring their offerings, which they would offer [e] abroad in the field, and preſent them unto the Lord at the door of the tabernacle of the congregation by the prieſt, and offer them for peace-offerings unto the Lord.

6 Then the prieſt ſhall ſprinkle the blood upon the altar of the Lord before the door of the tabernacle of the congregation, and burn the fat for a * ſweet ſavour unto the Lord.

* Exod. 29. 18. Chap. 4. 31.

7 And they ſhall no more offer their offerings unto [f] devils, after whom they have gone a [g] whoring: this ſhall be an ordinance for ever unto them in their generations.

8 ¶ Alſo thou ſhalt ſay unto them, Whoſoever *he be* of the houſe of Iſrael, or of the ſtrangers which ſojourn among them, that offereth a burnt-offering or ſacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord, even that man ſhall be cut off from his people.

10 ¶ Likewiſe whoſoever *he be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among them, that eateth any blood, I will even ſet [h] my face againſt that perſon that eateth blood, and will cut him off from among his people:

11 For the life of the fleſh is in the blood, and I have given it unto you *to offer* upon the altar, to make an atonement for your ſouls: for this blood ſhall make an atonement for the ſoul.

12 Therefore I ſaid unto the children of Iſrael, None of you ſhall eat blood: neither the ſtranger that ſojourneth among you ſhall eat blood.

13 Moreover, whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn among them, which by hunting taketh any beaſt or fowl that may be [i] eaten, he ſhall pour out the blood thereof, and cover it with duſt:

14 For the life of all fleſh is his blood, it is *joined* with his life: therefore I ſaid unto the children of Iſrael, * Ye ſhall eat the blood of no ‡ fleſh, for the life of all fleſh is the blood thereof: whoſoever eateth it, ſhall be cut off.

Bef. Chr. 1490.
* Gen. 9. 4.
‡ Or, living creature.

15 And every perſon that eateth it which dieth *alone*, or that which is torn *with beaſts*, whether it be one of the ſame country, or a ſtranger, he ſhall both waſh his cloaths, and waſh himſelf in water, and be unclean unto the even: after he ſhall be ‡ clean.

‡ Or, counted clean.

16 But if he waſh *them* not, nor waſh his ‡ fleſh, then he ſhall bear his ‡ iniquity.

‡ Or, himſelf.
‡ Or, the puniſhment of his ſin.

CHAP. XVIII.

3 *The Iſraelites ought not to follow the manners of the Egyptians and Canaanites.* 6 *The marriages that are unlawful.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, I am the Lord your God.

3 After the [k] doings of the land of Egypt, wherein ye dwelt, ſhall ye not do: and after the manner of the land of Canaan, whither I will bring you, ſhall ye not do, neither walk in their ordinances.

4 *But* do after my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.

5 Ye ſhall keep therefore my ſtatutes, and my judgments, * which if a man do, he ſhall then live in them: [l] I am the Lord.

* Ezek. 20. 11. Rom. 10. 5. Gal. 3. 12.

6 ¶ None ſhall come near to any of the kindred of his fleſh to [m] uncover *her* ſhame: I am the Lord.

7 Thou ſhalt not uncover the ſhame of thy father, nor the ſhame of thy mother: *for* ſhe is thy mother, thou ſhalt not diſcover her ſhame.

8 * The ſhame of thy father's [n] wife ſhalt thou not diſcover: *for* it is thy father's ſhame.

* Chap. 20. 11.

9 Thou ſhalt not diſcover the ſhame of thy [o] ſiſter the daughter of thy father, or the daughter of thy mother, whether ſhe be born at home, or born without: thou ſhalt not diſcover their ſhame.

10 The ſhame of thy ſon's daughter, or of thy daughter's daughter, thou ſhalt not, I ſay, uncover their ſhame: for it is thy [p] ſhame.

11 The ſhame of thy father's wife's daughter, begotten of thy father (*for* ſhe is thy ſiſter) thou ſhalt not, *I ſay*, diſcover her ſhame.

12 * Thou ſhalt not uncover the ‡ ſhame of thy father's ſiſter: *for* ſhe is thy father's kinſwoman.

* Chap. 20. 19.
‡ Or, ſecrets.

13 Thou ſhalt not diſcover the ſhame of thy mother's ſiſter: for ſhe is thy mother's kinſwoman.

14 * Thou ſhalt not uncover the ſhame of thy father's

* Chap. 20. 20.

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[b] Leſt they ſhould practiſe that idolatry, which they had learned among the Egyptians.

[c] To make a ſacrifice or offering thereof.

[d] I do as much abhor it, as though he had killed a man, as Iſa. 66. 3.

[e] Whereſoever they were moved with fooliſh devotion to offer it.

[f] Meaning, whatſoever is not the true God, 1 Cor. 10. 20. Pſalm 95. 5.

[g] For idolatry is ſpiritual whoredom, becauſe faith toward God is broken.

[h] I will declare my wrath by taking vengeance on him, as chap. 20. 3.

[i] Which the law permitteth to be eaten, becauſe it is clean.

[k] Ye ſhall preſerve yourſelves from theſe abominations following, which the Egyptians and Canaanites uſe.

[l] And therefore ye ought to ſerve me alone, as my people.

[m] That is, to lie with her, though it be under title of marriage.

[n] Which is thy ſtep mother.

[o] Either by father or mother, born in marriage or otherwiſe.

[p] They are her children whoſe ſhame thou haſt uncovered.

[q] father's brother: *that is,* thou ſhalt not go in to his wife, *for* ſhe is thine † aunt.

† *Heb. thy father's brother's wife.*

15 Thou ſhalt not diſcover the ſhame of thy daughter-in-law: *for* ſhe is thy ſon's wife: *therefore* ſhalt thou not uncover her ſhame.

* Chap. 20. 21.

16 * Thou ſhalt not diſcover the ſhame of thy [r] brother's wife: *for* it is thy brother's ſhame.

17 Thou ſhalt not diſcover the ſhame of the wife and of her daughter, neither ſhalt thou take her ſon's daughter, nor her daughter's daughter, to uncover her ſhame: *for* they are *thy* kinsfolks, *and* it were wickedneſs.

18 Alſo thou ſhalt not take a wife with her ſiſter, during her life, to [s] vex *her*, in uncovering her ſhame upon her.

* Chap. 20. 18.

19 * Thou ſhalt not alſo go unto a woman to uncover her ſhame, as long as ſhe is put [t] apart for her diſeaſe.

20 Moreover, thou ſhalt not give *thy* ſelf to thy neighbour's wife by carnal copulation, to be defiled with her.

* Chap. 20. 2. 2 Kings 23. 10.

† *Heb. of thy ſeed.*

‡ Or, to make them paſs.

21 * Alſo thou ſhalt not give thy † children to ‡ offer *them* unto [u] Molech, neither ſhalt thou defile the name of thy God: *for* I am the Lord.

22 Thou ſhalt not lie with the male as one lieth with a woman: *for* it is abomination.

* Chap. 20. 15.

‡ Or, confuſion.

23 * Thou ſhalt not alſo lie with any beaſt to be defiled therewith, neither ſhall any woman ſtand before a beaſt, to lie down thereto: *for* it is ‡ abomination.

24 Ye ſhall not defile yourſelves in any of theſe things: for in all theſe the nations are defiled, which I will caſt out before you:

25 And the land is defiled: therefore I will [w] viſit the wickedneſs thereof upon it, and the land [x] ſhall vomit out her inhabitants.

26 Ye ſhall keep therefore mine ordinances, and my judgments, and commit none of theſe abominations, *as well* he that is of the ſame country, as the ſtranger that ſojourneth among you.

27 (For all theſe abominations have the men of the land done, which were before you, and the land is defiled:

28 And ſhall not the land ſpue you out if ye defile it, as it [y] ſpued out the people that were before you?)

29 For whoſoever ſhall commit any of theſe abominations, the perſons that do *ſo*, ſhall [z] be cut off from among their people.

30 Therefore ſhall ye keep mine ordinances that ye do not any of the abominable cuſtoms which have been done before you, and that ye defile not yourſelves therein: *for* I am the Lord your God.

CHAP. XIX.

A repetition of ſundry laws and ordinances.

AND the Lord ſpake unto Moſes, ſaying,

* Chap. 11. 44. and 20. 7. 1 Pet. 1. 16.

2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, * Ye ſhall be [a] holy, for I the Lord your God *am* holy.

3 ¶ Ye ſhall fear every man his mother and his father, and ſhall keep my ſabbaths: *for* I am the Lord your God.

4 ¶ Ye ſhall not turn unto idols, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye ſhall offer a peace-offering unto the Lord, ye ſhall offer it [b] freely.

* Chap. 7. 16.

6 * It ſhall be eaten the day ye offer it, or on the morrow: and that which remaineth until the third day, ſhall be burnt in the fire.

7 For if it be eaten the third day, it ſhall be unclean, it ſhall not be [c] accepted.

8 Therefore he that eateth it ſhall bear his iniquity, becauſe he hath defiled the hallowed thing of the Lord, and that perſon ſhall be cut off from his people.

* Chap. 23. 22.

‡ Or, gatherings and leavings.

9 ¶ * When ye reap the harveſt of your land, ye ſhall not reap every corner of your field, neither ſhalt thou gather the ‡ gleaning of thy harveſt.

10 Thou ſhalt not gather the grapes of thy vineyard *clean*, neither gather every grape of thy vineyard, *but* thou ſhalt leave them for the poor, and for the ſtranger: I am the Lord your God.

11 ¶ Ye ſhall not ſteal, neither [d] deal falſely, neither lye one to another.

* Exod. 20. 7. Deut. 5. 11. Matt. 5. 34.

12 ¶ * Alſo ye ſhall not ſwear by my name falſely, neither ſhalt thou defile the name of thy God: I am the Lord.

‡ Or, oppreſs him by violence.

* Deut. 24. 14, 15.

13 ¶ Thou ſhalt not do thy neighbour ‡ wrong, neither rob *him*. * The workman's hire ſhall not abide with thee until the morning.

* Deut. 27. 18.

14 ¶ Thou ſhalt not curſe the deaf, * neither put a ſtumbling block before the blind, but ſhalt fear thy God: I am the Lord.

* Exod. 23. 3. Deut. 1. 17. and 16. 19. Prov. 24. 23. James 2. 2.

15 ¶ Ye ſhall not do unjuſtly in judgment. * Thou ſhalt not favour the perſon of the poor, nor honour the perſon of the mighty, *but* thou ſhalt judge thy neighbour juſtly.

16 ¶ Thou ſhalt not [e] walk *about* with tales among thy people. Thou ſhalt not [f] ſtand againſt the blood of thy neighbour: I am the Lord.

17 ¶ Thou ſhalt not hate thy brother in thine heart, *but* thou ſhalt plainly rebuke thy neighbour, † and ſuffer him not to ſin.

† *Heb. ſuffer not ſin upon him.*

18 ¶ Thou

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[q] Which thine uncle doth diſcover.

[r] Becauſe the idolaters, among whom God's people had dwelt and ſhould dwell, were given to theſe horrible inceſts, God chargeth his to beware of the ſame.

[s] By ſetting thine affection more bent to her ſiſter than to her.

[t] Or, while ſhe hath her flowers.

[u] Which was an idol of the Ammonites, unto whom they burned and ſacrificed their children, 2 Kings 23. 10. This ſeemed to be the chief and principal of all idols, and as the Jews write, was of a great ſtature, and hollow within, having ſeven places or chambers within him: one was to receive meal that was offered: another turtle-doves: the third a ſheep: the fourth a ram: the fifth a calf: the ſixth an ox: the ſeventh a child. This idol's face was like a calf, his hands were ever ſtretched out to receive gifts: his prieſts were called Chemarim. Read 2 Kings 23. 5. Hoſea 10. 5. Zeph. 1. 4.

[w] I will puniſh the land where ſuch inceſtuous marriages and pollutions are ſuffered.

[x] He compareth the wicked to evil humours and ſurfeiting, which corrupt the ſtomach and oppreſs nature, and therefore muſt be caſt out by vomit.

[y] Both for their wicked marriages, unnatural copulations, idolatry, or ſpiritual whoredom with Molech, and ſuch like abominations.

[z] Either by the civil ſword, or by ſome plague that God will ſend upon ſuch.

[a] That is, void of all pollution, idolatry, and ſuperſtition both of ſoul and body.

[b] Of your own accord.

[c] To wit, of God.

[d] In that which is committed to your credit.

[e] As a ſlanderer, backbiter, or quarrel-picker.

[f] By conſenting to his death, or conſpiring with the wicked.

Bef. Chr. 1490.

* Matt. 5. 43. Rom. 13 9. Gal. 5. 14. James 2. 8.]

18 ¶ Thou ſhalt not avenge, nor be mindful *of wrong* againſt the children of thy people, * but ſhalt love thy neighbour as thyſelf: I am the Lord.

19 ¶ Ye ſhall keep mine ordinances. Thou ſhalt not let thy cattle gender with [g] *others* of divers kinds. Thou ſhalt not ſow thy field with mingled *ſeed*, neither ſhall a garment of divers things, *as* of linen and woollen, come upon thee.

† *Heb. a beating ſhall be, ſome read, they ſhall be beaten.*

20 ¶ Whoſoever alſo lieth and meddleth with a woman that is a bond-maid, affianced to a huſband, and not redeemed, nor freedom given her, † ſhe ſhall be ſcourged, *but* they ſhall not die, becauſe ſhe is not made free.

21 And he ſhall bring for his treſpaſs-offering unto the Lord, at the door of the tabernacle of the congregation, a ram for a treſpaſs-offering.

22 Then the prieſt ſhall make an atonement for him with the ram of the trepaſs-offering before the Lord, concerning his ſin which he hath done, and pardon ſhall be given him for his ſin which he hath committed.

23 ¶ Alſo when ye ſhall come into the land, and have planted every tree for meat, ye [h] ſhall count the fruit thereof as uncircumciſed: three years ſhall it be uncircumciſed unto you, it ſhall not be eaten:

24 But in the fourth year all the fruit thereof ſhall be holy to the praiſe of the Lord.

‡ Or, that God may multiply.

25 And in the fifth year ſhall ye eat of the fruit of it, that it may ‡ yield to you the increaſe thereof: I am the Lord your God.

‡ Whether it be ſtrangled, or otherwiſe.

26 ¶ Ye ſhall not eat *the fleſh* with the ‡ blood: ye ſhall not uſe witchcraft, nor [i] obſerve times.

* Chap. 21. 5.

‡ Or, cut, or tear.

27 * Ye ſhall not [k] cut round the corners of your heads, neither ſhalt thou ‡ marr the tufts of thy beard.

* Deut. 14. 1.

† *Heb. ſoul, or perſon.*

28 * Ye ſhall not cut your fleſh for the † dead, nor make any print of a [l] mark upon you: I am the Lord.

29 ¶ Thou ſhalt not make thy daughter common, to cauſe her to be a [m] whore, leſt the land alſo fall to whoredom, and the land be full of wickedneſs.

30 ¶ Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I am the Lord.

* 1 Sam. 28. 8.

31 ¶ Ye ſhall not regard them that work with ſpirits, * neither ſoothſayers: ye ſhall not ſeek *to them* to be defiled by them: I am the Lord your God.

32 ¶ Thou ſhalt [n] riſe up before the hoar-head, and honour the perſon of the old man, and dread thy God: I am the Lord.

‡ Or, do him wrong.

* Exod. 22. 21.

33 ¶ And if a ſtranger ſojourn with thee in your land, ye ſhall not ‡ vex him.

34 * *But* the ſtranger that dwelleth with you, ſhall be as one of yourſelves, and thou ſhalt love him as thyſelf: for ye were ſtrangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye ſhall not do unjuſtly in judgment, in [o] line, in weight, or in meaſure.

Bef. Chr. 1490.

* Prov. 11. 1. and 16. 11. and 20. 10.

36 * You ſhall have juſt balances, true weights, a true [p] ephah, and a true hin. I am the Lord your God, which have brought you out of the land of Egypt.

37 Therefore ſhall ye obſerve all mine ordinances, and all my judgments, and do them: I am the Lord.

CHAP. XX.

2 *They that give of their ſeed to Molech, muſt die.* 6 *They that have recourſe to ſorcerers,* 10 *The man that committeth adultery,* 11 *Inceſt, or fornication with the kindred or affinity.* 24 *Iſrael a peculiar people to the Lord.*

AND the Lord ſpake unto Moſes, ſaying,

* Chap. 18.

2 Thou ſhalt ſay alſo to the children of Iſrael, * Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that dwell in Iſrael, that giveth his children unto [q] Molech, he ſhall die the death, the people of the land ſhall ſtone him to death.

3 And I [r] will ſet my face againſt that man, and cut him off from among his people, becauſe he hath given his children unto Molech, for to defile my ſanctuary, and to pollute mine holy name.

4 And if the [s] people of the land hide their eyes, *and* wink at that man when he giveth his children unto Molech, and kill him not,

5 Then will I ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him to commit whoredom with Molech, from among their people.

6 ¶ If any turn after ſuch as work with ſpirits, and after ſoothſayers, to go [t] a whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.

* Ch. 11. 44.

* 1 Pet. 1. 10.

7 ¶ Sanctify yourſelves therefore, * and be holy, for I am the Lord your God.

8 Keep ye therefore mine ordinances, and do them. I am the Lord which doth ſanctify you.

* Exod. 21. 17. Prov. 20. 20. Matt. 15. 4.

9 ¶ * If *there be* any that curſeth his father or his mother, he ſhall die the death: *ſeeing* he hath curſed his father and his mother, [u] his blood *ſhall be* upon him.

* Deut. 22. 22. John 8. 4, 5.

10 ¶ * And the man that committeth adultery with another man's wife, becauſe he hath committed adultery with his neighbour's wife, the adulterer and the adultereſs ſhall die the death.

* Chap. 18. 8. Deut. 22. 30.

11 And the man that lieth with his father's wife, *becauſe* he hath uncovered his father's * ſhame, they ſhall both die: their blood *ſhall be* upon them.

‡ Or, confuſion.

17 Alſo the man that lieth with his daughter-in-law, they both ſhall die the death, they have wrought ‡ abomination: their blood *ſhall be* upon them.

* Chap. 18. 22.

13 ¶ * The man alſo that lieth with the male, as one lieth with a woman, they have both committed

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[g] As an horſe to leap an aſs, or a mule a mare.

[h] It ſhall be unclean, as that thing which is not circumciſed.

[i] To meaſure lucky or unlucky days.

[k] As did the Gentiles in ſign of mourning.

[l] By whipping your bodies, or burning marks therein.

[m] As did the Cyprians, and Locrenſes.

[n] In token of reverence.

[o] As in meaſuring the ground.

[p] By theſe two meaſures he meaneth all other. Of ephah read Exod. 16. 36. and of hin, Exod. 29. 40.

[q] By Molech, he meaneth any kind of idol, Ch. 18. 21.

[r] Read ch. 17. 10. and 18. 21.

[s] Though the people be negligent to do their duty, and defend God's right, yet he will not ſuffer wickedneſs to go unpuniſhed.

[t] To eſteem ſorcerers or conjurers, is ſpiritual whoredom or idolatry.

[u] He is worthy to die.

Bef. Chr. 1490.

mitted abomination: they ſhall die the death, their blood *ſhall be* upon them.

14 Likewiſe he that taketh a wife and her mother, [w] committeth wickedneſs: they ſhall burn him and them with fire, that there be no wickedneſs among you.

* Chap. 18. 23.

15 *Alſo the man that lieth with a beaſt, ſhall die the death, and ye ſhall ſlay the beaſt.

16 And if a woman come to any beaſt, and lie therewith, then thou ſhalt kill the woman and the beaſt: they ſhall die the death, their blood *ſhall be* upon them.

17 Alſo the man that taketh his ſiſter, his father's daughter, or his mother's daughter, and ſeeth her ſhame, and ſhe ſeeth his ſhame, it is villainy: therefore they ſhall be cut off in the ſight † of their people, *becauſe* he hath uncovered his ſiſter's ſhame, he ſhall bear his iniquity.

† *Heb. in the eyes of the children of their people.*

* Chap. 18. 19.

‡ Or, flowers.

18 * The man alſo that lieth with a woman having her ‡ diſeaſe, and uncovereth her ſhame, *and* openeth her fountain, and ſhe open the fountain of her blood, they ſhall be even both cut off from among their people.

* Chap. 18. 12, 13.

† *Heb. fleſh.*

19 Moreover, thou ſhalt not uncover the ſhame of thy * mother's ſiſter, nor of thy father's ſiſter: becauſe he hath uncovered his † kin, they ſhall bear their iniquity.

20 Likewiſe the man that lieth with his father's brother's wife, and uncovereth his uncle's ſhame, they ſhall bear their iniquity, *and* ſhall die [x] childleſs.

21 So the man that taketh his brother's wife, committeth filthineſs, *becauſe* he hath uncovered his brother's [y] ſhame: they ſhall be childleſs.

* Chap. 18. 26.

* Chap. 18. 25.

22 ¶ Ye ſhall keep therefore all mine * ordinances and all my judgments, and do them, that the land whither I bring you to dwell therein, * ſpue you not out.

* Deut. 9. 5.

23 Wherefore ye ſhall not walk in the manners of this nation which I caſt out before you: for they have committed all theſe things, * therefore I abhorred them.

24 But I have ſaid unto you, ye ſhall inherit their land, and I will give it unto you to poſſeſs it, *even* a land that [z] floweth with milk and honey: I am the Lord your God, which have ſeparated you from *other* people.

* Chap. 11. 2, 3. Deut. 14. 4.

25 Therefore ye ſhall put * difference between clean beaſts and unclean, and between unclean fowls and clean: neither ſhall ye [a] defile yourſelves with beaſts and fowls, nor with any *creeping thing* that the ground bringeth forth, which I have ſeparated from you as unclean.

* Verſe 7.

26 Therefore ſhall ye be * holy unto me: for I the Lord am holy, and I have ſeparated you from *other* people, that ye ſhould be mine.

* Deut. 18. 11. 1 Sam. 28. 7.

27 ¶ * And if a man or woman have a ſpirit of divination or ſoothſaying in them, they ſhall die the death: they ſhall ſtone them to death, their blood *ſhall be* upon them.

Bef. Chr. 1491.

CHAP. XXI.

1 *For whom the prieſts may lament.* 6 *How pure the prieſts ought to be, both in themſelves, and in their family.*

AND the Lord ſaid unto Moſes, Speak unto the prieſts the ſons of Aaron, and ſay unto them, Let none be [b] defiled by the dead among his people.

2 But by his kinſman that is near unto him: *to wit*, by his mother, or by his father, or by his ſon, or by his daughter, or by his brother,

3 Or by his ſiſter a [c] maid, that is near unto him, which hath not had a huſband: for her † he may lament.

† *Heb. he may be defiled.*

4 He ſhall not lament for the [d] prince among his people, to pollute himſelf.

* Chap. 19. 27.

5 They ſhall not make * bald parts upon their head, nor ſhave off the locks of their beard, nor make any cuttings in their fleſh.

6 They ſhall be holy unto their God, and not pollute the name of their God: for the ſacrifices of the Lord made by fire, *and* the bread of their God they do offer: therefore they ſhall be holy.

7 They ſhall not take to wife an whore, or [e] one polluted, neither ſhall they marry a woman divorced from her huſband: for ſuch one *is* holy unto his God.

8 Thou ſhalt [f] ſanctify him therefore, for he offereth the [g] bread of thy God: he ſhall be holy unto thee: for I the Lord, which ſanctify you, am holy.

9 ¶ If a prieſt's daughter fall to play the whore, ſhe polluteth her father: *therefore* ſhall ſhe be burnt with fire.

10 ¶ Alſo the high prieſt among his brethren (upon whoſe head the anointing oil was poured, and hath conſecrated his hand to put on the garments) ſhall not [h] uncover his head, nor rend his cloaths,

‡ Or to the houſes of the dead.

11 Neither ſhall he go to any ‡ dead body, nor make himſelf unclean by his father or by his mother,

12 Neither ſhall he go out of the [i] ſanctuary, nor pollute the holy place of his God: for the [k] crown of the anointing oil of his God *is* upon him: I am the Lord.

13 Alſo he ſhall take a maid unto his wife:

14 *But* a widow, or a divorced woman, or a polluted, *or* an harlot, theſe ſhall he not marry, but ſhall take a maid of his own [l] people to wife:

15 Neither ſhall he defile his [m] ſeed among his people: for I am the Lord which ſanctify him.

16 ¶ And the Lord ſpake unto Moſes, ſaying,

17 Speak unto Aaron, and ſay, Whoſoever of thy ſeed in their generations hath any blemiſhes, ſhall not approach to offer the bread of his God.

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[w] It is an execrable and deteſtable thing.

[x] They ſhall be cut off from their people, and their children ſhall be taken as baſtards, and not counted among the Iſraelites.

[y] Read chap. 18. 16.

[z] Full of abundance of all things.

[a] By eating them contrary to my commandment.

[b] By touching the dead, lamenting, or being at their burial.

[c] For being married, ſhe ſeemed not to be cut off from his family.

[d] The prieſt was permitted to mourn for his next kindred only.

[e] Which hath an evil name, or is defamed.

[f] Thou ſhalt count them holy, and reverence them.

[g] The ſhew-bread.

[h] He ſhall uſe no ſuch ceremonies as the mourners obſerved.

[i] To go to the dead.

[k] For by his anointing he was preferred to the other prieſts, and threfore could not lament the dead, leſt he ſhould have polluted his holy ointing.

[l] Not only of his tribe, but of all Iſrael.

[m] By marrying any unchaſte or defamed woman.

Bef. Chr. 1490.

18 For whoſoever hath any blemiſh, ſhall not come near: *as* a man blind, or lame, or that hath [n] a flat noſe, or that hath any [o] miſ-ſhapen *member*,

19 Or a man that hath a broken foot, or a broken hand,

20 Or *is* crook-backed, or blear-eyed, [p] or hath a blemiſh in his eye, or be ſcurvy, or ſcabbed, or hath *his* ſtones broken.

21 None of the ſeed of Aaron the prieſt that hath a blemiſh, ſhall come near to offer the ſacrifices of the Lord made by fire, having a blemiſh: he ſhall not approach to offer the [q] bread of his God.

22 The bread of his God, *even* of the [r] moſt holy, and [s] of the holy ſhall he eat:

23 But he ſhall not go in unto the [t] vail, nor come near the altar, becauſe he hath a blemiſh, leſt he pollute my ſanctuaries: for I am the Lord that ſanctify them.

24 Thus ſpake Moſes unto Aaron, and to his ſons, and to all the children of Iſrael.

CHAP. XXII.

3 *Who ought to abſtain from eating the things that were offered.* 19 *What oblations ſhould be offered.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and to his ſons, that they be [u] ſeparated from the holy things of the children of Iſrael, and that they pollute not mine holy name, in thoſe things which they hallow unto me: I am the Lord.

3 Say unto them, Whoſoever *he be* of all your ſeed among your generations after you, that [w] toucheth the holy things which the children of Iſrael hallow unto the Lord, having his uncleanneſs upon him, even that perſon ſhall be cut off from my ſight: I am the Lord.

* Ch. 15. 2. 4 * Whoſoever alſo of the ſeed of Aaron is a leper, or hath a running iſſue, he ſhall not eat of the holy things until he be clean: and whoſo toucheth any that is [x] unclean, *by reaſon* of the dead, or a man whoſe iſſue of ſeed runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made unclean, or a man by whom he may take uncleanneſs, † whatſoever uncleanneſs he hath, † *Heb. according to all his uncleanneſs.*

6 The perſon that hath touched ſuch, ſhall therefore be unclean until the even, and ſhall not eat of the holy things, ‡ except he have waſhed his fleſh with water. ‡ Or, until.

7 But when the ſun is down, he ſhall be clean, and ſhall afterward eat of the holy things: for it is his ‡ food. ‡ Or, bread.

* Exod. 22. 31. Ezek. 44. 31. 8 * Of a beaſt that dieth, or is rent *with beaſts*, whereby he may be defiled, he ſhall not eat: I am the Lord.

9 Let them keep therefore mine ordinance, leſt they bear *their* ſin for it, and die for it, if they defile it: I the Lord ſanctify them. Bef. Chr. 1490.

10 There ſhall no [y] ſtranger alſo eat of the holy thing, neither [z] the gueſt of the prieſt, neither ſhall an hired ſervant eat of the holy thing:

11 But if the prieſt buy any with money, he ſhall eat of it, alſo he that is born in his houſe: they ſhall eat of his meat.

12 If the prieſt's daughter alſo be married unto a [a] ſtranger, ſhe may not eat of the holy offerings.

13 Notwithſtanding if the prieſt's daughter be a widow or divorced, and have no child, but is returned unto her father's houſe, ſhe ſhall eat of her father's bread, as ſhe did in her * youth: but there ſhall no ſtranger eat thereof. * Ch. 10. 14.

14 ¶ If a man eat of the holy thing unwittingly, he ſhall put the [b] fifth part thereunto, and give it unto the prieſt with the hallowed thing.

15 So they ſhall not defile the holy things of the children of Iſrael which they offer unto the Lord,

16 Neither cauſe the *people* to bear the iniquity *of their* [c] treſpaſs, while they eat their holy thing: for I the Lord do hallow them.

17 ¶ And the Lord ſpake unto Moſes, ſaying,

18 Speak unto Aaron, and to his ſons, and to all the children of Iſrael, and ſay unto them, Whoſoever *be he* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his ſacrifice for all their vows, and for all their free offerings, which they uſe to offer unto the Lord for a burnt-offering,

19 *Ye ſhall offer* of your free mind a male without blemiſh of the beeves, of the ſheep, or of the goats.

20 Ye ſhall not offer any thing that hath a blemiſh: for that ſhall not be acceptable for you.

21 * And whoſoever bringeth a peace-offering unto the Lord to accompliſh his vow, or for a free-offering of the beeves, or of the ſheep, his free-offering ſhall be perfect, no blemiſh ſhall be in it. * Deut. 15. 21.

22 Blind, or broken, or maimed, or having a ‡ wen, or ſcurvy, or ſcabbed: theſe ſhall ye not offer unto the Lord, nor make an offering by fire of theſe upon the altar of the Lord. ‡ Or, wart.

23 Yet a bullock, or a ſheep that hath *any* * *member* ſuperfluous, or lacking, ſuch mayeſt thou preſent for a free-offering, but for a vow it ſhall not be accepted. * Ch. 21. 18.

24 Ye ſhall not offer unto the Lord that which is bruiſed, or cruſhed, or broken, or cut away, neither ſhall ye make *an offering thereof* in your land.

25 Neither [d] of the hand of a ſtranger ſhall ye offer the bread of your God of any of theſe, becauſe their corruption *is* in them, there is a

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[n] Which is deformed or bruiſed.

[o] As not of equal proportion, or having in number more or leſs.

[p] Or that hath a web or pearl.

[q] As the ſhew-bread and meat-offerings.

[r] As of ſacrifice for ſin.

[s] As of the tenths and firſt-fruits.

[t] Into the ſanctuary.

[u] Meaning, that the prieſts abſtain from eating, ſo long as they are polluted.

[w] To eat thereof.

[x] By touching any dead thing, or being at the burial of the dead.

[y] Which is not of the tribe of Levi.

[z] Some read, the ſervant which had his ear bored, and would not go free, Exod. 21. 6.

[a] Who is not of the prieſt's kindred.

[b] He ſhall give that, and a fifth part over.

[c] For if they did not offer for their error, the people by their example might commit the like offence.

[d] Ye ſhall not receive any imperfect thing of a ſtranger, to make it the Lord's offering: which he calleth the bread of the Lord.

Bef. Chr. 1490.

blemiſh in them: *therefore* ſhall they not be accepted for you.

26 ¶ And the Lord ſpake unto Moſes, ſaying,

27 When a bullock, or a ſheep, or a goat ſhall be brought forth, it ſhall be even ſeven days under his dam: and from the eighth day forth it ſhall be accepted for a ſacrifice made by fire unto the Lord.

* Deut. 22. 6.

28 As for the cow or the ewe, ye ſhall not * kill her and her young *both* in one day.

29 So when ye will offer a thank-offering unto the Lord, ye ſhall offer willingly.

* Ch. 7. 15.

30 The ſame day it ſhall be eaten, ye ſhall leave * none of it until the morrow: I am the Lord.

31 Therefore ſhall ye keep my commandments and do them: *for* I am the Lord.

32 Neither ſhall ye [e] pollute mine holy name, but I will be hallowed among the children of Iſrael: I the Lord ſanctify you,

33 Which have brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 *The feaſts of the Lord.* 3 *The ſabbath.* 5 *The paſſover.* 6 *The feaſt of unleavened bread.* 10 *The feaſt of firſt-fruits.* 16 *Whitſuntide.* 24 *The feaſt of blowing trumpets.* 34 *The feaſt of tabernacles.*

AND the Lord ſpake unto Moſes, ſaying,

‡ Or, convocations.

2 Speak unto the children of Iſrael, and ſay unto them, The feaſts of the Lord which ye ſhall call the ‡ holy aſſemblies, *even* theſe are my feaſts.

* Exod. 20. 9, 10.
‡ Or, ye may work.
‡ Or, aſſembly.

3 * Six days ‡ ſhall work be done, but in the ſeventh day *ſhall be* the ſabbath of reſt, an holy ‡ convocation: ye ſhall do no work *therein*, it is the ſabbath of the Lord, in all your dwellings.

4 ¶ Theſe are the feaſts of the Lord, *and* holy convocations, which ye ſhall proclaim in their [f] ſeaſons.

5 In the firſt month, *and* in the fourteenth *day* of the month at evening *ſhall be* the paſſover of the Lord.

* Exod. 12. 15. Num. 28. 17.

6 And on the fifteenth day of this month *ſhall be* the feaſt * of unleavened bread unto the Lord: ſeven days ſhall ye eat unleavened bread.

7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no [g] ſervile work *therein*.

8 Alſo ye ſhall offer ſacrifice made by fire unto the Lord ſeven days, *and* in the [h] ſeventh day *ſhall be* an holy convocation: ye ſhall do no ſervile work *therein*.

9 ¶ And the Lord ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land which I give unto you, and reap the harveſt thereof, then ye ſhall bring ‡ a ſheaf of the firſt-fruits of your harveſt unto the prieſt,

Bef. Chr. 1490.
‡ Or, an omer, read Deut. 24. 19. Ruth 2. 15. Pſ. 129. 7.

11 And he ſhall ſhake the ſheaf before the Lord, that it may be acceptable for you: the morrow after the [i] ſabbath, the prieſt ſhall ſhake it.

12 And that day when ye ſhake the ſheaf, ſhall ye prepare a lamb without blemiſh of a year old, for a burnt-offering unto the Lord.

13 And the meat-offering thereof *ſhall be* two [k] tenth deals of fine flour mingled with oil, for a ſacrifice made by fire unto the Lord of ſweet ſavour: and the drink-offering thereof the fourth part [l] of an hin of wine.

‡ Or, full ears.

14 And ye ſhall eat neither bread nor parched corn, nor ‡ green ears, until the ſelf-ſame day that ye have brought an offering unto your God: *this ſhall be* a law for ever in your generations, and in all your dwellings.

‡ Or, weeks.

15 ¶ Ye ſhall count alſo to you from the morrow after the [m] ſabbath, *even* from the day that ye ſhall bring the ſheaf of the ſhake-offering, ſeven ‡ ſabbaths, they ſhall be complete.

16 Unto the morrow after the ſeventh ſabbath ſhall ye number fifty days, then ye ſhall bring a new meat-offering unto the Lord.

17 Ye ſhall bring out of your habitations bread for the ſhake-offering: they ſhall be two *loaves* of two tenth deals of fine flour, *which* ſhall be baken with [n] leaven for firſt-fruits unto the Lord.

18 Alſo ye ſhall offer with the bread ſeven lambs without blemiſh of one year old, and a young bullock and two rams: they ſhall be for a burnt-offering unto the Lord, with their meat-offerings, and their drink-offerings, for a ſacrifice made by fire of a ſweet ſavour unto the Lord.

19 Then ye ſhall prepare an he-goat for a ſin-offering, and two lambs of one year old for peace-offerings.

20 And the prieſt ſhall ſhake them to and fro with the bread of the firſt-fruits before the Lord, *and* with the two lambs: they ſhall be holy to the Lord, for the [o] prieſt.

21 So ye ſhall proclaim the ſame day, *that* it may be an holy convocation unto you ye ſhall do no ſervile work *therein*: *it ſhall be* an ordinance for ever in all your dwellings, throughout your generations.

* Ch. 19. 9. Deut. 24. 19.

22 ¶ * And when you reap the harveſt of your land, thou ſhalt not rid clean the corners of thy field when thou reapeſt, neither ſhalt thou make any after-gathering of thy harveſt, *but* ſhalt leave them unto the poor and to the ſtranger: I am the Lord your God.

23 ¶ And the Lord ſpake unto Moſes, ſaying,

24 Speak unto the children of Iſrael, and ſay, In the [p] ſeventh month, *and* in the firſt *day* of the month, ſhall ye [q] have a ſabbath, for the remem-

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[e] For whoſoever doth otherwiſe than God commandeth, polluteth his name.

[f] For the ſabbath was kept every week, and theſe other were kept but once every year.

[g] Or, bodily labour, ſave about that which one muſt eat, Exod. 12. 16.

[h] The firſt day of the feaſt, and the ſeventh, were kept holy: in the reſt they might work, except any feaſt were intermeddled, as the feaſt of unleavened bread the fifteenth day, and the feaſt of ſheaves the ſixteenth day.

[i] That is, the ſecond ſabbath of the paſſover.

[k] Which is the fifth part of an ephah, or two omers: read Exod. 16. 16.

[l] Read Exod. 29. 40.

[m] That is, the ſeventh day after the firſt ſabbath of the paſſover.

[n] Becauſe the prieſt ſhould eat them, as chap. 7. 13. and they ſhould not be offered to the Lord upon the altar.

[o] That is, offered to the Lord, and the reſt ſhould be for the prieſts.

[p] That is, about the end of September.

[q] Or, an holy day to the Lord.

Bef. Chr. 1490. remembrance of [r] blowing the trumpets, an holy convocation.

25 Ye ſhall do no ſervile work *therein*, but offer ſacrifice made by fire unto the Lord.

26 ¶ And the Lord ſpake unto Moſes, ſaying,

27 The * tenth alſo of this ſeventh month ſhall be a day of reconciliation: it ſhall be an holy convocation unto you, and ye ſhall [s] humble your ſouls, and offer ſacrifice made by fire unto the Lord.

* Ch. 16. 29, 30. Num. 29. 7.

28 And ye ſhall do no work that ſame day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For every perſon that humbleth not himſelf that ſame day, ſhall even be cut off from his people.

30 And every perſon that ſhall do any work that ſame day, the ſame perſon alſo will I deſtroy from among his people.

31 Ye ſhall do no manner of work *therefore*: *this ſhall be* a law for ever in your generations, *throughout* all your dwellings.

32 This ſhall be unto you a ſabbath of reſt, and ye ſhall humble your ſouls: in the ninth *day* of the month at even, from [t] even to even ſhall ye † celebrate your ſabbath.

† *Heb. reſt your ſabbath.*

33 ¶ And the Lord ſpake unto Moſes, ſaying,

34 Speak unto the children of Iſrael, and ſay, * In the fifteenth day of this ſeventh month *ſhall be* for ſeven days the feaſt of tabernacles unto the Lord.

* Numb. 29. 12. John 7. 37.

35 In the firſt day *ſhall be* an holy convocation: ye ſhall do no ſervile work *therein*.

36 Seven days ye ſhall offer * ſacrifice made by fire unto the Lord, *and* in the eighth day ſhall be an holy convocation unto you, and ye ſhall offer ſacrifices made by fire unto the Lord: it is the [u] ſolemn aſſembly, ye ſhall do no ſervile work therein.

* Exod. 29. 18.

37 Theſe are the feaſts of the Lord (which ye ſhall call holy convocations) to offer ſacrifice made by fire unto the Lord, *as* burnt-offering, and meat-offering, [w] ſacrifice, and drink-offerings, every one upon his day,

38 Beſide the ſabbaths of the Lord, and beſide your gifts, and beſide all your vows, and beſide all your free-offerings, which ye ſhall give unto the Lord.

39 But in the fifteenth day of the ſeventh month, when ye have gathered in the fruit of the land, ye ſhall keep an holy feaſt unto the Lord ſeven days: in the firſt day *ſhall be* a [x] ſabbath: likewiſe in the eighth day *ſhall be* a ſabbath.

1. 19.
. 24. 19.

40 And ye ſhall take you in the firſt day the fruit of goodly trees, branches of palm-trees, and the boughs of ‡ thick trees, and willows of the brook, and ſhall rejoice before the Lord your God ſeven days.

‡ Or, of boughs thick with leaves.

41 So ye ſhall keep this feaſt unto the Lord ſeven days in the year, by a perpetual ordinance through your generations: in the ſeventh month ſhall you keep it. Bef. Chr. 1490.

42 Ye ſhall dwell in booths ſeven days: all that are Iſraelites born ſhall dwell in booths,

43 That your poſterity may know that I have made the children of Iſrael to dwell in [y] booths, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moſes declared unto the children of Iſrael the feaſts of the Lord.

CHAP. XXIV.

2 The oil for the lamps. 5 The ſhew-bread. 14 The blaſphemer ſhall be ſtoned. 17 He that killeth ſhall be killed.

AND the Lord ſpake unto Moſes, ſaying,

2 [z] Command the children of Iſrael that they bring unto thee pure oil-olive beaten, for the light, to cauſe the lamps to burn continually.

3 Without the vail [a] of the teſtimony, in the tabernacle of the congregation, ſhall Aaron dreſs them, both even and morning before the Lord always: *this ſhall be* a law for ever through your generations.

4 He ſhall dreſs the lamps upon the * pure candleſtick before the Lord perpetually.

* Exod. 31. 8.

5 ¶ Alſo thou ſhalt take fine flour, and bake twelve * cakes thereof: two [b] tenth deals ſhall be in one cake.

* Exod. 25. 30.

6 And thou ſhalt ſet them in two rows, ſix in a row upon the pure table before the Lord.

7 Thou ſhalt alſo put pure incenſe upon the rows, that [c] inſtead of the bread it may be for a remembrance, *and* an offering made by fire to the Lord.

8 Every ſabbath he ſhall put them in rows before the Lord evermore, *receiving them* of the children of Iſrael for an everlaſting covenant.

9 * And the *bread* ſhall be Aaron's and his ſons, and they ſhall eat it in the holy place: for it is moſt holy unto him of the offerings of the Lord made by fire by a perpetual ordinance.

* Exod. 29. 33. Ch. 8. 31. Matt. 12. 1, 5.

10 ¶ And there went [d] out among the children of Iſrael the ſon of an Iſraelitiſh woman, whoſe father was an Egyptian: and this ſon of the Iſraelitiſh woman, and a man of Iſrael, ſtrove together in the hoſt.

11 So the Iſraelitiſh woman's ſon [e] blaſphemed the name *of the Lord*, and curſed, and they brought him unto Moſes (his mother's name alſo was Shelomith, the daughter of Dibri, of the tribe of Dan)

12 And they put * him in ward, till he told them the mind of the Lord.

* Num. 15. 34.

13 Then the Lord ſpake unto Moſes, ſaying,

14 Bring the blaſphemer without the hoſt, and let all that heard him, * put their hands upon his head, and let all the congregation ſtone him.

* Deut. 13. 9. and 17. 7.

15 And thou ſhalt ſpeak unto the children of

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[r] Which blowing was to put them in remembrance of the manifold feaſts that were in that month, and of the jubilee.

[s] By faſting and prayer.

[t] Which containeth a night and a day: yet they took it but for their natural day.

[u] Or, a day wherein the people are ſtayed from all work.

[w] Or, peace-offering.

[x] Or, a ſolemn feaſt.

[y] In the wilderneſs, foraſmuch as they would not credit Joſhua and Caleb, when they returned from ſpying the land of Canaan.

[z] Read Exod. 27. 20.

[a] Which vail ſeparated the holieſt of all, where was the ark of the teſtimony, from the ſanctuary.

[b] That is, two omers: read Exod. 16. 16.

[c] For it was burnt every ſabbath, when the bread was taken away.

[d] Meaning, out of his tent.

[e] By ſwearing, or deſpiting God.

Bef. Chr. 1490.

of Iſrael, ſaying, Whoſoever curſeth his God, ſhall bear [f] his ſin.

16 And he that blaſphemeth the name of the Lord, ſhall be put to death: all the congregation ſhall ſtone him to death: as well the ſtranger, as he that is born in the land, when he blaſphemeth the name *of the Lord*, let him be ſlain.

* Exod. 21. 12. Deut. 19. 4. 11.
† *Heb. ſmiteth the ſoul of any man.*

17 ¶ * He alſo that † killeth any man, he ſhall be put to death.

† *Heb. ſoul for ſoul.*

18 And he that killeth a beaſt, he ſhall reſtore it, † beaſt for beaſt.

19 Alſo if a man cauſe *any* blemiſh in his neighbour: as he hath done, ſo it ſhall be done to him.

* Exod. 21. 24. Deut. 19. 21. Matt. 5. 38.

20 * Breach for breach, eye for eye, tooth for tooth: ſuch a blemiſh as he hath made in any, ſuch ſhall be repaid to him.

21 And he that killeth a beaſt ſhall reſtore it: but he that killeth a man ſhall be ſlain.

* Exod. 12. 49.

22 Ye ſhall have * one law: it ſhall be as well for the ſtranger, as for one born in the country: for I am the Lord your God.

23 ¶ Then [g] Moſes told the children of Iſrael, and they brought the blaſphemer out of the hoſt, and ſtoned him with ſtones: ſo the children of Iſrael did as the Lord had commanded Moſes.

CHAP. XXV.

2 *The ſabbath of the ſeventh year.* 8 *The jubilee in the fiftieth year.* 14 *Not to oppreſs their brethren.* 20 *The ſale and redeeming of lands, houſes, and perſons.*

AND the Lord ſpake unto Moſes in mount Sinai, ſaying,

* Exod. 23. 10.
† *Heb. ſhall reſt a reſt.*

2 Speak unto the children of Iſrael, and ſay unto them, When ye ſhall come into the land which I give you, the * land ſhall † keep ſabbath unto the Lord.

3 [h] Six years thou ſhalt ſow thy field, and ſix years thou ſhalt cut thy vineyard, and gather the fruit thereof.

4 But the ſeventh year ſhall be a ſabbath of reſt unto the land: *it ſhall be* the Lord's ſabbath: thou ſhalt neither ſow thy field, nor cut thy vineyard.

5 That which groweth of its [i] own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes that thou haſt [k] left unlaboured: *for* it ſhall be a year of reſt unto the land.

6 And the [l] reſt of the land ſhall be meat for you, *even* for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, for the ſtranger that ſojourneth with thee:

7 And for thy cattle, and for the beaſts that are in thy land, ſhall all the increaſe thereof be meat.

‡ Or, weeks.

8 ¶ Alſo thou ſhalt number ſeven ‡ ſabbaths of years unto thee, *even* ſeven times ſeven years, and the ſpace of the ſeven ſabbaths of years will be unto thee nine and forty years.

9 [m] Then thou ſhalt cauſe to blow the trumpet of the jubilee in the tenth *day* of the ſeventh month: even in the day of the reconciliation ſhall ye make the trumpet blow, throughout all your land.

10 And ye ſhall hallow that year, *even* the fiftieth year, and proclaim liberty in the land to all the [n] inhabitants thereof: it ſhall be the jubilee unto you, and ye ſhall return every man unto his [o] poſſeſſion, and every man ſhall return unto his family.

11 This fiftieth year ſhall be a year of jubilee unto you: ye ſhall not ſow, neither reap that which groweth of itſelf, neither gather *the grapes* thereof, that are left unlaboured.

12 For it is the jubilee, it ſhall be holy unto you: ye ſhall eat of the increaſe thereof out of the field.

13 In the year of this jubilee, ye ſhall return every man unto his poſſeſſion.

14 And when thou ſelleſt ought to thy neighbour, or buyeſt at thy neighbour's hand, ye ſhall not [p] oppreſs one another:

15 *But* according to the number of [q] years after the jubilee thou ſhalt buy of thy neighbour: *alſo* according to the number of the years of the revenues, he ſhall ſell unto thee.

16 According to the multitude of years thou ſhalt increaſe the price thereof and according to the fewneſs of years thou ſhalt abate the price of it: for the number of [r] fruits doth he ſell unto thee.

17 Oppreſs not ye therefore any man his neighbour, but thou ſhalt fear thy God: for I am the Lord your God.

18 ¶ Wherefore ye ſhall obey mine ordinances, and keep my laws, and do them, and ye ſhall dwell in the land ‡ in ſafety.

‡ Or, boldly without fear.

19 And the land ſhall give her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh year, for we ſhall not ſow, nor gather in our increaſe?

21 I will † ſend my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years,

† *Heb. I will command.*

22 And ye ſhall ſow the eighth year, and eat of the old fruit until the ninth year: until the fruit thereof come, ye ſhall eat the old.

23 ¶ Alſo the land ſhall not be ſold to be [s] cut off *from the family*: for the land is mine, *and* ye be but ſtrangers and ſojourners with me.

24 Therefore in all the land of your poſſeſſion ye ſhall [t] grant a redemption for the land.

25 If thy brother be impoveriſhed, and ſell his poſſeſſion, then his redeemer ſhall come, *even* his near kinſman, and buy out that which his ‡ brother ſold.

‡ Or, kinſman.

26 And

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[f] Shall be puniſhed.

[g] Becauſe the puniſhment was not yet appointed by the law for the blaſphemer, Moſes conſulted with the Lord, and told the people what God commanded.

[h] The Jews began the count of this year in September: for then all the fruits were gathered.

[i] By reaſon of the corn that fell out of the ears the year paſt.

[k] Or, which thou haſt ſeparated from thy ſelf, and conſecrated to God for the poor.

[l] That which the land bringeth forth in her reſt.

[m] In the beginning of the fiftieth year was the jubilee; ſo called, becauſe the joyful tidings of liberty were publicly proclaimed by the ſound of a cornet.

[n] Which were in bondage.

[o] Becauſe the tribes ſhould neither have their poſſeſſions or families diminiſhed nor confounded.

[p] By deceit or otherwiſe.

[q] If the jubilee to come be near, thou ſhalt ſell better cheap: if it be far off, dearer.

[r] And not the full poſſeſſion of the land.

[s] It could not be ſold for ever, but muſt return to the family in the jubilee.

[t] Ye ſhall ſell it on condition that it may be redeemed.

Bef. Chr. 1490.

26 And if he have no redeemer, but † hath gotten and found to buy it out,

† *Heb. his hand hath gotten.*

27 Then ſhall he [u] count the years of his ſale, and reſtore the overplus to the man to whom he ſold it: ſo ſhall he return to his poſſeſſion.

28 But if he cannot get ſufficient to reſtore to him, then that which is ſold ſhall remain in the hand of him that hath bought it, until the year of the jubilee: it ſhall come [w] out, and he ſhall return unto his poſſeſſion.

29 Likewiſe if a man ſell a dwelling houſe in a walled city, he may buy it out again within a whole year after it is ſold, within a year may he buy it out.

30 But if it be not bought out within the ſpace of a full year, then the houſe that is in the walled city ſhall be eſtabliſhed [x] as cut off *from the family*, to him that bought it, throughout his generations: it ſhall not go out in the jubilee.

31 But the houſes of villages, which have no walls round about them, ſhall be eſteemed as the field of the country: they may be bought out again, and ſhall ‡ go out in the jubilee.

‡ Or, return.

32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem † at all ſeaſons.

† *Heb. for ever,*

33 And if a man purchaſe of the Levites, the houſe that was ſold, and the city of their poſſeſſion ſhall go out in the jubilee: for the houſes of the cities of the Levites are their poſſeſſion among children of Iſrael.

34 But the field of the [y] ſuburbs of their cities ſhall not be ſold: for it is their perpetual poſſeſſion.

35 ¶ Moreover, if thy brother be impoveriſhed, and [z] fallen in decay with thee, thou ſhalt relieve him, and *as* a ſtranger and ſojourner, ſo ſhall he live with thee.

* Exod. 22. 25. Deut. 23. 19. Prov. 28. 8. Ezek. 18. 8. and 22. 12.

36 * Thou ſhalt take no uſury of him, nor vantage, but thou ſhalt fear thy God, that thy brother may live with thee.

37 Thou ſhalt not give him thy money to uſury, nor lend him thy victuals for increaſe.

38 I am the Lord your God which have brought you out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

* Exod. 21. 2. Deut. 15. 12. Jer. 34. 14.

39 ¶ * If thy brother alſo *that dwelleth* by thee be impoveriſhed, and be ſold unto thee, thou ſhalt not compel him to ſerve as a bond-ſervant,

40 *But* as an hired ſervant, and as a ſojourner he ſhall be with thee: he ſhall ſerve thee unto the year of jubilee.

41 Then ſhall he depart from thee, *both* he and his children with him, and ſhall return unto his family, and unto the poſſeſſion of his fathers ſhall he return:

42 For they are my ſervants, whom I brought out of the land of Egypt: they ſhall not be [a] ſold as bondmen are ſold.

* Eph. 6. 9. Col. 4. 1.

43 * Thou ſhalt not rule over him cruelly, but ſhalt fear thy God.

Bef. Chr. 1490.

44 Thy bond-ſervant alſo, and thy bond-maid, which thou ſhalt have, *ſhall be* of the heathen that are round about you: of them ſhall ye buy ſervants and maids.

45 And moreover of the children of the ſtrangers that are ſojourners among you, of them ſhall ye buy, and of their families that are with you, which they begat in your land: theſe ſhall be your [b] poſſeſſion.

46 So ye ſhall take them as inheritance for your children after you, to poſſeſs them by inheritance, ye ſhall uſe their labours for ever: but over your brethren the children of Iſrael ye ſhall not rule one over another with cruelty.

47 ¶ If a ſojourner or a ſtranger *dwelling* by thee † get *riches*, and thy brother by him be impoveriſhed, and ſell himſelf unto the ſtranger or ſojourner *dwelling* by thee, or to the ſtock of the ſtranger's family,

† *Heb. his hand take hold.*

48 After that he is ſold, he may be bought out: one of his brethren may buy him out,

49 Or his uncle, or his uncle's ſon may buy him out, or *any* of the kindred of his fleſh among his family may redeem him: either if he can [c] get *ſo much*, he may buy himſelf out.

50 Then he ſhall reckon with his buyer from the year that he was ſold to him, unto the year of jubilee: and the money of his ſale ſhall be according to the number of [d] years: according to the time of an hired ſervant ſhall he be with him.

51 If there be many years behind, according to them he ſhall give again for his deliverance, of the money that he was bought for.

52 If there remain but few years unto the year of jubilee, then he ſhall count with him, and according to his years give again for his redemption.

53 He ſhall be with him year by year as an hired ſervant: he ſhall not rule cruelly over him in thy [e] ſight.

54 And if he be not redeemed thus, he ſhall go out in the year of jubilee, he and his children with him.

55 For unto me the children of Iſrael *are* ſervants: they are my ſervants, whom I have brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 *Idolatry forbidden.* 3 *A bleſſing to them that keep the commandments.* 14 *The curſe to thoſe that break them.* 42 *God promiſeth to remember his covenant.*

YE ſhall make you none idols nor graven image, neither rear ye up any * pillar, neither ſhall ye ſet ‡ any image of ſtone in your land to bow down to it: for I am the Lord your God.

* Exod. 20. 4. Deut. 5. 8. Pſ. 97. 7.
‡ Or, ſtone having any imagery.
* Ch. 19. 30.

2 Ye ſhall keep my ſabbaths, and * reverence my ſanctuary: I am the Lord.

* Deut. 28. 1.

3 ¶ * If ye walk in my ordinances, and keep my commandments, and do them,

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[u] Abating the money of the years paſt, and paying for the reſt of the years to come.

[w] From his hands that bought it.

[x] That is, for ever, read verſe 23.

[y] Where the Levites keep their cattle.

[z] In Hebrew it is, if his hand ſhake: meaning, if he ſtretch forth his hand for help, as one in miſery.

[a] Unto perpetual ſervitude.

[b] For they ſhall not be bought out at the jubilee.

[c] If he be able.

[d] Which remain yet to the jubilee.

[e] Thou ſhalt not ſuffer him to intreat him rigorouſly, if thou know it.

Bef. Chr. 1490.

4 I will then ſend you [f] rain in due ſeaſon: and the land ſhall yield her increaſe, and the trees of the field ſhall give their fruit.

5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto ſowing time, and you ſhall eat your bread in plenteouſneſs, and dwell in your land ſafely.

* Job 11. 19.
† *Heb. I will cauſe the evil beaſt to ceaſe.*

6 And I will ſend peace in the land, and ye ſhall ſleep, and * none ſhall make you afraid: alſo I † will rid evil beaſts out of the land, and the [g] ſword ſhall not go through your land.

7 Alſo ye ſhall chaſe your enemies, and they ſhall fall before you upon the ſword.

* Joſh. 23. 10.

8 * And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight, and your enemies ſhall fall before you upon the ſword.

† *Heb. I will turn unto you.*

9 For † I will have reſpect unto you, and make you increaſe, and multiply you, and [h] eſtabliſh my covenant with you.

10 Ye ſhall eat alſo old ſtore, and carry out old becauſe of the new.

* Ezek. 37. 26.
2 Cor. 6. 16.

11 * And I will ſet my [i] tabernacle among you, and my ſoul ſhall not loath you.

12 Alſo I will walk among you, and I will be your God, and ye ſhall be my people.

13 I am the Lord your God, which have brought you out of the land of Egypt, that ye ſhould not be their bondmen, and I have broken the [k] bonds of your yoke, and made you go upright.

* Deut. 28. 15.
Lament. 2. 17.
Mal. 2. 2.

14 ¶ * But if ye will not obey me, nor do all theſe commandments,

15 And if ye ſhall deſpiſe mine ordinances, either if your ſoul abhor my laws, ſo that ye will not do all my commandments, but break my [l] covenant,

‡ Or, an haſty plague.

16 Then I will alſo do this unto you, I will appoint over you ‡ fearfulneſs, a conſumption, and the burning ague to conſume the eyes, and make the heart heavy, and you ſhall ſow your ſeed in vain: for your enemies ſhall eat it.

* Prov. 28. 1.

17 And I will ſet my [m] face againſt you, and ye ſhall fall before your enemies, and they that hate you, ſhall reign over you, * and ye ſhall flee when none purſueth you.

18 And if ye will not for theſe *things* obey me, then will I puniſh you [n] ſeven times more, according to your ſins,

19 And I will break the pride of your power, and I will make your heaven as [o] iron, and your earth as braſs:

‡ Or, labour.

20 And your ſtrength ‡ ſhall be ſpent in vain: neither ſhall your land give her increaſe, neither ſhall the trees of the land give their fruit.

21 ¶ And if ye walk [p] ſtubbornly againſt me, and will not obey me, I will then bring ſeven times more plagues upon you, according to your ſins.

Bef. Chr. 1490.

22 I will alſo ſend wild beaſts upon you, which ſhall [q] ſpoil you, and deſtroy your cattle, and make you few in number: ſo your [r] highways ſhall be deſolate.

23 Yet if by theſe ye will not be reformed by me, but walk ſtubbornly againſt me,

* 2 Sam. 22. 27.
Pſ. 18. 26.

24 Then will I alſo walk * ſtubbornly againſt you, and I will ſmite you yet ſeven times for your ſins:

25 And I will ſend a ſword upon you, that ſhall avenge the quarrel of my covenant: and when ye are gathered in your cities, I will ſend the peſtilence among you, and ye ſhall be delivered into the hand of the enemy.

26 When I ſhall break the ſtaff [s] of your bread, then ten women ſhall bake your bread in one [t] oven, and they ſhall deliver your bread again by weight, and ye ſhall eat, but not be ſatisfied.

27 Yet if ye will not for this obey me, but walk againſt me ſtubbornly,

28 Then will I walk ſtubbornly in *mine* anger againſt you, and I will alſo chaſtiſe you ſeven times *more* according to your ſins.

* Deut. 28. 13.

29 * And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye devour.

* 2 Chron. 34. 7.
‡ Or, carions.

30 I will alſo deſtroy your high places, and * cut away your images, and caſt your carcaſes upon the ‡ bodies of your idols, and my ſoul ſhall abhor you.

31 And I will make your cities deſolate, and bring your ſanctuary unto nought, and [u] will not ſmell the ſavour of your ſweet odours.

32 I will alſo bring the land unto a wilderneſs, and your enemies which dwell therein ſhall be aſtoniſhed thereat.

33 Alſo I will ſcatter you among the heathen, and [w] will draw out a ſword after you, and your land ſhall be waſte, and your cities ſhall be deſolate.

* Ch. 25. 2.

34 Then ſhall the land enjoy her * ſabbaths, as long as it lieth void, and ye ſhall be in your enemies land: then ſhall the land reſt and enjoy her ſabbaths.

35 All the days that it lieth void, it ſhall reſt, becauſe it did not reſt in your [x] ſabbaths, when ye dwelt upon it.

‡ Or, cowardneſs.

36 And upon them that are left of you, I will ſend even a ‡ faintneſs into their hearts in the land of their enemies, and the ſound of a leaf ſhaken ſhall chaſe them, and they ſhall [y] flee as fleeing from a ſword, and they ſhall fall, no man purſuing them.

37 They ſhall fall alſo one upon another, as before a ſword, though none purſue them, and ye ſhall not be able to ſtand before your enemies:

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

39 And they that are left of you, ſhall pine away

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[f] By promiſing abundance of earthly things, he ſtirreth the mind to conſider the rich treaſures of the ſpiritual bleſſings.

[g] Ye ſhall have no war.

[h] Perform that which I have promiſed.

[i] I will be daily preſent with you.

[k] I have ſet you at full liberty, whereas before ye were as beaſts tied in bands.

[l] Which I made with you in chuſing you to be my people.

[m] Read chap. 17. 10.

[n] That is, more extremely.

[o] Ye ſhall have drought and barrenneſs, Hag. 1. 10.

[p] Or, as ſome read, by fortune, imputing my plagues to chance and fortune.

[q] Of your children, 2 Kings 17. 25.

[r] Becauſe none dare paſs thereby for fear of beaſts.

[s] That is, the ſtrength whereby the life is ſuſtained, Ezek. 4. 16. and 5. 16.

[t] One oven ſhall be ſufficient for ten families.

[u] I will not accept your ſacrifices.

[w] Signifying, that no enemy can come without God's ſending.

[x] Which I commanded you to keep.

[y] As if their enemies did chaſe them.

away for their iniquity, in your enemies lands, and for the iniquities of their fathers ſhall they pine away with [z] them alſo.

40 They ſhall confeſs their iniquity, and the wickedneſs of their fathers for their treſpaſs, which they have treſpaſſed againſt me, and alſo becauſe they have walked ſtubbornly againſt me.

41 Therefore I will walk ſtubbornly againſt them, and bring them into the land of their enemies: ſo then their uncircumciſed hearts ſhall be humbled, and then they ſhall ‡ willingly bear *the puniſhment of* their iniquity.

‡ Or, pray for their ſin.

42 Then I will remember my covenant with Jacob, and my covenant alſo with Iſaac, and alſo my covenant with Abraham will I remember, and will remember the land.

43 [a] The land alſo *in the mean ſeaſon* ſhall be left of them, and ſhall enjoy her ſabbaths while ſhe lieth waſte without them, but they ſhall wilingly ſuffer *the puniſhment of* their iniquity, becauſe they deſpiſed my laws, and becauſe their ſoul abhorred mine ordinances.

44 Yet notwithſtanding this, when they ſhall be in the land of their enemies, * I will not caſt them away, neither will I abhor them, to deſtroy them utterly, *nor* to break my covenant with them: for I am the Lord their God:

* Deut. 4. 31. Rom. 11.26.

45 But I will remember for them the [b] covenant of old, when I brought them out of the land of Egypt, in the ſight of the heathen, that I might be their God: I am the Lord.

46 Theſe are the ordinances, and the judgments, and the laws, which the Lord made between him, and the children of Iſrael, in mount [c] Sinai, by the hand of Moſes.

CHAP. XXVII.

2 *Of divers vows, and the redemption of the ſame.* 28 *A thing ſeparate for the uſe of man cannot be ſold nor redeemed, but remaineth to the Lord.*

MOreover the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, If any man ſhall make a vow of [d] a perſon unto the Lord, by thy [e] eſtimation,

3 Then thy eſtimation ſhall be *thus:* a male from twenty years old unto ſixty years old ſhall be by the eſtimation even fifty [f] ſhekels of ſilver, after the ſhekel of the ſanctuary.

4 But if it be a female, then thy valuation ſhall be thirty ſhekels.

5 And from five years old to twenty years old, thy valuation ſhall be for the male twenty ſhekels, and for the female ten ſhekels.

6 But from a [g] month old unto five years old, the price of the male ſhall be five ſhekels of ſilver, and the price of the female, three ſkekels of ſilver.

7 And from ſixty years and above, if *he be* a male, then thy price ſhall be fifteen ſhekels, and for the female ten ſhekels.

8 But if he be poorer [h] than thou haſt eſteemed *him,* then ſhall he preſent himſelf before the prieſt, and the prieſt ſhall value him according to the ability of him that vowed, *ſo* ſhall the prieſt value him.

9 And *if it be* a [i] beaſt, whereof men bring an offering unto the Lord, all that one giveth of ſuch unto the Lord, ſhall be holy.

10 He ſhall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beaſt for beaſt, then *both* this and that, which was changed for it, ſhall be [k] holy.

11 And if *it be* any unclean beaſt, of which men do not offer a ſacrifice unto the Lord, he ſhall then preſent the beaſt before the prieſt.

12 And the prieſt ſhall value it, whether it be good or bad: *and* as thou valueſt it, *which art* the prieſt, ſo ſhall it be.

13 But if he will buy it again, then he ſhall give the fifth part of it more above thy valuation.

14 ¶ Alſo when a man ſhall dedicate his houſe to be holy unto the Lord, then the prieſt ſhall value it, whether it be good or bad, *and* as the prieſt ſhall prize it, † ſo ſhall the value be.

† *Heb. ſo ſhall it ſtand.*

15 But if he that ſanctified it will redeem his houſe, then he ſhall give thereto the fifth part of money more than thy eſtimation, and it ſhall be his.

16 If alſo a man dedicate to the Lord any ground of his inheritance, then ſhalt thou eſteem it according to the [l] ſeed thereof: an [m] homer of barley ſeed *ſhall be* at fifty ſhekels of ſilver.

17 If he dedicate his field *immediately* from the year of jubilee, it ſhall be worth as thou doſt eſteem it.

18 But if he dedicate his field after the jubilee, then the prieſt ſhall reckon him the money according to the years that remain unto the year of jubilee, and it ſhall be abated by thy eſtimation.

19 And if he that dedicateth it will redeem the field, then he ſhall put the fifth part of the price that thou eſteemedſt it at thereunto, and it ſhall remain his.

20 And if he will not redeem the field, but *the prieſt* [n] ſell the field to another man, it ſhall be redeemed no more.

21 But the field ſhall be holy to the Lord, when it goeth out in the jubilee, as a field [o] ſeparate from common uſes: the poſſeſſion thereof ſhall be the prieſt's.

22 If a man alſo dedicate unto the Lord a field which he hath bought, which is not of the ground of his inheritance,

23 Then the prieſt ſhall ſet the price to him, as * thou eſteemeſt it, unto the year of jubilee, and he ſhall give [p] thy price the ſame day, *as a thing* holy unto the Lord.

* Ver. 12.

24 *But*

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[z] Foraſmuch as they are culpable of their fathers faults, they ſhall be puniſhed as well as their fathers.

[a] Whilſt they are captives, and without repentance.

[b] Made to their forefathers.

[c] Fifty days after they came out of Egypt.

[d] As of his ſon or his daughter.

[e] Which art the prieſt.

[f] Read the value of the ſhekel, Exod. 30. 13.

[g] He ſpeaketh of thoſe vows whereby the fathers dedicated their children to God, which were not of ſuch force, but they might be redeemed from them.

[h] If he be not able to pay after thy valuation.

[i] Which is clean, chap. 11. 2.

[k] That is, conſecrate to the Lord.

[l] Valuing the price thereof according to the ſeed that is ſown, or by the ſeed that it doth yield.

[m] Homer is a meaſure containing ten ephahs. Read of ephah, Exod. 16. 16, 36.

[n] For their own neceſſity, or godly uſes.

[o] That is, which is dedicate to the Lord, with a curſe to him that doth turn it to his private uſe, Num. 21. 2. Deut. 13, 15. Joſh. 6. 17.

[p] The prieſt's valuation.

Bef. Chr. 1490.

24 *But* in the year of jubilee, the field ſhall return unto him, of whom it was bought: to him *I ſay*, whoſe inheritance the land was.

25 And all thy valuation ſhall be according to the ſhekel of the * ſanctuary: a ſhekel containeth twenty gerahs.

* Exod. 30. 13. Num. 3. 47. Ezek. 45. 12.

26 ¶ * Notwithſtanding the firſt-born of the beaſts, becauſe it is the Lord's firſt-born, none ſhall dedicate ſuch, be it bullock or ſheep: *for* it is the [q] Lord's.

* Exod. 13. 2. and 22. 29. Num. 3. 13.

27 But if it be an unclean beaſt, then he ſhall redeem it by thy valuation, and give the fifth part more thereto: and if it be not redeemed, then it ſhall be ſold, according to thy eſtimation.

28 * Notwithſtanding, nothing ſeparate from the common uſe that a man doth ſeparate unto the Lord of all that he hath (whether it be man or beaſt, or land of his inheritance) may be ſold nor redeemed: *for* every thing ſeparate from the common uſe is moſt holy unto the Lord.

* Joſh. 6. 19.

29 Nothing ſeparate from the common uſe, which ſhall be ſeparate from man, ſhall be redeemed, but [r] die the death.

30 Alſo all the tithe of the land *both* of the ſeed of the ground, *and* of the fruit of the trees, is the Lord's: *it is* holy to the Lord.

31 But if a man will redeem *any* of his tithe, he ſhall add the [s] fifth part thereto.

32 And every tithe of bullock, and of ſheep, *and* of all that goeth under the [t] rod, the tenth ſhall be holy unto the Lord.

33 He ſhall not look if it be good or bad, neither ſhall he change it: elſe if he change it, both it, and that it was changed withal, ſhall be holy, *and it ſhall* not be redeemed.

34 Theſe are the commandments which the Lord commanded by Moſes unto the children of Iſrael in mount Sinai.

Bef. Chr. 1490.

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[q] It was the Lord's already.

[r] It ſhall remain without redemption.

[s] Beſides the value of the thing itſelf.

[t] All that which is numbered: that is, every tenth, as he falleth by tale without exception or reſpect.

The Fourth Book of MOSES, called NUMBERS *.

* So called, becauſe of the diverſity and multitude of numberings, which are here chiefly contained both of mens names and places.

THE ARGUMENT.

Foraſmuch as God hath appointed that his church in this world ſhall be under the croſs, both becauſe they ſhould learn not to put their truſt in worldly things, and alſo feel his comfort, when all other help faileth: he did not ſtraightway bring his people, after their departure out of Egypt, into the land which he promiſed them, but led them to and fro for the ſpace of forty years, and kept them in continual exerciſes before they enjoyed it, to try their faith, and to teach them to forget the world and to depend on him. Which trial did greatly profit to diſcern the wicked and the hypocrites from the faithful and true ſervants of God, who ſerved him with pure heart, whereas the other preferring their carnal affections to God's glory, and making religion to ſerve their purpoſe, murmured when they lacked to content their luſts, and deſpiſed them whom God had appointed rulers over them. By reaſon whereof they provoked God's terrible judgments againſt them, and are ſet forth as a moſt notable example for all ages to beware how they abuſe God's word, prefer their own luſts to his will, or deſpiſe his miniſters. Notwithſtanding God is ever true in his promiſe, and governeth his by his Holy Spirit, that either they fall not to ſuch inconveniences, or elſe return to him quickly by true repentance: and therefore he continueth his graces toward them, he giveth them ordinances and inſtructions, as well for religion as outward policy: he preſerveth them againſt all craft and conſpiracy, and giveth them manifold victories againſt their enemies. And to avoid all controverſies that might ariſe, he taketh away the occaſion, by dividing among all the tribes, both the land which they had won, and that alſo which he had promiſed, as ſeemed beſt to his godly wiſdom.

CHAP. I.

2 Moſes and Aaron with the twelve princes of the tribes are commanded of the Lord to number them that are able to go to war. 49 The Levites are exempted for the ſervice of the Lord.

THE Lord ſpake again unto Moſes in the wilderneſs of [a] Sinai, in the tabernacle of the congregation, in the firſt *day* of the [b] ſecond month, in the ſecond year after they were come out of the land of Egypt, ſaying,

2 * Take ye the ſum of all the congregation of the children of Iſrael, after their families, *and* houſholds of their fathers, with the number of their names: *to wit*, all the males † man by man:

* Exod. 30. 12.

† Heb. by their heads.

3 From twenty years old and above, all that go forth to the war in Iſrael, thou and Aaron ſhall number them, throughout their armies,

4 And with you ſhall be [c] men of every tribe, ſuch *as are* the heads of the houſe of their fathers.

5 And theſe are the names of the men that ſhall

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[a] In that place of the wilderneſs that was near to mount Sinai.

[b] Which containeth part of April and part of May.

[c] That is, the chiefeſt man of every tribe.

Bef. Chr. 1490.

ſhall ſtand [d] with you, of *the tribe of* Reuben, Elizur, the ſon of Shedeur:

6 Of Simeon, Shelumiel the ſon of Zuriſhaddai:

7 Of Judah, Nahſhon the ſon of Amminadab:

8 Of Iſſachar, Nethaneel the ſon of Zuar:

9 Of Zebulun, Eliab the ſon of Helon:

10 Of the children of Joſeph: of Ephraim, Eliſhama the ſon of Amihud: of Manaſſeh, Gamaliel the ſon of Pedahzur:

11 Of Benjamin, Abidan the ſon of Gideoni:

12 Of Dan, Ahiezer the ſon of Ammiſhaddai:

13 Of Aſher, Pagiel the ſon of Ocran:

14 Of Gad, Eliaſaph the ſon of Deuel:

15 Of Naphtali, Ahira the ſon of Enan.

16 Theſe were famous in the congregation, [e] princes of the tribes of their fathers, *and* heads over thouſands in Iſrael.

17 ¶ Then Moſes and Aaron took theſe men which are expreſſed by *their* names,

18 And they called all the congregation together, in the firſt *day* of the ſecond month, who declared their [f] kindreds by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twenty years old and above, man by man.

19 As the Lord had commanded Moſes, ſo he numbered them in the wilderneſs of Sinai.

‡ Theſe are the names of the twelve tribes, as firſt of Reuben.

‡ Or, as were able to bear weapons.

20 So were the ſons of ‡ Reuben, Iſrael's eldeſt ſon, by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, man by man, every male from twenty years old and above, as many as ‡ went forth to war:

21 The number of them, *I ſay*, of the tribe of Reuben, *was* ſix and forty thouſand and five hundred.

‡ Simeon.

22 Of the ſons of ‡ Simeon, by their generations, by their families, *and* by the houſes of their fathers, the ſum thereof by the number of *their* names, man by man, every male from twenty years old and above, all that went forth to war:

23 The ſum of them, *I ſay*, of the tribe of Simeon, *was* nine and fifty thouſand and three hundred.

‡ Gad.

24 ¶ Of the ſons of ‡ Gad, by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

25 The number of them, *I ſay*, of the tribe of Gad, *was* five and forty thouſand and ſix hundred and fifty.

‡ Judah.

26 ¶ Of the ſons of ‡ Judah, by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their names*, from twenty years old and above, all that went forth to war:

27 The number of them, *I ſay*, of the tribe of Judah, *was* threeſcore and fourteen thouſand and ſix hundred.

‡ Iſſachar.

28 Of the ſons of ‡ Iſſachar, by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

Bef. Chr. 1490.

29 The number of them *alſo* of the tribe of Iſſachar *was* four and fifty thouſand and four hundred.

‡ Zebulun.

30 ¶ Of the ſons of ‡ Zebulun by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

31 The number of them *alſo* of the tribe of Zebulun *was* ſeven and fifty thouſand and four hundred.

‡ Ephraim.

32 ¶ Of the ſons of Joſeph, *namely* of the ſons of ‡ Ephraim by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

33 The number of them *alſo* of the tribe of Ephraim *was* forty thouſand and five hundred.

‡ Manaſſeh.

34 ¶ Of the ſons of ‡ Manaſſeh by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

35 The number of them *alſo* of the tribe of Manaſſeh *was* two and thirty thouſand and two hundred.

‡ Benjamin.

36 Of the ſons of ‡ Benjamin by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

37 The number of them *alſo* of the tribe of Benjamin *was* five and thirty thouſand and four hundred.

‡ Dan.

38 Of the ſons of ‡ Dan by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

39 The number of them *alſo* of the tribe of Dan *was* threeſcore and two thouſand and ſeven hundred.

‡ Aſher.

40 ¶ Of the ſons of ‡ Aſher by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war.

41 The number of them *alſo* of the tribe of Aſher *was* one and forty thouſand and five hundred.

‡ Naphtali.

42 ¶ Of the children of ‡ Naphtali, by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twenty years old and above, all that went to the war:

43 The number of them *alſo* of the tribe of Naphtali, *was* three and fifty thouſand and four hundred.

‡ Or, full count.

44 Theſe are the ‡ ſums which Moſes and Aaron numbered, and the princes of Iſrael, the twelve men, *which* were every one for the houſe of their fathers.

45 So *this* was all the ſum of the ſons of Iſrael, by the houſes of their fathers, from twenty years old and above, all that went to war in Iſrael.

46 And all they were in number ſix hun-

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[d] And aſſiſt you when ye number the people.

[e] Or captains and governors.

[f] In ſhewing every man his tribe, and his anceſtors.

Bef. Chr. 1490. dred and three thouſand five hundred and fifty.

47 But the Levites, after the tribes of their fathers, were not numbered among [g] them.

48 For the Lord had ſpoken unto Moſes, and ſaid,

49 Only thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael:

50 But thou ſhalt appoint the Levites over the tabernacle of the teſtimony, and over all the inſtruments thereof, and over all things that belong to it: they ſhall bear the tabernacle, and all the inſtruments thereof, and ſhall miniſter in it, and ſhall † dwell round about the tabernacle.

† *Heb.* camp.

51 And when the tabernacle goeth forth, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up, for the [h] ſtranger that cometh near, ſhall be ſlain.

52 Alſo the children of Iſrael ſhall pitch their tents, every man in his camp and every man under his ſtandard throughout their armies.

53 But the Levites ſhall pitch round about the tabernacle of the teſtimony, leſt vengeance [i] come upon the congregation of the children of Iſrael, and the Levites ſhall take the charge of the tabernacle of the teſtimony.

54 So the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did they.

CHAP. II.

2 *The order of the tents, and the names of the captains of the Iſraelites.*

AND the Lord ſpake unto Moſes, and to Aaron, ſaying,

2 [k] Every man of the children of Iſrael ſhall camp by his ſtandard, *and* under the enſign of their father's houſe: far off, about the tabernacle of the congregation ſhall they pitch.

3 On the eaſt-ſide toward the riſing of the ſun, ſhall they of the ſtandard of the hoſt of Judah pitch according to their armies, and Nahſhon the ſon of Amminadab *ſhall be* ‡ captain of the ſons of Judah.

‡ Or, prince.

4 And his hoſt and the number of them *were* ſeventy and four thouſand and ſix hundred.

5 Next unto him ſhall they of the tribe [l] of Iſſachar pitch, and Nethaneel the ſon of Zuar *ſhall be* the captain of the ſons of Iſſachar:

6 And his hoſt, and the number thereof, *were* four and fifty thouſand and four hundred.

7 *Then* the tribe of Zebulun, and Eliab the ſon of Helon captain over the ſons of Zebulun:

8 And his hoſt, and the number thereof, ſeven and fifty thouſand and four hundred:

9 The whole number of the [m] hoſt of Judah *are* an hundred fourſcore and ſix thouſand and four hundred according to their armies: they ſhall firſt ſet forth.

Bef. Chr. 1490.

10 ¶ On the ſouth ſide *ſhall be* the ſtandard of the hoſt [n] of Reuben according to their armies, and the captain over the ſons of Reuben *ſhall be* Elizur the ſon of Shedeur.

11 And his hoſt, and the number thereof, ſix and forty thouſand and five hundred.

12 And by him ſhall the tribe of Simeon pitch, and the captain over the ſons of Simeon *ſhall be* Shelumiel the ſon of Zuriſhaddai:

13 And his hoſt, and the number of them, nine and fifty thouſand and three hundred.

14 And the tribe of Gad, and the captain over the ſons of Gad, *ſhall be* Eliaſaph the ſon of ‡ Deuel.

‡ Or, Reuel.

15 And his hoſt, and the number of them, *were* five and forty thouſand ſix hundred and fifty.

16 All the number of the camp of Reuben *were* an hundred and one and fifty thouſand, and four hundred and fifty according to their armies, and they ſhall ſet forth in the ſecond place.

17 ¶ Then the tabernacle of the congregation ſhall go *with* the hoſt of the Levites, in the [o] midſt of the camp as they have pitched, ſo ſhall they go forward, every man in his order according to their ſtandards.

18 ¶ [p] The ſtandard of the camp of Ephraim *ſhall be* toward the weſt according to their armies: and the captain over the ſons of Ephraim *ſhall be* Eliſhama the ſon of Ammihud:

19 And his hoſt, and the number of them, *were* forty thouſand and five hundred.

20 And by him *ſhall be* the tribe of Manaſſeh and the captain over the ſons of Manaſſeh *ſhall be* Gamliel the ſon of Pedahzur:

21 And his hoſt, and the number of them, *were* two and thirty thouſand and two hundred.

22 And the tribe of Benjamin, and the captain over the ſons of Benjamin *ſhall be* Abidan the ſon of Gideoni:

23 And his hoſt, and the number of them, *were* five and thirty thouſand and four hundred.

24 All the number of the camp of Ephraim *were* an hundred and eight thouſand and one hundred according to their armies, and they ſhall go in the third place.

25 ¶ The ſtandard of the hoſt of [q] Dan *ſhall be* toward the north according to their armies: and the captain over the children of Dan *ſhall be* Ahiezer the ſon of Ammiſhaddai:

26 And his hoſt and the number of them, *were* threeſcore and two thouſand and ſeven hundred.

27 And by him ſhall the tribe of Aſher pitch, and the captain over the ſons of Aſher *ſhall be* Pagiel the ſon of Ocran.

28 And his hoſt, and the number of them, *were* one and forty thouſand and five hundred.

29 ¶ Then the tribe of Naphtali, and the captain over the children of Naphtali *ſhall be* Ahira the ſon of Enan:

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[g] Which were warriors, but were appointed to the uſe of the tabernacle.

[h] Whoſoever is not of the tribe of Levi.

[i] By not having due regard to the tabernacle of the Lord.

[k] In the twelve tribes were four principal ſtandards, ſo that every three tribes had their ſtandard.

[l] Judah, Iſſachar, and Zebulun, the ſons of Leah, were of the firſt ſtandard.

[m] Of them that were contained under that name.

[n] Reuben and Simeon, the ſons of Leah, and Gad the the ſon of Zilpah her maid, were of the ſecond ſtandard.

[o] Becauſe it might be in equal diſtance from each one, and all indifferently have recourſe thereunto.

[p] Becauſe Ephraim and Manaſſeh ſupplied the place of Joſeph their father, they are taken to be Rachel's children: ſo they and Benjamin make the third ſtandard.

[q] Dan and Naphtali the ſons of Bilha, Rachel's maid, with Aſher the ſon of Zilpah, make the fourth ſtandard.

Bef. Chr. 1490.

30 And his hoſt, and the number of them, *were* three and fifty thouſand and four hundred.

31 All the number of the hoſt of Dan *was* an hundred and ſeven and fifty thouſand and ſix hundred: they ſhall go hindmoſt with their ſtandards.

32 ¶ Theſe are the [q] ſums of the children of Iſrael by the houſes of their fathers, all the number of the hoſt, according to their armies, ſix hundred and three thouſand five hundred and fifty.

33 But the Levites were not numbered among the children of Iſrael, as the Lord had commanded Moſes.

34 And the children of Iſrael did according to all that the Lord had commanded Moſes: ſo they pitched according to their [r] ſtandards, and ſo they journeyed every one with their families, according to the houſes of their fathers.

CHAP. III.

6 The charge and office of the Levites. 12, 13 Why the Lord ſeparated the Levites for himſelf. 16 Their number, families and captains. 40 The firſt-born of Iſrael is redeemed by the Levites. 47 The overplus is redeemed by money.

THESE alſo were the [s] generations of Aaron and Moſes, in the day that the Lord ſpake with Moſes in mount Sinai.

* Exod. 6. 23.

2 So theſe are the names of the ſons of Aaron, *Nadab the firſt-born, and Abihu, Eleazar, and Ithamar.

* Exod. 28. 3.

3 Theſe are the names of the ſons of Aaron the anointed prieſts, whom *Moſes* did * conſecrate to miniſter in the prieſts office.

* Levit. 10. 1, 2. Ch. 26. 61. 1 Chron. 24. 2.
* Levit. 10. 1, 2.

4 * And Nadab and Abihu died [t] before the Lord, when they offered * ſtrange fire before the Lord in the wilderneſs of Sinai, and had no children: but Eleazar and Ithamar ſerved in the prieſts office in the ſight [u] of Aaron their father.

5 Then the Lord ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi, and [w] ſet them before Aaron the prieſt that they may ſerve him.

7 And take the charge with him, even the charge of the whole congregation [x] before the tabernacle of the congregation, to do the ſervice of the tabernacle.

8 They ſhall alſo keep all the inſtruments of the tabernacle of the congregation, and *have* the charge of the children of Iſrael to do the ſervice of the tabernacle.

9 And thou ſhalt give the Levites unto Aaron and to his [y] ſons: *for* they are given him freely from among the children of Iſrael.

10 And thou ſhalt appoint Aaron and his ſons to execute their prieſts office: and the [z] ſtranger that cometh near ſhall be ſlain.

11 ¶ Alſo the Lord ſpake unto Moſes, ſaying,

12 Behold, I have even taken the Levites from among the children of Iſrael, for all the firſt-born that openeth the matrix among the children of Iſrael, and the Levites, ſhall be mine:

Bef. Chr. 1490.

* Exod. 13. 1. & 34. 19. Levit. 27. 26. Ch. 8. 16. Luke 2. 23.

13 Becauſe all the firſt-born are mine: for the ſame day that I ſmote all the firſt-born in the land of Egypt, * I ſanctified unto me all the firſt-born in Iſrael, both man and beaſt: mine they ſhall be: I am the Lord.

14 ¶ Moreover the Lord ſpake unto Moſes in the wilderneſs of Sinai, ſaying,

15 Number the children of Levi after the houſes of their fathers, in their families: every male from a month old and above ſhalt thou number.

16 Then Moſes numbered them according to the word of the Lord, as he was commanded.

* Gen. 46. 11. Exod. 6. 16. Ch. 26. 57. 1 Chron. 6. 1. and 23. 6.

17 And theſe are the ſons of Levi by their names, * Gerſhon, and Kohath, and Merari.

18 Alſo theſe are the names of the ſons of Gerſhon by their families: Libni and Shimei.

19 The ſons alſo of Kohath by their families: Amram, and Izehar, Hebron, and Uzziel.

20 And the ſons of Merari by their families: Mahli and Muſhi. Theſe are the families of Levi, according to the houſes of their fathers.

21 Of Gerſhon *came* the family of the Libnites, and the family of the Shimeites: theſe are the families of the Gerſhonites.

22 The ſum whereof ([a] after the number of all the males from a month old and above) was counted ſeven thouſand and five hundred.

23 ¶ The families of the Gerſhonites ſhall pitch behind the tabernacle weſtward.

‡ Or, father.

24 The captain and ‡ ancient of the houſe of the Gerſhonites *ſhall be* Eliaſaph the ſon of Lael.

25 And the charge of the ſons of Gerſhon in the tabernacle of the congregation *ſhall be* the [b] tabernacle, and the pavilion, the covering thereof, and the vail of the door of the tabernacle of the congregation,

26 And the hanging of the court, and the vail of the door of the court which is near the tabernacle, and near the altar round about, and the cords of it for all the ſervice thereof.

27 ¶ And of Kohath *came* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe are the families of the Kohathites.

28 The number of all the males, from a month old and above, *was* eight thouſand and ſix hundred, having the [c] charge of the ſanctuary.

29 The families of the ſons of Kohath ſhall pitch on the ſouth-ſide of the tabernacle.

30 The captain and ancient of the houſe *and* families of the Kohathites *ſhall be* Elizaphan the ſon of Uzziel:

31 And their charge *ſhall be* the [d] ark, and the table, and the candleſtick, and the altars, and the inſtruments of the ſanctuary that they miniſter with, and the vail, and all that ſerveth thereto.

‡ Or, prince of princes.

32 And Eleazar the ſon of Aaron the prieſt *ſhall be* ‡ chief captain of the Levites, *having* the overſight

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[q] Which were of twenty years and above.

[r] For under every one of the four principal ſtandards were divers ſigns to keep every band in order.

[s] Or, families, and kindreds.

[t] Or, before the altar.

[u] Whilſt their father lived.

[w] Offer them unto Aaron for the uſe of the tabernacle.

[x] Which appertained to the executing of the high prieſt's commandment, to the overſight of the people, and to the ſervice of the tabernacle.

[y] Aaron's ſons, the prieſts, ſerved in the ſanctuary in praying for the people, and offering ſacrifice: the Levites ſerved for the inferior uſes of the ſame.

[z] Any that would miniſter, not being a Levite.

[a] Only numbering the male children.

[b] Their charge was to carry the coverings and hangings of the tabernacle.

[c] Doing every one his duty in the ſanctuary.

[d] The chief things within the ſanctuary were committed to the Kohathites.

overſight of them that have the charge of the ſanctuary.

33 ¶ Of Merari *came* the family of the Mahlites, and the family of the Muſhites: theſe are the families of Merari.

34 And the ſum of them, according to the number of all the males, from a month old and above, *was* ſix thouſand and two hundred.

35 The captain and the ancient of the houſe of the families of Merari *ſhall be* Zuriel the ſon of Abihail: they ſhall pitch on the north ſide of the tabernacle.

36 And in the charge and cuſtody of the ſons of Merari, *ſhall be* [g] the boards of the tabernacle, and the bars thereof, and his pillars, and his ſockets, and all the inſtruments thereof, and all that ſerveth thereto,

37 With the pillars of the court round about, with their ſockets, and their pins, and their cords.

38 ¶ Alſo on the forefront of the tabernacle toward the eaſt, before the tabernacle, *I ſay*, of the congregation eaſtward, ſhall Moſes and Aaron and his ſons pitch, having the charge of the ſanctuary, [h] and the charge of the children of Iſrael: but the ſtranger that cometh near, ſhall be ſlain.

39 The whole ſum of the Levites, which Moſes and Aaron numbered at the commandment of the Lord throughout their families, *even* all the males from a month old and above, *was* two and twenty [i] thouſand.

40 ¶ And the Lord ſaid unto Moſes, Number all the firſt-born that are males among the children of Iſrael, from a month old and above, and take the number of their names.

41 And thou ſhalt take the Levites to me [k] for all the firſt-born of the children of Iſrael, (I *am* the Lord) and the cattle of the Levites for all the firſt-born of the cattle of the children of Iſrael.

42 And Moſes numbered, as the Lord commanded him, all the firſt-born of the children of Iſrael.

43 And all the firſt-born male's rehearſed by name (from a month old and above) according to their number, were two and twenty thouſand two hundred ſeventy and three.

44 ¶ And the Lord ſpake unto Moſes, ſaying,

45 Take the Levites for all the firſt-born of the children of Iſrael, and the cattle of the Levites for their cattle, and the Levites ſhall be mine (I am the Lord.)

46 And for the redeeming of the two hundred ſeventy and three (which are more than the Levites) of the firſt-born of the children of Iſrael,

47 Thou ſhalt alſo take five ſhekels for every perſon: after the weight of the ſanctuary ſhalt thou take it: * the ſhekel *containeth* twenty gerahs.

* Exod. 30. 13. Levit. 27. 25. Ch. 18. 16. Ezek. 45. 12.

48 And thou ſhalt give the money, wherewith the odd number of them is redeemed, unto Aaron and to his ſons.

49 Thus Moſes took the redemption of them that were redeemed, being more than the Levites.

50 Of the [l] firſt-born of the children of Iſrael took he the money: *even* a thouſand three hundred threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary.

51 And Moſes gave the money of them that were redeemed unto Aaron, and to his ſons according to the word of the Lord, as the Lord had commanded Moſes.

CHAP. IV.

5 *The offices of the Levites, when the hoſt removed.* 46 *The number of the three families of Kohath, Gerſhon and Merari.*

AND the Lord ſpake unto Moſes, and to Aaron, ſaying,

2 Take the ſum of the ſons of Kohath from among the ſons of Levi, after their families, *and* houſes of their fathers,

3 From [m] thirty years old, and above, even until fifty years old, all that enter into the aſſembly to do the work in the tabernacle of the congregation.

4 This ſhall be the office of the ſons of Kohath, in the tabernacle of the congregation, *about* the holieſt of all.

5 ¶ When the hoſt removeth, then Aaron and his ſons ſhall come [n] and take down the covering vail, and ſhall cover the ark of the teſtimony therewith.

6 And they ſhall put thereon a covering of badgers ſkins, and ſhall ſpread upon it a cloth altogether of blue ſilk, and put to the [o] bars thereof:

7 And upon the * table of ſhew *bread* they ſhall ſpread a cloath of blue ſilk, and put thereon the diſhes, and the *incenſe* cups, and goblets, and coverings to cover it [p] with, and the bread ſhall be thereon continually:

* Exod. 25. 30.

8 And they ſhall ſpread upon them a covering of ſcarlet, and cover the ſame with a covering of badgers ſkins, and put to the bars thereof.

9 Then they ſhall take a cloth of blue ſilk, and cover the * candleſtick of light with his lamps, and his ſnuffers, * and his ſnuff-diſhes, and all the oil veſſels thereof, which they occupy about it.

* Exod. 25. 31.
* Exod. 25. 38.

10 So they ſhall put it, and all the inſtruments thereof, in a covering of badgers ſkins, and put it upon the [q] bars.

11 Alſo upon the golden [r] altar they ſhall ſpread a cloth of blue ſilk, and cover it with a covering of badgers ſkins, and put to the bars thereof.

12 And

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[g] The wood-work and the reſt of the inſtruments were committed to their charge.

[h] That none ſhould enter into the tabernacle contrary to God's appointment.

[i] So that the firſt-born of the children of Iſrael were more by two hundred and ſeventy three, as verſe 43.

[k] So that now the Levites ſhould ſatisfy unto the Lord for the firſt-born of Iſrael, ſave for the two hundred and ſeventy-three, which were more than the Levites, for whom they paid money.

[l] Of the two hundred ſeventy and three, which were more than the Levites.

[m] The Levites were numbered after three ſorts, firſt at a month old, when they were conſecrate to the Lord: next at twenty-five years old, when they were appointed to ſerve in the tabernacle, and at thirty years old to bear the burdens of the tabernacle.

[n] Which divided the ſanctuary from the holieſt of all.

[o] That is, put them upon their ſhoulders to carry it: for the bars of the ark could never be removed, Exod. 25. 15.

[p] Meaning, to cover the bread.

[q] The Hebrew word ſignifieth an inſtrument made of two ſtaves or bars.

[r] Which was to burn incenſe. Read Exod. 30. 1.

12 And they ſhall take all the inſtruments of the miniſtry, wherewith they miniſter in the ſanctuary, and put *them* in a cloth of blue ſilk, and cover them with a covering of badgers ſkins, and put them on the bars:

13 Alſo they ſhall take away the aſhes from the [q] altar, and ſpread a purple cloth upon it,

14 And ſhall put upon it all the inſtruments thereof, which they occupy about it: the cenſers, the fleſh-hooks, and the beſoms, and the baſons, *even* all the inſtruments of the altar: and they ſhall ſpread upon it a covering of badgers ſkins, and put to the bars of it.

15 And when Aaron and his ſons have made an end of covering the [r] ſanctuary, and all the inſtruments of the ſanctuary, at the removing of the hoſt, afterward the ſons of Kohath ſhall come to bear it, but they ſhall not [s] touch *any* holy thing, leſt they die. This is the charge of the ſons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the ſon of Aaron the prieſt *pertaineth* the oil for the light, and the * ſweet incenſe and the daily [t] meat-offering, and the * anointing oil, *with* the overſight of all the tabernacle, and of all that therein is, *both* in the ſanctuary and in all the inſtruments thereof.

* Exod. 30. 34, 35.
* Exod. 30. 23, 25.

17 ¶ And the Lord ſpake unto Moſes, and to Aaron, ſaying,

18 Ye ſhall not [u] cut off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live and not die, when they come near to the moſt holy things: let Aaron and his ſons come and appoint [w] them, every one to his office, and to his charge.

20 But let them not go in, to ſee when the ſanctuary is folden up, leſt they die.

21 ¶ And the Lord ſpake unto Moſes, ſaying,

22 Take alſo the ſum of the ſons of Gerſhon, every one by the houſes of their fathers throughout their families:

23 From thirty years old and above, until fifty years old ſhalt thou number them, all that [x] enter into the aſſembly for to do ſervice in the tabernacle of the congregation.

24 This ſhall be the ſervice of the families of the Gerſhonites, to ſerve and to bear.

25 They ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of badgers ſkins, that is on high upon it, and the vail of the [y] door of the tabernacle of the congregation.

26 The curtains alſo of the court, and the vail of the entering in of the gate of the court, [z] which is near the tabernacle, and near the altar round about, with their cords, and all the inſtruments for their ſervice, and all that is made for them: ſo ſhall they ſerve.

27 At the commandment of Aaron and his ſons ſhall all the ſervice of the ſons of the Gerſhonites be done, in all their charges and in all their ſervice, and ye ſhall appoint them to keep all their charges.

28 This is the ſervice of the families of the ſons of the Gerſhonites in the tabernacle of the congregation, and their watch *ſhall be* under the [a] hand of Ithamar the ſon of Aaron the prieſt.

29 ¶ Thou ſhalt number the ſons of Merari by their families, *and* by the houſes of their fathers:

30 From thirty years old and above, even unto fifty years old ſhalt thou number them, all that enter into the aſſembly, to do the ſervice of the tabernacle of the congregation.

31 And this is their office *and* charge, according to all their ſervice in the tabernacle of the congregation: the * boards of the tabernacle with the bars thereof, and his pillars, and his ſockets,

* Exod. 26. 15.

32 And the pillars round about the court, with their ſockets and their pins, and their cords, with all their inſtruments, even for all their ſervice: and by [b] name ye ſhall reckon the inſtruments of their office *and* charge.

33 This is the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation under the hand of Ithamar the ſon of Aaron the prieſt.

34 ¶ Then Moſes and Aaron, and the princes of the congregation, numbered the ſons of the Kohathites, by their families and by the houſes of their fathers,

35 From thirty years old and above, even unto fifty years old, all that enter into the aſſembly for the ſervice of the tabernacle of the congregation.

36 So the † numbers of them throughout their families were two thouſand ſeven hundred and fifty.

† *Heb. the numbered of them.*

37 Theſe are the numbers of the families of the Kohathites, all that ſerve in the tabernacle of the congregation, which Moſes and Aaron did number according to the commandment of the Lord by the [c] hand of Moſes.

38 Alſo the numbers of the ſons of Gerſhon throughout their families and houſes of their fathers,

39 From thirty years and upward, even unto fifty years old: all that enter into the aſſembly for the ſervice of the tabernacle of the congregation.

40 So the numbers of them by their families, *and* by the houſes of their fathers, *were* two thouſand ſix hundred and thirty.

41 Theſe are the numbers of the families of the ſons of Gerſhon: of all that [d] did ſervice in

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[q] Of the burnt-offering.

[r] That is, in folding up the things of the ſanctuary, as the ark, &c.

[s] Before it be covered.

[t] Which was offered at morning and evening.

[u] Committing by your negligence, that the holy things be not well wrapped, and ſo they by touching thereof periſh.

[w] Shewing what part every man ſhall bear.

[x] Which were received into the company of them that miniſtered in the tabernacle of the congregation.

[y] Which vail hanged between the ſanctuary and the court.

[z] Which court compaſſed both the tabernacle of the congregation, and the altar of the burnt-offering.

[a] Under the charge and overſight.

[b] Ye ſhall make an inventory of all the things which ye commit to their charge.

[c] God appointing Moſes to be the miniſter and executor thereof.

[d] Which were of competent age to ſerve therein, that is, between thirty and fifty.

Bef. Chr. 1490.

the tabernacle of the congregation, whom Moſes and Aaron did number according to the commandment of the Lord.

42 ¶ The numbers alſo of the families of the ſons of Merari, by their families, *and* by the houſes of their fathers,

43 From thirty years old and upward, even unto fifty years old: all that enter into the aſſembly for the ſervice of the tabernacle of the congregation.

44 So the numbers of them by their families were three thouſand and two hundred.

45 Theſe are the ſums of the families of the ſons of Merari, whom Moſes and Aaron numbered according to the commandment of the Lord, by the hand of Moſes.

46 *So* all the number of the Levites, which Moſes and Aaron, and the princes of Iſrael numbered by their families, and by the houſes of their fathers,

47 From thirty years old and upward, even to fifty years old, every one that came to do [k] his duty, office, ſervice and charge, in the tabernacle of the congregation.

48 So the numbers of them were eight thouſand five hundred and fourſcore.

† Heb. according to the mouth, or word.

49 According to the † commandment of the Lord by the hand of Moſes did *Aaron* number them, every one according to his ſervice, and according to his charge. Thus *were* they of that tribe numbered, as the Lord commanded [l] Moſes.

CHAP. V.

2 The leprous and the polluted ſhall be caſt forth. 6 The purging of ſin. 15 The trial of the ſuſpected wife.

AND the Lord ſpake unto Moſes, ſaying,

* Lev. 13. 3.
* Lev. 15. 2.
* Lev. 21. 1.

2 Command the children of Iſrael, that they * put out of the hoſt every leper, and every one that hath * an iſſue, and whoſoever is defiled by * the dead.

‡ Or, in a place out of the hoſt.

3 Both male and female ſhall ye put out: ‡ out of the hoſt ſhall ye put them, that they defile not their [m] tents among whom I dwell.

4 And the children of Iſrael did ſo, and put them out of the hoſt, even as the Lord had commanded Moſes, ſo did the children of Iſrael.

5 ¶ And the Lord ſpake unto Moſes, ſaying,

* Lev. 6. 3.

6 Speak unto the children of Iſrael, * When a man or woman ſhall commit any ſin [n] that men commit, and tranſgreſs againſt the Lord, when that perſon ſhall treſpaſs,

* Lev. 6. 5.

7 Then they ſhall confeſs their ſin which they have done, and ſhall reſtore the damage thereof * with his principal, and put the fifth part of it more thereto, and ſhall give it unto him againſt whom he hath treſpaſſed.

Bef. Chr. 1490.

8 But if the [o] man have no kinſman, to whom he ſhould reſtore the damage, the damage ſhall be reſtored to the Lord for the prieſts uſe, beſides the ram of the atonement, whereby he ſhall make atonement for him.

* Lev. 10. 12.

9 And every offering of all the [p] holy things of the children of Iſrael, which they bring unto the prieſt, ſhall be * his.

10 And every man's hallowed things ſhall be his: *that is*, whatſoever any man giveth the prieſt, it ſhall be his.

11 ¶ And the Lord ſpake unto Moſes, ſaying,

12 Speak unto the children of Iſrael, and ſay unto them, If any man's [q] wife turn to evil, and commit a treſpaſs againſt him,

13 So that another man lie with her fleſhly, and it be hid from the eyes of her huſband, and kept cloſe, and yet ſhe be defiled, and there be no witneſs againſt her, neither ſhe taken with the manner,

† Heb. if the ſpirit of jealouſy come upon him.

14 † If he be moved with a jealous mind, ſo that he is jealous over his wife which is defiled, or if he have a jealous mind, ſo that he is jealous over his wife which is not defiled,

15 Then ſhall the man bring his wife to the prieſt, and bring her offering with her, the tenth part of an ephah of barley-meal, *but* he ſhall not pour [r] oil upon it, nor put incenſe thereon: for it is an offering of jealouſy, an offering for a remembrance, calling the ſin to [s] mind:

16 And the prieſt ſhall bring her, and ſet her before the Lord.

17 Then the prieſt ſhall take [t] the holy water in an earthen veſſel, and of the duſt that is in the floor of the tabernacle, *even* the prieſt ſhall take it, and put it into the water.

18 After, the prieſt ſhall ſet the woman before the Lord, and uncover the woman's head, and put the offering of the memorial in her hands: it is the jealouſy-offering, and the prieſt ſhall have bitter *and* [u] curſed water in his hand,

19 And the prieſt ſhall charge her by an oath, and ſay unto the woman, If no man hath lien with thee, neither thou haſt turned to uncleanneſs from thine huſband, be free from this bitter *and* curſed water.

20 But if thou haſt turned from thine huſband, and ſo art defiled, and ſome man hath lien with thee beſide thine huſband,

† Heb. to fall.

21 (Then the prieſt ſhall charge the woman with an oath of curſing) and the prieſt ſhall ſay unto the woman, The Lord make thee to be [w] accurſed and deteſtable for the oath among thy people, and the Lord cauſe thy thigh to † rot, and thy belly to ſwell:

22 And that this curſed water may go into thy bowels, to cauſe thy belly to ſwell, and thy thigh to rot. Then the woman ſhall anſwer, [x] Amen, Amen.

23 After, the prieſt ſhall write theſe curſes in a book,

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[k] Whoſoever of the Levites that had any manner of charge in the tabernacle.

[l] So that Moſes neither added nor diminiſhed from that which the Lord commanded him.

[m] There were three manner of tents: of the Lord, of the Levites, and of the Iſraelites.

[n] Commit any fault willingly.

[o] If he be dead to whom the wrong is done, and alſo have no kinſman.

[p] Or, things offered to the Lord, as firſt fruits, &c.

[q] By breaking the band of marriage, and playing the harlot.

[r] Only in the ſin-offering, and this offering of jealouſy, were neither oil nor incenſe offered.

[s] Or, making the ſin known, and not purging it.

[t] Which alſo is called the water of purification, or ſprinkling. Read chap. 19. 9.

[u] It was ſo called by the effect, becauſe it declared the woman to be accurſed, and turned to her deſtruction.

[w] Both becauſe ſhe had committed ſo heinous a fault, and forſware herſelf in denying the ſame.

[x] That is, be it ſo as thou wiſheſt, as Pſalm 41. 13. Deut. 27. 15.

Bef. Chr. 1490. a book, and ſhall [y] blot them out with the bitter water,

24 And ſhall cauſe the woman to drink the bitter and curſed water, and the curſed water, *turned* into bitterneſs, ſhall enter into her.

25 Then the prieſt ſhall take the jealouſy-offering out of the woman's hand, and ſhall ſhake the offering before the Lord, and offer it upon the altar.

26 And the prieſt ſhall take *an handful* of the offering for a ‡ memorial thereof, and burn it upon the [z] altar, and afterward make the woman drink the water. ‡ Or, perfume.

27 When he hath made her drink the water, (if ſhe be defiled and have treſpaſſed againſt her huſband) then ſhall the curſed water, *turned* into bitterneſs, enter into her, and her belly ſhall ſwell, and her thigh ſhall rot, and the woman ſhall be accurſed among her people.

28 But if the woman be not defiled, but be ‡ clean, ſhe ſhall be free, and ſhall conceive and bear. ‡ Or, innocent.

29 This is the law of jealouſy, when a wife turneth from her huſband and is defiled:

30 Or when a man is moved with a jealous mind, being jealous over his wife, then ſhall he bring the woman before the Lord, and the prieſt ſhall do to her according to all this law,

31 And the man ſhall be [a] free from ſin, but this woman ſhall bear her iniquity.

CHAP. VI.

2 *The law of the conſecration of the Nazarites.* 24 *The manner to bleſs the people.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When a man or woman doth ſeparate themſelves to vow a vow of a [b] Nazarite to ſeparate *himſelf* unto the Lord,

3 He ſhall abſtain from wine and ſtrong drink, and ſhall drink no ſour wine nor ſour drink, nor ſhall drink any liquor of grapes, neither ſhall eat freſh grapes, nor dried.

4 As long as his abſtinence endureth, ſhall he eat nothing that is made of the wine of the vine, neither the kernels, nor the huſk.

* Judg. 13. 5. 1 Sam. 1. 11. 5 While he is ſeparated by his vow, the * razor ſhall not come upon his head, until the days be out in the which he ſeparateth *himſelf* unto the Lord, he ſhall be holy, and ſhall let the locks of the hair of his head grow.

6 During the time that he ſeparateth himſelf unto the Lord, he ſhall come at no [c] dead body:

7 He ſhall not make himſelf unclean at the death of his father, or mother, brother, or ſiſter: for the conſecration of his God is upon [d] his head.

8 All the days of his ſeparation he ſhall be holy to the Lord.

9 And if any die ſuddenly by him, or he beware, then the [e] head of his conſecration ſhall be defiled, and he ſhall ſhave his head in the day of his cleanſing: in the ſeventh day he ſhall ſhave it. Bef. Chr. 1490.

10 And in the eighth day he ſhall bring two turtles, or two young pigeons to the prieſt, at the door of the tabernacle of the congregation.

11 Then the prieſt ſhall prepare the one for a ſin-offering, and the other for a burnt-offering, and ſhall make an atonement for him, becauſe he ſinned by [f] the dead: ſo ſhall he hallow his head the ſame day.

12 And he ſhall [g] conſecrate unto the Lord the days of his ſeparation, and ſhall bring a lamb of a year old for a treſpaſs-offering, and the firſt [h] days ſhall be void: for his conſecration was defiled.

13 ¶ This then is the law of the Nazarite: When the time of his conſecration is out, he ſhall come to the door of the tabernacle of the congregation,

14 And he ſhall bring his offering unto the Lord, an he-lamb of a year old without blemiſh, for a burnt-offering, and a ſhe-lamb of a year old without blemiſh, for a ſin-offering, and a ram without blemiſh, for peace-offerings,

15 And a baſket of unleavened bread, of * cakes of fine flour, mingled with oil, and wafers of unleavened bread anointed with oil, with their meat-offering, and their drink-offerings: * Lev. 2. 15.

16 The which the prieſt ſhall bring before the Lord, and make his ſin-offering, and his burnt-offering.

17 He ſhall prepare alſo the ram for a peace-offering unto the Lord, with the baſket of unleavened bread, and the prieſt ſhall make his meat-offering, and his drink-offering.

18 And * the Nazarite ſhall ſhave the head [i] of his conſecration at the door of the tabernacle of the congregation, and ſhall take the hair of the head of his conſecration, and [k] put it in the fire which is under the peace-offering. * Acts 21. 24.

19 Then the prieſt ſhall take the ſodden ſhoulder of the ram, and an unleavened cake out of the baſket, and a wafer unleavened, and put them upon the hands of the Nazarite, after he hath ſhaven his conſecration.

20 And the prieſt ſhall * ſhake them to and fro before the Lord: this is an holy thing for the prieſt ‡ beſides the ſhaken-breaſt, and beſides the heave-ſhoulder: ſo afterward the Nazarite may drink wine. * Exod. 29. 27. ‡ Or, with the breaſt.

21 This is the law of the Nazarite, which he hath vowed, *and* of his offering unto the Lord for his conſecration, [l] beſides that that he is able to bring: according to the vow which he vowed, ſo ſhall he do after the law of his conſecration.

22 ¶ And the Lord ſpake unto Moſes, ſaying,

23 Speak

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[y] Shall waſh the curſes, which are written, into the water in the veſſel.

[z] Where the incenſe was offered.

[a] The man might accuſe his wife upon ſuſpicion, and not be reproved.

[b] Which ſeparated themſelves from the world, and dedicated themſelves to God: which figure was accompliſhed in Chriſt.

[c] As at burials, or mournings.

[d] In that he ſuffered his hair to grow, he ſignified that he was conſecrate to God.

[e] Which long hair is a ſign that he is dedicate to God.

[f] By being preſent where the dead was.

[g] Beginning at the eighth day, when he is purified.

[h] So that he ſhall begin his vow anew.

[i] In token that his vow is ended.

[k] For the hair which was conſecrate to the Lord, might not be caſt into any profane place.

[l] At the leaſt he ſhall do this, if he be able to offer no more.

Bef. Chr. 1490.

23 Speak unto Aaron and to his ſons, ſaying, Thus ſhall [l] ye bleſs the children of Iſrael, and ſay unto them,

24 The Lord bleſs thee, and keep thee,

25 The Lord make his face ſhine upon thee, and be merciful unto thee,

26 The Lord lift up his countenance upon thee, and give thee peace,

27 So they ſhall put my [m] name upon the children of Iſrael, and I will bleſs them.

CHAP. VII.

2 *The heads or princes of Iſrael offer at the ſetting up of the tabernacle,* 10 *And at the dedication of the altar.* 89 *God ſpeaketh to Moſes from the mercy-ſeat.*

* Exod. 40. 18. ‡ Or, veſſels.

NOW when Moſes had finiſhed the ſetting up of the tabernacle, and * anointed it, and ſanctified it, and all the inſtruments thereof, and the altar with all the ‡ inſtruments thereof, and had anointed them, and ſanctified them,

‡ Or, captains.

2 Then the ‡ princes of Iſrael, heads over the houſes of their fathers (they were the princes of the tribes, who were over them that were numbered) offered,

3 And brought their offering before the Lord, ſix [n] covered chariots, and twelve oxen: one chariot for two princes, and for every one an ox, and they offered them before the tabernacle.

4 And the Lord ſpake unto Moſes, ſaying,

5 Take *theſe* of them, that they may be to do the [o] ſervice of the tabernacle of the congregation, and thou ſhalt give them unto the Levites, to every man according unto his office.

6 So Moſes took the chariots and the oxen, and gave them unto the Levites:

7 Two chariots and four oxen he gave to the ſons of Gerſhon, according unto their [p] office.

8 And four chariots and eight oxen he gave to the ſons of Merari, according unto their office, under the hand of Ithamar, the ſon of Aaron the prieſt.

9 But to the ſons of Kohath he gave none, [q] becauſe the charge of the ſanctuary belonged to them, *which* they did bear upon *their* ſhoulders.

10 ¶ The princes alſo offered in the [r] dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.

11 And the Lord ſaid unto Moſes, One prince one day, and another prince another day, ſhall offer their offering, for the dedication of the altar.

‡ The offering of Nahſhon.

12 ¶ So then on the firſt day did ‡ Nahſhon, the ſon of Amminadab, of the tribe of Judah, offer his offering.

13 And his offering *was* a ſilver charger of an hundred and thirty *ſhekels* weight, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both full of fine flour mingled with oil, for a * meat-offering,

* Lev. 2. 1.

14 An *incenſe* cup of gold of ten *ſhekels*, full of incenſe,

15 A young bullock, a ram, a lamb of a year old for a burnt-offering,

16 An he-goat for a ſin-offering,

17 And for peace-offerings, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Nahſhon, the ſon of Amminadab.

‡ The offering of Nathaneel.

18 ¶ The ſecond day ‡ Nathaneel, the ſon of Zuar, prince of *the tribe* of Iſſachar, did offer:

19 Who offered for his offering, a ſilver charger of an hundred and thirty *ſhekels* weight, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both full of fine flour mingled with oil, for a meat-offering,

20 An *incenſe* cup of gold of ten *ſhekels*, full of incenſe,

21 A young bullock, a ram, a lamb of a year old for a burnt-offering,

22 An he-goat for a ſin-offering,

23 And for peace-offerings, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Nethaneel, the ſon of Zuar.

‡ The offering of Eliab.

24 ¶ The third day ‡ Eliab, the ſon of Helon, prince of the children of Zebulun, *offered.*

25 His offering *was* a ſilver charger of an hundred and thirty *ſhekels* weight, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both full of fine flour mingled with oil, for a meat-offering,

26 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

27 A young bullock, a ram, a lamb of a year old for a burnt-offering,

28 An he-goat for a ſin-offering,

29 And for peace-offerings, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Eliab the ſon of Helon.

‡ The offering of Elizur.

30 ¶ The fourth day ‡ Elizur, the ſon of Shedeur, prince of the children of Reuben, *offered.*

31 His offering *was* a ſilver charger of an hundred and thirty *ſhekels* weight, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both full of fine flour mingled with oil, for a meat-offering,

32 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

33 A young bullock, a ram, a lamb of a year old for a burnt-offering,

34 An he-goat for a ſin-offering,

35 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Elizur, the ſon of Shedeur.

‡ The offering of Shelumiel.

36 ¶ The fifth day ‡ Shelumiel, the ſon of Zuriſhaddai, prince of the children of Simeon, *offered.*

37 His offering *was* a ſilver charger of an hundred and thirty *ſhekels* weight, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both full of fine flour mingled with oil, for a meat-offering,

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[l] That is, pray for them.

[m] They ſhall pray in my name for them.

[n] Like horſe litters, to keep the things that were carried in them from weather.

[o] That is, to carry things, and ſtuff in.

[p] For their uſe to carry with.

[q] The holy things of the ſanctuary muſt be carried upon their ſhoulders, and not drawn with oxen, chap. 4. 15.

[r] That is, when the firſt ſacrifice was offered thereupon by Aaron, Levit. 9. 1.

38 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

39 A young bullock, a ram, a lamb of a year old for a burnt-offering,

40 An he-goat for a ſin-offering,

41 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Shelumiel, the ſon of Zuriſhaddai.

42 ¶ The ſixth day ‡ Eliaſaph, the ſon of Deuel, prince of the children of Gad, *offered*.

‡ The offering of Eliaſaph.

43 His offering *was* a ſilver charger of an hundred and thirty *ſhekels* weight, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both full of fine flour mingled with oil, for a meat-offering,

44 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

45 A young bullock, a ram, a lamb of a year old for a burnt-offering,

46 An he-goat for a ſin-offering,

47 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Eliaſaph, the ſon of Deuel.

48 ¶ The ſeventh day ‡ Eliſhama, the ſon of Ammihud, prince of the children of Ephraim, *offered*.

‡ The offering of Eliſhama.

49 His offering *was* a ſilver charger of an hundred and thirty *ſhekels* weight, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both full of fine flour mingled with oil, for a meat-offering,

50 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

51 A young bullock, a ram, a lamb of a year old for a burnt-offering,

52 An he-goat for a ſin-offering,

53 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Eliſhama, the ſon of Ammihud.

54 ¶ The eighth day *offered* ‡ Gamliel, the ſon of Pedazur, prince of the children of Manaſſeh.

‡ The offering of Gamliel.

55 His offering *was* a ſilver charger of an hundred and thirty *ſhekels* weight, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both full of fine flour mingled with oil, for a meat-offering,

56 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

57 A young bullock, a ram, a lamb of a year old for a burnt-offering,

58 An he-goat for a ſin-offering,

59 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Gamliel, the ſon of Pedahzur.

60 ¶ The ninth day ‡ Abidan, the ſon of Gideoni, prince of the children of Benjamin, *offered*.

‡ The offering of Abidan.

61 His offering *was* a ſilver charger of an hundred and thirty *ſhekels* weight, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both full of fine flour mingled with oil, for a meat-offering,

62 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

63 A young bullock, a ram, a lamb of a year old for a burnt-offering,

64 An he-goat for a ſin-offering,

65 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Abidan, the ſon of Gideoni.

66 ¶ The tenth day ‡ Ahiezer, the ſon of Ammiſhaddai, prince of the children of Dan, *offered*.

‡ The offering of Ahiezer.

67 His offering *was* a ſilver charger of an hundred and thirty *ſhekels* weight, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both full of fine flour mingled with oil, for a meat-offering,

68 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

69 A young bullock, a ram, a lamb of a year old for a burnt-offering,

70 An he-goat for a ſin-offering,

71 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Ahiezer, the ſon of Ammiſhaddai.

72 ¶ The eleventh day ‡ Pagiel, the ſon of Ocran, prince of the children of Aſher, *offered*.

‡ The offering of Pagiel, or Phegiel.

73 His offering *was* a ſilver charger of an hundred and thirty *ſhekels* weight, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both full of fine flour mingled with oil, for a meat-offering,

74 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

75 A young bullock, a ram, a lamb of a year old for a burnt-offering,

76 An he-goat for a ſin-offering,

77 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Pagiel, the ſon of Ocran.

78 ¶ The twelfth day ‡ Ahira, the ſon of Enan, prince of the children of Naphtali, *offered*.

‡ The offering of Ahira.

79 His offering *was* a ſilver charger of an hundred and thirty *ſhekels* weight, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both full of fine flour mingled with oil, for a meat-offering,

80 A golden *incenſe* cup of ten *ſhekels* full of incenſe,

81 A young bullock, a ram, a lamb of a year old for a burnt-offering,

82 An he-goat for a ſin-offering,

83 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Ahira, the ſon of Enan.

84 This was the [r] dedication of the altar by the princes of Iſrael, when it was anointed: twelve chargers of ſilver, twelve ſilver bowls, twelve *incenſe* cups of gold,

85 Every charger *containing* an hundred and thirty *ſhekels* of ſilver, and every bowl ſeventy: all the ſilver veſſels *contained* two thouſand and four hundred *ſhekels*, after the ſhekel of the ſanctuary.

86 Twelve *incenſe* cups of gold full of incenſe, *containing* ten ſhekels every cup, after the ſhekel of the ſanctuary: all the gold of the *incenſe* cups *was* an hundred and twenty *ſhekels*.

87 All the bullocks for the burnt-offering

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[r] This was the offering of the princes, when Aaron did dedicate the altar.

Bef. Chr. 1490.

were twelve bullocks, the rams twelve, the lambs of a year old twelve, with their meat-offerings, and twelve he-goats for a ſin-offering.

88 And all the bullocks for the peace-offerings *were* four and twenty bullocks, the rams ſixty, the he-goats ſixty, the lambs of a year old ſixty: this was the dedication of the altar, after that it was [s] anointed.

89 And when Moſes went into the [t] tabernacle of the congregation, to ſpeak with *God*, he heard the voice of one ſpeaking unto him from the mercy-ſeat, that was upon the ark of the teſtimony [u] between the two cherubims, and he ſpake to him.

CHAP. VIII.

2 *The order of the lamps.* 6 *The purifying and offering of the Levites.* 24 *The age of the Levites when they are received to ſervice, and when they are diſmiſſed.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and ſay unto him, When thou lighteſt the lamps, the ſeven lamps ſhall give light toward the [w] fore-front of the candleſtick.

3 And Aaron did ſo, lighting the lamps thereof toward the fore-front of the candleſtick, as the Lord had commanded Moſes.

4 And this was the work of the candleſtick, *even* of gold beaten out with the hammer, both the ſhaft, and the flowers thereof * were beaten out with the hammer: [x] according to the pattern which the Lord had ſhewed Moſes, ſo made he the candleſtick.

* Exod. 25. 18.

5 ¶ And the Lord ſpake unto Moſes, ſaying,

6 Take the Levites from among the children of Iſrael, and purify them.

7 And thus ſhalt thou do unto them, when thou purifieſt them, Sprinkle [y] water of purification upon them, and let them ſhave all their fleſh, and waſh their cloaths: ſo they ſhall be clean.

8 Then they ſhall take a young bullock, with his meat-offering of fine flour mingled with oil, and another young bullock ſhalt thou take for a ſin-offering.

9 Then thou ſhalt bring the Levites before the tabernacle of the congregation, and aſſemble [z] all the congregation of the children of Iſrael.

10 Thou ſhalt bring the Levites alſo before the Lord, and the [a] children of Iſrael ſhall put their hands upon the Levites.

11 And Aaron ſhall offer the Levites before the Lord, as a ſhake-offering of the children of Iſrael, that they may execute the ſervice of the Lord.

12 And the Levites ſhall put their hands upon the heads of the bullocks, and make thou the one a ſin-offering, and the other a burnt-offering unto the Lord, that thou mayeſt make an atonement for the Levites.

13 And thou ſhalt ſet the Levites before Aaron, and before his ſons, and offer them as a ſhake-offering to the Lord.

Bef. Chr. 1490.

14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael, and the Levites ſhall be * mine.

* Ch. 3. 45.

15 And afterward ſhall the Levites go in to ſerve in the tabernacle of the congregation, and thou ſhalt purify them, and offer them as a ſhake-offering.

16 For they are freely given * unto me from among the children of Iſrael, for [b] ſuch as open any womb: for all the firſt-born of the children of Iſrael have I taken them unto me.

* Ch. 3. 9.

17 * For all the firſt-born of the children of Iſrael are mine, both of man and of beaſt: ſince the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for myſelf.

* Exod. 13. 2. Luke 2. 23.

18 And I have taken the Levites for all the firſt-born of the children of Iſrael,

19 And have given the Levites as a gift unto Aaron, and to his ſons, from among the children of Iſrael, to do the ſervice of the [c] children of Iſrael, in the tabernacle of the congregation, and to make an atonement for the children of Iſrael, that there be no plague among the children of Iſrael, when the children of Iſrael come near unto the [d] ſanctuary.

20 ¶ Then Moſes and Aaron, and all the congregation of the children of Iſrael, did with the Levites according unto all that the Lord had commanded Moſes concerning the Levites: ſo did the children of Iſrael unto them.

21 So the Levites were purified, and waſhed their cloaths, and Aaron offered them as a ſhake-offering before the Lord, and Aaron made an atonement for them, to purify them.

22 And after that, went the Levites in to do their ſervice in the tabernacle of the congregation, [e] before Aaron and before his ſons: as the Lord had commanded Moſes concerning the Levites, ſo they did unto them.

23 ¶ And the Lord ſpake unto Moſes, ſaying,

24 This alſo *belongeth* to the Levites: from five and twenty years old and upward, they ſhall go in to execute *their* office in this ſervice of the tabernacle of the congregation.

25 And after the age of fifty years, they ſhall ceaſe from executing the [f] office, and ſhall ſerve no more:

26 But they ſhall miniſter [g] with their brethren in the tabernacle of the congregation, to keep things committed to their charge, but they ſhall do no ſervice: thus ſhalt thou do unto the Levites touching their charges.

CHAP. IX.

2 *The paſſover is commanded again.* 13 *The puniſhment of him that keepeth not the paſſover.* 15 *The cloud conducteth the Iſraelites through the wilderneſs.*

AND

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[s] By Aaron.

[t] That is, the ſanctuary.

[u] According as he had promiſed, Exod. 25. 22.

[w] To that part which is over-againſt the candleſtick, Exod. 25. 37.

[x] And not ſet together of divers pieces.

[y] In Hebrew it is called the water of ſin, becauſe it is made to purge ſin, as chap. 19. 9.

[z] That thou mayeſt do this in preſence of them all.

[a] Meaning, certain of them in the name of the whole.

[b] That is, they that are the firſt-born.

[c] Which ſervice the Iſraelites ſhould elſe do.

[d] Becauſe the Levites go into the ſanctuary in their name.

[e] In their preſence, to ſerve them.

[f] Such office as was painful, as to bear burdens, and ſuch like.

[g] In ſinging Pſalms, inſtructing, counſelling, and keeping the things in order.

Bef. Chr. 1490.

AND the Lord ſpake unto Moſes in the wilderneſs of Sinai, in the firſt month of the ſecond year, after they were come out of the land of Egypt, ſaying,

* Exod. 12. 1. Lev. 23. 5. Ch. 28. 16. Deut. 16. 6. * Exod. 12. 6. Deut. 16. 6.

2 The children of Iſrael ſhall alſo celebrate the * paſſover at the time appointed thereunto.

3 In the fourteenth day of this month at * even, ye ſhall keep it in his due ſeaſon: according to [h] all the ordinances of it, and according to all the ceremonies thereof ſhall ye keep it.

4 Then Moſes ſpake unto the children of Iſrael, to celebrate the paſſover.

5 And they kept the paſſover in the fourteenth day of the firſt month at even, in the wilderneſs of Sinai: according to all that the Lord had commanded Moſes, ſo did the children of Iſrael.

6 ¶ And certain men were defiled [i] by a dead man, that they might not keep the paſſover the ſame day: and they came before Moſes and before Aaron the ſame day.

7 And thoſe men ſaid unto him, We are defiled by a dead man: wherefore are we kept back that we may not offer [k] an offering unto the Lord in the time thereunto appointed among the children of Iſrael?

8 Then Moſes ſaid unto them, Stand ſtill, and I will hear what the Lord will command concerning you.

9 ¶ And the Lord ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay, If any among you, or of your poſterity, ſhall be unclean by the reaſon of a corpſe, or be in a long journey, [l] he ſhall keep the paſſover unto the Lord.

11 In the fourteenth day of the [m] ſecond month at even they ſhall keep it: with unleavened bread and ſour herbs ſhall they eat it.

* Exod. 12. 46. John 19. 36.

12 They ſhall leave none of it unto the morning, * nor break any bone of it: according to all the ordinance of the paſſover ſhall they keep it.

13 But the man that is clean and is not in a [n] journey, and is negligent to keep the paſſover, the ſame perſon ſhall be cut off from his people: becauſe he brought not the offering of the Lord in his due ſeaſon, that man ſhall bear his ‡ ſin.

‡ Or, puniſhment of his ſin.

* Exod. 12. 49.

14 And if a ſtranger dwell among you, and will keep the paſſover unto the Lord, as the ordinance of the paſſover, and as the manner thereof *is*, ſo ſhall he do: * ye ſhall have one law both for the ſtranger, and for him that was born in the ſame land.

* Exod. 40. 34.

15 ¶ * And when the tabernacle was reared up, a cloud covered the tabernacle, *namely* the tabernacle of the teſtimony: and at even there was upon the tabernacle as the [o] appearance of fire until morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

Bef. Chr. 1490.

17 And when the cloud was taken up from the tabernacle, then afterward the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.

† Heb. mouth.

* 1 Cor. 10. 1.

† Heb. camped.

18 At the † commandment of the [p] Lord the children of Iſrael journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle, * they † lay ſtill.

19 And when the cloud tarried ſtill upon the tabernacle a long time, the children of Iſrael kept the [q] watch of the Lord, and journeyed not.

† Heb. days of number.

20 So when the cloud abode † a few days upon the tabernacle, they abode in their tents, according to the commandment of the Lord: for they journeyed at the commandment of the Lord.

21 And though the cloud abode upon the tabernacle from even unto the morning, yet *if* the cloud was taken up in the morning, then they journeyed: whether by day or by night the cloud was taken up, then they journeyed.

* Exod. 40. 36, 37. Read ver. 18.

22 Or if the cloud tarried two days, or a month, or a year upon the tabernacle, abiding thereon, the children of Iſrael * abode ſtill, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the Lord they pitched, and at the commandment of the Lord they journeyed, keeping the watch of the Lord at the commandment of the Lord by the [r] hand of Moſes.

CHAP. X.

2 The uſe of the ſilver trumpets. 11 The Iſraelites depart from Sinai. 14 The captains of the hoſt are numbered. 30 Hobab refuſeth to go with Moſes his ſon-in-law.

AND the Lord ſpake unto Moſes, ſaying,

2 Make thee two trumpets of ſilver: of an [s] whole piece ſhalt thou make them, that thou mayeſt uſe them for the aſſembling of the congregation, and for the departure of the camp.

3 And when they ſhall blow with them, all the congregation ſhall aſſemble to thee before the door of the tabernacle of the congregation.

4 But if they blow with one, then the princes *or* heads over the thouſands of Iſrael ſhall come unto thee.

5 But if ye blow an alarm, then the camp of them that pitch on the [t] eaſt part, ſhall go forward.

6 If ye blow an alarm the ſecond time, then the hoſt of them that lie on the [u] ſouth ſide ſhall march:

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[h] Even in all points as the Lord hath inſtituted it.

[i] By touching a corpſe, or being at the burial.

[k] Or, celebrate the paſſover the fourteenth day of the firſt month.

[l] And cannot come where the tabernacle is, when others keep it.

[m] So that the unclean, and they that are not at home, have a month longer granted unto them.

[n] When the paſſover is celebrated.

[o] Like a pillar. Read Exod. 13. 21.

[p] Who taught them what to do by the cloud.

[q] They waited when the Lord would ſignify either their departure, or their abode by the cloud.

[r] Under the charge and government of Moſes.

[s] Or, of work beaten out with the hammer.

[t] That is, the hoſt of Judah, and they that are under his enſign.

[u] Meaning, the hoſt of Reuben.

Bef. Chr. 1490.

march: *for* they ſhall blow an alarm when they remove.

7 But in aſſembling the congregation, ye ſhall blow without an alarm.

8 And the ſons of Aaron the prieſt ſhall [w] blow the trumpets, and ye ſhall have them as a law for ever in your generations.

9 And when you go to war in your land againſt the enemy that vexeth you, ye ſhall blow an alarm with the trumpets, and ye ſhall be remembered before the Lord your God, and ſhall be ſaved from your enemies.

10 Alſo in the day of your [x] gladneſs, and in your feaſt-days, and in the beginning of your months, ye ſhall alſo blow the trumpets ‡ over your burnt ſacrifices, and over your peace-offerings, that they may be a remembrance for you before your God: I am the Lord your God.

‡ Or, when ye offer burnt-offerings.

11 ¶ And in the ſecond year, in the ſecond month, *and* in the twentieth *day* of the month, the cloud was taken up from the tabernacle of the teſtimony.

12 And the children of Iſrael departed on their ‡ journies out of the deſert of Sinai, and the cloud reſted in the wilderneſs of Paran.

‡ Or, in keeping this order in their journies.

13 So they [y] firſt took their journey at the commandment of the Lord, by the hand of Moſes.

14 ¶ * In the firſt place went the ſtandard of the hoſt of the children of Judah, according to their armies: and * Nahſhon the ſon of Amminadab *was* over his band.

* Ch. 2. 3.

* Ch. 1. 7.

15 And over the band of the tribe of the children of Iſſachar *was* Nethaneel, the ſon of Zuar.

16 And over the band of the tribe of the children of Zebulun *was* Eliab, the ſon of Helon.

17 When the tabernacle was taken down, then the ſons of Gerſhon, and the ſons of Merari, went forward bearing the [z] tabernacle.

18 ¶ After, departed the ſtandard of the hoſt of Reuben, according to their armies: and over his band *was* Elizur, the ſon of Shedeur.

19 And over the band of the tribe of the children of Simeon *was* Shelumiel, the ſon of Zuriſhaddai.

20 And over the band of the tribe of the children of Gad *was* Eliaſaph, the ſon of Deuel.

21 The Kohathites alſo went forward and [a] bare the * ſanctuary, and the [b] *former* did ſet up the tabernacle againſt they came.

* Ch. 4. 4.

22 ¶ Then the ſtandard of the hoſt of the children of Ephraim went forward according to their armies: and over his band *was* Eliſhama, the ſon of Ammihud.

23 And over the band of the tribe of the ſons of Manaſſeh *was* Gamliel, the ſon of Pedahzur.

24 And over the band of the tribe of the ſons of Benjamin *was* Abidan, the ſon of Gideoni.

25 ¶ Laſt, the ſtandard of the hoſt of the children of Dan marched, [c] gathering all the hoſts according to their armies: and over his band *was* Ahiezer, the ſon of Ammiſhaddai.

Bef. Chr. 1490.

26 And over the band of the tribe of the children of Aſher *was* Pagiel, the ſon of Ocran.

27 And over the band of the tribe of the children of Naphtali *was* Ahira, the ſon of Enan.

28 [d] Theſe were the removings of the children of Iſrael according to their armies, when they marched.

29 ¶ After, Moſes ſaid unto [e] Hobab, the ſon of Reuel the Midianite, the father-in-law of Moſes, We go into the place, of which the Lord ſaid, I will give it you: come thou with us, and we will do thee good: for the Lord hath promiſed good unto Iſrael.

30 And he anſwered him, I will not go: but I will depart to mine own country, and to my kindred.

31 Then he ſaid, I pray thee, leave us not: for thou knoweſt our camping places in the wilderneſs: therefore thou mayeſt be † our guide.

† *Heb.* *eyes unto us.*

32 And if thou go with us, what goodneſs the Lord ſhall ſhew unto us, the ſame will we ſhew unto thee.

33 So they departed from the [f] mount of the Lord three days journey: and the ark of the covenant of the Lord went before them in the three days journey, to ſearch out a reſting place for them.

34 And the cloud of the Lord *was* upon them by day, when they went out of the camp.

35 And when the ark went forward, Moſes ſaid, * Riſe [g] up, Lord, and let thine enemies be ſcattered, and let them that hate thee flee before thee.

* Pſ. 68. 1, 2.

36 And when it reſted, he ſaid, Return, O Lord, to the † many thouſands of Iſrael.

† *Heb.* *to the ten thouſand thouſands.*

CHAP. XI.

1 *The people murmureth, and is puniſhed with fire.* 4 *The people luſteth after fleſh.* 6 *They loath manna.* 11 *The weak faith of Moſes.* 16 *The Lord divideth the burden of Moſes to ſeventy of the ancients.* 31 *The Lord ſendeth quails.* 33 *Their luſt is puniſhed.*

WHEN the people became † murmurers, it diſpleaſed the Lord: and the Lord heard it: therefore his wrath was kindled, and the fire of the Lord burnt among them, and * conſumed the utmoſt part of the hoſt.

† *Heb.* *as unjuſt complainers.*

† *Heb.* *it was evil in the ears of the Lord.*

* Pſ. 78. 21.

2 Then the people cried unto Moſes: and when Moſes prayed unto the Lord, the fire was quenched.

3 And he called the name of that place ‡ Taberah, becauſe the fire of the Lord burnt among them.

‡ Or, burning.

4 And a number of [h] people that was among them,

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[w] So that only the prieſt muſt blow the trumpets, ſo long as the prieſthood laſted.

[x] When ye rejoice that God hath removed any plague.

[y] From Sinai to Paran. chap. 33. 1.

[z] With all the appurtenances thereof.

[a] Upon their ſhoulders.

[b] The Merarites and Gerſhonites.

[c] Leaving none behind, nor any of the former that fainted in the way.

[d] This was the order of their hoſt when they removed.

[e] Some think that Reuel, Jethro, Hobab, and Keni were all one: Kimhi ſaith that Reuel was Jethro's father: ſo Hobab was Moſes's father-in-law. See Exod. 2. 18. and 3. 1. and 4. 18. and 18. 1. and Judges 4. 11.

[f] Mount Sinai, or Horeb.

[g] Declare thy might and power.

[h] Which were of thoſe ſtrangers that came out of Egypt with them. Exod. 12. 38.

Bef. Chr. 1490.

them, fell a luſting, and [i] turned away, and the children of Iſrael alſo wept, and ſaid, Who ſhall give us fleſh to eat?

5 We remember the fiſh which we did eat in Egypt for [k] nought, the cucumbers, and the pepons, and the leeks, and the onions, and the garlick.

6 But now our ſoul is [l] dried away, we can ſee nothing but this MAN.

* Exod. 16. 31. Pſalm 78. 24. John 6. 31.

7 (The MAN alſo was as * coriander-ſeed, and his colour like the colour of [m] bdellium.

8 The people went about and gathered it, and ground it in mills, or beat it in morters, and baked it in a caldron, and made cakes of it, and the taſte of it was like unto the taſte of freſh oil.

9 And when the dew fell down upon the hoſt in the night, the MAN fell with it.)

10 ¶ Then Moſes heard the people weep throughout their families, every man in the door of his tent, and the wrath of the Lord was grievouſly kindled: alſo Moſes was grieved.

‡ Or, evil intreated.

11 And Moſes ſaid unto the Lord, Wherefore haſt thou ‡ vexed thy ſervant? And why have I not found [n] favour in thy ſight, ſeeing thou haſt put the charge of all this people upon me?

12 Have I [o] conceived all this people? or have I begotten them, that thou ſhouldeſt ſay unto me, Carry them in thy boſom (as a nurſe beareth the ſucking child) unto the [p] land, for the which thou ſwareſt unto their fathers?

13 Where ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh that we may eat.

14 I am not able to bear all this people alone, for it is too heavy for me.

15 Therefore if thou deal thus with me, I pray thee, if I have found favour in thy [q] ſight, kill me, that I behold not my miſery.

16 ¶ Then the Lord ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt, that they are the elders of the people, and governors over them, and bring them unto the tabernacle of the congregation, and let them ſtand there with thee,

17 And I will come down, and talk with thee there, [r] and take of the Spirit which is upon thee, and put upon them, and they ſhall bear the burden of the people with thee: ſo thou ſhalt not bear it alone.

18 Furthermore thou ſhalt ſay unto the people, [s] Be ſanctified againſt to-morrow, and ye ſhall eat fleſh: for you have wept in the ears of the Lord, ſaying, Who ſhall give us fleſh to eat? for we were better in Egypt: therefore the Lord will give you fleſh, and ye ſhall eat.

19 Ye ſhall not eat one day nor two days, nor five days, neither ten days, nor twenty days,

Bef. Chr. 1490.

20 But a whole month, until it come out at your noſtrils, and be loathſome unto you, becauſe ye have [t] contemned the Lord, which is [u] among you, and have wept before him, ſaying, Why came we hither out of Egypt?

21 And Moſes ſaid, Six hundred thouſand footmen *are there* of the people, [w] among whom I am: and thou ſayeſt, I will give them fleſh, that they may eat a month long:

22 Shall the ſheep and the beeves be ſlain for them, to find them? either ſhall all the fiſh of the ſea be gathered together for them to ſuffice them?

* Iſa. 50. 2. and 59. 1.

23 And the Lord ſaid unto Moſes, Is * the Lord's hand ſhortened? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or no.

24 ¶ So Moſes went out, and told the people the words of the Lord, and gathered ſeventy men of the elders of the people, and ſet them round about the tabernacle.

‡ Or, ſeparated, as ver. 17.

25 Then the Lord came down in a cloud, and ſpake unto him, and ‡ took of the Spirit that was upon him, and put it upon the ſeventy ancient men: and when the Spirit reſted upon them, then they propheſied, and did not [x] ceaſe.

26 But there remained two of the men in the hoſt: the name of the one *was* Eldad, and the name of the other Medad, and the Spirit reſted upon them, (for they were of them that were written, and went not out unto the tabernacle) and they propheſied in the hoſt.

27 Then there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſy in the hoſt.

28 And Joſhua the ſon of Nun, the ſervant of Moſes, one of his [y] young men, anſwered and ſaid, My lord Moſes, [z] forbid them.

29 But Moſes ſaid unto him, Envieſt thou for my ſake? Yea, would God that all the Lord's people *were* prophets, *and* that the Lord would put his Spirit upon them.

30 And Moſes returned into the hoſt, he and the elders of Iſrael.

* Exod. 16. 13. Pſalm 78. 26, 27.

31 Then there went forth a wind from the Lord, and * brought quails from the ſea, and let them fall upon the camp, a day's journey on this ſide, and a day's journey on the other ſide, round about the hoſt, and *they were* about two cubits above the earth.

32 Then the people aroſe all that day, and all the night, and all the next day, and gathered the quails: he that gathered the leaſt, gathered ten homers [a] full, and they ſpread them abroad for their uſe round about the hoſt.

* Pſalm 78. 51.

33 While the fleſh was yet between their teeth, before it was chewed, even the wrath of the Lord was kindled againſt the people, and the Lord * ſmote the people with an exceeding great plague.

34 So the name of the place was called,

M m Kibroth-

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[i] From God.

[k] For a ſmall price, or very cheap.

[l] For the greedy luſt of fleſh.

[m] Which is, a white pearl, or precious ſtone.

[n] Or, Wherein have I diſpleaſed thee.

[o] Am I their father, that none may have the charge of them but I?

[p] Of Canaan, promiſed by an oath to our fathers.

[q] I had rather die than to ſee my grief and miſery thus daily increaſe by their rebellion.

[r] I will diſtribute my Spirit among them, as I have done to thee

[s] Prepare yourſelves that ye be not unclean.

[t] Or, caſt him off, becauſe ye refuſed manna which he appointed as moſt meet for you.

[u] Who leadeth and governeth you.

[w] Of whom I have the charge.

[x] From that day the Spirit of propheſy did not fail them.

[y] Or, a young man whom he had choſen from his youth.

[z] Such blind zeal was in the apoſtles. Matt. 9. 38. Luke 9. 49.

[a] Of Homer. Read Levit. 27. 16. alſo it ſignifieth an heap, as Exod. 8. 14. Judg. 15. 16.

Bef. Chr. 1490.

‡ Or graves of luſt.

‡ Kibroth-hattaavah: for there they buried the people that fell a luſting.

35 From Kibroth-hattaavah the people took their journey to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 *Aaron and Miriam grudge againſt Moſes.* 10 *Miriam is ſtricken with leproſy, and healed at the prayer of Moſes.*

‡ Or, murmured.

AFterward Miriam and Aaron ‡ ſpake againſt Moſes, becauſe of the woman of Ethiopia whom he had married (for he had married [a] a woman of Ethiopia)

2 And they ſaid, What? hath the Lord ſpoken but only by Moſes? hath he not ſpoken alſo by us? And the Lord heard *this*.

3 (But Moſes *was* a very [b] meek man, above all the men that were upon the earth)

4 And by and by the Lord ſaid unto Moſes, and unto Aaron, and unto Miriam, come out ye three unto the tabernacle of the congregation: and they three came forth.

5 Then the Lord came down in the pillar of the cloud, and ſtood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth.

6 And he ſaid, Hear now my words, If there be a prophet of the Lord among you, I will be known to him by a [c] viſion, *and* will ſpeak unto him by dream.

7 My ſervant Moſes *is* not ſo, who is faithful in [d] all mine houſe.

* Exod. 33. 11.

8 Unto him will I ſpeak * mouth to mouth, and by viſion, and not in dark words, but he [e] ſhall ſee the ſimilitude of the Lord. Wherefore then were ye not afraid to ſpeak againſt my ſervant, *even* againſt Moſes?

9 Thus the Lord was very angry with them, and departed.

10 Alſo the cloud departed from the [f] tabernacle: and behold, Miriam *was* leprous like ſnow: and Aaron looked upon Miriam, and behold, *ſhe was* leprous.

11 Then Aaron ſaid unto Moſes, Alas, my lord, I beſeech thee, lay not the ſin upon us, which we have fooliſhly committed, and wherein we have ſinned.

12 Let her not, I pray thee, be as one [g] dead, of whom the fleſh is half conſumed, when he cometh out of his mother's womb.

13 Then Moſes cried unto the Lord, ſaying, O God, I beſeech thee, heal her now.

14 ¶ And the Lord ſaid unto Moſes, If her father had [h] ſpit in her face, ſhould ſhe not have been aſhamed ſeven days? let her be ſhut * out of the hoſt ſeven days, and after ſhe ſhall be received.

* Levit. 13. 46.

15 So Miriam was ſhut out of the hoſt ſeven days, and the people removed not, till Miriam was brought in again.

CHAP. XIII.

Bef. Chr. 1490.

4 *Certain men are ſent to ſearch the land of Canaan.* 24 *They bring of the fruit of the land.* 31 *Caleb. comforteth the people againſt the diſcouraging of the other ſpies.*

THEN afterward the people removed from Hazeroth, and pitched in the wilderneſs of [i] Paran.

2 ¶ And the Lord ſpake unto Moſes, ſaying,

3 [k] Send thou men out to ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, *ſuch as are* all rulers among them.

4 Then Moſes ſent them out of the wilderneſs of Paran, at the commandment of the Lord: all thoſe men were ‡ heads of the children of Iſrael.

‡ Or, rulers.

5 Alſo their names are theſe: of the tribe of Reuben, Shammua the ſon of Zaccur:

6 Of the tribe of Simeon, Shaphat the ſon of Hori:

7 Of the tribe of Judah, Caleb the ſon of Jephunneh:

8 Of the tribe of Iſſachar, Igal the ſon of Joſeph:

9 Of the tribe of Ephraim, ‡ Oſhea the ſon of Nun:

‡ Or Joſhua.

10 Of the tribe of Benjamin, Palti the ſon of Raphu:

11 Of the tribe of Zebulun, Gaddiel the ſon of Sodi:

12 Of the tribe of Joſeph, *to wit*, of the tribe of Manaſſeh, Gaddi the ſon of Suſi:

13 Of the tribe of Dan, Ammiel the ſon of Gemalli:

14 Of the tribe of Aſher, Shethur the ſon of Michael:

15 Of the tribe of Naphtali, Nahbi the ſon of Vophſi:

16 Of the tribe of Gad, Geuel the ſon of Machi:

17 Theſe are the names of the [l] men, which Moſes ſent to ſpy out the land: and Moſes called the name of Oſhea the ſon of Nun, Jehoſhua.

18 So Moſes ſent them to ſpy out the land of Canaan, and ſaid unto them, Go up this way toward the ſouth, and go up ‡ into the mountains.

‡ Or, high country.

19 And conſider the land what it is, and the people that dwell therein, whether they be ſtrong or weak, either few or many.

20 Alſo what the land *is* that they dwell in, whether it be good or [m] bad: and what cities *they be* that they dwell in, whether they dwell in tents, or in walled towns:

21 And what the land *is*: whether it be fat or lean, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then *was* the time of the firſt ripe grapes.)

22 ¶ So they went up and ſearched out the land

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[a] Zipporah, Moſes's wife, was a Midianite, and becauſe Midian bordered on Ethiopia, it is ſometimes in the ſcripture comprehended under this name.

[b] And ſo bare with their grudgings, although he knew them.

[c] Theſe were two ordinary means.

[d] In all Iſrael, which was his church.

[e] So far as any man was able to comprehend, which he calleth his back parts, Exod. 33. 23.

[f] From the door of the tabernacle.

[g] As a child that cometh out of his mother's belly dead, having as it were but the ſkin.

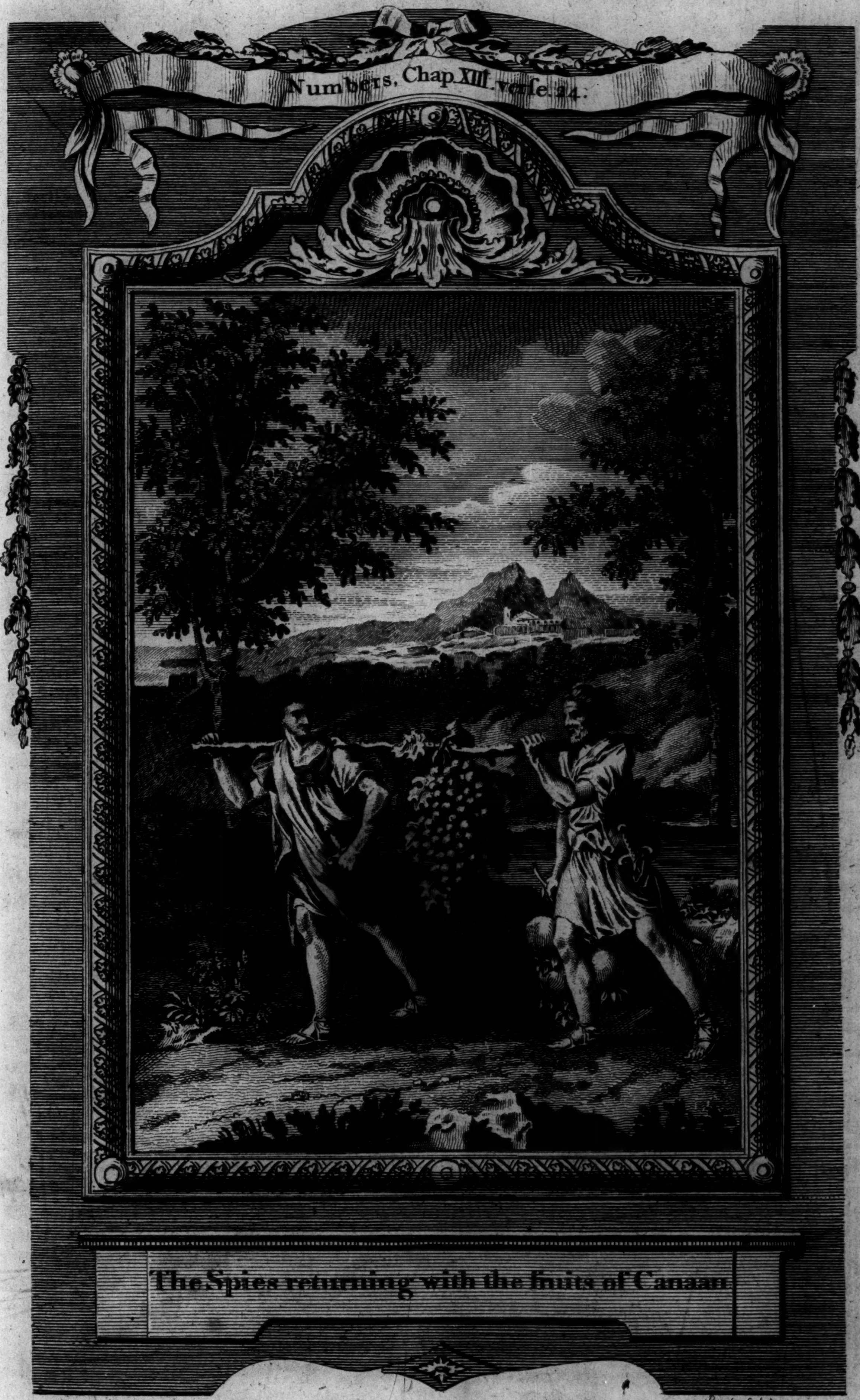
[h] In his diſpleaſure.

[i] That is, in Rithma, which was in Paran. Chap. 33. 18.

[k] After the people had required it of Moſes, as it is in Deut. 1. 22. then the Lord ſpake to Moſes ſo to do.

[l] Which in number where twelve, according to the twelve tribes.

[m] Plentiful or barren.


Numbers, Chap. XIII. verse 24.

The Spies returning with the fruits of Canaan

Burder ſculpt.

Bef. Chr. 1490.

land, from the wilderneſs of [n] Zin unto Rehob, to go to Hamath,

23 And they aſcended toward the ſouth, and came unto Hebron, where were Ahiman, Sheſhai and Talmai, the [o] ſons of Anak. And Hebron was built [p] ſeven years before Zoan in Egypt.

*Deut.1.24.

24 * Then they came to the river of Eſhcol, and cut down thence a branch with one cluſter of grapes, and they bear it upon a bar between two, and *brought* of the pomegranates and of the figs.

‡ Or, the valley of Eſhcol, that is, of grapes.

25 That place was called the ‡ river Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down thence.

26 Then after forty days they turned again from ſearching of the land.

27 And they went and came to Moſes, and to Aaron, and to all the congregation of the children of Iſrael, in the wilderneſs of [q] Paran, to Kadeſh, and brought to them, and to all the congregation tidings, and ſhewed them the fruit of the land.

*Exod.33.3.

28 And they told [r] him, and ſaid, We came unto the land whither thou haſt ſent us, and ſurely it floweth with * milk and honey: and here is of the fruit of it.

29 Nevertheleſs, the people be ſtrong that dwell in the land, and the cities *are* walled and exceeding great: and moreover, we ſaw the [s] ſons of Anak there.

30 The Amalekites dwell in the ſouth country, and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains, and the Canaanites dwell by the ſea, and by the coaſts of Jordan.

‡ Or, murmuring againſt Moſes.

31 Then Caleb ſtilled the people ‡ before Moſes, and ſaid, Let us go up at once, and poſſeſs it: for undoubtedly we ſhall overcome it.

32 But the men that went up with him, ſaid, We be not able to go up againſt the people: for they are ſtronger than we.

33 So they brought up an evil report of the land which they had ſearched for the children of Iſrael, ſaying, The land which we have gone through to ſearch it out, is a land that [t] eateth up the inhabitants thereof: for all the people that we ſaw in it, are men of great ſtature.

34 For there we ſaw giants, the ſons of Anak, *which come* of the giants, ſo that we ſeemed in our ſight like graſhoppers: and ſo we were in their ſight.

CHAP. XIV.

2 *The people murmur againſt Moſes.* 10 *They would have ſtoned Caleb and Joſhua.* 13 *Moſes pacifieth God by his prayer.* 45 *The people that would enter into the land contrary to God's will, are ſlain.*

THEN all the congregation lifted up their voice, and cried: and [u] the people wept that night,

Bef. Chr. 1409.

2 And all the children of Iſrael murmured againſt Moſes and Aaron: and the whole aſſembly ſaid unto them, Would God we had died in the land of Egypt, or in this wilderneſs: would God we were dead.

3 Wherefore now hath the Lord brought us into this land to fall upon the ſword? our wives and our children ſhall be a [w] prey: were it not better for us to return into Egypt?

4 And they ſaid one to another, Let us make a captain, and return into Egypt.

5 Then Moſes and Aaron [x] fell on their faces before all the aſſembly of the congregation of the children of Iſrael.

6 And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *two* of them that ſearched the land, [y] rent their clothes,

7 And ſpake unto all the aſſembly of the children of Iſrael, ſaying, The land which we walked through to ſearch it, is a very good land.

8 If the Lord love us, he will bring us into this land, and give it us, which is a land that floweth with milk and honey.

9 But rebel not ye againſt the Lord, neither fear ye the people of the land: for they are *but* [z] bread for us: their ſhield is departed from them, and the Lord is with us, fear them not.

10 And all the multitude ſaid, [a] Stone them with ſtones: but the glory of the Lord appeared in the tabernacle of the congregation before all the children of Iſrael.

11 And the Lord ſaid unto Moſes, How long will this people provoke me, and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them?

12 I will ſmite them with the peſtilence and deſtroy them, and will make thee a greater nation and mightier than they.

* Exod. 32. 12.

13 But Moſes ſaid unto the Lord, * When the Egyptians ſhall hear it (for thou broughteſt this people by thy power from among them)!

14 Then they ſhall ſay to the inhabitants of this land (*for* they have heard that thou, Lord, art among this people, *and* that thou, Lord, art ſeen † face to face, and that thy cloud ſtandeth over them, and that thou * goeſt before them by day time in a pillar of a cloud, and in a pillar of fire by night)

† *Heb. eye to eye.*

* Exod. 13. 21.

15 That thou wilt kill this people as [b] one man: ſo the heathen which have heard the fame of thee, ſhall thus ſay,

* Deut. 9. 28.

16 Becauſe the Lord was not able to * bring this people into the land which he ſware unto them, therefore hath he ſlain them in the wilderneſs.

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

* Exod. 34. 6. Pſalm103.8.

*Pſalm 103. 3.

* Exod. 20. 5. and 34. 7.

18 The Lord is * ſlow to anger, and of great mercy, and * forgiving iniquity, and ſin, but not making *the wicked* innocent, and * viſiting

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[n] Which was in the wilderneſs of Paran.

[o] Which were a kind of giants.

[p] Declaring the antiquity thereof: alſo Abraham, Sarah, Iſaac and Jacob were buried there.

[q] Called alſo Kadeſh-barnea.

[r] That is, Moſes.

[s] Ahiman, Sheſhai, and Talmai, whom Caleb ſlew afterward, Joſh. 11. 21, 22.

[t] The giants were ſo cruel, that they ſpoiled and killed one another, and thoſe that came to them.

[u] Such as were afraid at the report of the ten ſpies.

[w] To our enemies the Canaanites.

[x] Lamenting the people, and praying for them.

[y] For ſorrow, hearing their blaſphemy.

[z] We ſhall eaſily overcome them.

[a] This is the condition of them that would perſuade in God's cauſe, to be perſecuted of the multitude.

[b] So that none ſhall eſcape.

Bef. Chr. 1490.

ing the wickedneſs of the fathers upon the children in the third and fourth *generation.*

19 Be merciful, I beſeech thee, unto the iniquity of this people, according to thy great mercy, and as thou haſt forgiven this people from Egypt, even until now.

20 And the Lord ſaid, I have forgiven [c] it, according to thy requeſt.

21 Notwithſtanding, as I live, all the earth ſhall be filled with the glory of the Lord.

22 For all thoſe men which have ſeen my glory, and my miracles which I did in Egypt, and in the wilderneſs, and have tempted me this [d] ten times, and have not obeyed my voice,

23 Certainly they ſhall not ſee the land, whereof I ſware unto their fathers: neither ſhall any that provoke me, ſee it.

* Joſh. 14. 6.

24 But my ſervant * Caleb, becauſe he had another [e] ſpirit, and hath followed me ſtill, even him will I bring into the land whither he went, and his ſeed ſhall inherit it.

25 Now the Amalekites and the Canaanites [f] remain in the valley: *wherefore* turn back to-morrow, and get you into the [g] wilderneſs by the way of the Red Sea.

26 ¶ After, the Lord ſpake unto Moſes and to Aaron, ſaying,

* Pſalm 106. 26.

27 * How long *ſhall I ſuffer* this wicked multitude to murmur againſt me? I have heard the murmuring of the children of Iſrael, which they murmur againſt me:

* Ch. 26. 65. and 32. 10.

28 Tell them, * As I live (ſaith the Lord) I will ſurely do unto you, even as ye have ſpoken in mine ears:

* Deut. 1. 35.

29 Your carcaſes ſhall fall in this wilderneſs, and all you that were * counted through all your numbers, from twenty years old and above, which have murmured againſt me,

* Gen. 14. 22.

30 Ye ſhall not doubtleſs come into the land, for the which * I lifted up mine hand, to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

31 But your children, (which ye ſaid ſhould be a prey) them will I bring in, and they ſhall know the land which ye have refuſed:

32 But even your carcaſes ſhall fall in this wilderneſs.

33 And your children ſhall [h] wander in the wilderneſs forty years, and ſhall bear your [i] whoredoms, until your carcaſes be waſted in the wilderneſs.

* Ezek. 4. 6.
* Pſalm 95. 10.

34 After the number of the days, in the which ye ſearched out the land, *even* forty days, * every day for a year, ſhall ye bear your iniquity, for * forty years, and ye [k] ſhall feel my breach of promiſe.

35 I the Lord have ſaid, Certainly I will do ſo to all this wicked company, that are gathered together againſt me: *for* in this wilderneſs they ſhall be conſumed, and there they ſhall die.

36 And the men which Moſes had ſent to ſearch the land (which, when they came again, made all the people to murmur againſt him, and brought up a ſlander upon the land)

Bef. Chr. 1490.

* 1 Cor. 10. 10. Heb. 3. 10, 17. Jude 5.

37 Even thoſe men that did bring up that vile ſlander upon the land, * ſhall die by a plague before the Lord.

38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, of thoſe men that went to ſearch the land, ſhall live.

39 ¶ Then Moſes told theſe ſayings unto all the children of Iſrael, and the people ſorrowed greatly.

* Deut. 1. 41.

40 * And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, we be ready to go up to the place which the Lord hath promiſed: for we have [l] ſinned.

41 But Moſes ſaid, Wherefore tranſgreſs ye thus the commandment of the Lord? it will not ſo come well to paſs.

42 Go not up (for the Lord is not among you) leſt ye be overthrown before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye ſhall fall by the ſword: for inaſmuch as ye are turned away from the Lord, the Lord alſo will not be with you.

44 Yet they preſumed [m] obſtinately to go up to the top of the mountain: but the ark of the covenant of the Lord, and Moſes, departed not out of the camp.

* Deut. 1. 44.

45 Then the Amalekites and the Canaanites, which dwelt in that mountain, came down, and ſmote them, * and conſumed them unto Hormah.

CHAP. XV.

2 *The offerings which the Iſraelites ſhould offer when they came into the land of Canaan.* 32 *The puniſhment of him that brake the ſabbath.*

AND the Lord ſpake unto Moſes, ſaying,

* Levit. 23. 10.

2 Speak unto the children of Iſrael, and ſay unto them, * When ye be come into the [n] land of your habitations, which I give unto you,

* Levit. 22. 21.
‡ Or, ſeparate.
* Exod. 29. 18.

3 And will make an offering by fire unto the Lord, a burnt-offering or a ſacrifice * ‡ to fulfil a vow, or a free-offering, or in your feaſts, to make a ſweet * ſavour unto the Lord, of the herd, or of the flock,

* Levit. 2. 1.

4 Then * let him that offereth his offering unto the Lord, bring a meat-offering of a tenth deal of fine flour mingled with the fourth part of an [o] hin of oil.

5 Alſo thou ſhalt prepare the fourth part of an hin of wine to be poured on a lamb *appointed* for the burnt-offering, or *any* offering.

6 And for a ram thou ſhalt for a meat-offering prepare two tenth deals of fine flour mingled with the third part of an hin of oil.

7 And for a [p] drink-offering thou ſhalt offer the third part of an hin of wine, for a ſweet ſavour unto the Lord.

8 And

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[c] In that he deſtroyed not them utterly; but left their poſterity, and certain to enter.

[d] That is, ſundry times and often.

[e] A meek and obedient ſpirit, and not rebellious.

[f] And lie in wait for you.

[g] For I will not defend you.

[h] The word ſignifieth, to be ſhepherds, or to wander like ſhepherds to and fro.

[i] Your infidelity and diſobedience againſt God.

[k] Whether my promiſe be true or no.

[l] They confeſs they ſinned by rebelling againſt God, but conſider not they offended in going up without God's commandment.

[m] They could not be ſtayed by any means.

[n] Into the land of Canaan.

[o] Read Exod. 29. 30.

[p] The liquor was ſo called, becauſe it was poured on the thing that was offered.

Bef. Chr. 1490.

8 And when thou prepareſt a bullock for a burnt-offering, or for a ſacrifice to fulfil a vow or a peace-offering to the Lord,

9 Then let him offer with the bullock a meat-offering of ‡ three tenth deals of fine flour, mingled with half an hin of oil.

‡ Or, three omers.

10 And thou ſhalt bring for a drink-offering half an hin of wine, for an offering made by fire of a ſweet ſavour unto the Lord.

11 Thus ſhall it be done for a bullock, or for a ram, or for a lamb, or for a kid.

12 According to the number [q] that ye prepare *to offer*, ſo ſhall ye do to every one according to their number.

13 All that are born of the country, ſhall do theſe things thus, to offer an offering made by fire of ſweet ſavour unto the Lord.

14 And if a ſtranger ſojourn with you, or whoſoever be among you in your generations, and will make an offering by fire of a ſweet ſavour unto the Lord, as ye do, ſo he ſhall do.

* Exod. 12. 49. Chap. 9. 14.

15 * One ordinance *ſhall be* both for you of the congregation, and alſo for the ſtranger that dwelleth *with you*, *even* an ordinance for ever in your generations: as you are, ſo ſhall the ſtranger be before the Lord.

16 One law and one manner ſhall ſerve both for you and for the ſtranger that ſojourneth with you.

17 ¶ And the Lord ſpake unto Moſes, ſaying,

18 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land to the which I bring you,

19 And when ye ſhall eat of the bread of the land, ye ſhall offer an heave-offering unto the Lord.

*Lev. 23. 14.

20 Ye ſhall offer up a cake of the firſt of your [r] dough for an heave-offering: * as the heave-offering of the barn, ſo ye ſhall lift it up.

21 Of the firſt of your dough ye ſhall give unto the Lord an heave-offering in your generations.

22 ¶ And if ye have [s] erred, and not obſerved all theſe commandments, which the Lord hath ſpoken unto Moſes,

23 *Even* all that the Lord hath commanded you by the hand of Moſes, from the firſt day that the Lord commanded Moſes, and henceforward among your generations:

24 And if ſo be that aught be committed ignorantly of the [t] congregation, then all the congregation ſhall give a bullock for a burnt-offering, for a ſweet ſavour unto the Lord, with the meat-offering and drink-offering thereto, according to the * manner, and an he-goat for a ſin-offering.

* Lev. 4. 2.

25 And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them: for it is ignorance: and they ſhall bring their offering for an offering made by fire unto the Lord, and their ſin-offering before the Lord for their ignorance.

26 Then it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that dwelleth among them: for all the people *were* in ignorance.

Bef. Chr. 1471.

* Lev. 4. 27.

27 ¶ * But if any one perſon ſin through ignorance, then he ſhall bring a ſhe-goat of a year old for a ſin-offering.

28 And the prieſt ſhall make an atonement for the ignorant perſon, when he ſinneth by ignorance before the Lord, to make reconciliation for him: and it ſhall be forgiven him.

29 He that is born among the children of Iſrael, and the ſtranger that dwelleth among them, ſhall have both one law, whoſo doth ſin by ignorance.

30 ¶ But the perſon that doth ought † preſumptuouſly, whether he be born in the land, or a ſtranger, the ſame blaſphemeth the Lord: therefore that perſon ſhall be cut off from among his people,

† *Heb. with an high hand: that is, in contempt of God.*

31 Becauſe he hath deſpiſed the word of the Lord, and hath broken his commandment: that perſon ſhall be utterly cut off: his [u] iniquity ſhall be upon him.

32 ¶ And while the children of Iſrael were in the wilderneſs, they found a man that gathered ſticks upon the ſabbath-day.

33 And they that found him gathering ſticks, brought him unto Moſes and to Aaron, and unto all the congregation,

*Lev. 24. 12.

34 And they put him in * ward: for it was not declared what ſhould be done unto him.

35 Then the Lord ſaid unto Moſes, This man ſhall die the death: and let all the multitude ſtone him with ſtones without the hoſt.

36 And all the congregation brought him without the hoſt, and ſtoned him with ſtones, and he died, as the Lord had commanded Moſes.

37 ¶ And the Lord ſpake unto Moſes, ſaying,

* Deut. 22. 12. Matt. 23. 5.

38 Speak unto the children of Iſrael, and bid them that they * make them fringes upon the borders of their garments throughout their generations, and put upon the fringes of the borders a ribband of blue ſilk.

39 And ye ſhall have the fringes, that when ye look upon them, ye may remember all the commandments of the Lord, and do them: and that ye ſeek not after your own heart, nor after your own eyes, after the which ye go a [w] whoring:

40 That ye may remember and do all my commandments, and be holy unto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 *The rebellion of Korah, Dathan and Abiram.* 31 *Korah and his company periſheth.* 41 *The people the next day murmur.* 49 *Fourteen thouſand and ſeven hundred are ſlain for murmuring.*

* Ch. 27. 3. Jude 11.
‡ Or, took other with him.

NOW * Korah the ſon of Izhar, the ſon of Kohath, the ſon of Levi, ‡ went apart with Dathan

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[q] Every ſacrifice of beaſts muſt have their meat-offering, and drink-offering, according to this proportion.

[r] Which is made of the firſt corn ye gather.

[s] As by overſight or ignorance. Read Levit. 4. 2, 13.

[t] Some read, from the eyes of the congregation: that is, which is hid from the congregation.

[u] He ſhall ſuſtain the puniſhment of his ſin.

[w] By leaving God's commandments, and following your own fancies.

Bef. Chr. 1471. Dathan and Abiram the ſons of Eliab, and On the ſon of Peleth, the ſons of Reuben:

‡ Or, before Moſes. 2 And they roſe up ‡ againſt Moſes, with certain of the children of Iſrael, two hundred and fifty captains of the aſſembly, * famous in the congregation, and men of renown:

* Ch. 26. 29.

3 Who gathered themſelves together againſt Moſes, and againſt Aaron, and ſaid unto them, [x] *Ye take* too much upon you, ſeeing all the congregation is holy, [y] every one of them, and the Lord *is* among them: wherefore then lift ye yourſelves above the congregation of the Lord?

4 But when Moſes heard it, he fell upon his face,

5 And ſpake to Korah and unto all his company, ſaying, To-morrow the Lord will ſhew who is his, and who is holy, and who ought to approach near unto him: and whom he hath [z] choſen, he will cauſe to come near to him.

6 This do *therefore*, Take you cenſers, *both* Korah and all his company,

7 And put fire therein, and put incenſe in them before the Lord to-morrow: and the man whom the Lord doth chuſe, the ſame ſhall be holy: [a] *ye take* too much upon you, ye ſons of Levi.

8 Again Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi.

9 Seemeth it a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the multitude of Iſrael, to take you near to himſelf, to do the ſervice of the tabernacle of the Lord, and to ſtand before the congregation, and to miniſter unto them?

10 He hath alſo taken thee to [b] him, and all thy brethren the ſons of Levi with thee, and ſeek ye the office of the prieſt alſo?

11 For which cauſe, thou and all thy company are gathered together againſt the Lord: and what is Aaron, that ye murmur againſt him?

12 ¶ And Moſes ſent to call Dathan and Abiram the ſons of Eliab: who anſwered, We will not come up.

13 Is it a ſmall thing that thou haſt brought us [c] out of a land that floweth with milk and honey, to kill us in the wilderneſs, except thou make thyſelf lord and ruler over us alſo?

14 Alſo thou haſt not brought us unto a land that floweth with milk and honey, neither given us inheritance of fields and vineyards: wilt thou [d] put out the eyes of theſe men? we will not come up.

* Gen. 4. 4, 5. 15 Then Moſes waxed very angry, and ſaid unto the Lord, * Look not unto their offering: I have not taken ſo much as an aſs from them, neither have I hurt any of them.

16 And Moſes ſaid unto Korah, Be thou and all thy company [e] before the Lord: *both* thou, they, and Aaron to-morrow:

17 And take every man his cenſer, and put incenſe in them, and bring ye every man his cenſer before the Lord, two hundred and fifty cenſers: thou alſo and Aaron, every one his cenſer. Bef. Chr. 1471.

18 So they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation with Moſes and Aaron.

19 And Korah gathered all the [f] multitude againſt them unto the door of the tabernacle of the congregation: then the glory of the Lord appeared unto all the congregation.

20 And the Lord ſpake unto Moſes, and to Aaron, ſaying,

21 * Separate yourſelves from among this congregation, that I may conſume them at once. * Gen. 4. 4, 5.

22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits ‡ of all fleſh, hath not one man *only* ſinned, and wilt thou be wrath with all the congregation? ‡ Or, of every creature.

23 And the Lord ſpake unto Moſes, ſaying,

24 Speak unto the congregation, and ſay, Get you away from about the tabernacle of Korah, Dathan, and Abiram.

25 Then Moſes roſe up, and went unto Dathan and Abiram, and the elders of Iſrael followed him.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye periſh [g] in all their ſins.

27 So they gat them away from the tabernacle of Korah, Dathan, and Abiram on every ſide: and Dathan and Abiram came out and ſtood in the door of their tents, with their wives, and their ſons, and their little children.

28 And Moſes ſaid, Hereby ye ſhall know that the Lord hath ſent me to do all theſe works: for *I have* not *done them* of my own [h] mind.

29 If theſe men die the common death of all men, or if they be viſited after the viſitation of all men, the Lord hath not ſent me.

30 But if the Lord make [i] a new thing, and the earth open her mouth, and ſwallow them up with all that they have, and they go down quick into the ‡ [k] pit, then ye ſhall underſtand that theſe men have provoked the Lord. ‡ Or, hell.

31 ¶ And as ſoon as he had made an end of ſpeaking all theſe words, even the ground clave aſunder that was under them,

32 And the earth * opened her mouth, and ſwallowed them up, with their families, and all the men that were with Korah, and all their goods. * Ch. 27. 3. Deut. 11. 6. Pſalm 106. 17.

33 So they, and all that they had, went down alive into the pit, and the earth covered them: ſo they periſhed from among the congregation.

34 And all Iſrael that were about them fled at the cry of them: for they ſaid, *Let us flee*, leſt the earth ſwallow us up.

35 But there came out a fire from the Lord, and

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[x] Or, Let it ſuffice you: meaning, to have abuſed them thus long.

[y] All are alike holy: therefore none ought to be preferred above other: thus the wicked reaſon againſt God's ordinance.

[z] To be the prieſt, and to offer.

[a] He layeth the ſame to their charge juſtly, wherewith they wrongfully charged him.

[b] To ſerve in the congregation, as in the verſe before.

[c] Thus they ſpake contemptuouſly, preferring Egypt to Canaan.

[d] Wilt thou make them that ſearched the land, believe that they ſaw not that which they ſaw?

[e] At the door of the tabernacle.

[f] All that were of their faction.

[g] With them that have committed ſo many ſins.

[h] I have not forged them of my own brain.

[i] Or, ſhew a ſtrange ſight.

[k] Or, deep and dark places of the earth.

Bef. Chr. 1471. and conſumed the two hundred and fifty men that offered the incenſe.

36 ¶ And the Lord ſpake unto Moſes, ſaying,

37 Speak unto Eleazar the ſon of Aaron the prieſt, that he take up the cenſers out of the burning, and ſcatter the fire beyond *the altar*: for they are hallowed.

38 The cenſers, *I ſay*, of theſe ſinners, *that deſtroyed* [l] themſelves: and let them make of them broad plates for a covering of the altar: for they offered them before the Lord, therefore they ſhall be holy, and they ſhall be [m] a ſign unto the children of Iſrael.

39 Then Eleazar the prieſt took the braſen cenſers, which they that were burnt had offered, and made broad plates of them for a covering of the altar.

40 *It is* a remembrance unto the children of Iſrael, that no ſtranger, which is not of the ſeed of Aaron, come near to offer incenſe before the Lord, that he be not like [n] Korah and his company, as the Lord ſaid to him by the hand of Moſes.

41 ¶ But on the morrow all the multitude of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye have killed the people of the Lord.

42 And when the congregation was gathered againſt Moſes and againſt Aaron, then they turned ‡ their faces toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the Lord appeared.

‡ Or, fled, to wit, Moſes and Aaron.

43 Then Moſes and Aaron were come before the tabernacle of the congregation.

44 ¶ And the Lord ſpake unto Moſes, ſaying,

45 Get you up from among this congregation: for I will conſume them quickly: then they fell upon their faces.

46 And Moſes ſaid unto Aaron, Take the cenſer and put fire therein of the [o] altar, and put *therein* incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron took as Moſes commanded him, and ran into the midſt of the congregation, and behold the [p] plague was begun among the people, and he put in incenſe, and made an atonement for the people.

48 And when he ſtood between the dead, and them that were alive, the [q] plague was ſtayed.

49 So they died of this plague fourteen thouſand and ſeven hundred, beſide them that died in the conſpiracy of Korah.

50 And Aaron went again unto Moſes before the door of the tabernacle of the congregation, and the plague was ſtayed.

Bef. Chr. 1471.

CHAP. XVII.

2 *The twelve rods of the twelve princes of the tribes of Iſrael.* 8 *Aaron's rod buddeth, and beareth bloſſoms,* 10 *for a teſtimony againſt the rebellious people.*

AND the Lord ſpake unto [r] Moſes, ſaying,

2 Speak unto the children of Iſrael, and take of every one of them a rod, after the houſe of their fathers, of all their princes according to the family of their fathers, *even* twelve rods: *and* thou ſhalt write every man's name upon his rod.

3 And write Aaron's name upon the rod of Levi: for every rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt put them in the tabernacle of the congregation, before *the ark* of the teſtimony, * where I will declare myſelf to you.

* Exod. 25. 22.

5 And the man's rod, whom I [s] chuſe, ſhall bloſſom: and I will make ceaſe from me the grudgings of the children of Iſrael, which grudge againſt you.

6 ¶ Then Moſes ſpake unto the children of Iſrael, and all their princes gave him a rod, one rod for every prince, according to the houſes of their fathers, *even* twelve rods, and the rod [t] of Aaron *was* among their rods.

7 And Moſes laid the rods before the Lord in the tabernacle of the teſtimony.

8 And when Moſes on the morrow went into the tabernacle of the teſtimony, behold, the rod of Aaron [u] for the houſe of Levi was budded, and brought forth buds, and brought forth bloſſoms, and bare ripe almonds.

9 Then Moſes brought out all the rods from before the Lord unto all the children of Iſrael: and they looked upon them, and took every man his rod.

10 ¶ After, the Lord ſaid unto Moſes, * Bring Aaron's rod again before the teſtimony, to be kept for a token to the rebellious children, and thou ſhalt cauſe their [w] murmurings to ceaſe from me, that they die not.

* Heb. 9. 4.

11 So Moſes did as the Lord had commanded him: ſo did he.

12 ¶ And the children of Iſrael ſpake unto Moſes, ſaying, Behold, [x] we are dead, we periſh, we are all loſt:

13 Whoſoever cometh near, or approacheth the tabernacle of the Lord, ſhall die: ſhall we be conſumed and die?

CHAP. XVIII.

1, 7 *The office of Aaron and his ſons,* 2 *with the Levites.* 8 *The prieſts part of the offerings.* 20 *God is their portion.* 26 *The Levites have the tithes, and offer the tenths thereof to the Lord.*

AND the Lord ſaid unto Aaron, Thou and thy ſons, and thy father's houſe with thee, ſhall

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[l] Which were the occaſion of their own death.

[m] Of God's judgments againſt rebels.

[n] Who preſumed above his vocation.

[o] For it was not lawful to take any other fire, but of the altar of burnt-offering, Levit. 10. 1.

[p] God had begun to puniſh the people.

[q] God drew back his hand, and ceaſed to puniſh them.

[r] While he was in the door of the tabernacle.

[s] To be the chief prieſt.

[t] Though Joſeph's tribe was divided into two, in the deſtribution of the land, yet here it is but one, and Levi maketh a tribe.

[u] To declare that God did chuſe the houſe of Levi, to ſerve him in the tabernacle.

[w] Grudging, that Aaron ſhould be high-prieſt.

[x] The Chaldee text deſcribeth thus their murmuring: We die by the ſword: the earth ſwalloweth us up: the peſtilence doth conſume us.

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Bef. Chr. 1471.

ſhall bear [y] the iniquity of the ſanctuary: both thou and thy ſons with thee ſhall bear the iniquity of your prieſts office.

2 And bring alſo with thee thy brethren of the tribe of Levi, of the family of thy father, which ſhall be joined with thee, and miniſter unto thee: but thou, and thy ſons with thee, *ſhall miniſter* before the tabernacle of the teſtimony.

3 And they ſhall [z] keep thy charge, even the charge of all the tabernacle: but they ſhall not come near the inſtruments of the ſanctuary, nor to the altar, leſt they die, both they and you.

4 And they ſhall be joined with thee, and keep the charge of the tabernacle of the congregation for all the ſervice of the tabernacle: and no [a] ſtranger ſhall come near unto you.

5 Therefore ſhall ye keep the charge of the ſanctuary, and the charge of the altar: ſo there ſhall fall no more wrath upon the children of Iſrael.

* Ch. 3. 45. 6 For lo, I have * taken your brethren the Levites from among the children of Iſrael, *which*, as a gift of yours, are given unto the Lord, to do the ſervice of the tabernacle of the congregation.

7 But thou, and thy ſons with thee, ſhall keep your prieſts office for all things of the altar, and within the vail: therefore ſhall ye ſerve: *for* I have made your prieſts office ‡ an office of ſervice: therefore the ſtranger that cometh near, ſhall be ſlain.

‡ Or, a gift.

8 ¶ Again the Lord ſpake unto Aaron, Behold, I have given thee the keeping of mine [b] offerings, of all the hallowed things of the children of Iſrael: unto thee have I given them for the anointings ſake, and to thy ſons, for a perpetual ordinance.

9 This ſhall be thine of the moſt holy things, *reſerved* from the [c] fire: all their offering of all their meat-offering, and of all their ſin-offering, and of all their treſpaſs-offering, which they bring unto me, that ſhall be moſt holy unto thee, and to thy ſons.

10 In the moſt [d] holy place ſhalt thou eat it: every male ſhall eat of it: it is holy unto thee.

11 This alſo ſhall be thine: the heave-offering of their gift, with all the ſhake-offerings of the children of Iſrael, I have given them unto thee, and unto thy ſons, and to thy [e] daughters with thee, to be a duty for ever: all the clean in thine houſe ſhall eat of it.

12 All the [f] fat of the oil, and all the fat of the wine, and of the wheat, which they ſhall offer unto the Lord for their firſt-fruits, I have given them unto thee.

13 And the firſt ripe of all that is in their land, which they ſhall bring unto the Lord, ſhall be thine: all the clean in thine houſe ſhall eat of it.

* Levit. 27. 28. 14 * Every thing ſeparate from the common uſe in Iſrael, ſhall be thine.

Bef. Chr. 1471.

* Exod. 13. 2. and 22. 29. Levit. 27. 29. Chap. 3. 33. 15 All that *firſt* openeth the * matrix of any fleſh, which they ſhall offer unto the Lord, of man or beaſt, ſhall be thine: but the firſt-born of man ſhalt thou redeem, and the firſt-born of the unclean beaſt ſhalt thou redeem.

16 And thoſe that are to be redeemed, ſhalt thou redeem from the age of a month, according to thy eſtimation, for the money of five ſhekels, after the ſhekel of the ſanctuary, * which is twenty gerahs.

* Exod. 30. 13. Levit. 27. 25. Chap. 3. 47. Ezek. 45. 12.

17 But the firſt-born of a cow, or the firſt-born of a ſheep, or the firſt-born of a goat ſhalt thou not [g] redeem: *for* they are holy: thou ſhalt ſprinkle their blood at the altar, and thou ſhalt burn their fat: *it is* a ſacrifice made by fire for a ſweet ſavour unto the Lord.

* Exod. 29. 26. Levit. 7. 30. 18 And the fleſh of them ſhall be thine, * as the ſhake breaſt, and as the right ſhoulder ſhall be thine.

19 All the heave-offerings of the holy things which the children of Iſrael ſhall offer unto the Lord have I given thee, and thy ſons, and thy daughters with thee, to be a duty for ever: *it is* a perpetual covenant [h] of ſalt before the Lord, to thee, and to thy ſeed with thee.

20 ¶ And the Lord ſaid unto Aaron, Thou ſhalt have none inheritance in their [i] land, neither ſhalt thou have any part among them: * I am thy part and thine inheritance among the children of Iſrael.

* Deut. 10. 9. and 18. 2. Joſh. 13. 14, 33. Ezek. 44. 28.

21 For behold, I have given the children of Levi all the tenth in Iſrael for an inheritance, for their ſervice which they ſerve in the tabernacle of the congregation.

22 Neither ſhall the children of Iſrael any more [k] come near the tabernacle of the congregation, leſt they ſuſtain ſin, and die.

23 But the Levites ſhall do the ſervice in the tabernacle of the congregation, and they ſhall bear [l] their ſin: *it is* a law for ever in your generations, that among the children of Iſrael they poſſeſs none inheritance.

24 For the tithes of the children of Iſrael, which they ſhall offer as an offering unto the Lord, I have given the Levites for an inheritance: therefore I have ſaid unto them, Among the children of Iſrael ye ſhall poſſeſs none inheritance.

25 ¶ And the Lord ſpake unto Moſes, ſaying,

26 Speak alſo unto the Levites, and ſay unto them, When ye ſhall take of the children of Iſrael the tithes, which I have given you of them for your inheritance, then ſhall ye take an heave-offering of that ſame for the Lord, *even* the tenth part of the tithe.

27 And your heave-offering ſhall be reckoned unto you, as the [m] corn of the barn, or as the abundance of the wine-preſs.

28 So ye ſhall alſo offer an heave-offering unto the Lord of all your tithes, which ye ſhall receive of the children of Iſrael, and ye ſhall give thereof the Lord's heave-offering to Aaron the prieſt.

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[y] If you treſpaſs in any thing concerning the ceremonies of the ſanctuary, or your office, you ſhall be puniſhed.

[z] That is, the things which are committed to thee: or which thou doſt enjoin them.

[a] Which was not of the tribe of Levi.

[b] As the firſt-fruit, firſt-born, and the tenths.

[c] That which was not burned, ſhould be the prieſt's.

[d] That is, in the ſanctuary, between the court and the holieſt of all.

[e] Read Levit. 10. 14.

[f] That is, the chiefeſt, or the beſt.

[g] Becauſe they are appointed for ſacrifice.

[h] That is, ſure, ſtable, and incorruptible.

[i] Of Canaan.

[k] To ſerve therein; for the Levites are put in their place.

[l] If they fail in their office, they ſhall be puniſhed.

[m] As acceptable as the fruit of your own ground or vineyard.

Bef. Chr. 1471. 29 Ye ſhall offer of all your [n] gifts all the Lord's heave-offerings: of all the [o] fat of the ſame *ſhall ye offer* the holy things thereof.

30 Therefore thou ſhalt ſay unto them, When ye have offered the fat thereof, then it ſhall be counted unto the Levites, as the increaſe of the corn-floor, or as the increaſe of the wine-preſs.

31 And ye ſhall eat it in all [p] places, ye, and your houſholds: for it is your wages for your ſervice in the tabernacle of the congregation.

32 And ye ſhall [q] bear no ſin by the reaſon of it, when ye have offered the fat of it: neither ſhall ye pollute the holy [r] things of the children of Iſrael, leſt ye die.

CHAP. XIX.

2 *The ſacrifice of the red cow.* 9 *The ſprinkling water.* 11 *He that toucheth the dead.* 14 *The man that dieth in a tent.*

AND the Lord ſpake to Moſes, and to Aaron, ſaying,

2 [s] This is the ordinance of the law, which the Lord hath commanded, ſaying, Speak unto the children of Iſrael that they bring thee a red cow without blemiſh, wherein is no ſpot, upon the which never came yoke.

3 And ye ſhall give her unto Eleazar the prieſt, that he may bring her * without the
*Heb. 13. 11. hoſt, and cauſe her to be [t] ſlain before his face.

4 Then ſhall Eleazar the prieſt take of her blood with his * finger, and ſprinkle it before the
*Heb. 9. 13. tabernacle of the congregation ſeven times,

5 And cauſe the cow to be burnt in his ſight:
* Exod. 29. 14. Levit. 4. 11, 12. with her * ſkin, and her fleſh, and her blood, and her dung ſhall he burn *her*.

6 Then ſhall the prieſt take cedar wood, and hyſſop, and ſcarlet *lace*, and caſt them in the midſt of the fire where the cow burneth.

7 Then ſhall the [u] prieſt waſh his cloaths, and he ſhall waſh his fleſh in water, and then come into the hoſt, and the prieſt ſhall be unclean unto the even.

8 Alſo he that [w] burneth her, ſhall waſh his cloaths in water, and waſh his fleſh in water, and be unclean until even.

9 And a man *that is* clean ſhall take up the aſhes of the cow, and put them without the hoſt in a clean place: and it ſhall be kept for the congregation of the children of Iſrael for [x] a ſpinkling water: it is a ſin-offering.

10 Therefore he that gathereth the aſhes of the cow, ſhall waſh his cloaths, and remain unclean until even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that dwelleth among them, a ſtatute for ever.

11 He that toucheth the dead body of any man, ſhall be unclean even ſeven days.

12 He ſhall purify himſelf [y] therewith the third day, and the ſeventh day he ſhall be clean: but if he purify not himſelf the third day, then the ſeventh day he ſhall not be clean. Bef. Chr. 1471.

13 Whoſoever toucheth the corpſe of any man that is dead, and purgeth not himſelf, defileth the tabernacle of the Lord, and that perſon ſhall be [z] cut off from Iſrael, becauſe the ſprinkling water was not ſprinkled upon him: he ſhall be unclean, and his uncleanneſs *ſhall remain* ſtill upon him.

14 This is the law, when a man dieth in a tent, All that come into the tent, and all that is in the tent, ſhall be unclean ſeven days:

15 And all the veſſels that be open, which have no † covering faſtened upon them, ſhall
be unclean. †Heb. a covering of cloth.

16 Alſo whoſoever toucheth one that is ſlain with a ſword in the field, or a dead perſon, or a bone of a dead man, or a grave, ſhall be unclean ſeven days.

17 Therefore for an unclean perſon they ſhall take of the burnt-aſhes of the [a] ſin-offering, and [b] pure water ſhall be put thereto in a veſſel.

18 And a [c] clean perſon ſhall take hyſſop and dip it in the water, and ſprinkle it upon the tent, and upon all the veſſels, and on the perſons that were therein, and upon him that touched the bone, or the ſkin, or the dead, or the grave.

19 And the clean perſon ſhall ſprinkle upon the unclean the third day, and the ſeventh day, and he ſhall purify himſelf the ſeventh day, and [d] waſh his cloaths, and waſh himſelf in water, and ſhall be clean at even.

20 But the man that is unclean and purifieth not himſelf, that perſon ſhall be cut off from among the congregation, becauſe he hath defiled the ſanctuary of the Lord: and the ſprinkling water hath not been ſprinkled upon him: *therefore* ſhall he be unclean.

21 And it ſhall be a perpetual law unto them, that he that ſprinkleth the ſprinkling water ſhall waſh his cloaths: alſo he that toucheth the ſprinkling-water ſhall be unclean until even.

22 And whatſoever the unclean perſon toucheth, ſhall be unclean: and the perſon that toucheth [e] *him*, ſhall be unclean until even.

CHAP. XX.

1 *Miriam dieth.* 2 *The people murmur.* 8 *They have water out of the rock.* 14 *Edom denieth the Iſraelites paſſage.* 25, 28 *The death of Aaron, in whoſe room Eleazar ſucceedeth.*

THEN the children of Iſrael came with the whole congregation to the deſert of Zin in the firſt [f] month, and the people abode at Kadeſh: where [g] Miriam died, and was buried there.

2 But there was no water for the congregation, and they [h] aſſembled themſelves againſt Moſes and againſt Aaron.

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[n] Which ye have received of the children of Iſrael.

[o] Read ver. 12.

[p] As in the 11th verſe.

[q] Ye ſhall not be puniſhed therefore.

[r] The offerings which the Iſraelites have offered to God.

[s] According to this law and ceremony, ye ſhall ſacrifice the red cow.

[t] By another prieſt.

[u] Meaning Eleazar.

[w] The inferior prieſt who killed her and burned her.

[x] Or, the water of ſeparation, becauſe that they who were ſeparated for their uncleanneſs, were ſprinkled therewith and made clean, chap. 8. 7. It is alſo called holy water, becauſe it was ordained to an holy uſe, chap. 5. 17.

[y] With the ſprinkling water.

[z] So that he ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicate perſon.

[a] Of the red cow burnt for ſin.

[b] Water of the fountain or river.

[c] One of the prieſts which is clean.

[d] Becauſe he had been among them that were unclean; or elſe had touched the water, as ver. 21.

[e] That is unclean.

[f] This was forty years after their departure from Egypt.

[g] Moſes and Aaron's ſiſter.

[h] Another rebellion was in Rephidim, Exod. 17. and this was in Kadeſh.

Bef. Chr. 1453.

* Ch. 11. 33.
* Exod. 17. 2.

3 And the people chode with Moſes, and ſpake, ſaying, Would God we had periſhed, * when our brethren died before the Lord.

4 * Why have ye thus brought the congregation of the Lord unto this wilderneſs, that *both* we and our cattle ſhould die there?

5 Wherefore now have ye made us to come up from Egypt, to bring us into this miſerable place, *which is* no place of ſeed, nor figs, nor vines, nor pomegranates? neither is there any water to drink.

6 Then Moſes and Aaron went from the aſſembly unto the door of the tabernacle of the congregation, and fell upon their faces: and the glory of the Lord appeared unto them.

7 ¶ And the Lord ſpake unto Moſes, ſaying,

8 Take the [i] rod, and gather thou and thy brother Aaron the congregation together, and ſpeak ye unto the rock before their eyes, and it ſhall give forth his water, and thou ſhalt bring them water out of the rock: ſo thou ſhalt give the congregation and their beaſts drink.

9 Then Moſes took the rod from before the Lord, as he had commanded him.

10 And Moſes and Aaron gathered the congregation together before the rock, and *Moſes* ſaid unto them, Hear now, ye rebels: [k] ſhall we bring you water out of this rock?

11 Then Moſes lift up his hand, and with his rod he ſmote the rock twice, and the water came out abundantly: ſo the congregation and their beaſts drank.

12 ¶ Again the Lord ſpake unto Moſes and to Aaron, Becauſe ye believed me not, to [l] ſanctify me in the preſence of the children of Iſrael, therefore ye ſhall not bring this congregation into the land which I have given them.

13 This is the water of [m] Meribah, becauſe the children of Iſrael ſtrove with the Lord, and he was [n] ſanctified in them.

14 ¶ Then Moſes ſent meſſengers from Kadeſh unto the king of [o] Edom, *ſaying*, Thus ſaith thy brother Iſrael, Thou knoweſt all the travail that we have had,

15 How our fathers went down into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled us evil and our fathers.

16 But when we cried unto the Lord, he heard our voice, and ſent an angel, and hath brought us out of Egypt, and behold, we are in the city Kadeſh, in thine utmoſt border.

‡ Or, high-way.

17 I pray thee that we may paſs through thy country: we will not go through the fields nor the vineyards, neither will we drink of the water of the wells: we will go by the ‡ king's way, and neither turn unto the right hand nor to the left, until we be paſt thy borders.

‡ Or, come not.

18 And Edom anſwered him, ‡ Thou ſhalt not paſs by me, leſt I come out againſt thee with the ſword.

19 Then the children of Iſrael ſaid unto him, We will go up by the high-way: and if I and my cattle drink of thy water, I will then pay for it: I will only (without any harm) go through on my feet.

‡ Or, the Edomites.

20 He anſwered again, Thou ſhalt not go through. Then ‡ Edom came out againſt him with much people, and with a mighty power.

21 Thus Edom denied to give Iſrael paſſage through his country: wherefore Iſrael [p] turned away from him.

* Ch. 33. 37.

22 ¶ * And when the children of Iſrael with all the congregation departed from Kadeſh, they came unto the mount Hor.

23 And the Lord ſpake unto Moſes and to Aaron in the mount Hor, near the coaſt of the land of Edom, ſaying,

‡ Or, rebelled.
‡ Or, ſtrife.
* Ch. 33. 38. Deut. 32. 50.

24 Aaron ſhall be [q] gathered unto his people: for he ſhall not enter into the land, which I have given unto the children of Iſrael, becauſe ye ‡ diſobeyed my commandment at the water of ‡ Meribah.

25 Take * Aaron and Eleazar his ſon, and bring them up into the mount Hor.

26 And cauſe Aaron to put off his garments, and put them upon Eleazar his ſon: for Aaron ſhall be gathered *to his fathers*, and ſhall die there.

27 And Moſes did as the Lord had commanded: and they went up into the mount Hor, in the ſight of all the congregation.

* Deut. 10. 6. and 32. 50.

28 And Moſes put off Aaron's cloaths, and put them upon Eleazar his ſon: * ſo Aaron died there in the top of the mount: and Moſes and Eleazar came down from off the mount.

‡ Or mourned.

29 When all the congregation ſaw that Aaron was dead, all the houſe of Iſrael ‡ wept for Aaron thirty days.

CHAP. XXI.

3 *Iſrael vanquiſheth king Arad.* 6 *The fiery ſerpents are ſent for the rebellion of the people.* 24, 33 *Sihon and Og are overcome in battle.*

* Ch. 33. 40.

WHEN * king Arad the Canaanite, which dwelt toward the ſouth, heard tell that Iſrael came by the [r] way of the ſpies, then fought he againſt Iſrael, and took of them priſoners.

2 So Iſrael vowed a vow unto the Lord, and ſaid, If thou wilt deliver *and* give this people into mine hand, then I will utterly deſtroy their cities.

‡ Or, deſtruction.
* Judg. 1. 17.

3 And the Lord heard the voice of Iſrael, and delivered *them* the Canaanites: and they utterly deſtroyed them and their cities, and called the name of the place ‡ * Hormah.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to [s] compaſs the land of Edom: and the people were ſore grieved becauſe of the way.

5 And the people ſpake againſt God and againſt Moſes, *ſaying*, Wherefore have ye brought us out of Egypt, to die in the wilderneſs? for

here

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[i] Wherewith thou didſt miracles in Egypt, and didſt divide the ſea.

[k] The puniſhment which followed hereof, declared that Moſes and Aaron believed not the Lord's promiſe, as appeareth verſe 12.

[l] That the children of Iſrael ſhould believe and acknowledge my power, and ſo honour me.

[m] Or, ſtrife, and contention, chap. 27. 14.

[n] By ſhewing himſelf almighty, and maintaining his glory.

[o] Becauſe Jacob, or Iſrael, was Eſau's brother, who was called Edom.

[p] To paſs by another way.

[q] Read Gen. 25. 8.

[r] By that way which their ſpies, that ſearched the dangers, found to be moſt ſafe.

[s] For they were forbidden to deſtroy it, Deut. 2. 5.

Bef. Chr. 1452.

here is neither bread and water, and our ſoul * loatheth this light [t] bread.

* Ch. 11. 6.
* 1 Cor. 10. 9.

6 * Wherefore the Lord ſent [u] fiery ſerpents among the people, which ſtung the people: ſo that many of the people of Iſrael died.

7 Therefore the people came to Moſes, and ſaid, We have ſinned: for we have ſpoken againſt the Lord, and againſt thee: pray to the Lord, that he take away the ſerpents from us: and Moſes prayed for the people.

8 And the Lord ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it up ‡ for a ſign, that as many as are bitten, may look upon it, and live.

‡ Or, upon a pole.

9 * So Moſes made a ſerpent of braſs, and ſet it up for a ſign: and when a ſerpent had bitten a man, then he looked to the ſerpent of braſs, and ‡ lived.

* 2 Kings 18. 4.
* John 3. 14.
‡ Or, recovered.

10 * And the children of Iſrael departed thence, and pitched in Oboth.

* Ch. 33. 43.

11 ¶ And they departed from Oboth, and pitched in ‡ Ije-abarim in the wilderneſs, which is before Moab on the eaſt ſide,

‡ Or, in the heaps of Abarim, or hills.

12 ¶ They removed thence, and pitched upon the river of Zared.

13 ¶ Thence they departed, and pitched on the other ſide of Arnon, which is in the wilderneſs, and cometh out of the coaſts of the Amorites: (for Arnon is the border of Moab, between the Moabites and the Amorites)

14 Wherefore it ſhall be ſpoken in the book of the [w] battles of the Lord, ‡ what thing he did in the red ſea, and in the rivers of Arnon,

‡ Or, (how God deſtroyed) Vaheb (the city) with a whirlwind, and the valley of Arnon.

15 And *at* the ſtream of the rivers that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence *they turned* to Beer: the ſame is the well where the Lord ſaid unto Moſes, Aſſemble the people, and I will give them water.

17 ¶ Then Iſrael ſang this ſong, ‡ Riſe up well, [x] ſing unto it.

‡ Or, ſpring.

18 The princes digged this well, the captains of the people digged it, even the [y] law-giver, with their ſtaves. And from the wilderneſs *they came* to Mattanah,

19 And from Mattanah to Nahaliel, and from Nahaliel to Bamoth.

20 ¶ And from Bamoth in the valley, that is in the plain of Moab, to the top of Piſgah that looketh toward Jeſhimon.

21 ¶ Then Iſrael ſent meſſengers unto Sihon king of the Amorites, ſaying,

22 * Let me go through thy land: we will not turn aſide unto the fields, nor into the vineyards, neither drink of the waters of the wells: we will go by the king's way, until we be paſt thy country.

* Deut. 1. 26.
Judg. 11. 19.

23 * But Sihon gave Iſrael no licence to paſs through his country, but Sihon aſſembled all his people, and went out againſt Iſrael into the wilderneſs: and he came to Jahoz, and fought againſt Iſrael.

* Deut. 29. 7.

24 * But Iſrael ſmote him with the edge of the ſword, and conquered his land, from Arnon unto [z] Jabok, *even* unto the children of Ammon: for the border of the children of Ammon *was* [a] ſtrong.

Bef. Chr. 1452.

* Joſh. 12. 2.
Pſalm 135. 11.
Amos 2. 9.

25 And Iſrael took all theſe cities, and dwelt in all the cities of the Amorites in Heſhbon, and in all the † villages thereof.

† Heb. daughters.

26 For [b] Heſhbon was the city of Sihon the king of the Amorites, which had fought before time againſt the king of the Moabites, and had taken all his land out of his hand, *even* unto Arnon.

27 Wherefore they that ſpeak in proverbs, ſay, Come to Heſhbon, let the city of Sihon be built and repaired:

28 For [c] a fire is gone out of Heſhbon, *and* a flame from the city of Sihon, and hath conſumed Ar of the Moabites, *and* the lords of Bamoth in Arnon.

29 Wo be to thee, Moab: O people of [d] Chemoſh, thou art undone: he hath ſuffered his ſons to be purſued, and his daughters *to be* in captivity to Sihon the king of the Amorites.

30 Their † empire alſo is loſt from Heſhbon unto Dibon, and we have deſtroyed them unto Nophah, which *reacheth* unto Medeba.

† Heb. light.

31 ¶ Thus Iſrael dwelt in the land of the Amorites.

32 And Moſes ſent to ſearch out Jaazer, and they took the towns belonging thereto, and rooted out the Amorites that were there.

33 ¶ * And they turned and went up toward Baſhan: and Og the king of Baſhan came out againſt them, he, and all his people, to fight at Edri.

* Deut. 3. 1. and 29. 7.

34 Then the Lord ſaid unto Moſes, Fear him not: for I have delivered him into thine hand, and all his people, and his land: * and thou ſhalt do to him as thou didſt unto Sihon the king of the Amorites, which dwelt at Heſhbon.

* Pſ. 135. 11.

35 They ſmote him therefore, and his ſons, and all his people, until there was none left him: ſo they conquered his land.

CHAP. XXII.

5 King Balak ſendeth for Balaam to curſe the Iſraelites. 12 The Lord forbiddeth him to go. 22 The angel of the Lord meeteth him, and his aſs ſpeaketh. 38 Balaam proteſteth that he will ſpeak nothing, but that which the Lord putteth in his mouth.

AFTER, the children of Iſrael departed and pitched in the plain of Moab on the [e] other ſide of Jordan from Jericho.

2 ¶ Now Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites.

3 And the Moabites were ſore afraid of the people, becauſe they were many, and Moab ‡ fretted againſt the children of Iſrael.

‡ Or, was vexed.

4 There-

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[t] Meaning, Manna, which they thought did not nouriſh.

[u] For they that were ſtung therewith, were ſo inflamed with the heat thereof, that they died.

[w] Which ſeemeth to be the book of the Judges, or as ſome think, a book which is loſt.

[x] Ye that receive the commodity thereof, give praiſe for it.

[y] Moſes and Aaron heads of the people only ſmote the rock with the rod or ſtaff, which gave water as a well that were deep digged.

[z] The river.

[a] For the people were tall and ſtrong, like giants, Deut. 2. 20.

[b] For if it had been the Moabites, the Iſraelites might not have poſſeſſed it, Deut. 2. 9.

[c] Meaning war.

[d] Chemoſh was the idol of the Moabites, 1 Kings 11. 33. who was not able to defend his worſhippers, which took the idol for their father.

[e] Being at Jericho, it was beyond Jordan: but where the Iſraelites were, it was on this ſide.

Bef. Chr. 1452.

4 Therefore Moab ſaid unto the [f] elders of Midian, Now ſhall this multitude lick up all that are round about us, as an ox licketh up the graſs of the field: and Balak the ſon of Zippor *was* king of the Moabites at that time.

*Joſh. 24. 9. 5 * He ſent meſſengers therefore unto Balaam the ſon of Beor to Pethor (which is by the [g] river of the land of the children of his folk) to call him, ſaying, Behold, there is a people come out of Egypt, which cover the face of the earth: and lie over-againſt me:

6 Come now therefore, I pray thee, *and* curſe me this people (for they are ſtronger than I) ſo it may be that I ſhall be able to ſmite them, and to drive them out of the land: for I know that he whom thou bleſſeſt, is bleſſed, and he whom thou curſeſt, ſhall be curſed.

7 And the elders of Moab, and the elders of Midian departed, having [h] *the reward* of the ſoothſaying in their hand, and they came unto Balaam, and told him the words of Balak:

8 Who anſwered them, Tarry here this night, and I will give you an anſwer, as the Lord ſhall ſay unto me: ſo [i] the princes of Moab abode with Balaam.

9 Then God came unto Balaam, and ſaid, What men are theſe with thee?

10 And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto me, *ſaying*,

11 Behold, *there is* a people come out of Egypt, and covereth the face of the earth: come now, curſe them for my ſake: ſo it may be that I ſhall be able to overcome them in battle, and to drive them out.

12 And God [k] ſaid unto Balaam, Go not thou with them, neither curſe the people, for they are bleſſed.

13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Return unto your land: for the Lord hath refuſed to give [l] me leave to go with you.

14 So the princes of Moab roſe up, and went unto Balak, and ſaid, Balaam hath refuſed to come with us.

15 ¶ Balak yet ſent again more princes, and more honourable than they,

16 Who came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, [m] Be not thou ſtayed, I pray thee, from coming unto me.

17 For I will promote thee unto great honour, and will do whatſoever thou ſayeſt unto me: come therefore, I pray thee, curſe me this people.

*Ch. 24. 13. 18 And Balaam anſwered, and ſaid unto the ſervants of Balak, * If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the word of the Lord my God, to do leſs or more.

19 But now, I pray you, tarry here this night, that I may wit what the Lord will ſay unto me [n] more.

Bef. Chr. 1452.

20 And God came unto Balaam by night, and ſaid unto him, If the men come to call thee, riſe up, *and* go with them: but only what thing I ſay unto thee, that thou ſhalt do.

21 So Balaam roſe up early, and ſaddled his aſs, and went with the princes of Moab.

22 And the wrath of God was kindled, becauſe he [o] went: and the angel of the Lord ſtood in the way to be againſt him, as he rode upon his aſs, and his two ſervants *were* with him.

23 And * when the aſs ſaw the angel of the Lord ſtand in the way, and his ſword drawn in his hand, the aſs turned out of the way, and went into the field, but Balaam ſmote the aſs to turn her into the way. *2 Pet. 2. 16. Jude 11.

24 [p] Again the angel of the Lord ſtood in a path of the vineyards, *having* a wall on the one ſide, and a wall on the other.

25 And when the aſs ſaw the angel of the Lord, ſhe thruſt herſelf unto the wall, and daſhed Balaam's foot againſt the wall: wherefore he ſmote her again.

26 Then the angel of the Lord went further, and ſtood in a narrow place, where was no way to turn, *either* to the right hand or to the left.

27 And when the aſs ſaw the angel of the Lord, ſhe ‡ lay down under Balaam: therefore Balaam was very wroth, and ſmote the aſs with a ſtaff. ‡ Or, fell.

28 Then the Lord [q] opened the mouth of the aſs, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me now three times?

29 And Balaam ſaid unto the aſs, Becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſs ſaid unto Balaam, Am not I thine aſs, which thou haſt ridden upon [r] ſince thy firſt time unto this day? have I uſed at any time to do thus unto thee? Who ſaid, Nay.

31 And the Lord [s] opened the eyes of Balaam, and he ſaw the angel of the Lord ſtanding in the way with his ſword drawn in his hand: then he bowed himſelf, and fell flat on his face.

32 And the angel of the Lord ſaid unto him, Wherefore haſt thou now ſmitten thine aſs three times? behold, I came out to withſtand thee, becauſe *thy* [t] way is not ſtraight before me.

33 But the aſs ſaw me, and turned from me now three times: for elſe, if ſhe had not turned from me, ſurely I had even now ſlain thee, and ſaved her alive.

34 Then Balaam ſaid unto the angel of the Lord, I have ſinned: for I wiſt not that thou ſtoodeſt

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[f] Which were the heads and governors.

[g] To wit, Euphrates, upon the which ſtood this city Pethor.

[h] Thinking to bribe him with gifts to curſe the Iſraelites.

[i] Whom before he called Elders; meaning, the governors; and after calleth them ſervants, that is, ſubjects to their king.

[k] He warned him by a dream, that he ſhould not conſent to the king's wicked requeſt.

[l] Elſe he ſhewed himſelf willing, covetouſneſs had ſo blinded his heart.

[m] The wicked ſeek by all means to further their naughty enterpriſes, though they know that God is againſt them.

[n] Becauſe he tempted God to require him contrary to his commandment, his petition was granted, but it turned to his own condemnation.

[o] Moved rather with covetouſneſs than to obey God.

[p] The ſecond time.

[q] Gave her power to ſpeak.

[r] Since thou haſt been my maſter.

[s] For whoſe eyes the Lord doth not open, they can neither ſee his anger, nor his love.

[t] Both thy heart is corrupt, and thine enterpriſe wicked.

Bef. Chr. 1452.

ſtoodeſt in the way ‡ againſt me: now therefore if it diſpleaſe thee, I will turn † home again.

‡ Or, before me, or, to meet me.
† *Heb.* *I will return to me.*

35 But the angel ſaid unto Balaam, Go with the men: but [u] what I ſay unto thee, that ſhalt thou ſpeak. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, he went out to meet him unto a city of Moab, which is in the [w] border of Arnon, even in the utmoſt coaſt.

37 Then Balak ſaid unto Balaam, Did I not ſend for thee to call thee? Wherefore cameſt thou not unto me? am I not able indeed to promote thee unto honour?

38 And Balaam made anſwer unto Balak, Lo, I am come unto thee, and can I now ſay [x] any thing at all? the word that God putteth in my mouth, that ſhall I ſpeak.

39 So Balaam went with Balak, and they came unto the city of ‡ Huzoth.

‡ Or, of ſtreets: or, a populous city.

40 Then Balak offered bullocks, and ſheep, and ſent *thereof* to Balaam, and to the princes that were with him.

41 And on the morrow Balak took Balaam, and brought him up into the high places of [y] Baal, that thence he might ſee the utmoſt part of the people.

CHAP. XXIII.

1 *Balaam causeth ſeven altars to be built.* 5 *God teacheth him what to anſwer.* 8 *Inſtead of curſing, he bleſſeth Iſrael.* 19 *God is not like man.*

AND Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams.

2 And Balak did as Balaam ſaid, and [z] Balak and Balaam offered on *every* altar a bullock and a ram.

3 Then Balaam ſaid to Balak, Stand by thy burnt-offering, and I will go, if ſo be that the Lord will come *and* meet me: and whatſoever he ſheweth me, I will tell thee: ſo he ‡ went forth alone.

‡ Or, went up higher.

4 And God [a] met Balaam, and *Balaam* ſaid unto him, I have prepared ſeven altars, and have offered upon *every* altar a bullock and a ram.

5 And the Lord [b] put an anſwer in Balaam's mouth, and ſaid, Go again to Balak, and ſay on this wiſe.

6 So when he returned unto him, lo, he ſtood by his burnt-offering, he, and all the princes of Moab.

7 Then he uttered his ‡ parable, and ſaid, Balak the king of Moab hath brought me from ‡ Aram out of the mountains of the Eaſt, *ſaying*, Come, curſe Jacob for my ſake: come, and [c] deteſt Iſrael.

‡ Or, prophecy.
‡ Or, Syria.

8 How ſhall I curſe, where God hath not curſed? or how ſhall I deteſt, *where* the Lord hath not deteſted?

9 For from the top of the rocks I did ſee him, and from the hills I did behold him: lo, the people ſhall dwell by themſelves, and ſhall not be reckoned among the [d] nations.

Bef. Chr. 1452.

10 Who can tell the [e] duſt of Jacob, and the number of the fourth part of Iſrael? Let me [f] die the death of the righteous, and let my laſt end be like his.

11 Then Balak ſaid to Balaam, What haſt thou done unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And he anſwered, and ſaid, Muſt I not take heed to ſpeak that which the Lord hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 ¶ And he brought him into ‡ Sede-ſophim to the top of Piſgah, and built ſeven altars, and offered a bullock and a ram on *every* altar.

‡ Or, into the field of them that ſpied: to wit, leſt the enemy ſhould approach.

15 After, he ſaid unto Balak, Stand here by thy burnt-offering, and I will meet *the Lord* yonder.

16 And the Lord met Balaam, and * put an anſwer in his mouth, and ſaid, Go again unto Balak, and ſay thus.

*Ch. 22. 35.

17 And when he came to him, behold, he ſtood by his burnt offering, and the princes of Moab with him: ſo Balak ſaid unto him, What hath the Lord ſaid?

18 And he uttered his parable, and ſaid, Riſe up, Balak, and hear: hearken unto me, thou ſon of Zippor.

19 [g] God *is* not *as* man that he ſhould lie, neither *as* the ſon of man that he ſhould repent: hath he ſaid, and ſhall he not do it? and hath he ſpoken, and ſhall he not accompliſh it?

20 Behold, I have received *commandment* to bleſs: for he hath bleſſed, and I cannot alter it.

21 He ſeeth none iniquity in Jacob, nor ſeeth no tranſgreſſion in Iſrael: the Lord his God *is* with him, and the [h] joyful ſhout of a king *is* among them.

22 God brought them out of Egypt: their ſtrength *is* as an unicorn.

23 For *there* is no ſorcery in Jacob, nor ſoothſaying in Iſrael: [i] according to this time it ſhall be ſaid of Jacob and of Iſrael, What hath God wrought!

24 Behold, thy people ſhall riſe up as a lion, and lift up himſelf as a young lion: he ſhall not lie down till he eat of the prey, and till he drink the blood of the ſlain.

25 ¶ Then Balak ſaid unto Balaam, Neither curſe, nor bleſs them at all.

26 But Balaam anſwered and ſaid unto Balak,

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[u] Becauſe his heart was evil, his charge was renewed, that he ſhould not pretend ignorance.

[w] Near the place where the Iſraelites camped.

[x] Of myſelf I can ſpeak nothing: only what God revealeth, that will I utter, ſeem it good or bad.

[y] Where the idol Baal was worſhipped.

[z] For among the Gentiles the kings oft-times uſed to ſacrifice, as did the prieſts.

[a] Appeared unto him.

[b] Taught him what to ſay.

[c] Cauſe that all men may hate and deteſt them.

[d] But ſhall have religion and laws apart.

[e] The infinite multitude, as the duſt of the earth.

[f] The fear of God's judgments cauſed him to wiſh to be joined to the houſhold of Abraham: thus the wicked have their conſciences wounded, when they conſider God's judgments.

[g] God's enemies are compelled to confeſs that his government is juſt, conſtant, and without change or repentance.

[h] They triumph as victorious kings over their enemies.

[i] Conſidering what God ſhall work this time for the deliverance of his people, all the world ſhall wonder.

Bef. Chr. 1452.

Told not I thee, ſaying, All that the Lord ſpeaketh, that muſt I do?

27 ¶ Again Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another [k] place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 So Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon.

29 Then Balaam ſaid unto Balak, Make me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

5 Balaam propheſieth of the great proſperity that ſhould come unto Iſrael: 17 Alſo of the coming of Chriſt. 20 The deſtruction of the Amalekites and of the Kenites.

* Ch. 23. 3, 15.

WHEN Balaam ſaw that it pleaſed the Lord to bleſs Iſrael, then he went not, * as at certain times before, to ſeek divinations, but ſet his face toward the [l] wilderneſs.

2 And Balaam lift up his eyes, and looked upon Iſrael, which dwelt according to their tribes, and the Spirit of God came upon him.

* Ch. 23. 7, 18.

3 * And he uttered his parable and ſaid, Balaam the ſon of Beor hath ſaid, and the man, whoſe eyes [m] were ſhut up, hath ſaid,

4 He hath ſaid, which heard the words of God, and ſaw the viſion of the Almighty, and [n] falling *in a trance* had his eyes opened:

5 ¶ How goodly are thy tents, O Jacob, *and* thine habitations, O Iſrael!

‡ Or, tents.

6 As the vallies are they ſtretched forth, as gardens by the rivers ſide, as the ‡ aloe-trees which the Lord hath planted, as the cedars beſide the waters.

7 The [o] water droppeth out of his bucket, and his ſeed *ſhall be* in many waters, and his king ſhall be higher than [p] Agag, and his kingdom ſhall be exalted.

8 God brought him out of Egypt: his ſtrength *ſhall be* as an unicorn: he ſhall eat the nations his enemies, and bruiſe their bones, and ſhoot them through with his arrows.

‡Gen. 49. 9.

9 * He coucheth *and* lieth down as a young lion, and as a lion: who ſhall ſtir him up? bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee.

10 Then Balak was very angry with Balaam, and [q] ſmote his hands together: ſo Balak ſaid unto Balaam, I ſent for thee to curſe mine enemies, and behold, thou haſt bleſſed them now three times.

11 Therefore now flee unto thy place: I thought ſurely to promote thee unto honour, but lo, the [r] Lord hath kept thee back from honour.

Bef. Chr. 1452.

12 Then Balaam anſwered Balak, Told I not alſo thy meſſengers, which thou ſenteſt unto me, ſaying,

13 If Balak would give me his houſe full of ſilver and gold, I cannot paſs the commandment of the Lord, to do *either* good or bad of mine own mind? what the Lord ſhall command, that ſame will I ſpeak.

† Heb. counſel,

14 And now behold, I go unto my people: come, I will † [s] advertiſe thee what this people ſhall do to thy folk in the latter days.

15 And he uttered his parable and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes were ſhut up, hath ſaid,

16 He hath ſaid that heard the words of God, and hath the knowledge of the moſt High, and ſaw the viſion of the Almighty, and falling *in a trance* had his eyes opened:

17 I ſhall ſee him, but not now: I ſhall behold him, but not near: there ſhall come a [t] ſtar of Jacob, and a ſceptre ſhall riſe of Iſrael, and ſhall ſmite the [u] coaſts of Moab, and deſtroy all the ſons of [w] Sheth.

18 And Edom ſhall be poſſeſſed, and Seir ſhall be a poſſeſſion to their enemies: but Iſrael ſhall do valiantly.

19 He alſo that ſhall have dominion *ſhall be* of Jacob, and ſhall deſtroy the remnant of the [x] city.

20 ¶ And when he looked on Amalek, he uttered his parable, and ſaid, Amalek *was* the [y] firſt of the nations: but his latter end *ſhall come* to deſtruction.

‡ Or, Midianites.

21 And he looked on the ‡ Kenites, and uttered his parable, and ſaid, Strong is thy dwelling-place, and [z] put thy neſt in the rock.

‡ Or, thou Kain ſhalt.

22 Neverthe leſs ‡ the Kenite ſhall be ſpoiled until Aſſhur carry thee away captive.

23 Again he uttered his parable, and ſaid, Alas, [a] who ſhall live when God doeth this?

24 The ſhips alſo ſhall *come* from the coaſts of [b] Chittim, and ſubdue Aſſhur, and ſhall ſubdue Eber: and [c] he alſo *ſhall come* to deſtruction.

25 Then Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

CHAP. XXV.

2 The people commit fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his covenant with Phinehas. 17 God commandeth to kill the Midianites.

* Ch. 33. 49.

NOW whilſt Iſrael abode in * Shittim, the people began to commit whoredom with the [d] daughters of Moab:

2 Which called the people unto the ſacrifice of their gods, and the people ate, and bowed down to their gods.

3 And

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[k] Thus the wicked imagine of God, that that which he will not grant in one place, he will do it in another.

[l] Where the Iſraelites camped.

[m] His eyes were ſhut up before in reſpect of the clear viſions which he ſaw after: ſome read, were open.

[n] Though he lay as in a ſleep, yet the eyes of his mind were open.

[o] His proſperity and poſterity ſhall be very great.

[p] Which names were common to the kings of Amalek.

[q] In token of anger.

[r] Thus the wicked burden God when they cannot compaſs their wicked enterpriſes.

[s] He gave alſo wicked counſel to cauſe the Iſraelites to ſin, that thereby God might forſake them, chap 31. 16.

[t] Meaning Chriſt.

[u] That is, the princes.

[w] He ſhall ſubdue all that reſiſt: for of Sheth came Noah, and of Noah all the world.

[x] Of the Edomites.

[y] The Amalekites firſt made war againſt Iſrael, as chap. 14. 45.

[z] Make thyſelf as ſtrong as thou canſt.

[a] Some read, Oh, who ſhall not periſh, when the enemy, that is, Antichriſt, ſhall ſet himſelf up as God?

[b] The Grecians and Romans.

[c] Meaning, Eber, or the Jews for rebelling againſt God.

[d] With the women.

3

Bef. Chr. 1452.

3 And Iſrael [e] coupled himſelf unto Baal Peor: wherefore the wrath of the Lord was kindled againſt Iſrael:

*Deut. 4, 3. Joſh. 22. 17. ‡ Or, to the Lord.

4 And the Lord ſaid unto Moſes, * Take all the heads of the people, and hang them up ‡ before the Lord [f] againſt the ſun, that the indignation of the Lord's wrath may be turned from Iſrael.

5 Then Moſes ſaid unto the judges of Iſrael, Every one ſlay his [g] men that were joined unto Baal-Peor.

6 ¶ And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, [h] who wept before the door of the tabernacle of the congregation.

*Pſ. 106.30.

7 * And when Phinehas the ſon of Eleazar the ſon of Aaron the prieſt ſaw it, he roſe up from the midſt of the congregation, and took a ‡ ſpear in his hand,

‡ Or, javelin.

8 And followed the man of Iſrael into the tent, and thruſt them both through, *to wit*, the man of Iſrael, and the woman, ‡ through her belly: ſo the plague ceaſed from the children of Iſrael.

‡ Or, in her tent. Chaldee and Greek, in her ſecrets.

*1 Cor. 10. 8.

9 * And there died in that plague four and twenty thouſand.

10 Then the Lord ſpake unto Moſes, ſaying,

*Pſ. 106. 30.

11 * Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned mine anger away from the children of Iſrael, while he was [i] zealous for my ſake among them: therefore I have not conſumed the children of Iſrael in my jealouſy.

12 Wherefore ſay *to him*, Behold, I give unto him my covenant of peace,

13 And he ſhall have it, and his ſeed after him, *even* the covenant of the prieſts office for ever, becauſe he was zealous for his God, and hath made an [k] atonement for the children of Iſrael.

14 And the name of the Iſraelite thus ſlain, which was killed with the Midianitiſh woman, *was* Zimri the ſon of Salu, prince † of the family of the Simeonites.

† *Heb. of the houſe of the father.*

15 And the name of the Midianitiſh woman, that was ſlain, *was* Cozbi the daughter of Zur, who *was* head over the people of his father's houſe in Midian.

16 ¶ Again the Lord ſpake unto Moſes, ſaying,

*Ch. 31. 2.

17 * Vex the Midianites, and ſmite them:

18 For they trouble you with their [l] wiles, wherewith they have beguiled you as concerning Peor, and as concerning their ſiſter Cozbi the daughter of a prince of Midian, which was ſlain in the day of the plague becauſe of Peor.

CHAP. XXVI.

2 *The Lord commandeth to number the children of Iſrael in the plain of Moab, from twenty years old and above.* 57 *The Levites and their families.* 64 *None of them that were numbered in Sinai, go into Canaan, ſave Caleb and Joſhua.*

Bef. Chr. 1452.

AND ſo after the [m] plague, the Lord ſpake unto Moſes, and to Eleazar the ſon of Aaron the prieſt, ſaying,

*Ch. 1. 3.

2 Take the number of all the congregation of the children of Iſrael * from twenty years old and above throughout their fathers houſes, all that go forth to war in Iſrael.

3 So Moſes and Eleazar the prieſt ſpake unto them in the plain of Moab, by Jordan [n] *toward* Jericho, ſaying,

*Ch. 1. 1.

4 From twenty years old and above *ye ſhall number the people*, as the * Lord had commanded Moſes and the children of Iſrael, when they came out of the land of Egypt.

*Gen. 46. 8. Exod. 6. 14. 1 Chron. 5. 1. ‡ Reuben.

5 ¶ * Reuben the firſt-born of Iſrael: the children of ‡ Reuben *were*: Hanoch, *of whom came* the family of the Hanochites, *and* of Pallu the family of the Palluites:

6 Of Heſron the family of the Heſronites: of Carmi the family of the Carmites.

7 Theſe are the families of the Reubenites: and they were in number three and forty thouſand ſeven hundred and thirty.

8 And the ſons of Pallu, Eliab:

*Ch. 16. 2.

9 And the ſons of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the conngregation, and * ſtrove againſt Moſes and againſt Aaron in [o] the aſſembly of Korah, when they ſtrove againſt the Lord.

10 And the earth opened her mouth, and ſwallowed them up with Korah, when the congregation died, what time the fire conſumed two hundred and fifty men, who were [p] for a ſign:

11 Notwithſtanding *all* the ſons of Korah died not.

‡ Simeon.

12 ¶ And the children of ‡ Simeon after their families *were*: Nemuel, *of whom came* the family of the Nemuelites: of Jamin the family of the Jaminites: of Jachin the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 Theſe are the families of the Simeonites: two and twenty thouſand and two hundred.

‡ Gad.

15 ¶ The ſons of ‡ Gad after their families *were*: Zephon, *of whom came* the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 Theſe are the families of the ſons of Gad, according to their numbers, forty thouſand and five hundred.

‡ Judah.

19 ¶ The ſons of ‡ Judah, Er and Onan: but Er and Onan died in the land of [q] Canaan.

20 So were the ſons of Judah after their families

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[e] Worſhipped the idol of the Moabites, which was in the hill Peor.

[f] Openly in the ſight of all.

[g] Let him ſee execution done of them that are under his charge.

[h] Repenting that they had offended God.

[i] He was zealous to maintain my glory.

[k] He hath pacified God's wrath.

[l] Cauſing you to commit both corporal and ſpiritual fornication by Baalam's counſel, chap. 31. 16. Rev. 2. 14.

[m] Which came for their whoredom and idolatry.

[n] Where the river is near to Jericho.

[o] In that rebellion whereof Korah was head.

[p] That is, for an example that others ſhould not murmur and rebel againſt God's miniſters.

[q] Before Jacob went into Egypt, Gen. 38. 3, 7, 10. and 46. 12.

Bef. Chr. 1452.

milies: of Shelah *came* the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

* Gen. 46. 12.

21 And the ſons of * Pharez *were*: of Heſron, the family of the Heſronites: of Hamul, the family of the Hamulites,

22 Theſe are the families of Judah after their numbers, ſeventy and ſix thouſand and five hundred.

‡ Iſſachar.

23 ¶ The ſons of ‡ Iſſachar after their families *were*: Tola, *of whom came* the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jaſhub, the family of the Jaſhubites: of Shimron, the family of the Shimronites.

25 Theſe are the families of Iſſachar, after their numbers, threeſcore and four thouſand and three hundred.

‡ Zebulun.

26 ¶ The ſons of ‡ Zebulun, after their families *were*: of Zered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 Theſe are the families of the Zebulunites, after their numbers, threeſcore thouſand and five hundred.

28 ¶ The ſons of Joſeph, after their families, *were*: ‡ Manaſſeh and Ephraim.

‡ Manaſſeh.

* Joſh. 17. 1.

29 The ſons of Manaſſeh *were*: of * Machir, the family of the Machirites, and Machir begat Gilead: of Gilead *came* the family of the Gileadites.

30 Theſe are the ſons of Gilead: *of* Jeezer the family of the Jeezerites: of Helek, the family of the Helekites:

31 Of Aſriel, the family of the Aſrielites: of Shechem, the family of the Shechemites.

32 Of Shemida, the family of the Shemidaites: of Hepher, the family of the Hepherites.

* Ch. 27. 1.

33 ¶ And * Zelophehad the ſon of Hepher had no ſons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 Theſe are the families of Manaſſeh, and the number of them, two and fifty thouſand and ſeven hundred.

‡ Ephraim.

35 ¶ Theſe are the ſons of ‡ Ephraim after their families: of Shuthelah *came* the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And theſe are the ſons of Shuthelah: of Eran, the family of the Eranites.

37 Theſe are the families of the ſons of Ephraim after their numbers, two and thirty thouſand and five hundred: theſe are the ſons of Joſeph after their families.

‡ Benjamin.

38 ¶ *Theſe are* the ſons of ‡ Benjamin after their families: of Bela *came* the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites.

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the ſons of Bela were Ard and Naaman: *of Ard came* the family of the Ardites: of Naaman, the family of the Naamites.

41 Theſe are the ſons of Benjamin after their families, and their numbers, five and forty thouſand and ſix hundred.

‡ Dan.

42 ¶ Theſe are the ſons of ‡ Dan after their families: of Shuham came the family of the Shuhamites: theſe are the families of Dan after their houſholds.

Bef. Chr. 1452.

43 All the families of the Shuhamites *were*, after their numbers, threeſcore and four thouſand and four hundred.

‡ Aſher.

44 ¶ The ſons of ‡ Aſher after their families *were*: of Jimnah, the family of the Jimnites: of Iſui, the family of the Iſuites: of Beriah, the family of the Beriites.

45 The ſons of Beriah *were*: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher *was* Sarah.

47 Theſe are the families of the ſons of Aſher after their numbers, three and fifty thouſand and four hundred.

‡ Naphtali.

48 ¶ The ſons of ‡ Naphtali, after their families, *were*: of Jahzeel, the families of the Jahzeelites: of Guny, the family of the Gunites.

49 Of Iezer, the family of the Izrites: of Shillem, the family of the Shilemites.

50 Theſe are the families of Naphtali according to their houſholds, and their number, five and forty thouſand and four hundred.

51 Theſe are the [r] numbers of the children of Iſrael: ſix hundred and one thouſand, ſeven hundred and thirty.

52 ¶ And the Lord ſpake unto Moſes, ſaying,

‡ Or, perſons.

53 Unto theſe the land ſhall be divided for an inheritance, according to the number of ‡ names.

* Chap. 33. 54.

54 * To many thou ſhalt give the more inheritance, and to few thou ſhalt give leſs inheritance: to every one according to his number ſhall be given his inheritance.

* Joſh. 11. 23. and 14. 2.

55 Notwithſtanding, the land ſhall be * divided by lot: according to the names of the tribes of their fathers they ſhall inherit.

56 According to the lot ſhall the poſſeſſion thereof be divided between many and few.

* Exod. 6. 16, 17, 18, 19.

57 ¶ * Theſe alſo *are* the numbers of the Levites, after their families: of Gerſhon *came* the family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 Theſe are the families of Levi: the family of the Libnites: the family of the Hebronites: the family of the Mahlites: the family of the Muſhites: the family of the Korhites: and Kohath begat Amram.

* Exod. 2. 2. and 6. 20.

59 And Amram's wife was called * Jochebed the daughter of Levi, which was born unto Levi in Egypt: and ſhe bare unto Amram Aaron and Moſes, and Miriam their ſiſter.

60 And unto Aaron were born Nadab and Abihu, Eleazar and Ithamar.

* Lev. 10. 2. Ch. 3. 4. 1 Chron. 24. 2.

61 * And Nadab and Abihu died, becauſe they offered ſtrange fire before the Lord.

62 And their numbers were three and twenty thouſand, all males from a month old and above: for they were not numbered among the children of Iſrael, becauſe there was none inheritance given them among the children of Iſrael.

63 ¶ Theſe are the numbers of Moſes and Eleazar the prieſt, which numbered the children of Iſrael in the plain of Moab, near Jordan, *toward* Jericho.

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[r] This is the third time that they are numbered.

Bef. Chr. 1452.

64 And among theſe there was not a man of them, [s] whom Moſes and Aaron the prieſt numbered, when they told the children of Iſrael in the wilderneſs of Sinai.

* Ch. 14. 28, 29. 1 Cor. 10. 5, 6.

65 For the Lord ſaid of them, * They ſhall die in the wilderneſs: ſo there was not left a man of them, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

CHAP. XXVII.

1 *The law of the heritage of the daughters of Zelophehad.* 12 *The land of promiſe is ſhewed unto Moſes.* 16 *Moſes prayeth for a governor to the people.* 18 *Joſhua is appointed in his ſtead.*

*Ch. 26. 33. and 36. 11. Joſh. 17. 3.

THEN came the daughters of * Zelophehad, the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the family of Manaſſeh, the ſon of Joſeph (and the names of his daughters were theſe, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

2 And ſtood before Moſes, and before Eleazar the prieſt, and before the princes, and all the aſſembly, at the door of the tabernacle of the congregation, ſaying,

*Ch. 14. 35. & 26. 64, 65.

3 Our father * died in the wilderneſs, and he was not among the aſſembly of them that were aſſembled againſt the Lord in the company of Korah, but died in his [t] ſin, and had no ſons.

4 Wherefore ſhould the name of our father be taken away from among his family, becauſe he hath no ſon? give us a poſſeſſion among the brethren of our father.

5 Then Moſes brought their [u] cauſe before the Lord.

6 And the Lord ſpake unto Moſes, ſaying,

7 The daughters of Zelophehad ſpeak right: thou ſhalt give them a poſſeſſion to inherit among their father's brethren, and ſhalt turn the inheritance of their father unto them.

8 Alſo thou ſhalt ſpeak unto the children of Iſrael, ſaying, If a man die and have no ſon, then ye ſhall turn his inheritance unto his daughter.

9 And if he have no daughter, ye ſhall give his inheritance unto his brethren.

10 And if he have no brethren, ye ſhall give his inheritance unto his father's brethren.

11 And if his father have no brethren, ye ſhall give his inheritance unto his next kinſman of his family, and he ſhall poſſeſs it: and *this* ſhall be unto the children of Iſrael a law of [w] judgment, as the Lord hath commanded Moſes.

* Exod. 32. 49.

12 ¶ Again the Lord ſaid unto Moſes, * Go up into this mount of Abarim, and behold the land which I have given unto the children of Iſrael.

*Ch. 20. 24.

13 And when thou haſt ſeen it, thou ſhalt be gathered unto thy people alſo, * as Aaron thy brother was gathered.

*Ch. 20. 12.

14 For ye were * diſobedient unto my word in the deſert of Zin, in the ſtrife of the aſſembly, to ſanctify me in the waters before their eyes. * That is the water of ‡ Meribah in Kadeſh in the wilderneſs of Zin.

Bef. Chr. 1452.

* Exod. 17. 7.
‡ Or, ſtrife.

15 ¶ Then Moſes ſpake unto the Lord, ſaying,

16 Let the Lord God of the [x] ſpirits of all fleſh appoint a man over the congregation,

17 Who may [y] go out and in before them, and lead them out and in, that the congregation of the Lord be not as ſheep which have not a ſhepherd.

18 And the Lord ſaid unto Moſes, Take thee Joſhua the ſon of Nun, in whom is the Spirit, and [z] put thine hands upon him,

19 And ſet him before Eleazar the prieſt, and before all the congregation, and give him a charge in their ſight.

20 And [a] give him of thy glory, that all the congregation of the children of Iſrael may obey.

* Exod. 28. 30.

21 And he ſhall ſtand before Eleazar the prieſt, who ſhall aſk counſel for him * by the [b] judgment of Urim before the Lord: at his word they ſhall go out, and at his word they ſhall come in, *both* he, and all the children of Iſrael with him, and all the congregation.

22 So Moſes did as the Lord had commanded him, and he took Joſhua, and ſet him before Eleazar the prieſt, and before all the congregation.

23 Then he put his hands upon him, and gave him a [c] charge, as the Lord had ſpoken by the hand of Moſes.

CHAP. XXVIII.

4 *The daily ſacrifice.* 9 *The ſacrifice of the ſabbath.* 11 *Of the month.* 16 *Of the paſſover.* 26 *Of the firſt fruits.*

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, Ye ſhall obſerve to offer unto me in their due ſeaſon mine offering, *and* [d] my bread, for my ſacrifices made by fire for a ſweet ſavour unto me.

* Exod. 29. 38.

3 Alſo thou ſhalt ſay unto them, * This is the offering made by fire, which ye ſhall offer unto the Lord, two lambs of a year old without ſpot daily, for a continual burnt-offering.

4 One lamb ſhalt thou prepare in the morning, and the other lamb ſhalt thou prepare at even.

* Exod. 16. 36.
* Levit. 2. 1.
* Exod. 29. 40.

5 * And the tenth part of an ephah of fine flour for a * meat-offering mingled with the fourth part of an * hin of beaten oil.

6 *This ſhall be* a daily burnt-offering, as was made in the mount Sinai for a ſweet ſavour: *it is* a ſacrifice made by fire unto the Lord.

7 And the drink-offering thereof the fourth part of an hin for one lamb: in the holy place cauſe to pour the drink-offering unto the Lord.

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[s] Wherein appeareth the great power of God, that ſo wonderfully increaſed his people.

[t] According as all men die, foraſmuch as they are ſinners.

[u] That is, their matter to be judged, to know what he ſhould determine, as he did all hard matters.

[w] Meaning, an ordinance to judge by.

[x] Who as he hath created, ſo he governeth the hearts of all men.

[y] That is, govern them, and do his duty, as 2 Chron. 1. 10.

[z] And ſo appoint him governor.

[a] Commend him to the people as meet for the office, and appointed by God.

[b] According to his office: ſignifying that the civil magiſtrate could execute nothing but that which he knew to be the will of God.

[c] How he ſhould govern himſelf in his office.

[d] By bread he meaneth all manner of ſacrifice.

Bef. Chr. 1452.

8 And the other lamb thou ſhalt prepare at even: as the meat-offering of the morning, and as the drink-offering thereof ſhalt thou prepare *this*[e] *for* an offering made by fire of ſweet ſavour unto the Lord.

9 ¶ But on the ſabbath day *ye ſhall offer* two lambs of a year old, without ſpot, and two[f] tenth deals of fine flour for a meat-offering mingled with oil, and the drink-offering thereof.

10 *This is* the burnt-offering of every ſabbath, beſide the[g] continual burnt-offering and drink-offering thereof.

11 ¶ And in the beginning of your months ye ſhall offer a burnt-offering unto the Lord, two young bullocks and a ram, and ſeven lambs of a year old, without ſpot,

12 And three tenth deals of fine flour for a meat-offering mingled with oil for one bullock, and two tenth deals of fine flour for a meat-offering mingled with oil for one ram,

13 And a tenth deal of fine flour mingled with oil for a meat-offering unto one lamb, for a burnt-offering of ſweet ſavour: *it is* an offering made by fire unto the Lord.

14 And their[h] drink-offerings ſhall be half an hin of wine unto one bullock, and the third part of an hin unto a ram, and the fourth part of an hin unto a lamb: this is the burnt-offering of every month throughout the months of the year.

15 And one he-goat for a ſin-offering unto the Lord ſhall be prepared, beſides the continual burnt-offering, and his drink-offering.

* Exod. 12. 18. and 23. 15. Lev. 23. 5.

16 * Alſo the fourteenth day of the firſt month *is* the paſſover of the Lord.

17 And in the fifteenth day of the ſame month is the feaſt: ſeven days ſhall unleavened bread be eaten.

* Lev. 23. 7.

18 In the * firſt day *ſhall* be an holy[i] convocation, ye ſhall do no ſervile work *therein*.

19 But ye ſhall offer a ſacrifice made by fire for a burnt-offering unto the Lord, two young bullocks, one ram, and ſeven lambs of a year old: ſee that they be without blemiſh.

20 And their meat-offering *ſhall be* of fine flour mingled with oil: three tenth deals ſhall ye prepare for a bullock, and two tenth deals for a ram:

21 One tenth deal ſhalt thou prepare for every lamb, *even* for the ſeven lambs.

22 And an he-goat for a ſin-offering, to make an atonement for you.

23 Ye ſhall prepare theſe, beſides the burnt-offering in the morning, which is a continual burnt-ſacrifice.

† Heb. bread.

24 After this manner ye ſhall prepare throughout all the ſeven days, for the † maintaining of the offering made by fire for a ſweet ſavour unto the Lord: it ſhall be done beſides the continual burnt-offering and drink-offering thereof.

25 And in the ſeventh day ye ſhall have an holy convocation, *wherein* ye ſhall do no ſervile work.

Bef. Chr. 1452.

26 ¶ Alſo in the day of your firſt fruits, when ye bring a new meat-offering unto the Lord, according to your[k] weeks ye ſhall have an holy convocation, and ye ſhall do no ſervile work *in it*:

27 But ye ſhall offer a burnt-offering for a ſweet ſavour unto the Lord, two young bullocks, a ram, and ſeven lambs of a year old,

28 And their meat-offering of fine flour mingled with oil, three tenth deals unto a bullock, two tenth deals to a ram,

29 And one tenth deal unto every lamb throughout the ſeven lambs,

30 And an he-goat to make an atonement for you:

31 (Ye ſhall do *this* beſides the continual burnt-offering, and his meat-offering:) † ſee they be without blemiſh, with their drink-offerings.

† Heb. they ſhall be to you.

CHAP. XXIX.

1 Of the three principal feaſts of the ſeventh month: to wit, the feaſt of trumpets, 7 The feaſt of reconciliation, 12 And the feaſt of tabernacles.

MOreover, in the firſt *day* of the[l] ſeventh month ye ſhall have an holy convocation: ye ſhall do no ſervile work *therein*: * it ſhall be a day of blowing the trumpets unto you.

* Lev. 23. 24.

2 And ye ſhall make a burnt-offering for a ſweet ſavour unto the Lord: one young bullock, one ram, *and* ſeven lambs of a year old, without blemiſh.

3 And their meat-offering *ſhall be* of fine flour mingled with oil, three tenth deals unto the bullock, and two tenth deals unto the ram,

4 And one tenth deal unto one lamb, for the ſeven lambs,

5 And an he-goat for a ſin-offering, to make an atonement for you,

6 Beſide the burnt-offering of the[m] month, and his meat-offering, and the continual[n] burnt-offering, and his meat-offering, and the drink-offerings of the ſame, according to their manner, for a ſweet ſavour: *it is* a ſacrifice made by fire unto the Lord.

* Lev. 16. 30, 31. and 23. 27.

7 ¶ * And ye ſhall have in the tenth *day* of the ſeventh month, an holy[o] convocation: and ye ſhall * humble your ſouls, *and* ſhall not do any work *therein*:

* Lev. 16. 29.

8 But ye ſhall offer a burnt-offering unto the Lord for a ſweet ſavour: one young bullock, a ram, and ſeven lambs of a year old: ſee they be without blemiſh.

9 And their meat-offering ſhall be of fine flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to a ram,

10 One tenth deal unto every lamb throughout the ſeven lambs,

11 An he-goat for a ſin-offering, beſide the ſin-offering to make the atonement, and the continual[p] burnt-offering and the meat-offering thereof) and their drink-offerings.

12 ¶ And

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[e] The meat-offering and drink-offering of the evening-ſacrifice.

[f] Of the meaſure, ephah.

[g] Which was offered every day, at morning and at evening.

[h] That is, the wine that ſhall be poured upon the ſacrifice.

[i] Or, ſolemn aſſembly.

[k] In counting ſeven weeks from the paſſover to Whitſuntide, as Levit. 23. 15.

[l] Which containeth part of September and part of October.

[m] Which muſt be offered in the beginning of every month.

[n] Which is for morning and evening.

[o] Which is the feaſt of reconciliation.

[p] That is offered every morning and evening.

Bef. Chr. 1452.

12 ¶ And in the fifteenth day of the ſeventh month, ye ſhall have an holy [q] convocation: ye ſhall do no ſervile work *therein*, but ye ſhall keep a feaſt unto the Lord ſeven days.

13 And ye ſhall offer a burnt-offering for a ſacrifice made by fire of ſweet ſavour unto the Lord, thirteen young bullocks, two rams, *and* fourteen lambs of a year old: they ſhall be without blemiſh.

14 And their meat-offering ſhall be of fine flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to either of the two rams,

15 And one tenth deal unto each of the fourteen lambs,

16 And one he-goat for a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

‡ The ſecond day of the feaſt of tabernacles.

17 ¶ And the ‡ ſecond day *ye ſhall offer* twelve young bullocks, two rams, fourteen lambs of a year old, without blemiſh,

18 With their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, according to their number, after the manner,

19 And an he-goat for a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and their drink-offerings.

‡ The third day.

20 ¶ Alſo the third ‡ day *ye ſhall offer* eleven bullocks, two rams, and fourteen lambs of a year old, without blemiſh,

21 With their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, after their number, according to the [r] manner,

22 And an he-goat for a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

‡ The fourth day.

23 ¶ And the ‡ fourth day *ye ſhall offer* ten bullocks, two rams, *and* fourteen lambs of a year old, without blemiſh,

24 Their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, according to the number, after the manner,

25 And an he-goat for a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

‡ The fifth day.

26 ¶ In the ‡ fifth day alſo *ye ſhall offer* nine bullocks, two rams, *and* fourteen lambs of a year old, without blemiſh,

27 And their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, according to their number, after the manner,

28 And an he-goat for a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

‡ The ſixth day.

29 ¶ And in the ‡ ſixth day *ye ſhall offer* eight bullocks, two rams, *and* fourteen lambs of a year old, without blemiſh,

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, according to their number, after the manner,

31 And an he-goat for a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

Bef. Chr. 1452.

‡ The ſeventh day.

32 ¶ In the ‡ ſeventh day alſo *ye ſhall offer* ſeven bullocks, two rams, *and* fourteen lambs of a year old, without blemiſh,

33 And their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, according to their number, after the manner,

34 And an he-goat for a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

‡ The eighth day.
*Lev. 23. 36.

35 In the ‡ eighth day ye ſhall have * a ſolemn aſſembly: ye ſhall do no ſervile work *therein*.

36 But ye ſhall offer a burnt-offering, a ſacrifice made by fire for a ſweet ſavour unto the Lord, one bullock, one ram, *and* ſeven lambs of a year old, without blemiſh,

37 Their meat-offering and their drink-offerings, for the bullock, for the rams, and for the lambs, according to their number, after the manner,

38 And an he-goat for a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

39 Theſe things ye ſhall do unto the Lord in your feaſts, beſide your [s] vows, and your free-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

CHAP. XXX.

3 *Concerning vows.* 4 *The vow of the maid.* 7 *Of the wife.* 10 *Of the widow, or divorced.*

THEN Moſes ſpake unto the children of Iſrael, according to all that the Lord had commanded † him.

† *Heb.* Moſes.

2 Moſes alſo ſpake unto the heads of the tribes [t] concerning the children of Iſrael, ſaying, This *is* the thing which the Lord hath commanded,

3 Whoſoever voweth a vow unto the Lord, or ſweareth an oath to bind † himſelf by a bond, he ſhall † not break his promiſe, *but* ſhall do according to all that proceedeth out of his mouth.

† *Heb.* his ſoul.
† *Heb.* violate his word.

4 If a woman alſo vow a vow unto the Lord, and bind herſelf by a bond, *being* in her father's houſe, in the time of her youth,

5 And her father hear her vow and bond, wherewith ſhe hath bound herſelf, and her father hold his [u] peace concerning her, then all her vows ſhall ſtand, and every bond wherewith ſhe hath bound herſelf, ſhall ſtand.

6 But if her father [w] diſallow her the ſame day that he heareth all her vows and bonds, wherewith ſhe hath bound herſelf, they ſhall not be of value, and the Lord will forgive her, becauſe her father diſallowed her.

7 And if ſhe have an huſband when ſhe voweth or [x] pronounceth *ought* with her lips, wherewith ſhe bindeth herſelf,

8 If her huſband heard it, and holdeth his peace concerning her the ſame day he heareth it, then her vow ſhall ſtand, and her bonds, wherewith ſhe bindeth herſelf, ſhall ſtand in effect.

9 But

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[q] Meaning, the feaſt of the tabernacles.

[r] According to the ceremonies appointed thereunto.

[s] Beſide the ſacrifices that you ſhall vow or offer of your own minds.

[t] Becauſe they might declare them to the Iſraelites.

[u] For in ſo doing he doth approve her.

[w] By not approving or conſenting to her vow.

[x] Either by oath, or ſolemn promiſe.

Bef. Chr. 1452.

9 But if her huſband diſallow her the ſame day that he heareth it, then ſhall he make her vow which ſhe hath made, and that that ſhe hath pronounced with her lips, wherewith ſhe bound [y] herſelf, of none effect: and the Lord will forgive her.

10 But every vow of a widow, and of her that is divorced (wherewith ſhe hath bound herſelf) ſhall ſtand in [z] effect with her.

11 And if ſhe vowed in her huſband's [a] houſe, or bound herſelf ſtraitly with an oath,

12 And her huſband hath heard it, and held his peace concerning her, not diſallowing her, then all her vows ſhall ſtand, and every bond, wherewith ſhe bound herſelf, ſhall ſtand in effect.

13 But if her huſband diſannulled them the ſame day that he heard them, nothing that proceeded out of her lips concerning her vows, or concerning † her bonds, ſhall ſtand in effect: *for* her huſband hath diſannulled them: and the Lord will forgive her.

† *Heb. the bonds of her ſoul.*

14 *So* every vow, and every oath *or* bond *made* to [b] humble the ſoul, her huſband may eſtabliſh it, or her huſband may break it.

15 But if her huſband hold his peace concerning her from [c] day to day, then he eſtabliſheth all her vows and all her bonds which ſhe hath made: he hath confirmed them, becauſe he held his peace concerning her the ſame day that he heard *them*.

16 But if [d] he break them after that he hath heard them, then ſhall he bear her iniquity.

17 Theſe are the ordinances which the Lord commanded Moſes, between a man and his wife, *and* between the father and his daughter, *being* young in her father's houſe.

CHAP. XXXI.

8 *Five kings of Midian and Balaam are ſlain.* 18 *Only the maids are reſerved alive.* 27 *The prey is equally divided.* 50 *A preſent given of Iſrael.*

AND the Lord ſpake unto Moſes, ſaying,

2 * Revenge the children of Iſrael of the Midianites, *and* afterward thou ſhalt be * gathered unto thy people.

* Ch. 25. 17.
* Ch. 27. 13.

3 And Moſes ſpake to the people, ſaying, Harneſs ſome of you unto war, and let them go againſt Midian, to execute the vengeance of the Lord [e] againſt Midian.

4 A thouſand of every tribe throughout all the tribes of Iſrael, ſhall ye ſend to the war.

5 So there were taken out of the thouſands of Iſrael, twelve thouſand prepared unto war, of every tribe a thouſand.

6 And Moſes ſent them to the war, *even* a thouſand of every tribe, and *ſent* them with [f] Phinehas, the ſon of Eleazar the prieſt, to the war: and the holy inſtruments, that is, the trumpets to blow, *were* in his hand.

7 And they warred againſt Midian, as the Lord had commanded Moſes, and ſlew all the males.

8 They ſlew alſo the kings of Midian among them that were ſlain: * Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they ſlew [g] Balaam the ſon of Beor with the ſword:

* Joſh. 13. 21.

9 But the children of Iſrael took the women of Midian priſoners, and their children, and ſpoiled all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their ‡ villages with fire.

‡ Or, palaces and gorgeous buildings.

11 And they took all the ſpoil and all the prey, *both* of men and beaſts.

12 And they brought the [h] captives, and that which they had taken, and the ſpoil, unto Moſes and to Eleazar the prieſt, and unto the congregation of the children of Iſrael, into the camp in the plain of Moab, which was by Jordan, *toward* Jericho.

13 ¶ Then Moſes and Eleazar the prieſt, and all the princes of the congregation, went out of the camp to meet them.

14 And Moſes was angry with the captains of the hoſt, with the captains over thouſands, and the captains over hundreds, which came from the war and battle.

15 And Moſes ſaid unto them, What! have ye ſaved all the [i] women?

16 Behold, * theſe cauſed the children of Iſrael, through the * counſel of Balaam, to commit a treſpaſs againſt the Lord, [k] as concerning Peor, and there came a plague among the congregation of the Lord.

* Ch. 25. 2.
* 2 Pet. 2. 15.

17 Now therefore, * ſlay all the males among the [l] children, and kill all the women that have known man by carnal copulation.

* Judg. 21. 11.

18 But all the women children that have not known carnal copulation, keep alive for yourſelves.

19 And ye ſhall remain without the hoſt ſeven days, all that have killed any perſon, * and all that have touched any dead, *and* purify both yourſelves and your priſoners, the third day and the ſeventh.

* Ch. 19. 11.

20 Alſo ye ſhall purify every garment, and all that is made of ſkins, and all work of goats hair, and all things made of wood.

21 ¶ And Eleazar the prieſt ſaid unto the men of war which went to the battle, This is the ordinance ‡ of the law which the Lord * commanded Moſes.

‡ Or, contained in the law.
* Ch. 19. 12.

22 As for gold, and ſilver, braſs, iron, tin, and lead:

23 *Even* all that may abide the fire, ye ſhall make it go through the fire, and it ſhall be clean: yet, it ſhall be [m] purified with * the water of purification: and all that ſuffereth not the fire, ye ſhall cauſe to paſs by the [n] water.

* Ch. 19. 9.

24 Ye

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[y] For ſhe is in ſubjection to her huſband, and can perform nothing without his conſent.

[z] For they are not under the authority of the man.

[a] Her huſband being alive.

[b] To mortify herſelf by abſtinence, or other bodily exerciſe.

[c] And warn her not the ſame day that he heareth it, as ver. 9.

[d] Not the ſame day he heard them, but ſome day after, the ſin ſhall be imputed to him, and not to her.

[e] As he had commanded, chap. 25. 17. declaring alſo that the injury done againſt his people, is done againſt him.

[f] For his great zeal that he bare to the Lord, chap. 25. 13.

[g] The falſe prophet, who gave counſel how to cauſe the Iſraelites to offend their God.

[h] As the women and little children.

[i] As though he ſaid, Ye ought to have ſpared none.

[k] For worſhipping of Peor.

[l] That is, all the men-children.

[m] The third day, and before it be molten.

[n] It ſhall be waſhed.

Bef. Chr. 1452.

24 Ye ſhall waſh alſo your cloaths the ſeventh day, and ye ſhall be clean: and afterward ye ſhall come into the hoſt.

25 ¶ And the Lord ſpake unto Moſes, ſaying,

26 Take the ſum of the prey that was taken, *both* of perſons and of cattle, thou and Eleazar the prieſt, and the chief fathers of the congregation.

27 And divide the prey ‡ between the ſoldiers that went to war, and all the congregation.

‡ The prey is firſt divided equally among all.

28 And thou ſhalt take a tribute unto the Lord of the [o] men of war, which went out to battle: one perſon of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep.

29 Ye ſhall take it of their half, and give it unto Eleazar the prieſt, *as* an heave-offering of the Lord.

30 But of the half of the children of Iſrael thou ſhalt take [p] one, taken out of fifty, *both* of the perſons, of the beeves, of the aſſes, and of the ſheep, *even* of all the cattle: and thou ſhalt give them unto the Levites, which have the charge of the tabernacle of the Lord.

31 And Moſes and Eleazar the prieſt did as the Lord had commanded Moſes.

32 And the booty, *to wit*, the reſt of the prey which the men of war had ſpoiled, was ſix hundred ſeventy and five thouſand ſheep,

33 And ſeventy and two thouſand beeves,

34 And threeſcore and one thouſand aſſes,

35 And two and thirty thouſand perſons in all, of women that had † lien by no man.

† *Heb. not known the bed of man.*

36 And the half, *to wit*, the part of them that went out to war touching the number of ſheep, was three hundred ſeven and thirty thouſand and five hundred.

37 And the [q] Lord's tribute of the ſheep was ſix hundred and ſeventy and five:

38 And the beeves *were* ſix and thirty thouſand, whereof the Lord's tribute was ſeventy and two.

39 And the aſſes *were* thirty thouſand and five hundred, whereof the Lord's tribute *was* threeſcore and one:

40 And [r] of perſons ſixteen thouſand, whereof the Lord's tribute *was* two and thirty perſons.

41 And Moſes gave the tribute of the Lord's offering unto Eleazar the prieſt, as the Lord had commanded Moſes.

42 And of the [s] half of the children of Iſrael, which Moſes divided from the men of war,

43 (For the half that pertained unto the congregation, was three hundred thirty and ſeven thouſand ſheep and five hundred,

44 And ſix and thirty thouſand beeves,

45 And thirty thouſand aſſes and five hundred,

46 And ſixteen thouſand perſons.)

47 Moſes, I ſay, took of the half that pertained unto the [t] children of Iſrael, one taken out of fifty, *both* of the perſons, and of the cattle, and gave them unto the Levites, which have the charge of the tabernacle of the Lord, as the Lord had commanded Moſes.

Bef. Chr. 1452.

48 ¶ Then the captains which were over thouſands of the hoſt, the captains over the thouſands, and the captains over the hundreds came unto Moſes:

49 And ſaid to Moſes, Thy ſervants have taken the ſum of the men of war which are under our † authority, and there lacketh not one man of us.

† *Heb. under our hands.*

50 [u] We have therefore brought a preſent unto the Lord, what every man found of jewels of gold, bracelets, and chains, rings, ear-rings, and ornaments of the legs, to make an atonement for our ſouls before the Lord.

51 And Moſes and Eleazar the prieſt took the gold of them, *and* all wrought jewels.

52 And all the gold of the offering that they offered up to the Lord (of the captains over thouſands and hundreds) *was* ſixteen thouſand ſeven hundred and fifty ſhekels,

53 (*For* the men of war had ſpoiled every man for [w] himſelf.)

54 And Moſes and Eleazar the prieſt took the gold of the captains over the thouſands, and over the hundreds, and brought it into the tabernacle of the congregation, for a [x] memorial of the children of Iſrael before the Lord.

CHAP. XXXII.

2 *The requeſt of the Reubenites and Gadites,* 16 *And their promiſe unto Moſes.* 20 *Moſes granteth their requeſt.* 33 *The Gadites, Reubenites, and half the tribe of Manaſſeh, conquer and build cities on this ſide Jordan.*

NOW the children of [y] Reuben and the children of Gad had an exceeding great multitude of cattle: and they ſaw the land of Jazer, and the land of [z] Gilead, that it was an apt place for cattle.

2 Then the children of Gad, and the children of Reuben came, and ſpake unto Moſes and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,

3 *The land of* Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which country the Lord ſmote before the congregation of Iſrael, is a land *meet* for cattle, and thy ſervants have cattle:

5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan.

6 And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ye tarry here?

7 Wherefore now † diſcourage ye the heart of the children of Iſrael, to go over into the land, which the Lord hath given them?

† *Heb. break.*

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[o] Of thy prey that falleth to the ſoldiers.

[p] The Iſraelites which had not been at war, of every fiftieth paid one to the Lord: and the ſoldiers, one of every five hundred.

[q] This is the portion that the ſoldiers gave to the Lord.

[r] Meaning, of the maids, or virgins which had not companied with man.

[s] Of that part which was given unto them in dividing the ſpoil.

[t] Which had not been at war.

[u] The captains by this free-offering, acknowledge the great benefit of God in preſerving his people.

[w] And gave no portion to their captains.

[x] That the Lord might remember the children of Iſrael.

[y] Reuben came of Leah, and Gad of Zilpah her handmaid.

[z] Which mountain was ſo named of the heap of ſtones that Jacob made as a ſign of the covenant between him and Laban, Gen. 31. 47.

Bef. Chr. 1452. 8 Thus did your fathers when I ſent them from Kadeſh-barnea to ſee the land.

*Ch. 13. 24. ‡Or, valley. 9 For * when they went up even unto the ‡ river of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they would not go into the land which the Lord had given them.

10 And the Lord's wrath was kindled the ſame day, and he did ſwear, ſaying,

†*Heb. if any of the men.* *Ch. 14. 28, 29. ‡Or, perſevered and continued. 11 † None of the men that came out of * Egypt from twenty years old and above, ſhall ſee the land for the which I ſware unto Abraham, to Iſaac, and to Jacob, becauſe they have not ‡ wholly followed me:

12 Except Caleb the ſon of Jephunneh the Keneſite, and Joſhua the ſon of Nun: for they have conſtantly followed the Lord.

13 And the Lord was very angry with Iſrael, and made them wander in the wilderneſs forty years, until all the generation that had done [a] evil in the ſight of the Lord were conſumed.

14 And behold, ye are riſen up in your fathers ſtead, *as* an increaſe of ſinful men, ſtill to augment the fierce wrath of the Lord toward Iſrael.

15 For if ye turn away from following him, he will yet again leave *the people* in the wilderneſs, and [b] ye ſhall deſtroy all this folk.

16 And they went near to him, and ſaid, We will build ſheep-folds here for our ſheep, *and* for our cattle, and cities for our children.

17 But we ourſelves will be ready armed *to go* before the children of Iſrael, until we have brought them unto their [c] place: but our children ſhall dwell in the defenced cities, becauſe of the inhabitants of the land.

18 We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance.

19 Neither will we inherit with them beyond Jordan and on that ſide, becauſe our inheritance is fallen to us on this ſide Jordan eaſtward.

*Joſh. 1. 13. 20 ¶ * And Moſes ſaid unto them, If ye will do this thing, and go armed [d] before the Lord to war:

21 And will go every one of you in harneſs over Jordan before the Lord, until he hath caſt out his [e] enemies from his ſight:

22 And until the land be ſubdued before the Lord, then ye ſhall return and be innocent toward the Lord, and toward Iſrael: and this land ſhall be your poſſeſſion [f] before the Lord.

23 But if ye will not do ſo, behold, ye have ſinned againſt the Lord, and be ſure that your ſin [g] will find you out.

24 Build you *then* cities for your children, and folds for your ſheep, and do that ye have ſpoken.

25 Then the children of Gad and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth.

26 Our children, our wives, our ſheep, and all our cattle ſhall remain there in the cities of Gilead, Bef. Chr. 1452.

27 But * thy ſervants will go every one armed to war before the Lord for to fight, as my lord ſaith. *Joſh. 4. 12.

28 So concerning them, Moſes [h] commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:

29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben, will go with you over Jordan, all armed to fight before the Lord, then when the land is ſubdued before you, ye ſhall give them the land of Gilead for a poſſeſſion:

30 But if they will not go over with you armed, then they ſhall have their poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the [i] Lord hath ſaid unto thy ſervants, ſo will we do.

32 We will go armed before the Lord into the land of Canaan: that the poſſeſſion of our inheritance *may be* to us on this ſide Jordan.

33 * So Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and to half the tribe of Manaſſeh the ſon of Joſeph, the kingdom of Sihon king of the [k] Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof and coaſts, even the cities of the country round about. *Deut. 3. 12, Joſh. 13. 8. and 22. 4.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: alſo ſheep-folds.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kiriathaim.

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gave other names unto the cities which they built.

39 And the children * of Machir the ſon of Manaſſeh went to Gilead, and took it, and put out the Amorites that dwelt therein. *Gen. 50. 23.

40 Then Moſes gave Gilead unto Machir the ſon of Manaſſeh, and he dwelt therein.

41 * And Jair the ſon of Manaſſeh went and took the ſmall towns thereof, and called them [l] Havoth-Jair. *Deut. 3. 14.

42 Alſo Nobah went and took Kenath, with the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

1 *Two and forty journies of Iſrael are numbered.*
52 *They are commanded to kill the Canaanites.*

THESE are the [m] journies of the children of Iſrael, which went out of the land of Egypt according to their bands under the hand of Moſes and Aaron.

2 And

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[a] Becauſe they murmured, neither would believe their report, which told the truth, as concerning the land.

[b] By your occaſion.

[c] In the land of Canaan.

[d] Before the ark of the Lord.

[e] That is, the inhabitants of the land.

[f] The Lord will grant you this land which ye require, Joſh. 1. 15.

[g] Ye ſhall aſſuredly be puniſhed for your ſin.

[h] Moſes gave charge that his promiſe made to the Reubenites and others, ſhould be performed after his death, ſo that they brake not theirs.

[i] That is attributed to the Lord, which his meſſenger ſpeaketh.

[k] The Amorites dwelled on both the ſides of Jordan: but here he maketh mention of them that dwelt on this ſide: and Joſh. 10. 12. he ſpeaketh of them that inhabited beyond Jordan.

[l] That is, the villages of Jair.

[m] From whence they departed, and whither they came.

Bef. Chr. 1452.

2 And Moſes wrote their going out by their journies according to the commandment of the Lord: ſo theſe are the journies of their going out.

* Exod. 12. 37.
3 Now * they departed from Rameſes the firſt month, *even* the fifteenth day of the firſt month; on the morrow after the paſſover: *and* the children of Iſrael went out with an high hand in the ſight of all the Egyptians.

4 (For the Egyptians buried all their firſtborn, which the Lord had ſmitten among them: upon their [n] gods alſo the Lord did execution.)

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

* Exod. 13. 20.
6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wilderneſs.

7 And they removed from Etham and turned again unto [o] Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

* Exod. 15. 22.
8 And they departed from before Pi-hahiroth, and * went through the midſt of the ſea into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in Marah.

* Exod. 15. 27.
9 And they removed from Marah, and came unto * Elim, and in Elim were twelve fountains of water, and ſeventy palm-trees, and they pitched there.

10 And they removed from Elim, and camped by the Red Sea.

* Exod. 16. 1.
11 And they removed from the Red Sea, and lay in the * wilderneſs of Sin.

12 And they took their journey out of the wilderneſs of Sin, and ſet up their tents in Dophkah.

13 And they departed from Dophkah, and lay in Aluſh.

* Exod. 17. 1.
14 And they removed from Aluſh, and lay in * Rephidim, where was no water for the people to drink.

* Exod. 19. 1.
15 And they departed from Rephidim, and pitched in the * wilderneſs of Sinai.

* Ch. 11. 34.
16 And they removed from the deſert of Sinai, and pitched in * Kibroth-hattaavah.

* Ch. 11. 35.
17 And they departed from Kibroth-hattaavah, and lay at * Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

* Ch. 13. 1.
19 And they departed from * Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched in Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and lay in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they removed from Tarah, and pitched in Mithkah.

Bef. Chr. 1452.

29 And they went from Mithkah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and lay in Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

* Ch. 20. 22.
36 And they removed from Ezion-gaber, and pitched in the * wilderneſs of Zin, which is Kadeſh.

37 And they removed from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

* Ch. 20. 25. Deut. 32. 50.
38 (* And Aaron the prieſt went up into mount Hor, at the commandment of the Lord, and died there, in the fortieth year after the children of Iſrael were come out of the land of Egypt, in the firſt day of the [p] fifth month.

39 And Aaron was an hundred and three and twenty years old when he died in the mount Hor.

* Ch. 21. 4. 10.
40 And * king Arad the Canaanite, which dwelt in the ſouth of the land of Canaan, heard of the coming of the children of Iſrael)

* Ch. 21. 11.
41 And they departed from mount * Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

* Ch. 21. 11.
44 * And they departed from Oboth, and pitched in Ije-abarim, in the borders of Moab.

45 And they departed from Jim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and lay in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim before Nebo.

‡ Or, field.
48 And they departed from the mountains of Abarim, and pitched in the ‡ plain of Moab, by Jordan *toward* Jericho.

* Ch. 25. 1.
49 And they pitched by Jordan, from Beth-jeſhimoth unto * Abel-ſhittim, in the plain of Moab.

50 ¶ And the Lord ſpake unto Moſes in the plain of Moab, by Jordan *toward* Jericho, ſaying,

* Deut. 7. 2. Joſh. 11. 11, 12.
51 Speak unto the children of Iſrael, and ſay unto them, * When ye are come over Jordan to enter into the land of Canaan,

52 Ye ſhall then drive out all the inhabitants of the land before you, and deſtroy all their [q] pictures, and break aſunder all their images of metal, and pluck down all their high places.

53 And ye ſhall poſſeſs the land and dwell therein: for I have given you the land to poſſeſs it.

* Ch. 26. 53. 54.
54 And ye ſhall inherit the land by lot, according to your families: * to the more ye ſhall give the more inheritance, and to the fewer the

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[n] Either meaning their idols, or their men of authority.

[o] At the commandment of the Lord, Exod. 14. 2.

[p] Which the Hebrews called Ab, and anſwereth to part of July, and part of Auguſt.

[q] Which were ſet up in their high places to worſhip.

Bef. Chr. 1452. the leſs inheritance. Where the lot ſhall fall to any man, that ſhall be his: according to the tribes of your fathers ſhall ye inherit.

55 But if ye will not drive out the inhabitants of the land before you, then thoſe which ye
* Joſh. 23. 13. Judg. 2. 3. ‡ Or, knives. let remain of them, ſhall be * ‡ pricks in your eyes, and thorns in your ſides, and ſhall vex you in the land wherein ye dwell.

56 Moreover, it ſhall come to paſs, that I ſhall do unto you as I thought to do unto them.

CHAP. XXXIV.

3 *The coaſts and borders of the land of Canaan.* 17 *Certain men are aſſigned to divide the land.*

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan, this is the [r] land that ſhall fall unto your inheritance: *that is*, the land of Canaan, with the coaſts thereof.

* Joſh. 15. 1. 3 * And your ſouth quarters ſhall be from the wilderneſs in Zin to the borders of Edom: ſo that your ſouth quarters ſhall be from the Salt-Sea coaſt eaſtward.

4 And the border ſhall compaſs you from
‡ Or, aſcending up of ſcorpions. the ſouth to ‡ Maalek-akrabbim, and reach to Zin, and go out from the ſouth to Kadeſh-barnea: thence it ſhall ſtretch to Hazar-addar, and go along to Azmon.

5 And the border ſhall compaſs from Azmon unto the [s] river of Egypt, and ſhall go out to the ſea.

6 And your weſt quarter ſhall be the Great [t] Sea: even that border ſhall be your weſt coaſt.

7 And this ſhall be your north quarter: ye ſhall mark out your border from the Great Sea *unto* mount [u] Hor.

8 From mount Hor ye ſhall point out till it come unto Hamath, and the end of the coaſt ſhall be at Zedad,

9 And the coaſt ſhall reach out to Ziphron, and go out at Hazar-enan, this ſhall be your north quarter.

10 And ye ſhall mark out your eaſt quarter from Hazar-enan to Shepham.

11 And the coaſt ſhall go down from Shepham to Riblah, and from the eaſt ſide of Ain: and the ſame border ſhall deſcend and go out at the ſide of the ſea of [w] Chinnereth eaſtward.

12 Alſo that border ſhall go down to Jordan, and leave at the Salt Sea: this ſhall be your land with the coaſts thereof round about.

13 ¶ Then Moſes commanded the children of Iſrael, ſaying, This is the land which ye ſhall inherit by lot, which the Lord commanded to give unto nine tribes, and half the tribe.

* Ch. 32. 33. Joſh. 14. 2, 3. 14 * For the tribe of the children of Reuben, according to the houſholds of their fathers, and the tribe of the children of Gad, according to their fathers houſholds, and half the tribe of Manaſſeh, have received their inheritance.

15 Two tribes and an half tribe have received their inheritance on this ſide of Jordan *toward* Jericho full eaſt. Bef. Chr. 1452.

16 ¶ Again the Lord ſpake to Moſes, ſaying,

17 Theſe are the names of the men which ſhall divide the land unto you: * Eleazar the prieſt, and Joſhua the ſon of Nun. * Joſh. 19. 51.

18 And ye ſhall take alſo a [x] prince of every tribe to divide the land.

19 The names alſo of the men are theſe: Of the tribe of Judah, Caleb the ſon of Jephunneh.

20 And of the tribe of the ſons of Simeon, Shemuel the ſon of Ammihud.

21 Of the tribe of Benjamin, Elidad the ſon of Chiſlon.

22 Alſo of the tribes of the ſons of Dan, the prince Bukki the ſon of Jogli.

23 Of the ſons of Joſeph: of the tribe of the ſons of Manaſſeh, the prince Hanniel, the ſon of Ephod.

24 And of the tribe of the ſons of Ephraim, the prince Kemuel, the ſon of Shiphtan.

25 Of the tribe alſo of the ſons of Zebulun, the prince Elizaphan, the ſon of Parnach.

26 So of the tribe of the ſons of Iſſachar, the prince Paltiel, the ſon of Azzan.

27 Of the tribe alſo of the ſons of Aſher, the prince Ahiud, the ſon of Shelomi.

28 And of the tribes of the ſons of Naphtali, the prince Pedahel, the ſon of Ammihud.

29 Theſe are they whom the Lord commanded to [y] divide the inheritance unto the children of Iſrael in the land of Canaan.

CHAP. XXXV.

2 *Unto the Levites are given cities and ſuburbs.* 11 *The cities of refuge.* 16 *The law of murder.* 30 *For one man's witneſs ſhall no one be condemned.*

AND the Lord ſpake unto Moſes in the plain of Moab by Jordan, *toward* Jericho, ſaying,

2 * Command the children of Iſrael, that they give unto the [z] Levites of the inheritance of their poſſeſſion, [a] cities to dwell in: ye ſhall give alſo unto the Levites the ſuburbs of the cities round about them. * Joſh. 21. 2.

3 So they ſhall have the cities to dwell in, and their ſuburbs ſhall be for their cattle, and for their ſubſtance, and for all their beaſts.

4 And the ſuburbs of the cities, which ye ſhall give unto the Levites, from the wall of the city outward, *ſhall be* a thouſand cubits round about.

5 And ye ſhall meaſure without the city of the eaſt ſide, [b] two thouſand cubits: and of the ſouth ſide, two thouſand cubits: and of the weſt ſide, two thouſand cubits: and of the north ſide, two thouſand cubits: and the city *ſhall be* in the midſt: this ſhall be *the meaſure* of the ſuburbs of their cities.

6 And

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[r] Meaning, the deſcription of the land.

[s] Which was Nilus, or, as ſome think, Rhinocorura.

[t] Which is called Mediterranean.

[u] Which is a mountain near Tyre and Sidon, and not that Hor in the wilderneſs, where Aaron died.

[w] Which in the goſpel is called the lake of Geneſareth.

[x] One of the heads or chief men of every tribe.

[y] And be judges over every piece of ground that ſhould fall to any by lot, to the intent that all things might be done orderly and without contention.

[z] Becauſe they had no inheritance aſſigned them in the land of Canaan.

[a] God would have them ſcattered through all the land, becauſe the people might be preſerved by them in the obedience of God, and his law.

[b] So that in all were three thouſand: and in the compaſs of theſe two thouſand they might plant and ſow.

Bef. Chr. 1451. * Deut. 4. 41. Joſh. 20. 2. and 21. 3.

6 And of the cities which ye ſhall give unto the Levites, * *there ſhall be* ſix cities for refuge, which ye ſhall appoint, that he which killeth may flee thither: and to them ye ſhall add two and forty cities more.

7 All the cities which ye ſhall give to the Levites *ſhall be* eight and forty cities: them *ſhall ye give* with their ſuburbs.

8 And concerning the cities which ye ſhall give, of the poſſeſſion of the children of Iſrael: of many ye ſhall take more, and of few ye ſhall take leſs: every one ſhall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 ¶ And the Lord ſpake unto Moſes, ſaying,

* Exod. 21. 13. Deut. 19. 2. Joſh. 20. 2.

10 Speak unto the children of Iſrael, and ſay unto them, * When ye be come over Jordan into the land of Canaan,

11 Ye ſhall appoint you cities, to be cities of refuge for you, that the ſlayer, which ſlayeth any perſon unawares, may flee thither.

12 And theſe cities ſhall be for you a refuge from the [c] avenger, that he which killeth die not, until he ſtand before the congregation in judgment.

13 And *of* the cities which ye ſhall give, ſix cities ſhall ye have for refuge.

* Joſh. 20. 7.

14 Ye ſhall appoint three [d] on this ſide Jordan, and ye ſhall appoint three cities in the land of * Canaan, which ſhall be cities of refuge.

† *Heb. among them.*

15 Theſe ſix cities ſhall be a refuge for the children of Iſrael, and for the ſtranger, and for him that dwelleth † among you, that every one which killeth any perſon unawares, may flee thither.

* Exod. 21. 14.

16 * And if one [e] ſmite another with an inſtrument of iron that he die, he *is* a murderer, *and* the murderer ſhall die the death.

17 Alſo if he ſmite him by caſting a [f] ſtone, wherewith he may be ſlain, and he die, he is a murderer, *and* the murderer ſhall die the death.

18 Or if he ſmite him with an hand-weapon of wood, wherewith he may be ſlain, if he die, he is a murderer, *and* the murderer ſhall die the death.

19 The revenger of the blood himſelf ſhall ſlay the murderer: when he meeteth him, he ſhall ſlay him.

* Deut. 19. 11.

20 But if he thruſt him * of hate, or hurl at him by laying of wait, that he die,

21 Or ſmite him through enmity with his hand, that he die, he that ſmote him ſhall die the death: *for* he is a murderer: the revenger of the blood ſhall ſlay the murderer when he meeteth him.

‡ Or, ſuddenly. * Exod. 21. 13. † *Heb. inſtrument.*

22 But if he puſhed him ‡ unadviſedly, and * not of hatred, or caſt upon him any † thing, without laying of wait,

23 Or any ſtone (whereby he might be ſlain) and ſaw him not, nor cauſed it to fall upon him, and he die, and was not his enemy, neither ſought him any harm,

Bef. Chr. 1451.

24 Then the congregation ſhall judge between the ſlayer and the [g] avenger of blood according to theſe laws.

25 And the congregation ſhall deliver the ſlayer out of the hand of the avenger of blood, and the congregation ſhall reſtore him unto the city of his refuge, whither he was fled: and he ſhall abide there unto the death of the [h] high-prieſt, which is anointed with the holy oil.

26 But if the ſlayer come without the borders of the city of his refuge, whither he was fled,

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood ſlay the [i] murderer, he ſhall be guiltleſs,

28 Becauſe he ſhould have remained in the city of his refuge, until the death of the high-prieſt: and after the death of the high-prieſt, the ſlayer ſhall return unto the land of his poſſeſſion.

29 So theſe things ſhall be a [k] law of judgment unto you, throughout your generations in all your dwellings.

* Deut. 17. 6. and 19. 15. * Matt. 18. 6. 2 Cor. 13. 1.

30 Whoſoever killeth any perſon, the *judge* ſhall ſlay the murderer, through * witneſſes: but * one witneſs ſhall not teſtify againſt a perſon to cauſe him to die.

31 Moreover ye ſhall take no recompenſe for the life of the murderer, which is [l] worthy to die: but he ſhall be put to death.

32 Alſo ye ſhall take no recompenſe for him that is fled to the city of his refuge, that he ſhould come again and dwell in the land, before the death of the high-prieſt.

‡ Or, murder.

33 So ye ſhall not pollute the land wherein ye ſhall dwell: for ‡ blood defileth the land: and the land cannot be [m] cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

34 Defile not therefore the land which ye ſhall inhabit, for I dwell in the midſt thereof: for I the Lord dwell among the children of Iſrael.

CHAP. XXXVI.

6 *An order for the marriage of the daughters of Zelophehad.* 7 *The inheritance could not be given from one tribe to another.*

THEN [n] the chief fathers of the family of the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came, and ſpake before Moſes, and before the princes, the chief fathers of the children of Iſrael,

* Ch. 27. 1. Joſh. 17. 3.

2 And ſaid, * The Lord commanded my [o] lord to give the land to inherit by lot to the children of Iſrael: and my lord was commanded by the Lord, to give the inheritance of Zelophehad our brother unto his daughters.

3 If they be married to any of the ſons of the

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[c] Meaning, from the next of the kindred, who ought to purſue the cauſe.

[d] Among the Reubenites, Gadites, and half the tribe of Manaſſeh, Deut. 4. 41.

[e] Wittingly and willingly.

[f] That is, with a big and dangerous ſtone: in Hebrew with a ſtone of his hand.

[g] That is, his next kinſman.

[h] Under this figure is declared, that our ſins could not be remitted, but by the death of the high-prieſt Jeſus Chriſt.

[i] By the ſentence of the judge.

[k] A law to judge murders done either of purpoſe or unadviſedly.

[l] Which purpoſely hath committed murder.

[m] So God is mindful of the blood wrongfully ſhed, that he maketh his dumb creatures to demand vengeance thereof.

[n] It ſeemeth that the tribes contended who might marry theſe daughters to have their inheritance: and therefore the ſons of Joſeph propoſed the matter to Moſes.

[o] Meaning Moſes.

Bef. Chr. 1451.

other tribes of the children of Iſrael, then ſhall their inheritance be taken away from the inheritance of our fathers, and ſhall be put unto the inheritance of the tribe whereof they ſhall be: ſo ſhall it be taken away from the lot of our inheritance.

4 Alſo when the [p] jubilee of the children of Iſrael cometh, then ſhall their inheritance be put unto the inheritance of the tribe whereof they ſhall be: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſons of Joſeph have ſaid [q] well.

6 This is the thing that the Lord hath commanded concerning the daughters of Zelophehad, ſaying, They ſhall be wives to whom they think beſt, only to the family of the tribe of their father ſhall they marry:

7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe, for every one of the children of Iſrael ſhall join himſelf to the inheritance of the tribe of his fathers.

8 And every daughter that poſſeſſeth any [r] inheritance of the tribes of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father: that the children of Iſrael may enjoy the inheritance of their fathers.

9 Neither ſhall the inheritance go about from tribe to tribe: but every one of the tribes of the children of Iſrael ſhall ſtick to his own inheritance.

10 As the Lord commanded Moſes, ſo did the daughters of Zelophehad,

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brother's ſons.

* Ch. 27. 1.

12 They were wives *to certain* of the families of the ſons of Manaſſeh the ſon of Joſeph: ſo their inheritance remained in the tribe of the family of their father.

13 Theſe are the [s] commandments and laws which the Lord commanded by the hand of Moſes, unto the children of Iſrael in the plain of Moab, by Jordan *toward* Jericho.

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[p] Signifying that at no time it could return, for in the jubilee all things returned to their own tribes.

[q] For the tribe could not have continued, if the inheritance which was the maintenance thereof ſhould have been abalienated to others.

[r] When there is no male to inherit.

[s] Touching the ceremonial and judicial laws.

The Fifth Book of Moses, called DEUTERONOMY *.

* That is, a ſecond law: ſo called becauſe the law which God gave in mount Sinai is here repeated, as though it were a new law: and this book is a commentary or expoſition of the ten commandments.

THE ARGUMENT.

The wonderful love of God toward his church is lively ſet forth in this book. For albeit through their ingratitude and ſundry rebellions againſt God, for the ſpace of forty years, Deut. 9. 7. they had deſerved to have been cut off from the number of his people, and for ever to have been deprived of the uſe of his holy word and ſacraments: yet he did ever preſerve his church even for his own mercies ſake, and would ſtill have his name called upon among them. Wherefore he bringeth them into the land of Canaan, deſtroyeth their enemies, giveth them their country, towns and goods, and exhorted them by the example of their fathers (whoſe infidelity, idolatry, adulteries, murmurings, and rebellion, he had moſt ſharply puniſhed) to fear and obey the Lord, to embrace and keep his law without adding thereunto, or diminiſhing therefrom. For by his word he would be known to be their God, and they his people: by his word he would govern his church, and by the ſame they ſhould learn to obey him: by his word he would diſcern the falſe prophet from the true, light from darkneſs, ignorance from knowledge, and his own people from all the other nations and infidels: teaching them thereby to refuſe and deteſt, deſtroy and aboliſh whatſoever is not agreeable to his holy will, ſeem it otherwiſe never ſo good or precious in the eyes of man. And for this cauſe God promiſed to raiſe up kings and governors, for the ſetting forth of his word, and preſervation of his church: giving unto them an eſpecial charge for the executing thereof: whom therefore he willeth to exerciſe themſelves diligently in the continual ſtudy and meditation of the ſame: that they might learn to fear the Lord, love their ſubjects, abhor covetouſneſs and vice, and whatſoever offendeth the majeſty of God. And as he had heretofore inſtructed their fathers in all things appertaining both to his ſpiritual ſervice, and alſo for the maintenance of that ſociety which is between men: ſo he preſcribeth here anew, all ſuch laws and ordinances, which either concern his divine ſervice, or elſe are neceſſary for a commonweal: appointing unto every eſtate and degree their charge and duty: as well how to rule and live in the fear of God, as to nouriſh friendſhip toward their neighbours, and to preſerve that order which God hath eſtabliſhed among men: threatening withal moſt horrible plagues to them that tranſgreſs his commandments, and promiſing all bleſſings and felicity to ſuch as obſerve and obey them.

Bef. Chr. 1451.

CHAP. I.

2 A brief rehearſal of things done before, from Horeb unto Kadeſh-barnea. 3 Moſes reproveth the people for their incredulity. 44 The Iſraelites are overcome by the Amorites, becauſe they fought againſt the commandment of the Lord.

THESE be the words which Moſes ſpake unto all Iſrael, on [a] this ſide Jordan in the wilderneſs, in the plain, [b] over-againſt the Red Sea, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

2 *There are* eleven days journey from [c] Horeb unto Kadeſh-barnea, by the way of mount Seir.

3 And it came to paſs in the firſt day of the eleventh month, in the fortieth year, that Moſes ſpake unto the children of Iſrael, according unto all that the Lord had given him in commandment unto them,

* Num. 21. 24.

4 After that he had ſlain [d] * Sihon the king of the Amorites, which dwelt in Heſhbon, and Og king of Baſhan, which dwelt at Aſhtaroth in Edrei.

5 On this ſide Jordan in the land of Moab [e] began Moſes to declare this law, ſaying,

6 The Lord our God ſpake unto us in [f] Horeb, ſaying, Ye have dwelt long enough in this mount,

7 Turn you and depart, and go unto the mountain of the Amorites, and unto all places near thereunto: in the plain, in the mountain, or in the valley: both ſouthward and to the ſea ſide, to the land of the Canaanites, and unto Lebanon: *even* unto the great River, the river ‡ Perath.

‡ Or, Euphrates.

* Gen. 15. 18. and 17. 7, 8.

8 Behold, I have ſet the land before you: go in and * poſſeſs that land which the Lord ſware unto your fathers, Abraham, Iſaac, and Jacob, to give unto them, and to their ſeed after them.

9 ¶ And I ſpake [g] unto you the ſame time, ſaying, I am not able to bear you myſelf alone:

10 The Lord your God hath [h] multiplied you: and behold, ye are this day as the ſtars of heaven in number:

11 (The Lord God of your fathers make you a thouſand times ſo many more as ye are, and bleſs you, as he hath promiſed you)

12 How can I alone [i] bear your cumbrance, and your charge, and your ſtrife?

13 Bring you men of wiſdom and of underſtanding, and [k] known among your tribes, and I will make them rulers over you:

14 Then ye anſwered me and ſaid, The thing is good that thou haſt commanded *us* to do.

15 So I took the chief of your tribes, [l] wiſe and known men, and made them rulers over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

Bef. Chr. 1451.

16 And I charged your judges that ſame time, ſaying, Hear the *controverſies* between your brethren, and * judge righteouſly between every man and his brother, and the ſtranger that is with him.

* John 7. 24.

* Lev. 19. 15. Ch. 16. 19. 1 Sam. 16. 7. Prov. 24. 23. James 2. 2.

17 Ye ſhall have no reſpect of perſon in judgment, * but ſhall hear the ſmall as well as the great: ye ſhall not fear the face of man: for the judgment is [m] God's: and the cauſe that is too hard for you, bring unto me, and I will hear it.

18 Alſo I commanded you the ſame time all the things which ye ſhould do.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wilderneſs (as ye have ſeen) by the way of the mountain of the Amorites, as the Lord our God commanded us: and we came to Kadeſh-barnea.

20 And [n] I ſaid unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.

21 Behold, the Lord thy God hath laid the land before thee: go up *and* poſſeſs it, as the Lord the God of thy fathers hath ſaid unto thee: fear not, neither be diſcouraged.

22 ¶ [o] Then ye came unto me every one, and ſaid, We will ſend men before us to ſearch us out the land, and to bring us word again, what way we muſt go up by, and unto what cities we ſhall come.

23 So the ſaying pleaſed me well, and I took twelve men of you, of every tribe one:

* Num. 13. 24.

‡ Or, valley of the cluſter of grapes.

24 * Who departed and went up into the mountain, and came unto the ‡ river Eſhcol, and ſearched out the *land*.

25 And took of the fruit of the land in their hands, and brought it unto us, and brought us word again, and [p] ſaid, It is a good land which the Lord our God doth give us.

26 Notwithſtanding, ye would not go up, but were diſobedient unto the commandment of the Lord your God,

27 And murmured in your tents, and ſaid, Becauſe the Lord [q] hated us, therefore hath he brought us out of the land of Egypt, to deliver us into the hand of the Amorites, and to deſtroy us.

28 Whither ſhall we go up? our [r] brethren have diſcouraged our hearts, ſaying, The people *is* greater and taller than we: the cities *are* great, and walled up to heaven: and moreover, we have ſeen the ſons of the * Anakims there.

* Num. 13. 29.

29 But I ſaid unto you, Dread not, nor be afraid of them.

30 The Lord your God, [s] who goeth before you,

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[a] In the country of Moab.

[b] So that the wilderneſs was between the ſea and this plain of Moab.

[c] In Horeb, or Sinai, forty years before this the law was given: but becauſe all that were then of age and judgment were now dead, Moſes repeateth the ſame to the youth which either then were not born, or had not judgment.

[d] By theſe examples of God's favour, their minds are prepared to receive the law.

[e] The ſecond time.

[f] In the ſecond year and ſecond month, Num. 10. 11.

[g] By the counſel of Jethro my father-in-law, Exod. 18. 19.

[h] Not ſo much by the courſe of nature, as miraculouſly.

[i] Signifying how great a burden it is to govern the people.

[k] Whoſe godlineſs and uprightneſs is known.

[l] Declaring what ſort of men ought to have public charge, read Exod. 18. 21.

[m] And you are his lieutenants.

[n] So that the fault was in themſelves that they did not ſooner poſſeſs the inheritance promiſed.

[o] Read Num. 13. 1, 3.

[p] To wit, Caleb and Joſhua: Moſes preferreth the better part to the greater, that is, two to ten.

[q] Such was the Jews unthankfulneſs, that they counted God's eſpecial love, hatred.

[r] The other ten, not Caleb and Joſhua.

[s] Declaring that to renounce our own force, and conſtantly to follow our vocation, and depend on the Lord, is the true boldneſs, and agreeable to God.

Bef. Chr. 1451. you, he ſhall fight for you, according to all that he did unto you in Egypt before your eyes,

31 And in the wilderneſs, where thou haſt ſeen how the Lord thy God bare thee, as a man doth bear his ſon, in all the way which ye have gone, until ye came unto this place.

32 Yet for all this ye did not believe the Lord your God,

* Exod. 13. 21. 33 * Who went in the way before you, to ſearch you out a place to pitch your tents in, in fire by night, that ye might ſee what way to go, and in a cloud by day.

34 Then the Lord heard the voice of your words, and was wroth, and ſware, ſaying,

* Num. 14. 23. 35 * Surely, there ſhall not one of theſe men of this froward generation ſee that good land which I ſware to give unto your fathers,

36 Save Caleb the ſon of Jephunneh: he ſhall ſee it, * and to him will I give the land that he hath trodden upon, and to his children, becauſe he hath conſtantly followed the Lord. * Joſh. 14. 6.

* Num. 20. 12. & 27. 14. *Ch. 3. 26. and 4. 21. and 34. 4. 37 * Alſo the Lord was angry with me for your ſakes, ſaying, * Thou alſo ſhalt not go in thither,

38 But Joſhua the ſon of Nun, which ſtandeth [t] before thee, he ſhall go in thither: encourage him, for he ſhall cauſe Iſrael to inherit it.

39 Moreover, your [u] children, which ye ſaid ſhould be a prey, and your ſons, which in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it.

40 But as for you, turn back, and take your journey into the wilderneſs by the way of the Red Sea.

41 Then ye anſwered, and ſaid unto me, We have ſinned againſt the Lord, [w] we will go up, and fight, according to all that the Lord our God hath commanded us: and ye armed you every man to the war, and were ready to go up into the mountain.

42 But the Lord ſaid unto me, Say unto them, Go not up, neither fight (for I am [x] not among you) leſt ye fall before your enemies.

43 And when I told you, ye would not hear, but rebelled againſt the commandment of the Lord, and were preſumptuous, and went up into the mountain.

44 Then the Amorites which dwelt in that mountain came out againſt you, and chaſed you (as bees uſe to do) and deſtroyed you in Seir, *even* unto Hormah.

45 And when ye came again, ye wept before the Lord, but the Lord would not [y] hear your voice, nor incline his ears unto you.

46 So ye abode in Kadeſh a long time, according to the time that ye had remained *before.*

CHAP. II.

4 Iſrael is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon king of Heſhbon is diſcomfited.

THEN [z] we turned, and took our journey into the wilderneſs, by the way of the Red Sea, as the Lord ſpake unto me: and we compaſſed mount Seir a [a] long time. Bef. Chr. 1451.

2 And the Lord ſpake unto me, ſaying,

3 Ye have compaſſed this mountain long enough: turn you northward.

4 And warn thou the people, ſaying, Ye ſhall go through the [b] coaſt of your brethren the children of Eſau, which dwell in Seir, and they ſhall be afraid of you: take ye good heed therefore.

5 Ye ſhall not provoke them: for I will not give you of their land ſo much as a foot's breadth, * becauſe I have given mount Seir unto Eſau for a poſſeſſion. * Gen. 36. 8.

6 Ye ſhall buy meat of them for money to eat, and ye ſhall alſo procure water of them for money to drink.

7 For the Lord thy God hath [c] bleſſed thee in all the works of thine hand: he knoweth thy walking through this great wilderneſs, and the Lord thy God hath been with thee this forty years, *and* thou haſt lacked nothing.

8 And when we were departed from our brethren the children of Eſau, which dwelt in Seir, through the way of the † plain: from Elath, and from Ezion-gaber, we turned and went by the way of the wilderneſs of Moab. † Or, wilderneſs.

9 Then the Lord ſaid unto me, Thou ſhalt not ‡ vex Moab, neither provoke them to battle: for I will not give thee of their land for a poſſeſſion, becauſe I have given Ar unto the children [d] of Lot for a poſſeſſion. ‡ Or, beſiege.

10 The [e] Emims dwelt therein in times paſt, a people great and many, and tall as the Anakims.

11 They alſo were taken for giants as the Anakims: whom the Moabites call Emims.

12 The * Horims alſo dwelt in Seir beforetime, whom the children of Eſau chaſed out and deſtroyed them before them, and dwelt in their ſtead: as Iſrael ſhall do unto the land of his poſſeſſion, which the Lord hath given them. * Gen. 36. 20.

13 Now riſe up, *ſaid I,* and get you over the river * Zered: and we went over the river Zered. * Num. 21. 12.

14 The [f] ſpace alſo wherein we came from Kadeſh-barnea, until we were come over the river Zered, *was* eight and thirty years, until all the generation of the men of war were waſted out from among the hoſt, as the Lord ſware unto them.

15 For indeed the [g] hand of the Lord was againſt

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[t] Which miniſtereth unto thee.

[u] Which were under twenty years old, as Num. 14. 31.

[w] This declareth man's nature, who will do that which God forbiddeth, and will not do that which he commandeth.

[x] Signifying, that man hath no ſtrength, but when God is at hand to help him.

[y] Becauſe ye rather ſhewed your hypocriſy, than true repentance: rather lamenting the loſs of your brethren, than repenting for your ſins.

[z] They obeyed, after that God had chaſtiſed them.

[a] Eight and thirty years, as ver. 14.

[b] This was the ſecond time: for before they had cauſed the Iſraelites to return, Num. 20. 21.

[c] And given thee means wherewith thou mayeſt make recompenſe: alſo God will direct thee by his providence, as he hath done.

[d] Which were the Moabites and Ammonites.

[e] Signifying, that, as theſe giants were driven out for their ſins: ſo the wicked when their ſins are ripe, cannot avoid God's plagues.

[f] He ſheweth hereby, that as God is true in his promiſe, ſo his threatenings are not in vain.

[g] His plague and puniſhment to deſtroy all that were twenty years old and above.

against them, to deſtroy them from among the hoſt, till they were conſumed.

16 ¶ So when all the men of war were conſumed and dead from among the people,

17 Then the Lord ſpake unto me, ſaying,

18 Thou ſhalt go through Ar, the coaſt of Moab, this day:

19 And thou ſhalt come near over-againſt the children of Ammon: *but* ſhalt not lay ſiege unto them, nor move war againſt them: for I will not give thee of the land of the children of Ammon *any* poſſeſſion: for I have given it unto the children of Lot for a poſſeſſion.

20 That alſo was taken for a land of [h] giants: *for* giants dwelt therein aforetime, whom the Ammonites call Zamzummims,

21 A people *that was* great, and many, and tall as the Anakims: but the Lord deſtroyed them before them, and they ſucceeded them in their inheritance, and dwelt in their ſtead unto this day:

22 As he did to the children of Eſau, which dwelt in Seir, when he deſtroyed the Horims before them, and they poſſeſſed them, and dwelt in their ſtead unto this day.

‡ Or, Gaza.

23 And the Avims which dwelt in Hazarim, *even* unto ‡ Azzah, the Caphtorims which came out of Caphtor deſtroyed them, and dwelt in their ſtead.

24 Riſe up *therefore, ſaid the Lord,* take your journey, and paſs over the river Arnon: behold, I have given into thy hand Sihon, the [i] Amorite, king of Heſhbon, and his land: begin to poſſeſs it, and provoke him to battle.

25 This day will I [k] begin to ſend thy fear and thy dread upon all people under the whole heaven which ſhall hear thy fame, and ſhall tremble and quake before thee.

26 Then I ſent meſſengers out of the wilderneſs of Kedemoth unto Sihon king of Heſhbon, with the words of peace, ſaying,

* Num. 21. 21, 22.

27 ¶ * Let me paſs through thy land: I will go by the highway: I will neither turn unto the right hand nor to the left.

28 Thou ſhalt ſell me meat for money, for to eat, and ſhalt give me water for money, for to drink: only I will go through on my feet,

29 (As the [l] children of Eſau which dwell in Seir, and the Moabites which dwell in Ar, did unto me) until I be come over Jordan, into the land which the Lord our God giveth us.

30 But Sihon, the king of Heſbon, would not let us paſs by him: for the Lord thy God had [m] hardened his ſpirit, and made his heart obſtinate, becauſe he would deliver him into thine hand, as *appeareth* this day.

31 And the Lord ſaid unto me, Behold, I have begun to give Sihon and his land before thee: begin to poſſeſs and inherit his land.

* Num. 21. 35.
† *Heb. before us.*

32 * Then came out Sihon to meet us, himſelf with all his people to fight at Jahaz.

33 But the Lord our God delivered him † into our power, and we ſmote him, and his ſons, and all his people.

34 And we took all his cities the ſame time, and deſtroyed every city, men, and [n] women, and children: we let nothing remain.

35 Only the cattle we took to ourſelves, and the ſpoil of the cities which we took.

‡ Or, into our hand.

36 From Aroer, which is by the bank of the river of Arnon, and *from* the city that is upon the river, even unto Gilead, there was not one city that eſcaped us: *for* the Lord our God delivered up all ‡ before us.

‡ Or, ſword.

37 Only unto the land of the children of Ammon thou cameſt not, *nor* unto any place of the ‡ river Jabbok, nor unto the cities in the mountains, nor unto whatſoever the Lord our God forbad us.

CHAP. III.

3 *Og king of Baſhan is ſlain.* 11 *The bigneſs of his bed.* 18 *The Reubenites and Gadites are commanded to go over Jordan armed before their brethren.* 21 *Joſhua is made captain.* 27 *Moſes is permitted to ſee the land, but not to enter, albeit he deſired it.*

* Num. 21. 33.
Ch. 29. 7.

THEN we turned, and went up by the way of Baſhan: * and Og king of [o] Baſhan came out againſt us, he and all his people to fight at Edrei.

* Num. 21. 24.

2 And the Lord ſaid unto me, Fear him not, for I will deliver him, and all his people, and his land into thine hand, and thou ſhalt do unto him as thou didſt unto * Sihon king of the Amorites, which dwelt at Heſhbon.

* Num. 21. 33.

3 So the Lord our God delivered alſo into our hand * Og the king of Baſhan, and all his people: and we ſmote him until none was left him *alive*,

4 And we took all his cities the ſame time, neither was there a city which we took not from them, *even* threeſcore cities, *and* all the country of Argob, the kingdom of Og in Baſhan.

5 All theſe cities *were* fenced with high walls, gates, and bars, beſide unwalled [p] towns a great many.

6 And we overthrew them, as we did unto Sihon king of Heſhbon, deſtroying every city, *with* men, [q] women, and children.

7 But all the cattle and the ſpoil of the cities we took for ourſelves.

8 Thus we took at that time out of the hand of two kings of the Amorites, the land that was on this ſide Jordan from the river of Arnon unto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plain, and all Gilead, and all Baſhan unto Salchah and Edrei, cities of the kingdom of Og in Baſhan.

11 For only Og king of Baſhan remained of the remnant of the giants, [r] whoſe bed *was* a bed

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[h] Who called themſelves Rephaims: that is, preſervers, or phyſicians to heal and reform vices: but were indeed Zamzummims, that is, wicked and abominable.

[i] According to his promiſe made to Abraham, Gen. 15. 21.

[k] This declareth that the hearts of men are in God's hands, either to be made faint or bold.

[l] Becauſe neither intreaty nor examples of others could move him, he could not complain of his juſt deſtruction.

[m] God in his election and reprobation doth not only appoint the ends, but the means tending to the ſame.

[n] God had curſed Canaan, and therefore he would not that any of the wicked race ſhould be preſerved.

[o] Therefore beſide the commandment of the Lord, they had juſt occaſion of his part to fight againſt him.

[p] As villages and ſmall towns.

[q] Becauſe this was God's appointment, therefore it may not be judged cruel.

[r] The more terrible that this giant was, the greater occaſion had they to glorify God for the victory.

Bef. Chr. 1451. of iron: is it not at Rabbath among the children of Ammon? the length thereof *is* nine cubits, and four cubits the breadth of it, after the cubit of a man.

12 And this land *which* we poſſeſſed at that time, from Aroer, which is by the river of Arnon, and half mount Gilead, * and the cities thereof, gave I unto the Reubenites and Gadites. * Num. 32. 33.

13 And the reſt of Gilead, and all Baſhan, the kingdom of Og, gave I unto the half-tribe of Manaſſeh: *even* all the country of Argob, with all Baſhan, which is called, The land of giants.

14 Jair the ſon of Manaſſeh took all the country of Argob, unto the coaſts of Geſhuri, and of Maachathi: and called them after his own name, Baſhan * Havoth-jair unto [s] this day. * Num. 32. 41.

15 And I gave *part* of Gilead unto Machir.

16 And unto the Reubenites and Gadites I gave *the reſt* of Gilead, and unto the river of Arnon, half the river and the borders, even unto the river [t] Jabbok, *which is* the border of the children of Ammon:

17 The plain alſo and Jordan, and the borders from Chinnereth, even unto the ſea of the plain, *to wit*, the Salt Sea ‡ under the ſprings of Piſgah eaſtward. ‡ Or, at Aſdoth-piſgah.

18 ¶ And I commanded [u] you the ſame time, ſaying, The Lord your God hath given you this land to poſſeſs it: ye ſhall go over armed before your brethren the children of Iſrael, all men of war.

19 Your wives only, and your children, and your cattle (for I know that ye have much cattle) ſhall abide in your cities, which I have given you,

20 Until the Lord have given reſt unto your brethren as unto you, and that they alſo poſſeſs the land which the Lord your God hath given them beyond Jordan: then ſhall ye * return every man unto his poſſeſſion which I have given you. * Joſh. 22. 4.

21 ¶ * And I charged Joſhua the ſame time, ſaying, Thine eyes have ſeen all that the [w] Lord your God hath done unto theſe two * kings: ſo ſhall the Lord do unto all the kingdoms whither thou goeſt. * Num. 27. 18. 19. 23. * Joſh. 1. 5. and 10. 8. 25.

22 Ye ſhall not fear them: for the Lord your God, he ſhall fight for you.

23 And I beſought the Lord the ſame time, ſaying,

24 O Lord God, thou haſt begun to ſhew thy ſervant thy greatneſs and thy mighty hand: for where is there a God in heaven or in earth, that can [x] do like thy works, and like thy ‡ power? ‡ Or, wonders.

25 I pray thee let me go over and ſee the good land that is beyond Jordan, that goodly [y] mountain, and Lebanon.

26 But the Lord was angry with me for your ſakes, and would not hear me: and the Lord ſaid unto me, Let it ſuffice thee, ſpeak no more unto me of this matter. Bef. Chr. 1451.

27 Get thee up into the top of Piſgah, and [z] lift up thine eyes weſtward, and northward, and ſouthward, and eaſtward, and behold it with thine eyes, for thou ſhalt not go over this Jordan:

28 But charge Joſhua, and encourage him, and bolden him: for he ſhall go before this people, and he ſhall divide for inheritance unto them the land which thou ſhalt ſee.

29 So we abode in the valley over-againſt Beth-peor.

CHAP. IV.

1 *An exhortation to obſerve the law without adding thereto or diminiſhing.* 6 *Therein ſtandeth our wiſdom.* 9 *We muſt teach it to our children.* 15 *No image ought to be made to worſhip.* 26 *Threatenings againſt them that forſake the law of God.* 37 *God choſe the ſeed becauſe he loved their fathers.* 43 *The three cities of refuge.*

NOW therefore hearken, O Iſrael, unto the ordinances and to the laws which I teach you to [a] do, that ye may live, and go in and poſſeſs the land, which the Lord God of your fathers giveth you.

2 * Ye ſhall [b] put nothing unto the word which I command you, neither ſhall ye [c] take aught therefrom, that ye may keep the commandments of the Lord your God which I command you. * Ch. 12. 32.

3 Your [d] eyes have ſeen what the Lord did becauſe of Baal-peor, for all the men that followed Baal-peor, the Lord thy God hath deſtroyed every one from among you.

4 But ye that did [e] cleave unto the Lord your God, are alive every one of you this day.

5 Behold, I have taught you ordinances and laws, as the Lord my God commanded me, that ye ſhould do even ſo within the land whither ye go to poſſeſs it.

6 Keep them therefore, and do them: for that is your [f] wiſdom, and your underſtanding in the ſight of the people, which ſhall hear all theſe ordinances, and ſhall ſay, ‡ Only this people *is* wiſe, and of underſtanding, *and* a great nation. ‡ Or, ſurely.

7 For what nation *is ſo* great, unto whom the gods come ſo near unto them, as the Lord our God *is* [g] *near unto us*, in all that we call unto him for?

8 And what nation *is ſo* great, that hath ordinances and laws ſo righteous, as all this law which I ſet before you this day?

9 But take heed to thyſelf, and [h] keep thy ſoul dili-

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[s] Meaning when he wrote this hiſtory.

[t] Which ſeparateth the Ammonites from the Amorites.

[u] That is, the Reubenites, Gadites, and half Manaſſeh, as Num. 32. 21.

[w] So that the victories came not by your own wiſdom, ſtrength or multitude.

[x] He ſpeaketh according to the common and corrupt ſpeech of them which attribute that power unto idols that only appertaineth to God.

[y] He meaneth Zion where the temple ſhould be built and God honoured.

[z] As before he ſaw by the ſpirit of prophecy the good mountain, which was Zion: ſo here his eyes were lifted up above the order of nature to behold all the plentiful land of Canaan.

[a] For this doctrine ſtandeth not in bare knowledge, but in practice of life.

[b] Think not to be more wiſe than I am.

[c] God will not be ſerved by halves, but will have full obedience.

[d] God's judgments executed upon other idolaters ought to ſerve for our inſtruction, read Num. 25. 3, 4.

[e] And were not idolaters.

[f] Becauſe all men naturally deſire wiſdom, he ſheweth how to attain unto it.

[g] Helping us and delivering us out of all dangers, as 2 Sam. 7. 23.

[h] He addeth all theſe words to ſhew that we can never be careful enough to keep the law of God, and to teach it to our poſterity.

Bef. Chr. 1451.

diligently, that thou forget not the things which thine eyes have ſeen, and that they depart not out of thine heart all the days of thy life: but teach them thy ſons, and thy ſons ſons:

10 *Forget not* the day that thou ſtoodeſt before the Lord thy God in Horeb, when the Lord ſaid unto me, Gather me the people together, and I will cauſe them to hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and that they may teach their children:

* Exod. 19. 18.

11 Then came you near, and * ſtood under the mountain, and the mountain [i] burnt with fire unto the midſt of heaven, *and there was* darkneſs, clouds and miſt.

12 And the Lord ſpake unto you out of the midſt of the fire, *and* ye heard the voice of the words, but ſaw no ſimilitude, ſave a voice.

‡ Or, words.

13 Then he declared unto you his covenant which he commanded you to [k] do, *even* the ten ‡ commandments, and wrote them upon two tables of ſtone.

14 ¶ And the Lord commanded me that ſame time, that I ſhould teach you ordinances and laws, which ye ſhould obſerve in the land, whither ye go to poſſeſs it.

† *Heb. ſouls.*

15 Take therefore good heed unto † yourſelves: for ye ſaw no [l] image in the day that the Lord ſpake unto you in Horeb out of the midſt of the fire:

16 That ye corrupt not yourſelves, and make you a graven image *or* repreſentation of any figure: *whether it be* the likeneſs of male or female,

17 The likeneſs of any beaſt that is on earth, *or* the likeneſs of any feathered fowl that flieth in the air,

18 *Or* the likeneſs of any thing that creepeth on the earth, *or* the likeneſs of any fiſh that is in the waters beneath the earth,

19 And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun and the moon and the ſtars, with all the hoſt of heaven, ſhouldeſt be driven to worſhip them and ſerve them, which the Lord thy God hath [m] diſtributed to all people under the whole heaven.

20 But the Lord hath taken you and brought you out of the [n] iron furnace: out of Egypt, to be unto him a people *and* inheritance, as *appeareth* this day.

21 And the Lord was angry with me for your words, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the Lord thy God giveth thee for an inheritance.

22 For I muſt die in this land, and ſhall not go over Jordan: but [o] ye ſhall go over, and poſſeſs that good land.

23 Take heed unto yourſelves leſt ye forget the covenant of the Lord your God which he made with you, and *leſt* ye make you any graven image, *or* likeneſs of any thing, as the Lord thy God hath charged thee.

Bef. Chr. 1451.

24 For the Lord thy God is a [p] conſuming fire, *and* a jealous God.

25 ¶ When thou ſhalt beget children, and childrens children, and ſhalt have remained long in the land, if ye [q] corrupt yourſelves, and make any graven image, *or* likeneſs of any thing, and work evil in the ſight of the Lord thy God to provoke him to anger,

26 I [r] call heaven and earth to record againſt you this day, that ye ſhall ſhortly periſh from the land, whereunto ye go over Jordan to poſſeſs it: ye ſhall not prolong your days therein, but ſhall utterly be deſtroyed.

27 And the Lord ſhall [s] ſcatter you among the people, and ye ſhall be left few in number among the nations, whither the Lord ſhall bring you:

28 And there ye ſhall ſerve gods, *even* the work of man's hand, wood and ſtone, which neither ſee, nor hear, nor eat, nor ſmell.

29 But if from thence thou ſhalt ſeek the Lord thy God, thou ſhalt find him, if thou ſeek him with all thine [t] heart, and with all thy ſoul.

30 When thou art in tribulation, and all theſe things are come upon thee, † at the length if thou return to the Lord thy God, and be obedient unto his voice,

† *Heb. in the latter days.*

31 (For the Lord thy God is a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers, which he [u] ſware unto them.

32 For inquire now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and [w] *aſk* from the one end of heaven unto the other, if there came to paſs ſuch a great thing as this, or whether any ſuch like thing hath been heard.

33 Did ever people hear the voice of God ſpeaking out of the midſt of a fire, as thou haſt heard, and lived?

34 Or hath God aſſayed to go and take him a nation from among nations, by [x] temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched-out arm, and by great fear, according unto all that the Lord your God did unto you in Egypt before your eyes?

35 Unto thee it was ſhewed, that thou mighteſt [y] know, that the Lord he is God, *and* that there is none but he alone.

36 Out of heaven he made thee hear his voice to inſtruct thee, and upon earth he ſhewed thee his great fire, and thou heardeſt his voice out of the midſt of the fire.

37 And becauſe [z] he loved thy fathers, therefore he choſe their ſeed after them, and hath brought

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[i] The law was given with fearful miracles, to declare both that God was the author thereof, and alſo that no fleſh was able to abide the rigour of the ſame.

[k] God joineth this condition to his covenant.

[l] Signifying, that deſtruction is prepared for all them that make any image to repreſent God.

[m] He hath appointed them for to ſerve man.

[n] He hath delivered you out of moſt miſerable ſlavery, and freely choſen you for his children.

[o] Moſes's good affection appeareth in that, that he being deprived of ſuch an excellent treaſure, doth not envy them that muſt enjoy it.

[p] To thoſe that come not unto him with love and reverence, but rebel againſt him. Heb. 12. 29.

[q] Meaning hereby all ſuperſtition and corruption of the true ſervice of God.

[r] Though men would abſolve you, yet the inſenſible creatures ſhall be witneſſes of your diſobedience.

[s] So that his curſe ſhall make his former bleſſings of none effect.

[t] Not with outward ſhew or ceremony, but with a true confeſſion of thy faults.

[u] To certify them the more of the aſſurance of their ſalvation.

[w] Man's negligence is partly the cauſe that he knoweth not God.

[x] By ſo manifeſt proofs that none could doubt thereof.

[y] He ſheweth the cauſe why God wrought theſe miracles.

[z] Freely, and not of their deſerts.

Bef. Chr. 1451.

brought thee out of Egypt in his ſight by his mighty power,

38 To thruſt out nations greater and mightier than thou, before thee, to bring thee in, *and* to give thee their land for inheritance: as *appeareth* this day.

39 Underſtand therefore this day, and conſider in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there *is* none other.

40 Thou ſhalt keep therefore his ordinances, and his commandments which I command thee this day, that it may [a] go well with thee, and with thy children after thee, and that thou mayeſt prolong thy days upon the earth, which the Lord thy God giveth thee for ever.

41 ¶ Then Moſes ſeparated three cities on this ſide of Jordan toward the ſun riſing:

42 That the ſlayer ſhould flee thither, which had killed his neighbour at unawares, and hated him not in time paſt, might flee, I ſay, unto one of thoſe cities, and live:

* Joſh. 20. 8.

43 *That is*, * Bezer in the wilderneſs, in the plain country of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Baſhan among them of Manaſſeh.

44 ¶ So this is the law which Moſes ſet before the children of Iſrael.

45 Theſe are the [b] witneſſes and the ordinances, and the laws which Moſes declared to the children of Iſrael after they came out of Egypt,

46 On this ſide Jordan, in the valley over againſt Beth-peor, in the land of Sihon king of the Amorites, which dwelt at Heſhbon, whom Moſes and the children of Iſrael * ſmote, after they were come out of Egypt:

* Num. 21. 24. Ch. 1. 4.

47 And they poſſeſſed his land, and the land of * Og king of Baſhan, two kings of the Amorites, which were on this ſide Jordan toward the ſun riſing?

* Num. 21. 33. Ch. 3. 3.

48 From Aroer, which is by the bank of the river Arnon, even unto Mount Sion, which is Hermon,

49 And all the plain by Jordan eaſt-ward, even unto [c] the ſea of the plain, under the * ſprings of Piſgah.

* Ch. 3. 17.

CHAP. V.

5 Moſes is the mean between God and the people. 6 The law is repeated. 23 The people are afraid at God's voice. 29 The Lord wiſheth that the people would fear him. 32 They muſt neither decline to the right hand nor left.

THEN Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ordinances and the laws which † I propoſe to you this day, that ye may learn them, and take heed to obſerve them.

† *Heb. I ſpeak in your ears.*

2 * The Lord our God made a covenant with us in Horeb.

* Exod. 19. 5, 6.

3 The Lord [d] made not this covenant with our fathers *only*, but with us, *even* with us all here alive this day.

4 The Lord talked with you [e] face to face in the mount, out of the midſt of the fire.

5 (At that time I ſtood between the Lord and you, to declare unto you the word of the Lord: for ye were afraid at the ſight of the fire, and went not up into the mount) and he ſaid,

6 ¶ * I am the Lord thy God, which have brought thee out of the land of Egypt, from the houſe of ‡ bondage.

* Exod. 20. 2. Lev. 26. 1. Pſ. 97. 7, 9.
‡ Or, ſervants.

7 Thou ſhalt have none other [f] gods before my face.

8 Thou ſhalt make thee no graven image, *or* any likeneſs *of that* that is in heaven above, or which is in the earth beneath, or that is in the waters under the earth.

9 Thou ſhalt neither bow thyſelf unto them, nor ſerve them: for * I the Lord thy God am [g] a jealous God, viſiting the iniquity of the fathers upon the children, even unto the third and fourth *generation* of them that hate me,

* Exod. 34. 7. Jer. 32. 18.

10 And ſhewing mercy unto thouſands of them that [h] love me, and keep my commandments.

11 Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

12 Keep the ſabbath-day to ſanctify it, as the Lord thy God hath commanded thee.

13 Six days [i] thou ſhalt labour, and ſhalt do all thy work:

14 But the ſeventh day *is* the ſabbath of the Lord thy God: thou ſhalt not do any work *therein*, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid, nor thine ox, nor thine aſs, neither any of thy cattle, nor the ſtranger that is within thy gates: that thy man-ſervant and thy maid may reſt as well as thou.

15 For remember that thou waſt a ſervant in the land of Egypt, and *that* the Lord thy God brought thee out thence by a mighty hand and a ſtretched-out arm: therefore the Lord thy God commanded thee to obſerve the ſabbath-day.

16 ¶ [k] Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee upon the land which the Lord thy God giveth thee.

17 * Thou ſhalt not kill.

18 * Neither ſhalt thou commit adultery.

19 * Neither ſhalt thou ſteal.

* Matt. 5. 21.
* Luke 18. 20.
* Rom. 13. 9.

20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

21 * Neither ſhalt [l] thou covet thy neighbour's wife, neither ſhalt thou deſire thy neighbour's houſe, his field, nor his man-ſervant, nor his maid, nor his ox, nor his aſs, nor aught that thy neighbour hath.

* Rom. 7. 7.

22 ¶ Theſe words the Lord ſpake unto all your multitude in the mount out of the midſt of the fire, the cloud and the darkneſs, with a great

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[a] God promiſeth reward, not for our merits, but to encourage us, and to aſſure us, that our labour ſhall not be loſt.

[b] The articles and points of the covenant.

[c] That is, the Salt Sea.

[d] Some read, God not made not this covenant: that is, in ſuch ample ſort, and with ſuch ſigns and wonders.

[e] So plainly, that you need not to doubt thereof.

[f] God bindeth us to ſerve him only without ſuperſtition and idolatry.

[g] That is, of his honour, not permitting it to be given to others.

[h] The firſt degree to keep the commandments is, to love God.

[i] Meaning, ſince God permitteth ſix days to our labour, that we ought willingly to dedicate the ſeventh to ſerve him wholly.

[k] Not for a ſhew, but with true obedience, and due reverence.

[l] He ſpeaketh not only of that reſolute will, but that there be no motion or affection.

Bef. Chr. 1451. great voice, and [l] added no more *thereto:* and wrote them upon two tables of ſtone, and delivered them unto me.

23 And when ye heard the voice out of the midſt of the darkneſs (for the mountain did burn with fire) then ye came to me, all the chief of your tribes, and your elders:

24 And ye ſaid, Behold, the Lord God hath
* Exod. 19. 19. ſhewed us his glory and his greatneſs, and * we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk
* Ch. 4. 33. with man, and he * liveth.

25 Now therefore, why ſhould we die? for this great fire will conſume us: if we hear the voice of the Lord our God any more, we ſhall die.

‡ Or, man. 26 For what ‡ fleſh *was* there ever that heard the voice of the living God ſpeaking out of the midſt of the fire as we *have*, and lived?

27 Go thou near and hear all that the Lord our God ſaith: and declare thou unto us all
* Exod. 20. 19. that the Lord our God ſaith unto thee, * and we will hear it, and do it.

28 Then the Lord heard the voice of your words, when ye ſpake unto me: and the Lord ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken.

29 Oh [m] that there were ſuch an heart in them to fear me, and to keep all my commandments alway: that it might go well with them, and with their children for ever.

30 Go, ſay unto them, Return you into your tents.

31 But ſtand thou here with me, and I will tell thee all the commandments, and the ordinances, and the laws, which thou ſhalt teach them: that they may do them in the land which I give them to poſſeſs it.

32 Take heed therefore, that ye do as the Lord your God hath commanded you, [n] turn not aſide to the right hand nor to the left,

33 *But* walk in all the ways which the Lord your God hath commanded you, that ye may [o] live, and that it may go well with you: and that ye may prolong *your* days in the land which ye ſhall poſſeſs.

CHAP. VI.

1 *An exhortation to fear God, and to keep his commandments.* 5 *Which is, to love him with all thine heart.* 7 *The ſame muſt be taught to the poſterity.* 16 *Not to tempt God.* 25 *Righteouſneſs is contained in the law.*

‡ Or, judgments. THESE now are the commandments, ordinances, and ‡ laws, which the Lord your God commanded *me* to teach *you*, that ye might do them in the land whither ye go to poſſeſs it:

2 That thou mighteſt [p] fear the Lord thy God, and keep all his ordinances, and his commandments which I command thee, thou, and thy ſon, and thy ſon's ſon, all the days of thy life, even that thy days may be prolonged.

Bef. Chr. 1451.

3 Hear therefore, O Iſrael, and take heed to do it, that it may go well with thee, and that ye may increaſe mightily [q] in the land that floweth with milk and honey, as the Lord God of thy fathers hath promiſed thee.

4 Hear, O Iſrael, the Lord our God *is* Lord only.

5 And * thou ſhalt love the Lord thy God * Matt. 22. 37. Mark 11. 29. 30. Luke 10. 27.
with all thine heart, and with all thy ſoul, and with all thy might.

6 * And theſe words which I command thee * Ch. 11. 18.
this day ſhall be in thine heart.

7 And thou ſhalt [r] rehearſe them continually unto thy children, and ſhalt talk of them when thou tarrieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up:

8 And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be ‡ as frontlets ‡ Or, ſigns of remembrance.
between thine eyes.

9 Alſo thou ſhalt write them upon the [s] poſts of thine houſe, and upon thy gates.

10 And when the Lord thy God hath brought thee into the land which he ſware unto thy fathers, Abraham, Iſaac, and Jacob, to give to thee, with great and goodly cities which thou buildedſt not,

11 And houſes full of all manner of goods which thou filledſt not, and wells digged which thou diggedſt not, vineyards and olive-trees which thou plantedſt not, and *when* thou haſt eaten and art full,

12 [t] Beware leſt thou forget the Lord which brought thee out of the land of Egypt, from the houſe of bondage.

13 Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt [u] ſwear by his name.

14 Ye ſhall not walk after other gods, *after any* of the gods of the people which are round about you,

15 (For the Lord thy God is a jealous God among you) leſt the wrath of the Lord thy God be kindled againſt thee, and deſtroy thee from the face of the earth.

16 ¶ Ye ſhall not [w] tempt the Lord your God, as ye did tempt him in Maſſah:

17 *But* ye ſhall keep diligently the commandments of the Lord your God, and his teſtimonies, and his ordinances which he hath commanded thee,

18 And thou ſhalt do that which is right and good in the [x] ſight of the Lord: that thou mayeſt proſper, and that thou mayeſt go in and poſſeſs that good land which the Lord ſware unto thy fathers:

19 To caſt out all thine enemies before thee, as the Lord hath ſaid.

20 When [y] thy ſon ſhall aſk thee in time to

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[l] Teaching us, by his example, to be content with his word, and add nothing thereto.

[m] He requireth of us nothing but obedience, ſhewing alſo, that of ourſelves we are unwilling thereunto.

[n] Ye ſhall neither add nor diminiſh. Chap. 4. 2.

[o] As by obedience God giveth us all felicity; ſo of diſobeying God proceed all our miſeries.

[p] A reverent fear and love of God, is the firſt beginning to keep God's commandments.

[q] Which hath abundance of all things appertaining to man's life.

[r] Some read, Thou ſhalt whet them upon thy children: to wit, that they may print them more deeply in memory.

[s] That when thou entereſt in, thou mayeſt remember them.

[t] Let not wealth and eaſe cauſe thee to forget God's mercies, whereby thou waſt delivered out of miſery.

[u] We muſt fear God, ſerve him only, and confeſs his name, which is done by ſwearing lawfully.

[w] By doubting of his power, refuſing lawful means, and abuſing his graces.

[x] Here he condemneth all man's good intentions.

[y] God requireth not only that we ſerve him all our life, but alſo that we take pains that our poſterity may ſet forth his glory.

Bef. Chr. 1451.

come, ſaying, What mean theſe teſtimonies, and ordinances, and laws, which the Lord our God hath commanded you?

21 Then thou ſhalt ſay unto thy ſon, We were Pharaoh's bondmen in Egypt: but the Lord brought us out of Egypt with a mighty hand.

22 And the Lord ſhewed ſigns and wonders great and evil upon Egypt, upon Pharaoh, and upon all his houſhold, before our eyes,

23 And [z] brought us out from thence, to bring us in, and to give us the land which he ſware unto our fathers.

24 Therefore the Lord hath commanded us to do all theſe ordinances, *and* to fear the Lord our God, that it may go ever well with us, *and* that he may preſerve us alive as at this preſent.

25 Moreover, this ſhall be our [a] righteouſneſs before the Lord our God, if we take heed to keep all his commandments, as he hath commanded us.

CHAP. VII.

1 The Iſraelites may make no covenant with the Gentiles. 5 They muſt deſtroy the idols. 8 The election dependeth on the free love of God. 19 The experience of the power of God ought to confirm us. 25 To avoid all occaſion of idolatry.

WHEN the Lord thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, * and ſhall root out many nations before thee: the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations greater and mightier than thou,

* Ch. 32. 8.

2 And the Lord thy God ſhall give them [b] before thee, then thou ſhalt ſmite them: thou ſhalt utterly deſtroy them: thou ſhalt make no * covenant with them, nor have compaſſion on them,

* Exod. 23. 32. and 34. 12.

3 Neither ſhalt thou make marriages with them, neither give thy daughter unto his ſon, nor take his daughter unto thy ſon.

4 For ‡ they will cauſe thy ſon to turn away from me, and to ſerve other gods: then will the wrath of the Lord wax hot againſt you, and deſtroy thee ſuddenly.

‡ Or, any of them.

5 But thus ye ſhall deal with them, [c] Ye ſhall overthrow their altars, and break down their pillars, and ye ſhall cut down their groves, and burn their graven images with fire,

6 * For thou art an holy people unto the Lord thy God, * the Lord thy God hath choſen thee to be a precious people unto himſelf, above all people that are upon the earth.

* Ch. 14. 2. & 26. 18, 19. * Exod. 19. 5. 1 Pet. 2. 9.

7 The Lord did not ſet his love upon you, nor chuſe you, becauſe ye were more in number than any people: for ye were the feweſt of all people:

8 But becauſe the Lord [d] loved you, and becauſe he would keep the oath which he had ſworn unto your fathers, the Lord hath brought you out by a mighty hand, and delivered you out of the houſe of bondage from the hand of Pharaoh king of Egypt,

9 That thou mayeſt know, [e] that the Lord thy God he is God, the faithful God which keepeth the covenant and mercy unto them that love him and keep his commandments, *even* to a thouſand generations,

10 And rewardeth [f] them to their face that hate him, to bring them to deſtruction: he will not defer to reward him that hateth him to his face.

11 Keep thou therefore the commandments, and the ordinances, and the laws, which I command thee this day to do them.

12 ¶ For if ye hearken unto theſe laws, and obſerve and do them, then the Lord thy God ſhall keep with thee the covenant, and the [g] mercy which he ſware unto thy fathers.

13 And he will love thee, and bleſs thee, and multiply thee: he will alſo bleſs the fruit of thy womb, and the fruit of thy land, thy corn and thy wine, and thine oil, *and* the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee.

14 Thou ſhalt be bleſſed above all people: * there ſhall be neither male nor female barren among you, nor among your cattle.

* Exod. 23. 26.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the evil diſeaſes of * Egypt (which thou knoweſt) upon thee, but will ſend them upon all that hate thee.

* Exod. 9. 14. and 15. 26.

16 Thou ſhalt therefore conſume all people which the Lord thy God ſhall give thee: [h] thine eye ſhall not ſpare them, neither ſhalt thou ſerve their gods, for that ſhall be thy * deſtruction.

* Exod. 23. 33.

17 If thou ſay in thine heart, Theſe nations are more than I, how can I caſt them out?

18 Thou ſhalt not fear them, *but* remember what the Lord thy God did unto Pharaoh, and unto all Egypt:

19 The great ‡ temptations which thine eyes ſaw, and the ſigns, and wonders, and the mighty hand and ſtretched-out arm, whereby the Lord thy God brought thee out: ſo ſhall the Lord thy God do unto all the people whoſe face thou feareſt.

‡ Or, plagues or trials, as Ch. 29. 3. Exod. 15. 25. and 16. 4.

20 * Moreover, the Lord thy God will ſend [i] hornets among them, until they that are left, and hide themſelves from thee, be deſtroyed.

* Exod. 23. 28. Joſh. 24. 12.

21 Thou ſhalt not fear them: for the Lord thy God *is* among you, a God mighty and dreadful.

22 And the Lord thy God will root out theſe nations before thee by little and little: thou mayſt not conſume them at once, leſt the [k] beaſts of the field increaſe upon thee.

23 But the Lord thy God ſhall give them before thee, and ſhall deſtroy them with a mighty deſtruction, until they be brought to nought.

24 And

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[z] Nothing ought to move us more to true obedience than the great benefits which we have received of God.

[a] But becauſe none could fully obey the law, we muſt have our recourſe to Chriſt to be juſtified by faith.

[b] Into thy power.

[c] God would have his ſervice pure, without all idolatrous ceremonies and ſuperſtitions. Chap. 12. 3.

[d] Freely, finding no cauſe in you more than in others ſo to do.

[e] And ſo put difference between him and idols.

[f] Meaning, manifeſtly, or in this life.

[g] This covenant is grounded upon his free grace; therefore, in recompenſing their obedience, he hath reſpect to his mercy, and not to their merits.

[h] We ought not to be merciful where God commandeth ſeverity.

[i] There is not ſo ſmall a creature which I will not arm to fight on thy ſide againſt them.

[k] So that it is your commodity, that God accompliſh not his promiſe ſo ſoon as you would wiſh.

Bef. Chr. 1451. 24 And he ſhall deliver their kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, until thou haſt deſtroyed them.

25 The graven images of their gods ſhall ye
* Ch. 12. 3. Exod. 23.24. * Joſh. 7. 1. 21. * burn with fire, *and* * covet not the ſilver and gold *that is* on them, nor take it unto thee, leſt thou [l] be ſnared therewith: for it is an abomination *before* the Lord thy God.

26 Bring not therefore abomination into thine houſe, leſt thou be accurſed like it, *but* utterly abhor it, and count it moſt abominable: for it
*Ch.13.17. is * accurſed.

CHAP. VIII.

2 *God humbleth the Iſraelites to try what they have in their heart.* 5 *God chaſtiſeth them as his children.* 14 *The heart ought not to be proud for God's benefits.* 19 *The forgetfulneſs of God's benefits cauſeth deſtruction.*

YE ſhall keep all the commandments which I command thee this day, for [m] to do them: that ye may live, and be multiplied, and go in and poſſeſs the land which the Lord ſware unto your fathers.

2 And thou ſhalt remember all the way which the Lord thy God led thee this forty years in the wilderneſs, for to humble thee, and to [n] prove thee, to know what was in thine heart, whether thou wouldeſt keep his commandments or no.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou kneweſt not, neither did thy fathers know it, that he might teach thee that man liveth not by [o] bread only, but by every *word* that proceedeth out of the mouth of the Lord, doth a man live.

4 Thy raiment waxed not old upon thee, neither did thy foot [p] ſwell thoſe forty years,

5 Know therefore in thine heart, that as a man nurtureth his ſon, ſo the Lord thy [q] God nurtureth thee.

6 Therefore ſhalt thou keep the commandments of the Lord thy God, that thou mayeſt walk in his ways, and fear him,

7 For the Lord thy God bringeth thee into a good land, a land in the which are rivers of
‡ Or, meres. water, and fountains, and ‡ depths, that ſpring out of vallies and mountains:

8 A land of wheat and barley, and of vineyards, and fig-trees, and pomegranates: a land of oil-olive, and of honey:

9 A land wherein thou ſhalt eat bread without ſcarcity, neither ſhalt thou lack any thing therein: a land [r] whoſe ſtones are iron, and out of whoſe mountains thou ſhalt dig braſs,

10 And when thou haſt eaten and filled thyſelf, thou ſhalt [s] bleſs the Lord thy God for the good land which he hath given thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandments, and his laws, and his ordinances, which I command thee this day:

12 Leſt *when* thou haſt eaten and filled thyſelf, and haſt built goodly houſes and dwelt *therein,*

13 And thy beaſts and thy ſheep are increaſed, and thy ſilver and gold is multiplied, and all that thou haſt is increaſed,

14 Then thine heart [t] be lifted up and thou forget the Lord thy God which brought thee out of the land of Egypt, from the houſe of bondage,

15 Who was thy guide in the great and terrible wilderneſs (*wherein were* fiery ſerpents, and ſcorpions, and drought, where *was* no water,
* Num. 20. 11. * who brought forth water for thee out of the rock of flint:

16 Who fed thee in the wilderneſs with
* Exod. 16. 15. * MAN, which thy fathers knew not) to humble thee, and to prove thee, that he might do thee good at thy latter end.

17 *Beware* leſt thou ſay in thine heart, My power, and the ſtrength of mine own hand, hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which [u] giveth thee power to get ſubſtance to eſtabliſh his covenant which he ſware unto thy fathers, as *appeareth* this day.

19 And if thou forget the Lord thy God, and walk after other gods, and ſerve them, and worſhip them, I [w] teſtify unto you this day that ye ſhall ſurely periſh.

20 As the nations which the Lord deſtroyeth before you, ſo ye ſhall periſh, becauſe ye would not be obedient unto the voice of the Lord your God.

CHAP. IX.

4 *God doth them not good for their own righteouſneſs, but for his own ſake.* 7 *Moſes putteth them in remembrance of their ſins.* 17 *The two tables are broken.* 26 *Moſes prayeth for the people.*

HEAR, O Iſrael, thou ſhalt paſs over Jordan [x] this day, to go in *and* to poſſeſs nations greater and mightier than thyſelf, *and* cities great and walled up to heaven,

2 A people great and tall, *even* the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt [y] heard *ſay,* Who can ſtand before the children of Anak?

3 Underſtand therefore that this day the Lord thy God is he which [z] goeth over before thee *as* a conſuming fire: he ſhall deſtroy them, and he ſhall bring them down before thy face: ſo thou ſhalt caſt them out and deſtroy them ſuddenly, as the Lord hath ſaid unto thee.

4 Speak not thou in thine heart (after that the Lord thy God hath caſt them out before thee) ſaying, For my [a] righteouſneſs the Lord hath brought

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[l] And be enticed to idolatry.

[m] Shewing, that is not enough to hear the word, except we expreſs it by example of life.

[n] Which is declared in afflictions, either by patience, or by grudging againſt God's viſitation.

[o] Man liveth not by meat only, but by the power of God, which giveth it ſtrength to nouriſh us.

[p] As they that go bare-footed.

[q] So that his afflictions are ſigns of his fatherly love toward us.

[r] Where there are mines of metal.

[s] For to receive God's benefits, and not to be thankful, is to contemn God in them.

[t] By attributing God's benefits to thine own wiſdom and labour, or to good fortune.

[u] If things concerning this life proceed only of God's mercy; much more ſpiritual gifts and life everlaſting.

[w] Or, take to witneſs the heaven and the earth, as chap. 4. 26.

[x] Meaning, ſhortly.

[y] By the report of the ſpies. Num. 13. 29.

[z] To guide thee, and govern thee.

[a] Man of himſelf can deſerve nothing but God's anger; and if God ſpare any, it cometh of his great mercy.

brought me in, to poſſeſs this land: but for the wickedneſs of thoſe nations the Lord hath caſt them out before thee.

5 *For* thou entereſt not to inherit their land for thy righteouſneſs, or for thy upright heart: but for the wickedneſs of thoſe nations, the Lord thy God doth caſt them out before thee, and that he might perform the word which the Lord thy God ſware unto thy fathers, Abraham, Iſaac, and Jacob.

6 Underſtand therefore, that the Lord thy God giveth thee not this good land to poſſeſs it for thy righteouſneſs: for thou art a [b] ſtiff-necked people.

7 ¶ Remember *and* forget not, how thou provokedſt the Lord thy God to anger in the wilderneſs: [c] ſince the day that thou didſt depart out of the land of Egypt, until ye came unto this place, ye have rebelled againſt the Lord.

8 Alſo in Horeb ye provoked the Lord to anger, ſo that the Lord was wroth with you, *even* to deſtroy you.

9 When I was gone up into the mount, to receive the tables of ſtone, the tables, *I ſay*, of the covenant, which the Lord made with you: and * I abode in the mount forty days and forty nights, *and* I neither ate bread nor yet drank water: * Exod. 24. 18. & 34. 28.

10 * Then the Lord delivered me two tables of ſtone, written with the [d] finger of God, and in them *was contained* according to all the words which the Lord had ſaid unto you in the mount out of the midſt of the fire, in the day of the aſſembly. * Exod. 31. 18.

11 And when the forty days and forty nights were ended, the Lord gave me the two tables of ſtone, the tables, *I ſay*, of the covenant.

12 And the Lord ſaid unto me, * Ariſe, get thee down quickly from hence: for thy people which thou haſt brought out of Egypt, have [e] corrupted *their ways:* they are ſoon turned out of the way which I commanded them: they have made them a molten image. * Exod. 32. 7.

13 Furthermore, the Lord ſpake unto me, ſaying, I have ſeen this people, and behold, it is a ſtiff-necked people.

14 [f] Let me alone, that I may deſtroy them, and put out their name from under heaven, and I will make of thee a mighty nation, and greater than they be.

15 So I returned, and came down from the mount (and the mount burned with fire, and the two tables of the covenant *were* in my two hands,)

16 Then I looked, and behold, ye had ſinned againſt the Lord your God: *for* ye had made you a molten calf, *and* had turned quickly out of the [g] way which the Lord had commanded you.

17 Therefore I took the two tables, and caſt them out of my two hands, and brake them before your eyes.

18 And I fell down before the Lord, forty days and forty nights, as before: I neither ate bread, nor drank water, becauſe of all your ſins, which ye had committed, in doing wickedly in the ſight of the Lord, in that ye provoked him unto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moved againſt you, *even* to deſtroy you) yet the Lord heard me at that time alſo.

20 Likewiſe the Lord was very angry with Aaron, *even* to [h] deſtroy him: but at that time I prayed alſo for Aaron.

21 And I took your ſin, *I mean* the calf which ye had made, and burnt him with fire, and ſtamped him, and ground him ſmall, even unto very duſt: and I caſt the duſt thereof into the river that deſcended out of the [i] mount.

22 Alſo * in Taberah, and in * Maſſah, * and in Kibroth-hattaavah ye provoked the Lord to anger. * Num. 11. 1, 3. * Exod. 17. 7. * Num. 11. 34.

23 Likewiſe when the Lord ſent you from Kadeſh-barnea, ſaying, Go up, and poſſeſs the land which I have given you, then ye [k] rebelled againſt the commandment of the Lord your God, and believed him not, nor hearkened unto his voice.

24 Ye have been rebellious unto the Lord, ſince the day that I knew you.

25 Then I fell down before the Lord [l] forty days and forty nights, as I fell down *before*, becauſe the Lord had ſaid, that he would deſtroy you.

26 And I prayed unto the Lord, and ſaid, O Lord God, deſtroy not thy people and thine inheritance, which thou haſt redeemed through thy greatneſs, whom thou haſt brought out of Egypt by a mighty hand.

27 [m] Remember thy ſervants Abraham, Iſaac, and Jacob: look not to the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin,

28 Leſt the country, whence thou broughteſt them, ſay, * becauſe the Lord was not able to bring them into the land which he promiſed them, or becauſe he hated them, he carried them out to ſlay them in the wilderneſs. * Num. 14. 16.

29 Yet they are thy people, and thine inheritance, which thou broughteſt out by thy mighty power, and by thy ſtretched-out arm.

CHAP. X.

5 The ſecond tables put in the ark. 8 The tribe of Levi is dedicated to the ſervice of the tabernacle. 12 What the Lord requireth of his. 16 The circumciſion of the heart. 17 God regardeth not the perſon. 21 The Lord is the praiſe of Iſrael.

IN the ſame time the Lord ſaid unto me, * Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood, * Exod. 34. 1.

2 And

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[b] Like ſtubborn oxen, which will not endure their maſter's yoke.

[c] He proveth by the length of time, that their rebellion was moſt great and intolerable.

[d] That is, miraculouſly, and not by the hand of men.

[e] So ſoon as man declineth from the obedience of God, his ways are corrupt.

[f] Signifying, that the prayers of the faithful are a bar to ſtay God's anger, that he conſume not all.

[g] That is, from the law: wherein he declareth what is the cauſe of our perdition.

[h] Wherein he ſheweth what danger they are in that have authority, and reſiſt not wickedneſs.

[i] Horeb, or Sinai.

[k] At the return of the ſpies.

[l] Whereby is ſignified, that God requireth earneſt continuance in prayer.

[m] The godly in their prayers ground on God's promiſe, and confeſs their ſins.

Bef. Chr. 1451.

2 And I will write upon the tables, the words that were upon the firſt tables, which thou brakeſt, and thou ſhalt put them in the ark.

3 And I made an ark of [n] Shittim-wood, and hewed two tables of ſtone like unto the firſt, and went up into the mountain, and the two tables in mine hand.

4 Then he wrote upon the tables according to the firſt writing (the ten commandments, which the Lord ſpake unto you in the mount, out of the midſt of the fire, in the day of the [o] aſſembly) and the Lord gave them unto me.

5 And I departed, and came down from the mount, and put the tables in the ark which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Iſrael took their journey from Beeroth of the children of Jaakan to [p] Moſera, where Aaron died, and was buried, and Eleazar his ſon became prieſt in his ſtead.

7 ¶ From thence they departed unto Gudgodah, and from Gudgodah to Jotbath, a land of running waters.

8 ¶ The ſame time the Lord ſeparated the tribe of Levi to bear the ark of the covenant of the Lord, *and* to ſtand before the Lord to [q] miniſter unto him, and to bleſs in his name unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: *for* the Lord is his [r] inheritance, as the Lord thy God hath promiſed him.

10 And I tarried in the mount, as at the firſt time, forty days and forty nights, and the Lord heard me at that time alſo, *and* the Lord would not deſtroy thee.

11 But the Lord ſaid unto me, Ariſe, go forth in the journey before the people, that they may go in and poſſeſs the land which I ſware unto their fathers to give unto them.

12 ¶ And now, Iſrael, what doth the Lord thy God [s] require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to ſerve the Lord thy God with all thine heart, and with all thy ſoul?

13 That thou keep the commandments of the Lord, and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heaven, and the heaven of heavens *is* the Lord's thy God, and the * earth, with all that therein is. * Pſ. 24. 1.

15 [t] Notwithſtanding, the Lord ſet his delight in thy fathers to love them, and did chuſe their ſeed after them, *even* you above all people, as *appeareth* this day.

16 [u] Circumciſe therefore the foreſkin of your heart, and harden your necks no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no * perſons, nor taketh reward: * 2 Chron. 19. 7. Job 34. 19. Rom. 2. 11.

18 Who doth right unto the fatherleſs and widow, and loveth the ſtranger, giving him food and raiment.

19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 * Thou ſhalt fear the Lord thy God: thou ſhalt ſerve him, and thou ſhalt cleave unto him, and [w] ſhalt ſwear by his name. * Ch. 6. 13. Matt. 4. 10.

21 He is thy praiſe, and he is thy God, that hath done for thee theſe great and terrible things which thine eyes have ſeen.

22 Thy father went down into Egypt * with ſeventy perſons, and now the Lord thy God hath made thee as the * ſtars of the heaven in multitude. * Gen. 46. 27. Exod. 1. 5. * Gen. 15. 5.

CHAP. XI.

1 *An exhortation to love God and keep his law.* 10 *The praiſes of Canaan.* 18 *To meditate continually the word of God.* 19 *To teach it unto the children.* 26 *Bleſſing and curſing.*

THerefore thou ſhalt love the Lord thy God, and ſhalt keep that which he commandeth to be kept: that is, his ordinances, and his laws, and his commandments alway.

2 And [x] conſider this day (*for I ſpeak not* to your children, which have neither known nor ſeen) the chaſtiſement of the Lord your God, his greatneſs, his mighty hand, and his ſtretched-out arm,

3 And his ſigns, and his acts, which he did in the midſt of Egypt unto Pharaoh the king of Egypt, and unto all his land:

4 And what he did unto the hoſt of the Egyptians, unto their horſes, and to their chariots, when he cauſed the waters of the Red Sea to overflow them, as they purſued after you, and the Lord deſtroyed them unto this day:

5 And [y] what he did unto you in the wilderneſs, until ye came unto this place:

6 And what he did unto Dathan and Abiram the ſons of Eliab the ſon of Reuben, when the earth opened her mouth, and ſwallowed them with their houſholds and their tents, and all their ſubſtance that † they had in the midſt of all Iſrael. † *Heb. was at their feet.*

7 For your eyes have ſeen all the great acts of the Lord which he did.

8 Therefore ſhall ye keep [z] all the commandments which I command you this day, that ye may be ſtrong, and go in and poſſeſs the land whither ye go to poſſeſs it.

9 Alſo that ye may prolong *your* days in the land which the Lord ſware unto your fathers, to give unto them and to their ſeed, *even* a land that floweth with milk and honey.

10 ¶ For the land whither thou goeſt to poſſeſs it, is not as the land of Egypt, from whence ye came, where thou ſowedſt thy ſeed, and wateredſt it with thy ‡ [a] feet as a garden of herbs: ‡ Or, labour.

11 But the land whither ye go to poſſeſs it, *is*

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[n] Which wood is of long continuance.

[o] When you were aſſembled to receive the law.

[p] This mountain was alſo called Hor, Num. 20. 28.

[q] That is, to offer ſacrifices, and to declare the law to the people.

[r] So God turned the curſe of Jacob, Gen. 49. 7. unto bleſſing.

[s] For all our ſins and tranſgreſſions, God requireth nothing but to turn to him, and obey him.

[t] Although he was Lord of heaven and earth, yet would he chuſe none but you.

[u] Cut off all your evil affections. Jer. 4. 4.

[w] Read chap. 6. 13.

[x] Ye which have ſeen God's graces with your eyes, ought rather to be moved than your children which have only heard of them.

[y] As well concerning his benefits as his corrections.

[z] Becauſe ye have felt both his chaſtiſements and his benefits.

[a] As by making gutters for the water to come out of the river Nilus to water the land.

Bef. Chr. 1451.

a land of mountains and vallies, *and* drinketh water of the rain of heaven.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ If ye ſhall hearken therefore unto my commandments, which I command you this day, that ye love the Lord your God, and ſerve him with all your heart, and with all your ſoul,

14 I alſo will give rain unto your land in due time, [b] the firſt rain and the latter, that thou mayeſt gather in thy wheat, and thy wine, and thine oil.

15 Alſo I will ſend graſs in thy fields for thy cattle, that thou mayeſt eat and have enough:

16 *But* beware leſt your heart [c] deceive you, and leſt ye turn aſide, and ſerve other gods, and worſhip them,

17 And *ſo* the anger of the Lord be kindled againſt you, and he ſhut up the heaven, that there be no rain, and that your land yield not her fruit, and ye periſh quickly from the good land which the Lord giveth you.

* Ch. 6. 6, 8.

18 ¶ Therefore ſhall ye lay up theſe my words in your heart and in your ſoul, and * bind them for a ſign upon your hand, that they may be as a frontlet between your eyes.

* Ch. 4. 10. and 6. 6, 7.

19 And ye ſhall * teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

20 And thou ſhalt write them upon the poſts of thine houſe, and upon thy gates,

21 That your days may be multiplied, and the days of your children, in the land which the Lord ſware unto your fathers to give them, as long as [d] the heavens are above the earth.

22 ¶ For if ye keep diligently all theſe commandments, which I command you to do: *that is*, to love the Lord your God, to walk in all his ways, and to cleave unto him,

23 Then will the Lord caſt out all theſe nations before you, and ye ſhall poſſeſs great nations and mightier than you.

* Joſh. 1. 3.

24 * All the places whereon the ſoles of [e] your feet ſhall tread, ſhall be yours: your coaſt ſhall be from the wilderneſs, and from Lebanon, and from the river, *even* the river Perath, unto the uttermoſt [f] ſea.

25 No man ſhall ſtand againſt you: *for* the Lord your God ſhall caſt the fear and dread of you upon all the land that ye ſhall tread upon, as he hath ſaid unto you.

26 ¶ Behold, I ſet before you this day a bleſſing and a curſe:

* Ch. 28. 2. and 30. 1.

27 * The bleſſing, if ye obey the commandments of the Lord your God which I command you this day:

* Ch. 28 15.

28 And the * curſe, if ye will not obey the commandments of the Lord your God, but turn out of the way which I command you this day, to go after gods which ye have not [g] known.

Bef. Chr. 1451.

* Ch. 27. 13. Joſh. 8. 33.

29 ¶ When the Lord thy God therefore hath brought thee into the land whither thou goeſt to poſſeſs it, then thou ſhalt put the * bleſſing upon mount Gerizim, and the curſe upon mount Ebal.

‡ Or, plain.

30 Are they not beyond Jordan, on that part [h] where the ſun goeth down in the land of the Canaanites, which dwell in the plain over-againſt Gilgal, beſide the ‡ grove of Moreh?

31 For ye ſhall paſs over Jordan to go in to poſſeſs the land which the Lord your God giveth you, and ye ſhall poſſeſs it, and dwell therein.

* Ch. 5. 32.

32 Take heed therefore that ye * do all the commandments and the laws which I ſet before you this day.

CHAP. XII.

2 *To deſtroy the idolatrous places.* 5, 8 *To ſerve God where he commandeth, and as he commandeth, and not as men fanſy.* 19 *The Levites muſt be nouriſhed.* 31 *Idolaters burnt their children to their gods.* 32 *To add nothing to God's word.*

THESE are the ordinances and the laws which ye ſhall obſerve and do in the land (which the Lord God [i] of thy fathers giveth thee to poſſeſs it) as long as ye live upon the earth.

* Ch. 7. 5.

2 * Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall poſſeſs ſerved their gods upon the high mountains, and upon the hills, and under every green tree.

* Judg. 2. 2.

3 * Alſo ye ſhall overthrow their altars, and break down their pillars, and burn their [k] groves with fire: and ye ſhall hew down the graven images of their gods, and aboliſh their names out of that place.

4 Ye ſhall [l] not do ſo unto the Lord your God,

* 1 Kings 8. 29. 2 Chron. 6. 5. and 7. 12, 16.

5 But ye ſhall ſeek the place which the Lord your God ſhall * chuſe out of all your tribes, to put his name there, *and* there to dwell, and thither ſhalt thou come,

6 And ye ſhall bring thither your burnt-offerings, and your ſacrifices, and your tithes, and the [m] offering of your hands, and your vows, and your free-offerings, and of the firſt-born of your kine, and of your ſheep.

7 And there ye ſhall eat [n] before the Lord your God, and ye ſhall rejoice in all that ye put your hand unto, *both* ye, and your houſholds, becauſe the Lord thy God hath bleſſed thee.

8 Ye ſhall not do after all theſe things that we do [o] here this day: *that is*, every man whatſoever ſeemeth him good in his own eyes.

9 For ye are not yet come to reſt, and to the inheritance which the Lord thy God giveth thee.

10 But when ye go over Jordan, and dwell in the land which the Lord your God hath given you to inherit, and *when* he hath given you [p] reſt from all your enemies round about, and ye dwell in ſafety,

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[b] In the ſeed time, and toward harveſt.

[c] By deviſing to yourſelves fooliſh devotions, according to your own fancies.

[d] As long as the heavens endure. 2 Pet. 3. 10, 12.

[e] This was accompliſhed in David's and Solomon's time.

[f] Called Mediterranean.

[g] He reproveth the malice of men, who leave that which is certain, to follow that which is uncertain.

[h] Meaning, in Samaria.

[i] Whereby they are admoniſhed to ſeek none other God.

[k] Wherein they ſacrificed to their idols.

[l] Ye ſhall not ſerve the Lord with ſuperſtitions.

[m] Meaning, the firſt-fruits.

[n] Where his ark ſhall be.

[o] Not that they ſacrificed after their fancies, but that God would be ſerved more purely in the land of Canaan.

[p] It had not been enough to conquer, except God had maintained them in reſt under his protection.

Bef Chr. 1451.

11 When there ſhall be a place which the Lord your God ſhall chuſe, to cauſe his name to dwell there, thither ſhall ye bring all that I command you: your burnt-offerings, and your ſacrifices, your tithes, and the offering of your hands, and all your ‡ ſpecial vows which ye vow unto the Lord:

‡ Or, that which ye chuſe out for your vows.

12 And ye ſhall rejoice before the Lord your God, ye, and your ſons, and your daughters, and your ſervants, and your maidens, and the Levite that is within your gates: * for he hath no part nor inheritance with you.

* Ch. 10. 9.

13 Take heed that thou offer not thy burnt-offerings in every place that thou ſeeſt:

14 But in the place which the Lord ſhall [q] chuſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings, and there thou ſhalt do all that I command thee.

15 Notwithſtanding thou mayeſt kill and eat fleſh in all thy gates, whatſoever thine heart deſireth, according to the [r] bleſſing of the Lord thy God which he hath given thee: *both* the unclean and the clean may eat thereof, [s] as of the roe-buck, and of the hart.

16 Only ye ſhall not eat the blood, *but* pour it upon the earth as water.

17 ¶ Thou mayeſt not eat within thy gates the [t] tithe of thy corn, nor of thy wine, nor of thine oil, nor the firſt-born of thy kine, nor of thy ſheep, neither any of thy vows which thou voweſt, nor thy free-offerings, nor the offerings of thine hands.

18 But thou ſhalt eat it before the Lord thy God, in the place which the Lord thy God ſhall chuſe, thou, and thy ſon, and thy daughter, and thy ſervant, and thy maid, and the Levite that is within thy gates: and thou ſhalt rejoice before the Lord thy God, in all that thou putteſt thine hand to.

19 Beware that thou forſake not the Levite as long as thou liveſt upon the earth.

20 ¶ Then the Lord thy God ſhall enlarge thy border, as * he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh (becauſe thine heart longeth to eat fleſh), thou mayeſt eat fleſh, whatſoever thine heart deſireth.

* Gen. 28. 14. Ch. 19. 8.

21 If the place which the Lord thy God hath choſen to put his name there, be far from thee, then thou ſhalt kill of thy bullocks, and of thy ſheep which the Lord hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thine heart deſireth.

22 Even as the roe-buck and the hart is eaten, ſo ſhalt thou eat them: *both* the unclean and the clean ſhall eat of them alike.

23 Only be † ſure that thou eat not the blood: for the blood [u] is the life, and thou mayeſt not eat the life with the fleſh.

† *Heb. be ſtrong, or conſtant.*

24 *Therefore* thou ſhalt not eat it, *but* pour it upon the earth as water.

25 Thou ſhalt not eat it, that it may go well with thee, and with thy children after thee, when thou ſhalt do that which is right in the ſight of the Lord:

26 But thine [w] holy things which thou haſt, and thy vows thou ſhalt take up, and come unto the place which the Lord ſhall chuſe.

27 And thou ſhalt make thy burnt-offerings of the fleſh, and of the blood, upon the altar of the Lord thy God, and the blood of thine offerings ſhall be poured upon the altar of the Lord thy God, and thou ſhalt eat the fleſh.

28 Take heed, and hear all theſe words which I command thee, that it may go [x] well with thee, and with thy children after thee for ever, when thou doeſt that which is good and right in the ſight of the Lord thy God.

29 ¶ When the Lord thy God ſhall deſtroy the nations before thee, whither thou goeſt to poſſeſs them, and thou ſhalt poſſeſs them and dwell in their land,

30 Beware, leſt thou be taken in [y] a ſnare after them, after that they be deſtroyed before thee, and leſt thou aſk after their gods, ſaying, How did theſe nations ſerve their gods, that I may do ſo likewiſe?

31 Thou ſhalt not do ſo unto the Lord thy God: for all abomination, which the Lord hateth, have they done unto their gods: for they have [z] burned both their ſons and their daughters with fire to their gods.

32 *Therefore* whatſoever I command you, take heed you do it: * thou ſhalt put nothing thereto, nor take aught therefrom.

* Ch. 4. 2. Joſh. 1. 7. Prov. 30. 6. Rev. 22. 18.

CHAP. XIII.

5 *The enticers to idolatry muſt be ſlain, ſeem they never ſo holy,* 6 *So near of kindred or friendſhip,* 12 *Or great in multitude or power.*

IF there ariſe among you a prophet, or a dreamer [a] of dreams (and give thee a ſign or wonder,

2 And the ſign and the wonder, which he hath told thee, come to paſs) ſaying, [b] Let us go after other gods which thou haſt not known, and let us ſerve them,

3 Thou ſhalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for the Lord your God [c] proveth you, to know whether ye love the Lord your God with all your heart, and with all your ſoul.

4 Ye ſhall walk after the Lord your God and fear him, and ſhall keep his commandments, and hearken unto his voice, and ye ſhall ſerve him, and cleave unto him.

5 But that prophet, or that dreamer of dreams, he ſhall [d] be ſlain, becauſe he hath ſpoken to turn you away from the Lord your God (which brought you out of the land of Egypt, and delivered you out of the houſe of bondage) to thruſt thee out of the way wherein the Lord thy

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[q] As was declared ever by the placing of the ark, as in Shiloh 243 years, or as ſome write, more than 300 years, and in other places till the temple was built.

[r] As God hath given thee power and ability.

[s] Every one might eat at home, as well the beaſt appointed for ſacrifice as the other.

[t] Meaning, whatſoever was offered to the Lord might not be eaten, but where he had appointed.

[u] Becauſe the life of beaſts is in their blood.

[w] That which thou wilt offer in ſacrifice.

[x] God by promiſe bindeth himſelf to do good to them that obey his word.

[y] By following their ſuperſtitions and idolatries, and thinking to ſerve me thereby.

[z] They thought nothing too dear to offer to their idols.

[a] He ſheweth whereunto the falſe prophets tend.

[b] Which ſaith that he hath things revealed unto him in dreams.

[c] God ordaineth all theſe things, that his may be known.

[d] Being convicted by teſtimonies, and condemned by the judges.

thy God commanded thee to walk: ſo ſhalt thou take the evil away forth of the midſt of thee.

6 ¶ [e] If thy brother, the ſon of thy mother, or thine own ſon, or thy daughter, or the wife *that lieth* in thy boſom, or thy friend, which is as thine own [f] ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods (which thou haſt not known, thou, *I ſay*, nor thy fathers)

7 *Any* of the gods of the people which are round about you, near unto thee or far off from thee, from the one end of the earth unto the other:

8 Thou ſhalt not conſent unto him, nor hear him, neither ſhall thine eye pity him, nor ſhew mercy, nor keep him ſecret:

9 But thou ſhalt even kill him: [g] thine hand ſhall be firſt upon him to put him to death, and then the hands of all the people.

10 And thou ſhalt ſtone him with ſtones that he die (becauſe he hath gone about to thruſt thee away from the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage)

*Ch. 17. 13.

11 That * all Iſrael may hear and fear, and do no more any ſuch wickedneſs as this among you.

12 ¶ If thou ſhalt hear ſay (concerning any of thy cities which the Lord thy God hath given thee to dwell in)

† *Heb. children of Belial.*

13 † Wicked men are gone out from among you, and have drawn away the inhabitants of their city, ſaying, Let us go and ſerve other gods, which ye have not known,

14 Then [h] thou ſhalt ſeek, and make ſearch, and enquire diligently: and if *it be* true, *and* the thing certain, that ſuch abomination is wrought among you,

15 Thou ſhalt even ſlay the inhabitants of that city with the edge of the ſword: deſtroy it utterly, and all that is therein, and the cattle thereof with the edge of the ſword.

16 And [i] thou ſhalt gather all the ſpoil of it into the midſt of the ſtreets thereof, and burn with fire the city and all the ſpoil thereof every whit, unto the Lord thy God: and it ſhall be an heap for ever: it ſhall not be built again.

17 And there ſhall cleave nothing of the [k] damned thing to thine hand, that the Lord may turn from the fierceneſs of his wrath, and ſhew thee mercy, and have compaſſion on thee, and multiply thee, as he hath ſworn unto thy fathers:

18 When thou ſhalt obey the voice of the Lord thy God, and keep all his commandments which I command thee this day, that thou do that which is right in the eyes of the Lord thy God.

CHAP. XIV.

1 *The manners of the Gentiles, in marking themſelves for the dead, may not be followed.* 4 *What meats are clean to be eaten, and what not.* 29 *The tithes for the Levite, ſtranger, fatherleſs, and widow.*

YE are the children of the Lord your God. * Ye ſhall not cut yourſelves, nor make you *any* baldneſs between your eyes for the dead.

*Lev. 19. 28.

2 * For thou art an holy people unto the Lord thy God, and the Lord hath choſen thee to be a [l] precious people unto himſelf, above all that are upon the earth.

* Ch. 7. 6. and 26. 18, 19.

3 ¶ Thou ſhalt eat no manner of abomination.

4 [m] Theſe are the beaſts which ye ſhall eat, the beef, the ſheep, and the goat,

5 The hart, and the roe-buck, and the bugle, and the wild goat, and the unicorn, and the wild ox, and the chamois.

6 And every beaſt that parteth the hoof, and cleaveth the cleft into two claws, and *is* of the beaſts that cheweth the cud, that ſhall ye eat.

7 But theſe ye ſhall not eat, of them that chew the cud, and of them that divide and cleave the hoof *only*: the camel, nor the hare, nor the coney: for they chew the cud, but divide not the hoof: *therefore* they ſhall be unclean unto you:

8 Alſo the ſwine, becauſe he divideth the hoof and cheweth not the cud, ſhall be unclean unto you: ye ſhall not eat of their fleſh, nor touch their dead carcaſes.

9 ¶ * Theſe ye ſhall eat, of all that are in the waters: all that have fins and ſcales ſhall ye eat.

*Lev. 11. 9.

10 And whatſoever hath no fins nor ſcales ye ſhall not eat: it ſhall be unclean unto you.

11 Of all clean birds ye ſhall eat:

12 But theſe are they whereof ye ſhall not eat: the eagle, nor the goſhawk, nor the oſpray,

13 Nor the glead, nor the kite, nor the vulture after their kind,

14 Nor all kind of ravens,

15 Nor the oſtrich, nor the night-crow, nor the ‡ ſea-mew, nor the hawk after her kind,

‡ Or, cuckow.

16 Neither the little owl, nor the great owl, nor the redſhank,

17 Nor the pelican, nor the ſwan, nor the cormorant:

18 The ſtork alſo, and the heron in his kind, nor the lapwing, nor * the bat.

*Lev. 11. 19.

19 And every creeping thing that flieth ſhall be unclean unto you: it ſhall not be eaten.

20 *But* of all clean fowls ye may eat.

21 Ye ſhall eat of nothing that [n] dieth alone, but thou ſhalt give it unto the [o] ſtranger that is within thy gates, that he may eat it: or thou mayeſt ſell it unto a ſtranger: for thou art an holy people unto the Lord thy God. Thou ſhalt not * ſeethe a kid in his mother's milk.

* Exod. 23. 19. and 34. 26.

22 Thou ſhalt [p] give the tithe of all the increaſe of thy ſeed, that cometh forth in the field year by year.

23 And

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[e] All natural affections muſt give place to God's honour.

[f] Whom thou loveſt as thy life.

[g] As the witneſs is charged. Chap. 17. 7.

[h] Which art appointed to ſee faults puniſhed.

[i] Signifying, that no idolatry is ſo execrable, nor more grievouſly to be puniſhed, than of them which once profeſſed God.

[k] Of the ſpoil of that idolatrous and curſed city. Read chap. 7. 26. and Joſh. 7. 11.

[l] Therefore thou oughteſt not to follow the ſuperſtitions of the Gentiles.

[m] This ceremonial law inſtructed the Jews to ſeek a ſpiritual pureneſs, even in their meat and drink.

[n] Becauſe their blood was not ſhed, but remaineth in them.

[o] Which is not of thy religion.

[p] The tythes were ordained for the maintenance of the Levites, which had none inheritance.

Bef. Chr. 1451.

23 And thou ſhalt eat before the Lord thy God (in the place which he ſhall chuſe to cauſe his name to dwell there) the tithe of thy corn, of thy wine, and of thine oil, and the firſt-born of thy kine, and of thy ſheep, that thou mayeſt learn to fear the Lord thy God alway.

24 And if the way be too long for thee, ſo that thou art not able to carry it, becauſe the place is far from thee, where the Lord thy God ſhall chuſe to ſet his name [q] when the Lord thy God ſhall bleſs thee,

‡ Or, bind up.

25 Then ſhalt thou make it in money, and ‡ take the money in thine hand, and go unto the place which the Lord thy God ſhall chuſe.

26 And thou ſhalt beſtow the money for whatſoever thine heart deſireth: whether it be ox, or ſheep, or wine, or ſtrong drink, or whatſoever thine heart deſireth: [r] and ſhalt eat it there before the Lord thy God, and rejoice, *both* thou and thine houſhold.

27 And the Levite that is within thy gates ſhalt thou not forſake: for he hath neither part nor inheritance with thee,

28 ¶ At the end of three years thou ſhalt [s] bring forth all the tithes of thine increaſe of the ſame year, and lay it up within thy gates.

29 Then the Levite ſhall come, becauſe he hath no part nor inheritance with thee, and the ſtranger, and the fatherleſs, and the widow, which are within thy gates, and ſhall eat and be filled, that the Lord thy God may bleſs thee in all the work of thine hand which thou doeſt.

CHAP. XV.

1 The year of releaſing of debts. 5 God bleſſeth them that keep his commandments. 7 To help the poor. 12 The freedom of ſervants. 19 The firſt-born of the cattle muſt be offered to the Lord.

AT the term of ſeven years thou ſhalt make a freedom.

2 And this is the manner of the freedom: every [t] creditor ſhall quit the loan of his hand which he hath lent to his neighbour: he ſhall not aſk it again of his neighbour, nor of his brother: for *the year* of the Lord's freedom is proclaimed.

3 Of a ſtranger thou mayeſt require it: but that which thou haſt with thy brother, thine hand ſhall remit:

4 [u] Save when there ſhall be no poor with thee: for the Lord ſhall bleſs thee in the land which the Lord thy God giveth thee for an inheritance to poſſeſs it:

5 So that thou hearken unto the voice of the Lord thy God to obſerve and do all theſe commandments which I command thee this day.

* Ch. 28. 12.

6 For the Lord thy God hath bleſſed thee, as he hath promiſed thee: and * thou ſhalt lend unto many nations, but thou thyſelf ſhalt not borrow, and thou ſhalt reign over many nations, and they ſhall not reign over thee.

‡ Or, any of thy cities.

7 ¶ If one of thy brethren with thee be poor ‡ within any of thy gates in thy land which the Lord thy God giveth thee, thou ſhalt not harden thine heart, nor ſhut thine hand from thy poor brother:

* Matt. 5. 42. Luke 6. 34.

8 * But thou ſhalt open thine hand unto him, and ſhalt lend him ſufficient for his need which he hath.

† Heb. thine eye is evil.

9 Beware that there be not a wicked thought in thine heart, to ſay, the ſeventh year, the year of freedom is at hand: therefore † it grieveth thee to look on thy poor brother, and thou giveſt him nought, and he cry unto the Lord againſt thee, ſo that ſin be in thee:

† Heb. let not thine heart be evil.

10 Thou ſhalt give him, and let it not grieve † thine heart to give unto him: for becauſe of this the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand to.

11 [w] Becauſe there ſhall be ever *ſome* poor in the land, therefore I command thee, ſaying, Thou ſhalt [x] open thine hand unto thy brother, to thy needy, and to thy poor in thy land.

* Exod. 21. 2. Jer. 34. 14.

12 ¶ * If thy brother an Hebrew ſell himſelf to thee, or an Hebreweſs, and ſerve thee ſix years, even in the ſeventh year thou ſhalt let him go free from thee:

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty,

14 *But* ſhalt [y] give him a liberal reward of thy ſheep, and of thy corn, and of thy wine: thou ſhalt give him of that wherewith the Lord thy God hath bleſſed thee.

15 And remember that thou waſt a ſervant in the land of Egypt, and the Lord thy God delivered thee: therefore I command thee this thing to-day.

16 And if he ſay unto thee, I will not go away from thee, becauſe he loveth thee and thine houſe, and becauſe he is well with thee,

* Exod. 21. 6.

17 * Then ſhalt thou take an awl, and pierce his ear through againſt the door, and he ſhall be thy ſervant for [z] ever: and unto thy maid ſervant thou ſhalt do likewiſe.

18 Let it not grieve thee when thou letteſt him go out free from thee: for he hath ſerved thee ſix years, *which is* the double worth of an [a] hired ſervant: and the Lord thy God ſhall bleſs thee in all that thou doeſt.

* Exod. 34. 19.

19 * All the firſt-born males that come of thy cattle, and of thy ſheep, thou ſhalt ſanctify unto the Lord thy God. [b] Thou ſhalt do no work with thy firſt-born bullock, nor ſhear thy firſt-born ſheep.

20 Thou ſhalt eat it before the Lord thy God year by year, in the place which the Lord ſhall chuſe, *both* thou and thine houſhold.

* Lev. 22. 20. and 17. 1.

21 * But if there be any blemiſh therein, *as if it be* lame, or blind, or have any evil fault, thou ſhalt not offer it unto the Lord thy God,

22 *But* ſhalt eat it within thy gates: the unclean and the clean *ſhall eat it* alike, [c] as the roe-buck, and as the hart.

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[q] When he ſhall give thee ability.

[r] After the prieſt hath received the Lord's part.

[s] Beſide the yearly tithes that were given to the Levites, theſe were laid up in ſtore for the poor.

[t] He ſhall only releaſe his debtors, which are not able to pay for that year.

[u] For if thy debtor be rich, he may be conſtrained to pay.

[w] To try your charity. Matt. 26. 11.

[x] Thou ſhalt be liberal.

[y] In token that thou doſt acknowledge the benefit which God hath given thee by his labours.

[z] To the year of jubilee. Levit. 25. 40.

[a] For the hired ſervant ſerved but three years, and he ſix.

[b] For they are the Lord's.

[c] Thou ſhalt as well eat them as the roe-buck and other wild beaſts.

Bef. Chr. 1451.

23 Only thou ſhalt not eat the blood thereof, *but* pour it upon the ground as water.

CHAP. XVI.

1 *Of Eaſter,* 10 *Whitſuntide,* 13 *And the feaſt of tabernacles.* 18 *What officers ought to be ordained.* 21 *Idolatry forbidden.*

THOU ſhalt keep the month of [d] Abib, and thou ſhalt celebrate the paſſover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee out of Egypt by night.

* Ch. 12. 5.

2 Thou ſhalt therefore [e] offer the paſſover unto the Lord thy God, of ſheep and * bullocks, in the place where the Lord ſhall chuſe to cauſe his name to dwell.

* Exod. 12. 14, 15.

3 Thou * ſhalt eat no leavened bread with it: *but* ſeven days ſhalt thou eat unleavened bread therewith, *even* the bread of tribulation: for thou cameſt out of the land of Egypt in haſte, that thou mayeſt remember the day when thou cameſt out of the land of Egypt, all the days of thy life.

4 And there ſhall be no leaven ſeen with thee in all thy coaſts ſeven days long: neither ſhall there remain the night any of the fleſh until the morning which thou offeredſt the firſt day at even.

5 Thou [g] mayeſt not offer the paſſover within any of thy gates, which the Lord thy God giveth thee:

6 But in the place which the Lord thy God ſhall chuſe to place his name, there thou ſhalt offer the [h] paſſover at even, about the going down of the ſun, in the ſeaſon that thou cameſt out of Egypt.

7 And thou ſhalt roaſt and eat it in the place which the Lord thy God ſhall chuſe, and ſhalt return on the morrow, and go unto thy tents.

8 Six days ſhalt thou eat unleavened bread, and the ſeventh day *ſhall be* a ſolemn aſſembly to the Lord thy God: thou ſhalt do no work *therein.*

9 ¶ Seven weeks ſhalt thou [i] number unto thee, and ſhalt begin to number the ſeven weeks when thou beginneſt to put the ſickle to the corn:

‡ Or, as thou art able willingly.

10 And thou ſhalt keep the feaſt of weeks unto the Lord thy God, ‡ *even* a free gift of thine hand, which thou ſhalt give unto the Lord thy God, as the Lord thy God hath bleſſed thee.

11 And thou ſhalt rejoice before the Lord thy God, thou, and thy ſon, and thy daughter, and thy ſervant, and thy maid, and the Levite that is within thy gates, and the ſtranger, and the fatherleſs, and the widow that are among you, in the place which the Lord thy God ſhall chuſe to place his name there,

12 And thou ſhalt remember that thou waſt a ſervant in Egypt: therefore thou ſhalt obſerve and do theſe ordinances.

Bef. Chr. 1451.

13 ¶ Thou ſhalt [k] obſerve the feaſt of the tabernacle ſeven days, when thou haſt gathered in thy corn and thy wine.

14 And thou ſhalt rejoice in thy feaſt, thou, and thy ſon, and thy daughter, and thy ſervant, and thy maid, and the Levite, and the ſtranger, and the fatherleſs, and the widow, that are within thy gates.

15 Seven days ſhalt thou keep a feaſt unto the Lord thy God in the place which the Lord ſhall chuſe: when the Lord thy God ſhall bleſs thee in all thine increaſe, and in all the works of thine hands, thou ſhalt in any caſe be glad.

* Exod. 23. 15. and 34. 23.

16 ¶ * Three times in a year ſhall all the males appear before the Lord thy God in the place which he ſhall chuſe: in the feaſt of the unleavened bread, and in the feaſt of the weeks, and in the feaſt of the tabernacles: and they ſhall not appear before the Lord empty.

17 Every man *ſhall give* according to the gift of his [l] hand, and according to the bleſſing of the Lord thy God which he hath given thee.

18 ¶ [m] Judges and officers ſhalt thou make thee in all thy cities which the Lord thy God giveth thee throughout thy tribes: and they ſhall judge the people with righteous judgment.

19 Wreſt not thou the law, nor reſpect any perſon, neither take reward: for the reward blindeth the eyes of the wiſe, and perverteth the words of the juſt.

20 That which [n] is juſt and right ſhalt thou follow, that thou mayeſt live and poſſeſs the land which the Lord thy God giveth thee.

21 ¶ Thou ſhalt plant thee no grove of any trees near unto the altar of the Lord thy God, which thou ſhalt make thee.

‡ Or, image.

22 Thou ſhalt ſet thee up no ‡ pillar, which thing the Lord thy God hateth.

CHAP. XVII.

2 *The puniſhment of the idolater.* 9 *Hard controverſies are brought to the prieſt and the judge.* 12 *The contemner muſt die.* 15 *The election of the king.* 16, 17 *What things he ought to avoid,* 18 *And what he ought to embrace.*

* Ch. 15. 21.

THOU ſhalt offer unto the Lord thy God no bullock nor ſheep, wherein is * a blemiſh, *or* any evil-favoured thing: [o] for that is an abomination unto the Lord thy God.

2 ¶ If there be found among you, in any of thy cities which the Lord thy God giveth thee, man or [p] woman that hath wrought wickedneſs in the ſight of the Lord thy God, in tranſgreſſing his covenant,

3 And hath gone and ſerved other gods, and worſhipped them: as the ſun, or the moon, or any of the hoſt of heaven, which I have not [q] commanded,

4 And it be told unto thee, and thou haſt heard it, then ſhalt thou enquire diligently: and if

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[d] Read Exod. 13. 4.

[e] Thou ſhalt eat the Eaſter lamb.

[f] Which ſignified that affliction which thou hadſt in Egypt.

[g] This was chiefly accompliſhed when the temple was built.

[h] Which was inſtituted to put them in remembrance of their deliverance out of Egypt: and to continue them in the hope of Jeſus Chriſt, of whom this lamb was a figure.

[i] Beginning at the next morning after the paſſover. Lev. 23. 15. Exod. 13. 4.

[k] That is, the fifteenth day of the ſeventh month. Lev. 23. 34.

[l] According to the ability that God hath given him.

[m] He gave authority to that people for a time to chuſe themſelves magiſtrates.

[n] The magiſtrate muſt conſtantly follow the tenor of the law, and in nothing decline from juſtice.

[o] Thou ſhalt not ſerve God for faſhion's ſake, as hypocrites do.

[p] Shewing, that the crime cannot be excuſed by the frailty of the perſon.

[q] Whereby he condemneth all religion and ſerving of God, which God hath not commanded.

Bef. Chr. 1451. if it *be* true, *and* the thing certain, that ſuch abomination is wrought in Iſrael,

5 Then ſhalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, *whether it be* man or woman, and ſhalt ſtone them with ſtones till they die.

6 * At the mouth † of two or three witneſſes ſhall he that is worthy of death die: *but* at the mouth of one witneſs he ſhall not die.

* Num. 35. 30. Chap. 19. 15. Matt. 18. 16. 2 Cor. 13. 1.
† *Heb. of two witneſſes or three witneſſes.*

7 The hands of the [r] witneſs ſhall be firſt upon him, to kill him: and afterward the hands of all the [s] people: ſo thou ſhalt take the wicked away from among you.

8 ¶ If there riſe a matter too hard for thee in judgment between blood and blood, between plea and plea, between plague and plague, in the matters of controverſy within thy gates, then ſhalt thou ariſe and go up unto the place which the Lord thy God ſhall chuſe,

9 And thou ſhalt come unto the prieſts of the Levites, and unto the [t] judge that ſhall be in thoſe days, and aſk, and they ſhall ſhew thee the ſentence of judgment,

10 And thou ſhalt do according to that thing which they of that place (which the Lord hath choſen) ſhew thee, and thou ſhalt obſerve to do according to all that they inform thee.

11 According to the law which they ſhall teach thee, and according to the judgment which they ſhall tell thee, ſhalt [u] thou do: thou ſhalt not decline from the thing which they ſhall ſhew thee, *neither* to the right hand nor to the left.

12 And that man that will do preſumptuouſly, not hearkening unto the prieſt (that ſtandeth before the Lord thy God to [w] miniſter there) or unto the judge, that man ſhall die, and thou ſhalt take away evil from Iſrael.

13 So all the people ſhall hear and fear, and do no more preſumptuouſly.

14 ¶ When thou ſhalt come unto the land which the Lord thy God giveth thee, and ſhalt poſſeſs it, and dwell therein, if thou ſay, I will ſet a king over me, like as all the nations that are about me,

15 *Then* thou ſhalt make him king over thee whom the Lord thy God ſhall chuſe: from among thy brethren ſhalt thou make a king over thee: thou ‡ ſhalt not ſet [x] a ſtranger over thee which is not thy brother.

‡ Or, mayeſt not.

16 In any wiſe he ſhall not prepare him many horſes, nor bring the people again to [y] Egypt for to increaſe the number of horſes, ſeeing the Lord hath ſaid unto you, Ye ſhall henceforth go no more again that way.

17 Neither ſhall he take him many wives, leſt his heart [z] turn away, neither ſhall he gather him much ſilver and gold.

18 And when he ſhall ſit upon the throne of his kingdom, then ſhall he write him this [a] law repeated in a book by the [b] prieſts of the Levites, Bef. Chr. 1451.

19 And it ſhall be with him, and he ſhall read therein all the days of his life, that he may learn to fear the Lord his God, *and* to keep all the words of this law and theſe ordinances, for to do them:

20 That his heart be not lifted up above his [c] brethren, and that he turn not from the commandment to the right hand or to the left, *but* that he may prolong his days in his kingdom, he and his ſons in the midſt of Iſrael.

CHAP. XVIII.

3 The portion of the Levites. 6 Of the Levite coming from another place. 9 To avoid the abomination of the Gentiles. 15 God will not leave them without a true prophet. 20 The falſe prophet ſhall be ſlain. 22 How he may be known.

THE prieſts of the Levites *and* all the tribe of Levi * ſhall have no part nor inheritance with Iſrael, * *but* ſhall eat the offerings of the Lord made by fire, and his [d] inheritance.

* Num. 18. 20.
* Ch. 10. 9. 1 Cor. 9. 13.

2 Therefore ſhall they have no inheritance among their brethren: *for* the Lord is their inheritance, as he hath ſaid unto them.

3 ¶ And this ſhall be the prieſt's duty of the people, that they which offer ſacrifice, whether *it be* bullock or ſheep, ſhall give unto the prieſt the [e] ſhoulder, and the two cheeks, and the maw.

4 The firſt fruits *alſo* of thy corn, of thy wine, and of thine oil, and the firſt of the fleece of thy ſheep ſhalt thou give him.

5 For the Lord thy God hath choſen him out of all thy tribes, to ſtand and miniſter in the name of the Lord, him and his ſons for ever.

6 ¶ Alſo when a Levite ſhall come out of any of thy cities of all Iſrael where he remained, and come with [f] all the deſire of his heart unto the place which the Lord ſhall chuſe,

7 He ſhall then miniſter in the name of the Lord his God, as all his brethren the Levites, which remain there before the Lord.

8 They ſhall have like portions to eat [g] beſide that which cometh of his ſale of his patrimony.

9 When thou ſhalt come into the land which the Lord thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations.

10 Let none be found among you that maketh his ſon or his daughter to [h] * go through the fire, *or* that uſeth witchcraft, *or* a regarder of times, or a marker of the flying of fowls, or a ſorcerer,

* Lev. 18. 21.

11 Or * a charmer, or that counſelleth with ſpirits, or a ſoothſayer, or that * aſketh counſel at the dead.

* Lev. 20. 27.
* 1 Sam. 28. 7.

12 For

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[r] Whereby they declared, that they teſtified the truth.

[s] To ſignify a common conſent to maintain God's honour and true religion.

[t] Who ſhall give ſentence as the prieſts counſel him by the law of God.

[u] Thou ſhalt obey their ſentence, that the controverſy may have an end.

[w] So long as he is the true miniſter of God, and pronounceth according to his word.

[x] Who is not of thy nation, leſt he change the true religion into idolatry, and bring thee to ſlavery.

[y] To revenge their injuries, and to take them of their beſt horſes. 1 Kings 10. 28.

[z] From the law of God.

[a] Meaning, the Deuteronomy.

[b] He ſhall cauſe it to be written by them, or he ſhall write it by their example.

[c] Whereby is meant, that kings ought ſo to love their ſubjects, as nature bindeth one brother to love another.

[d] That is, the Lord's part of his inheritance.

[e] The right ſhoulder. Num. 18. 18.

[f] Meaning, to ſerve God unfeignedly, and not to ſeek eaſe.

[g] Not conſtrained to live of himſelf.

[h] Signifying, they were purged by this ceremony of paſſing between two fires.

Bef. Chr. 1451.

12 For all that do ſuch things *are* abomination unto the Lord, and becauſe of theſe abominations the Lord thy God doth caſt them out before thee.

13 Thou ſhalt be [i] upright therefore with the Lord thy God.

14 For theſe nations which thou ſhalt poſſeſs hearken unto thoſe that regard the times, and unto ſorcerers: † as for thee, the Lord thy God hath not † ſuffered thee ſo.

† *Heb. but thou not ſo.* † *Heb. given or appointed.*

15 ¶ * The Lord thy God will raiſe up unto thee a [k] prophet like unto me, from among you, *even* of thy brethren: unto him ye ſhall hearken, * Acts 7. 37.

16 According to all that thou deſiredſt of the Lord thy God in Horeb, in the day of the aſſembly, when thou ſaidſt, * Let me hear the voice of my Lord God no more, nor ſee this great fire any more, that I die not. * Exod. 20. 19.

17 And the Lord ſaid unto me, They have well ſpoken.

18 * I will raiſe them up a prophet from among their brethren like unto thee, and will put my words in his [l] mouth, and he ſhall ſpeak unto them all that I ſhall command him. * Joſh. 1. 45. Acts 3. 21. and 7. 37.

19 And whoſoever will not hearken unto my words which he ſhall ſpeak in my name, I will [m] require it of him.

20 But the prophet that ſhall preſume to ſpeak a word in my name which I have not commanded him to ſpeak, or that ſpeaketh in the name of other gods, even the ſame prophet ſhall die.

21 And if thou think in thine heart, How ſhall we know the word which the Lord hath not ſpoken?

22 When a prophet ſpeaketh in the name of the Lord, if the thing [n] follow not nor come to paſs, that is the thing which the Lord hath not ſpoken, *but* the prophet hath ſpoken it preſumptuouſly: thou ſhalt not *therefore* be afraid of him.

CHAP. XIX.

2 The franchiſed towns. 14 Not to remove thy neighbour's bounds. 16 The puniſhment of him that beareth falſe witneſs.

* Ch. 12. 29. WHEN the Lord thy God * ſhall root out the nations whoſe land the Lord thy God giveth thee, and thou ſhalt poſſeſs them, and dwell in their cities, and in their houſes,

2 * Thou ſhalt ſeparate three cities for thee in the midſt of the land which the Lord thy God giveth thee to poſſeſs it. * Exod. 21. 13. Num. 35. 9 11. Joſh. 20. 2.

3 Thou ſhalt [o] prepare thee the way, and divide the coaſts of the land which the Lord thy God giveth thee to inherit, into three parts, that every [p] manſlayer may flee thither.

4 ¶ This alſo is the cauſe wherefore the manſlayer ſhall flee thither and live: whoſo killeth his neighbour ignorantly, and hated him not in time paſſed:

5 As he that goeth unto the wood with his neighbour to hew wood, and his hand ſtriketh with the ax to cut down the tree, if the head ſlip from the helve, and hit his neighbour that he dieth, the ſame [q] ſhall flee unto one of the cities, and live,

6 Leſt the * avenger of the blood follow after the manſlayer while his heart is chafed, and overtake him, becauſe the way is long, and ſlay him, although he be not ‡ worthy of death, becauſe he hated him not in time paſſed. * Num. 35. 12. ‡ Or, cannot be judged to death.

7 Wherefore I command thee, ſaying, Thou ſhalt appoint out three cities for thee.

8 And when the Lord thy God [r] enlargeth thy coaſts (as he hath ſworn unto thy fathers) and giveth thee all the land which he promiſed to give unto thy fathers,

9 (If thou keep all theſe commandments to do them, which I command thee this day: *to wit*, that thou love the Lord thy God, and walk in his ways for ever) * then thou ſhalt add three cities more for thee beſides thoſe three, * Joſh. 20. 7.

10 That innocent blood be not ſhed within thy land which the Lord thy God giveth thee to inherit, [s] leſt blood be upon thee.

11 ¶ But if a man hate his neighbour, and lay wait for him, and riſe againſt him, and ſmite any man that he die, and flee unto any of theſe cities,

12 Then the [t] elders of his city ſhall ſend and fetch him thence, and deliver him into the hands of the avenger of the blood, that he may die.

13 Thine [u] eye ſhall not ſpare him, but thou ſhalt put away *the cry* of innocent blood from Iſrael, that it may go well with thee.

14 Thou ſhalt not remove thy neighbour's mark, which they of old time have ſet in thine inheritance that thou ſhalt inherit in the land which the Lord thy God giveth thee to poſſeſs it.

15 ¶ * One witneſs ſhall not riſe againſt a man for any treſpaſs, or for any ſin, or for any fault that he offendeth in, * *but* at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be ſtabliſhed. * Ch. 17. 6. Matt. 18. 16. John 8. 17. * 2 Cor. 13. 1. Heb. 10. 28.

16 ¶ If a falſe witneſs riſe up againſt a man to accuſe him of treſpaſs,

17 Then both the men which ſtrive together ſhall ſtand before the [w] Lord, *even* before the prieſts and the judges which ſhall be in thoſe days.

18 And the judges ſhall make diligent inquiſition: and if the witneſs be found falſe, *and* hath given falſe witneſs againſt his brother,

19 * Then ye ſhall do unto him as he had thought to do unto his brother: ſo thou ſhalt take evil away forth of the midſt of thee. * Prov. 19. 5. Dan. 13. 62.

20 And the reſt ſhall hear *this* and fear, and ſhall henceforth commit no more any ſuch wickedneſs among you.

21 Therefore thine eye ſhall have no compaſſion, *but* * life for life, eye for eye, tooth for tooth, hand for hand, foot for foot. * Exod. 21. 23. Lev. 24. 20. Matt. 5. 38.

CHAP.

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[i] Without hypocriſy, or mixture of falſe religion.

[k] Meaning, a continual ſucceſſion of prophets, till Chriſt the end of all prophets come.

[l] Which promiſe is not only made to Chriſt, but to all that teach in his name. Iſa. 59. 21.

[m] By executing puniſhment upon him.

[n] Under this ſure note he compriſeth all the other tokens.

[o] Make an open and ready way.

[p] Which killeth againſt his will, and bare no hatred in his heart.

[q] That murder be not committed upon murder.

[r] When thou goeſt over Jordan to poſſeſs the whole land of Canaan.

[s] Leſt thou be puniſhed for innocent blood.

[t] The magiſtrates.

[u] Then whoſoever pardoneth murder, offendeth againſt the word of God.

[w] God's preſence is where his true miniſters are aſſembled.

CHAP. XX.

3 *The exhortation of the prieſt when the Iſraelites go to battle.* 5 *The exhortation of the officers, ſhewing who ſhould go to battle.* 10 *Peace muſt firſt be proclaimed.* 19 *The trees that bear fruit muſt not be deſtroyed.*

WHEN [x] thou ſhalt go forth to war againſt thine enemies, and ſhalt ſee horſes and chariots, *and* people more than thou, be not afraid of them: for the Lord thy God *is* with thee, which brought thee out of the land of Egypt.

2 And when ye are come near unto the battle, then the prieſt ſhall come forth to ſpeak unto the people,

3 And ſhall ſay unto them, Hear, O Iſrael: ye are come this day unto battle againſt your enemies: * let not your hearts be faint, neither fear, nor be amazed, nor adread of them. *Ch. 28. 7.

4 For the Lord your God [y] goeth with you to fight for you againſt your enemies, *and* to ſave you.

5 ¶ And let the officers ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not [z] dedicated it? let him go and return to his houſe, leſt he die in the battle, and another man dedicate it.

6 And what man *is there* that hath planted a vineyard, and hath not [a] eaten of the fruit? let him go and return again unto his houſe, leſt he die in the battle, and another eat the fruit.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return again unto his houſe, leſt he die in battle, and another man take her.

8 And let the officers ſpeak further unto the people, and ſay, * Whoſoever is afraid and fainthearted, let him go and return unto his houſe, leſt his brethren's heart faint like his heart. *Judg. 7. 3.

9 And after that the officers have made an end of ſpeaking unto the people, they ſhall make captains of the army to govern the people.

10 ¶ When thou comeſt near unto a city to fight againſt it, * thou ſhalt offer it peace. *Num. 21. 22. *Ch. 2. 26.

11 And if it anſwer thee again [b] peaceably, and open unto thee, then let all the people that is found therein, be tributaries unto thee, and ſerve thee.

12 But if it will make no peace with thee, but make war againſt thee, then ſhalt thou beſiege it,

13 And the Lord thy God ſhall deliver it into thine hands, and thou ſhalt ſmite all the males thereof with the edge of the ſword.

14 Only the women, and the children, * and the cattle, and all that is in the city, *even* all the ſpoil thereof, ſhalt thou take unto thyſelf, and ſhalt eat the ſpoil of thine enemies, which the Lord thy God hath given thee. *Joſh. 8. 2.

15 Thus ſhalt thou do unto all the cities, which are a great way off from thee, which are not of the cities of theſe [c] nations here.

16 But of the cities of this people, which the Lord thy God ſhall give thee to inherit, thou ſhalt ſave no perſon alive,

17 But ſhalt utterly deſtroy them: *to wit*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites: as the Lord thy God hath commanded thee,

18 That they teach you not to do after all their abominations, which they have done unto their gods, and *ſo* ye ſhould ſin againſt the Lord your God.

19 ¶ When thou haſt beſieged a city long time, and made war againſt it to take it, deſtroy not the trees thereof, by ſmiting an ax into them: for thou mayeſt eat of them: therefore thou ſhalt not cut them down to further thee in the ſiege, (for the [d] tree of the field is man's *life)*

20 Only thoſe trees, which thou knoweſt are not for meat, thoſe ſhalt thou deſtroy and cut down, and make forts againſt the city that maketh war with thee, until thou ſubdue it.

CHAP. XXI.

2 *Inquiſition for murder.* 11 *Of the woman taken in war.* 15 *The birthright cannot be changed for affection.* 18 *The diſobedient child.* 23 *The body may not hang all night.*

IF one be found [e] ſlain in the land which the Lord thy God giveth thee to poſſeſs it, lying in the field, *and* it is not known who hath ſlain him,

2 Then thine elders and thy judges ſhall come forth, and meaſure unto the cities that are round about him that is ſlain.

3 And let the elders of that city, which is next unto the ſlain man, take out of the drove an heifer that hath not been put to labour, nor hath drawn in the yoke.

4 And let the elders of that city bring the heifer unto a ‡ ſtony [f] valley, which is neither eared nor ſown, and ſtrike off the heifer's neck there in the valley. ‡ Or, rough.

5 Alſo the prieſts the ſons of Levi (whom the Lord thy God hath choſen to miniſter, and to bleſs in the name of the Lord) ſhall come forth, and by their word ſhall all ſtrife and plague be tried.

6 And all the elders of that city that came near to the ſlain man, ſhall waſh their hands over the heifer that is beheaded in the valley,

7 And ſhall teſtify, and ſay, Our hands have not ſhed this blood, neither have our eyes ſeen it.

8 [g] O Lord, be merciful unto thy people Iſrael, whom thou haſt redeemed, and lay no innocent blood to the charge of thy people Iſrael: and the blood ſhall be forgiven them.

9 So ſhalt thou take away *the cry* of innocent blood from thee, when thou ſhalt do that which is right in the ſight of the Lord.

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[x] Meaning, upon juſt occaſion: for God permitteth not his people to fight when it ſeemeth good to them.

[y] Is preſent to defend you with his grace and power.

[z] For when they entered firſt to dwell in an houſe, they gave thanks to God, acknowledging that they had that benefit by his grace.

[a] The Hebrew word ſignifieth, to make common or profane.

[b] If it accept peace.

[c] For God had appointed that the Canaanites ſhould be deſtroyed, and made the Iſraelites executors of his will. chap. 7. 1.

[d] Some read, For man *ſhall be inſtead* of the tree of the field, to come out in the ſiege againſt thee.

[e] This law declareth how horrible a thing murder is, ſeeing that for one man a whole country ſhould be puniſhed, except a remedy be found.

[f] That the bloodſhed of the innocent beaſt in a ſolitary place might make them abhor the fact.

[g] This was the prayer which the prieſt made in the audience of the people.

Bef. Chr. 1451.

10 ¶ When thou ſhalt go to war againſt thine enemies, and the Lord thy God ſhall deliver them into thine hands, and thou ſhalt take them captives,

11 And ſhalt ſee among the captives a beautiful woman, and haſt a deſire unto her, and wouldeſt take her to thy wife,

12 Then thou ſhalt bring her home to thine houſe, [h] and ſhe ſhall ſhave her head, and pare her nails,

13 And ſhe ſhall put off the garment that ſhe was taken in, and ſhe ſhall remain in thine houſe, [i] and bewail her father and her mother a month long: and after that ſhalt thou go in unto her, and marry her, and ſhe ſhall be thy [k] wife.

14 And if thou have no favour unto her, then thou mayeſt let her go whither ſhe will, but thou ſhalt not ſell her for money, or make merchandize of her, becauſe thou haſt humbled her.

15 ¶ If a man have two wives, one loved and another [l] hated, and they have borne him children, both the loved and alſo the hated: if the firſt-born be the ſon of the hated,

16 Then when the time cometh, that he appointeth his ſons to be heirs of that which he hath, he may not make the ſon of the beloved firſt-born ‡ before the ſon of the hated, which is the firſt-born:

‡ Or, while the ſon of the hated liveth.

17 But he ſhall acknowledge the ſon of the hated for the firſt-born, and give him [m] double portion of all that he hath: for he is the firſt of his ſtrength, and to [n] him belongeth the right of the firſt-born.

18 ¶ If any man have a ſon that is ſtubborn and diſobedient, which will not hearken unto the voice of his father, nor the voice of his [o] mother, and they have chaſtened him, and he would not obey them,

19 Then ſhall his father and his mother take him, and bring him out unto the elders of his city, and unto the gate of the place where he dwelleth,

20 And ſhall ſay unto the elders of his city, This our ſon is ſtubborn and diſobedient, *and* he will not obey our admonition: he is a rioter, and a drunkard.

21 Then all the men of his city ſhall [p] ſtone him with ſtones unto death: ſo thou ſhalt take away evil from among you, that all Iſrael may hear it, and fear.

22 ¶ If a man alſo have committed a treſpaſs worthy of death, and is put to death, and thou hangeſt him on a tree,

23 His body ſhall not remain [q] all night upon the tree, but thou ſhalt bury him the ſame day: for the * curſe of God *is* on him that is hanged. Defile not therefore thy land which the Lord thy God giveth thee to inherit.

*Gal. 3. 13.

CHAP. XXII.

1 He commandeth to have care of our neighbour's goods. 5 The woman may not wear man's apparel, nor man the woman's. 6 Of the dam and her young birds. 8 Why they ſhould have battlements. 9 Not to mix divers kinds together. 13 Of the wife not being found a virgin. 23 The puniſhment of adultery.

THOU * ſhalt not ſee thy brother's ox nor his ſheep go aſtray, and [r] withdraw thyſelf from them, *but* ſhalt bring them again unto thy brother.

*Exod. 23. 4.

2 And if thy brother be not [s] near unto thee, or if thou know him not, then thou ſhalt bring it into thine houſe, and it ſhall remain with thee until thy brother ſeek after it: then ſhalt thou deliver it to him again.

3 In like manner ſhalt thou do with his [t] aſs, and ſo ſhalt thou do with his raiment, and ſhalt ſo do with all loſt things of thy brother which he hath loſt: if thou haſt found them, thou ſhalt not withdraw thyſelf *from them.*

4 ¶ Thou ſhalt not ſee thy brother's aſs nor his ox fall down by the way, and withdraw thyſelf from them, *but* ſhalt lift them up with him.

5 The [u] woman ſhall not wear that which pertaineth unto the man, neither ſhall a man put on woman's raiment: for all that do ſo *are* abomination unto the Lord thy God.

6 ¶ If thou find a bird's neſt in the way, in any tree, or on the ground, *whether they be* young or eggs, and the dam ſitting upon the young, or upon the eggs, [w] thou ſhalt not take the dam with the young,

7 *But* ſhalt in any wiſe let the dam go, and take the young to thee, that thou mayeſt proſper and prolong thy days.

8 ¶ When thou buildeſt a new houſe, thou ſhalt make a battlement on the roof, that thou lay not blood upon thine houſe, if any man fall thence.

9 ¶ Thou ſhalt not [x] ſow thy vineyard with divers kinds of ſeeds, leſt thou defile the increaſe of the ſeed which thou haſt ſown, and the fruit of the vineyard.

10 ¶ Thou ſhalt not plow with an ox and an aſs together.

11 ¶ Thou ſhalt not wear *a garment* of divers ſorts, as of woollen and linen together.

12 ¶ * Thou ſhalt make thee fringes upon the four quarters of thy veſture, wherewith thou covereſt thyſelf.

*Num. 15. 8.

13 ¶ * If a man take a wife, and when he hath lien with her, hate her,

14 And lay [y] ſlanderous things unto her charge,

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[h] Signifying that her former life muſt be changed, before ſhe could be joined to the people of God.

[i] As having renounced parents and country.

[k] This only was permitted in the wars, otherwiſe the Iſraelites could not marry ſtrangers.

[l] This declareth, that the plurality of wives came of a corrupt affection.

[m] As much as two of the others.

[n] Except he be unworthy, as was Reuben Jacob's ſon.

[o] For it is the mother's duty alſo to inſtruct her children.

[p] Which death was alſo appointed for blaſphemers and idolaters: ſo that to diſobey the parents is moſt horrible.

[q] For God's law by his death is ſatisfied, and nature abhorreth cruelty.

[r] As though thou ſaweſt it not.

[s] Shewing, that brotherly affection muſt be ſhewed, not only to them that dwell near unto us, but alſo to them which are far off.

[t] Much more art thou bound to do for thy neighbour's perſon.

[u] For that were to alter the order of nature, and to deſpite God.

[w] If God deteſt cruelty done to little birds, how much more to man made according to his image?

[x] The tenor of this law is, to walk in ſimplicity, and not to be curious of new inventions.

[y] That is, be an occaſion that ſhe is ſlandered.

Bef. Chr. 1451. charge, and bring up an evil name upon her, and ſay, I took this wife, and when I came to her, I found her not a maid.

15 Then ſhall the father of the maid and her mother, take and bring the ſigns of the maid's virginity unto the elders of the city to the gate,

16 And the maid's father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her:

17 And lo, he layeth ſlanderous things unto her charge, ſaying, I found not thy daughter a maid: lo, theſe *are the tokens* of my daughter's virginity: and they ſhall ſpread the [z] veſture before the elders of the city.

18 Then the elders of the city ſhall take that man and chaſtiſe him,

19 And ſhall condemn him in an hundred *ſhekels* of ſilver, and give them unto the [a] father of the maid, becauſe he hath brought up an evil name upon a maid of Iſrael: and ſhe ſhall be his wife, and he may not put her away all his life.

20 ¶ But if this thing be true, that the maid be not found a virgin,

21 Then they ſhall bring forth the maid to the door of her father's houſe, and the men of her city ſhall ſtone her with ſtones to death: for ſhe hath wrought folly in Iſrael by playing the whore in her father's houſe: ſo thou ſhalt put evil away from among you.

*Lev.20.10. 22 ¶ * If a man be found lying with a woman married to a man, then they ſhall die even both twain: *to wit*, the man that lay with the wife, and the wife: ſo thou ſhalt put away evil from Iſrael.

23 ¶ If a maid be betrothed unto an huſband, and a man find her in the town and lie with her,

24 Then ſhall ye bring them both out unto the gates of the ſame city, and ſhall ſtone them with ſtones to death: the maid becauſe ſhe cried not, *being* in the city: and the man, becauſe he hath ‡ humbled his neighbour's wife: ſo thou ſhalt put away evil from among you.

‡ Or, defiled.

25 ¶ But if a man find a betrothed maid in the field, and force her, and lie with her, then the man that lay with her ſhall die alone:

26 And unto the maid thou ſhalt do nothing, becauſe there is in the maid ‡ no cauſe of death: for as when a man riſeth againſt his neighbour and woundeth him to death, ſo [b] is this matter.

‡ Or, no ſin worthy of death.

27 For he found her in the fields: the betrothed maid cried, and there was no man to ſuccour her.

* Exod. 22. 16. 28 ¶ * If a man find a maid that is not betrothed, and take her, and lie with her, and they be found,

29 Then the man that lay with her ſhall give unto the maid's father fifty *ſhekels* of ſilver: and ſhe ſhall be his wife, becauſe he hath humbled her: he cannot put her away all his life.

30 ¶ No man ſhall [c] take his father's wife, nor ſhall uncover his father's ſkirt. Bef. Chr. 1451.

CHAP. XXIII.

1 *What men might not be admitted to office.* 9 *What they ought to avoid when they go to war.* 15 *Of the fugitive ſervant.* 17 *To flee all kind of whoredom.* 19 *Of uſury.* 21 *Of vows.* 24 *Of the neighbour's vine and corn.*

NONE that is hurt by burſting, or that hath his privy member cut off, [d] ſhall enter into the congregation of the Lord.

2 [e] A baſtard ſhall not enter into the congregation of the Lord: even to his tenth generation ſhall he not enter into the congregation of the Lord.

3 * The Ammonites and the Moabites ſhall not enter into the congregation of the Lord: even to their tenth generation ſhall they not enter into the congregation of the Lord for ever, *Neh. 13. 1.

4 Becauſe they [f] met you not with bread and water in the way, when ye came out of Egypt, and * becauſe they hired againſt thee Balaam the ſon of Beor, of Pethor in Aram-naharaim, to curſe thee. * Num. 22. 5, 6.

5 Nevertheleſs, the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curſe to a bleſſing unto thee, becauſe the Lord thy God loved thee.

6 Thou [g] ſhalt not ſeek their peace nor their proſperity all thy days for ever.

7 ¶ Thou ſhalt not abhor an Edomite, for he is thy brother: neither ſhalt thou abhor an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten [h] of them in their third generation ſhall enter into the congregation of the Lord.

9 ¶ When thou goeſt out with the hoſt againſt thine enemies, keep thee then from all wickedneſs.

10 ¶ If there be among you any that is unclean by that which cometh to him by night, he ſhall go out of the hoſt, and ſhall not enter into the hoſt,

11 But at even he ſhall waſh *himſelf* with water, and when the ſun is down he ſhall enter into the hoſt.

12 ¶ Thou ſhalt have a place alſo without the hoſt, whither thou ſhalt [i] reſort,

13 And thou ſhalt have a paddle among thy weapons, and when thou wouldeſt ſit down without, thou ſhalt dig therewith, and returning thou ſhalt [k] cover thine excrements.

14 For the Lord thy God walketh in the midſt of thy camp to deliver thee, and to give *thee* thine enemies before thee: therefore thine hoſt ſhall be holy, that he ſee no filthy thing in thee, and turn away from thee.

15 ¶ Thou

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[z] Meaning the ſheet wherein the ſigns of her virginity were.

[a] For the fault of the child redoundeth to the ſhame of the parents: therefore he was recompenſed when ſhe was faultleſs.

[b] Meaning, that the innocent cannot be puniſhed.

[c] He ſhall not lie with his ſtepmother, meaning hereby all other degrees forbidden. Lev. 18.

[d] Either to bear office, or to marry a wife.

[e] This was to cauſe them to live in chaſtity, that their poſterity might not be rejected.

[f] Hereby he condemneth all that further not the children of God in their vocation.

[g] Thou ſhalt have nothing to do with them.

[h] If the fathers have renounced their idolatry and received circumciſion.

[i] For the neceſſity of nature.

[k] Meaning hereby, that his people ſhould be pure, both in ſoul and body.

Bef. Chr. 1451.

15 ¶ Thou ſhalt not [l] deliver the ſervant unto his maſter, which is eſcaped from his maſter unto thee.

16 He ſhall dwell with thee, *even* among you, in what place he ſhall chuſe, in one of thy † cities where it liketh him beſt: thou ſhalt not vex him.

† Heb. gates.

17 ¶ There ſhall be no whore of the daughters of Iſrael, neither ſhall there be a whorekeeper of the ſons of Iſrael.

18 Thou ſhalt neither bring the [m] hire of a whore, nor the price of a dog into the houſe of the Lord thy God for any vow: for even both theſe *are* an abomination unto the Lord thy God.

* Exod. 22. 25. Lev. 25. 36.

19 ¶ * Thou ſhalt not give to uſury to thy brother: *as* uſury of money, uſury of meat, uſury of any thing that is put to uſury.

20 Unto a [n] ſtranger thou mayeſt lend upon uſury, but thou ſhalt not lend upon uſury unto thy brother, that the Lord thy God [o] may bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it.

21 ¶ When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not be ſlack to pay it: for the Lord thy God will ſurely require it of thee, and *ſo* it ſhould be ſin unto thee.

22 But when thou abſtaineſt from vowing, it ſhall be no ſin unto thee.

23 That which is gone out of thy lips, thou ſhalt [p] keep and perform, as thou haſt vowed it willingly unto the Lord thy God: *for* thou haſt ſpoken it with thy mouth.

24 ¶ When thou comeſt unto [q] thy neighbour's vineyard, then thou mayeſt eat grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy [r] veſſel.

* Matt. 12. 1.

25 When thou comeſt into thy neighbour's corn, * thou mayeſt pluck the ears with thine hands, but thou ſhalt not move a ſickle to thy neighbour's corn.

CHAP. XXIV.

1 Divorcement is permitted. 5 He that is newly married is exempted from war. 6 Of the pledge. 14 Wages muſt not be retained. 16 The good muſt not be puniſhed for the bad. 17 The care of the ſtranger, fatherleſs, and widow.

WHEN a man taketh a wife, and marrieth her, if ſo be ſhe find no favour in his eyes, becauſe he hath ſpied ſome filthineſs in her, [s] then let him write her a bill of divorcement, and put it in her hand, and ſend her out of his houſe.

2 And when ſhe is departed out of his houſe, and gone her way, and marry with another man,

3 And if the latter huſband hate her, and write her a letter of divorcement, and put it in her hand, and ſend her out of his houſe, or if the latter man die which took her to wife:

Bef. Chr. 1451.

4 *Then* her firſt huſband which ſent her away may not take her again to be his wife after that ſhe is [t] defiled: for that *is* abomination in the ſight of the Lord, and thou ſhalt not cauſe the land to ſin which the Lord thy God doth give thee to inherit.

5 ¶ When a man taketh a new wife, he ſhall not go a warfare, [u] neither ſhall be charged with any buſineſs, but ſhall be free at home one year, and rejoice with his wife which he hath taken.

6 ¶ No man ſhall take the nether nor the upper [w] millſtone to pledge: for this gage is *his* living.

7 ¶ If any man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandize of him, or ſelleth him, that thief ſhall die: ſo ſhalt thou put evil away from among you.

* Lev. 13. 2.

8 ¶ Take heed of the * plague of leproſy, that thou obſerve diligently, and do according to all that the prieſts of the Levites ſhall teach you: take heed you do as I commanded them.

* Num. 12. 10.

9 Remember what the Lord thy God did unto * Miriam by the way after that ye were come out of Egypt.

10 ¶ When thou ſhalt aſk again of thy neighbour any thing lent, thou ſhalt not go [x] into his houſe to fetch his pledge:

11 But thou ſhalt ſtand without, and the man that borrowed it of thee ſhall bring the pledge out of the doors unto thee.

12 Furthermore, if it be a poor body, thou ſhalt not ſleep with his pledge,

13 *But* ſhalt reſtore him the pledge when the ſun goeth down, that he may ſleep in his raiment, and bleſs thee: and it ſhall be righteouſneſs unto thee [y] before the Lord thy God.

14 ¶ Thou ſhalt not oppreſs an hired ſervant that is needy and poor, *neither* of thy brethren, nor of the ſtranger that is in thy land within thy gates.

* Levit. 19. 13.

15 * Thou ſhalt give him his hire for his day, neither ſhall the ſun go down upon it: for he is poor, and therewith ſuſtaineth his life: leſt he cry againſt thee unto the Lord, and it be ſin unto thee.

* 2 Kings 14. 6. 2 Chron. 25. 4. Jer. 31. 29, 30. Ezek. 18. 20.

16 ¶ * The fathers ſhall not be put to death for the children, nor the children put to death for the fathers, but every man ſhall be put to death for his own ſin.

17 ¶ Thou ſhalt not pervert the right of the [z] ſtranger, *nor* of the fatherleſs, nor take a widow's raiment to pledge:

18 But remember that thou waſt a ſervant in Egypt, and how the Lord thy God delivered thee from thence. Therefore I command thee to do this thing.

* Lev. 19. 9. and 23. 22.

19 ¶ * When thou cutteſt down thine harveſt

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[l] This is meant of the heathen who fled for their maſter's cruelty, and embraced the true religion.

[m] Forbidding hereby that any gain gotten of evil things ſhould be applied to the ſervice of God. Micah 1. 7.

[n] This was permitted for a time for the hardneſs of their heart.

[o] If thou ſhew thy charity to thy brother, God will declare his love toward thee.

[p] If the vow be lawful and godly.

[q] Being hired for to labour.

[r] To bring home to thine houſe.

[s] Hereby God approveth not that light divorcement, but permitteth it to avoid further inconvenience. Matt. 19 7.

[t] Seeing that by dimitting her, he judged her to be unclean and defiled.

[u] That they might learn to know one another's conditions, and ſo afterward live in godly peace.

[w] Nor any thing whereby a man getteth his living.

[x] As though thou wouldeſt appoint what to have, but ſhalt receive what he may ſpare.

[y] Though he would be unthankful, yet God will not forget it.

[z] Becauſe the world did leaſt eſteem theſe ſort of people, therefore God hath moſt care over them.

Bef. Chr. 1451.

veſt in thy field, and haſt forgotten a ſheaf in the field, thou ſhalt not go again to fetch it, *but* it ſhall be for the ſtranger, for the fatherleſs, and for the widow: that the Lord thy God may bleſs thee in all the works of thine hands.

‡Or, gathereſt thine olives.

20 When thou ‡ beateſt thine olive-tree, thou ſhalt not go over the boughs again, *but* it ſhall be for the ſtranger, for the fatherleſs, and for the widow.

‡ Or, the grapes of thy vineyard.

21 When thou gathereſt thy ‡ vineyard, thou ſhalt not gather the grapes clean after thee, *but* they ſhall be for the ſtranger, for the fatherleſs, and for the widow.

22 And remember that thou waſt [a] a ſervant in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

3 *The beating of the offenders.* 5 *To raiſe up ſeed to the kinſman.* 11 *In what caſe a woman's hand muſt be cut off.* 13 *Of juſt weights and meaſures.* 19 *To deſtroy the Amalekites.*

WHEN there ſhall be ſtrife between men, and they ſhall come unto judgment, [b] and ſentence ſhall be given upon them, and the righteous ſhall be juſtified, and the wicked condemned.

2 Then if ſo be the wicked be worthy to be beaten, the judge ſhall cauſe him to lie down, [c] and to be beaten before his face, according to his treſpaſs, unto a certain number.

3 [d] Forty *ſtripes* ſhall he cauſe him to have and not paſt, leſt if he ſhould exceed and beat him above that with many ſtripes, thy brother ſhould appear deſpiſed in thy ſight.

*1 Cor. 9. 9. 1 Tim. 5. 18.

4 ¶ * Thou ſhalt not muzzle the ox that treadeth out the corn.

*Ruth 4. 5. Matt. 22. 24. Mark 12. 19. Luke 20. 28.

5 ¶ * If brethren dwell together, and one of them die and have no ſon, the wife of the dead ſhall not marry without: *that is,* unto a ſtranger, but his [e] kinſman ſhall go in unto her, and take her to wife, and do the kinſman's office to her.

6 And the firſt-born which ſhe beareth ſhall ſucceed in the name of his brother which is dead, that his name be not put out of Iſrael.

7 And if the man will not take his kinſwoman, then let his kinſwoman go up to the gate unto the elders, and ſay, My kinſman refuſeth to raiſe up unto his brother a name in Iſrael: he will not do the office of a kinſman unto me.

8 Then the elders of his city ſhall call him, and commune with him: if he ſtand and ſay, I will not take her,

9 Then ſhall his kinſwoman come unto him in the preſence of the elders, and looſe his ſhoe from his foot, and ſpit in his face, and anſwer, and ſay, So ſhall it be done unto that man that will not build up his brother's houſe.

10 And his name ſhall be called in Iſrael, The houſe of him whoſe ſhoe is put off.

11 ¶ [f] When men ſtrive together, one with another, if the wife of the one come near for to rid her huſband out of the hands of him that ſmiteth him, and put forth her hand, and take him by his privities,

12 Then thou ſhalt cut off her hand: thine eye ſhall not ſpare her.

† Heb. ſtone and ſtone.

13 ¶ Thou ſhalt not have in thy bag two manner of † weights, a great and a ſmall:

† Heb. ephah and ephah: read Exod. 16. 36.

14 Neither ſhalt thou have in thine houſe divers † meaſures, a great and a ſmall:

15 *But* thou ſhalt have a right and juſt weight: a perfect and a juſt meaſure ſhalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee.

16 For all that do ſuch things, *and* all that do unrighteouſly, *are* abomination unto the Lord thy God.

* Exod. 17. 8.

17 ¶ * Remember what Amalek did unto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, and ſmote the hindmoſt of you, all that were feeble behind thee, when thou waſt fainted and weary, and he feared not God.

19 Therefore, when the Lord thy God hath given thee reſt from all thine enemies round about in the land which the Lord thy God giveth thee for an inheritance to poſſeſs it, *then* thou ſhalt put out the [g] remembrance of Amalek from under heaven: forget not.

CHAP. XXVI.

3 *The offering of the firſt fruits.* 5 *What they muſt proteſt when they offer them.* 12 *The tithes of the third year.* 13 *Their proteſtation in offering it.* 19 *To what honour God preferreth them which acknowledge him to be their Lord.*

ALSO when thou ſhalt come into the land which the Lord thy God giveth thee for inheritance, and ſhalt poſſeſs it, and dwell therein,

2 [h] Then ſhalt thou take of the firſt of all the fruit of the earth, and bring it out of the land that the Lord thy God giveth thee, and put it in a baſket, and go unto the place which the Lord thy God ſhall chuſe to [i] place his name there.

3 And thou ſhalt come unto the prieſt that ſhall be in thoſe days, and ſay unto him, I acknowledge this day unto the Lord thy God, that I am come unto the country which the Lord ſware unto our fathers for to give us.

4 Then the prieſt ſhall take the baſket out of thine hand, and ſet it down before the altar of the Lord thy God.

5 And thou ſhalt anſwer and ſay before the

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[a] God judged them not mindful of his benefits, except they were beneficial unto others.

[b] Whether there be a plaintiff or none, the magiſtrates ought to try our faults, and puniſh according to the crime.

[c] When the crime deſerveth not death.

[d] The Jews of ſuperſtition afterward took one away.

[e] Becauſe the Hebrew word ſignifieth not the natural brother, and the word that ſignifieth a brother, is taken alſo for a kinſman: it ſeemeth that it is not meant that the natural brother ſhould marry his brother's wife, but ſome other of the kindred that was in that degree which might marry.

[f] This law importeth, that godly ſhamefacedneſs be preſerved: for it is an horrible thing to ſee a woman paſt ſhame.

[g] This was partly accompliſhed by Saul about four hundred and fifty years afterwards.

[h] By this ceremony they acknowledged, that they received the land of Canaan as a free gift of God.

[i] To be called upon, ſerved and worſhipped ſpiritually, chap. 12. 5.

Bef. Chr. 1451. Lord thy God, A [k] Syrian *was* my father, who being ready to periſh *for hunger*, went down into Egypt, and ſojourned there with a ſmall company, and grew there unto a nation great, mighty, [l] and full of people.

6 And the Egyptians vexed us, and troubled us, and laded us with cruel bondage.

7 But when we [m] cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our adverſity, and on our labour, and on our oppreſſion:

8 And the Lord brought us out of Egypt in a mighty hand, and a ſtretched-out arm, with great terribleneſs, both in ſigns and wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, lo, I [n] have brought the firſt fruits of the land which thou, O Lord, haſt given me: and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God.

11 And thou ſhalt rejoice in all the good things which the Lord thy God hath given unto thee and to thine [o] houſhold, thou, and the Levite, and the ſtranger that is among you.

12 ¶ When thou haſt made an end of tithing all the tithes of thine increaſe the third year, *which is* the year of tithing, and haſt given it unto the Levite, to the ſtranger, to the fatherleſs, and to the widow, that they may eat within thy gates, and be ſatisfied,

13 Then thou ſhalt [p] ſay before the Lord thy God, I have brought the hallowed thing out of mine houſe, and alſo have given it unto the Levites, and to the ſtrangers, to the fatherleſs, and
*Ch. 14. 27. to the widow, according to all thy * commandments which thou haſt commanded me: I have [q] tranſgreſſed none of thy commandments, nor forgotten *them*.

14 I have not eaten thereof [r] in my mourning, nor ſuffered aught to periſh [s] through uncleanneſs, nor given aught thereof for the dead, *but* have hearkened unto the voice of the Lord my God: I have done [t] after all that thou haſt commanded me.

15 Look down from thine holy habitation, *even* from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us (as thou ſwareſt unto our fathers) the land that floweth with milk and honey.

16 ¶ This day the Lord thy God doth command thee to do theſe ordinances and laws: keep them therefore, and do them with [u] all thine heart, and with all thy ſoul.

17 Thou haſt ſet up the Lord this day to be thy God, and to walk in his ways, and to keep his ordinances, and his commandments, and his laws, and to hearken unto his voice.

18 [w] And the Lord hath ſet thee up this day, Bef. Chr. 1451.
to be a * precious people unto him (as he hath *Ch. 7. 6. and 14. 2.
promiſed thee) and that thou ſhouldeſt keep all his commandments,

19 And to make thee * high above all na- *Ch. 4. 7. and 28. 1.
tions (which he hath made) in praiſe, and in
name, and in glory, * and that thou ſhouldeſt be *Ch. 7. 6. and 14. 2.
an holy people unto the Lord thy God, as he hath ſaid.

CHAP. XXVII.

2 *They are commanded to write the law upon ſtones for a remembrance.* 5 *Alſo to build an altar.* 13 *The curſings are given on mount Ebal.*

THEN Moſes with the elders of Iſrael [x] commanded the people, ſaying, Keep all the commandments which I command you this day.

2 And when ye ſhall paſs * over Jordan unto *Joſh. 4. 1.
the land which the Lord thy God giveth thee, thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter,

3 [y] And ſhalt write upon them all the words of this law, when thou ſhalt come over, that thou mayeſt go into the land which the Lord thy God giveth thee: a land that floweth with milk and honey, as the Lord God of thy fathers hath promiſed thee.

4 Therefore when ye ſhall paſs over Jordan, ye ſhall ſet up theſe ſtones which I command you this day in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 * And there ſhalt thou build unto the Lord *Exod. 20. 25.
thy God an altar, *even* an altar of ſtones: thou *Joſh. 8. 31.*
ſhalt lift none [z] iron *inſtrument* upon them.

6 Thou ſhalt make the altar of the Lord thy God of whole ſtones, and offer burnt-offerings thereon unto the Lord thy God.

7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoice before the Lord thy God:

8 And thou ſhalt write upon the ſtones all the words of this law, [a] well and plainly.

9 ¶ And Moſes and the prieſts of the Levites ſpake unto all Iſrael, ſaying, Take heed and hear, O Iſrael: this day thou art become the people of the Lord thy God.

10 Thou [b] ſhalt hearken therefore unto the voice of the Lord thy God, and do his commandments and his ordinances which I command thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand upon mount Gerizim to bleſs the people when ye ſhall paſs over Jordan: Simeon, and Levi, and Judah, and Iſſachar, and [c] Joſeph, and Benjamin.

13 And

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[k] Meaning Jacob, who ſerved twenty years in Syria.

[l] Only by God's mercy, and not by their father's deſervings.

[m] Alledging the promiſes made to our fathers, Abraham, Iſaac, and Jacob.

[n] In token of a thankful heart, and mindful of this benefit.

[o] Signifying, that God giveth us not goods for ourſelves only, but for their uſes alſo which are committed to our charge.

[p] Without hypocriſy.

[q] Of malice and contempt.

[r] Or, for any neceſſity.

[s] By putting them to any prophane uſe.

[t] As far as my ſinful nature would ſuffer: for elſe, as David and Paul ſay, There is not one juſt. Pſalm 14. 3. Rom. 3. 10.

[u] With a good and ſimple conſcience.

[w] Signifying, that there is a mutual bond between God and his people.

[x] As God's miniſters, and charged with the ſame.

[y] God would that his law ſhould be ſet up in the borders of the land of Canaan, that all that looked thereon might know that the land was dedicate to his ſervice.

[z] The altar ſhould not be curiouſly wrought, becauſe it ſhould continue but for a time: for God would have but one altar in Judah.

[a] That every one may well read it, and underſtand it.

[b] This condition God hath bound thee unto, that if thou wilt be his people, thou muſt keep his laws.

[c] Meaning, Ephraim and Manaſſeh.

Bef. Chr. 1451. 13 And theſe ſhall ſtand upon mount Ebal, to [d] curſe: Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 And the Levites ſhall anſwer and ſay unto all the men of Iſrael with a loud voice,

15 ¶ Curſed be the man that ſhall make any carved or molten [e] image, *which is* an abomination unto the Lord, the work of the hands of the craftſman, and putteth it in a ſecret place: And all the people ſhall anſwer and ſay: So be it.

16 Curſed be he that [f] curſeth his father and his mother: And all the people ſhall ſay: So be it.

17 Curſed be he that removeth his neighbour's [g] mark: And all the people ſhall ſay: So be it.

18 Curſed be he that maketh the [h] blind go out of the way: And all the people ſhall ſay: So be it:

19 Curſed be he that hindereth the right of the ſtranger, the fatherleſs, and the widow: And all the people ſhall ſay: So be it.

20 Curſed be he that lieth with his father's wife: for he hath uncovered his father's [i] ſkirt: And all the people ſhall ſay: So be it:

21 Curſed be he that lieth with any beaſt: And all the people ſhall ſay: So be it:

22 Curſed be he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhall ſay: So be it.

23 Curſed be he that lieth with his [k] mother-in-law: And all the people ſhall ſay: So be it.

24 Curſed be he that ſmiteth his [l] neighbour ſecretly: And all the people ſhall ſay: So be it.

* Ezek. 22. 12. 25 * Curſed be he that taketh a reward to put to death innocent blood: And all the people ſhall ſay: So be it.

*Gal. 3. 10. 26 * Curſed be he that confirmeth not all the words of this law to do them: And all the people ſhall ſay: So be it.

CHAP. XXVIII.

1 *The promiſes to them that obey the commandments.* 15 *The threatenings to the contrary.*

*Levit. 26. 3. IF * thou ſhalt obey diligently the voice of the Lord thy God, and obſerve and do all his commandments, which I command thee this day, then the Lord thy God will [m] ſet thee on high above all the nations of the earth.

2 And all theſe bleſſings ſhall come on thee, and [n] overtake thee, if thou ſhalt obey the voice of the Lord thy God.

3 Bleſſed ſhalt thou be in the [o] city, and bleſſed alſo in the field.

4 Bleſſed ſhall be the fruit [p] of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep.

5 Bleſſed ſhall be thy baſket and thy dough.

6 Bleſſed ſhalt thou be when thou [q] comeſt in, and bleſſed alſo when thou goeſt out. Bef. Chr. 1451.

7 The Lord ſhall cauſe thine enemies that riſe againſt thee, to fall before thy face: they ſhall come out againſt thee one way, and ſhall flee before thee [r] ſeven ways.

8 The Lord ſhall command the bleſſing *to be* with thee in thy ſtore-houſes, and in all that thou ſetteſt thine [s] hand to, and will bleſs thee in the land which the Lord thy God giveth thee.

9 The Lord ſhall make thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the Lord thy God, and walk in his ways.

10 Then all people of the earth ſhall ſee, that the name of the Lord is [t] called upon over thee, and they ſhall be afraid of thee.

11 And the Lord ſhall make thee plenteous in goods: in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord ſware unto thy fathers to give thee.

12 The Lord ſhall open unto thee his good treaſure, *even* the [u] heaven to give rain unto thy land in due ſeaſon, and to bleſs all the work of thine hands: and * thou ſhalt lend unto many nations, but ſhalt not borrow thyſelf. * Ch. 15. 6.

13 And the Lord ſhall make thee the head, and not the ‡ tail, and thou ſhalt be above only, and ſhalt not be beneath, if thou obey the commandments of the Lord thy God which I command thee this day, to keep and to do *them*. ‡ Or, the loweſt.

14 But thou ſhalt not decline from any of the words which I command you this day, *either* to the * right hand, or to the left, to go after other gods to ſerve them. * Joſh. 23. 6.

15 ¶ * But if thou wilt not obey the voice of the Lord thy God, to keep and to do all his commandments and his ordinances, which I command thee this day, then all theſe curſes ſhall come upon thee, and overtake thee. * Lev. 26. 14. Lam. 2. 7. Mal. 2. 2.

16 Curſed ſhalt thou be in the town, and curſed alſo in the field.

17 Curſed ſhall thy baſket be, and thy ‡ dough. ‡ Or, ſtore.

18 Curſed ſhall be the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep.

19 Curſed ſhalt thou be when thou comeſt in, and curſed alſo when thou goeſt out.

20 The Lord ſhall ſend upon thee curſing, trouble, and ‡ ſhame, in all that which thou ſetteſt thine hand to do, until thou be deſtroyed, and periſh quickly, becauſe of the wickedneſs of thy works whereby thou haſt forſaken me. ‡ Or, rebuke.

21 The Lord ſhall make the peſtilence cleave unto thee, until he hath comſumed thee from the land whither thou goeſt to poſſeſs it.

22 * The

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[d] Signifying, that if they would not obey God for love, they ſhould be made to obey for fear.

[e] Under this he containeth all the corruption of God's ſervice, and the tranſgreſſion of the firſt table.

[f] Or, contemneth: and this appertaineth to the ſecond table.

[g] He condemneth all injuries and extortions.

[h] Meaning, that helpeth not, and counſelleth not his neighbour.

[i] In committing villainy againſt him. Lev. 20. 11. and Ezek. 20. 10. and chap. 22. 30.

[k] Meaning his wife's mother.

[l] For God that ſeeth in ſecret, will revenge it.

[m] He will make thee the moſt excellent of all people.

[n] When thou thinkeſt thyſelf forſaken.

[o] Thou ſhalt live wealthily.

[p] Thy children and ſucceſſion.

[q] All thine enterpriſes ſhall have good ſucceſs.

[r] Meaning, many ways.

[s] God will bleſs us if we do our duty, and not be idle.

[t] In that he is God, and thou art his people.

[u] For nothing in the earth is profitable, but when God ſendeth his bleſſings from heaven.

Bef. Chr. 1451.

*Lev. 26. 16.

‡ Or, drought.

22 * The Lord ſhall ſmite thee with a conſumption, and with the fever, and with a burning ague, and with fervent heat, and with the ſword, and with ‡ blaſting, and with the mildew, and they ſhall purſue thee until thou periſh.

23 And thine heaven that is over thine head, ſhall be [w] braſs, and the earth that is under thee, iron.

‡ Or, out of the air, as duſt raiſed with wind.

24 The Lord ſhall give thee for the rain of thy land, duſt and aſhes: *even* from ‡ heaven ſhall it come down upon thee, until thou be deſtroyed.

25 *And* the Lord ſhall cauſe thee to fall before thine enemies: thou ſhalt come out one way againſt them, and ſhalt flee ſeven ways before them, and ſhalt be [x] ſcattered through all the kingdoms of the earth.

26 And thy [y] carcaſe ſhall be meat unto all fowls of the air, and unto the beaſts of the earth, and none ſhall fray them away.

27 The Lord will ſmite thee with the botch of Egypt, and with the emrods, and with the ſcab, and with the itch, that thou canſt not be healed.

28 And the Lord ſhall ſmite thee with madneſs, and with blindneſs, and with aſtoniſhing of heart.

29 Thou ſhalt alſo grope at noon day, as the [z] blind gropeth in darkneſs, and ſhalt not proſper in thy ways: thou ſhalt never but be oppreſſed with wrong, and be ſpoiled evermore, and no man ſhall ſuccour *thee*.

† *Heb. make it common.*

30 Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not † eat the fruit.

31 Thine ox ſhall be ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſs ſhall be violently taken away before thy face, and ſhall not be reſtored to thee: thy ſheep ſhall be given unto thine enemies, and no man ſhall reſcue *them* for thee.

32 Thy ſons and thy daughters ſhall be given unto another people, and thine eyes [a] ſhall ſtill look for them, even till they fall out, and there ſhall be no power in thine hand.

33 The fruit of thy land and all thy labours ſhall a people, which thou knoweſt not, eat, and thou ſhalt never but ſuffer wrong and violence alway:

34 So that thou ſhalt be mad for the ſight which thine eyes ſhall ſee.

35 The Lord ſhall ſmite thee in the knees, and in the thighs, with a ſore botch, that thou canſt not be healed: even from the ſole of thy foot unto the top of thine head.

36 The Lord ſhall bring thee and thy [b] king (which thou ſhalt ſet over thee) unto a nation which neither thou nor thy fathers have known, and there thou ſhalt ſerve other gods: *even* wood and ſtone,

*Jer. 24. 9. and 25. 9. 1 Kings 9. 7.

37 And thou ſhalt * be a wonder, a proverb and a common talk among all people, whither the Lord ſhall carry thee.

* Mich. 6. 15. Hag. 1. 6.

38 * Thou ſhalt carry out much ſeed into the field, and ſhalt gather but little in: for the graſhoppers ſhall deſtroy it.

Bef. Chr. 1451.

39 Thou ſhalt plant a vineyard, and dreſs it, but ſhalt neither drink of the wine, nor gather *the grapes:* for the worms ſhall eat it.

‡ Or, be ſhaken before they be ripe.

40 Thou ſhalt have olive-trees in all thy coaſts, but ſhalt not anoint thyſelf with the oil: for thine olives ſhall ‡ fall.

41 Thou ſhalt beget ſons and daughters, but ſhalt not have them: for they ſhall go into captivity.

42 All thy trees and fruit of thy land ſhall the [c] graſhopper conſume.

43 The ſtranger that is among you, ſhall climb above thee up on high, and thou ſhalt come down beneath alow.

44 He ſhall lend thee, and thou ſhalt not lend him: he ſhall be the head, and thou ſhalt be the tail.

45 Moreover, all theſe curſes ſhall come upon thee, and ſhall purſue thee and overtake thee, till thou be deſtroyed, becauſe thou obeyedſt not the voice of the Lord thy God, to keep his commandments, and his ordinances, which he commanded thee:

46 And they ſhall be upon [d] thee for ſigns and wonders, and upon thy ſeed for ever,

47 Becauſe thou ſervedſt not the Lord thy God with joyfulneſs and with a good heart, for the abundance of all things.

48 Therefore thou ſhalt ſerve thine enemies which the Lord ſhall ſend upon thee, in hunger and in thirſt, and in nakedneſs, and in need of all things: and he ſhall put a yoke of iron upon thy neck, until he have deſtroyed thee.

49 The Lord ſhall bring a nation upon thee from far, *even* from the end of the world, flying *ſwift* as an eagle: a nation whoſe tongue thou ſhalt not underſtand:

‡ Or, barbarous, cruel or impudent.

50 A nation of a ‡ fierce countenance, which will not regard the perſon of the old, nor have compaſſion of the young.

‡ Or, firſtborn of thy bullocks.

51 The ſame ſhall eat the fruit of thy cattle, and the fruit of thy land, until thou be deſtroyed, and he ſhall leave thee neither wheat, wine, nor oil, *neither* the ‡ increaſe of thy kine, nor the flocks of thy ſheep, until he have brought thee to nought.

‡ Or, gates.

52 And he ſhall beſiege thee in all thy cities, until thine high and ſtrong walls fall down, wherein thou truſtedſt in all the land: and he ſhall beſiege thee in all thy ‡ cities throughout all thy land which the Lord thy God hath given thee.

* Levit. 26. 29. 2 Kings 6. 29. Lam. 4. 10.

53 * And thou ſhalt eat the fruit of thy body: *even* the fleſh of thy ſons and thy daughters, which the Lord thy God hath given thee, during the ſiege and ſtraitneſs wherein thine enemies ſhall incloſe thee:

* Ch. 15. 9.

54 *So that* the man (that is tender and exceeding dainty among you) * ſhall be grieved at his brother, and at his wife *that lieth* in his boſom, and at the remnant of his children, which he hath yet left,

55 For fear of giving unto any of them of the fleſh

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[w] It ſhall give thee no more moiſture than if it were of braſs.

[x] Some read, Thou ſhalt be a terror and fear when they ſhall hear how God hath plagued thee.

[y] Thou ſhalt be curſed both in thy life and in thy death: for the burial is a teſtimony of the reſurrection, which ſign for thy wickedneſs thou ſhalt lack.

[z] In things moſt evident and clear thou ſhalt lack diſcretion and judgment.

[a] When they ſhall return from their captivity.

[b] As he did Manaſſeh, Joachim, Zedekias, and others.

[c] Under one kind he containeth all the vermin which deſtroy the fruits of the land; and this is an evident token of God's curſe.

[d] God's plagues ſhall be evident ſigns that he is offended with thee.

Bef. Chr. 1451.

fleſh of his children, whom he ſhall eat, becauſe he hath nothing left him in that ſiege and ſtraitneſs, wherewith thine enemy ſhall beſiege thee in all thy cities,

56 The tender and dainty [e] woman among you, which never would venture to ſet the ſole of her foot upon the ground (for her ſoftneſs and tenderneſs) ſhall be grieved at her huſband *that lieth* in her boſom, and at her ſon, and at her daughter,

57 And at her [f] after birth (that ſhall come out from between her feet) and at her children which ſhe ſhall bear: for when all things lack, ſhe ſhall eat them ſecretly, during the ſiege and ſtraitneſs wherewith thine enemy ſhall beſiege thee in thy cities.

58 ¶ If thou wilt not keep and do [g] all the words of this law (that are written in this book) and fear this glorious and fearful name, THE LORD THY GOD,

59 Then the Lord will make thy plagues wonderful, and the plagues of thy ſeed, *even* great plagues and of long continuance, and ſore diſeaſes and of long durance.

60 Moreover, he will bring upon thee all the diſeaſes of Egypt, whereof thou waſt afraid, and they ſhall cleave unto thee.

61 And every ſickneſs, and every plague, which is not [h] written in the book of this law, will the Lord heap upon thee, until thou be deſtroyed.

* Ch. 10. 22.

62 And ye ſhall be left few in number, where ye were as the * ſtars of heaven in multitude, becauſe thou wouldeſt not obey the voice of the Lord thy God.

63 And as the Lord hath rejoiced over you to do you good, and to multiply you, ſo he will rejoice over you to deſtroy you, and bring you to nought, and ye ſhall be rooted out of the land whither thou goeſt to poſſeſs it.

64 And the Lord ſhall [i] ſcatter thee among all people from the one end of the world unto the other, and there thou ſhalt ſerve other gods which thou haſt not known, nor thy fathers, *even* wood and ſtone.

65 Alſo among theſe nations thou ſhalt find no reſt, neither ſhall the ſole of thy foot have reſt: for the Lord ſhall give thee there a trembling heart, and *looking to return* till thine eyes fall out, and a ſorrowful mind.

‡ Or, thou ſhalt be in doubt of thy life.

66 And thy life ſhall ‡ hang before thee, and thou ſhalt fear both night and day, and ſhalt have none aſſurance of thy life.

67 In the morning thou ſhalt ſay, Would God it were evening, and at evening thou ſhalt ſay, Would God it were morning, for the fear of thine heart which thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.

68 And the Lord ſhall bring thee into Egypt again with [k] ſhips by the way, whereof I ſaid unto thee, Thou ſhalt ſee it no more again: and there ye ſhall ſell yourſelves unto your enemies for bondmen and bondwomen, and there *ſhall be* no buyer.

Bef. Chr. 1451.

CHAP. XXIX.

2 *The people are exhorted to obſerve the commandments.* 10 *The whole people from the higheſt to the loweſt are comprehended under God's covenant.* 19 *The puniſhment of him that flattereth himſelf in his wickedneſs.* 24 *The cauſe of God's wrath againſt his people.*

THESE are the [l] words of the covenant, which the Lord commanded Moſes to make with the children of Iſrael in the land of Moab, beſide the covenant which he had made with them in [m] Horeb.

2 ¶ And Moſes called all Iſrael, and ſaid unto them, Ye have ſeen all that the Lord did before your eyes in the land of Egypt unto Pharaoh and unto all his ſervants, and unto all his land.

3 The [n] great temptations which thine eyes have ſeen, thoſe great miracles and wonders:

4 Yet the Lord hath not [o] given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

5 And I have led you forty years in the wilderneſs: your cloaths are not waxed old upon you, neither is thy ſhoe waxed old upon thy foot,

6 Ye have eaten no [p] bread, neither drunk wine, nor ſtrong drink, that ye might know how that I am the Lord your God.

7 After, ye came unto this place, and Sihon king of Heſhbon, and Og king of Baſhan came out againſt us unto battle, and we ſlew them,

8 And took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manaſſeh.

* Ch. 4. 6. 1 Kings 2. 3.

9 * Keep therefore the words of this covenant and do them, that ye may proſper in all that ye ſhall do.

10 Ye ſtand this day every one of you before the Lord your [q] God: your heads of your tribes, your elders and your officers, *even* all the men of Iſrael:

11 Your children, your wives, and thy ſtranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water,

12 That thou ſhouldeſt [r] paſs into the covenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day,

13 For to eſtabliſh thee this day a people unto himſelf, and that he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, Abraham, Iſaac, and Jacob.

14 Neither make I this covenant and this oath with you only,

15 But *as well* with him that ſtandeth here

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[e] As came to paſs in the days of Joram king of Iſrael, 2 Kings 6. 29. and when the Romans beſieged Jeruſalem.

[f] Hunger ſhall ſo bite her, that ſhe ſhall be ready to eat her child before it be delivered.

[g] For he that offendeth in one is guilty of all. James 2. 10.

[h] Declaring that God hath infinite means to plague the wicked, beſides thoſe that are ordinary, or written.

[i] Signifying, that it is a ſingular gift of God to be in a place where we may worſhip God purely, and declare our faith and religion.

[k] Becauſe they were unmindful of that miracle, when the ſea gave place to them for to paſs through.

[l] That is, the articles, or conditions.

[m] At the firſt giving of the law, which was forty years before.

[n] The proofs of my power.

[o] He ſheweth that it is not in man's power to underſtand the myſteries of God, if it be not given him from above.

[p] Made by man's art, but manna, which is called the bread of angels.

[q] Who knoweth your hearts, and therefore ye may not think to diſſemble with him.

[r] Alluding to them, that when they made a ſure covenant, divided a beaſt in twain, and paſſed between the parts divided.

with us this day before the Lord our God, as with him [s] that is not here with us this day.

16 For ye know, how we have dwelt in the land of Egypt, and how we paſſed through the midſt of the nations, which ye paſſed by.

17 And ye have ſeen their abominations and their idols (wood and ſtone, ſilver and gold) which were among them,

18 That there ſhould not be among you man, nor woman, nor family, nor tribe, which ſhould turn his heart away this day from the Lord our God, to go and ſerve the gods of theſe nations, *and* that there ſhould not be among you [t] *any*
* Acts 8.23. root that bringeth forth * gall and wormwood,

19 So that when he heareth the words of this
‡ Or, flatter. curſe, he ‡ bleſs himſelf in his heart, ſaying, I ſhall have peace, although I walk according to the ſtubbornneſs of mine own heart, thus adding [u] drunkenneſs to thirſt.

20 The Lord will not be merciful unto him, but then the wrath of the Lord and his jealouſy ſhall ſmoke againſt that man, and every curſe that is written in this book ſhall light upon him, and the Lord ſhall put out his name from under heaven:

21 And the Lord ſhall ſeparate him unto evil out of all the tribes of Iſrael, according unto all the curſes of the covenant that is written in the book of this law.

22 So that the [w] generation to come, *even* your children, that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay, when they ſhall ſee the plagues of this land, and the diſeaſes thereof, wherewith the Lord ſhall ſmite it:

23 (*For* all that land *ſhall* burn with brimſtone and ſalt: it ſhall not be ſown, nor bring forth, nor any graſs ſhall grow therein, like as in the
* Gen. 19. 24, 25. overthrowing of * Sodom and Gomorah, Admah and Zeboim, which the Lord overthrew in his wrath and in his anger)

* 1 King. 9. 8. Jer. 22. 8. 24 Then ſhall all nations ſay, * Wherefore hath the Lord done thus unto this land? how fierce is this great wrath!

25 And they ſhall anſwer, Becauſe they have forſaken the covenant of the Lord God of their fathers, which he had made with them when he brought them out of the land of Egypt,

26 And went and ſerved other gods, and worſhipped them: *even* gods which they knew not,
‡ Or, which hadnot given them a land to poſſeſs. and ‡ which had given them nothing.

27 Therefore the wrath of the Lord waxed hot againſt this land, to bring upon it every curſe that is written in this book.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath caſt them into another land, as *appeareth* this day.

29 The [x] ſecret things *belong* to the Lord our God, but the things revealed *belong* unto us, and to our children for ever: that we may do all the words of this law.

CHAP. XXX.

1 *Mercy ſhewed when they repent.* 6 *The Lord doth circumciſe the heart.* 11 *All excuſe of ignorance is taken away.* 15, 19 *Life and death is ſet before them.* 20 *The Lord is their life which obey him.*

NOW when all theſe things ſhall come upon thee, *either* the bleſſing or the curſe which I have ſet before thee, and thou ſhalt [y] turn into thine heart, among all the nations whither the Lord thy God hath driven thee,

2 And ſhalt return unto the Lord thy God, and obey his voice in all that I command thee this day: thou, and thy children, with all thine [z] heart and with all thy ſoul,

3 Then the Lord thy God will cauſe thy captives to return, and have compaſſion upon thee, and will return to gather thee out of all the people where the Lord thy God hath ſcattered thee:

4 Though thou wereſt caſt unto the utmoſt part of [a] heaven, from thence will the Lord thy God gather thee, and from thence will he [b] take thee:

5 And the Lord thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it, and he will ſhew thee favour, and will multiply thee above thy fathers.

6 And the Lord thy God will [c] circumciſe thine heart, and the heart of thy ſeed, that thou mayeſt love the Lord thy God with all thine heart, and with all thy ſoul, that thou mayeſt live.

7 And the Lord thy God will lay all theſe curſes upon thine enemies, and on them that hate thee, and that perſecute thee.

8 [d] Return thou therefore, and obey the voice of the Lord, and do all his commandments, which I command thee this day.

9 And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of the land for thy wealth: for the Lord will turn again, and [e] rejoice over thee to do thee good, as he rejoiced over thy fathers.

10 Becauſe thou ſhalt obey the voice of the Lord thy God in keeping his commandments, and his ordinances, which are written in the book of this law, when thou ſhalt return unto the Lord thy God with all thine heart and with all thy ſoul.

11 ¶ For this commandment which I command thee this day, is [f] not hid from thee, neither is it far off.

12 It is not in heaven, that thou ſhouldeſt ſay, * Who ſhall go up for us to heaven, and * Rom. 10. 6.

bring

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[s] Meaning, their poſterity.

[t] Such ſin, as the bitter fruit thereof might choak and deſtroy you.

[u] For as he that is thirſty deſireth to drink much, ſo he that followeth his appetite ſeeketh by all means, and yet cannot be ſatisfied.

[w] God's plagues upon them that rebel againſt him, ſhall be ſo ſtrange, that all ages ſhall be aſtoniſhed.

[x] Moſes hereby reproveth their curioſity, which ſeek thoſe things that are only known to God; and their negligence, that regard not that which God hath revealed unto them as the law.

[y] By calling to remembrance both his mercies and his plagues.

[z] In true repentance is no hypocriſy.

[a] Even to the world's end.

[b] And bring thee into thy country.

[c] God will purge all thy wicked affections, which thing is not in thine own power to do.

[d] If we will have God to work in us with his holy Spirit, we muſt turn again to him by repentance.

[e] He meaneth not that God is ſubject to theſe paſſions, to rejoice, or to be ſad, but he uſeth this manner of ſpeech to declare the love that he beareth unto us.

[f] The law is ſo evident that none can pretend ignorance.

bring it us, and cauſe us to hear it, that we may do it?

13 Neither is it beyond the [g] ſea, that thou ſhouldeſt ſay, Who ſhall go over the ſea for us, and bring it us, and cauſe us to hear it, that we may do it?

14 But the [h] word is very near unto thee: *even* in thy mouth and in thine heart, for to [i] do it.

15 Behold, I have ſet before thee this day life and good, death and evil:

16 In that I command thee this day [k] to love the Lord thy God, to walk in his ways, and to keep his commandments, and his ordinances, and his laws, that thou mayeſt [l] live and be multiplied, and that the Lord thy God may bleſs thee in the land whither thou goeſt to poſſeſs it.

17 But if thine heart turn away, ſo that thou wilt not obey, but ſhalt be ſeduced and worſhip other gods, and ſerve them,

18 I pronounce unto you this day, that ye ſhall ſurely periſh, ye ſhall not prolong your days in the land, whither thou paſſeſt over Jordan to poſſeſs it.

*Ch. 4. 26. 19 * I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing: therefore [m] chuſe life, that *both* thou and thy ſeed may live,

20 By loving the Lord thy God, by obeying his voice, and by cleaving unto him: for he is thy life, and the length of thy days: that thou mayeſt dwell in the land which the Lord ſware unto thy fathers, Abraham, Iſaac, and Jacob, to give them.

CHAP. XXXI.

2 7, *Moſes preparing himſelf to die, appointeth Joſhua to rule the people.* 9 *He giveth the law to the Levites, that they ſhould read it to the people.* 19 *God giveth them a ſong as a witneſs between him and them.* 23 *God confirmeth Joſhua.* 29 *Moſes ſheweth them that they will rebel after his death.*

THEN Moſes went and ſpake theſe words unto all Iſrael,

2 And ſaid unto them, I am an hundred and twenty years old this day: I [n] can no more go out and in: alſo the Lord hath ſaid unto me, * Thou ſhalt not go over this Jordan. *Num. 20. 12. Ch. 3. 26.

3 The Lord thy God he will go over before thee: he will deſtroy theſe nations before thee, and thou ſhalt poſſeſs them. * Joſhua, he ſhall go before thee, as the Lord hath ſaid. *Num. 27. 18.

4 And the Lord ſhall do unto them as he did to * Sihon and to Og, kings of the Amorites, and unto their land, whom he deſtroyed. *Num. 21. 24.

5 And the Lord ſhall give them [o] before you that you may do unto them according unto every * commandment which I have commanded you. *Ch. 7. 2.

6 ‡ Pluck up your hearts therefore, and be ſtrong: dread not, nor be afraid of them: for the Lord thy God himſelf doth go with thee: he will not fail thee, nor forſake thee. ‡ Or, be of good courage.

7 ¶ And Moſes called Joſhua, and ſaid unto him in the ſight of all Iſrael, Be [p] of a good courage and ſtrong: for thou ſhalt go with this people unto the land which the Lord hath ſworn unto their fathers to give them, and thou ſhalt give it them to inherit.

8 And the Lord himſelf doth [q] go before thee: he will be with thee: he will not fail thee, neither forſake thee: fear not *therefore*, nor be diſcomforted.

9 ¶ And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi (which bare the ark of the covenant of the Lord) and unto all the elders of Iſrael,

10 And Moſes commanded them, ſaying, * Every ſeventh year, * when the year of freedom *ſhall be* in the feaſt of the tabernacles: *Neh. 8. 2. *Ch. 15. 1.

11 When all Iſrael ſhall come to appear [r] before the Lord thy God, in the place which he ſhall chuſe, thou ſhalt read this law before all Iſrael, that they may hear it.

12 Gather the people together: men, and women, and children, and thy ſtranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and keep and obſerve all the words of this law,

13 And that their children which [s] have not known it, may hear it, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it.

14 ¶ Then the Lord ſaid unto Moſes, Behold, thy days are come, that thou muſt die: call Joſhua, and ſtand ye in the tabernacle of the congregation, that I may give him a ‡ charge. So Moſes and Joſhua went, and ſtood in the tabernacle of the congregation. ‡ Or, commandment.

15 And the Lord appeared in the tabernacle, in the pillar of a [t] cloud: and the pillar of the cloud ſtood over the door of the tabernacle.

16 ¶ And the Lord ſaid unto Moſes, Behold, thou ſhalt ſleep with thy fathers, and this people will riſe up, and go a whoring after the gods of a ſtrange land (whither they go *to dwell* therein) and will forſake me, and break my covenant which I have made with them.

17 Wherefore my wrath will wax hot againſt them at that day, and I will forſake them, and will [u] hide my face from them: then they ſhall be conſumed, and many adverſities and tribulations ſhall come upon them: ſo then they will ſay, Are not theſe troubles come upon me, becauſe God is not with me?

18 But I will ſurely hide my face in that day, becauſe of all the evil which they ſhall commit, in that they are turned unto other gods.

19 Now therefore write ye this [w] ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be my witneſs againſt the children of Iſrael.

20 For

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[g] By heaven and the ſea, he meaneth places moſt far diſtant.

[h] Even the law and the goſpel.

[i] By faith in Chriſt.

[k] So that to love and obey God is only life and felicity.

[l] He addeth theſe promiſes to ſignify, that it is for our profit that we love him, and not for his.

[m] That is, love and obey God: which thing is not in man's power, but God's Spirit only worketh it in his elect.

[n] I can no longer execute mine office.

[o] Into your hands.

[p] For he that muſt govern the people, hath need to be valiant to repreſs vice, and conſtant to maintain virtue.

[q] Signifying, that man can never be of good courage, except he be perſuaded of God's favour and aſſiſtance.

[r] Before the ark of the covenant, which was the ſign of God's preſence, and the figure of Chriſt.

[s] Which were not born when the law was given.

[t] In a cloud that was faſhioned like a pillar.

[u] That is, I will take my favour from them, as to turn his face toward us, is to ſhew us his favour.

[w] To preſerve you and your children from idolatry, by remembering of God's benefits.

Bef. Chr. 1451. 20 For I will bring them into the land (which I ſware unto their fathers) that floweth with milk and honey, and they ſhall eat, and fill themſelves, and wax fat: [x] then ſhall they turn unto other gods, and ſerve them, and contemn me, and break my covenant.

21 And then when many adverſities and tribulations ſhall come upon them, this ſong ſhall [y] anſwer them to their faces as a witneſs: for it ſhall not be forgotten out of the mouths of their poſterity: for I know their imagination, which they go about even now, before I have brought them into the land which I ſware.

22 ¶ Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And *God* gave Joſhua the ſon of Nun a charge, and ſaid, * Be ſtrong, and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them, and I will be with thee.

* Joſh. 1. 6.

24 ¶ And when Moſes had made an end of writing the words of this law in a book until he had finiſhed them,

25 Then Moſes commanded the Levites, which bare the ark of the covenant of the Lord, ſaying,

26 Take the book of this law, and put ye it in the ſide of the ark of the covenant of the Lord your God, that it may be there for a [z] witneſs againſt thee.

27 For I know thy rebellion and thy ſtiff neck: behold, I being yet alive with you this day, ye are rebellious againſt the Lord: how much more then after my death?

28 Gather unto me all the elders of your tribes, and your [a] officers, that I may ſpeak theſe words in their audience, and call heaven and earth to record againſt them:

29 For I am ſure that after my death ye will utterly be corrupt and turn from the way which I have commanded you: therefore evil will come upon you at the length, becauſe ye will commit evil in the ſight of the Lord, by provoking him to anger through the [b] work of your hands.

30 Thus Moſes ſpake in the audience of all the congregation of Iſrael the words of this ſong, until he had ended them.

CHAP. XXXII.

1 *The ſong of Moſes, containing,* 7 *God's benefits toward the people,* 15 *and their ingratitude toward him.* 20 *God menaceth them,* 21 *and ſpeaketh of the vocation of the Gentiles.* 46 *Moſes commandeth to teach the law to the children.* 49 *God forewarneth Moſes of his death.*

HEarken, ye [c] heavens, and I will ſpeak: and let the earth hear the words of my mouth.

2 My [d] doctrine ſhall drop as the rain, *and* my ſpeech ſhall ſtill as the dew, as the ſhower upon the herbs, and as the great rain upon the graſs. Bef. Chr. 1451.

3 For I will publiſh the name of the Lord: give ye glory unto our God.

4 Perfect is the work of the [e] mighty God: for all his ways *are* judgment. God is true, and without wickedneſs: juſt and righteous is he.

5 They have corrupted themſelves toward him by their vice, not being his children, *but* a froward and crooked generation.

6 Do ye ſo reward the Lord, O fooliſh people and unwiſe? is not he thy father that hath bought thee? he hath [f] made thee, and proportioned thee.

7 ¶ Remember the days of old: conſider the years of ſo many generations: aſk thy father, and he will ſhew thee: thine elders, and they will tell thee.

8 When the moſt high *God* divided to the nations their inheritance, when he ſeparated the ſons of Adam, he appointed the borders of the [g] people according to the number of the children of Iſrael.

9 For the Lord's portion *is* his people: Jacob *is* the lot of his inheritance.

10 He found him in the land of the wilderneſs, in a waſte and roaring wilderneſs: he led him about, he taught him, *and* kept him as the apple of his eye.

11 As an eagle ſtirreth up her neſt, [h] fluttereth over her birds, ſtretcheth out her wings, taketh them, *and* beareth them on her wings,

12 *So* the Lord alone led him, and there was no ſtrange ‡ god with him.

‡ Or, god of ſtrange nation.

13 He carried him up to the high places of the [i] earth, that he might eat the fruits of the fields, and he cauſed him to ſuck [k] honey out of the ſtone, and oil out of the hard rock:

14 Butter of kine, and milk of ſheep, with fat of the lambs, and rams fed in Baſhan, and goats, with the fat of the grains of wheat, and the red † liquor of the grape haſt thou drunk.

† Heb. blood.

15 ¶ But *he that ſhould have been* upright when he waxed fat, ſpurned with his heel: thou art fat, thou art groſs, thou art laden with fatneſs: therefore he forſook God *that* made him, and regarded not the ſtrong God of his ſalvation.

16 They provoked him with [m] ſtrange *gods*: they provoked him to anger with abominations.

17 They offered unto devils, not to God, *but* to gods whom they knew not: [n] new *gods* that came newly up, whom their fathers feared not.

18 Thou

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[x] For this is the nature of fleſh, no longer to obey God, than it is under the rod.

[y] That theſe evils are come upon them, becauſe they forſook me.

[z] Of thine infidelity, when thou ſhalt turn away from the doctrine contained therein.

[a] As governors, judges, and magiſtrates.

[b] By idolatry and worſhipping images, which are the work of your hands.

[c] As witneſſes of this people's ingratitude.

[d] He deſireth that he may ſpeak to God's glory, and that the people, as the green graſs, may receive the dew of his doctrine.

[e] The Hebrew word is rock, noting that God only is mighty, faithful, and conſtant in his promiſe.

[f] Not according to the common creation, but he hath made thee a new creature by his Spirit.

[g] When God by his providence divided the world, he lent for a time that portion to the Canaanites, which ſhould after be an inheritance for all his people Iſrael.

[h] To teach them to fly.

[i] Meaning, of the land of Canaan, which was high in reſpect of Egypt.

[k] That is, abundance of all things, even in the very rocks.

[l] He ſheweth what is the principal end of our vocation.

[m] By changing his ſervice for their ſuperſtitions.

[n] Scripture calleth new whatſoever man inventeth, be the error never ſo old.

Bef. Chr. 1451.

18 Thou haſt forgotten the mighty God *that* begat thee, and haſt forgotten God that formed thee.

19 The Lord then ſaw it, and was angry, for the provocation of his [o] ſons and of his daughters.

20 And he ſaid, I will hide my face from them: I will ſee what their end ſhall be: for they are a froward generation, children in whom is no faith.

* Rom. 10. 19.

21 They have moved me to jealouſy with *that which is* not God: they have provoked me to anger with their vanities: * and I will move them to jealouſy with *thoſe which are* no [p] people: I will provoke them to anger with a fooliſh nation.

22 For fire is kindled in my wrath, and ſhall burn unto the bottom of hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

23 I will ſpend plagues upon them: I will beſtow mine arrows upon them,

24 *They ſhall be* burnt with hunger, and conſumed with heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts upon them, with the venom of ſerpents, *creeping* in the duſt.

25 The ſword ſhall [q] kill them without, and in the chambers fear: both the young man and the young woman, the ſuckling with the man of grey hair.

26 I have ſaid, I would ſcatter them abroad: I would make their remembrance to ceaſe from among men,

27 Save that I feared the fury of the enemy, leſt their adverſaries ſhould wax [r] proud, and leſt they ſhould ſay, Our high hand, and not the Lord, hath done all this:

28 For they are a nation void of counſel, neither is there *any* underſtanding in them.

29 Oh that they were wiſe, *then* they would underſtand this: they would [s] conſider their latter end.

* Joſh. 23. 10.

30 How ſhould * one chaſe a thouſand, and two put ten thouſand to flight, except their ſtrong God had ſold them, and the Lord had ‡ ſhut them up!

‡ Or, delivered them to their enemy.

31 For their God *is* not as our God, even our enemies being judges.

32 For their vine *is* of the vine of Sodom, and of the vines of Gomorrah: their grapes *are* grapes of gall, their cluſters *be* bitter.

33 Their [t] wine *is* the poiſon of dragons, and the cruel gall of aſps.

34 Is not this laid in ſtore with me, *and* ſealed up among my treaſures?

* Rom. 12. 29. Heb. 10. 30.

35 * Vengeance and recompenſe are mine: their foot ſhall ſlide in due time: for the day of their deſtruction is at hand, and the things that ſhall come upon them make haſte.

36 For the Lord ſhall judge his people, and ‡ repent toward his ſervants, when he ſeeth that their power is gone, and none [u] ſhut up *in hold* nor left *abroad*.

‡ Or, change his mind.

37 When men ſhall ſay, Where are their gods, their mighty God in whom they truſted,

Bef. Chr. 1451.

38 Which did eat the fat of their ſacrifices, *and* did drink the wine of their drink-offering? let them ariſe up and help you: let him be your refuge.

* 1 Sam. 2. 6.

39 Behold now, for I, I am he, and there is no god with me: * I kill, and give life: I wound, and I make whole: neither is there *any* that can deliver out of mine hand.

40 For I [w] lift up mine hand to heaven, and ſay, I live for ever.

41 If I whet my glittering ſword, and mine hand take hold on judgment, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood (and my ſword ſhall eat fleſh) for the blood of the ſlain, and of the captives, when I begin to take vengeance of the enemy.

* Rom. 15. 10.

43 * Ye nations, praiſe his people: for he will avenge the [x] blood of his ſervants, and will execute vengeance upon his adverſaries, and will be merciful unto his land, *and* to his people.

44 ¶ Then Moſes came and ſpake all the words of this ſong in the audience of the people, he and ‡ Hoſhea the ſon of Nun,

‡ Or, Joſhua.

45 When Moſes had made an end of ſpeaking all theſe words to all Iſrael,

* Chap. 6. 6. and 11. 18.

46 Then he ſaid unto them, * Set your hearts unto all theſe words which I teſtify againſt you this day, that ye may command them unto your children, that they may obſerve and do all the words of this law.

47 For it is no [y] vain word concerning you, but it is your life, and by this word ye ſhall prolong your days in the land whither ye go over Jordan to poſſeſs it.

* Num. 27. 12.

48 * And the Lord ſpake unto Moſes the ſelfſame day, ſaying,

49 Go up unto this mountain of Abarim, unto the mount Nebo, which is in the land of Moab that is over-againſt Jericho: and behold the land of Canaan which I give unto the children of Iſrael for a poſſeſſion,

* Gen. 25. 8. * Num. 20. 25. 28. and 33. 38.

50 And die in the mount which thou goeſt up unto, and thou ſhalt be * gathered unto thy people, * as Aaron thy brother did in mount Hor, and was gathered unto his people,

* Num. 20. 12, 13. and 27. 14. ‡ Or, of ſtrife.

51 Becauſe ye * treſpaſſed againſt me among the children of Iſrael, at the waters ‡ of Meribah, at Kadeſh in the wilderneſs of Zin: for ye [z] ſanctified me not among the children of Iſrael.

52 Thou ſhalt therefore ſee the land before thee, but ſhalt not go thither, *I mean*, into the land which I give the children of Iſrael.

CHAP. XXXIII.

1 *Moſes before his death bleſſeth all the tribes of Iſrael.* 26 *There is no god like to the God of Iſrael.* 29 *Nor any people like unto his.*

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[o] He calleth them God's children, not to honour them, but to ſhew them from what dignity they are fallen.

[p] Which I have not favoured, nor given my laws unto them.

[q] They ſhall be ſlain both in the field and at home.

[r] Rejoicing to ſee the godly afflicted, and attributing that to themſelves which is wrought by God's hand.

[s] They would conſider the felicity that was prepared for them, if they had obeyed God.

[t] The fruits of the wicked are as poiſon, deteſtable to God, and dangerous for man.

[u] When neither ſtrong nor weak in a manner remain.

[w] That is, I ſwear. Read Gen. 14. 22.

[x] Whether the blood of God's people be ſhed for their ſins, or trial of their faith, he promiſeth to revenge it.

[y] For I will perform my promiſe unto you. Iſa. 55. 10.

[z] Ye were not earneſt nor conſtant to maintaim mine honour.

Bef. Chr. 1451.

NOW this is the [a] bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death, and ſaid,

2 The Lord came from Sinai, and roſe up from Seir unto them, *and* appeared clearly from mount Paran, and he came with ten [b] thouſands of ſaints, *and* at his right hand a fiery law for them.

3 Though he love the people, *yet* [c] all thy ſaints are in thine hands: and they are humbled at thy [d] feet, to receive thy words.

4 Moſes commanded us a law for an [e] inheritance of the congregation of Jacob.

‡ Or, Moſes. ‡ Or, Iſrael.

5 Then ‡ he was among the ‡ righteous *people*, *as* King, when the heads of the people, and the tribes of Iſrael were aſſembled.

6 ¶ Let [f] Reuben live, and not die, though his men be a ſmall number.

7 ¶ And thus *he bleſſed* Judah, and ſaid, Hear, O Lord, the voice of Judah, and bring him unto his people: his hands ſhall be [g] ſufficient for him, if thou help him againſt his enemies.

* Exod. 28. 30.

8 ¶ And of Levi he ſaid, Let thy * thummim and thine urim be with thine holy one, whom thou didſt prove in Maſſah, *and* didſt cauſe him to ſtrive at the waters of Meribah.

9 Who ſaid unto his father and to his mother, [h] I have not ſeen him, neither knew he his brethren, nor knew his own children: for they obſerved thy word, and kept thy covenant.

10 They ſhall teach Jacob thy judgments, and Iſrael thy law: they ſhall put incenſe before thy face, and the burnt-offering upon thine altar.

11 Bleſs, O Lord, his ſubſtance, and accept the work of his hands: [i] ſmite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again.

12 ¶ Of Benjamin he ſaid, The beloved of the Lord ſhall [k] dwell in ſafety by him: *the Lord* ſhall cover him all the day long, and dwell between his ſhoulders.

‡ Or, fountains.

13 ¶ And of Joſeph he ſaid, Bleſſed of the Lord is *his* land, for the ſweetneſs of heaven, for the dew, and for the ‡ depth lying beneath,

14 And for the ſweet increaſe of the ſun, and for the ſweet increaſe of the moon,

15 And for *the ſweetneſs* of the top of the ancient mountains, and for the ſweetneſs of the old hills,

* Gen. 49. 26.

16 And for the ſweetneſs of the earth, and abundance thereof: and the good-will of him that dwelt in the [l] buſh ſhall come upon the head of Joſeph, and upon the top of the head of him that was * ſeparated *from* his brethren.

‡ Or, ſtrength.

17 His beauty *ſhall be like* his firſt-born bullock, and his ‡ horns *as* the horns of an unicorn: with them he ſhall ſmite the people together, *even* the ends of the world: theſe are alſo the ten thouſands of Ephraim, and theſe are the thouſands of Manaſſeh.

Bef. Chr. 1451.

18 ¶ And of Zebulun he ſaid, Rejoice, Zebulun, in thy [m] going out, and *thou* Iſſachar in thy tents.

‡ Or, mount Zion.

19 They ſhall call the people unto the ‡ mountain: there they ſhall offer the ſacrifices of righteouſneſs: for [n] they ſhall ſuck of the abundance of the ſea, and of the treaſures hid in the ſand.

20 ¶ Alſo of Gad he ſaid, Bleſſed be he that inlargeth Gad: he dwelleth as a lion, that catcheth for his prey the arm with the head.

21 And he looked to himſelf at the beginning, becauſe there was a portion of the [o] lawgiver hid: yet he ſhall come with the heads of the people, to execute the juſtice of the Lord, and his judgments with Iſrael.

22 ¶ And of Dan he ſaid, Dan *is* a lion's whelp: he ſhall leap from Baſhan.

23 ¶ Alſo of Naphtali he ſaid, O Naphtali, ſatisfied with favour, and filled with the bleſſing of the Lord, poſſeſs the [p] Weſt and the South.

24 ¶ And of Aſher he ſaid, Aſher *ſhall be* bleſſed with children: he ſhall be acceptable unto his brethren, and ſhall dip his foot in oil.

25 Thy ſhoes *ſhall be* [q] iron and braſs, and thy ſtrength *ſhall continue* as long as thou liveſt.

26 ¶ There is none like God, O righteous *people*, which rideth upon the heavens for thine help, and on the clouds in his glory.

27 The eternal God *is* thy refuge, and under *his* arms thou art for ever: he ſhall caſt out the enemy before thee, and will ſay, Deſtroy *them*.

28 Then Iſrael [r] the fountain of Jacob ſhall dwell alone in ſafety in a land of wheat and wine: alſo his heavens ſhall drop the dew.

29 Bleſſed art thou, O Iſrael: who is like unto thee, O people ſaved by the Lord, the ſhield of thine help, and which is the ſword of thy glory! therefore [s] thine enemies ſhall be in ſubjection to thee, and thou ſhalt tread upon their high places.

CHAP. XXXIV.

1 *Moſes ſeeth all the land of Canaan.* 5 *He dieth.* 8 *Iſrael weepeth.* 9 *Joſhua ſucceedeth in Moſes's room.* 10 *The praiſe of Moſes.*

* Ch. 3. 27.

THEN Moſes went from the plain of Moab up into mount [t] Nebo unto the top of Piſgah that is over-againſt Jericho: and the Lord ſhewed him * all the land of Gilead, unto Dan,

2 And all Naphtali and the land of Ephraim and Manaſſeh, and all the land of Judah, unto the utmoſt [u] ſea:

3 And

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[a] This bleſſing containeth not only a ſimple prayer, but an aſſurance of the effect thereof.

[b] Meaning, infinite angels.

[c] Hebrew. His ſaints, that is, the children of Iſrael.

[d] As thy diſciples.

[e] To us and our ſucceſſors.

[f] Reuben ſhall be one of the tribes of God's people, though for his ſin his honour be diminiſhed, and his family but ſmall.

[g] Signifying, that he ſhould hardly obtain Jacob's promiſe. Gen. 49. 8.

[h] He preferred God's glory to all natural affection. Exod. 32. 29.

[i] He declareth, that the miniſters of God have many enemies, and therefore have need to be prayed for.

[k] Becauſe the temple ſhould be built in Zion, which was in the tribe of Benjamin, he ſheweth that God ſhould dwell with him there.

[l] Which was God appearing unto Moſes. Exod. 3. 2.

[m] In thy proſperous voyages upon the ſea. Gen. 49. 13.

[n] The tribe of Zebulun.

[o] So that the portion of the Gadites and others on this ſide Jordan was God's, though it was not ſo known.

[p] Meaning, near the ſea.

[q] Thou ſhalt be ſtrong, or thy country full of metal. It ſeemeth that Simeon is left out becauſe he was under Judah, and his portion of his inheritance. Joſh. 19. 9.

[r] Who was plentiful in iſſue as a fountain.

[s] Thine enemies for fear ſhall lie and fain to be in ſubjection.

[t] Which was a part of mount Abarim. Num. 27. 12.

[u] Called, Mediterranean.

Bef. Chr. 1451.

3 And the South, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

*Gen. 12. 7. and 13. 15.

4 And the Lord ſaid unto him, * This is the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee it with thine eyes, but thou ſhalt not go over thither.

5 So Moſes the ſervant of the Lord died there in the land of Moab, according to the word of the Lord,

6 And [w] he buried him in a valley in the land of Moab over-againſt Beth-peor, but no man knoweth of his ſepulchre unto [x] this day.

7 Moſes was now an hundred and twenty years old when he died, his eye was not dim, nor his natural force abated.

8 And the children of Iſrael wept for Moſes in the plain of Moab thirty days: ſo the days of weeping and mourning for Moſes were ended.

Bef. Chr. 1451.

9 And [y] Joſhua the ſon of Nun was full of the ſpirit of wiſdom: for Moſes had put his hands upon him. And the children of Iſrael were obedient unto him, and did as the Lord had commanded Moſes.

10 But there aroſe not a prophet ſince in Iſrael like unto Moſes (whom the Lord knew [z] face to face.)

11 In all the miracles and wonders which the Lord ſent him to do in the land of Egypt before Pharaoh and before all his ſervants, and before all his land.

12 And in all that mighty [a] hand and all that great fear, which Moſes wrought in the ſight of all Iſrael.

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[w] To wit, the angel of the Lord. Jude 9.

[x] That the Jews might not have occaſion thereby to commit idolatry.

[y] Hereby appeareth the favour of God, that leaveth not his church deſtitute of a governor.

[z] Unto whom the Lord did reveal himſelf ſo plainly, as Exod. 33. 11.

[a] Meaning the power of God working by Moſes in the wilderneſs.

The Book of JOSHUA.

THE ARGUMENT.

In this book the Holy Ghoſt ſetteth moſt lively before our eyes the accompliſhment of God's promiſe, who as he promiſed by the mouth of Moſes that a prophet ſhould be raiſed up unto the people like unto him, whom he willeth to obey, Deut. 18. 15. *ſo he ſheweth himſelf here true in his promiſe, as at all other times; and after the death of Moſes his faithful ſervant, he raiſeth up Joſhua to be ruler and governor over his people, that neither they ſhould be diſcouraged for lack of a captain, nor have occaſion to diſtruſt God's promiſes hereafter. And becauſe that Joſhua might be confirmed in his vocation, and the people alſo might have none occaſion to grudge, as though he were not approved of God; he is adorned with moſt excellent gifts and graces of God, both to govern the people with counſel, and to defend them with ſtrength, that he lacked nothing which either belonged to a valiant captain, or a faithful miniſter. So he overcometh all difficulties and bringeth them into the land of Canaan: the which according to God's ordinance he divideth among the people, and appointeth their borders: he eſtabliſheth laws and ordinances, and putteth them in remembrance of God's manifold benefits, aſſuring them of his grace and favour, if they obey God, and contrariwiſe of his plagues and vengeance, if they diſobey him. This hiſtory doth repreſent Jeſus Chriſt the true Joſhua, who leadeth us into eternal felicity, which is ſignified unto us by this land of Canaan. From the beginning of Geneſis to the end of this book are contained* 2576 *years. For from Adam unto the flood are* 1656: *from the flood unto the departure of Abraham out of Chaldea,* 423: *and from thence to the death of Joſeph,* 290. *So that Geneſis containeth* 2369. *Exodus* 140. *The other three books of Moſes,* 40. *Joſhua* 27. *So the whole maketh* 2576 *years.*

Bef. Chr. 1451.

CHAP. I.

2 *The Lord encourageth Joſhua to invade the land.* 4 *The borders and limits of the land of the Iſraelites.* 5 *The Lord promiſeth to aſſiſt Joſhua, if he obey his word.* 11 *Joſhua commandeth the people to prepare themſelves to paſs over Jordan,* 12 *and exhorteth the Reubenites to execute their charge.*

NOW after the [a] death of Moſes the ſervant of the Lord, the Lord ſpake unto Joſhua the ſon of Nun, Moſes's miniſter, ſaying,

2 Moſes my ſervant is dead: now therefore ariſe, go over this Jordan, thou and all this people, unto the land which I give them, *that is,* to the children of Iſrael.

Bef. Chr. 1451.

*Ch. 14. 9.

3 * Every place that the ſole of your foot ſhall tread upon, have I given you, as I ſaid unto Moſes.

*Deut. 11. 24. ‡ Or, Euphrates.

4 * From the [b] wilderneſs and this Lebanon even unto the great river, the river ‡ Perath: all the land of the [c] Hittites, even unto the great [d] ſea toward the going down of the ſun, ſhall be your coaſt,

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[a] The beginning of this book dependeth on the laſt chapter of Deuteronomy, which was written by Joſhua as a preparation to his hiſtory.

[b] Of Zin, called Kadeſh and Paran.

[c] Meaning the whole land of Canaan.

[d] Called, Mediterranean.

Bef. Chr. 1451.

5 There ſhall not a man be able to withſtand thee all the days of thy life: as I was with Moſes, *ſo* will I be with thee: * I will not leave thee, nor forſake thee.

* Heb. 13. 5.

6 * Be ſtrong and of a good courage: for unto this people ſhalt thou divide the land for an inheritance, which I ſware unto their fathers to give them.

* Deut. 31. 23.

7 Only be thou ſtrong, and ‡ of a moſt valiant courage, that thou mayeſt obſerve and do according to all the law which Moſes my ſervant hath commanded thee: * thou ſhalt not turn away from it to the right hand nor to the left, that thou mayeſt [e] proſper whitherſoever thou goeſt.

‡ Or, grow ſtronger and ſtronger.

* Deut. 5 32. and 28. 14.

8 Let not this book of the law depart out of thy mouth, but meditate therein day and [f] night, that thou mayeſt obſerve and do according to all that is written therein: for then ſhalt thou make thy way proſperous, and then ſhalt thou ‡ have good ſucceſs.

‡ Or, govern wiſely.

9 Have not I commanded thee, ſaying, Be ſtrong and of a good courage, fear not, nor be diſcouraged? for I the Lord thy God *will be* with thee, whitherſoever thou goeſt.

10 ¶ Then Joſhua commanded the officers of the people, ſaying,

11 Paſs through the hoſt, and command the people, ſaying, Prepare you victuals: for [g] after three days ye ſhall paſs over this Jordan, to go in to poſſeſs the land which the Lord your God giveth you to poſſeſs it.

12 And unto the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh ſpake Joſhua, ſaying,

13 * Remember the word which Moſes the ſervant of the Lord commanded you, ſaying, The Lord your God hath given you reſt, and hath given you this [h] land.

* Num. 32. 22.

14 ¶ Your wives, your children, and your cattle ſhall remain in the land which Moſes gave you ‡ on this ſide Jordan: but ye ſhall go over before your brethren armed, all that be men of war, and ſhall help them,

‡ Or, beyond Jordan, from Jericho.

15 Until the Lord have given your brethren reſt, as well as to you, and until they alſo ſhall poſſeſs the land which the Lord your God giveth them: then ſhall ye return unto the land of your poſſeſſion, and ſhall poſſeſs it, which *land* Moſes the Lord's ſervant [i] gave you on this ſide Jordan toward the ſun riſing.

16 Then they anſwered Joſhua, ſaying, All that thou haſt commanded us, we will do, and whitherſoever thou ſendeſt us, we will go.

17 As we obeyed Moſes in all things, [k] ſo will we obey thee: only the Lord thy God be with thee, as he was with Moſes.

18 Whoſoever ſhall rebel againſt thy commandment, and will not obey thy words in all that thou commandeſt him, let him be put to death: only be ſtrong and of good courage.

CHAP. II.

Bef. Chr. 1451.

1 Joſhua ſendeth men to ſpy Jericho, whom Rahab hideth. 11 She confeſſeth the God of Iſrael. 12 She requireth a ſign for her deliverance. 21 The ſpies return to Joſhua with comfortable tidings.

THEN Joſhua the ſon of Nun ſent out of [l] Shittim two men to ſpy ſecretly, ſaying, Go, view the land, and *alſo* Jericho: and they went, and * came into an ‡harlot's houſe, named Rahab, and lodged there.

* Heb. 11. 31. James 2. 25.

‡ Or, taverner's houſe, or, hoſteſs.

2 Then report was made to the king of Jericho, ſaying, Behold, there came men hither to night, of the children of Iſrael, to ſpy out the country.

3 And the king of Jericho ſent unto Rahab, ſaying, [m] Bring forth the men that are come to thee, *and* which are entered into thine houſe: for they be come to ſearch out all the land.

4 (But the woman had taken the two men, and hid them) Therefore ſaid ſhe thus, There came men unto me, but I wiſt not whence they were.

5 And when they ſhut the gate in the dark, the men went out, whither the men went I wot not: follow ye after them quickly, for ye ſhall overtake them.

6 (But ſhe had brought them up to the [n] roof of the houſe, and hid them with the ſtalks of flax which ſhe had ſpread abroad upon the roof.)

7 And certain men purſued after them, the way to Jordan, unto the fords, and as ſoon as they which purſued after them were gone out, they ſhut the gate.

8 ¶ And before they were aſleep, ſhe came up unto them upon the roof,

9 And ſaid unto the men, I know that the Lord hath given you the land, and that the [o] fear of you is fallen upon us, and that all the inhabitants of the land faint becauſe of you.

10 For we have heard, how the Lord * dried up the water of the red ſea * before you, when ye came out of Egypt, and what you did unto the two kings of the Amorites that were on the other ſide Jordan, unto * Sihon and to Og, whom ye utterly deſtroyed:

* Exod. 14. 21. 22. * Ch. 4. 23.

* Num. 21. 24.

11 And when we heard it, our hearts ‡ did faint, and there remained no more ‡ courage in any becauſe of you: for [p] the Lord your God, he is the God in heaven above, and in earth beneath.

‡ Or, melted.

‡ Or, ſpirit.

12 Now therefore, I pray you, ſwear unto me by the Lord, that as I have ſhewed you mercy, ye will alſo ſhew mercy unto my father's houſe, and give me a true token,

13 And that ye will ſave alive my father and my mother, and my brethren, and my ſiſters, and all that they have: and that ye will deliver our ‡ ſouls from death.

‡ Or, lives.

14 And

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[e] He ſheweth wherein conſiſteth true proſperity, even to obey the word of God.

[f] Shewing that it was not poſſible to govern well, without continual ſtudy of God's word.

[g] Meaning, from the day that this was proclaimed. Ch. 3. 2.

[h] Which belonged to Sion the king of the Amorites, and Og king of Baſhan.

[i] By your requeſt, but yet by God's ſecret appointment. Deut. 33. 21.

[k] They do not only promiſe to obey him ſo long as God is with him: but to help him to puniſh all that rebel againſt him.

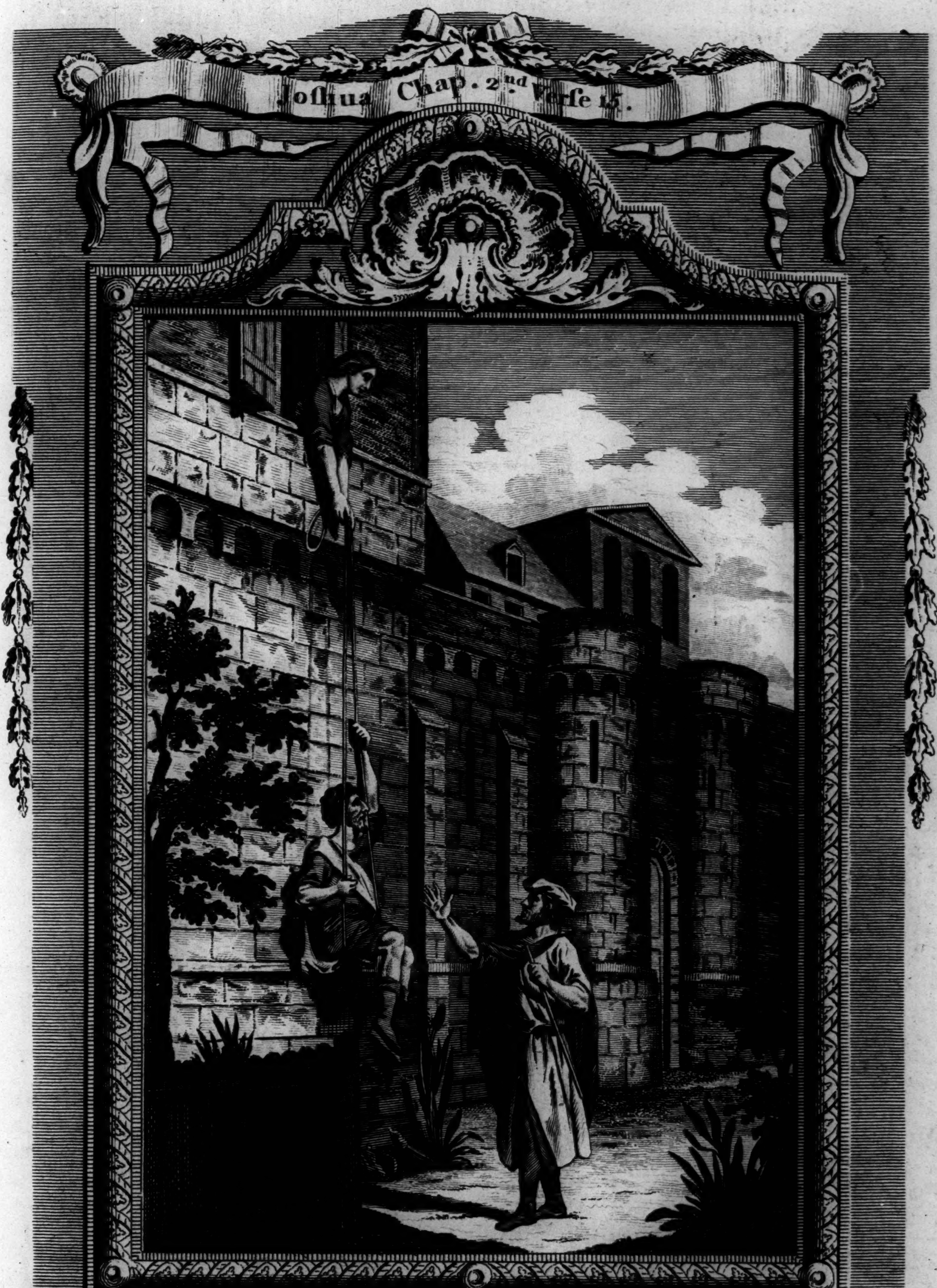
[l] Which place was in the plain of Moab near unto Jordan.

[m] Though the wicked ſee the hand of God upon them, yet they repent not, but ſeek how they may by their power and policy reſiſt his working.

[n] Meaning, upon the houſe: for then their houſes were flat above, ſo that they might do their buſineſs thereupon.

[o] For ſo God promiſed, Deut. 28. 7. chap. 5 1.

[p] Herein appeareth the great mercy of God, that in this common deſtruction he would draw a moſt miſerable ſinner to repent and confeſs his name.


Joſhua Chap. 2nd Verſe 15.

Rahab lets down the two Spies
from her window.

S. Wale del.
G. Burder sculp.

BRITISH
9 NO 64
MUSEUM

Bef. Chr. 1451. 14 And the men anſwered her, [q] Our life for you to die, if ye utter not this our buſineſs: and when the Lord hath given us the land, we will deal mercifully and truly with thee.

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the town wall, and ſhe dwelt upon the wall.

16 And ſhe ſaid unto them, Go ye into the [r] mountain, leſt the purſuers meet with you, and hide yourſelves there three days, until the purſuers be returned: then afterward may ye go your way.

17 And the men ſaid unto her, [s] We will be blameleſs of this thine oath, which thou haſt made us ſwear.

18 Behold, when we come into the land, thou ſhalt bind this cord of red thread in the window, whereby thou letteſt us down, and thou ſhalt bring thy father and thy mother, and thy brethren, and all thy father's houſhold home to thee.

19 And whoſoever then doth go out at the doors of thine houſe into the ſtreet, [t] his blood ſhall be upon his head, and we will be guiltleſs: but whoſoever ſhall be with thee in the houſe, his blood ſhall be on our head, if any hand touch him:

20 And if thou utter this our [u] matter, we will be quit of thine oath which thou haſt made us ſwear.

21 And ſhe anſwered, According unto your words, ſo be it: then ſhe ſent them away, and ‡ Or, ſcarlet-coloured. they departed, and ſhe bound the ‡ red cord in the window.

22 ¶ And they departed, and came into the mountain, and there abode three days, until the purſuers were returned: and the purſuers ſought them throughout all the way, but found them not.

23 So the two men returned, and deſcended from the mountain, and paſſed [w] over, and came to Joſhua the ſon of Nun, and told him all things that came unto them.

24 Alſo they ſaid unto Joſhua, Surely the Lord hath delivered into our hands all the land: for even all the inhabitants of the country faint becauſe of us.

CHAP. III.

3 *Joſhua commandeth them to depart when the ark removeth.* 7 *The Lord promiſeth to exalt Joſhua before the people.* 9 *Joſhua's exhortation to the people.* 16 *The waters part aſunder while the people paſs.*

THEN Joſhua roſe very early, and they removed from Shittim, and came to [x] Jordan, he, and all the children of Iſrael, and lodged there, before they went over:

2 And after [y] three days the officers went throughout the hoſt,

3 And commanded the people, ſaying, When ye ſee the ark of the covenant of the Lord your God, and the prieſts of the Levites bearing it, ye ſhall depart from your place, and go after it. Bef. Chr. 1451.

4 Yet there ſhall be a ſpace between you and it, about ‡ two thouſand cubits by meaſure: ‡ Or, a mile. ye ſhall not come near unto it, that ye may know the way by the which ye ſhall go: for ye have not gone this way in times paſt.

5 (Now Joſhua had ſaid unto the people, * Sanctify yourſelves: for to-morrow the Lord will do wonders among you.) * Lev. 20. 7. Num. 11. 18. Ch. 7. 13. 1 Sam. 16. 5.

6 Alſo Joſhua ſpake unto the prieſts, ſaying, Take up the ark of the covenant, and go over before the people: ſo they took up the ark of the covenant, and went before the people.

7 ¶ Then the Lord ſaid unto Joſhua, This day will I begin to magnify thee in the ſight of all Iſrael, which ſhall know, that * as I was with * Ch. 1. 5. Moſes, ſo will I be with thee.

8 Thou ſhalt therefore command the prieſts that bear the ark of the covenant, ſaying, When ye are come to the brink of the waters of Jordan, ye ſhall ſtand ſtill [z] in Jordan.

9 ¶ Then Joſhua ſaid unto the children of Iſrael, Come hither, and hear the words of the Lord your God.

10 And Joſhua ſaid, [a] Hereby ye ſhall know that the living God is among you, and that he will certainly caſt out before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgaſhites, and the Amorites, and the Jebuſites.

11 Behold the ark of the covenant of the Lord of all the world paſſeth before you into Jordan.

12 Now therefore take from among you [b] twelve men out of the tribes of Iſrael, out of every tribe a man.

13 And as ſoon as the ſoles of the feet of the prieſts (that bear the ark of the Lord God, the Lord of all the world) ſhall ſtay in the waters of Jordan, the waters of Jordan ſhall be cut off: for the waters that come from above * ſhall * Pſ. 114. 3. ſtand ſtill upon an heap.

14 ¶ Then when the people were departed from their tents to go over Jordan, the prieſts bearing the * ark of the covenant *went* before * Acts 7. 45. the people.

15 And as they that bare the ark came unto Jordan, and the feet of the prieſts that bare the ark were dipped in the brink of the water, (* for * 1 Chron. 12. 15. Jordan uſeth to fill all his [c] banks all the time of harveſt)

16 Then the waters that came down from above ſtayed, *and* roſe up on a heap, and departed far from the city of Adam, that was beſide Zaretan: but the *waters* that came down toward the ſea of the wilderneſs, *even* the ſalt ſea, failed, *and* were cut off: ſo the people went right over-againſt Jericho.

17 But the prieſts that bare the ark of the covenant of the Lord, ſtood dry within Jordan

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[q] We warrant you on pain of our lives.

[r] Which was near unto the city.

[s] We ſhall be diſcharged of our oath, if thou doſt perform this condition that followeth: for ſo ſhalt thou and thine be delivered.

[t] He ſhall be guilty of his own death.

[u] So that others ſhould think to eſcape by the ſame means.

[w] To wit, the river Jordan.

[x] Which, according to the Hebrews, was in March, and about forty days after Moſes's death.

[y] Which time was given for to prepare them victuals. chap. 1. 11.

[z] Even in the channel where the ſtream had run, as verſe 17.

[a] By this miracle, in dividing the water.

[b] Which ſhould ſet up twelve ſtones in remembrance of the benefit.

[c] Becauſe the river was accuſtomed at this time to be full, the miracle is ſo much the greater.

Bef. Chr. 1451. [d] ready prepared, and all the Iſraelites went over dry, until all the people were gone clean over through Jordan.

CHAP. IV.

2 God commanded Joſhua to ſet up twelve ſtones in Jordan. 18 The waters return to their old courſe. 20 Other twelve ſtones are ſet up in Gilgal. 21 This miracle muſt be declared to the poſterity.

* Deut.27.2. AND when all the people were wholly gone * over Jordan, (after the Lord had ſpoken unto Joſhua, ſaying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command you them, ſaying, Take you hence out of the midſt of Jordan, out of the place where the prieſts ſtood in a [e] readineſs, twelve ſtones, which ye ſhall take away with you, and leave them in the [f] lodging where you ſhall lodge this night)

4 Then Joſhua called the twelve men, whom he had prepared of the children of Iſrael, out of every tribe a man.

5 And Joſhua ſaid unto them, Go over before the ark of the Lord your God, even through the midſt of Jordan, and take up every man of you a ſtone upon his ſhoulder, according unto the number of the tribes of the children of Iſrael,

6 That this may be a ſign among you, that when your [g] children ſhall aſk their fathers in time to come, ſaying, What *mean* you by theſe ſtones?

7 Then ye may anſwer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord: *for* when it paſſed through Jordan, the waters of Jordan were cut off: therefore theſe ſtones are a memorial unto the children of Iſrael for ever.

8 Then the children of Iſrael did even ſo as Joſhua had commanded, and took up twelve ſtones out of the midſt of Jordan, as the Lord had ſaid unto Joſhua, according to the number of the tribes of the children of Iſrael, and carried them away with them unto the lodging, and laid them down there.

9 And Joſhua ſet up [h] twelve ſtones in the midſt of Jordan, in the place where the feet of the prieſts, which bare the ark of the covenant, ſtood, and there have they continued unto this day.

10 ¶ So the prieſts, which bare the ark, ſtood in the midſt of Jordan, until every thing was finiſhed that the Lord had commanded Joſhua to ſay unto the people, according to all that Moſes charged Joſhua: then the people haſted and went over.

11 When all the people were clean paſſed over, the ark of the Lord went over alſo, and the prieſts [i] before the people.

* Num. 32. 27, 29. 12 * And the ſons of Reuben, and the ſons of Gad, and half the tribe of Manaſſeh, went over before the children of Iſrael armed, as Moſes had charged them. Bef. Chr. 1451.

13 Even forty thouſand prepared for war, went before the [k] Lord unto battle, into the plain of Jericho.

14 That day the Lord magnified Joſhua in the ſight of all Iſrael, and they ‡ feared him, as they feared Moſes, all the days of his life. ‡ Or, reverenced him.

15 And the Lord ſpake unto Joſhua, ſaying,

16 Command the prieſts, that bear the [l] ark of the teſtimony, to come up out of Jordan.

17 Joſhua therefore commanded the prieſts, ſaying, Come ye up out of Jordan.

18 And when the prieſts that bare the ark of the covenant of the Lord were come up out of the midſt of Jordan, and as ſoon as the ſoles of the prieſts feet were ſet on the dry land, the waters of Jordan returned unto their place, and flowed over all the banks thereof, as they did before.

19 ¶ So the people came up out of Jordan the tenth *day* of the [m] firſt month, and pitched in Gilgal, in the eaſt ſide of Jericho.

20 Alſo the twelve ſtones, which they took out of Jordan, did Joſhua pitch in Gilgal.

21 And he ſpake unto the children of Iſrael, ſaying, When your children ſhall aſk their fathers in time to come, and ſay, What *mean* theſe ſtones?

22 Then ye ſhall ſhew your children, and ſay, Iſrael came over this Jordan on dry land:

23 For the Lord your God dried up the waters of Jordan before you, until ye were gone over, as the Lord your God did the red Sea, * which he dried up before us, till we were gone over, * Exod. 14. 21, 22.

24 That all the people of the [n] world may know that the hand of the Lord is mighty, that ye might fear the Lord your God continually.

CHAP. V.

1 The Canaanites are afraid of the Iſraelites. 2 Circumciſion is commanded the ſecond time. 10 The paſſover is kept. 12 Manna ceaſeth. 13 The angel appeareth unto Joſhua.

NOW when all the kings of the [o] Amorites, which were beyond Jordan weſtward, and all the kings of the Canaanites which were by the ſea, heard that the Lord had dried up the waters of Jordan before the children of Iſrael until they were gone over, their heart fainted: and there was no courage in them any more, becauſe of the children of Iſrael.

2 ¶ That ſame time the Lord ſaid unto Joſhua, * Make thee ſharp knives, [p] *and* return, and circumciſe the ſons of Iſrael the ſecond time. * Exod.4.25.

3 Then Joſhua made him ſharp knives, and circumciſed the ſons of Iſrael in the [q] hill of the foreſkins.

4 And this is the cauſe why Joſhua circumciſed all the people, *even* the males that came out

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[d] Either, tarrying till the people were paſt, or, as ſome read, Sure as though they had been upon the dry land.

[e] As chap. 3. 17.

[f] Meaning, the place where they could camp.

[g] God commandeth, that not only we ourſelves profit by his wonderful works, but that our poſterity may know the cauſe thereof, and glorify his name.

[h] Beſides the twelve ſtones which were carried by the tribes, and ſet up in Gilgal.

[i] Meaning, in the preſence or ſight of the people.

[k] That is, before the ark.

[l] Becauſe the ark teſtified God's preſence, and the tables of the law contained therein, ſignified God's will toward his people.

[m] Called Abib, or Niſan, containing part of March and part of April.

[n] God's benefits ſerve for a further condemnation to the wicked, and ſtir up his to reverence him, and obey him.

[o] The Amorites were on both ſides Jordan, whereof two kings were ſlain already on the ſide toward Moab.

[p] For now they had left it off about forty years.

[q] Gilgal was ſo called, becauſe they were there circumciſed.

out of Egypt, becauſe all the men of war were dead in the wilderneſs by the way after they came out of Egypt.

5 For all the people that came out were circumciſed: but all the people that were born in the wilderneſs by the way, after they come out of Egypt, were [r] not circumciſed.

6 For the children of Iſrael walked forty years in the wilderneſs, till all the people of the men of war that came out of Egypt were conſumed, becauſe they obeyed not the voice of the Lord: unto whom the Lord ſware, that he would not ſhew them the land * which the Lord had ſworn unto their fathers that he would give us, *even* a land that floweth with milk and honey.

* Num. 14. 23.

7 So their ſons whom he raiſed up in their ſtead, Joſhua circumciſed: for they were uncircumciſed, becauſe they circumciſed them not by the way.

8 And when they had made an end of circumciſing all the people, they abode in the places in the camp till they [s] were whole.

9 After, the Lord ſaid unto Joſhua, This day I have taken away the [t] ſhame of Egypt from you: wherefore he called the name of that place Gilgal, unto this day.

10 ¶ So the children of Iſrael abode in Gilgal, and kept the feaſt of the paſſover the fourteenth day of the month at even, in the plain of Jericho.

11 And they did eat of the corn of the land, on the morrow after the paſſover, unleavened bread, and parched corn in the ſame day.

12 And the Man ceaſed on the morrow after they had eaten of the corn of the land, neither had the children of Iſrael Man any more, but did eat of the fruit of the land of Canaan that year.

13 ¶ And when Joſhua was by Jericho, he lift up his eyes, and looked: and behold, there ſtood * a man againſt him, having a ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, Art thou on our ſide, or on our adverſaries?

* Exod. 23. 23.

14 And he ſaid, Nay, but *as* a captain of the hoſt of the Lord am I now come: then Joſhua fell on his face to the earth, and [u] did worſhip, and ſaid unto him, What ſaith my Lord unto his ſervant?

15 And the captain of the Lord's hoſt ſaid unto Joſhua, * Looſe thy ſhoe off thy foot: for the place whereon thou ſtandeſt, is holy: and Joſhua did ſo.

* Exod. 3. 5. Ruth 4. 7. Acts 7. 33.

CHAP. VI.

3 The Lord inſtructeth Joſhua what he ſhould do as touching Jericho. 6 Joſhua commandeth the prieſts and warriors what to do. 20 The walls fall. 22 Rahab is ſaved. 24 All is burnt ſave gold and metal. 26 The curſe of him that buildeth the city.

NOW Jericho was [w] ſhut up, and [x] cloſed, [y] becauſe of the children of Iſrael: none might go out nor enter in.

2 And the Lord ſaid unto Joſhua, Behold, I have given into thine hand Jericho and the king thereof, *and* the ſtrong men of war.

3 All ye therefore *that be* men of war, ſhall compaſs the city, in going round about the city [z] once: thus ſhall you do ſix days:

4 And ſeven prieſts ſhall bear ſeven trumpets of [a] ram's horns before the ark: and the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow with the trumpets.

5 And when they make a long *blaſt* with the rams horns, and ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: then ſhall the wall of the city fall down flat, and the people ſhall aſcend up, every man ſtraight before him.

6 ¶ Then Joſhua the ſon of Nun called the prieſts, and ſaid unto them, Take up the ark of the covenant, and let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the Lord.

7 But he ſaid unto the people, [b] Go and compaſs the city: and let him that is armed go forth before the ark of the Lord.

8 ¶ And when Joſhua had ſpoken unto the people, the ſeven prieſts bare the ſeven trumpets of rams horns, and went forth before the ark of the Lord, and blew with the trumpets, and the ark of the covenant of the Lord followed them.

9 ¶ And the men of arms went before the prieſts, that blew the trumpets: then the [c] gathering *hoſt* came after the ark, as they went and blew the trumpets.

10 (Now Joſhua had commanded the people, ſaying, Ye ſhall not ſhout, neither make any noiſe with your voice, neither ſhall a word proceed out of your mouth, until the day that I ſay unto you, Shout, then ſhall ye ſhout.)

11 So the ark of the Lord compaſſed the city, and went about it [d] once: then they returned into the hoſt, and lodged in the camp.

12 And Joſhua roſe early in the morning, and the prieſts bare the ark of the Lord:

13 Alſo ſeven prieſts bare ſeven trumpets of rams horns, and went before the ark of the Lord, and going, blew with the trumpets: and the men of arms went before them, but the [e] gathering *hoſt* came after the ark of the Lord, as they went, and blew the trumpets.

14 And the ſecond day they compaſſed the city once, and returned into the hoſt: thus they did ſix days.

15 And when the ſeventh day came, they roſe early,

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[r] For they looked daily to remove at the Lord's commandment, which thing they that were new circumciſed could not do without great danger.

[s] For their ſore was ſo grievous, that they were not able to remove.

[t] By bringing you into this promiſed land, contrary to the wicked opinion of the Egyptians: or the fore-ſkin, whereby you were like to the Egyptians.

[u] In that, that Joſhua worſhippeth him, he acknowledgeth him to be God; and in that, that he calleth himſelf the Lord's captain, he declareth himſelf to be Chriſt.

[w] That none could go out.

[x] That none could come in.

[y] For fear of the Iſraelites.

[z] Every day once.

[a] That the conqueſt might not be aſſigned to man's power, but to the mercy of God, which with moſt weak things can overcome that which ſeemeth moſt ſtrong.

[b] This is chiefly meant by the Reubenites, Gadites, and half the tribe of Manaſſeh.

[c] Meaning, the rereward, wherein was the ſtandard of the tribe of Dan. Num. 10. 25.

[d] For that day.

[e] The tribe of Dan was ſo called, becauſe it marched laſt, and gathered up whatſoever was left of others.

Bef. Chr. 1451.

early, even with the dawning of the day, and compaſſed the city after the ſame manner [c] ſeven times: only that day they compaſſed the city ſeven times.

16 And when the prieſts had blown the trumpets the ſeventh time, Joſhua ſaid unto the people, Shout: for the Lord hath given you the city.

17 And the city ſhall be [f] an execrable thing, *both* it, and all that are therein, unto the Lord: only Rahab the harlot ſhall live, ſhe and all that are with her in the houſe: for * ſhe hid the meſſengers that we ſent.

* Ch. 2. 4.

18 Notwithſtanding be ye ware of the execrable thing, leſt ye make yourſelves execrable, and in taking of the execrable thing make alſo the hoſt of Iſrael * execrable, and trouble it.

* Lev. 27. 21. Num. 21. 2. Deut. 13. 15, 17.

19 But all ſilver, and gold, and veſſels of braſs, and iron ſhall be [g] conſecrate unto the Lord, *and* ſhall come into the Lord's treaſury.

20 So the people ſhouted, when they had blown trumpets: for when the people had heard the ſound of the trumpet, they ſhouted with a great ſhout: and the * wall fell down flat: ſo the people went up into the city, every man ſtraight before him: and they took the city.

* Heb. 11. 30.

21 And they utterly deſtroyed all that was in the city, both man and woman, young and old, and ox, and ſheep, and aſs, with the edge of the ſword.

22 But Joſhua had ſaid unto the two men that had ſpied out the country, Go into the harlot's houſe, and bring out thence the woman, and all that ſhe hath, * as ye ſware to her.

* Ch. 2. 14. Heb. 11. 31.

23 So the young men that were ſpies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that ſhe had: alſo they brought out all her family, and put them [h] without the hoſt of Iſrael.

24 After they burnt the city with fire, and all that was therein: only the ſilver and the gold, and the veſſels of braſs and iron, they put into the treaſury of [i] the houſe of the Lord.

25 So Joſhua ſaved Rahab the harlot, and her father's houſhold, and all that ſhe had, and ſhe [k] dwelt in Iſrael even unto this day, becauſe ſhe had hid the meſſengers which Joſhua ſent to ſpy out Jericho.

26 ¶ And Joſhua ſware at that time, ſaying, Curſed be the man before the Lord, that riſeth up, and buildeth this city Jericho: [l] he ſhall lay the foundation thereof in his eldeſt ſon, and in his youngeſt ſon ſhall he ſet up the gates of it.

27 So the Lord was with Joſhua, and he was famous through all the world.

CHAP. VII.

1 *The Lord is angry with Achan.* 4 *They of Ai put the Iſraelites to flight.* 6 *Joſhua prayeth to the Lord.* 16 *Joſhua enquireth out him that ſinned, and ſtoned him, and all his.*

Bef. Chr. 1451.

BUT the children of Iſrael committed a treſpaſs in the [m] excommunicate thing: for Achan * the ſon of Carmi, the ſon of Zabdy, the ſon of Zerah, of the tribe of Judah, took of the excommunicate thing; wherefore the wrath of the Lord was kindled againſt the children of Iſrael.

* Ch. 22. 20. 1 Chron. 2. 7.

2 And Joſhua ſent men from Jericho to [n] Ai, which is beſide Bethaven, on the eaſt ſide of Bethel, and ſpake unto them, ſaying, Go up, and view the country. And the men went up and viewed Ai.

3 And returned to Joſhua, and ſaid unto him, Let not all the people go up, *but* let as it were two or three thouſand men go up, and ſmite Ai, and make not all the people to labour thither, for they are few.

4 So there went up thither of the people about three thouſand men, and they fled before the men of Ai.

5 And the [o] men of Ai ſmote of them upon a thirty and ſix men: for they chaſed them from before the gate unto Shebarim, and ſmote them in the going down: wherefore the hearts of the people melted away like water.

6 ¶ Then Joſhua rent his clothes, and fell to the earth upon his face before the ark of the Lord, until the even-tide, he, and the elders of Iſrael, and put duſt upon their heads.

7 And Joſhua ſaid, Alas, O Lord God, wherefore haſt thou brought this people over Jordan, to deliver us into the hand of the Amorites, and to deſtroy us? would God we had been content to dwell on the [p] other ſide Jordan.

8 O Lord, what ſhall I ſay, when Iſrael turn their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land ſhall hear of it, and ſhall compaſs us, and deſtroy our name out of the earth: and what wilt thou do unto thy mighty [q] name?

10 ¶ And the Lord ſaid unto Joſhua, Get thee up: wherefore lieſt thou thus upon thy face?

11 Iſrael hath ſinned, and they have tranſgreſſed my covenant, which I commanded them: for they have even taken of the excommunicate thing, and have alſo ſtolen, and diſſembled alſo, and have put it even with their own ſtuff.

12 Therefore the children of Iſrael cannot ſtand before their enemies, *but* have turned their backs before their enemies, becauſe they be execrable: neither will I be with you any more, except ye [r] deſtroy the excommunicate from among you.

13 Up *therefore*, ſanctify the people, and ſay, Sanctify yourſelves againſt to-morrow: for thus ſaith the Lord God of Iſrael, *There is* an execrable thing among you, O Iſrael, *therefore* ye cannot ſtand againſt your enemies, until ye have put the [s] execrable thing from among you.

14 In the morning therefore ye ſhall come according to your tribes, and the tribe which the

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[c] Beſides every day once, for the ſpace of ſix days.

[f] That is, appointed wholly to be deſtroyed.

[g] And therefore cannot be put to any private uſe, but muſt be firſt molten, and then ſerve for the tabernacle.

[h] For it was not lawful for ſtrangers to dwell among the Iſraelites till they were purged.

[i] Meaning, the tabernacle.

[k] For ſhe was married to Salmon, prince of the tribe of Judah, Matt. 1. 5.

[l] He ſhall build it to the deſtruction of all his ſtock, which thing was fulfilled in Hiel of Beth-el. 1 Kings 16. 34.

[m] In taking that which was commanded to be deſtroyed.

[n] This was a city of the Amorites: for there was another ſo called among the Ammonites, Jer. 49. 3. The firſt Ai is called Aiah, Iſa. 10. 28.

[o] God would, by this overthrow, make them more earneſt to ſearch out and puniſh the ſin committed.

[p] This infirmity of his faith, ſheweth how we are inclined of nature to diſtruſt.

[q] When thine enemies ſhall blaſpheme thee, and ſay, that thou waſt not able to defend us from them.

[r] Then, to ſuffer wickedneſs unpuniſhed, is to refuſe God willingly.

[s] Meaning, the man that took of the thing forbidden.

the Lord taketh, ſhall come according to the families: and the family which the Lord ſhall take, ſhall come by the houſholds: and the houſhold which the Lord ſhall take, ſhall come man by man.

15 And he that is [t] taken with the excommunicate thing, ſhall be burnt with fire, he, and all that he hath, becauſe he hath tranſgreſſed the covenant of the Lord, and becauſe he hath wrought folly in Iſrael.

16 ¶ So Joſhua roſe up early in the morning, and brought Iſrael by their tribes: and the tribe of Judah was taken.

17 And he brought the families of Judah, and took the family of the Zarhites, and he brought the family of the Zarhites man by man, and Zabdi was taken.

18 And he brought his houſhold, man by man, and Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, was taken.

19 Then Joſhua ſaid unto Achan, My ſon, I beſeech thee, give glory to the Lord God of Iſrael, and [u] make confeſſion unto him, and ſhew me now what thou haſt done: hide it not from me.

20 And Achan anſwered Joſhua, and ſaid, Indeed, I have ſinned againſt the Lord God of Iſrael, and thus and thus have I done.

21 I ſaw among the ſpoil a goodly [w] Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight, and I coveted them, and took them: and behold, they lie hid in the earth in the midſt of my tent, and the ſilver under it.

22 ¶ Then Joſhua ſent meſſengers, which ran unto the tent, and behold, it was hid in his tent, and the ſilver under it.

23 Therefore they took them out of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and laid them before the Lord.

‡ Or, nephew.

24 Then Joſhua took Achan the ‡ ſon of Zerah, and the ſilver, and the garment, and the [x] wedge of gold, and his [y] ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and all Iſrael with him brought them unto the valley of Achor.

25 And Joſhua ſaid, [z] Inaſmuch as thou haſt troubled us, the Lord ſhall trouble thee this day: and all Iſrael threw ſtones at him, and burned them with fire, and ſtoned them with ſtones.

26 And they caſt upon him a great heap of ſtones unto this day: and *ſo* the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, unto this day.

CHAP. VIII.

3 The ſiege, 19 and winning of Ai. 29 The king thereof is hanged. 30 Joſhua ſetteth up an altar. 32 He writeth the law upon ſtones, 35 and readeth it to all the people.

* Deut. 1. 21. 29. and 7. 18.

AFTER, the Lord ſaid unto Joſhua, * Fear not, neither be thou faint-hearted: take all the men of war with thee and ariſe, go up to Ai: behold, I have given into thine hand the king of Ai, and his people, and his city, and his land.

* Ch. 6. 21. * Deut. 20. 14.

2 And thou ſhalt do to Ai, and to the king thereof, as thou didſt unto * Jericho and to the king thereof, nevertheleſs the ſpoil thereof and * the cattle thereof ſhall ye take unto you for a prey: thou ſhalt lie in wait againſt the city on the [a] backſide thereof.

3 ¶ Then Joſhua aroſe, and all the men of war to go up againſt Ai: and Joſhua choſe out thirty thouſand ſtrong men, *and* valiant, and ſent them away by night.

4 And he commanded them, ſaying, Behold, ye [b] ſhall lie in wait againſt the city on the backſide of the city: go not very far from the city, but be ye all in a readineſs.

5 And I and all the people that are with me, will approach unto the city: and when they ſhall come out againſt us, as they did at the firſt time, then will we flee before them.

6 For they will come out after us, till we have brought them out of the city: for they will ſay, They flee before us as at the firſt time: ſo we will flee before them.

‡ Or, drive out (the inhabitants of the city.

7 Then you ſhall riſe up from lying in wait, and ‡ deſtroy the city: for the Lord your God will deliver it into your hand.

8 And when ye have taken the city, ye ſhall ſet it on fire: according to the commandment of the Lord ſhall ye do: behold, I have charged you.

9 ¶ Joſhua then ſent them forth, and they went to lie in wait, and abode between Beth-el and Ai, on the weſt ſide of Ai: but Joſhua lodged that night [c] among the people.

10 And Joſhua roſe up early in the morning, and [d] numbered the people: and he and the elders of Iſrael went up before the people *againſt* Ai.

11 Alſo all the men of war that were with him, went up and drew near, and came againſt the city, and pitched on the north ſide of Ai: and there was a valley between them and Ai:

12 And he took about five thouſand men, [e] and ſet them to lie in wait between Beth-el and Ai, on the weſt ſide of the city.

13 And the people ſet all the hoſt that was on the north ſide againſt the city, and the liers in wait on the weſt, againſt the city: *and* Joſhua went the ſame night into the [f] midſt of the valley.

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[t] That is found guilty, either by lots, or by the judgment of Urim, Num. 27. 21.

[u] By declaring the truth: for God is glorified when the truth is confeſſed.

[w] Such a rich garment as the ſtates of Babylon did wear.

[x] Some read, a plate: others a rod, and ſome a tongue.

[y] This judgment only appertaineth to God, and to whom he will reveal it: to man he hath commanded not to puniſh the child for the father's fault, Deut. 24. 16.

[z] He declareth that this is God's judgment, becauſe he had offended, and cauſed others to be ſlain.

[a] Meaning, on the weſt ſide, as ver. 9.

[b] God would not deſtroy Ai by miracle, as Jericho, to the intent that other nations might fear the power and policy of his people.

[c] With the reſt of the army.

[d] That is, viewed or muſtered them, and ſet them in array.

[e] He ſent theſe few, that the other which lay in ambuſh might not be diſcovered.

[f] To the intent that they in the city might the better diſcover his army.

Bef. Chr. 1451.

14 ¶ And when the king of Ai ſaw it, then the men of the city haſted and roſe up early, and went out againſt Iſrael to battle, he and all his people at the time appointed, before the plain: for he knew not that *any* lay in wait againſt him on the backſide of the city.

15 Then Joſhua and all Iſrael, [g] *as* beaten before them, fled by the way of the wilderneſs.

16 And all the people of the city were called together, to purſue after them: and they purſued after Joſhua, and were drawn away out of the city,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 Then the Lord ſaid unto Joſhua, [h] Stretch out the ſpear that is in thine hand, toward Ai: for I will give it into thine hand: and Joſhua ſtretched out the ſpear that he had in his hand, toward the city.

19 And they that lay in wait, aroſe quickly out of their place, and ran as ſoon as he had ſtretched out his hand, and they entered into the city, and took it, and haſted, and ſet the city on fire.

‡ Or, toward the heaven.
‡ Or, place.

20 And the men of Ai looked behind them, and ſaw it: for lo, the ſmoke of the city aſcended up ‡ to heaven, and they had no ‡ power to flee this way or that way: for the people that fled to the wilderneſs, turned back upon the purſuers.

21 When Joſhua and all Iſrael ſaw that they that lay in wait had taken the city, and that the ſmoke of the city mounted up, then they turned again and ſlew the men of Ai.

* Deut. 7. 2.

22 Alſo the [i] other iſſued out of the city againſt them: ſo were they in the midſt of Iſrael, theſe *being* on the one ſide, and the reſt on the other ſide: and they ſlew them, ſo that they let none of them * remain nor eſcape.

23 And the king of Ai they took alive, and brought him to Joſhua.

24 And when Iſrael had made an end of ſlaying all the inhabitants of Ai in the field, *that is*, in the wilderneſs, where they chaſed them, and when they were all fallen on the edge of the ſword, until they were conſumed, all the Iſraelites returned unto Ai, and [k] ſmote it with the edge of the ſword.

25 And all that fell that day, both of men and women, were twelve thouſand, even all the men of Ai.

26 For Joſhua drew not his hand back again which he had ſtretched out with the ſpear, until he had utterly deſtroyed all the inhabitants of Ai.

* Num. 31. 22. 26. as ver. 2.

27 * Only the cattle and the ſpoil of this city, Iſrael took for a prey unto themſelves, according unto the word of the Lord, which he commanded Joſhua.

28 And Joſhua burnt Ai, and made it an heap for [l] ever, and a wilderneſs unto this day.

Bef. Chr. 1451.

* Ch. 7. 25, 26.

29 And the king of Ai he hanged on a tree, unto the evening. And as ſoon as the ſun was down, Joſhua commanded [m] that they ſhould take his carcaſe down from the tree, and caſt it at the entering of the gate of the city, and * lay thereon a great heap of ſtones, *that remaineth* unto this day.

30 ¶ Then Joſhua built an altar unto the Lord God of Iſrael, in mount Ebal,

* Exod. 20. 25. Deut. 27. 5.

31 As Moſes the ſervant of the Lord had commanded the children of Iſrael, as it is written in the * book of the law of Moſes, an altar of whole ſtone, over which no man had lift an iron: and they offered thereon burnt-offerings unto the Lord, and ſacrificed peace-offerings.

32 Alſo he wrote there upon the ſtones, a [n] rehearſal of the law of Moſes, which he wrote in the preſence of the children of Iſrael.

* Deut. 11. 29. and 27. 12, 13.

33 And all Iſrael (and their elders, and officers, and their judges, ſtood on this ſide of the ark, and on that ſide, before the prieſts of the Levites, which bare the ark of the covenant of the Lord) as well the ſtranger, as he that is born in the country: half of them *were* over-againſt mount Gerizim, and half of them over-againſt mount Ebal, * as Moſes the ſervant of the Lord had commanded before, that they ſhould bleſs the people of Iſrael.

34 Then afterward he read all the words of the law, the bleſſings and curſings, according to all that is written in the book of the law.

* Deut. 31. 12, 13.

35 There was not a word of all that Moſes had commanded, which Joſhua read not before all the congregation of Iſrael, * as well *before* [o] the women and the children, as the ſtranger that was converſant among them.

CHAP. IX.

1 Divers kings aſſemble themſelves againſt Joſhua. 3 The craft of the Gibeonites. 15 Joſhua maketh a league with them. 23 For their craft they are condemned to perpetual ſlavery.

AND when all the kings that [p] were beyond Jordan, in the mountains and in the valleys, and by all the coaſts of the [q] great ſea over againſt Lebanon (*as* the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebuſites) heard thereof,

† Heb. one mouth.
* 2 Sam. 21. 1.

2 They gathered themſelves together, to fight againſt Joſhua, and againſt Iſrael with one † accord.

3 ¶ * But the inhabitants of Gibeon heard what Joſhua had done unto Jericho, and to Ai.

4 And therefore they wrought craftily: for they went and feigned themſelves ambaſſadors, and took old ſacks upon their aſſes, and old bottles for wine, both rent and [r] bound up.

5 And old ſhoes and clouted upon their feet: alſo the raiment upon them *was* old, and all their proviſion of bread was dried, and moulded.

6 So they came unto Joſhua into the hoſt to Gilgal, and ſaid unto him, and unto the men of Iſrael,

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[g] As they which fained to flee for fear.

[h] Or, lift up the banner, to ſignify when they ſhall invade the city.

[i] Which came out of the ambuſh.

[k] For the fire which they had before ſet in the city, was not to conſume it, but to ſignify unto Joſhua that they were entered.

[l] That it could never be built again.

[m] According as it was commanded, Deut. 21. 23.

[n] Meaning, the ten commandments, which are the ſum of the whole law.

[o] So neither young nor old, man nor woman, were exempted from hearing the word of the Lord.

[p] In reſpect of the plain of Moab.

[q] The main ſea called Mediterranean.

[r] Becauſe they were all worn.

Bef. Chr. 1451.

Iſrael, We be come from a far country: now therefore make a league with us.

7 Then the men of Iſrael ſaid unto the [s] Hivites, It may be that thou dwelleſt among us, how then can I make a league with thee?

8 And they ſaid unto Joſhua, We are thy ſervants. Then Joſhua ſaid unto them, Who are ye? and whence come ye?

9 And they anſwered him, From a very far country thy ſervants are come for [t] the name of the Lord thy God: for we have heard his fame, and all that he hath done in Egypt,

10 And all that he hath done to the two kings of the Amorites that were beyond Jordan, to Sihon king of Heſhbon, and to Og king of Baſhan, which were at Aſhtaroth.

11 Wherefore our elders, and all the inhabitants of our country, ſpake to us, ſaying, Take victuals † with you for the journey, and go to meet them, and ſay unto them, We are your ſervants: now therefore make ye a league with us.

† Heb. in your hand.

12 This our [u] bread we took it hot with us for victuals out of our houſes, the day we departed to come unto you: but now behold, it is dried, and it is moulded.

13 Alſo theſe bottles of wine which we filled, *were* new, and lo, they be rent, and theſe our garments and our ſhoes are old, by reaſon of the exceeding great journey.

14 ¶ And the [w] men accepted *their tale* concerning their victuals, and counſelled not with the mouth of the Lord.

15 So Joſhua made peace with them, and made a league with them, that he would ſuffer them to live: alſo the princes of the congregation ſware unto them.

16 ¶ But at the end of three days, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Iſrael took their journey, [x] and came unto their cities the third day, and their cities *were* Gibeon, and Chephirah, and Beeroth, an Kiriath-jearim.

18 And the children of Iſrael ſlew them not, becauſe the princes of the congregation had ſworn unto them by the Lord God of Iſrael: wherefore all the congregation [y] murmured againſt the princes.

19 Then all the princes ſaid unto all the congregation, We have ſworn unto them by the Lord God of Iſrael: now therefore we may not touch them.

20 *But* this we will do to them, and let them live, leſt the wrath be upon us, becauſe of the [z] oath which we ſware unto them.

21 And the princes ſaid unto them again, Let them live, but they ſhall hew wood, and draw water unto all the congregation, as the princes appoint them.

22 Joſhua then called them, and talked with them, and ſaid, Wherefore have ye beguiled us, ſaying, We are very far from you, when ye dwell among us?

Bef. Chr. 1451.

23 Now therefore ye are curſed, and there ſhall none of you be freed from being bondmen, and hewers of wood, and drawers of water, for [a] the houſe of my God.

24 And they anſwered Joſhua, and ſaid, Becauſe it was told thy ſervants, that the Lord thy God had * commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land out of your ſight, therefore we were exceeding ſore afraid for our lives at the preſence of you, and have done this thing:

* Deut. 7. 2.

25 And behold now, we are in thine hand: do as it ſeemeth good and right in thine eyes to do unto us.

26 Even ſo did he unto them, and delivered them out of the [b] hand of the children of Iſrael, that they ſlew them not.

27 And Joſhua appointed them that ſame day *to be* hewers of wood, and drawers of water for the congregation, and for the [c] altar of the Lord unto this day, in the place which he ſhould chuſe.

CHAP. X.

1 *Five kings make war againſt Gibeon, whom Joſhua diſcomfiteth.* 11 *The Lord rained hail-ſtones and ſlew many.* 12 *The ſun ſtandeth at Joſhua's prayer.* 26 *The five kings are hanged.* 29 *Many more cities and kings are deſtroyed.*

NOW when Adoni-zedek king of Jeruſalem had heard how Joſhua had taken Ai and had deſtroyed it, (* *for* as he had done to Jericho, and to the king thereof, ſo he had done to * Ai, and to the king thereof) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them,

* Ch. 6. 15, 21.

* Ch. 8. 3, 28. 29.

2 Then they feared exceedingly: for Gibeon was a great city, as one of the royal cities: for it was greater than Ai, and all the men thereof *were* mighty.

3 Wherefore [d] Adoni-zedek king of Jeruſalem ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

4 Come up unto me, and help me, that we may ſmite Gibeon: for they have made peace with Joſhua and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon, gathered themſelves together, and went up, they with all their hoſts, and beſieged Gibeon, and made [e] war againſt it.

6 And the men of Gibeon ſent unto Joſhua, *even* to the hoſt to Gilgal, ſaying, Withdraw not thine

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[s] For the Gibeonites and the Hivites were all one people.

[t] Even the idolaters for fear of death will pretend to honour the true God, and receive his religion.

[u] The wicked lack no art, nor ſpare no lies to ſet forth their policy, when they will deceive the ſervants of God.

[w] Some think that the Iſraelites ate of their victuals, and ſo made a league with them.

[x] From Gilgal.

[y] Fearing leſt for their fault the plague of God ſhould have light upon them all.

[z] This doth not eſtabliſh raſh oaths, but ſheweth God's mercy toward his, which would not puniſh them for this fault.

[a] For the uſes of the tabernacle, and of the temple when it ſhall be built.

[b] Who were minded to put them to death for fear of God's wrath.

[c] That is, for the ſervice of the temple, as ver. 23.

[d] That is, lord of juſtice: ſo tyrants take to themſelves glorious names, when indeed, they be very enemies againſt God and all juſtice.

[e] So envious the wicked are, when any depart from their hand.

Bef. Chr. 1451.

thine hand from thy ſervants: come up to us quickly, and ſave us, and help us, for all the kings of the Amorites, which dwell in the mountains, are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he, and all the people of war with him, and all the men of might.

8 ¶ And the Lord ſaid unto Joſhua, [f] Fear them not: for I have given them into thine hand: none of them ſhall ſtand againſt thee.

9 Joſhua therefore came unto them ſuddenly: *for* he went up from Gilgal all the night.

10 And the Lord diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Azekah and to Makkedah.

11 And as they fled from before Iſrael, *and* were in the going down to Beth-horon, the Lord caſt down great ſtones from heaven upon them until Azekah, and they died: *they were* more that died with the [g] hail-ſtones, than they whom the children of Iſrael ſlew with the ſword.

12 ¶ Then ſpake Joſhua to the Lord, in the day when the Lord gave the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, * Sun, ſtay thou in Gibeon, and thou moon in the valley of Ajalon.

* Iſa. 28. 21.

13 And the ſun abode, and the moon ſtood ſtill, until the people avenged themſelves upon their enemies: (is not this written in the book of [h] Jaſher?) ſo the ſun abode in the midſt of the heaven, and haſted not to go down for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord [i] fought for Iſrael.

15 ¶ After, Joſhua returned, and all Iſrael with him unto the camp to Gilgal:

16 But the five kings fled and were hid in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 Then Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it for to keep them.

19 But ſtand ye not ſtill: follow after your enemies, and † ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lord your God hath given them into your hand.

† *Heb.* **cut off all their train, or tail.*

20 And when Joſhua and the children of Iſrael had made an end of ſlaying them with an exceeding great ſlaughter till they were conſumed, and the reſt that remained of them were entered into walled cities.

21 Then all the people returned to the camp to Joſhua at Makkedah in [k] peace: no man moved his tongue againſt the children of Iſrael.

22 After, Joſhua ſaid, Open the mouth of the cave, and bring out theſe five kings unto me forth of the cave.

23 And they did ſo, and brought out thoſe five kings unto him forth of the cave, *even* the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon.

Bef. Chr. 1451.

24 And when they had brought out thoſe kings unto Joſhua, Joſhua called for all the men of Iſrael, and ſaid unto the chief of the men of war, which went with him, Come near, ſet your feet upon the [l] necks of theſe kings: and they came near and ſet their feet upon their necks.

25 And Joſhua ſaid unto them, Fear not, nor be faint-hearted, *but* be ſtrong and of a good courage: for thus will the Lord do to all your enemies, againſt whom ye fight.

26 So then Joſhua ſmote them, and ſlew them, and hanged them on five trees, and they hanged ſtill upon the trees until the evening.

27 And at the going down of the ſun, Joſhua gave commandment, that they ſhould take them * down off the trees, and caſt them into the cave (wherein they had been hid) and they laid great ſtones upon the cave's mouth, *which remain* until this day.

* Deut. 21. 23. Ch. 8. 29.

28 ¶ And that ſame day Joſhua took ‡ Makkedah, and ſmote it with the edge of the ſword, and the king thereof deſtroyed he with them, and ‡ all the ſouls that were therein, he let none remain: for he did to the king of Makkedah * as he had done to the king of Jericho.

‡ Joſhua taketh Makkedah.

‡ Or, every perſon.

* Ch. 6. 21.

29 Then Joſhua went from Makkedah, and all Iſrael with him unto Libnah, and fought againſt Libnah.

30 And the Lord gave ‡ it alſo and the king thereof into the hand of Iſrael: and he ſmote it with the edge of the ſword, and all the ‡ ſouls that were therein: he let none remain in it: for he did unto the king thereof, as he had done unto the king of Jericho.

‡ Libnah is taken.

‡ Or, perſons.

31 ¶ And Joſhua departed from Libnah, and all Iſrael with him unto Lachiſh, and beſieged it, and aſſaulted it,

32 And the Lord gave ‡ Lachiſh, into the hand of Iſrael, which took it the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that were therein, according to all as he had done to Libnah.

‡ Lachiſh is taken.

33 ¶ Then Horam king of ‡ Gezer came up to help Lachiſh: but Joſhua ſmote him and his people until none of his remained.

‡ The king of Gezer is ſlain.

34 ¶ And from Lachiſh Joſhua departed unto ‡ Eglon, and all Iſrael with him, and they beſieged it, and aſſaulted it,

‡ Eglon is taken.

35 And they took it the ſame day, and ſmote it with the edge of the ſword, and all the ſouls that were therein he utterly deſtroyed the ſame day, according to all that he had done to Lachiſh.

36 Then Joſhua went up from Eglon, and all Iſrael with him unto Hebron, and they fought againſt it.

37 And when they had taken ‡ it, they ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that were therein: he left none remaining, according to all as he had done to Eglon: for he deſtroyed it utterly, and all the ſouls that were therein.

‡ Hebron is taken.

38 ¶ So

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[f] Leſt Joſhua ſhould have thought that God had ſent this great power againſt him, for his unlawful league with the Gibeonites, the Lord here ſtrengtheneth him.

[g] So we ſee that all things ſerve to execute God's vengeance againſt the wicked.

[h] Some read, the book of the righteous, meaning Moſes: the Chaldee text readeth, in the book of the law: but it is like that it was a book thus named, which is now loſt.

[i] By taking away the enemies hearts, and deſtroying them with hail-ſtones.

[k] Or, in ſafety, ſo that none gave them ſo much as an evil word.

[l] Signifying, what ſhould become of the reſt of God's enemies, ſeeing that kings themſelves were not ſpared.

Bef. Chr. 1451.

38 ¶ So Joſhua returned, and all Iſrael with him, to Debir, and fought againſt it.

‡ Debir is taken.

39 And when he had taken ‡ it, and the king thereof, and all the cities thereof, they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that were therein, he let none remain: as he did to Hebron, ſo he did to Debir and to the king thereof, as he had alſo done to Libnah and to the king thereof.

40 ¶ So Joſhua ſmote all the hill countries, and the ſouth countries, and the vallies, and the [m] hill ſides, and all their kings, and let none remain, but utterly deſtroyed every ſoul, as the Lord God of Iſrael had commanded.

41 And Joſhua ſmote them from Kadeſh-barnea even unto Azzah, and all the country of Goſhen, even unto Gibeon.

42 And all theſe kings and their land did Joſhua take at [n] one time, becauſe the Lord God of Iſrael fought for Iſrael.

43 Afterward, Joſhua and all Iſrael with him returned unto the camp in [o] Gilgal.

CHAP. XI.

2 *Divers kings, and cities, and countries, overcome by Joſhua.* 15 *Joſhua did all that Moſes had commanded him.* 20 *God hardeneth the enemies hearts, that they might be deſtroyed.*

AND when Jabin king of Hazor had heard this, then he [p] ſent to Jobab king of Madon, and to the king of Shimron, and to the king of Achſhaph,

2 And unto the kings that were by the north in the mountains and plains toward the ſouth ſide of [q] Cinneroth, and in the vallies, and in the borders of Dor weſtward,

3 *And* unto the Canaanites, *both* by eaſt, and by weſt, and unto the Amorites, and Hittites, and Perizzites, and Jebuſites in the mountains, and unto the Hivites under [r] Hermon in the land of Mizpeh.

4 And they came out, and all their hoſts with them, many people as the ſand that is on the ſea ſhore for multitude, with horſes and chariots exceeding many.

5 So all theſe kings met together, and came and pitched together at the waters of Merom, for to fight againſt Iſrael.

6 ¶ Then the Lord ſaid unto Joſhua, Be not afraid for them: for to-morrow about this time will I deliver them all ſlain before Iſrael: thou ſhalt [s] hough their horſes, and burn their chariots with fire.

7 Then came Joſhua and all the men of war with him againſt them by the waters of Merom ſuddenly, and fell upon them.

8 And the Lord gave them into the hand of Iſrael: and they ſmote them, and chaſed them unto great Zidon, and unto [t] Mizrephoth-maim, and unto the valley of Mizpeh eaſtward, and ſmote them until they had none remaining of them.

Bef. Chr. 1450.

9 And Joſhua did unto them as the Lord bade him: he houghed their horſes, and burnt their chariots with fire.

10 ¶ At that time alſo Joſhua turned back, and took Hazor, and ſmote the king thereof with the ſword: for Hazor beforetime was the head of all thoſe kingdoms.

11 Moreover, they ſmote all the [u] perſons that were therein with the edge of the ſword, utterly deſtroying *all*, leaving none alive, and he burnt Hazor with fire.

12 So all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword, *and* utterly deſtroyed them, * as Moſes the ſervant of the Lord had commanded.

* Num. 33. 52. Deut. 7. 2.

13 But Iſrael burnt none of the cities that ſtood ſtill in their [w] ſtrength, ſave Hazor only, that Joſhua burnt.

14 And all the ſpoil of theſe cities, and the cattle, the children of Iſrael took for their prey, but they ſmote every [x] man with the edge of the ſword until they had deſtroyed them, not leaving one alive.

15 ¶ As the Lord * had commanded Moſes his ſervant, ſo did Moſes * command Joſhua, and ſo did Joſhua: he left nothing undone of all that the Lord had commanded Moſes.

* Exod. 34. 11.
* Deut. 7. 2.

16 So Joſhua took all this land of the mountains, and all the ſouth, and all the land of Goſhen, and the low country, and the plain, and the [y] mountain of Iſrael, and the low country of the ſame,

17 From the mount [z] Halak, that goeth up to Seir, even unto ‡ Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he took, and ſmote them, and ſlew them.

‡ Or, the valley of Gad.

18 Joſhua made war long time with all thoſe kings,

19 Neither was there any city that made peace with the children of Iſrael, * ſave thoſe Hivites that inhabited Gibeon: all *other* they took by battle.

* Ch. 9. 3.

20 For it came of the Lord, to [a] harden their hearts, that they ſhould come againſt Iſrael in battle, to the intent that they ſhould deſtroy them utterly, *and* ſhew them no mercy, but that they ſhould bring them to nought: as the Lord had commanded Moſes.

21 ¶ And that ſame ſeaſon came Joſhua, and deſtroyed the Anakims out of the mountains: *as* out of Hebron, out of Debir, out of Anab, and out of all the mountains of Judah, and out of all the mountains of Iſrael: Joſhua deſtroyed them utterly with their cities.

22 There was no Anakim left in the land of the children of Iſrael: only in Azzah, [b] in Gath, and in Aſhdod were they left.

23 So Joſhua took the whole land, according to all that the Lord had ſaid unto Moſes: and

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[m] Some read, Aſhedoth, which ſignifieth the deſcents of the hills.

[n] In one battle.

[o] Where the ark was, there to give thanks for their victories.

[p] The more that God's power appeareth, the more the wicked rage againſt it.

[q] Which the Evangeliſts call the lake of Genneſaret, or Tiberias.

[r] Which was mount Sihon, as Deut. 4. 48.

[s] That neither they ſhould ſerve to the uſe of war, nor the Iſraelites ſhould put their truſt in them.

[t] Which ſignifieth hot waters, or according to ſome brine-pits.

[u] Both men, women and children.

[w] Which were ſtrong by ſituation, and not hurt by war.

[x] All mankind.

[y] That is, Samaria.

[z] So called, becauſe it was bare and without trees.

[a] That is, to give them over to themſelves: and therefore they could not but rebel againſt God, and ſeek their own deſtruction.

[b] Out of the which came Goliath, 1 Sam. 17. 4.

Bef. Chr. 1450.
* Num. 26. 53, 55.

Joſhua gave it for an inheritance unto Iſrael,* according to their portions through their tribes: then the land was at reſt without war.

CHAP. XII.

1, 7 What kings Joſhua and the children of Iſrael killed on both ſides of Jordan. 24 Which were in number thirty and one.

AND theſe are the kings of the land, which the children of Iſrael ſmote and poſſeſſed their land, on the [c] other ſide Jordan toward the riſing of the ſun, from the river Arnon, unto mount Hermon, and all the plain eaſtward.

* Num. 21. 24. Deut. 3. 6.

2 * Sihon king of the Amorites, that dwelt in Heſhbon, having dominion from Aroer, which is beſide the river of Arnon, and from the middle of the river, and from half Gilead unto the river Jabbok, in the border of the children of Ammon.

‡ Or, wilderneſs.
‡ Or, hill ſide.
* Deut. 3. 17. and 4. 49.

3 And from the plain unto the ſea of Cinneroth eaſtward, and unto the ſea of the ‡ plain, even the ſalt ſea eaſtward, the way to Beth-jeſhimoth, and from the ſouth under the ‡ ſprings of * Piſgah.

* Deut. 3. 11. Ch. 13. 12.

4 ¶ They *conquered* alſo the coaſt of Og king of Baſhan, of the * remnant of the giants, which dwelt at Aſhteroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, unto the border of the Geſhurites, and the Maachathites, and half Gilead, even the border of Sihon king of Heſhbon.

* Num. 32. 29. Deut. 3. 12. Ch. 13. 8.

6 Moſes the ſervant of the Lord, and the children of Iſrael, ſmote them: * Moſes alſo the ſervant of the Lord gave *their land* for a poſſeſſion unto the Reubenites, and unto the Gadites, and to half the tribe of Manaſſeh.

7 ¶ Theſe alſo are the kings of the country which Joſhua and the children of Iſrael ſmote on this ſide Jordan, weſtward, from Baal-gad in the valley of Lebanon, even unto the mount [d] Halak that goeth up to Seir, and Joſhua gave it unto the tribes of Iſrael for a poſſeſſion, according to their portions:

‡ Or, in Aſhdoth.

8 In the mountains, and in the vallies, and in the plains, and in the ‡ hill ſides, and in the wilderneſs, and in the ſouth, *where were* the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebuſites.

* Ch. 6. 2.
* Ch. 8. 29.

9 ¶ * The king of Jericho *was* one: * the king of Ai, which is beſide Beth-el, one:

* Ch. 10. 23.

10 The * king of Jeruſalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachiſh, one:

* Ch. 10. 33.

12 The king of Eglon, one: the * king of Gezer, one:

* Ch. 10. 39.

13 The * king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

* Ch. 10. 29, 30.

15 The * king of Libnah, one: the king of Adullam, one:

* Ch. 10. 28.

16 The * king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

Bef. Chr. 1445.

18 The king of Aphek, one: the king of Laſharon, one:

* Ch. 11. 10.

19 The king of Madon, one: the * king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achſhaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

‡ Or, near unto Carmel.

22 The king of Kedeſh, one: the king of Jokneam ‡ of Carmel, one:

* Gen. 14. 1.

23 The king of Dor, in the country of Dor, one: the king of the * nations of Gilgal, one:

24 The king of Tirzah, one: all the kings *were* thirty and one.

CHAP. XIII.

3 The borders and coaſts of the land of Canaan. 8 The poſſeſſion of the Reubenites, Gadites, and of half the tribe of Manaſſeh. 14 The Lord is the inheritance of Levi. 22 Balaam is ſlain.

† Heb. come into years.

NOW when Joſhua was old, and [e] ſtricken in years, the Lord ſaid unto him, Thou art old and † grown in age, and there remaineth exceeding much land to be [f] poſſeſſed:

‡ Or, borders.
† Heb. Sihor.
† Heb. upon the face of Egypt.

2 This is the land that remaineth, all the ‡ regions of the Philiſtims, and all Geſhuri,

3 From † Nilus which is † in Egypt, even unto the borders of Ekron northward: this is counted of the Canaanites, even five lordſhips of the Philiſtines, the Gazathites, and the Aſhdothites, the Eſhkalonites, the Gittites, and the Ekronites, and the Avites:

† Heb. Mearah.

4 From the ſouth, all the land of the Canaanites, and the † cave that is beſide the Sidonians, unto Aphek, *and* to the borders of the Amorites:

‡ Or, the plain of Gad.

5 And the land of the Giblites, and all Lebanon, toward the ſun riſing from ‡ Bahal-gad under mount Hermon, until one come to Hamath.

6 All the inhabitants of the mountains from Lebanon unto [g] Mizrephoth-main, *and* all the Sidonians, I will caſt them out from before the children of Iſrael: only divide thou it by lot unto the Iſraelites, to inherit, as I have commanded thee.

7 Now therefore divide this land to inherit, unto the nine tribes, and to the half tribe of Manaſſeh.

* Num. 32. 33. Deut. 3. 13. Ch. 22. 4.

8 *For* with *half* thereof the Reubenites and the Gadites have received their inheritance, which * Moſes gave them beyond Jordan eaſtward, even as Moſes the ſervant of the Lord had given them,

‡ Or, valley.

9 From Aroer that is on the brink of the river Arnon, and from the city that is in the midſt of the ‡ river, and all the plain of Medeba unto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, unto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geſhurites, and of the Maachathites, and all mount Hermon, with all Baſhan unto Salcha:

12 All the kingdom of Og in Baſhan, which reigned in Aſhtaroth and in Edrei: (who remained

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[c] From Gilgal, where Joſhua camped.
[d] Read Ch. 11. ver. 17.
[e] Being almoſt an hundred and ten years old.
[f] After that the enemies are overcome.
[g] Read chap. 11. 8.

Bef. Chr. 1445.

mained of the * reſt of the giants) for theſe did Moſes ſmite, and caſt them out.

* Deut. 3. 11. Ch. 12. 4.

13 But the children of Iſrael [h] expelled not the Geſhurites nor the Maachathites: but the Geſhurites and the Maachathites dwell among the Iſraelites even unto this day.

14 Only unto the tribe of Levi he gave none inheritance, *but* the ſacrifices of the Lord God of Iſrael are [i] his inheritance, as he ſaid unto him.

15 ¶ Moſes then gave unto the tribe of the children of Reuben *inheritance*, according to their families.

16 And their coaſt was from Aroer, that is on the brink of the river Arnon, and from the city that is in the midſt of the river, and all the plain which is by Medeba:

17 Heſhbon with all the cities thereof, that are in the plain: Dibon and ‡ Bamoth-baal, and Beth-baal-meon:

‡ Or, high places of Baal.

18 And Jahazah, and Kedemoth, and Mephaath:

19 Kirjathaim alſo, and Sibmah, and Zareth-ſhahar in the mount of ‡ Emek:

‡ Or, the valley.

20 And Beth-peor, and * Aſhdoth-piſgah, and Beth-jeſhimoth:

* Deut. 3. 17.

21 And all the cities of the plain: and all the kingdom of Sihon king of the Amorites, which reigned in Heſhbon, whom Moſes ſmote * with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the country.

* Num. 31. 8.

22 And [k] Balaam the ſon of Beor the ſoothſayer did the children of Iſrael ſlay with the ſword, among them that were ſlain.

23 And the border of the children of Reuben was Jordan with the coaſts. This was the inheritance of the children of Reuben, according to their families, with the cities, and their villages.

24 ¶ Alſo Moſes gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad, according to their families.

25 And their coaſts were Jazer, and all the cities of Gilead, and half the land of the children of Ammon unto Aroer, which is before Rabbah:

26 And from Heſhbon unto Ramoth, Mizpeh, and Betonim: and from Mahanaim unto the borders of Debir:

27 And in the valley Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdom of Sihon king of Heſhbon, unto Jordan and the borders even unto the ſea coaſt of Cinnereth, [l] beyond Jordan eaſtward.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 ¶ Alſo Moſes gave *inheritance* unto the half tribe of Manaſſeh: and this belonged to the half tribe of the children of Manaſſeh according to their families.

30 And their border was from Mahanaim, *even* all Baſhan, *to wit*, all the kingdom of Og king of Baſhan, and all the towns of Jair which are in Baſhan, threeſcore cities.

31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, * *were given* unto the [m] children of Machir the ſon of Manaſſeh, to half of the children of Machir after their families.

Bef. Chr. 1445.

* Num. 32. 39.

32 Theſe are the heritages which Moſes did diſtribute in the plain of Moab beyond Jordan, *toward* Jericho eaſtward.

33 * But unto the tribe of Levi Moſes gave none inheritance: *for* the Lord God of Iſrael is their inheritance, * as he ſaid unto them.

* Ch. 18. 7.

* Num. 18. 20.

CHAP. XIV.

2 The land of Canaan was divided among the nine tribes and the half. 6 Caleb requireth the heritage that was promiſed him. 13 Hebron is given him.

THESE alſo are the *places* which the children of Iſrael inherited in the land of Canaan, * which Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael, diſtributed to them,

* Num. 34. 17.

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moſes, to give to the nine tribes, and the half tribe.

* Num. 26. 55. and 33. 54.

3 For Moſes had given inheritance unto [n] two tribes and an half tribe beyond Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joſeph were [o] two tribes, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell in, with the ſuburbs of the ſame for their beaſts and their ſubſtance.

5 * As the Lord had commanded Moſes, ſo the children of Iſrael did when they divided the land.

* Num. 35. 2. Ch. 21. 2, 3.

6 ¶ Then the children of Judah came unto Joſhua in Gilgal: and Caleb the ſon of Jephunneh the Kenezite ſaid unto him, Thou knoweſt what the Lord ſaid unto Moſes the man of God, concerning [p] me and thee in Kadeſh-barnea.

7 Forty years old was I, when Moſes the ſervant of the Lord ſent me from Kadeſh-barnea to eſpy the land, and I brought him word again, as *I thought* in mine heart.

8 But [q] my brethren that went up with me, diſcouraged the heart of the people: yet I followed ſtill the Lord my God.

9 Wherefore Moſes ſware the ſame day, ſaying, Certainly the land whereon thy feet have trodden ſhall be thine inheritance, and thy childrens for ever, becauſe thou haſt followed conſtantly the Lord my God.

10 Therefore behold now, the Lord hath kept me alive, as he promiſed: this is the forty and fifth year ſince the Lord ſpake this thing unto Moſes, while the children of Iſrael wandered in the wilderneſs: and now lo, I am this day fourſcore and five years old:

11 And yet am as ſtrong at this time, as I was when Moſes ſent me: as ſtrong as I was then, ſo ſtrong am I now, *either* for war, or † for government.

† Heb. to go out and come in.

12 Now

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[h] Becauſe they deſtroyed not all as God had commanded, they that remained were ſnares and pricks to hurt them. Num. 34. 55. ch. 23. 13. Judg. 2. 3.

[i] Levi ſhall live by the ſacrifices, Num. 18. 21.

[k] So that both they which obeyed wicked counſel, and the wicked counſellor, periſhed by the juſt judgment of God.

[l] That is, in the land of Moab.

[m] Meaning, his nephews and poſterity.

[n] As Reuben and Gad, and half the tribe of Manaſſeh, Num. 32. 33.

[o] So though Levi lacked, yet were there ſtill twelve tribes by this means.

[p] Which was, that they two only ſhould enter into the land, Numb. 14. 24.

[q] Which were the ten other ſpies.

Bef. Chr. 1444.

‡ Or, giants.

12 Now therefore give me this mountain whereof the Lord ſpake in that day (for thou heardeſt in that day, how the ‡ Anakims *were* there, and the cities great and walled) [r] if ſo be the Lord will be with me, that I may drive them out, as the Lord ſaid.

13 Then Joſhua bleſſed him, and gave unto Caleb, the ſon of Jephunneh, Hebron for an inheritance.

* Ch. 21. 12.

14 * Hebron therefore became the inheritance of Caleb, the ſon of Jephunneh the Kenezite, unto this day: becauſe he followed conſtantly the Lord God of Iſrael.

* Ch. 15. 13.

15 And the name of * Hebron *was* before time, Kirjath-arba: which *Arba* was a [s] great man among the Anakims: thus the land ceaſed from war.

CHAP. XV.

1 *The lot of the children of Judah, and the names of the cities and villages of the ſame.* 13 *Caleb's portion.* 18 *The requeſt of Achſah.*

* Num. 34. 3.
* Num. 33. 36.

THIS then was the lot of the tribe of the children of Judah by their families: *even* * to the border of Edom, and the wilderneſs of * Zin, ſouthward on the ſouth coaſt.

2 And their ſouth border was the ſalt ſea coaſt, from the [t] point that looketh ſouthward.

3 And it went out on the ſouth ſide toward Maaleth-akrabbim, and went along to Zin, and aſcended up on the ſouth ſide unto Kadeſh-barnea, and went along to Hezron, and went up to Adar, and fetched a compaſs to Karkaa.

4 From thence went it along to Azmon, and reached unto the river of Egypt, and the end of that coaſt was on the weſt ſide: this ſhall be your ſouth coaſt.

5 Alſo the eaſt border ſhall be the ſalt ſea, unto the [u] end of Jordan: and the border on the north quarter from the point of the ſea, *and* from the end of Jordan.

6 And this border goeth up to Beth-hogla, and goeth along by the north ſide of Beth-arabah: ſo the border from thence goeth up to the ſtone [w] of Bohan the ſon of Reuben.

7 Again this border goeth up to Debir from the valley of Achor, and northward, turning toward Gilgal, that lieth before the going up to Adummim, which is on the ſouth ſide of the river: alſo this border goeth up to the waters of ‡ En-ſhemeſh, and endeth at * En-rogel.

‡ Or, the fountain of the ſun.
* 1 Kings 1. 9.

8 Then this border goeth up to the valley of the ſon of Hinnom, on the ſouth ſide of the Jebuſites: the ſame is Jeruſalem: alſo this border goeth up to the top of the mountain that lieth before the valley of Hinnom weſtward, which is by the end of the valley of the † giants northward.

† *Heb.* *Rephaim.*

9 So this border compaſſeth from the top of the mountain unto the fountain of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is ‡ Kirjath-jearim.

‡ Or, the city of woods.

Bef. Chr. 1444.

10 Then this border compaſſeth from Baalah weſtward unto mount Seir, and goeth along unto the ſide of mount Jearim, which is Cheſalon on the north-ſide: ſo it cometh down to Beth-ſhemeſh, and goeth to Timnah.

11 Alſo this border goeth out unto the ſide of Ekron northward: and this border draweth to Shicron, and goeth along to mount Baalah, and ſtretcheth unto Jabneel: and the ends of this coaſt are to the [x] ſea.

12 And the weſt border *is* to the great Sea: ſo this border ſhall be the bounds of the children of Judah round about, according to their families.

* Ch. 14. 15.

13 ¶ And unto Caleb the ſon of Jephunneh did Joſhua give a part among the children of Judah, as the Lord commanded him, *even* * Kirjath-arba of the father of Anak, which is in Hebron.

14 And Caleb [y] drove thence three ſons of Anak, Seſhai, and Ahiman, and Talmai, the ſons of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir beforetime *was* Kirjath-ſepher.

16 Then Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, even to him will I give Achſah my daughter to wife.

‡ Or, couſin.

17 And Othniel, the ſon of Kenaz, the ‡ brother of Caleb, took it: and he gave him Achſah his daughter to wife.

18 And as ſhe went in *to him*, ſhe moved him to aſk of her father a field: [z] and ſhe lighted off her aſs, and Caleb ſaid unto her, What wilt thou?

‡ Or, grant me this petition.

19 Then ſhe anſwered, ‡ Give me a bleſſing: for thou haſt given me the ſouth country: [a] give me alſo ſprings of water. And he gave her the ſprings above and the ſprings beneath.

20 This ſhall be the inheritance of the tribe of the children of Judah according to their families.

21 And the utmoſt cities of the tribe of the children of Judah, toward the coaſts of Edom ſouthward, *were* Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dibonah, and Adadah,

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hezron (which is Hazor)

26 Aman, and Shemah, and Moladah,

27 And Hazar-gaddah, and Heſhmon, and Beth-palet,

28 And Hazar-ſhual, and Beerſheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Cheſil, [b] and Hormah,

31 And Ziklag, and Madmanna, and Sanſannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all *theſe* cities *are* twenty and nine with their villages.

33 ¶ In the low country *were* Eſhtaol, and Zoreah, and Aſhnah,

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[r] This he ſpake of modeſty, and not of doubting.

[s] Either for his power or perſon.

[t] The Hebrew word ſignifieth tongue, whereby is meant either the arm of the ſea that cometh into the land, or a rock or cape that goeth into the ſea.

[u] Meaning, the mouth of the river where it runneth into the ſalt ſea.

[w] Which was a mark to part their countries.

[x] Meaning, toward Syria.

[y] This was done after the death of Joſhua, Judg. 1. 10. 20.

[z] Becauſe her huſband tarried too long.

[a] Becauſe her country was barren, ſhe deſired of her father a field that had ſprings. Judg. 1. 14, 15.

[b] Which before was called Zephath, Judg. 1. 17.

Bef. Chr. 1444.

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages.

37 Zenam, and Hadaſhah, and Migdal-gad,

38 And Dileam, and Mizpeh, and Joktheel,

39 Lachiſh, and Bozkath, and Eglon,

40 And Cabbon, and Lahmas, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: ſixteen cities with their villages.

42 Lebnah, and Ether, and Aſhan,

43 And Jiphtah, and Aſhnah, and Nezib,

44 And Keilah, and Aczib, and Mareſhah: nine cities with their villages.

† *Heb. daughters.* 45 Ekron with her † towns and her villages.

46 From Ekron, even unto the ſea, all that lieth about Aſhdod, with their villages.

47 Aſhdod with her towns and her villages: Azzah with her towns and her villages, unto the [c] river of Egypt, and the great Sea, *was their* coaſt.

48 ¶ And in the mountains *were* Shamir, and Jattir, and Socoh,

49 And Dannah, and [d] Kirjath-ſannah (which is Debir)

50 And Anab, and Eſhtemoth, and Anim,

51 And Goſhen, and Holon, and Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eſhean,

53 And Janum, and Beth-tappuah, and Aphekah,

*Ch. 14. 15. 54 And Humtah, and * Kirjath-arba (which is Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: ſix cities with their villages.

60 Kirjath-baal, which is Kirjath-jearim, and Rabbah: two cities with their villages.

61 ¶ In the wilderneſs *were* Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the [e] city of ſalt, and En-gedi: ſix cities with their villages.

63 Nevertheleſs, the Jebuſites that were the inhabitants of Jeruſalem, could not the children of Judah caſt [f] out, but the Jebuſites dwell with the children of Judah at Jeruſalem unto this day.

CHAP. XVI.

1 *The lot or part of Ephraim.* 10 *The Canaanites dwelled among them.*

AND the lot fell to the [g] children of Joſeph from Jordan by Jericho unto the water of Jericho eaſtward, *and* to the wilderneſs that goeth up from Jericho by the mount Beth-el: Bef. Chr. 1444.

2 And goeth out from Beth-el to * Luz, and runneth along unto the borders of Archiataroth, * Judg. 1. 26.

3 And goeth down weſtward to the coaſt of Japhleti, unto the coaſt of Beth-horon the nether, and to Gezer: and the ends [h] thereof are at the ſea.

4 So the children of Joſeph, Manaſſeh and Ephraim [i], took their inheritance.

5 ¶ Alſo the borders of the children of Ephraim according to their families, even the borders of their inheritance on the eaſt ſide, were Atroth-addar, unto Beth-horon the upper.

6 And this border goeth out to the ſea unto Michmethah on the north ſide, and this border returneth eaſtward unto Taanath-ſhiloh, and paſſeth it on the eaſt ſide unto Janohah,

7 And goeth down from Janohah to Ataroth, and Naarath, and cometh to Jericho, [k] and goeth out at Jordan.

8 And this border goeth from Tappuah weſtward unto the river Kanah, and the ends thereof are at the ſea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the [l] ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh: all the cities with their villages.

10 And they caſt not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites unto this day, and ſerved under tribute.

CHAP. XVII.

1 *The portion of the half tribe of Manaſſeh.* 3 *The daughters of Zelophehad.* 13 *The Canaanites are become tributaries.* 14 *Manaſſeh and Ephraim require a greater portion of heritage.*

THIS was alſo the lot of the tribe of Manaſſeh; for he was the * firſt born of Joſeph, *to wit*, of Machir the firſt born of Manaſſeh, *and* the father of Gilead: now becauſe he was a man of war, he had Gilead and Baſhan. * Gen. 41. 51. and 46. 20. and 50. 23. Num. 32. 39.

2 And alſo * of the [m] reſt of the ſons of Manaſſeh by their families, *even* of the ſons of Abiezer, and of the ſons of Helek, and of the ſons of Azriel, and of the ſons of Shechem, and of the ſons of Hepher, and of the ſons of Shemida: theſe were the males of Manaſſeh, the ſon of Joſeph, according to their families. * Num. 26. 29.

3 ¶ * But Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, had no ſons, but daughters: and theſe are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah: * Num. 26. 33. and 27. 1. and 36. 2, 11.

4 Which came before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes, ſaying, The Lord commanded Moſes to give us an inheritance among our [n] brethren:

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[c] Meaning, Nilus, as ch. 23. 3.

[d] Which is alſo called Kirjath-ſepher, ver. 15.

[e] Of this city the ſalt ſea hath his name.

[f] That is, utterly, though they ſlew the moſt part, and burnt the city, Judg. 1. 8.

[g] That is, to Ephraim and his children: for Manaſſeh's portion followeth.

[h] Of their inheritance.

[i] Severally, firſt Ephraim, and then Manaſſeh.

[k] For ſo far the coaſts reach.

[l] Becauſe Ephraim's tribe was far greater than Manaſſeh, therefore he had more cities.

[m] For the other half tribe had their portion beyond Jordan.

[n] Among them of our tribe.

Bef. Chr. 1444.

therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to [o] Manaſſeh, beſide the land of Gilead and Baſhan, which is on the other ſide of Jordan,

6 Becauſe the daughters of Manaſſeh did inherit among his ſons: and Manaſſeh's other ſons had the land of Gilead.

7 ¶ So the borders of Manaſſeh were from Aſher to Michmethah that lieth before Shechem, and this border goeth on the right hand, even unto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manaſſeh, but [p] Tappuah beſide the border of Manaſſeh *belongeth* to the ſons of Ephraim.

9 Alſo this border goeth down unto the ‡ river Kanah ſouthward to the river: theſe cities of Ephraim *are* among the cities of Manaſſeh: and the border of Manaſſeh *is* on the north-ſide of the river, and the ends of it are at the [q] ſea.

‡ Or, the brook of reeds.

10 The ſouth pertaineth to Ephraim, and the north to Manaſſeh, and the ſea is his border: and they met together in [r] Aſher northward, and in Iſſachar eaſtward.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean and her towns, and Ibleam and her towns, and the inhabitants of Dor with the towns thereof, and the inhabitants of En-dor with the towns thereof, and the inhabitants of Taanach with her towns, and the inhabitants of Megiddo with the towns of the ſame, *even* three countries:

12 Yet the children of Manaſſeh [s] could not deſtroy thoſe cities, but the Canaanites dwelled ſtill in that land.

13 Nevertheleſs, when the children of Iſrael were ſtrong, they put the Canaanites under tribute, but caſt them not out wholly.

14 Then the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me but one lot and one portion to inherit, ſeeing I am a great people, foraſmuch as the Lord hath [t] bleſſed me hitherto?

15 Joſhua then anſwered them, If thou be much people, get thee up to the wood, and cut *trees* for thyſelf there in the land of the Perizzites and of the giants, [u] if mount Ephraim be too narrow for thee.

16 Then the children of Joſeph ſaid, The mountain will not be enough for us: and all the Canaanites that dwell in the low country have chariots of iron, as well they in Beth-ſhean, and in the towns of the ſame, as they in the valley of Izreel.

17 And Joſhua ſpake unto the houſe of Joſeph, to Ephraim, and to Manaſſeh, ſaying, Thou art a great people, and haſt great power, *and* ſhalt not have one lot.

18 Therefore the mountain ſhall be thine: for it is a wood, and thou ſhalt cut it down: and the ends of it ſhall be thine, [w] and thou ſhalt caſt out the Canaanites, though they have iron chariots, *and* though they be ſtrong.

CHAP. XVIII.

1 The tabernacle ſet in Shiloh. 4 Certain are ſent to divide the land to the other ſeven tribes. 11 The lot of the children of Benjamin.

AND the whole congregation of the children of Iſrael came together at Shiloh: for they ſet up the [x] tabernacle of the congregation there, after the land was ſubject unto them.

2 Now there remained among the children of Iſrael ſeven tribes, to whom [y] they had not divided their inheritance.

3 Therefore Joſhua ſaid unto the children of Iſrael, How long are ye ſo ſlack to enter and poſſeſs the land which the Lord God of your fathers hath given you?

4 Give from among you for *every* tribe three men, that I may ſend them, and that they may riſe, and walk through the land, and diſtribute it according to [z] their inheritance, and return to me.

5 And that they may divide it unto them into ſeven parts (Judah ſhall abide in his coaſt at the ſouth, and the houſe of Joſeph ſhall [a] ſtand in their coaſts at the north.)

6 Ye ſhall deſcribe the land therefore into ſeven parts, and ſhall bring them hither to me, and I will caſt lots for you here before the [b] Lord our God.

7 But the Levites ſhall have no part among you: for the [c] prieſthood of the Lord is their inheritance: alſo Gad and Reuben, and half the tribe of Manaſſeh, have received their inheritance beyond Jordan eaſtward, which Moſes the ſervant of the Lord gave them.

8 ¶ Then the men aroſe and went their way: and Joſhua charged them that went to deſcribe the land, ſaying, Depart, and go through the land, and [d] deſcribe it, and return to me, that I may here caſt lots for you before the Lord in Shiloh.

9 So the men departed, and paſſed through the land, and deſcribed it by cities into ſeven parts in a book, and returned to Joſhua into the camp at Shiloh.

10 ¶ Then Joſhua [e] caſt lots for them in Shiloh before the Lord, and there Joſhua divided the land unto the children of Iſrael, according to their portions.

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coaſt of their lot [f] lay between the children of Judah, and the children of Joſeph.

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[o] In the land of Canaan: five to the males, and other five to the daughters of Zelophehad.

[p] Meaning, the city itſelf.

[q] That is, toward the main ſea.

[r] In the tribe of Aſher, and the tribe of Iſſachar.

[s] For at the firſt they lacked courage, and after agreed with them on condition, contrary to God's commandment.

[t] According to my father Jacob's prophecy, Gen. 48. 19.

[u] If this mount be not large enough, why doſt not thou get more by deſtroying God's enemies, as he hath commanded?

[w] So that thou ſhalt enlarge thy portion thereby.

[x] For they had now removed it from Gilgal, and ſet it up in Shiloh.

[y] As Eleazar, Joſhua, and the heads of the tribes had done to Judah, Ephraim, and half of Manaſſeh.

[z] That is, into ſeven portions, to every tribe one.

[a] For theſe had their inheritance already appointed.

[b] Before the ark of the Lord.

[c] That is, the ſacrifices and offerings, ch. 13. 14.

[d] By writing the names of every country and city.

[e] That every one ſhould be content with God's appointment.

[f] Their inheritance bordered upon Judah and Joſeph.

Bef. Chr. 1444.

12 And their coaſt on the north ſide was from Jordan, and the border went up to the ſide of Jericho on the north part, and went up through the mountains weſtward, and the ends thereof are in the wilderneſs of Beth-aven:

13 And this border goeth along from thence to Luz, *even* to the ſouth ſide of Luz (the ſame is [g] Beth-el) and this border deſcendeth to Atroth-addar, near the mount, that lieth on the ſouth ſide of Beth-horon the nether.

14 So the border turneth, and compaſſeth the corner of the ſea ſouthward, from the mount that lieth before Beth-horon ſouthward: and the ends thereof are at Kirjath-baal (which is Kirjath-jearim) a city of the children of Judah: this is the weſt quarter.

15 And the ſouth quarter *is* from the end of Kirjath-jearim, and this border goeth out ‡ weſtward, and cometh to the fountain of waters of Nephtoah.

‡ Or, to the ſea.

16 And this border deſcendeth at the end of the mountain, that lieth before the valley of Binhinnom, which is in the valley of the ‡ giants northward, and deſcendeth into the valley of Hinnom by the ſide of ‡ Jebuſi ſouthward, and goeth down to En-rogel,

‡ Or, Rephaim.

‡ Or, Jeruſalem.

17 And compaſſeth from the north, and goeth forth to [h] En-ſhemeſh, and ſtretcheth to Geliloth, which is toward the going up unto Adummim, and goeth down to the * ſtone of Bohan the ſon Reuben.

* Ch. 15. 6.

18 So it goeth along to the ſide over-againſt the plain northward: and down into the plain.

19 After, this border goeth along to the ſide of Beth-hoglah northward: and the ends thereof, *that is*, of the border, reach to the point of the ſalt ſea northward, *and* to the [i] end of Jordan ſouthward: this is the ſouth coaſt.

20 Alſo Jordan is the border of it on the eaſt ſide: this is the inheritance of the children of Benjamin by the coaſts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaban: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleth, and Jebuſi, (which is [k] Jeruſalem) Gibeath, *and* Kirjath: fourteen cities with their villages: this is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

1 *The portion of Simeon.* 10 *Of Zebulun,* 17 *Of Iſſachar.* 24 *Of Aſher.* 32 *Of Naphtali,* 40 *Of Dan.* 49 *The poſſeſſion of Joſhua.*

Bef. Chr. 1444.

AND the ſecond lot came out to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was in the [l] midſt of the inheritance of the children of Judah.

2 Now they had in their inheritance, Beer-ſheba, and Shèba, and Moladah,

3 And Hazur-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities with their villages.

7 Ain, Remmon, and Ether, and Aſhan: four cities with their villages.

8 And all the villages that were round about theſe cities, unto Baalathbeer, *and* ‡ Ramath ſouthward: this is the inheritance of the tribe of the children of Simeon, according to their families.

‡ Or, Ramathnegeb.

9 Out of the portion of the children of Judah *came* the inheritance of the children of Simeon: for the part of the children of Judah was too [m] much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Alſo the third lot aroſe for the children of Zebulun, according to their families: and the coaſts of their inheritance came to Sarid:

11 And their border goeth up [n] weſtward, even to Maralah, and reacheth to Dabbaſheth, and meeteth with the river that lieth before Jokneam,

12 And turneth from Sarid eaſtward toward the ſun-riſing unto the border of Chiſloth-tabor, and goeth out to Daberah, and aſcendeth to Japhia,

13 And from thence goeth along eaſtward toward the ſun-riſing to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compaſſeth it on the north ſide to Hannathon, and the ends thereof are in the valley of Jiphthah-el,

15 And Kattah, and Nahallal, and Shimron, and Idalah, and [o] Beth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families: *that is*, theſe cities and their villages:

17 ¶ The fourth lot came out to Iſſachar, *even* for the children of Iſſachar, according to their families:

18 And their coaſt was Izreelah, and Cheſulloth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kiſhion, and Abez,

21 And Remeth, and [p] En-gannim, and En-haddah, and Beth-pazzez.

22 And this coaſt reacheth to Tabor and Shahazimah, and Beth-ſhemeſh, and the ends of their coaſt reach to Jordan: ſixteen cities with their villages.

23 This

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[g] Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

[h] Which is in the tribe of Ephraim.

[i] To the very ſtrait, where the river runneth into the ſalt ſea.

[k] Which was not wholly in the tribe of Benjamin, but part of it was alſo in the tribe of Judah.

[l] According to Jacob's prophecy, that he ſhould be ſcattered among the other tribes, Gen. 49. 7.

[m] But this large portion was given them by God's providence, to declare their increaſe in time to come.

[n] Meaning, toward the great Sea.

[o] There was another Beth-lehem in the tribe of Judah.

[p] There was another city of this name in the tribe of Judah: for under divers tribes certain cities had all one name, and were diſtinſted by the tribe only.

Bef. Chr. 1444.

23 This is the inheritance of the tribe of the children of Iſſachar, according to their families: *that is*, the cities and their villages.

24 ¶ Alſo the fifth lot came out for the tribe of the children of Aſher, according to their families:

25 And their coaſt was Helkath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, and Miſheal, and came to Carmel weſtward, and to Shihor-libnath,

27 And turneth toward the ſun-riſing to Beth-dagon, and cometh to [q] Zebulun, and to the valley of Jiphthah-el, toward the north ſide of Beth-emek, and Neiel, and goeth out on the left ſide of Cabul,

28 And to Hebron, and Rehob, and Hammon, and Kanah, unto great Zidon:

29 Then the coaſt turneth to Ramah and to the ſtrong city of [r] Zor, and this border turneth to Hoſah, and the ends thereof are at the ſea from Hebel to Achzib,

30 Ummah alſo and Aphek, and Rehob: two and twenty cities with their villages.

31 This is the inheritance of the tribe of the children of Aſher, according to their families: *that is*, theſe cities and their villages.

32 ¶ The ſixth lot came out to the children of Naphtali, *even* to the children of Naphtali, according to their families:

33 And their coaſt was from [s] Heleph, *and* from Allon in Zaanannim, and Adami, Nekeb, and Jabneel, even to Lakum, and the ends thereof are at Jordan.

34 So this coaſt turneth weſtward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the ſouth-ſide, and goeth to Aſher on the weſt-ſide, and to Judah ‡ by Jordan toward the ſun-riſing.

‡ Or, even unto Jordan.

35 And the ſtrong cities *are* Ziddim, Zer, and Hammath, Rakkath, and [t] Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedeſh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, Beth-ſhemeſh: nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali, according to their families: *that is*, the cities and their villages.

40 ¶ The ſeventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-ſhemeſh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baallath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border that lieth before [u] Japho.

47 But the coaſts of the children of Dan fell out *too little* for them: therefore the children of Dan went up to [w] fight againſt Leſhem, and took it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem, * Dan, after the name of Dan their father.

Bef. Chr. 1444.

* Judg. 18. 29.

48 This is the inheritance of the tribe of the children of Dan, according to their families: *that is*, theſe cities and their villages.

49 ¶ When they had made an end of dividing the land by the coaſts thereof, then the children of Iſrael gave an inheritance unto Joſhua the ſon of Nun among them.

50 According to the word of the Lord they gave him the city which he aſked, *even* * Timnaſerah in mount Ephraim: and he built the city and dwelt therein.

*Ch. 24. 30.

51 * Theſe are the heritages which Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael divided by lot in Shiloh before the Lord at the door of the tabernacle of the congregation: ſo they made an end of dividing the country.

* Num. 34. 17.

CHAP. XX.

2 *The Lord commandeth Joſhua to appoint cities of refuge.* 3 *The uſe thereof,* 7 *and their names.*

THE Lord alſo ſpake unto Joſhua, ſaying,

2 Speak to the children of Iſrael, and ſay, * Appoint you cities of refuge, whereof I ſpake unto you by the hand of Moſes,

3 That the ſlayer that killeth any perſon [x] by ignorance, *and* unwittingly, may flee thither, and they ſhall be your refuge from the avenger of blood.

* Exod. 21. 13. Num. 35. 6, 11, 14. Deut. 19. 2.

4 And he that doth flee unto one of thoſe cities, ſhall ſtand at the entering of the gate of the city, and ſhall ſhew his cauſe † to the elders of the city, and they ſhall receive him into the city unto them, and give him a place, that he may dwell with them.

† Heb. in the ears of the elders.

5 And if the [y] avenger of blood purſue after him, they ſhall not deliver the ſlayer into his hand, becauſe he ſmote his neighbour ignorantly, neither hated he him beforetime:

6 But he ſhall dwell in that city until he ſtand before the congregation in [z] judgment; * *or* until the death of the high prieſt that ſhall be in thoſe days: then ſhall the ſlayer return, and come unto his own city, and unto his own houſe, *even* unto the city from whence he fled.

* Num. 35. 25.

7 ¶ Then they appointed Kedeſh in ‡ Galil in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which is Hebron) in the mountain of Judah.

‡ Or, Galilee.

8 And on the other ſide Jordan *toward* Jericho eaſtward, they appointed * Bezer in the wilderneſs upon the plain, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golon in Baſhan out of the [a] tribe of Manaſſeh.

* Deut. 4. 43. 1 Chron. 6. 78.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſojourned among them, that whoſoever killed any perſon ignorantly, might flee thither, and not die by the hand of the avenger of blood, until he ſtood before the [b] congregation.

CHAP.

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[q] Joineth to the tribe of Zebulun, which lay more eaſtward.

[r] Which was Tyrus, a ſtrong city in the ſea.

[s] Theſe cities were in the country of Zaanannim.

[t] Of the which the lake of Geneſaret had his name.

[u] Called Joppa.

[w] According as Jacob had propheſied, Gen. 49. 17.

[x] At unawares, and bearing him no grudge.

[y] That is, the neareſt kinſman of him that is ſlain.

[z] Till his cauſe were proved.

[a] Out of the half tribe of Manaſſeh beyond Jordan.

[b] Before the judges.

Bef. Chr. 1444.

CHAP. XXI.

The cities given to the Levites, 41 *in number eight and forty.* 44 *The Lord according to his promiſe gave the children of Iſrael reſt.*

THEN came the ‡ principal fathers of the Levites unto Eleazar the prieſt, and unto Joſhua the ſon of Nun, and unto the chief fathers of the tribes of the children of Iſrael,

‡ Or, the chief of the fathers.

2 And ſpake unto them at Shiloh in the land of Canaan, ſaying, * The Lord commanded [c] by the hand of Moſes, to give us cities to dwell in, with the ſuburbs thereof for our cattle.

* Num. 35. 2.

3 So the children of Iſrael gave unto the Levites, out of their inheritance, at the commandment of the Lord, theſe cities with their ſuburbs.

4 And the lot came out for the families of the [d] Kohathites: and the children of Aaron the prieſt, *which were* of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, [e] thirteen cities.

5 And the reſt of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manaſſeh, ten cities.

6 Alſo the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half tribe of Manaſſeh in Baſhan, thirteen cities.

7 The children of Merari according to their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 So the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the Lord had commanded by the hand of Moſes.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are here named.

10 And they were the childrens of [f] Aaron, *being* of the families of the Kohathites, *and* of the ſons of Levi, (for theirs was the firſt lot)

11 So they gave them Kirjath-arba of the father of Anak (which is Hebron) in the mountain of Judah, with the ſuburbs of the ſame round about it.

12 (But the land of the city, and the villages thereof, gave they to * Caleb the ſon of Jephunneh to be his poſſeſſion)

* Ch. 14. 14. 1 Chron. 6. 56.

13 ¶ Thus they gave to the [g] children of Aaron the prieſt, a city of refuge for the ſlayer, *even* Hebron with her ſuburbs, and Libnah with her ſuburbs,

14 And Jattir with her ſuburbs, and Eſhtemoa, and her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, Beth-ſhemeſh with her ſuburbs: nine cities out of thoſe two tribes.

Bef. Chr. 1444.

17 And out of the tribe of Benjamin *they gave* Gibeon with her [h] ſuburbs, Geba with her ſuburbs,

18 Anathoth with her ſuburbs, and Almon with her ſuburbs: four cities.

19 All the cities of the children of Aaron prieſts, *were* thirteen cities with the ſuburbs.

20 ¶ But to the families of the children of Kohath of the Levites, [i] which were the reſt of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gave them the city of refuge for the ſlayer, [k] Shechem with her ſuburbs in mount Ephraim, and Gezer with her ſuburbs,

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs: four cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs.

24 Ajalon with her ſuburbs, Gath-rimmon with her ſuburbs: four cities.

25 And out of the [l] half tribe of Manaſſeh, Tanach with her ſuburbs, and Gath-rimmon with her ſuburbs: two cities.

26 All the cities for the other families of the children of Kohath *were* ten with their ſuburbs.

27 ¶ Alſo unto the children of Gerſhon of the families of the Levites, *they gave* out of the half tribe of Manaſſeh, the city of refuge for the ſlayer, [m] Golan in Baſhan with her ſuburbs, and Beeſhterah with her ſuburbs: two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabereh with her ſuburbs,

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs: four cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helkath with her ſuburbs, and Rehob with her ſuburbs: four cities.

32 And out of the tribe of Naphtali, the city of refuge for the ſlayer, Kedeſh in ‡ Galil with her ſuburbs, and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs: three cities.

‡ Or, Galilee.

33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities with their ſuburbs.

34 ¶ Alſo unto the families of the children of Merari the [n] reſt of the Levites, *they gave* out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: four cities.

36 And out of the tribe of Reuben, [o] Bezer with her ſuburbs, and Jahazah with her ſuburbs,

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: four cities.

38 And out of the tribe of Gad, *they gave* for a city of refuge for the ſlayer, Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

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[c] By Moſes, by whoſe miniſtry God ſhewed his power.

[d] He meaneth them that were prieſts, for ſome were but Levites.

[e] Every tribe gave more or fewer cities, according as their inheritance was great or little. Num. 35. 8.

[f] For Aaron came of Kohath, and therefore the prieſt's office remained in that family.

[g] That is, the prieſt of the family of the Kohathites, of whom Aaron was chief.

[h] The ſuburbs were a thouſand cubits from the wall of the cities round about. Num. 35. 4.

[i] That were not prieſts.

[k] Hebron and Shechem were the two cities of refuge under the Kohathites.

[l] Which dwelt in Canaan.

[m] Golan and Kedeſh were the cities of refuge under the Gerſhonites.

[n] They are here called the reſt, becauſe they are laſt numbered, and Merari was the youngeſt brother. Gen. 46. 11.

[o] Bezer and Ramoth were the cities of refuge under the Merarites and beyond Jordan, ch. 20. 8.

Bef. Chr. 1444.

39 Heſhbon with her ſuburbs, *and* Jazer with her ſuburbs: four cities in all.

40 So all the cities of the children of Merari according to their families (which were the reſt of the families of the Levites) were by their lot twelve cities.

41 *And* all the cities of the Levites [p] within the poſſeſſion of the children of Iſrael *were* eight and forty with their ſuburbs.

42 Theſe cities lay every one *ſeverally* with their ſuburbs round about them: ſo were all theſe cities.

43 ¶ So the Lord gave unto all Iſrael all the land which he had ſworn to give unto their fathers: and they poſſeſſed it, and dwelt therein.

44 Alſo the Lord gave them reſt round about, according to all that he had ſworn unto their fathers: and there ſtood not a man of all their enemies before them: *for* the Lord delivered all their enemies into their hand.

45 * There failed nothing of all the good things which the Lord had ſaid unto the houſe of Iſrael, *but* all came to paſs.

* Ch. 23. 14, 15.

CHAP. XXII.

1 *Reuben, Gad, and the half tribe of Manaſſeh, are ſent again to their poſſeſſion.* 10 *They build an altar for a memorial.* 15 *The Iſraelites reprove them.* 22 *Their anſwer for defence of the ſame.*

THEN [q] Joſhua called the Reubenites, and the Gadites, and the half tribe of Manaſſeh,

2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the Lord [r] commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not forſaken your brethren this long ſeaſon unto this day, but have diligently kept the commandment of the Lord your God.

4 And now the Lord hath given reſt unto your brethren as he promiſed them: therefore now return ye and go to your tents, to the land of your poſſeſſion, which Moſes the ſervant of the Lord * hath given you beyond Jordan.

* Num. 32. 33. Ch. 13. 8.

5 But take diligent heed to do the commandment and law which Moſes the ſervant of the Lord commanded you: *that is,* * that ye [s] love the Lord your God, and walk in all his ways, and keep his commandments, and cleave unto him, and ſerve him with all your heart, and with all your ſoul.

* Deut. 10. 12.

6 So Joſhua [t] bleſſed them, and ſent them away, and they went unto their tents.

7 ¶ Now unto *one* half of the tribe of Manaſſeh Moſes had given *a poſſeſſion* in Baſhan: and unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſtward: therefore when Joſhua ſent them away unto their tents, and bleſſed them,

8 Thus he ſpake unto them, ſaying, Return with much riches unto your tents, and with a great multitude of cattle, with ſilver and with gold, with braſs and with iron, and with great abundance of raiment: divide the ſpoil of your enemies with your [u] brethren.

9 ¶ So the children of Reuben, and the children of Gad, and half the tribe of Manaſſeh returned, and departed from the children of Iſrael from Shiloh (which is in the land of Canaan) to go unto the country of Gilead to the land of their poſſeſſion, which they had obtained, according to the word of the Lord by the hand of Moſes.

10 ¶ And when they came unto the † borders of Jordan (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, built [w] there an altar by Jordan, a great altar to ſee to.

† *Heb. Gelilotb, which country alſo was called Canaan, becauſe the Amorites dwelling there, were called Canaanites.*

11 ¶ When the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, have built an altar in the fore-front of the land of Canaan upon the borders of Jordan, at the paſſage of the children of Iſrael:

12 When the children of Iſrael heard it, then the whole congregation of the children of Iſrael gathered them together at Shiloh, to go up [x] to war againſt them.

13 Then the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh, into the land of Gilead, Phinehas the ſon of Eleazar the prieſt,

14 And with him ten princes, of every chief houſe a prince, according to all the tribes of Iſrael: for every one *was* chief of their fathers houſhold among the ‡ thouſands of Iſrael.

‡ Or, multitude.

15 ¶ So they went unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh, unto the land of Gilead, and ſpake with them, ſaying,

16 Thus ſaith [y] the whole congregation of the Lord, What tranſgreſſion is this that ye have tranſgreſſed againſt the God of Iſrael, to turn away this day from the Lord, in that ye have built you an altar for to rebel this day againſt the Lord?

17 Have we too little for the wickedneſs * of Peor, whereof we are not [z] cleanſed unto this day, though a plague came upon the congregation of the Lord?

* Num. 25. 4.

18 Ye alſo are turned away this day from the Lord: and ſeeing ye rebel to-day againſt the Lord, even to-morrow he will be wroth with all the congregation of Iſrael.

19 Notwithſtanding if the land of your poſſeſſion be [a] unclean, come ye over unto the land of the poſſeſſion of the Lord, wherein the Lord's tabernacle dwelleth, and take poſſeſſion among us: but [b] rebel not againſt the Lord, nor rebel not againſt us, in building you an altar, beſide the altar of the Lord our God.

20 Did

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[p] Thus according to Jacob's propheſy, they were ſcattered throughout the country, which God uſed to this end, that his people might be inſtructed in the true religion by them.

[q] After that the Iſraelites enjoyed the land of Canaan.

[r] Which was to go armed before their brethren. Num. 32. 29.

[s] He ſheweth wherein conſiſteth the fulfilling of the law.

[t] He commended them to God, and prayed for them.

[u] Which remained at home and went not to the war. Num. 31. 27. 1 Sam. 30. 24.

[w] That is, beyond Jordan: for ſome time the whole country on both ſides of Jordan is meant by Canaan.

[x] Such now was their zeal, that they would rather loſe their lives, than ſuffer the true religion to be changed or corrupted.

[y] Not only of the princes, but alſo of the common people.

[z] Meaning, God is not fully pacified, foraſmuch as no puniſhment can be ſufficient for ſuch wickedneſs and idolatry.

[a] In your judgment.

[b] To uſe any other ſervice than God hath appointed, is to rebel againſt God. 1 Sam. 15. 23.

Bef. Chr. 1444.

20 Did not Achan the ſon of Zerah treſpaſs grievouſly in the execrable thing, and wrath fell on * all the congregation of Iſrael? and this man alone [c] periſhed not in his wickedneſs.

* Ch. 7. 1. 5.

21 ¶ Then the children of Reuben, and the children of Gad, and half the tribe of Manaſſeh, anſwered and ſaid unto the heads over the thouſands of Iſrael,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Iſrael himſelf ſhall know: if by rebellion, or by tranſgreſſion againſt the Lord *we have done it*, ſave thou us not this day.

23 If we have built us an altar to return away from the Lord, either to offer thereon burnt-offering, or meat-offering, or to offer peace-offerings thereon, let the Lord [d] himſelf require it.

24 And if we have not *rather* done it for fear of *this* thing, ſaying, In time to come your children might ſay to our children What have ye to do with the Lord God of Iſrael?

25 For the Lord hath made Jordan a border between us and you, ye children of Reuben, and of Gad: therefore ye have no part in the Lord: ſo ſhall your children make our children [e] ceaſe from fearing the Lord.

26 Therefore we ſaid, We will now go about to make us an altar, not for burnt-offerings, nor for ſacrifice,

27 But it ſhall be a * witneſs between us and you, and between our generations after us, to execute the ſervice of the Lord before him in our burnt-offerings, and in our ſacrifices, and in our peace-offerings, and that your children ſhould not ſay to our children in time to come, Ye have no part in the Lord.

* Gen. 31. 48. Ch. 24. 27. Ver. 34.

28 Therefore ſaid we, If ſo be that they ſhould *ſo* ſay to us or to our [f] generations in time to come, then will we anſwer, Behold the faſhion of the altar of the Lord, which our fathers made, not for burnt-offering nor for ſacrifice, but it is a witneſs between us and you.

29 God forbid that we ſhould rebel againſt the Lord, and turn this day away from the Lord, to build an altar for burnt-offering, *or* for meat-offering, or for ſacrifice, ſave the altar of the Lord our God, that is before his tabernacle.

30 ¶ And when Phinehas the prieſt, and the princes of the congregation and heads over the thouſands of Iſrael which were with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, † they were well content.

† *Heb. it was good in their eyes.*

31 And Phinehas the ſon of Eleazar the prieſt ſaid unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceive that the Lord is [g] among us, becauſe ye have not done this treſpaſs againſt the Lord: now ye [h] have delivered the children of Iſrael out of the hand of the Lord.

32 ¶ Then Phinehas the ſon of Eleazar the prieſt, with the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them anſwer.

33 And the ſaying pleaſed the children of Iſrael: and the children of Iſrael ‡ bleſſed God, and † minded not to go againſt them in battle, for to deſtroy the land wherein the children of Reuben and Gad dwelt.

Bef. Chr. 1444.

‡ Or, praiſed.

† *Heb.* *ſaid.*

34 Then the children of Reuben and the children of Gad called the altar ‡ *Ed:* for it ſhall be a witneſs between us, that the Lord *is* God.

‡ Or, witneſs, as ver. 27.

CHAP. XXIII.

2 *Joſhua exhorteth the people that they join not themſelves unto the Gentiles,* 7 *that they name not their idols.* 14 *The promiſe, if they fear God,* 15 *And threatenings, if they forſake him.*

AND a long ſeaſon after that the Lord had given reſt unto Iſrael from all their enemies round about, and Joſhua was old and † ſtricken in age,

† *Heb. come into years.*

2 Then Joſhua called all Iſrael, *and* their elders, and their heads, and their judges, and their officers, and ſaid unto them, I am old *and* ſtricken in age.

3 Alſo ye have ſeen all that the Lord your God hath done unto all theſe nations [i] before you, how the Lord your God himſelf hath fought for you.

4 Behold, I have ‡ divided unto you by lot theſe nations that remain, to be an inheritance according to your tribes, from Jordan, with all the nations that I have deſtroyed, even unto the great ſea † weſtward.

‡ Or, overthrown theſe nations.

† *Heb. at the ſun ſet.*

5 And the Lord your God ſhall expel [k] them before you, and caſt them out of your ſight, and ye ſhall poſſeſs their land, as the Lord your God hath ſaid unto you.

6 Be ye therefore of a valiant courage, to obſerve and do all that is written in the book of the law of Moſes, * that ye turn not therefrom to the right hand nor to the left,

* Deut. 5. 32. and 28. 14.

7 Neither company with theſe nations: *that is*, with them which are [l] left with you, neither * make mention of the name of their gods, [m] nor cauſe to ſwear *by them*, neither ſerve them, nor bow unto them:

* Pſ. 16. 4.

8 But ſtick faſt unto the Lord your God, as ye have done unto this day.

9 For the Lord hath caſt out before you great nations and mighty, and no man hath ſtood before your face hitherto.

10 * One man of you ſhall chaſe a thouſand: for the Lord your God he fighteth for you, as he hath promiſed you.

* Lev. 26. 8. Deut. 32. 30.

11 Take good heed therefore unto † yourſelves, that ye love the Lord your God.

† *Heb. ſouls.*

12 Elſe, if ye go back, and cleave unto the reſt of theſe nations: *that is*, of them that remain with you, and ſhall ‡ make marriages with them, and ‡ go unto them, and they to you,

‡ Or, be of their affinity.

‡ Or, have converſation with them.

13 Know ye for certain, that the Lord your God will caſt out no more of theſe nations from before you: * but they ſhall be a ſnare and deſtruction unto you, and a whip on your ſides, and thorns

* Exod. 23. 33. Num. 33. 55. Deut. 7. 16.

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[c] Signifying, that if many ſuffered for one man's fault, for the fault of many all ſhould ſuffer.

[d] Let him puniſh us.

[e] Or, to turn back from the true God.

[f] They ſignify a wonderful care that they bare toward their poſterity, that they might live in the true ſervice of God.

[g] By preſerving us and governing us.

[h] Whom if ye had offended, he would have puniſhed with you.

[i] Your eyes bearing witneſs.

[k] Which yet remain and are not overcome, as chap. 13. 2.

[l] And not yet ſubdued.

[m] Let not the judges admit an oath, which any ſhall ſwear by their idols.

Bef. Chr. 1427.

thorns in your [n] eyes, until ye periſh out of this good land, which the Lord your God hath given you.

* Ch. 21. 45.

14 And behold, this day do I [o] enter into the way of all the world, and ye know in all your [p] hearts and in all your ſouls, that * nothing hath failed of all the good things which the Lord your God promiſed you, *but* all are come to paſs unto you: nothing hath failed thereof.

‡ Or, promiſes.

‡ Or, threatnings, as ch. 24. 20.

15 Therefore as all ‡ good things are come upon you, which the Lord your God promiſed you, ſo ſhall the Lord bring upon you every ‡ evil thing, until he have deſtroyed you out of this good land which the Lord your God hath given you.

16 When ye ſhall [q] tranſgreſs the covenant of the Lord your God, which he commanded you, and ſhall go and ſerve other gods, and bow yourſelves to them, then ſhall the wrath of the Lord wax hot againſt you, and ye ſhall periſh quickly out of the good land which he hath given you.

CHAP. XXIV.

2 *Joſhua rehearſeth God's benefits,* 14 *and exhorteth the people to fear God.* 25 *The league renewed between God and the people.* 29 *Joſhua dieth.* 32 *The bones of Joſeph are burned.* 33 *Eleazar dieth.*

AND Joſhua aſſembled *again* all the [r] tribes of Iſrael to Shechem, and called the elders of Iſrael, and their heads, and their judges, and their officers, and they preſented themſelves before [s] God.

* Gen. 11. 31.

2 Then Joſhua ſaid unto all the people, Thus ſaith the Lord God of Iſrael, * Your fathers dwelt beyond the [t] flood in old time, *even* Terah the father of Abraham, and the father of Nahor, and ſerved other gods.

* Gen. 21. 2.

3 And I took your father Abraham from beyond the flood, and brought him through all the land of Canaan, and multiplied his ſeed, and * gave him Iſaac.

* Gen. 25. 26.

* Gen. 36. 8.

* Gen. 46. 6.

4 And I gave unto Iſaac * Jacob and Eſau: and I gave unto * Eſau mount Seir, to poſſeſs it: but * Jacob and his children went down into Egypt.

* Exod. 3. 10.

5 * I ſent Moſes alſo and Aaron, and I plagued Egypt: and when I had *ſo* done among them, I brought you out.

* Exod. 12. 37.

* Exod. 14. 9.

6 So I * brought your fathers out of Egypt, and ye came unto the ſea, and the Egyptians purſued after your fathers with chariots and horſemen unto * the Red ſea.

‡ Or, a cloud.

7 Then they cried unto the Lord, and he put ‡ a darkneſs between you and the Egyptians, and brought the ſea upon them, and covered them: ſo your eyes have ſeen what I have done in Egypt: alſo ye dwelt in the wilderneſs [u] a long ſeaſon.

Bef. Chr. 1427.

* Num. 21. 29.

8 After, I brought you into the land of the Amorites, which dwelt beyond Jordan, * and they fought with you: but I gave them into your hand, and ye poſſeſſed their country, and I deſtroyed them out of your ſight.

* Num. 22. 5. Deut. 23. 4.

9 * Alſo Balak the ſon of Zippor king of Moab aroſe and warred againſt Iſrael, and ſent to call Balaam the ſon of Beor for to curſe you.

10 But I would not hear Balaam: therefore he bleſſed you, and I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho, and the [w] men of Jericho fought againſt you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hivites, and the Jebuſites, and I delivered them into your hand.

* Exod. 23. 28. Deut. 7. 20. Ch. 11. 20.

12 And I ſent * hornets before you, which caſt them out before you, *even* the two kings of the Amorites, *and* not with thy ſword, nor with thy bow.

13 And I have given you a land, wherein ye did not labour, and cities which ye built not, and ye dwell in them, and eat of the vineyards and olive-trees which ye planted not.

14 Now therefore [x] fear the Lord, and ſerve him in uprightneſs and in truth, and put away the gods which your fathers ſerved beyond the flood and in Egypt, and ſerve ye the Lord.

† Heb. if it be evil in your ſight.

15 And † if it ſeem evil unto you to ſerve the Lord, chuſe you this day whom ye will ſerve, whether the gods which your fathers ſerved (that were beyond the flood) or the gods of the Amorites, in whoſe land ye dwell: [y] but I and mine houſe will ſerve the Lord.

16 Then the people anſwered and ſaid, God forbid that we ſhould forſake the Lord, to ſerve other gods.

17 For the Lord our God, he brought us and our fathers out of the land of Egypt, from the houſe of bondage, and he did thoſe great miracles in our ſight, and preſerved us in all the way that we went, and among all the people through whom we came.

18 And the Lord did caſt out before us all the people, even the Amorites which dwelt in the land: *therefore* will we alſo ſerve the Lord, [z] for he is our God.

19 And Joſhua ſaid unto the people, Ye cannot ſerve the Lord: for he is an holy God: he is a jealous God: he will not pardon your iniquity nor your ſins.

* Ch. 23. 15.

20 If ye forſake the Lord and ſerve ſtrange gods, * then he will return and bring evil upon you, and conſume you, after that he hath done you good.

21 And the people ſaid unto Joſhua, Nay, but we will ſerve the Lord,

22 And Joſhua ſaid unto the people, Ye are witneſſes [a] againſt yourſelves, that ye have choſen you the Lord, to ſerve him: and they ſaid, *We are* witneſſes.

23 Then

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[n] Meaning, they ſhall be a continual grief unto you, and ſo the cauſe of your deſtruction.

[o] I die according to the courſe of nature.

[p] Moſt certainly.

[q] He ſheweth that no evil can come unto man, except he offended God by diſobedience.

[r] That is, the nine tribes and the half.

[s] Before the ark, which was brought to Shechem, when they went to bury Joſeph's bones.

[t] Euphrates in Meſopotamia, Gen. 11. 26.

[u] Even forty years.

[w] Becauſe it was the chief city, under it he containeth all the country: elſe they of the city fought not, chap. 3. 14. and 6. 1, 2.

[x] This is the true uſe of God's benefits, to learn thereby to fear and ſerve him with an upright conſcience.

[y] This teacheth us, that if all the world would go from God, yet every one of us particularly is bound to cleave unto him.

[z] How much more are we bound to ſerve God in Chriſt, by whom we have received the redemption of our ſouls?

[a] If you do the contrary, your own mouths ſhall condemn you.

Bef. Chr. 1426.

23 Then put away now, *ſaid he*, the ſtrange [b] gods which are among you, and bow your hearts unto the Lord God of Iſrael.

24 And the people ſaid unto Joſhua, The Lord our God will we ſerve, and his voice will we obey.

25 So Joſhua [c] made a covenant with the people the ſame day, and gave them an ordinance and law in Shechem.

26 And Joſhua wrote theſe words in the book of the law of God, and took a great ſtone, and pitched it there under an ‡ oak that was in the ſanctuary of the Lord.

‡ Or, elm.

27 And Joſhua ſaid unto all the people, Behold, this ſtone ſhall be a witneſs unto us: for it [d] hath heard all the words of the Lord which he ſpake with us: it ſhall be therefore a witneſs againſt you, leſt ye deny your God.

28 Then Joſhua let the people depart, every man unto his inheritance.

29 And after theſe things Joſhua the ſon of Nun, the ſervant of the Lord died, being an hundred and ten years old.

Bef. Chr. 1426.

30 And they buried him in the border of his inheritance in * Timnath-ſerah, which is in mount Ephraim, on the north-ſide of mount Gaaſh.

* Chap. 19. 50. Judg. 2. 9.

31 And Iſrael [e] ſerved the Lord all the days of Joſhua, and all the days of the elders that over-lived Joſhua, and which had known all the works of the Lord that he had done for Iſrael.

32. And the * bones of Joſeph, which the children of Iſrael brought out of Egypt, buried they in Shechem in a parcel of ground which Jacob bought of * the ſons of Hamor the father of Shechem, for an hundred pieces of ſilver, and the children of Joſeph had them in their inheritance.

* Gen. 50. 25. Exod. 13. 19.

* Gen. 33. 19.

33 Alſo Eleazar the ſon of Aaron died, whom they buried in † the hill of Phinehas his ſon, which was given him in mount Ephraim.

† *Heb. Gibeath Phinehas.*

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[b] Out of your hearts, and otherwiſe.

[c] By joining God and the people together: alſo he repeated the promiſes and threatenings out of the law.

[d] Rather than man's diſſimulation ſhould not be puniſhed, the dumb creatures ſhall cry for vengeance.

[e] Such are the people commonly as their rulers are.

The BOOK of JUDGES.

THE ARGUMENT.

Albeit there is nothing that more provoketh God's wrath than man's ingratitude, yet is there nothing ſo diſpleaſant and heinous that can turn back God's love from his church. For now when the Iſraelites were entered into the land of Canaan, and ſaw the truth of God's promiſe performed, inſtead of acknowledging his great benefits, and giving thanks for the ſame, they fell to moſt horrible oblivion of God's graces, contrary to their ſolemn promiſe made unto Joſhua, and ſo provoked his vengeance (as much as in them ſtood) to their utter deſtruction. Whereof as they had moſt evident ſigns by the mutability of their ſtate (for he ſuffered them to be moſt cruelly vexed and tormented by tyrants; he pulled them from liberty, and caſt them into ſlavery, to the intent they might feel their own miſeries, and ſo call unto him and be delivered.) So to ſhew that his mercies endure for ever, he raiſed up from time to time ſuch as ſhould deliver them, and aſſure them of his favour and grace, if they would turn to him by true repentance. And theſe deliverers the ſcripture calleth judges, becauſe they were executors of God's judgments, not choſen of the people, nor by ſucceſſion, but raiſed up as it ſeemed beſt to God for the governance of his people. They were fourteen in number, beſide Joſhua, and governed from Joſhua unto Saul the firſt king of Iſrael. Joſhua and theſe unto the time of Saul ruled 377 years. In this book are many notable points declared, but two eſpecially: firſt, the battle that the church of God hath for the maintenance of true religion againſt idolatry and ſuperſtition: next, what great danger that commonwealth is in, when as God giveth not a magiſtrate to retain his people to the pureneſs of religion and his true ſervice.

Bef. Chr. 1425.

CHAP. I.

1 *After Joſhua was dead, Judah was conſtituted captain.* 6 *Adoni-bezek is taken.* 14 *The requeſt of Achſah.* 16 *The children of Keni.* 28 *The Canaanites are made tributaries, but not deſtroyed.*

AFTER that Joſhua was dead, the children of Iſrael [a] aſked the Lord, ſaying, [b] Who ſhall go up for us againſt the Canaanites, to fight firſt againſt them?

2 And the Lord ſaid, Judah ſhall go up: behold, I have given the land into his hand.

Bef. Chr. 1425.

3 And Judah ſaid unto Simeon his [c] brother, Come up with me into my lot, that we may fight againſt the Canaanites: and I likewiſe will go with thee into thy lot: ſo Simeon went with him.

4 Then Judah went up, and the Lord delivered the Canaanites and the Perizzites into their hands, and they ſlew of them in Bezek ten thouſand men.

5 And they found ‡ Adoni-bezek in Bezek: and they fought againſt him, and ſlew the Canaanites, and the Perizzites.

‡ Or, the lord of Bezek.

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[a] By the judgment of Urim, read Exod. 28. 30. Num. 27. 21. 1 Sam. 28. 6.

[b] Who ſhall be our captain?

[c] For the tribe of Simeon had their inheritance within the tribe of Judah. *Joſh.* 19. 1.

Bef. Chr. 1425.

6 But Adoni-bezek fled, and they purſued after him, and caught him, and [d] cut off the thumbs of his hands and of his feet.

7 And Adoni-bezek ſaid, Seventy kings having the thumbs of their hands, and of their feet cut off, gathered *bread* under my table: as I have done, ſo God hath rewarded me: ſo they brought him to Jeruſalem, and there he died.

8 (Now the children of Judah had fought againſt Jeruſalem, and had taken it and ſmitten it with the edge of the ſword, and had ſet the [e] city on fire.)

9 ¶ Afterward alſo the children of Judah went down to fight againſt the Canaanites that dwelt in the mountain, and toward the ſouth, and in the low country.

10 And Judah went againſt the Canaanites that dwelt in Hebron, which Hebron beforetime was called * Kirjath-arba: and they ſlew [f] Sheſhai, and Ahiman and Talmai. * Joſh. 15. 14.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in old time *was* Kirjath-ſepher.

12 And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, even to him will I give Achſah my daughter to wife.

13 And Othniel the ſon of Kenaz Caleb's younger brother took it, to whom he gave Achſah his daughter to wife.

14 And when ſhe came *to him*, ſhe moved him to aſk of her father a field, [g] and ſhe lighted off her aſs, and Caleb ſaid unto her, What wilt thou?

15 And ſhe anſwered him, Give me a bleſſing: for thou haſt given me a ſouth country, give me alſo ſprings of water: and Caleb gave her the ſprings above and the ſprings beneath.

16 ¶ And the children of [h] Keni, Moſes's father-in-law, went up out of the city of the palmtrees with the children of Judah, into the wilderneſs of Judah, that lieth in the ſouth of Arad, and went and dwelt among the people.

17 But Judah went with Simeon his brother, and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it, and called the name of the city * Hormah. * Num. 21. 3.

18 Alſo Judah took [i] Azzah with the coaſts thereof, and Aſkelon with the coaſts thereof, and Ekron with the coaſts thereof.

19 And the Lord was with Judah, and he poſſeſſed the mountains: for he could not drive out the inhabitants of the vallies, becauſe they had chariots of iron.

20 And they gave Hebron unto Caleb, as * Moſes had ſaid, and he expelled thence the three ſons of Anak. * Num. 14. 24. Joſh. 14. 13. and 15. 14.

21 But the children of Benjamin did not caſt out the Jebuſites, that [k] inhabited Jeruſalem: therefore the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day.

22 ¶ They alſo that were of the houſe of Joſeph went up to Beth-el, and the Lord *was* with them,

Bef. Chr. 1425.

23 And the houſe of Joſeph cauſed to view Beth-el (and the name of the city beforetime *was* * Luz.) * Gen. 28. 19.

24 And the ſpies ſaw a man come out of the city, and they ſaid unto him, Shew us, we pray thee, the way into the city, * and we will ſhew thee mercy. * Joſh. 2. 14.

25 And when he had ſhewed them the way into the city, they ſmote the city with the edge of the ſword, but they let the man and all his houſhold depart.

26 Then the man went into the land of the Hittites, and built a city, and called the name thereof Luz, which is the name thereof unto this day.

27 ¶ * Neither did Manaſſeh deſtroy Beth-ſhean with her towns, nor Taanach with her towns, nor the inhabitants of Dor with her towns, nor the inhabitants of Ibleam with her towns, neither the inhabitants of Megiddo with her towns: [l] but the Canaanites dwelled ſtill in that land. * Joſh. 17. 11.

28 Nevertheleſs when Iſrael was ſtrong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewiſe Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them. * Joſh. 16. 10.

30 ¶ Neither did [m] Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Aſher caſt out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Aſherites dwelt among the Canaanites the inhabitants of the land: for they did not drive them [n] out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: nevertheleſs the inhabitants of Beth-ſhemeſh, and of Beth-anath, became tributaries unto them.

34 And the Amorites ‡ drove the children of Dan into the mountain: ſo that they ſuffered them not to come down to the valley. ‡ Or, afflicted them.

35 And the Amorites ‡ dwelt ſtill in mount Heres in Aijalon, and in Shaalbim, and when the [o] hand of Joſeph's family prevailed, they became tributaries: ‡ Or, would dwell.

36 And the coaſts of the Amorites was from Maaleh-akrabbim, *even* from [p] Selah and upward.

CHAP. II.

1 The angel rebuketh the people becauſe they had made peace with the Canaanites. 11 The Iſraelites fell to idolatry after Joſhua's death. 14 They are delivered into the enemies hands. 16 God delivereth them

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[d] This was God's juſt judgment, as the tyrant himſelf confeſſeth, that as he had done, ſo did he receive. Levit. 24. 19, 20.

[e] Which was afterward built again, and poſſeſſed by the Jebuſites, 2 Sam. 5. 6.

[f] Theſe three were giants, and the children of Anak.

[g] Read Joſh. 15. 18.

[h] This was one of the names of Moſes's father-in-law, read Num. 10. 29.

[i] Theſe cities, and others, were afterwards poſſeſſed of the Philiſtines, 1 Sam. 6. 17.

[k] For after that the tribe of Judah had burnt it, they built it again.

[l] Wherefore God permitted the Canaanites to dwell ſtill in the land, read ch. 3. 4.

[m] That is, the tribe of Zebulun, as is alſo to be underſtood of the reſt.

[n] But made them pay tribute as the others did.

[o] Meaning, when he was ſtronger than they.

[p] Which was a city in Arabia, or as ſome read, from the rock.

Bef. Chr. 1425.

them by judges. 22 *Why God ſuffered idolaters to remain among them.*

AND an [q] angel of the Lord came up from Gilgal to Bochim, and ſaid, I made you to go up out of Egypt, and have brought you unto the land which I had ſworn unto your fathers, and ſaid, I will never break my covenant with you.

* Deut. 7. 2.
* Deut. 12. 5.

2 * Ye alſo ſhall make no covenant with the inhabitants of this land, * *but* ſhall break down their altars: but ye have not obeyed my voice. Why have ye done this?

* Joſh. 23. 13.
‡ Or, ſnare.

3 Wherefore, I ſaid alſo, I will not caſt them out before you, but they ſhall be * *as thorns* unto your ſides, and their gods ſhall be your ‡ deſtruction.

4 And when the angel of the Lord ſpake theſe words unto all the children of Iſrael, the people lift up their voice, and wept.

‡ Or, weeping.

5 Therefore they called the name of that place, ‡ Bochim, and offered ſacrifices there unto the Lord.

6 ¶ Now when Joſhua had [r] ſent the people away, the children of Iſrael went every man into his inheritance, to poſſeſs the land.

7 And the people had ſerved the Lord all the days of Joſhua, and all the days of the elders that outlived Joſhua, which had ſeen all the great [s] works of the Lord that he did for Iſrael.

8 But Joſhua the ſon of Nun the ſervant of the Lord died, when he was an hundred and ten years old:

9 And they buried him in the coaſts of his inheritance, in [t] Timnath-heres in mount Ephraim, on the north ſide of mount Gaaſh.

10 And ſo all that generation was gathered unto their fathers, and another generation aroſe after them, which neither knew the Lord, nor yet the works which he had done for Iſrael.

11 ¶ Then the children of Iſrael did wickedly in the ſight of the Lord and ſerved [u] Baalim,

12 And forſook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, *even* the gods of the people that were round about them, and bowed unto them, and provoked the Lord to anger.

* Ch. 10. 6.

13 So they forſook the Lord, and ſerved * Baal, and [w] Aſhtaroth.

* Pſ. 44. 12. Iſa. 50. 1.

14 And the wrath of the Lord was hot againſt Iſrael, and he delivered them into the hands of ſpoilers, that ſpoiled them, and he * ſold them into the hands of their enemies round about them, ſo that they could no longer ſtand before their enemies.

15 [x] Whitherſoever they went out, the [y] hand of the Lord was ſore againſt them, as the Lord had ſaid, and as the Lord had ſworn unto them: ſo he puniſhed them ſore.

Bef. Chr. 1406.
‡ Or, magiſtrates.
† *Heb. ſaved.*

16 ¶ Notwithſtanding, the Lord raiſed up ‡ judges, which † delivered them out of the hands of their oppreſſors.

17 But yet they would not obey their judges: for they went a whoring after other gods and worſhipped them, *and* turned quickly out of the [z] way wherein their fathers walked, obeying the commandments of the Lord: they did not ſo.

† *Heb. repented.*

18 And when the Lord had raiſed them up judges, the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge (for the Lord † had compaſſion on their groanings, [a] becauſe of them that oppreſſed them and tormented them)

* Ch. 3. 12.
† *Heb. corrupt themſelves.*

19 Yet * when the judge was dead, they returned, and † did worſe than their fathers, in following other gods to ſerve them and worſhip them: they ceaſed not from their own inventions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled againſt Iſrael, and he ſaid, Becauſe this people hath tranſgreſſed my covenant which I commanded their fathers, and hath not obeyed my voice,

21 Therefore will I no more caſt out before them any of the [b] nations which Joſhua left when he died,

22 That through them I may [c] prove Iſrael, whether they will keep the way of the Lord, to walk therein, as their fathers kept it, or not.

23 So the Lord left thoſe nations, and drove them not out immediately, neither delivered them into the hand of Joſhua.

CHAP. III.

1 *The Canaanites were left to try Iſrael.* 9 *Othniel delivereth Iſrael.* 21 *Ehud killeth king Eglon.* 31 *Shamgar killeth the Philiſtines.*

THESE now are the nations which the Lord left, that he might prove Iſrael by them (*even* as many *of Iſrael* as had not known all the [d] wars of Canaan,

2 Only to make the generations of the children of Iſrael to know, and to teach them war, which doubtleſs their predeceſſors knew [e] not.)

3 Five princes of the Philiſtines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon until one come to Hamath.

4 And theſe remained to prove Iſrael by them, to wit, whether they would obey the commandments of the Lord, which he commanded their fathers by the hand of Moſes.

5 And the children of Iſrael dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

6 And

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[q] That is, meſſenger, or prophet, as ſome think, Phinehas.

[r] After that he had divided to every man his portion by lot, Joſh. 24. 28.

[s] Meaning, the wonders and miracles.

[t] Heres by turning the letters backward is Sereh, as Joſh. 24. 30.

[u] That is, all manner of idols.

[w] Theſe were idols, which had the form of an ewe or ſheep, among the Sidonians.

[x] In all their enterpriſes.

[y] The vengeance.

[z] Meaning, from the true religion.

[a] Seeing their cruelty.

[b] As the Hivites, Jebuſites, Amorites, &c.

[c] So that both outward enemies, and falſe prophets, are but a trial to prove our faith. Deut. 13. 3. and ch. 3. 1.

[d] Which were atchieved by the hand of God, and not by the power of man.

[e] For they truſted in God, and he fought for them.

Bef. Chr. 1406.

6 And they took [f] their daughters to be their wives, and gave their daughters to their ſons, and ſerved their gods.

7 ¶ So the children of Iſrael did wickedly in the ſight of the Lord, and forgat the Lord their God, and ſerved Baalim, and [g] Aſhtaroth.

8 Therefore the wrath of the Lord was kindled againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim king of ‡ Aram-naharaim, and the children of Iſrael ſerved Chuſhan-riſhathaim eight years.

‡ Or, Meſopotamia.

9 ¶ And when the children of Iſrael cried unto the Lord, the Lord ſtirred up a ſaviour to the children of Iſrael, and he ſaved them, *even* Othniel the ſon of Kenaz, Caleb's younger brother.

10 And the [h] Spirit of the Lord came upon him, and he judged Iſrael, and went out to war: and the Lord delivered Chuſhan-riſhathaim king of ‡ Aram into his hand, and his hand prevailed againſt Chuſhan-riſhathaim.

‡ Or, Syria.

11 So the land had reſt [i] forty years, and Othniel the ſon of Kenaz died.

12 ¶ Then the children of Iſrael again committed wickedneſs in the ſight of the Lord: and the Lord [k] ſtrengthened Eglon king of Moab againſt Iſrael, becauſe they had committed wickedneſs before the Lord.

13 And he gathered unto him the children of Ammon, and Amalek, and went and ſmote Iſrael, and they poſſeſſed the city of palm-trees.

14 So the children of Iſrael ſerved Eglon king of Moab eighteen years.

15 But when the children of Iſrael cried unto the Lord, the Lord ſtirred them up a ſaviour, Ehud the ſon of Gera the ſon of ‡ Jemini, a man ‡ lame of his right hand: and the children of Iſrael ſent a preſent by him unto Eglon king of Moab.

‡ Or, Benjamin.
‡ Or, left-handed.

16 And Ehud ‡ made him a dagger with two edges of a cubit length, and did gird it under his raiment upon his right thigh,

‡ Or, cauſed a dagger to be made.

17 And he preſented the gift unto Eglon king of Moab (and Eglon *was* a very fat man)

18 And when he had now preſented the preſent, he ſent away the people that bare the preſent,

19 But he turned again from the [l] quarries that were by Gilgal, and ſaid, I have a ſecret errand unto thee, O king. Who ſaid, Keep [m] ſilence: and all that ſtood about him went out from him.

20 Then Ehud came unto him (and he ſat alone in a ſummer parlour, which he had) and Ehud ſaid, I have a meſſage unto thee from God. Then he aroſe out of his throne,

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thruſt it into his belly,

22 So that the haft went in after the blade, and the fat cloſed about the blade, ſo that he could not draw the dagger out of his belly, but the dirt came out.

Bef. Chr. 1336.

23 Then Ehud gat him out into the ‡ porch, and ſhut the doors of the parlour upon him, and locked them.

‡ Or, hall.

24 And when he was gone out, his ſervants came: who ſeeing that the doors of the parlour were locked, they ſaid, Surely † he doth his eaſement in his ſummer chamber.

† *Heb. he covereth his feet.*

25 And they tarried till they were aſhamed: and ſeeing he opened not the doors of the parlour, they took the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud eſcaped (while they tarried) and was paſſed the quarries, and eſcaped unto Seirath.

27 And when he came *home*, ‡ he blew a trumpet in mount Ephraim, and the children of Iſrael went down with him from the mountain, and he went before them.

‡ Or, cauſed the trumpet to be blown, Num. 10. 2, 3.

28 Then ſaid he unto them, Follow me: for the Lord hath delivered your enemies, *even* Moab, into your hand. So they went down after him, and took the paſſages of Jordan toward Moab, and ſuffered not a man to paſs over.

29 And they ſlew of the Moabites the ſame time about ten thouſand men, all ‡ fed men, and all *were* warriors, and there eſcaped not a man.

‡ Or, ſtrong and big bodied.

30 So Moab was † ſubdued that day under the hand of Iſrael: and the [n] land had reſt fourſcore years.

† *Heb. humbled.*

31 ¶ And after him was Shamgar the ſon of Anath, which ſlew of the Philiſtines ſix hundred men with an ox [o] goad, and he alſo delivered Iſrael.

CHAP. IV.

1 *Iſrael ſin, and are given into the hands of Jabin.* 4 *Deborah judgeth Iſrael, and exhorteth Barak to deliver the people.* 15 *Siſera fleeth,* 17 *and is killed by Jael.*

AND the children of Iſrael † began again to do wickedly in the ſight of the Lord when Ehud was dead.

† *Heb. added, or continued to do evil.*

2 And the Lord ſold them into the hand of [p] Jabin king of Canaan, that reigned in Hazor, whoſe chief captain *was called* Siſera, which dwelt in [q] Haroſheth of the Gentiles.

3 Then the children of Iſrael cried unto the Lord: (for he had nine hundred chariots of iron, and twenty years he had vexed the children of Iſrael very ſore.)

4 ¶ And at that time Deborah a propheteſs the wife of Lapidoth [r] judged Iſrael.

5 And this Deborah dwelt under a palm-tree, between Ramah and Beth-el in mount Ephraim, and the children of Iſrael came up to her for judgment.

6 Then ſhe ſent and called Barak the ſon of Abinoam out of Kedeſh of Naphtali, and ſaid unto him, Hath not the Lord God of Iſrael [s] commanded, *ſaying*, Go, and draw toward mount Tabor,

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[f] Contrary to God's commandment, Deut. 7. 3.

[g] Trees or woods erected for idolatry.

[h] He was ſtirred up by the Spirit of the Lord.

[i] That is, thirty-two under Joſhua, and eight under Othniel.

[k] So that the enemies of God's people have no power over them, but by God's appointment.

[l] Or, as ſome read, from the places of idols.

[m] Till all be departed.

[n] Meaning, the Iſraelites.

[o] So that it is not the number, nor the means that God regardeth, when he will get the victory.

[p] There was another Jabin, whom Joſhua killed, and burnt his city Hazor. Joſh. 11. 13.

[q] That is, in a wood, or ſtrong place.

[r] By the ſpirit of propheſy, reſolving of controverſies, and declaring the will of God.

[s] And revealed unto me by the ſpirit of prophecy.

Bef. Chr. 1316.

Tabor, and take with thee ten thouſand men of the children of Naphtali and of the children of Zebulun?

* Pſ. 83. 9, 10.
‡ Or, valley.

7 And I will draw unto thee to the * ‡ river Kiſhon, Siſera, the captain of Jabin's army, with his chariots, and his multitude, and will deliver him into thine hand.

8 And Barak ſaid unto her, [t] If thou wilt go with me, I will go: but if thou wilt not go with me, I will not go.

9 Then ſhe anſwered, I will ſurely go with thee, but this journey that thou takeſt ſhall not be for thine honour: for the Lord ſhall ſell Siſera into the hand of a woman. And Deborah aroſe and went with Barak to Kedeſh.

‡ Or, he led after him ten thouſand men.

10 ¶ And Barak called Zebulun and Naphtali to Kedeſh, and ‡ he went up on his feet with ten thouſand men, and Deborah went up with him.

‡ Or, poſterity.
* Num. 10. 29.
† *Heb. from Cain.*

11 (Now Heber the Kenite, which was of the ‡ children of * Hobab the father-in-law of Moſes, was departed from the † Kenites, and pitched his tent [u] until the plain of Zaanaim, which is by Kedeſh.)

12 Then they ſhewed Siſera, that Barak the ſon of Abinoam was gone up to mount Tabor.

13 And Siſera called for all his chariots, *even* nine hundred chariots of iron, and all the people that were with him from Haroſheth of the Gentiles, unto the river Kiſhon.

14 Then Deborah ſaid unto Barak, [w] Up: for this is the day that the Lord hath delivered Siſera into thine hand. Is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thouſand men after him.

15 And the Lord deſtroyed Siſera and all his chariots, and all his hoſt, with the edge of the ſword before Barak, ſo that Siſera lighted down off his chariot, and fled away on his feet.

* Pſ. 83. 10.

16 But * Barak purſued after the chariots, and after the hoſt, unto Haroſheth of the Gentiles: and all the hoſt of Siſera fell upon the edge of the ſword: there was not a man left.

17 Howbeit Siſera fled away on his feet to the tent of Jael the wife of [x] Heber the Kenite (for peace *was* between Jabin the king of Hazor, and between the houſe of Heber the Kenite.)

‡ Or, blanket.

18 And Jael went out to meet Siſera, and ſaid unto him, Turn in, my lord, turn in to me: fear not. And when he had turned in unto her into her tent, ſhe covered him with a ‡ mantle.

* Ch. 5. 25.

19 And he ſaid unto her, Give me, I pray thee, a little water to drink: for I am thirſty. And ſhe opened a * bottle of milk, and gave him drink, and covered him.

20 Again he ſaid unto her, Stand in the door of the tent, and when any man doth come and inquire of thee, ſaying, Is [y] any man here? thou ſhalt ſay, Nay.

21 Then Jael Heber's wife took a [z] nail of the tent, and took an hammer in her hand, and went ſoftly upon him, and ſmote the nail into his temples, and faſtened it into the ground, (for he was faſt aſleep, and weary) and *ſo* he died.

Bef. Chr. 1296.

22 And behold, as Barak purſued after Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt: and when he came into her *tent*, behold, Siſera lay [a] dead, and the nail in his temples.

23 So God brought down Jabin the king of Canaan that day before the children of Iſrael.

† *Heb. went and was ſtrong.*

24 And the hand of the children of Iſrael † proſpered, and prevailed againſt Jabin the king of Canaan, until they had deſtroyed Jabin king of Canaan.

CHAP. V.

1 *The ſong of thankſgiving of Deborah and Barak, after the victory.*

THEN ſang Deborah, and Barak the ſon of Abinoam the ſame day, ſaying,

2 Praiſe ye the Lord for the avenging of Iſrael, *and* for the [b] people that offered themſelves willingly.

3 Hear, ye kings, hearken ye princes: I, *even* I will ſing unto the Lord: I will ſing praiſe unto the Lord God of Iſrael.

* Deut. 4. 11.
* Deut. 2. 1.

4 Lord, * when thou wenteſt out of Seir, when thou departedſt out of the field of * Edom, the earth trembled, and the heavens rained, the clouds alſo dropped water.

* Pſ. 97. 5.
* Exod. 19. 18.

5 * The mountains melted before the Lord, * *as did* that Sinai before the Lord God of Iſrael.

* Ch. 3. 31.
* Ch. 4. 18.

6 In the days of * Shamgar the ſon of Anath, in the days of * Jael, the highways were [c] unoccupied, and the travellers walked through by-ways.

7 The towns were not inhabited: they decayed, *I ſay*, in Iſrael, until I Deborah came up, which roſe up a [d] mother in Iſrael.

8 They choſe new gods: then *was* war in the gates. Was there a [e] ſhield or ſpear ſeen among forty thouſand of Iſrael?

9 Mine heart *is ſet* on the governors of Iſrael, and on them that are willing among the people: praiſe ye the Lord.

10 Speak ye that ride on [f] white aſſes, ye that dwell [g] by Middin, and that walk by the way.

11 For the noiſe of the archers *appeaſed* among the [h] drawers of water: there ſhall they rehearſe the righteouſneſs of the Lord, his righteouſneſs of his towns in Iſrael: then did the people of the Lord go down to the gates.

12 Up Deborah, up, ariſe, *and* ſing a ſong: ariſe Barak, and lead [i] thy captivity captive, thou ſon of Abinoam.

13 For they that remain, have dominion over the mighty of the people: the Lord hath given me dominion over the ſtrong.

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[t] Fearing his own weakneſs and his enemies power, he deſireth the propheteſs to go with him to aſſure him of God's will from time to time.

[u] Meaning, that he poſſeſſed a great part of that country.

[w] She ſtill encourageth him to this enterpriſe, by aſſuring him of God's favour and aid.

[x] Whoſe anceſtors were ſtrangers, but worſhipped the true God, and therefore were joined with Iſrael.

[y] To wit, Siſera.

[z] That is, the pin or ſtake, whereby it was faſtened to the ground.

[a] So he ſaw that a woman had the honour, as Deborah propheſied.

[b] To wit, the two tribes of Zebulun and Naphtali.

[c] For fear of the enemies.

[d] Miraculouſly ſtirred up of God to pity them, and deliver them.

[e] They had no heart to reſiſt their enemies.

[f] Ye governors.

[g] As in danger of your enemies.

[h] For now you may draw water without fear of your enemies.

[i] To wit, them that kept thy people in captivity.

Bef. Chr. 1296.

14 Of Ephraim [k] their root *aroſe* againſt Amalek: *and* after thee, Benjamin *ſhall fight* againſt thy people, *O Amalek:* of Machir came rulers, and of Zebulun they that handle the pen of the [l] writer.

15 And the princes of Iſſachar were with Deborah, and [m] Iſſachar, and alſo Barak: he was ſet on his feet in the valley: for the diviſions of Reuben *were* great [n] thoughts of heart.

16 Why abodeſt thou among the ſheepfolds, to hear the bleatings of the flocks? for the diviſions of Reuben *were* great thoughts of heart.

17 [o] Gilead abode beyond Jordan: and why doth Dan remain in ſhips? Aſher ſat on the ſea ſhore, and tarried in his [p] decayed places.

18 *But* the people of Zebulun and Naphtali have jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought: then fought the kings of Canaan in Taanach by the water of Megiddo: they received no gain of [q] money.

20 They fought from heaven, *even* the ſtars in their courſes fought againſt Siſera.

21 The river Kiſhon [r] ſwept them away, that ancient river the river Kiſhon: O my ſoul, thou haſt marched valiantly.

22 Then were the horſe-hoofs broken with the oft beating together of their mighty *men*.

23 Curſe ye [s] Meroz: (ſaid the angel of the Lord) curſe the inhabitants thereof, becauſe they came not to help the Lord, to help the Lord againſt the mighty.

24 Jael the wife of Heber the Kenite ſhall be bleſſed above *other* women: bleſſed ſhall ſhe be above women *dwelling* in tents.

25 He aſked water, *and* ſhe gave him milk: ſhe brought forth [t] butter in a lordly diſh.

26 She put her hand to the nail, and her right hand to the workman's hammer: with the hammer ſmote ſhe Siſera: ſhe ſmote off his head, after ſhe had wounded and pierced his temples.

27 He bowed him down at her feet, he fell down, and lay ſtill: at her feet he bowed him down, and fell: and when he had ſunk down, he lay there † dead.

† *Heb.* *deſtroyed.*

28 The mother of Siſera looked out at a window, and cried through the lattice, Why is his chariot ſo long a coming? why tarry the ‡ wheels of his chariots?

‡ Or, feet.

29 Her wiſe ladies anſwered her, Yea, [u] ſhe anſwered herſelf with her own words,

30 Have they not gotten, *and* they divide the ſpoil? every man hath a maid or two. Siſera hath a prey of divers coloured *garments*, a prey of ſundry colours made of needle-work: of divers colours of needle-work on both ſides, [w] for the chief of the ſpoil.

31 So let all thine enemies periſh, O Lord: but they that love him, ſhall be as the [x] ſun when he riſeth in his might. And the land had reſt forty years.

CHAP. VI.

Bef. Chr. 1256.

1 *Iſrael is oppreſſed of the Midianites for their wickedneſs.* 24 *Gideon is ſent to be their deliverer.* 37 *He aſketh a ſign.*

AFterward the children of Iſrael committed wickedneſs in the ſight of the Lord, and the Lord gave them into the hands of Midian ſeven years.

2 And the hand of Midian prevailed againſt Iſrael, [y] *and* becauſe of the Midianites the children of Iſrael made them dens in the mountains, and caves, and ſtrong holds.

3 When Iſrael had ſown, then came up the Midianites, the Amalekites, and they of the ‡ Eaſt, and came upon them,

‡ Or, of Kedem.

4 And camped by them, and deſtroyed the fruit of the earth, even till thou come unto [z] Azzah, and left no food for Iſrael, neither ſheep, nor ox, nor aſs.

5 For they went up, and their cattle, and came with their tents as graſhoppers in multitude: ſo that they and their camels were without number: and they came into the land to deſtroy it.

6 So was Iſrael exceedingly impoveriſhed by the Midianites: therefore the [a] children of Iſrael cried unto the Lord.

7 ¶ And when the children of Iſrael cried unto the Lord becauſe of the Midianites,

8 The Lord ſent unto the children of Iſrael a prophet, who ſaid unto them, Thus ſaith the Lord God of Iſrael, I have brought you up from Egypt, and have brought you out of the houſe of bondage,

9 And I have delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and have caſt them out before you, and given you their land.

10 And I ſaid unto you, I am the Lord your God: * fear not the gods of the Amorites, in whoſe land you dwell: but ye have not obeyed my voice.

* 2 Kings 17. 35, 38. Jer. 10. 2.

11 ¶ And the angel of the Lord came, and ſat under the oak which was in Ophrah, that pertained unto Joaſh the father of the Ezrites, and his ſon Gideon threſhed wheat by the winepreſs, ‡ to hide it from the Midianites.

‡ Or, to prepare his flight.

12 Then the angel of the Lord appeared unto him, and ſaid unto him, The Lord *is* with thee, thou valiant man.

13 To whom Gideon anſwered, [b] Ah my lord, if the Lord be with us, why then is all this come upon us? and where be all his miracles which our fathers told us of, and ſaid, Did not the Lord bring us out of Egypt? but now the Lord hath forſaken us, and delivered us into the hand of the Midianites.

14 And the [c] Lord looked upon him, and ſaid,

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[k] Joſhua firſt fought againſt Amalek, and Saul deſtroyed him.

[l] Even the learned did help to fight.

[m] Even the whole tribe.

[n] They marvelled, that they came not over Jordan to help them.

[o] She reproveth all them that came not to help their brethren in their neceſſity.

[p] Either by beating of the ſea, or by mining.

[q] They won nothing, but loſt all.

[r] As a beſom doth the filth of the houſe.

[s] It was a city near Tabor, where they fought.

[t] Some read, churned milk in a great cup.

[u] That is, ſhe comforted herſelf.

[w] Becauſe he was chief of the army.

[x] Shall grow daily more and more in God's favour.

[y] For fear of the Midianites, they fled into the dens of the mountains.

[z] Even almoſt the whole country.

[a] This is the end of God's puniſhments, to call his to repentance, that they may ſeek for help of him.

[b] This came not of diſtruſt, but of weakneſs of faith, which is in the moſt perfect: for no man in this life can have a perfect faith: yet the children of God have a true faith whereby they be juſtified.

[c] That is, Chriſt appearing in viſible form.

Bef. Chr. 1249.

ſaid, Go in this thy [d] might, and thou ſhalt ſave Iſrael out of the hands of the Midianites: have not I ſent thee?

‡ Or, family.

15 And he anſwered him, Ah, my Lord, whereby ſhall I ſave Iſrael? behold, my ‡ father is poor in Manaſſeh, and I am the leaſt in my father's houſe.

16 Then the Lord ſaid unto him, I will therefore be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And he anſwered him, I pray thee, if I have found favour in thy ſight, then ſhew me [e] a ſign, that thou talkeſt with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring mine offering, and lay it before thee. And he ſaid, I will tarry until thou come again.

19 ¶ Then Gideon went in, and made ready a kid, and unleavened bread of an [f] ephah of flour, and put the fleſh in a baſket, and put the broth in a pot, and brought it out unto him under the oak, and preſented it.

20 And the angel of God ſaid unto him, Take the fleſh and the unleavened bread, and lay them upon this ſtone, and pour out the broth: and he did ſo.

21 ¶ Then the angel of the Lord put forth the end of the ſtaff that he held in his hand, and touched the fleſh and the unleavened bread: and there aroſe up fire [g] out of the ſtone, and conſumed the fleſh and the unleavened bread: ſo the angel of the Lord departed out of his ſight.

* Exod. 33. 20. Ch. 13. 22.

22 And when Gideon perceived that it was an angel of the Lord, Gideon then ſaid, Alas, my Lord God: * for becauſe I have ſeen an angel of the Lord face to face, *I ſhall die.*

23 And the Lord ſaid unto him, Peace be unto thee: fear not, thou ſhalt not die.

‡ Or, the Lord of peace.

24 Then Gideon made an altar there unto the Lord, and called it, ‡ Jehovah-ſhalom: unto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the ſame night the Lord ſaid unto him, Take thy father's young bullock, and another bullock [h] of ſeven years old, and deſtroy the altar of Baal that thy father hath, and cut down the grove that is by it,

26 And build an altar unto the Lord thy God upon the top of this rock, in a plain place: and take the ſecond bullock, and offer a burnt-offering with the wood of the [i] grove which thou ſhalt cut down.

27 Then Gideon took ten men of his ſervants, and did as the Lord bade him: but becauſe he feared to do it by day for his father's houſhold, and the men of the city, he did it by night.

28 ¶ And when the men of the city aroſe early in the morning, behold, the altar of Baal was broken, and the grove cut down that was by it, and the [k] ſecond bullock offered upon the altar that was made.

29 Therefore they ſaid one to another, Who hath done this thing? and when they enquired and aſked, they ſaid, Gideon the ſon of Joaſh hath done this thing.

Bef. Chr. 1249.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſon, that he may die: for he hath deſtroyed the altar of Baal, and hath alſo cut down the grove that was by it.

31 And Joaſh ſaid unto all that ſtood by him, Will ye plead Baal's cauſe? or will ye ſave him? [l] he that will contend for him, let him die ere the morning. If he be God, let him plead for himſelf againſt him that hath caſt down his altar.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal plead for himſelf becauſe he hath broken down his altar.

33 Then all the Midianites and the Amalekites, and they of the Eaſt, were gathered together, and went and pitched in the valley of Jezreel.

† Heb. clad Gideon. * Num. 10. 3. Ch. 3. 27.

34 But the Spirit of the Lord † came upon Gideon, * and he blew a trumpet, and [m] Abiezer was joined with him.

35 And he ſent meſſengers throughout all Manaſſeh, which alſo was joined with him, and he ſent meſſengers unto Aſher, and to Zebulun, and to Naphtali, and they came up to meet them.

36 Then Gideon ſaid unto God, [n] If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid,

37 Behold, I will put a fleece of wool in the threſhing-place: if the dew come on the fleece only, and it be dry upon all the earth, then ſhall I be ſure that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

38 And ſo it was: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, and filled a bowl of water.

* Gen. 18. 32.

39 Again, Gideon ſaid unto God, Be not angry with me, that * I may ſpeak once more: let me prove once again, I pray thee, with the fleece: let it now be dry only upon the fleece, and let dew be upon all the ground.

40 And God did ſo that ſame night: for it was [o] dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

2 *The Lord commandeth Gideon to ſend away a great part of his company.* 22 *The Midianites are diſcomfited by a wonderous ſort.* 25 *Oreb and Zeeb are ſlain.*

* Ch. 8. 35. † Heb. En-harod. † Heb. Hammoreh.

THEN * Jerubbaal (who is Gideon) roſe up early, and all the people that were with him, and pitched beſide † the well of Harod, ſo that the hoſt of the Midianites was on the north ſide of them in the valley by the hill of † Moreh.

2 And the Lord ſaid unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, leſt Iſrael make their [p] vaunt againſt me, and ſay, Mine hand hath ſaved me.

* Deut. 20. 8.

3 Now therefore proclaim in the audience of the people, and ſay, * Whoſo is timorous or fearful, let him return, and depart early from mount Gilead.

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[d] Which I have given thee.

[e] So that we ſee how the fleſh is enemy unto God's vocation, which cannot be perſuaded without ſigns.

[f] Of ephah, read Exod. 16. 36.

[g] By the power of God only, as in the ſacrifice of Elijah. 1 Kings 18. 38.

[h] That is, as the Chaldee text writeth, fed ſeven years.

[i] Which groweth about Baal's altar.

[k] Meaning, the fat bull which was kept to be offered unto Baal.

[l] Thus we ought to juſtify them that are zealous of God's cauſe, though all the multitude be againſt us.

[m] The family of Abiezer, whereof he was.

[n] This requeſt proceeded not of infidelity, but that he might be confirmed in his vocation.

[o] Whereby he was aſſured that it was a miracle of God.

[p] God will not that any creature deprive him of his glory.

Bef. Chr. 1249.

Gilead. And there returned of the people, which were at mount Gilead, two and twenty thouſand: ſo ten thouſand remained.

4 And the Lord ſaid unto Gideon, The people are yet too many: bring them down unto the water, and I will [q] try them for thee there: and of whom I ſay unto thee, This man ſhall go with thee, the ſame ſhall go with thee: and of whomſoever I ſay unto thee, This man ſhall not go with thee, the ſame ſhall not go.

5 So he brought down the people unto the water. And the Lord ſaid unto Gideon, As many as lap the water with their tongues as a dog lappeth, them put by themſelves, and every one that ſhall bow down his knees to [r] drink, *put apart*.

6 And the number of them that lapped *by putting* their hands to their mouths, *were* three hundred men: but all the remnant of the people kneeled down upon their knees to drink water.

7 ¶ Then the Lord ſaid unto Gideon, By theſe three hundred men that lapped, will I ſave you, and deliver the Midianites into thine hand: and let all the *other* [s] people go every man unto his place.

† Heb. *in their hands.*

‡ Or, encouraged.

8 ¶ So the people took victuals † with them, and their trumpets: and he ſent all the reſt of Iſrael, every man unto his tent, and ‡ received the three hundred men: and the hoſt of Midian was beneath him in a valley.

9 ¶ And the ſame night the Lord ſaid unto him, Ariſe, [t] get thee down unto the hoſt: for I have delivered it into thine hand.

10 But if thou fear to go down, *then* go thou and Phurah thy ſervant down to the hoſt,

11 And thou ſhalt hearken what they ſay, and ſo ſhall thine hands be ſtrong to go down unto the hoſt. Then went he down and Phurah his ſervant unto the outſide of the ſoldiers that were in the hoſt.

* Ch. 6. 33.

12 ¶ And the Midianites, and the Amalekites, and all * they of the Eaſt, lay in the valley like graſhoppers in multitude, and their camels *were* without number, as the ſand which is by the ſea ſide for multitude.

13 And when Gideon was come, behold a man told a dream unto his neighbour, and ſaid, Behold, I dreamed a dream, and lo, a [u] cake of barley bread tumbled from above into the hoſt of Midian, and came unto a tent, and ſmote it, that it fell, and overturned it, that the tent fell down.

14 And his fellow anſwered, and ſaid, This is nothing elſe ſave the ſword of Gideon the ſon of Joaſh a man of Iſrael: *for* into his hand hath God delivered Midian and all the hoſt.

15 ¶ When Gideon heard the dream told, and the interpretation of the ſame, he [w] worſhipped, and returned unto the hoſt of Iſrael, and ſaid, Up: for the Lord hath delivered into your hand the hoſt of Midian.

Bef. Chr. 1249.

‡ Or, firebrands.

16 And he divided the three hundred men into three bands, and gave every man a trumpet in his hand with empty pitchers, and ‡ lamps [x] within the pitchers.

17 And he ſaid unto them, Look on me, and do likewiſe, when I come to the ſide of the hoſt: even as I do, ſo do you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets alſo on every ſide of the hoſt, and ſay, [y] For the Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came unto the outſide of the hoſt, in the beginning of the middle watch, and they raiſed up the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The [z] ſword of the Lord and of Gideon.

‡ Or, broke their array.

21 And they ſtood every man in his place round about the hoſt: and all the hoſt ‡ ran, and cried, and fled.

* Iſa. 9. 4.

22 And the three hundred blew with trumpets, and * the Lord ſet every man's ſword upon his [a] neighbour, and upon all the hoſt: ſo the hoſt fled to Beth-haſhittah in Zererah, *and* to the border of Abel-meholah, unto Tabbath.

23 Then the men of Iſrael being gathered together out of Naphtali, and out of Aſher, and out of all Manaſſeh, purſued after the Midianites.

24 And Gideon ſent meſſengers unto all mount Ephraim, ſaying, Come down againſt the Midianites, and take before them the [b] waters unto Beth-barah, and Jordan. Then all the men of Ephraim gathered together and took the waters unto Beth-barah, and Jordan.

* Pſ. 83. 11. Iſa. 10. 26.

25 And they took two * princes of the Midianites, Oreb and Zeeb, and ſlew Oreb upon the rock Oreb, and ſlew Zeeb at [c] the wine-preſs of Zeeb, and purſued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Jordan.

CHAP. VIII.

1 *Ephraim murmureth againſt Gideon,* 2 *who appeaſeth them.* 4 *He paſſeth the Jordan.* 16 *He revengeth himſelf on them of Succoth and Penuel.* 27 *He maketh an ephod, which was the cauſe of idolatry.* 30 *Of Gideon's ſons, and of his death.*

THEN the men of Ephraim ſaid unto him, [d] Why haſt thou ſerved us thus, that thou calledſt us not, when thou wenteſt to fight with the Midianites? and they chode with him ſharply.

2 To whom he ſaid, What have I now done in compariſon of [e] you? is not [f] the gleaning of

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[q] I will give thee a proof to know them that ſhall go with thee.

[r] Let them depart as unmeet for this enterpriſe.

[s] That is, the one and thirty thouſand and ſeven hundred. See ver. 3 and 6.

[t] Thus the Lord by divers means doth ſtrengthen him, that he faint not in ſo great an enterpriſe.

[u] Some read, a trembling noiſe of barley bread: meaning, that one of no reputation ſhould make their great army to tremble.

[w] Or gave God thanks, as it is in the Chaldee text.

[x] Theſe weak means God uſed, to ſignify that the whole victory came of him.

[y] That is, the victory ſhall be the Lord's and Gideon's his ſervant.

[z] Shall deſtroy the enemies.

[a] The Lord cauſed the Midianites to kill one another.

[b] Meaning, the paſſages, or the fords, that they ſhould not eſcape.

[c] Theſe places had their names of the acts that were done there.

[d] They began to cavil becauſe he had the glory of the victory.

[e] Which have ſlain two princes, Oreb and Zeeb.

[f] This laſt act of the whole tribe is more famous than the whole enterpriſe of one man, of one family.

of grapes of Ephraim better than the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? And when he had thus ſpoken, then their ſpirits abated toward him.

4 ¶ And Gideon came to Jordan to paſs over, he, and three hundred men that were with him, weary, yet purſuing *them.*

5 And he ſaid unto the men of Succoth, Give, I pray you, [g] morſels of bread unto the people † that follow me *(for they be weary)* that I may follow after Zebah and Zalmunna, kings of Midian.

† *Heb. that are at my feet.*

6 And the princes of Succoth ſaid, Are the [h] hands of Zebah and Zalmunna now in thine hands, that we ſhould give bread unto thine army?

7 Gideon then ſaid, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, I will † tear your fleſh with thorns of the wilderneſs and with briers.

† *Heb. beat in pieces.*

8 ¶ And he went up thence to Penuel, and ſpake unto them likewiſe, and the men of Penuel anſwered him as the men of Succoth anſwered.

9 And he ſaid alſo unto the men of Penuel, When I come again [i] in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* [k] in Karkor, and their hoſts with them, about fifteen thouſand, all that were left of all the hoſts of them of the Eaſt: for there was ſlain an hundred and twenty thouſand men that drew ſwords.

11 ¶ And Gideon went through them that dwelt in [l] tabernacles on the eaſt ſide of Nobah and Jogbehah, and ſmote the hoſt: for the hoſt was careleſs.

12 And when Zebah and Zalmunna fled, he followed after them, and took the two kings of Midian, Zebah and Zalmunna, and diſcomfited all the hoſt.

13 ¶ So Gideon the ſon of Joaſh returned from battle, [m] the ſun being *yet* high,

14 And took a ſervant of the men of Succoth, and enquired of him: and he ‡ wrote to him the princes of Succoth and the elders thereof, *even* ſeventy and ſeven men.

‡ Or, deſcribed.

15 And he came unto the men of Succoth, and ſaid, Behold Zebah and Zalmunna, by whom ye upbraided me, ſaying, Are the hands of Zebah and Zalmunna already in thine hands, that we ſhould give bread unto thy weary men?

16 Then he took the elders of the city, and thorns of the wilderneſs and briers, and † did tear the men of Succoth with them.

† *Heb. brake in pieces, as one thraſheth corn.*

17 Alſo he brake down the tower of * Penuel, and ſlew the men of the city.

* 1 Kings 12. 25.

18 ¶ Then ſaid he unto Zebah and Zalmunna, What manner of men were they whom ye ſlew at Tabor? And they anſwered, ‡ As thou art, ſo were they: *every* one was like the children of a king.

‡ Or, they were like unto thee.

19 And he ſaid, They were my brethren, even my [n] mother's children: as the Lord liveth, if ye had ſaved their lives, I would not ſlay you.

20 Then he ſaid unto Jether his firſt-born ſon, Up, and ſlay them: but the boy drew not his ſword: for he feared, becauſe he was yet young.

21 Then Zebah and Zalmunna ſaid, Riſe thou, and fall upon us: for [o] as the man is, *ſo is* his ſtrength. And Gideon aroſe and ſlew Zebah and Zalmunna, and took away the ‡ ornaments that were on their camels necks.

‡ Or, collars.

22 ¶ Then the men of Iſrael ſaid unto Gideon, Reign thou over us, both thou and thy ſon, and thy [p] ſon's ſon: for thou haſt delivered us out of the hand of Midian.

23 And Gideon ſaid unto them, I will not reign over you, neither ſhall my child reign over you, *but* the Lord ſhall reign over you.

24 Again Gideon ſaid unto them, [q] I would deſire a requeſt of you, that you would give me every man the ear-rings of his prey (for they had golden ear-rings becauſe they were Iſhmaelites)

25 And they anſwered, We will give them. And they ſpread a garment, and did caſt therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he required, was a thouſand and ſeven hundred *ſhekels* of gold, beſide collars ‡ and jewels, and purple raiment that was on the kings of Midian, and beſide the chains that were about their camels necks.

‡ Or, ſweet balls.

27 And Gideon made an [r] ephod thereof, and put it in Ophrah his city: and all Iſrael went a whoring there after it, which was the deſtruction of Gideon and his houſe.

28 Thus was Midian brought low before the children of Iſrael, ſo that they lift up their heads no more: and the country was in quietneſs forty years in the days of Gideon.

29 ¶ Then Jerubbaal the ſon of Joaſh went, and dwelt in his own houſe.

30 And Gideon had ſeventy ſons † begotten of his body: for he had many wives.

† *Heb. which came out of his thigh.*

31 And his concubine that was in Shechem bare him a ſon alſo, whoſe name he called Abimelech.

32 So Gideon the ſon of Joaſh died in a good age, and was buried in the ſepulchre of Joaſh his father in Ophrah, of the [s] father of the Ezrites.

33 But when Gideon was dead, the children of Iſrael turned away and went a whoring after Baalim, and made [t] Baal-berith their god.

34 And the children of Iſrael remembered not the Lord their God, which had delivered them out of the hands of all their enemies on every ſide.

35 Neither [u] ſhewed they mercy on the houſe of Jerubbaal, *or* Gideon, according to all the goodneſs which he had ſhewed unto Iſrael.

3 L CHAP.

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[g] Or, ſome ſmall portion.

[h] Becauſe thou haſt overcome an handful, thinkeſt thou to have overcome the whole?

[i] Having gotten the victory.

[k] A city eaſtward beyond Jordan.

[l] He went by the wilderneſs where the Arabians dwelt in tents.

[m] Some read, before the ſun roſe up.

[n] We came all out of one belly: therefore I will be revenged.

[o] Meaning, that they would be rid out of their pain at once, or elſe to have a valiant man to put them to death.

[p] That is, thy poſterity.

[q] His intent was to ſhew himſelf thankful for this victory by reſtoring of religion, which becauſe it was not according as God had commanded, turned to their deſtruction.

[r] That is, ſuch things as pertained to the uſe of the tabernacle. Look more of ephod, Exod. 28. 4, 6. 1 Sam. 2. 18. 2 Sam. 6. 14. and ch. 17. 5.

[s] Which city belonged to the family of the Ezrites.

[t] That is Baal, to whom they had bound themſelves by covenant.

[u] They were unmindful of God and unkind toward him, by whom they had received ſo great a benefit.

Bef. Chr. 1209.

CHAP. IX.

1 *Abimelech uſurpeth the kingdom, and putteth his brethren to death.* 7 *Jotham propoſeth a parable.* 23 *Hatred between Abimelech and the Shechemites.* 26 *Gaal conſpireth againſt him, and is overcome.* 53 *Abimelech is wounded to death by a woman.*

THEN Abimelech the ſon of Jerubbaal went to Shechem unto his [w] mother's brethren, and communed with them, and with all the family, *and* houſe of his mother's father, ſaying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the ſons of Jerubbaal, which are ſeventy perſons, reign over you, either that one reign over you? Remember alſo, that I am your [x] bone, and your fleſh.

3 Then his mother's brethren ſpake of him in the audience of all the men of Shechem, all theſe words: and their hearts were moved to follow Abimelech: for ſaid they, He is our brother.

4 And they gave him ſeventy pieces of ſilver out of the houſe of Baal-berith, wherewith Abimelech hired ‡ vain and light fellows, which followed him.

‡ Or, idle fellows and vagabonds.

5 And he went unto his father's houſe at Ophrah, and [y] ſlew his brethren the ſons of Jerubbaal, *about* ſeventy perſons upon one ſtone: yet Jotham the youngeſt ſon of Jerubbaal was left: for he hid himſelf.

6 ¶ And all the men of Shechem gathered together, with all the houſe of [z] Millo, and came and made Abimelech king in the plain, where the ſtone was erected in Shechem.

7 And when they told it to Jotham, he went and ſtood on the top of the mount Gerizim, and lift up his voice, and cried, and ſaid unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 [a] The trees went forth to anoint a king over them, and ſaid unto the olive-tree, Reign thou over us.

9 But the olive-tree ſaid unto them, Should I leave my fatneſs, wherewith by me they honour God and man, and go to advance me above the trees?

10 Then the trees ſaid to the fig-tree, Come thou, *and* be king over us.

11 But the fig-tree anſwered them, Should I forſake my ſweetneſs, and my good fruit, and go to advance me above the trees?

12 Then ſaid the trees unto the vine, Come thou, *and* be king over us.

13 But the vine ſaid unto them, Should I leave my wine, whereby I cheer God and man, and go to advance me above the trees?

14 Then ſaid all the trees unto the ‡ bramble, Come thou, *and* reign over us.

‡ Or, thiſtle, or, brier.

15 And the bramble ſaid to the trees, If ye will indeed anoint me king over you, come, and put your truſt under my ſhadow: and if not, the [b] fire ſhall come out of the bramble, and conſume the cedars of Lebanon.

Bef. Chr. 1209.

16 Now therefore, if ye do truly and uncorruptly to make Abimelech king, and if ye have dealt with Jerubbaal and with his houſe, and have done unto him, according to the deſerving of his hands,

17 (For my father fought for you, and † adventured his life, and delivered you out of the hands of Midian.

† *Heb. he caſt his life far from him.*

18 And ye are riſen up againſt my father's houſe this day, and have ſlain his children, *about* ſeventy perſons upon one ſtone, and have made Abimelech the ſon of his maid-ſervant king over the men of Shechem, becauſe he is your brother.)

19 If ye then have dealt truly and purely with Jerubbaal and with his houſe this day, then [c] rejoice with Abimelech, and let him rejoice with you.

20 But if not, let a fire come out from Abimelech, and conſume the men of Shechem, and the houſe of Millo: alſo let a fire come forth from the men of Shechem, and from the houſe of Millo, and conſume Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there for fear of Abimelech his brother.

22 So Abimelech reigned three years over Iſrael.

23 But God [d] ſent an evil ſpirit between Abimelech and the men of Shechem: and the men of Shechem brake their promiſe to Abimelech,

24 That the cruelty toward the ſeventy ſons of Jerubbaal, and their blood, might come and be laid upon Abimelech their brother, which had ſlain them, and upon the men of Shechem, which had aided him to kill his brethren.

25 So the men of Shechem ſet men in wait for him in the tops of the mountains: who robbed all that paſſed that way by them: and it was told Abimelech.

26 Then Gaal the ſon of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they [e] went out into the field, and gathered in their grapes and trod them, and made merry, and went into the houſe of their gods, and did eat and drink, and curſed Abimelech.

28 Then Gaal the ſon of Ebed ſaid, Who is Abimelech? and who is Shechem, that we ſhould ſerve him? Is he not the ſon of Jerubbaal? and Zebul is his officer. Serve rather the men of Hamor the father of Shechem: for why ſhould we ſerve him?

29 Now would God this people were under mine hand: then would I put away Abimelech. And he ſaid to [f] Abimelech, Increaſe thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard

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[w] To practiſe with his kinsfolks for the attaining of the kingdom.

[x] Of your kindred by my mother's ſide.

[y] Thus tyrants, to eſtabliſh their uſurped power, ſpare not the innocent blood, 2 Kings 10. 7. 2 Chron. 21. 4.

[z] Which was as the town houſe, or common hall, which he calleth the tower of Shechem, ver. 49.

[a] By this parable he declareth that thoſe that are not ambitious, are moſt worthy of honour, and that the ambitious abuſe their honour, both to their own deſtruction and others.

[b] Abimelech ſhall deſtroy the nobles of Shechem.

[c] That he is your king, and you his ſubjects.

[d] Becauſe the people conſented with the king in ſhedding innocent blood: therefore God deſtroyeth both the one and the other.

[e] Before they were afraid of Abimelech's power, and durſt not go out of the city.

[f] Braggingly, as though he had been preſent, or to his captain Zebul.

Bef. Chr. 1206.

heard the words of Gaal the ſon of Ebed, his wrath was kindled.

31 Therefore he ſent meſſengers unto Abimelech † privily, ſaying, Behold, Gaal the ſon of Ebed, and his brethren, be come to Shechem, and behold, they fortify the city againſt thee. † *Heb. craftily.*

32 Now therefore ariſe by night, thou and the people that is with thee, and lie in wait in the field.

33 And riſe early in the morning as ſoon as the ſun is up, and aſſault the city: and when he and the people that is with him, ſhall come out againſt thee, do to him † what thou canſt. † *Heb. what thine hand can find.*

34 ¶ So Abimelech roſe up, and all the people that were with him by night: and they lay in wait againſt Shechem in four bands.

35 Then Gaal the ſon of Ebed went out and ſtood in the entering of the gate of the city: and Abimelech roſe up, and the folk that were with him, from lying in wait.

36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, there come people down from the tops of the mountains: and Zebul ſaid unto him, The [g] ſhadow of the mountains ſeem men unto thee.

37 And Gaal ſpake again, and ſaid, See, there come folk down † by the middle of the land, and another band cometh by the way of the plain of ‡ Meonenim. † *Heb. by the navel.* ‡ Or, charmers.

38 Then ſaid Zebul unto him, Where is now thy mouth that ſaid, Who is Abimelech, that we ſhould ſerve him? Is not this the people that thou haſt deſpiſed? Go out now, I pray thee, and fight with them.

39 And Gaal [h] went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech purſued him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren that they ſhould not dwell in Shechem.

42 ¶ And on the morrow the people went out into the field: which was told Abimelech.

43 And he took the [i] people, and divided them into three bands, and laid wait in the fields, and looked, and behold, the people were come out of the city, and he roſe up againſt them and ſmote them.

44 And Abimelech, and the bands that were with him, ruſhed forward, and ſtood in the entering of the gate of the city: and the two other bands ran upon all the people that were in the field, and ſlew them.

45 And when Abimelech had fought againſt the city all that day, he took the city, and ſlew the people that was therein, and deſtroyed the city, and ſowed [k] ſalt in it.

46 ¶ And when all the men of the tower of Shechem heard it, they entered into an hold of the houſe of the God [l] Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that were with him: and Abimelech took axes with him, and cut down boughs of trees, and took them, and bare them on his ſhoulder, and ſaid unto the folk that were with him, What ye have ſeen me do, make haſte, *and* do like me.

Bef. Chr. 1206.

49 Then all the people alſo cut down every man his bough, and followed Abimelech, and put them to the hold, and ſet the hold on fire with them: ſo all the men of the tower of Shechem [m] died alſo, about a thouſand men and women.

50 ¶ Then went Abimelech to Tebez, and beſieged Tebez, and took it.

51 But there was a ſtrong tower within the city, and thither fled all the men and women, and all the chief of the city, and ſhut it to them, and went up to the top of the tower.

52 And Abimelech came unto the tower and fought againſt it, and went hard unto the door of the tower to ſet it on fire.

53 But a certain woman * caſt a piece of a millſtone upon Abimelech's head, and brake his brain-pan. * 2 Sam. 11. 21.

54 Then Abimelech called haſtily his page that bare his harneſs, and ſaid unto him, Draw thy ſword and ſlay me, that men ſay not of me, A woman ſlew him. And his page [n] thruſt him through, and he died.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed every man unto his own place.

56 Thus God rendered the wickedneſs of Abimelech, which he did unto his father, in ſlaying his ſeventy brethren.

57 Alſo all the wickedneſs of the men of Shechem did God bring upon their heads. So upon them came the [o] curſe of Jotham the ſon of Jerubbaal.

CHAP. X.

2 *Tola dieth.* 5 *Jair alſo dieth.* 7 *The Iſraelites are puniſhed for their ſins.* 10 *They cry unto God,* 16 *and he hath pity on them.*

AFTER Abimelech there aroſe to defend Iſrael, Tola, the ſon of Puah, the ſon of ‡ Dodo, a man of Iſſachar, which dwelt in Shamir in mount Ephraim. ‡ Or, his uncle.

2 And he ‡ judged Iſrael three and twenty years and died, and was buried in Shamir. ‡ Or, governed.

3 ¶ And after him aroſe Jair, a Gileadite, and judged Iſrael two and twenty years.

4 And he had thirty ſons that [p] rode on thirty aſs colts, and they had thirty cities, which are called ‡ Havoth-Jair unto this day, and are in the land of Gilead. ‡ Or, the towns of Jair, as Deut. 3. 14.

5 And Jair died, and was buried in Kamon.

6 ¶ * And the children of Iſrael wrought wickedneſs again in the ſight of the Lord, and ſerved Baalim and * Aſhtaroth, and the gods of ‡ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtines, and forſook the Lord, and ſerved not him. * Ch. 2. 11. and 3. 7. and 4. 2. and 6. 1. and 13. 1. * Ch. 2. 13. ‡ Or, Syria.

7 Therefore the wrath of the Lord was kindled

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[g] Thou art afraid of a ſhadow.

[h] As their captain.

[i] Which were of his company.

[k] That it ſhould be unfruitful, and never ſerve to any uſe.

[l] That is, of Baal-berith, as chap. 8. 33.

[m] Meaning, that all were deſtroyed, as well they in the tower as the other.

[n] Thus God by ſuch miſerable death taketh vengeance on tyrants even in this life.

[o] For making a tyrant their king.

[p] Signifying, they were men of authority.

Bef. Chr. 1161.

‡ Or, delivered.

led againſt Iſrael, and he ‡ ſold them into the hands of the Philiſtines, and into the hands of the children of Ammon,

8 Who from that year vexed and oppreſſed the children of Iſrael eighteen years, [q] *even* all the children of Iſrael that were beyond Jordan, in the land of the Amorites, which is in Gilead.

9 Moreover the children of Ammon went over Jordan to fight againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim: ſo that Iſrael was ſore tormented.

10 Then the children of Iſrael [r] cried unto the Lord, ſaying, We have ſinned againſt thee, even becauſe we have forſaken our own God, and have ſerved Baalim.

11 And the Lord [s] ſaid unto the children of Iſrael, *Did not I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philiſtines?

12 The Zidonians alſo, and the Amalekites, and the Maonites did oppreſs you, and ye cried to me, and I ſaved you out of their hands.

* Deut. 32. 15. Jer. 2. 13.

13 Yet ye * have forſaken me, and ſerved other gods: wherefore I will deliver you no more.

14 Go, and cry unto the gods which ye have choſen: let them ſave you in the time of your tribulation.

15 And the children of Iſrael ſaid unto the Lord, We have ſinned: do thou unto us whatſoever pleaſe thee: only we pray thee deliver us [t] this day.

‡ Or, he pitied.

16 Then they put away the ſtrange gods from among them, and [u] ſerved the Lord: and ‡ his ſoul was grieved for the miſery of Iſrael.

17 Then the children of Ammon gathered themſelves together, and pitched in Gilead: and the children of Iſrael aſſembled themſelves, and pitched in Mizpeh.

* Ch. 11. 6.

18 And the people *and* princes of Gilead ſaid one to another, Whoſoever will begin the battle againſt the children of Ammon, the ſame ſhall be * head over all the inheritance of Gilead.

CHAP. XI.

2 *Jephthah being chaſed away by his brethren, was after made captain over Iſrael.* 30 *He maketh a raſh vow.* 32 *He vanquiſheth the Ammonites,* 39 *and ſacrificeth his daughter according to his vow.*

† Heb. a man of mighty force.

‡ Or, victualler.

THEN Gilead begat Jephthah, and Jephthah the Gileadite was † a valiant man, but the ſon of an ‡ harlot.

2 And Gilead's wife bare him ſons, and when the woman's children were come to age, they thruſt out Jephthah, and ſaid unto him, Thou ſhalt not inherit in our father's houſe: for thou art the ſon of a [w] ſtrange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of [x] Tob: and there gathered idle fellows to Jephthah, and [y] went out with him.

Bef. Chr. 1161.

4 ¶ And in proceſs of time the children of Ammon made war with Iſrael.

5 And when the children of Ammon fought with Iſrael, [z] the elders of Gilead went to fetch Jephthah out of the land of Tob.

6 And they ſaid unto Jephthah, [a] Come and be our captain, that we may fight with the children of Ammon.

7 Jephthah then anſwered the elders of Gilead, Did not ye hate me, and [b] expel me out of my father's houſe? how then come you unto me now in the time of your tribulation?

8 Then the elders of Gilead ſaid unto Jephthah, Therefore we turn again to thee now, that thou mayeſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah ſaid unto the elders of Gilead, If ye bring me home again to fight againſt the children of Ammon, if the Lord give them before me, ſhall I be your head?

† Heb. be the hearer.

10 And the elders of Gilead ſaid to Jephthah, The Lord † be witneſs between us, if we do not according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah rehearſed all his words before the Lord in Mizpeh.

12 ¶ Then Jephthah ſent meſſengers unto the king of the children of Ammon, ſaying, What haſt thou to do with me, that thou art come againſt me, to fight in my land?

* Num. 21. 13.

† Heb. in peace.

13 And the king of the children of Ammon anſwered unto the meſſengers of Jephthah, * Becauſe Iſrael took my land, when they came up from Egypt, from Arnon unto Jabbok, and unto Jordan: now therefore reſtore thoſe *lands* † quietly.

14 Yet Jephthah ſent meſſengers again unto the king of the children of Ammon,

* Deut. 2. 9.

15 And ſaid unto him, Thus ſaith Jephthah, * Iſrael took not the land of Moab, nor the land of the children of Ammon.

16 But when Iſrael came up from Egypt, and walked through the wilderneſs unto the red ſea, then they came to Kadeſh.

* Num. 20. 14, 20.

17 * And Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, go through thy land: but the king of Edom would not conſent: and alſo they ſent unto the king of Moab, but he would not: therefore Iſrael abode in Kadeſh.

18 Then they went through the wilderneſs, and compaſſed the land of Edom, and the land of Moab, and came by the eaſt ſide of the land of Moab, and pitched on the other ſide of Arnon, * and came not within the coaſts of Moab: for Arnon *was* the border of Moab.

* Num. 21. 13. and 22. 24.

* Deut. 2. 26.

‡ Or, country.

19 Alſo Iſrael * ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon, and Iſrael ſaid unto him, Let us paſs, we pray thee, by thy land unto our ‡ place.

20 But Sihon [c] conſented not to Iſrael, that he ſhould go through his coaſt: but Sihon gathered

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[q] As the Reubenites, Gadites, and half the tribe of Manaſſeh.

[r] They prayed to the Lord and confeſſed their ſins.

[s] By ſtirring them up ſome prophet, as chap. 6. 8.

[t] That is, from this preſent danger.

[u] This is true repentance, to put away the evil, and to ſerve God aright.

[w] That is, of an harlot, as ver. 1.

[x] Where the governor of the country was called Tob.

[y] Joined with him, as ſome think, againſt his brethren.

[z] Or, ambaſſadors ſent for that purpoſe.

[a] Men oft-times are conſtrained to deſire help of them, whom before they have refuſed.

[b] Oft-times thoſe things which men reject, God chuſeth to do great enterpriſes by.

[c] He truſted them not to go through his country.

Bef. Chr. 1444. thered all his people together, and pitched in Jahaz, and fought with Iſrael.

21 And the Lord God of Iſrael gave Sihon, and all his folk, into the hands of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that country:

*Deut.2.36. 22 And they poſſeſſed * all the coaſt of the Amorites, from Arnon unto Jabbok, and from the wilderneſs even unto Jordan.

23 Now therefore the Lord God of Iſrael hath caſt out the Amorites before his people Iſrael, and ſhouldeſt thou poſſeſs it?

24 Wouldeſt not thou poſſeſs that which Chemoſh thy god giveth thee to poſſeſs? So whomſoever the [d] Lord our God driveth out before us, them will we poſſeſs.

*Num. 22. 2. Deut. 23. 4. Joſh. 24. 9. 25 * And art thou now far better than Balak the ſon of Zippor, king of Moab? did he not ſtrive with Iſrael and fight againſt them,

26 When Iſrael dwelt in Heſhbon and in her towns, and in Aroer and in her towns, and in all the cities that are by the coaſts of Arnon, three hundred years? why did ye not then recover [e] them in that ſpace?

27 Wherefore, I have not offended thee: but thou doeſt me wrong to war againſt me. The Lord the Judge [f] be judge this day between the children of Iſrael, and the children of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah, which he had ſent him.

29 ¶ Then the [g] Spirit of the Lord came upon Jephthah, and he paſſed over to Gilead, and to Manaſſeh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went unto the children of Ammon.

30 And Jephthah [h] vowed a vow unto the Lord, and ſaid, If thou ſhalt deliver the children of Ammon into mine hands,

31 Then that thing that cometh out of the doors of mine houſe to meet me, when I come home in peace from the children of Ammon, ſhall be the Lord's, and I will offer it for a burnt-offering.

32 And ſo Jephthah went unto the children of Ammon to fight againſt them, and the Lord delivered them into his hands.

‡ Or, the plain. 33 And he ſmote them from Aroer even till thou come to Minnith, twenty cities, and ſo forth to ‡ Abel of the vineyards, with an exceeding great ſlaughter. Thus the children of Ammon were humbled before the children of Iſrael.

34 ¶ Now when Jephthah came to Mizpeh unto his houſe, behold, his daughter came out to meet him with [i] timbrels and dances, which was his only child: he had none other, ſon nor daughter.

35 And when he ſaw her, he [k] rent his clothes, and ſaid, Alas, my daughter, thou haſt brought me low, and art of them that trouble me: for I have opened my mouth unto the Lord, and can not go back.

Bef. Chr. 1451. 36 And ſhe ſaid unto him, My father, if thou haſt opened thy mouth unto the Lord, do with me as thou haſt promiſed, ſeeing that the Lord hath avenged thee of thine enemies the children of Ammon.

37 Alſo ſhe ſaid unto her father, Do thus much for me: ſuffer me two months, that I may go to the mountains, and [l] bewail my virginity, I and my fellows.

38 And he ſaid, Go: and he ſent her away two months: ſo ſhe went with her companions, and lamented her virginity upon the mountains.

39 And after the end of two months, ſhe turned again unto her father, who did with her according to his vow which he had vowed, and ſhe had known no man: and it was a cuſtom in Iſrael:

40 The daughters of Iſrael went year by year to lament the daughter of Jephthah the Gileadite, four days in a year.

CHAP. XII.

6 *Jephthah killeth two and forty thouſand Ephraimites.* 8 *After Jephthah ſucceedeth Ibzan,* 11 *Elon,* 13 *and Abdon.*

AND the men of Ephraim gathered themſelves together, and went [m] northward, and ſaid unto Jephthah, Wherefore wenteſt thou to fight againſt the children of Ammon, and didſt not call [n] us to go with thee? we will therefore burn thine houſe upon thee with fire.

2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon, and when I called you, ye delivered me not out of their hands.

3 So when I ſaw that ye delivered me not, [o] I put my life in mine hands, and went upon the children of Ammon: ſo the Lord delivered them into mine hands. Wherefore then are ye come upon me now to fight againſt me?

4 Then Jephthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites are runnagates of Ephraim [p] among the Ephraimites, *and* among the Manaſſites.

5 Alſo the Gileadites took the paſſages of Jordan before the Ephraimites, and when the Ephraimites that were eſcaped ſaid, Let me paſs, then the men of Gilead ſaid unto him, Art thou an Ephraimite? If he ſaid, Nay,

6 Then ſaid they unto him, Say now [q] Shibboleth: and he ſaid Sibboleth: for he could not ſo pronounce: then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time of the Ephraimites two and forty thouſand.

7 And

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[d] For we ought more to believe and obey God, than thou thine idols.

[e] Meaning their towns.

[f] To puniſh the offender.

[g] That is, the ſpirit of ſtrength and zeal.

[h] As the apoſtle commendeth Jephthah for his worthy enterpriſe in delivering the people, Heb. 11. 32. ſo by his raſh vow, and wicked performance of the ſame, his victory was defaced: and here we ſee that the ſins of the godly do not utterly extinguiſh their faith.

[i] According to the manner after the victory.

[k] Being overcome with blind zeal, and not conſidering whether the vow was lawful or no.

[l] For it was counted as a ſhame in Iſrael, to die without children, and therefore they rejoiced to be married.

[m] After they had paſſed Jordan.

[n] Thus ambition envieth God's work in others, as they did alſo againſt Gideon, chap. 8. 1.

[o] That is, I ventured my life, and when man's help failed, I put my truſt only in God.

[p] Ye ran from us, and choſe Gilead, and now in reſpect of us, ye are nothing.

[q] Which ſignifieth, the fall of waters, or an ear of corn.

Bef. Chr. 1444.

7 And Jephthah judged Iſrael ſix years: then died Jephthah the Gileadite, and was buried in *one* of the cities of Gilead.

8 ¶ After him [r] Ibzan of Beth-lehem judged Iſrael,

9 Who had thirty ſons and thirty daughters, *which* he ſent out, and took in thirty daughters from abroad for his ſons, and he judged Iſrael ſeven years.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him judged Iſrael Elon, a Zebulonite, and he judged Iſrael ten years.

12 Then Elon the Zebulonite died, and was buried in Aijalon, in the country of Zebulun.

13 ¶ And after him Abdon the ſon of Hillel the Pirathonite judged Iſrael.

† *Heb.* ſons ſons.
‡ Or, horſe colts.

14 And he had forty ſons and thirty † nephews that rode on ſeventy ‡ aſſes colts: and he judged Iſrael eight years.

15 Then died Abdon the ſon of Hillel the Pirathonite, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites

CHAP. XIII.

1 *Iſrael for their wickedneſs is oppreſſed of the Philiſtines.* 3 *The angel appeareth to Manoah's wife.* 16 *The angel commandeth him to ſacrifice unto the Lord.* 24 *The birth of Samſon.*

* Ch. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 10. 6.

BUT the children of Iſrael continued to commit * wickedneſs in the ſight of the Lord, and the Lord delivered them into the hands of the Philiſtines forty years.

2 ¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whoſe wife was [s] barren, and bare not.

3 And the angel of the Lord appeared unto the woman, and ſaid unto her, Behold now, thou art barren, and beareſt not: but thou ſhalt conceive, and bear a ſon.

* Num. 6. 2, 3.

4 And now therefore beware * that thou drink no wine, nor ſtrong drink, neither eat any unclean thing.

* 1 Sam. 1. 11.

5 For lo, thou ſhalt conceive and bear a ſon, and no raſor ſhall * come on his head: for the child ſhall be a [t] Nazarite unto God from his birth: and he ſhall begin to ſave Iſrael out of the hands of the Philiſtines.

6 ¶ Then the wife came, and told her huſband, ſaying, A man of God came unto me, and the faſhion of him was like the faſhion of the angel of God, exceeding [u] fearful, but I aſked him not whence he was, neither told he me his name,

7 But he ſaid unto me, Behold, thou ſhalt conceive, and bear a ſon, and now thou ſhalt drink no wine, nor ſtrong drink, neither eat any unclean thing: for the child ſhall be a Nazarite to God from his birth, to the day of his death.

Bef. Chr. 1451.

8 Then Manoah [w] prayed to the Lord, and ſaid, I pray thee, my Lord, let the man of God, whom thou ſenteſt, come again now unto us, and teach us what we ſhall do unto the child when he is born.

9 And God heard the voice of Manoah, and the angel of God came again unto the wife, as ſhe ſat in the field, but Manoah her huſband was not with her.

10 ¶ And the wife made haſte and ran, and ſhewed her huſband and ſaid unto him, Behold, the man hath appeared unto me, that came unto me [x] to-day.

11 And Manoah aroſe and went after his wife, and came to the [y] man, and ſaid unto him, Art thou the man that ſpakeſt unto the woman? and he ſaid, Yea.

12 Then Manoah ſaid, Now let thy ſaying come to paſs: *but* how ſhall we order the child, and do unto him?

13 And the angel of the Lord ſaid unto Manoah, The woman muſt beware of all that I ſaid unto her.

14 She may eat of nothing that cometh of the vine tree: ſhe ſhall not drink wine nor ſtrong drink, nor eat any [z] unclean thing: let her obſerve all that I have commanded her.

15 Manoah then ſaid unto the angel of the Lord, I pray thee, let us retain thee, until we have made ready a kid for thee.

16 And the angel of the Lord ſaid unto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt-offering, offer it unto the [a] Lord: for Manoah knew not that it was an angel of the Lord.

17 Again Manoah ſaid unto the angel of the Lord, What is thy name, that when thy ſaying is come to paſs, we may honour thee?

18 And the angel of the Lord ſaid unto him, Why aſkeſt thou thus after my name, which is ‡ ſecret?

‡ Or, marvellous.

19 Then Manoah took a kid with a meat-offering, and offered it upon a ſtone unto the Lord: and *the angel* did [b] wonderouſly, whilſt Manoah and his wife looked on.

20 For when the flame came up toward heaven from the altar, the angel of the Lord aſcended up in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces unto the ground.

21 (So the angel of the Lord did no more appear unto Manoah and his wife.) Then Manoah knew that it was an angel of the Lord.

22 And Manoah ſaid unto his wife, * We ſhall ſurely die, becauſe we have ſeen God.

* Exod. 33. 20. Ch. 6. 22.

23 But his wife ſaid unto him, If the Lord would kill us, he would not have received a [c] burnt-offering, and a meat-offering of our hands, neither would he have ſhewed us all theſe things, nor would have now told us any ſuch things as theſe.

24 ¶ And

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[r] Some think that this was Boaz the huſband of Ruth.

[s] Signifying that their deliverance came only of God, and not by man's power.

[t] Meaning, he ſhould be ſeparate from the world, and dedicate to God.

[u] If fleſh be not able to abide the ſight of an angel, how much leſs the preſence of God?

[w] He ſheweth himſelf ready to obey God's will, and therefore deſireth to know farther.

[x] It ſeemeth that the angel appeared unto her twice in one day.

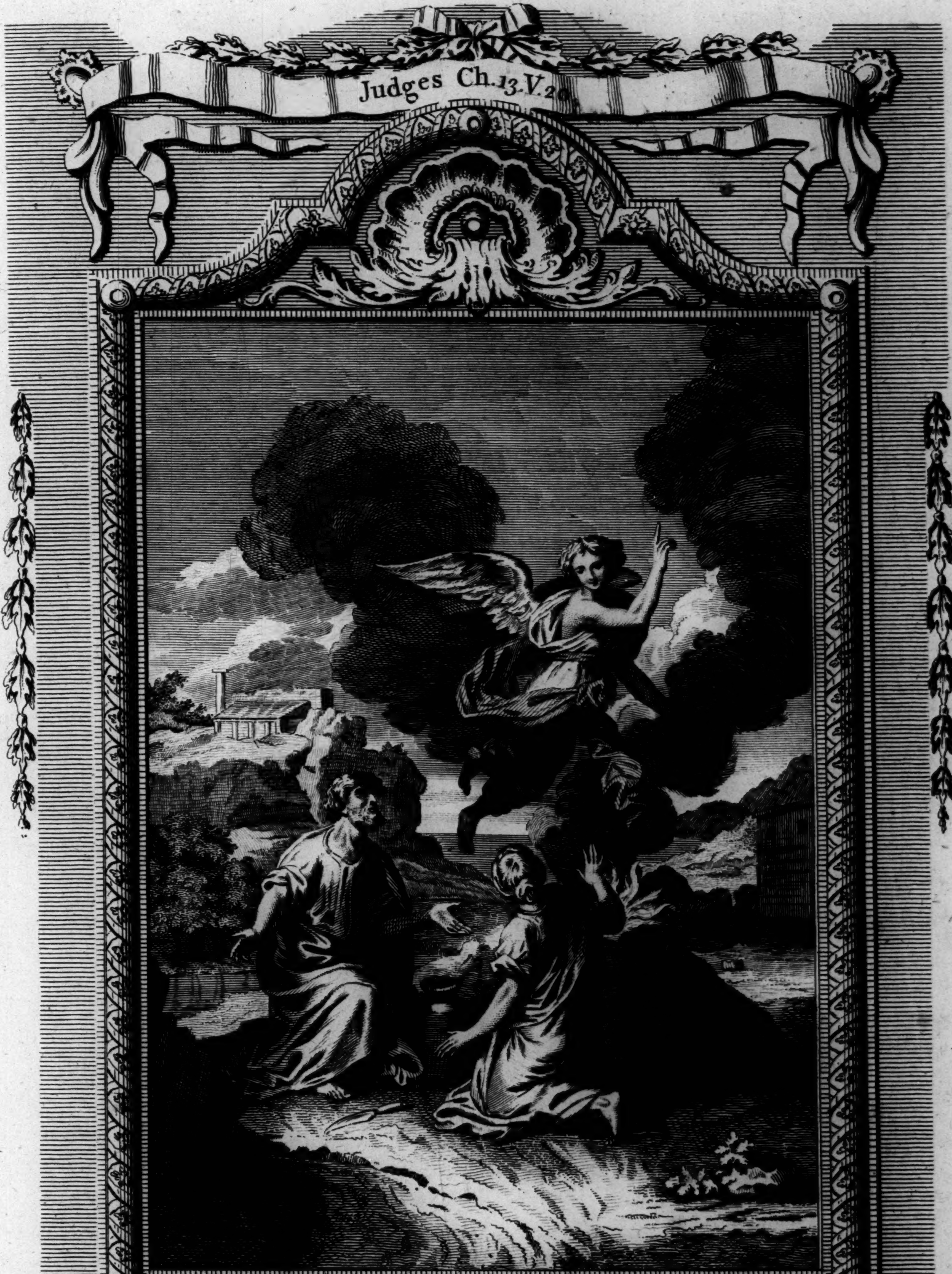
[y] He calleth him man, becauſe he ſo ſeemed: but he was Chriſt the eternal word, which at his time appointed became man.

[z] Any thing forbidden by the law.

[a] Shewing that he ſought not his own honour, but God's, whoſe meſſenger he was.

[b] God ſent fire from heaven to conſume their ſacrifice, to confirm their faith in his promiſe.

[c] Theſe graces that we have received of God, and his accepting of our obedience, are ſure tokens of his love toward us, ſo that nothing can hurt us.


Judges Ch.13.V.20.

SAMSON's Birth foretold.

G. Burder sculp.

BRITISH
9 NO 64
MUSEUM

Bef. Chr. 1451.

24 ¶ And the wife bare a ſon, and called his name Samſon: and the child grew, and the Lord bleſſed him.

25 And the Spirit of the Lord began to ‡ ſtrengthen him in the hoſt of Dan, between Zorah and Eſhtaol.

‡ Or, to come upon him at divers times.

CHAP. XIV.

2 *Samſon deſireth to have a wife of the Philiſtines.* 6 *He killeth a lion.* 12 *He propoundeth a riddle.* 19 *He killeth thirty.* 20 *His wife forſaketh him and taketh another.*

NOW Samſon went down to Timnath, and ſaw a woman in Timnath of the daughters of the Philiſtines,

2 And he came up and told his father and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtines: now therefore † give me her to wife.

† Heb. take her for me to wife.

3 Then his father and his mother ſaid unto him, Is there [d] never a wife among the daughters of thy brethren, and among all my people, that thou muſt go to take a wife of the uncircumciſed Philiſtines? And Samſon ſaid unto his father, Give me her, for ſhe pleaſeth me well.

4 But his father and his mother knew not that it came of the Lord, that he ſhould ſeek an occaſion againſt the [e] Philiſtines: for at that time the Philiſtines reigned over Iſrael.

5 ¶ Then went Samſon and his father and his mother down to Timnath, and came to the vineyards at Timnath: and behold, a young lion roared upon him.

6 And the Spirit of the Lord [f] came upon him, and he tare him, as one ſhould have rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

7 And he went down, and talked with the woman, which was beautiful in the eyes of Samſon.

8 ¶ And within a *few* days, when he returned ‡ to receive her, he went aſide to ſee the carcaſe of the lion: and behold, there was a ſwarm of bees, and honey in the body of the lion.

‡ Or, to take her to his wife.

9 And he took thereof in his hands, and went eating, and came to his father and to his mother, and gave unto them, and they did eat: but he told not them, that he had taken the honey out of the body of the lion.

10 So his father went down unto the woman, and Samſon made there a [g] feaſt: for ſo uſed the young men to do.

11 And when [h] they ſaw him, they brought thirty companions to be with him.

12 Then Samſon ſaid unto them, I will now put forth a riddle unto you: and if you can declare it me within ſeven days of the feaſt, and find it out, I will give you thirty ſheets, and thirty [i] change of garments.

13 But if you cannot declare it me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they anſwered him, Put forth thy riddle, that we may hear it.

Bef. Chr. 1249.

14 And he ſaid unto them, Out of the eater came meat, and out of the ſtrong came ſweetneſs: and they could not in three days expound the riddle.

15 And when the ſeventh day was [k] come, they ſaid unto Samſon's wife, Entice thine huſband, that he may declare us the riddle, leſt we burn thee, and thy father's houſe with fire. Have ye called us, ‡ to poſſeſs us? Is it not *ſo*?

‡ Or, to impoveriſh us.

16 And Samſon's wife wept before him, and ſaid, Surely thou hateſt me and loveſt me not: for thou haſt put forth a riddle unto the [l] children of my people, and haſt not told it me. And he ſaid unto her, Behold, I have not told it my father, nor my mother, and ſhall I tell it thee?

17 Then Samſon's wife wept before him [m] ſeven days, while their feaſt laſted: and when the ſeventh day came, he told her, becauſe ſhe was importunate upon him: ſo ſhe told the riddle to the children of her people.

18 And the men of the city ſaid unto him the ſeventh day before the ſun went down, What is ſweeter than honey? and what is ſtronger than a lion? Then ſaid he unto them, [n] If ye had not plowed with my heifer, ye had not found out my riddle.

19 And the Spirit of the Lord came upon him, and he went down [o] to Aſhkelon, and ſlew thirty men of them, and ſpoiled them, and gave change of garments unto them which expounded the riddle: and his wrath was kindled, and he went up to his father's houſe.

20 Then Samſon's wife was *given* to his companion, whom he had uſed as his friend.

CHAP. XV.

4 *Samſon tieth firebrands to the foxes tails.* 6 *The Philiſtines burn his father-in-law and his wife.* 15 *With the jaw-bone of an aſs he killeth a thouſand men.* 19 *Out of a great tooth in the jaw God gave him water.*

BUT within a while after, in the time of wheat-harveſt, Samſon viſited his wife with a kid, ſaying, I will [p] go in to my wife into the chamber: but her father would not ſuffer him to go in.

2 And her father ſaid, I thought that thou hadſt hated her: therefore gave I her to thy companion. Is not her younger ſiſter fairer than ſhe? take her, I pray thee, inſtead of the other.

3 Then Samſon ſaid unto them, Now am I more [q] blameleſs than the Philiſtines: therefore will I do them diſpleaſure.

4 ¶ And Samſon went out, and took three hundred foxes, and took firebrands, and turned them tail to tail, and put a firebrand in the midſt between two tails.

5 And when he had ſet the brands on fire, he ſent them out into the ſtanding corn of the Philiſtines,

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[d] Though his parents did juſtly reprove him, yet it appeareth that this was the ſecret work of the Lord, ver. 4.

[e] To fight againſt them for the deliverance of Iſrael.

[f] Whereby he had ſtrength and boldneſs.

[g] Meaning, when he was married.

[h] That is, her parents or friends.

[i] To wear at feaſts, or ſolemn days.

[k] Or drew near: for it was the fourth day.

[l] Unto them which are of my nation.

[m] Or, to the ſeventh day, beginning at the fourth.

[n] If ye had not uſed the help of my wife.

[o] Which was one of the five chief cities of the Philiſtines.

[p] That is, I will uſe her as my wife.

[q] For through his father-in-law's occaſion, he was moved again to take vengeance of the Philiſtines.

Bef. Chr. 1451.

liſtines, and burnt up both the [r] ricks and the ſtanding corn, with the vineyards *and* olives.

6 Then the Philiſtines ſaid, Who hath done this? And they anſwered, Samſon the ſon-in-law of the [s] Timnite, becauſe he had taken his wife, and given her to his companion. Then the Philiſtines came up, and [t] burnt her and her father with fire.

7 And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and then I will ceaſe.

8 So he ſmote them ‡ hip and thigh with a mighty plague: then he went and dwelt in the top of the rock Etam.

‡ Or, horſemen and footmen.

9 ¶ Then the Philiſtines came up, and pitched in Judah, and ‡ were ſpread abroad in Lehi.

‡ Or, camped.

10 And the men of Judah ſaid, Why are ye come up unto us? And they anſwered, To [u] bind Samſon are we come up, *and* to do to him as he hath done to us.

11 Then three thouſand men of Judah went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtines are rulers over us? [w] Wherefore then haſt thou done thus unto us? And he anſwered them, As they did unto me, ſo have I done unto them.

12 Again they ſaid unto him, We are come to bind thee, and to deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me yourſelves.

13 And they anſwered him, ſaying, No, but we will bind thee and [x] deliver thee unto their hand, but we will not kill thee. And they bound him with two new cords, and brought him from the rock.

14 When he came to Lehi, the Philiſtines ſhouted againſt him, and the Spirit of the Lord came upon him, and the cords that were upon his arms became as flax that was burnt with fire: for the bands looſed from his hands.

15 And he found a [y] new jaw-bone of an aſs, and put forth his hand and caught it, and ſlew a thouſand men therewith.

16 Then Samſon ſaid, With the jaw of an aſs *are* heaps upon heaps: with the jaw of an aſs have I ſlain a thouſand men.

17 And when he had left ſpeaking, he caſt away the jaw-bone out of his hand, and called that place ‡ Ramath-lehi,

‡ Or, the lifting up of the law.

18 And he was ſore athirſt, and [z] called on the Lord, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hands of the uncircumciſed?

19 Then God brake the cheek tooth, that was in the jaw, and water came thereout: and when he had drunk, his ſpirit came again, and he was revived: wherefore the name thereof is called ‡ En-hakkore, which is in Lehi unto this day.

‡ Or, the fountain of him that prayed.

20 And he judged Iſrael in the days of the Philiſtines twenty years.

Bef. Chr. 1256.

CHAP. XVI.

3 Samſon carrieth away the gates of Gaza. 18 He is deceived by Delilah. 30 He pulleth down the houſe upon the Philiſtines, and dieth with them.

THEN went Samſon to [a] Gaza, and ſaw there an ‡ harlot, and [b] went in unto her.

‡ Or, victualler.

2 And it was told to the Gazites, Samſon is come hither. And they went about, and laid wait for him all night in the gate of the city, and were quiet all the night, ſaying, *Abide* ‡ till the morning early, and we ſhall kill him.

‡ Or, to the light of the morning.

3 And Samſon ſlept till midnight, and aroſe at midnight, and took the doors of the gates of the city, and the two poſts, and lift them away with the bars, and put them upon his ſhoulders, and carried them up to the top of the mountain that is before Hebron.

4 ¶ And after this he loved a woman by the ‡ river of Sorek, whoſe name was Delilah:

‡ Or, plain.

5 Unto whom came the princes of the Philiſtines, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what means we may overcome him, that we may bind him, and puniſh him, and every one of us ſhall give thee eleven hundred [c] *ſhekels* of ſilver.

6 ¶ And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound, to do thee hurt.

7 Samſon then anſwered unto her, If they bind me with ſeven ‡ green cords, that were never dried, then ſhall I be weak, and be as another man.

‡ Or, new withs.

8 And the princes of the Philiſtines brought her ſeven green cords that were not dry, and ſhe bound him therewith.

9 (And ſhe had [d] men lying in wait with her in the chamber) then ſhe ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he brake the cords as a thread of tow is broken, when [e] it feeleth fire: ſo his ſtrength was not known.

10 ¶ After Delilah ſaid unto Samſon, See, thou haſt mocked me and told me lies. I pray thee now, [f] tell me, wherewith thou mighteſt be bound.

11 Then he anſwered her, If they bind me with new ropes that never were occupied, then ſhall I be weak and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtines *be* upon thee, Samſon: (and men lay in wait in the chamber) and he brake them from his arms, as a thread.

13 ¶ Afterward Delilah ſaid to Samſon, Hitherto thou haſt beguiled me, and told me lies: tell me how thou mighteſt be bound. [g] And he ſaid unto her, If thou platteſt ſeven locks of mine head with the threads of the woof,

14 And

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[r] Or, that which was reaped and gathered.

[s] Or, the citizen of Timnath.

[t] So the wicked puniſh not vice for love of juſtice, but for fear of danger, which elſe might come to them.

[u] And ſo being our priſoner, to puniſh him.

[w] Such was their groſs ignorance, that they judged God's great benefit to be a plague unto them.

[x] Thus they had rather betray their brother, than uſe the means that God had given for their deliverance.

[y] That is, of an aſs lately ſlain.

[z] Whereby appeareth that he did theſe things in faith, and ſo with a true zeal to glorify God, and deliver his country.

[a] One of the five chief cities of the Philiſtines.

[b] That is, he lodged with her.

[c] Of the value of a ſhekel. Read Gen. 23. 15.

[d] Certain Philiſtines in a ſecret chamber.

[e] When fire cometh near it.

[f] Though her falſhood tended to make him loſe his life, yet his affection ſo blinded him, that he could not beware.

[g] It is impoſſible, if we give place to our wicked affections, but at length we ſhall be deſtroyed.

Bef. Chr. 1120.

14 And ſhe faſtened it with a pin, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he awoke out of his ſleep, and went away with the ‡ pin of the web, and the woof.

‡ Or, beam.

15 Again ſhe ſaid unto him, How canſt thou ſay, [h] I love thee, when thine heart is not with me? thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*.

16 And becauſe ſhe was importunate upon him with her words continually, and vexed him, his ſoul was pained unto the death.

17 Therefore he told her all his [i] heart, and ſaid unto her, There never came raſor upon mine head: for I am a Nazarite unto God from my mother's womb: therefore if I be ſhaven, my ſtrength will go from me, and I ſhall be weak, and be like all *other* men.

18 And when Delilah ſaw that he had told her all his heart, ſhe ſent, and called for the princes of the Philiſtines, ſaying, Come up once *again*: for he hath ſhewed me all his heart. Then the princes of the Philiſtines came up unto her, and brought the money in their hands.

19 And ſhe made him ſleep upon her knees, and ſhe called a man, and made him to ſhave off the ſeven locks of his head, and ſhe began to vex him, and his ſtrength was [k] gone from him.

20 Then ſhe ſaid, The Philiſtines *be* upon thee, Samſon. And he awoke out of his ſleep, and thought, I will go out now as at other times, and ſhake myſelf, but he knew not that the Lord was departed from him.

21 Therefore the Philiſtines took him, and put out his eyes, and brought him down to Azzah, and bound him with fetters: and he did grind in the priſon-houſe.

22 And the hair of his head began to [l] grow again after that it was ſhaven.

23 Then the princes of the Philiſtines gathered them together for to offer a great ſacrifice unto Dagon their god, and to rejoice: for they ſaid, Our god hath delivered Samſon our enemy into our hands.

24 Alſo when the people ſaw him, they praiſed their god: for they ſaid, our god hath delivered into our hands our enemy and deſtroyer of our country, which hath ſlain many of us.

25 And when their hearts were merry, they ſaid, Call Samſon, that he may make us paſtime. So they called Samſon out of the priſon-houſe, and he [m] was a laughing-ſtock unto them, and they ſet him between the pillars.

26 Then Samſon ſaid unto the ſervant that led him by the hand, Lead me, that I may touch the pillars that the houſe ſtandeth upon, and that I may lean to them.

27 (Now the houſe was full of men and women, and there *were* all the princes of the Philiſtines: alſo upon the roof *were* about three thouſand men and women, that beheld while Samſon ‡ played).

Bef. Chr. 1120.

‡ Or, was mocked.

28 Then Samſon called unto the Lord, and ſaid, O Lord God, I pray thee, think upon me: O God, I beſeech thee, ſtrengthen me at this time only, that I may be † at once [n] avenged of the Philiſtines for my two eyes.

† *Heb. take one vengeance.*

29 And Samſon laid hold on the two middle pillars whereupon the houſe ſtood, and on which it was borne up: on the one with his right hand, and on the other with his left.

30 Then ſaid Samſon, [o] Let me loſe my life with the Philiſtines: and he bowed him with all his might, and the houſe fell upon the princes, and upon all the people that were therein: ſo the dead which he ſlew at his death, were more than they which he had ſlain in his life.

31 Then his brethren, and all the houſe of his father came down and took him, and brought him up and buried him between Zorah and Eſhtaol, in the ſepulchre of Manoah his father: now he had judged Iſrael twenty years.

CHAP. XVII.

3 Micah's mother, according to her vow, made her ſon two idols. 5 He made his ſon a prieſt for his idols. 10 And after he hired a Levite.

THERE [p] was a man of mount Ephraim whoſe name was Micah.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver that were taken from thee, for the which thou curſedſt, and ſpakeſt it, even in mine hearing, behold, the ſilver *is* with me, I took it. Then his mother ſaid, Bleſſed be my ſon of the Lord.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had dedicated the ſilver to the Lord of mine hand for my ſon, to make [q] a graven and molten image. Now therefore I will give it thee again.

4 And when he had reſtored the money unto his mother, his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, which made thereof a graven and molten image, and it was in the houſe of Micah.

5 And this man Micah had an houſe of gods, and made an * [r] Ephod, and * [s] Teraphim, and † conſecrated one of his ſons, who was his prieſt.

* Ch. 8. 27.
* Gen. 31. 19. Hoſ. 3. 4.
† *Heb. filled the hand of one.*

6 * In thoſe days there was no [t] king in Iſrael, *but* every man did that which was good in his own eyes.

* Ch. 21. 25.

7 ¶ There was alſo a young man out of Bethlehem Judah, [u] of the family of Judah: who was a Levite, and ſojourned there.

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[h] For this Samſon uſed to ſay, I love thee.

[i] Thus his immoderate affections toward a wicked woman cauſed him to loſe God's excellent gifts, and become a ſlave unto them whom he ſhould have ruled.

[k] Not for the loſs of his hair, but for the contempt of the ordinance of God, which was the cauſe that God departed from him.

[l] Yet had he not his ſtrength again, till he had called upon God, and reconciled himſelf.

[m] Thus by God's judgments they are made ſlaves to infidels, who neglect their vocation in defending the faithful.

[n] According to my vocation which is to execute God's judgments upon the wicked.

[o] He ſpeaketh not this of deſpair, but humbling himſelf for neglecting his office, and the offence thereby given.

[p] Some think this hiſtory was in the time of Othniel, or, as Joſephus writeth, immediately after Joſhua.

[q] Contrary to the commandment of God, and true religion, practiſed under Joſhua, they forſook the Lord and fell to idolatry.

[r] He would ſerve both God and idols.

[s] By Teraphim ſome underſtand certain idols having the likeneſs of a man, but others underſtand thereby all manner of things and inſtruments belonging unto thoſe who ſought for any anſwer at God's hands, as chap. 18. 5, 6.

[t] For where there is no magiſtrate fearing God, there can be no true religion, nor order. Chap. 21. 25.

[u] Which Bethlehem was in the tribe of Judah.

Bef. Chr. 1406.

8 And the man departed out of the city, *even* out of Bethlehem Judah, to dwell where he could find *a place:* and as he journeyed, he came to mount Ephraim to the houſe of Micah.

9 And Micah ſaid unto him, Whence comeſt thou? And the Levite anſwered him, [w] I *come* from Bethlehem Judah, and go to dwell where I may find *a place*.

10 Then Micah ſaid unto him, Dwell with me, and be unto me a father and a prieſt, and I will give thee ten *ſhekels* of ſilver by year, and a ſuit of apparel, and thy meat and drink. So the Levite went in.

11 And the Levite was [x] content to dwell with the man, and the young man was unto him as one of his own ſons.

12 And Micah conſecrated the Levite, and the young man was his prieſt, and was in the houſe of Micah.

13 Then ſaid Micah, Now I know that the Lord will be [y] good unto me, ſeeing I have a Levite to my prieſt.

CHAP. XVIII.

2 The children of Dan ſend men to ſearch the land. 11 Then come the ſix hundred and take the gods, and the prieſt of Micah away. 27 They deſtroy Laiſh. 28 They build it again, 30 And ſet up idolatry.

IN thoſe days there was no [z] king in Iſrael, and at the ſame time the tribe of Dan ſought them an inheritance to dwell in: for unto that time *all* their inheritance had not fallen unto them among the tribes of Iſrael.

2 Therefore the children of Dan ſent of their family five men out of their coaſts, *even* men expert in war, out of Zorah and Eſhtaol, to view the land and ſearch it out, and ſaid unto them, [a] Go, *and* ſearch out the land. Then they came to mount Ephraim to the houſe of Micah, and lodged there.

3 When they were in the houſe of Micah, they knew the [b] voice of the young man the Levite: and being turned in thither, they ſaid unto him, Who brought thee hither? or what makeſt thou in this place? and what haſt thou *to do* here?

4 And he anſwered them, Thus and thus dealeth Micah with me, and hath hired me, and I am his prieſt.

5 Again they ſaid unto him, Aſk counſel now of God, that we may know whether the way which we go, ſhall be proſperous.

6 And the prieſt ſaid unto them, [c] Go in peace: for the Lord guideth your way, which ye go.

7 Then the five men departed, and came to Laiſh, and ſaw the people that were therein, which dwelt careleſs, after the manner of the Zidonians, quiet and ſure, becauſe no man † made any trouble in the land, or uſurped any dominion: alſo they were far from the Zidonians, and had no buſineſs with other men.

Bef. Chr. 1406.

† Heb. made them aſhamed

8 ¶ So they came again unto their brethren to Zorah and Eſhtaol: and their brethren ſaid unto them, What have ye *done?*

9 And they anſwered, Ariſe, that we may go up againſt them: for we have ſeen the land, and ſurely it is very good, and [d] do ye ſit ſtill? be not ſlothful to go and enter to poſſeſs the land:

10 (If ye will go, ye ſhall come unto a careleſs people, and the country *is* large) for God hath given it into your hand, *it is* a place which doth lack nothing that is in the world.

11 ¶ Then there departed thence of the family of the Danites, from Zorah and from Eſhtaol, ſix hundred men appointed with inſtruments of war.

12 And they went up, and pitched in Kirjath-jearim in Judah: wherefore they called that place, ‡ Mahaneh-Dan unto this day: and it is behind Kirjath-jearim.

‡ Or, the tents of Dan.

13 And they went thence unto mount Ephraim, and came to the houſe of Micah.

14 Then anſwered the five men, that went to ſpy out the country of Laiſh, and ſaid unto their brethren, [e] Know ye not, that there is in theſe houſes an ephod, and teraphim, and a graven and a molten image? Now therefore conſider what ye have to do.

15 And they turned thitherward and came to the houſe of the young man the Levite, *even* unto the houſe of Micah, and ſaluted him peaceably.

16 And the ſix hundred men appointed with their weapons of war, which were of the children of Dan, ſtood by the entering of the gate.

17 Then the five men that went to ſpy out the land went in thither, *and* took the [f] graven image and the ephod, and the teraphim, and the molten image: and the prieſt ſtood in the entering of the gate with the ſix hundred men, that were appointed with weapons of war.

18 And the other went into Micah's houſe, and fetched the graven image, the ephod, and the teraphim, and the molten image. Then ſaid the prieſt unto them, What do ye?

19 And they anſwered him, Hold thy peace: lay thine hand upon thy mouth, and come with us to be our father and prieſt. Whether is it better that thou ſhouldeſt be a prieſt unto the houſe of one man, or that thou ſhouldeſt be a prieſt unto a tribe, and to a family in Iſrael?

20 And the prieſt's heart was glad, and he took the ephod and the teraphim, and the graven image, and went among the [g] people.

21 And they turned and departed, and put the children, and the cattle, and the ſubſtance [h] before them.

22 ¶ When

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[w] For in thoſe days, the ſervice of God was corrupt in all eſtates, and the Levites were not looked unto.

[x] Not conſidering that he forſook the true worſhipping of God, for to maintain his own belly.

[y] Thus the idolaters perſuade themſelves of God's favour, when indeed he doth deteſt them.

[z] Meaning, no ordinary magiſtrate to puniſh vice according to God's word.

[a] For the portion which Joſhua gave them, was not ſufficient for all their tribe.

[b] They knew him by his ſpeech, that he was a ſtranger there.

[c] Thus God granteth the idolaters ſometimes their requeſts, to their deſtruction that delight in errors.

[d] Loſe ye this good occaſion through your ſlothfulneſs?

[e] Becauſe they before had had good ſucceſs, they would that their brethren ſhould be encouraged by hearing the ſame tidings.

[f] So ſuperſtition blinded them, that they thought God's power was in theſe idols, and that they ſhould have good ſucceſs by them, though by violence and robbery they did take them away.

[g] With the ſix hundred men.

[h] Suſpecting them that did purſue them.

Bef. Chr. 1406.

22 ¶ When they were far off from the houſe of Micah, the men that were in the houſes near to Micah's houſe, gathered together, and purſued after the children of Dan,

23 And cried unto the children of Dan: who turned their faces, and ſaid unto Micah, What aileth thee, that thou makeſt an outcry?

24 And he ſaid, Ye have taken away my [i] gods, which I made, and the prieſt, and go your ways: and what have I more? how then ſay ye unto me, What aileth thee?

† *Heb. who have their heart bitter.*

25 And the children of Dan ſaid unto him, Let not thy voice be heard among us, leſt † angry fellows run upon thee, and thou loſe thy life with the lives of thine houſhold.

26 So the children of Dan went their ways: and when Micah ſaw that they were too ſtrong for him, he turned, and went back unto his houſe.

27 And they took the [k] things which Micah had made, and the prieſt which he had, and came unto Laiſh, unto a quiet people and without miſtruſt, and ſmote them with the edge of the ſword, and burnt the city with fire:

‡ Or, deliver them.

28 And there was none to ‡ help, becauſe [l] Laiſh was far from Zidon, and they had no buſineſs with *other* men: alſo it was in the valley that lieth by Beth-rehob. After, they built the city, and dwelt therein,

* Joſh. 19. 47.

29 * And called the name of the city Dan, after the name of Dan their father, which was born unto Iſrael: howbeit the name of the city was Laiſh at the beginning.

30 Then the children of Dan ſet them up the [m] graven image: and Jonathan the ſon of Gerſhom the ſon of Manaſſeh and his ſons were the prieſts in the tribe of the Danites, unto the day of the [n] captivity of the land.

31 So they ſet them up the graven image, which Micah had made, all the while the houſe of God was in Shiloh.

CHAP. XIX.

1 *A Levite's wife being an harlot, forſook her huſband, and he took her again.* 25 *At Gibeah ſhe was moſt villainouſly abuſed to the death.* 29 *The Levite cutteth her in pieces, and ſendeth her to the twelve tribes.*

* Ch. 17. 6. and 18. 1.

* Gen. 25. 6.

ALSO in thoſe days * when there was no king in Iſrael, a certain Levite dwelt on the ſide of mount Ephraim, and took to wife a * concubine out of Bethlehem Judah.

† *Heb. beſides him, to wit, with others.*

2 And his concubine played the whore † there, and went away from him unto her father's houſe to Bethlehem Judah, and there continued the ſpace of four months.

† *Heb. to her heart.*

‡ Or, at his meeting.

3 And her huſband aroſe and went after her, to ſpeak † friendly unto her, and to bring her again: *he had* alſo his ſervant with him, and a couple of aſſes: and ſhe brought him unto her father's houſe, and when the young woman's father ſaw him, he rejoiced ‡ of his coming.

4 And his father-in-law, the young woman's father, retained him: and he abode with him three days: ſo they did eat and drink, and lodged there.

Bef. Chr. 1406.

† *Heb. roſe up.*

‡ Or, ſtrengthen.

5 ¶ And when the fourth day came, they aroſe early in the morning, and † he prepared to depart: then the young woman's father ſaid unto his ſon-in-law, ‡ Comfort thine heart with a morſel of bread, and then go your way.

6 So they ſat down, and did eat and drink both of them together. And the [o] young woman's father ſaid unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

‡ Or, compelled him.

7 And when the man roſe up to depart, his father-in-law ‡ was earneſt: therefore he returned, and lodged there.

8 And he aroſe up early the fifth day to depart, and the young woman's father ſaid, [p] Comfort thine heart, I pray thee: and they tarried until after mid-day, and they both did eat.

† *Heb. is weak.*

‡ Or, the day lodgeth.

9 Afterward when the man aroſe to depart with his concubine and his ſervant, his father-in-law, the young woman's father, ſaid unto him, Behold now, the day † draweth toward even: I pray you tarry all night: behold, ‡ the ſun goeth to reſt: lodge here, that thine heart may be merry, and to-morrow get you early upon your way, and go to thy [q] tent.

10 But the man would not tarry, but aroſe and departed and came over-againſt Jebus, (which is Jeruſalem) and his two aſſes laden, and his concubine *were* with him.

‡ Or, went down.

11 When they were near to Jebus, the day ‡ was ſore ſpent, and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn into this city of the Jebuſites, and lodge all night there.

12 And his maſter anſwered him, [r] We will not turn into the city of ſtrangers that are not of the children of Iſrael, but we will go forth to Gibeah.

13 And he ſaid unto his ſervant, Come, and let us draw near to one of theſe places, that we may lodge in Gibeah or in Ramah.

14 So they went forward upon their way, and the ſun went down upon them near to Gibeah, which is in Benjamin.

‡ Or, gathered them.

15 ¶ Then they turned thither to go in and lodge in Gibeah: and when he came, he ſat him down in a ſtreet of the city: for there was no man that ‡ took them into his houſe to lodging.

16 And behold, there came an old man from his work out of the field at even, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [s] Jemini.

‡ Or, a man walking.

17 And when he had lift up his eyes, he ſaw a ‡ wayfaring man in the ſtreets of the city: then this old man ſaid, Whither goeſt thou, and whence cameſt thou?

18 And he anſwered him, We came from Bethlehem Judah, unto the ſide of mount Ephraim: from thence am I: and I went to Bethlehem

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[i] This declareth what opinion the idolaters have of their idols.

[k] Meaning the idols, as ver. 18.

[l] Which after was called Ceſarea Philippi.

[m] Thus inſtead of giving glory to God, they attributed the victory to their idols, and honoured them therefore.

[n] That is, till the ark was taken. 1 Sam. 5. 1.

[o] That is, his concubine's father.

[p] Meaning, that he ſhould refreſh himſelf with meat, as ver. 5.

[q] To wit, to the town, or city, where he dwelt.

[r] Though in theſe days there were moſt horrible corruptions, yet very neceſſity could not compel them to have to do with them that profeſſed not the true God.

[s] That is, of the tribe of Benjamin.

Bef. Chr. 1406.

lehem Judah, and go *now* to the [t] houſe of the Lord: and no man receiveth me to houſe.

19 Although we have ſtraw and provender for our aſſes, and alſo bread and wine for me and thine handmaid, and for the boy that is with thy ſervant: we lack nothing.

‡ Or, be of good comfort.

20 And the old man ſaid, ‡ Peace be with thee: as for all that thou lackeſt, *ſhalt thou find* with me: only abide not in the ſtreet all night.

21 ¶ So he brought him into his houſe, and gave fodder unto the aſſes: and they waſhed their feet, and did eat and drink.

† *Heb. men of Belial, that is, given to all wickedneſs.*

22 And as they were making their hearts merry, behold, the men of the city, † wicked men, beſet the houſe round about, and [u] ſmote at the door, and ſpake to this old man the maſter of the houſe, ſaying, Bring forth the man that came into thine houſe, that we may know him.

* Gen. 19. 6.

23 And * this man the maſter of the houſe went out unto them, and ſaid unto them, Nay my brethren, do not ſo wickedly, I pray you: ſeeing that this man is come into mine houſe, do not this villainy.

24 Behold *here is* my daughter, a virgin, and his concubine: them will I bring out now, [w] and humble them, and do with them what ſeemeth you good: but to this man do not this villainy.

25 But the men would not hearken to him: therefore the man took his concubine, and brought her out unto them: and they knew her, and abuſed her all the night unto the morning: and when the day began to ſpring, they let her go.

26 So the woman came in the dawning of the day, and [x] fell down at the door of the man's houſe where her lord was, till the light day.

‡ Or, huſband.

27 And her ‡ lord aroſe in the morning, and opened the doors of the houſe, and went out to go his way, and behold, the woman his concubine *was* ‡ dead at the door of the houſe, and her hands *lay* upon the threſhold.

‡ Or, fallen.

28 And he ſaid unto her, Up, and let us go: but ſhe anſwered not. Then he took her up upon the aſs, and the man roſe up, and went unto his [y] place.

29 And when he was come to his houſe, he took a knife, and laid hand on his concubine, and divided her in pieces with her bones into twelve parts, and ſent her through all quarters of Iſrael.

30 And all that ſaw it, ſaid, There was no [z] ſuch thing done or ſeen ſince the time that the children of Iſrael came up from the land of Egypt unto this day, conſider the matter, conſult and give ſentence.

CHAP. XX.

1 *The Iſraelites aſſemble at Mizpeh, to whom the Levite declareth his wrong.* 13 *They ſend for them that did the villainy.* 25 *The Iſraelites are twice overcome,* 46 *and at length get the victory.*

Bef. Chr. 1406.

* Hoſ. 10 9.

THEN * all the children of Iſrael went out, and the congregation was gathered together as [a] one man, from Dan to Beerſheba, with the land of Gilead, unto the [b] Lord in Mizpeh.

† *Heb. corners.*

2 And the † chief of all the people, *and* all the tribes of Iſrael, aſſembled in the congregation of the people of God four hundred thouſand footmen that [c] drew ſword.

3 (Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh) Then the children of Iſrael [d] ſaid, How is this wickedneſs committed?

4 And the ſame Levite, the woman's huſband that was ſlain, anſwered and ſaid, I came unto Gibeah that is in Benjamin with my concubine to lodge,

‡ Or, chief, or lords,

5 And the ‡ men of Gibeah aroſe againſt me, and beſet the houſe round about upon me by night, thinking to have ſlain me, and have forced my concubine that ſhe is dead.

6 Then I took my concubine, and cut her in pieces, and ſent [e] her throughout all the country of the inheritance of Iſrael: for they have committed abomination and villainy in Iſrael.

7 Behold, ye are all children of Iſrael: give your advice and counſel herein.

8 Then all the people aroſe as one man, ſaying, There ſhall not a man of us go to his tent, neither any turn into his [f] houſe,

9 But now this is that thing which we will do to Gibeah: *we will go up* by lot againſt it,

10 And we will take ten men of the hundred throughout all the tribes of Iſrael, and an hundred of the thouſand, and a thouſand of ten thouſand to bring [g] victual for the people, that they may do (when they come to Gibeah of Benjamin) according to all the villainy that it hath done in Iſrael.

11 ¶ So all the men of Iſrael were gathered againſt the city, knit together as one man.

12 And the tribes of Iſrael ſent men through all the [h] tribe of Benjamin, ſaying, What wickedneſs is this that is committed among you?

13 Now therefore deliver us thoſe wicked men which are in Gibeah, that we may put them to death, and put away evil from Iſrael: but the children of Benjamin [i] would not obey the voice of their brethren the children of Iſrael.

14 But the children of Benjamin gathered themſelves together out of the cities unto Gibeah, to come out and fight againſt the children of Iſrael.

15 ¶ And the children of Benjamin were numbered at that time out of the cities ſix and twenty thouſand men that drew ſword, beſide the inhabitants of Gibeah, which were numbered ſeven hundred choſen men.

16 Of all this people *were* ſeven hundred choſen

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[t] To Shiloh, or Mizpeh, where the ark was.

[u] To the intent they might break it.

[w] That is, abuſe them, as Gen. 19. 8.

[x] She fell down dead, as ver. 27.

[y] Meaning, home, unto mount Ephraim.

[z] For this was like the ſin of Sodom, for the which God rained down fire and brimſtone from heaven.

[a] That is, all with one conſent.

[b] To aſk counſel.

[c] Meaning, men able to handle their weapons.

[d] To the Levite.

[e] That is, her pieces, to every tribe a piece, ch. 19. 29.

[f] Before we have revenged this wickedneſs.

[g] Theſe only ſhould have the charge to provide for victual for the reſt.

[h] That is, every family of the tribe.

[i] Becauſe they would not ſuffer the wicked to be puniſhed, they declared themſelves to maintain them in their evil, and therefore were all juſtly puniſhed.

choſen men, being * left-handed : all theſe could fling ſtones at an hair's breadth, and not fail.

* Ch. 3. 15.

17 ¶ Alſo the men of Iſrael, beſide Benjamin, were numbered four hundred thouſand men that drew ſword, even all men of war.

18 And the children of Iſrael aroſe, and went up[k] to the houſe of God, and aſked of God, ſaying, Which of us ſhall go up firſt to fight againſt the children of Benjamin? And the Lord ſaid, Judah *ſhall be* firſt.

19 Then the children of Iſrael aroſe up early and camped againſt Gibeah.

20 And the men of Iſrael went out to battle againſt Benjamin, and the men of Iſrael put themſelves in array to fight againſt them beſide Gibeah.

21 And the children of Benjamin came out of Gibeah, and ſlew down to the ground of the Iſraelites that day[l] two and twenty thouſand men.

22 And the people, the men of Iſrael, plucked up their hearts, and ſet their battle again in array in the place where they put them in array the firſt day.

23 (For the children of Iſrael had gone up and wept before the Lord unto the evening, and had aſked of the Lord, ſaying, Shall I go again to battle againſt the children of Benjamin my brethren? and the Lord ſaid, Go up againſt them).

24 ¶ Then the children of Iſrael came near againſt the children of Benjamin the ſecond day.

25 Alſo the ſecond day Benjamin came forth to meet them out of Gibeah, and ſlew down to the ground of the children of Iſrael again eighteen thouſand men : † all they could handle the ſword.

† *Heb. all they drawing the ſword.*

26 Then all the children of Iſrael went up, and all the people came alſo unto the houſe of God, and wept, and ſat there before the Lord, and faſted that day unto the evening, and offered burnt-offerings, and peace-offerings, before the Lord.

27 And the children of Iſrael aſked the Lord (for[m] there *was* the ark of the covenant of God in thoſe days,

28 And Phinehas the ſon of Eleazar, the ſon of Aaron,[n] ſtood before it at that time) ſaying, Shall I yet go any more to battle againſt the children of Benjamin my brethren, or ſhall I ceaſe? And the Lord ſaid, Go up : for to-morrow I will deliver them into your hand.

29 And Iſrael ſet men to lie in wait round about Gibeah.

30 And the children of Iſrael went up againſt the children of Benjamin the third day, and put themſelves in array againſt Gibeah, as at other times.

31 Then the children of Benjamin coming out againſt the people, were[o] drawn from the city : and they began to ſmite of the people and kill as at other times, *even* by the ways in the field (whereof one goeth up to the houſe of God, and the other to Gibeah) upon a thirty men of Iſrael.

32 (For the children of Benjamin ſaid, They are fallen before us, as at the firſt. But the children of Iſrael ſaid, Let us flee and pluck them away from the city unto the high[p] ways)

33 And all the men of Iſrael roſe up out of their place, and put themſelves in array at Baal-tamar : and the men that lay in wait of the Iſraelites came forth of their place, *even* out of the meadows of Gibeah,

34 And they came over-againſt Gibeah, ten thouſand choſen men of all Iſrael, and the battle was ſore : for they knew not that the[q] evil was near them.

35 ¶ And the Lord ſmote Benjamin before Iſrael, and the children of Iſrael deſtroyed of the Benjamites the ſame day five and twenty thouſand and an hundred men : all they could handle the ſword.

36 So the children of Benjamin ſaw that they were ſtricken down : for the men of Iſrael[r] gave place to the Benjamites, becauſe they truſted to the men that lay in wait, which they had laid beſide Gibeah.

37 And they that lay in wait haſted, and brake forth toward Gibeah, and the ambuſhment ‡ drew themſelves along, and ſmote all the city with the edge of the ſword.

‡ Or, made a long ſound with a trumpet.

38 Alſo the men of Iſrael had appointed a certain time with the ambuſhments, that they ſhould make a great flame *and* ſmoke riſe up out of the city.

39 And when the men of Iſrael retired in the battle, Benjamin began to[s] ſmite and kill of the men of Iſrael about thirty perſons : for they ſaid, Surely they are ſtricken down before us, as in the firſt battle.

40 But when the flame began to ariſe out of the city, *as* a pillar of ſmoke, the Benjamites looked back, and behold, the flame of the city began to aſcend up to heaven.

41 Then the men of Iſrael turned[t] again, and the men of Benjamin were aſtoniſhed : for they ſaw that evil was near unto them.

42 Therefore they fled before the men of Iſrael unto the way of the wilderneſs, but the battle overtook them : alſo they which *came out* of the cities, ſlew them[u] among them.

43 *Thus* they compaſſed the Benjamites about, *and* ‡ chaſed them at eaſe, and over-ran them, even over-againſt Gibeah on the eaſt-ſide.

‡ Or, drove them from their reſt.

44 And there were ſlain of Benjamin eighteen thouſand men, which were all men of war.

45 And they turned and fled to the wilderneſs unto the rock of Rimmon : and the *Iſraelites*[w] gleaned of them by the way five thouſand men, and purſued after them unto Gidom, and ſlew two thouſand men of them :

46 So that all that were ſlain that day of Benjamin, were[x] five and twenty thouſand men that drew ſword, which were all men of war :

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[k] That is, to the ark, which was in Shiloh : ſome think, in Mizpeh, as ver. 1.

[l] This God permitted, becauſe the Iſraelites partly truſted too much in their ſtrength, and partly God would by this means puniſh their ſins.

[m] To wit, in Shiloh.

[n] Or, ſerved in the prieſt's office at thoſe days, for the Jews write, that he lived three hundred years.

[o] By the policy of the children of Iſrael.

[p] Meaning croſs-ways, or paths to divers places.

[q] They knew not that God's judgment was at hand to deſtroy them.

[r] Retired to draw them after.

[s] For they were waxen hardy by the two former victories.

[t] And withſtood their enemies.

[u] For they were compaſſed in on every ſide.

[w] They ſlew them by one and one, as they were ſcattered abroad.

[x] Beſides eleven hundred that had been ſlain in the former battles.

Bef. Chr. 1406.

* Ch. 21. 13.

47 * But ſix hundred men turned and fled to the wilderneſs unto the rock of Rimmon, and abode in the rock of Rimmon four months.

48 Then the men of Iſrael returned unto the children of Benjamin, and ſmote them with the edge of the ſword from the men of the city unto the beaſts, and all that came to hand: alſo they ſet on fire all the [y] cities that they could come by.

CHAP. XXI.

1 The Iſraelites ſwear that they will not marry their daughters to the Benjamites. 10 They ſlay them of Jabeſh Gilead, and give their virgins to the Benjamites. 21 The Benjamites take the daughters of Shiloh.

MOreover the men of Iſrael [z] ſware in Mizpeh, ſaying, None of us ſhall give his daughter unto the Benjamites to wife.

2 And the people came unto the houſe of God, and abode there till even before God, and lift up their voices, and wept with great lamentation,

3 And ſaid, O Lord God of Iſrael, why is this come to paſs in Iſrael, that this day one tribe of Iſrael ſhould want?

4 ¶ And on the morrow the people roſe up and made there an [a] altar, and offered burnt-offerings and peace-offerings.

5 Then the children of Iſrael ſaid, Who is he among all the tribes of Iſrael, that came not up with the congregation unto the Lord? for they had made a great oath concerning him that came not up to the Lord to Mizpeh, ſaying, Let him die the death.

6 And the children of Iſrael [b] were ſorry for Benjamin their brother, and ſaid, There is one tribe cut off from Iſrael this day.

7 How ſhall we do for wives to them that remain, ſeeing we have ſworn by the Lord, that we will not give them of our daughters to wives?

8 Alſo they ſaid, Is there any of the tribes of Iſrael that [c] came not up to Mizpeh to the Lord? and behold, there came none of Jabeſh Gilead unto the hoſt *and* to the congregation.

9 For when the people were viewed, behold, none of the inhabitants of Jabeſh Gilead were there.

10 Therefore the congregation ſent thither twelve thouſand men of the † moſt valiant, and commanded them, ſaying, Go, and ſmite the inhabitants of Jabeſh Gilead with the edge of the ſword, both women and children.

† *Heb. children of ſtrength.*

* Num. 31. 17.

11 * And this is it that ye ſhall do: ye ſhall utterly deſtroy all the males, and all the women that have lien by men.

12 And they found among the inhabitants of Jabeſh Gilead four hundred maids, virgins that had known no man by lying with any male: and they brought them unto the hoſt to Shiloh, which is in the land of Canaan.

Bef. Chr. 1406.

13 ¶ Then the whole congregation [d] ſent and ſpake with the children of Benjamin that were in the rock of Rimmon, and called ‡ peaceably unto them:

‡ Or friendly.

14 And Benjamin came again at that time, and they gave them wives which they had ſaved alive of the women of Jabeſh Gilead: but they had not [e] ſo enough for them.

15 And the people were ſorry for Benjamin, becauſe the Lord had made a breach in the tribes of Iſrael.

16 Therefore the elders of the congregation ſaid, How ſhall we do for wives to the remnant? for the women of Benjamin are deſtroyed.

17 And they ſaid, *There muſt be* [f] an inheritance for them that be eſcaped of Benjamin, that a tribe be not deſtroyed out of Iſrael.

18 Howbeit we may not give them wives of our daughters: for the children of Iſrael had ſworn, ſaying, Curſed be he that giveth a wife to Benjamin.

19 Therefore they ſaid, Behold there is a feaſt of the Lord every year in Shiloh, *in a place* which is on the [g] north-ſide of Bethel, and on the eaſt-ſide of the way that goeth up from Bethel to Shechem, and on the ſouth of Lebonah.

20 Therefore they commanded the children of Benjamin, ſaying, Go, and lie in wait in the vineyards.

21 And when ye ſee that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man a wife of the daughters of Shiloh, and go into the land of Benjamin.

22 And [h] when their fathers or their brethren come unto us to complain, we will ſay unto them, Have pity on them for our ſakes, becauſe we reſerved not to each man his wife in the war, and becauſe ye have not given unto them hitherto, ye have ſinned.

23 And the children of Benjamin did ſo, and took wives of them that danced according to their [i] number: which they took, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Iſrael departed thence at that time, every man to his tribe, and to his family, and went out from thence every man to his inheritance.

25 * In thoſe days there was no king in Iſrael, *but* every man did that which was good in his eyes.

* Ch. 17. 6. and 18. 1. and 19. 1.

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[y] If they belonged to the Benjamites.

[z] This oath came of raſhneſs, and not of judgment: for after they brake it, in ſhewing ſecretly the means to marry with certain of their daughters.

[a] According to their cuſtom, when they would conſult with the Lord.

[b] Or, repented that they had deſtroyed their brethren, as appeareth ver. 15.

[c] Condemning them to be fautors of vice, which would not put their hand to puniſh it.

[d] To wit, about four months after the diſcomfiture, ch. 20. 47.

[e] For there lacked two hundred.

[f] Benjamin muſt be reſerved to have the twelfth portion in the inheritance of Jacob.

[g] He deſcribeth the place where the maids uſed yearly to dance, as the manner then was, and to ſing pſalms and ſongs of God's works among them.

[h] Though they thought hereby to perſuade men that they kept their oath, yet before God it was broken.

[i] Meaning, two hundred.

The Book of RUTH.

THE ARGUMENT.

This book is intitled after the name of Ruth: which is the principal perſon ſpoken of in this treatiſe. Wherein alſo figuratively is ſet forth the ſtate of the church which is ſubject to manifold afflictions, and yet at length God giveth good and joyful iſſue: teaching us to abide with patience till God deliver us out of trouble. Herein alſo is deſcribed how Jeſus Chriſt, who according to the fleſh ought to come of David, proceeded of Ruth, of whom the Lord Jeſus did vouchſafe to come, notwithſtanding ſhe was a Moabiteſs of baſe condition, and a ſtranger from the people of God: declaring unto us thereby that the Gentiles ſhould be ſanctified by him, and joined with his people, and that there ſhould be but one ſheepfold, and one Shepherd. And it ſeemeth that this hiſtory appertaineth to the time of the judges.

Bef. Chr. 1312.

CHAP. I.

1 *Elimelech goeth with his wife and children into the land of Moab.* 3 *He and his ſons die.* 19 *Naomi and Ruth come to Bethlehem.*

IN the time that the judges † ruled, there was a dearth in the [a] land, and a man of Beth-lehem [b] Judah went for to ſojourn in the country of Moab, he and his wife, and his two ſons.

† Heb. judged.

2 And the name of the man *was* Elimelech, and the name of his wife, Naomi: and the names of his two ſons, Mahlon, and Chilion, Ephrathites of Bethlehem Judah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the huſband of Naomi died, and ſhe remained with her two ſons,

4 Which took them wives of the [c] Moabites: the one's name *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died alſo both twain: ſo the woman was left *deſtitute* of her two ſons, and of her huſband.

6 ¶ Then ſhe aroſe with her daughters-in-law, and returned from the country of Moab, for ſhe had heard ſay in the country of Moab, that the Lord had [d] viſited his people, and given them bread.

7 Wherefore ſhe departed out of the place where ſhe was, and her two daughters-in-law with her, and they went on their way to return unto the land of Judah.

8 Then Naomi ſaid unto her two daughters-in-law, Go, return each of you unto her own mother's houſe: the Lord ſhew favour unto you, as ye have done with the dead, and with me.

9 The Lord grant you, that you may find [e] reſt, either of you in the houſe of her huſband. And when ſhe kiſſed them, they lift up their voice and wept.

Bef. Chr. 1312.

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 But Naomi ſaid, Turn again, my daughters: for what cauſe will you go with me? are there any more ſons in my womb, that they may be your huſbands?

12 Turn again, my daughters, go your way: for I am too old to have an huſband. If I ſhould ſay, I have hope, *and* if I had an huſband this night: yea, if I had borne ſons,

13 Would ye tarry for them, till they were of age? would ye be deferred for them from taking of huſbands? nay, my daughters: for it grieveth me ‡ much for your ſakes that the hand of the Lord is gone out againſt me.

‡ Or, more than you.

14 Then they lift up their voice and wept again, and Orpah [f] kiſſed her mother-in-law, but Ruth abode ſtill with her.

15 And *Naomi* ſaid, Behold, thy ſiſter-in-law is gone back unto her people and unto her gods: [g] return thou after thy ſiſter-in-law.

16 And Ruth anſwered, Intreat me not to leave thee, nor to depart from thee: for whither thou goeſt, I will go: and where thou dwelleſt I will dwell: thy people *ſhall be* my people, and thy God my God,

17 Where thou dieſt, will I die, and there will I be buried: the Lord do ſo to me and more alſo, if *aught* but death part thee and me.

18 ¶ When ſhe ſaw that ſhe was ſtedfaſtly minded to go with her, ſhe left ſpeaking unto her.

19 So they went both until they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noiſed of them through all the city, and they ſaid, Is not this Naomi?

20 And ſhe anſwered them, Call me not ‡ Naomi, *but*, call me ‡ Mara: for the Almighty hath given me much bitterneſs.

‡ Or, beautiful.
‡ Or, bitter.

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[a] In the land of Canaan.

[b] In the tribe of Judah, which was alſo called Bethlehem Ephrathah, becauſe there was another city ſo called in the tribe of Zebulun.

[c] By this wonderful providence of God, Ruth became one of God's houſhold, of whom Chriſt came.

[d] By ſending them plenty again.

[e] Hereby it appeareth that Naomi, by dwelling among idolaters, was waxen cold in the true zeal of God, which rather hath reſpect to the eaſe of the body, than to the comfort of the ſoul.

[f] When ſhe took leave and departed.

[g] No perſuaſions can prevail to turn them back from God, whom he hath choſen to be his.

[h] Whereby appeareth that ſhe was of a great family, and of good reputation.

Bef. Chr. 1312.

21 I went out full, and the Lord hath cauſed me to return empty: Why call you me Naomi, ſeeing the Lord hath humbled me, and the Almighty hath brought me unto adverſity?

22 So Naomi returned, and Ruth the Moabiteſs her daughter-in-law with her, when ſhe came out of the country of Moab: and they came to Bethlehem in the beginning of [i] barley harveſt.

CHAP. II.

1 Ruth gathereth corn in the fields of Boaz. 8 The gentleneſs of Boaz toward her.

THEN Naomi's huſband had a kinſman, one of great [k] power, of the family of Elimelech, and his name *was* Boaz.

2 And Ruth the Moabiteſs ſaid unto Naomi, I pray thee let me go to the field, and [l] gather ears of corn after him in whoſe ſight I find favour. And ſhe ſaid unto her, Go, my daughter.

3 ¶ And ſhe went, and came and gleaned in the field after the reapers, and it came to paſs, that ſhe met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Bethlehem, and ſaid unto the reapers, The Lord *be* with you: and they anſwered him, The Lord bleſs thee.

5 Then ſaid Boaz unto his ſervant that was appointed over the reapers, Whoſe maid is this?

6 And the ſervant that was appointed over the reapers, anſwered and ſaid, It is the Moabitiſh maid, that came with Naomi out of the country of Moab:

7 And ſhe ſaid unto us, I pray you, let me glean and gather after the reapers ‡ among the ſheaves: ſo ſhe came, and hath continued from that time in the morning unto now, ſave that ſhe tarried a little in the houſe.

‡ Or, certain handfuls.

8 ¶ Then ſaid Boaz unto Ruth, Heareſt thou, my daughter? go to none other field to gather, neither go from hence: but abide here by my maidens.

9 [m] Let thine eyes be on the field that they do reap, and go thou after the *maidens*. Have I not charged the ſervants, that they touch thee not? Moreover, when thou art athirſt, go unto the veſſels, and drink of that which the ſervants have drawn.

10 Then ſhe fell on her face, and bowed herſelf to the ground, and ſaid unto him, How have I found favour in thine eyes, that thou ſhouldeſt know me, ſeeing I am [n] a ſtranger?

11 And Boaz anſwered, and ſaid unto her, All is told and ſhewed me that thou haſt done unto thy mother-in-law ſince the death of thine huſband, and how thou haſt left thy father and thy mother, and the land where thou waſt born, and art come unto a people which thou kneweſt not in time paſt.

12 The Lord recompenſe thy work, and a full reward be given thee of the Lord God of Iſrael, under whoſe [o] wings thou art come to truſt.

Bef. Chr. 1312.

13 Then ſhe ſaid, Let me find favour in thy ſight, my lord: for thou haſt comforted me, and ſpoken comfortably unto thy maid, though I be not like to one of thy maids.

14 And Boaz ſaid unto her, At the mealtime come thou hither, and eat of the bread, and dip thy morſel in the vinegar. And ſhe ſat beſide the reapers, and he reached her parched corn: and ſhe did eat, and was ſufficed, and [p] left thereof.

15 ¶ And when ſhe aroſe to glean, Boaz commanded his ſervants, ſaying, Let her gather among the ſheaves, and do not rebuke her.

16 Alſo let fall *ſome* of the ſheaves for her, and let it lie, that ſhe may gather it up, and rebuke her not.

17 So ſhe gleaned in the field until evening, and ſhe threſhed that ſhe had gathered, and it was about an * ephah of barley.

* Exod. 16. 36.

18 ¶ And ſhe took it up, and went into the city, and her mother-in-law ſaw what ſhe had gathered: alſo ſhe [q] took forth, and gave to her that which ſhe had reſerved, when ſhe was ſufficed.

19 Then her mother-in-law ſaid unto her, Where haſt thou gleaned to-day? and where wroughteſt thou? bleſſed be he that knew thee. And ſhe ſhewed her mother-in-law, with whom ſhe had wrought, and ſaid, The man's name, with whom I wrought to-day, is Boaz.

20 And Naomi ſaid unto her daughter-in-law, Bleſſed be he of the Lord: for he ceaſeth not to do good to the living and to the [r] dead. Again, Naomi ſaid unto her, The man is near unto us, and of our affinity.

21 And Ruth the Moabiteſs ſaid, He ſaid alſo certainly unto me, Thou ſhalt be with my ſervants until they have ended all mine harveſt.

22 And Naomi anſwered unto Ruth her daughter-in-law, It is beſt, my daughter, that thou go out with his maids, that they ‡ meet thee not in another field.

‡ Or, fall upon thee.

23 Then ſhe kept her by the maids of Boaz, to gather unto the end of barley harveſt, and of wheat harveſt, and ‡ dwelt with her mother-in-law.

‡ Or, returned to her mother-in-law.

CHAP. III.

1 Naomi giveth Ruth counſel. 8 She ſleepeth at Boaz feet. 12 He acknowledgeth himſelf to be her kinſman.

AFterward Naomi her mother-in-law ſaid unto her, My daughter, ſhall not I ſeek [s] reſt for thee, that thou mayeſt proſper?

2 Now alſo is not Boaz our kinſman, with whoſe maids thou waſt? behold, he winnoweth barley to-night in the ‡ floor.

‡ Or, in the barn.

3 Waſh thyſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down

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[i] Which was in the month Niſan, that containeth part of March, and part of April.

[k] Both for virtue, authority, and riches.

[l] This her humility declareth her great affection toward her mother-in-law, foraſmuch as ſhe ſpareth no painful diligence to get both their livings.

[m] That is, take heed in what field they do reap.

[n] Even of the Moabites, which are enemies to God's people.

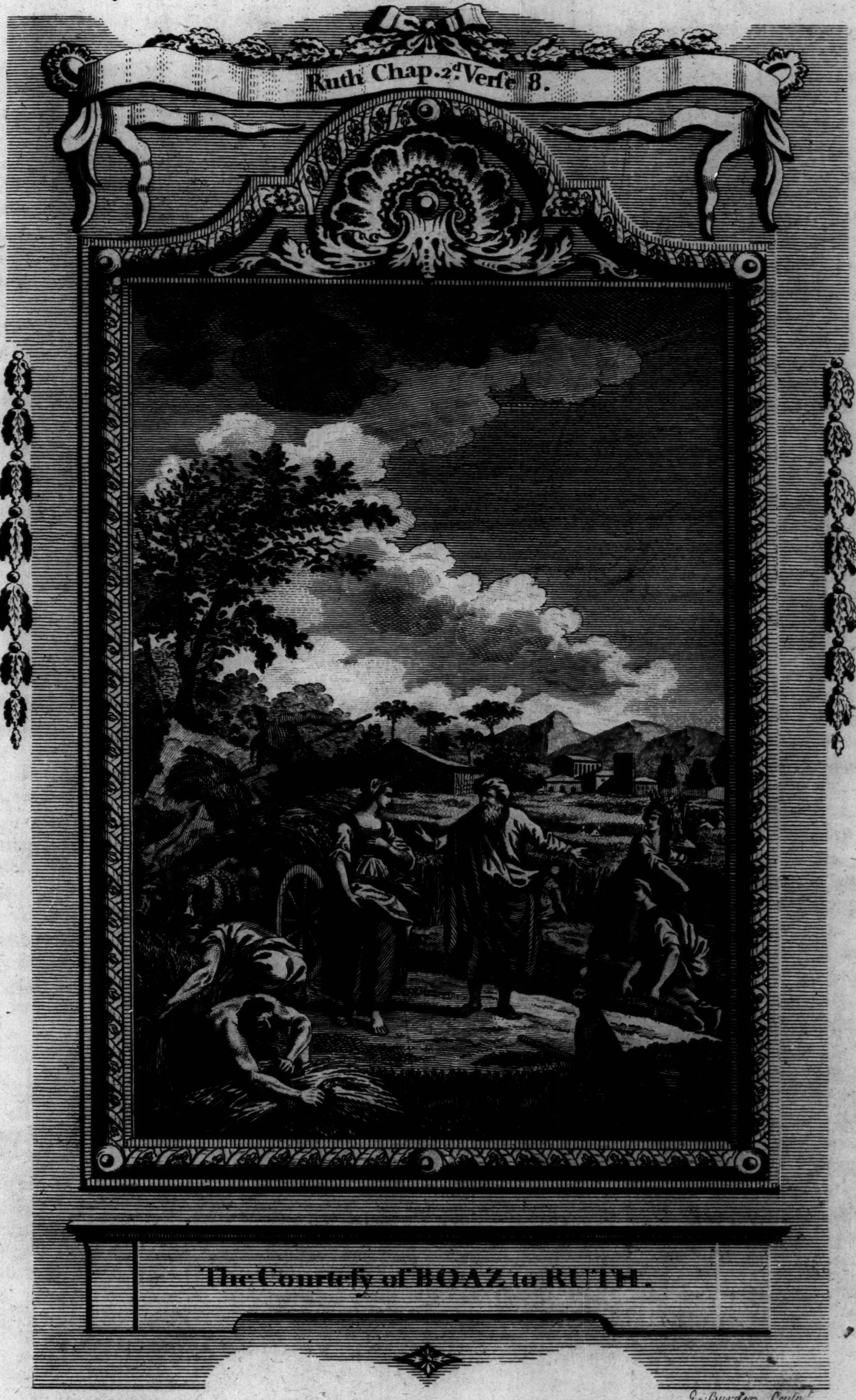
[o] Signifying, that ſhe ſhall never want any thing, if ſhe put her truſt in God, and live under his protection.

[p] Which ſhe brought home to her mother-in-law.

[q] To wit, of her bag, as is in the Chaldee text.

[r] To my huſband and children, when they were alive, and now to us.

[s] Meaning, that ſhe would provide her of an huſband, with whom ſhe might live quietly.


Ruth Chap. 2^{d} Verſe 8.

The Courteſy of BOAZ to RUTH.

G. Burder ſculp^{t}

BRITISH
9 NO 64
MUSEUM

Bef. Chr. 1312.

down to the floor: let not the [t] man know of thee, until he have left eating and drinking.

4 And when he ſhall ſleep, mark the place where he layeth him down, and go and uncover the place of his feet, and lay thee down, and he ſhall tell thee what thou ſhalt do.

5 And ſhe anſwered her, All that thou biddeſt me, I will do.

6 ¶ So ſhe went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunken, and [u] cheared his heart, he went to lie down at the end of the heap of corn, and ſhe came ſoftly, and uncovered the place of his feet, and lay down.

8 And at midnight the man was afraid ‡ and caught hold: and lo, a woman lay at his feet.

‡ Or, turned himſelf from one ſide to another.

9 Then he ſaid, Who art thou? And ſhe anſwered, I am Ruth thine handmaid: ſpread therefore the wing of thy garment over thine handmaid: for thou art the kinſman.

10 Then ſaid he, Bleſſed be thou of the Lord, my daughter: thou haſt [w] ſhewed more goodneſs in the latter end, than at the beginning, inaſmuch as thou followedſt not young men, were they poor or rich.

11 And now, my daughter, fear not: I will do to thee all that thou requireſt: for all the city of my people doth know, that thou art a virtuous woman.

12 And now it is true that I am thy kinſman, howbeit there is a kinſman nearer than I.

13 Tarry to night, and when morning is come, if he [x] will do the duty of a kinſman unto thee, well, let him do the kinſman's duty: but if he will not do the kinſman's part, then will I do the duty of a kinſman, as the Lord liveth: ſleep until morning.

14 ¶ And ſhe lay at his feet until the morning: and ſhe aroſe before one could know another: for he ſaid, Let no man know that a woman came into the floor.

15 Alſo he ſaid, Bring the ‡ ſheet that thou haſt upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid them on her, and ſhe went into the city.

‡ Or, mantle.

16 And when ſhe came to her mother-in-law, ſhe ſaid, [y] Who art thou, my daughter? And ſhe told her all that the man had done unto her,

17 And ſaid, Theſe ſix *meaſures* of barley gave he me: for he ſaid to me, Thou ſhalt not come empty unto thy mother-in-law.

18 Then ſaid ſhe, My daughter, ſit ſtill, until thou know how the thing will fall: for the man will not be in reſt, until he hath finiſhed the matter this ſame day.

CHAP. IV.

1 *Boaz ſpeaketh to Ruth's next kinſman touching her marriage.* 7 *The ancient cuſtom in Iſrael.* 10 *Boaz marrieth Ruth, of whom he begetteth Obed.* 18 *The generation of Pharez.*

Bef. Chr. 1312.

THEN went Boaz up to the [z] gate, and ſat there, and behold, the kinſman, of whom Boaz had ſpoken, came by: and he ſaid, [a] Ho, ſuch one, come, ſit down here. And he turned, and ſat down.

2 Then he took ten men of the elders of the city, and ſaid, Sit ye down here. And they ſat down.

3 And he ſaid unto the kinſman, Naomi, that is come again out of the country of Moab, will ſell a parcel of land, which was our brother Elimelech's.

4 And I thought to advertiſe thee, ſaying, Buy it before the ‡ aſſiſtants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, tell me: for I know that there is none [b] beſides thee to redeem it, and I am after thee. Then he anſwered, I will redeem it.

‡ Or, inhabitants.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt alſo buy it of Ruth the Moabiteſs the wife of the dead: to ſtir up the name of the dead, upon his [c] inheritance.

6 And the kinſman anſwered, I cannot redeem it, leſt I deſtroy my own inheritance: redeem my right to thee, for I cannot redeem it.

7 Now this was the manner beforetime in Iſrael, concerning redeeming and changing, for to ſtabliſh all things: a man did pluck off his ſhoe, and gave it his neighbour, and this was a ſure [d] witneſs in Iſrael.

8 Therefore the kinſman ſaid to Boaz, Buy it for thee: and he drew off his ſhoe.

9 And Boaz ſaid unto the elders, and unto all the people, Ye are witneſſes this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 And moreover, Ruth the Moabiteſs, the wife of Mahlon, have I bought to be my wife, to ſtir up the name of the dead upon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his [e] place: ye are witneſſes this day.

11 And all the people that were in the gate, and the elders ſaid, *We are* witneſſes: the Lord make the wife that cometh into thine houſe like Rachel and like Leah, which twain did build the houſe of Iſrael: and that thou mayeſt do worthily in [f] Ephrathah, and be famous in Beth-lehem,

12 And that thine houſe be like the houſe of Pharez (* whom Tamar bare unto Judah) of the ſeed which the Lord ſhall give thee of this young woman.

* Gen. 38. 29.

13 ¶ So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the Lord gave that ſhe conceived, and bare a ſon.

14 And the women ſaid unto Naomi, Bleſſed *be* the Lord, which hath not left thee this day without a kinſman, and [g] his name ſhall be continued in Iſrael.

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[t] Boaz, nor yet any other.

[u] That is, had refreſhed himſelf among his ſervants.

[w] Thou ſheweſt thyſelf from time to time more virtuous.

[x] If he will take thee to be his wife by the title of affinity, according to God's law, Deut. 25. 5.

[y] Perceiving by her coming home, that he had not taken her to his wife, ſhe was aſtoniſhed.

[z] Which was the place of judgment.

[a] The Hebrews here uſe two words which have no proper ſignification, but ſerve to note a certain perſon: as we ſay, Ho, ſirrah, or ho, ſuch one.

[b] For thou art the next of the kin.

[c] That his inheritance might bear his name that is dead.

[d] That he had reſigned his right, Deut. 25. 9.

[e] Or, of the city where he remained.

[f] Ephrathah and Beth-lehem are both one.

[g] He ſhall leave a continual poſterity.

Bef. Chr. 1312.

15 And this ſhall bring thy life again, and cheriſh thine old age: for thy daughter-in-law which loveth thee, hath borne unto him, and ſhe is better to thee than [h] ſeven ſons.

16 And Naomi took the child, and laid it in her lap, and became nurſe unto it.

17 And *the women* her neighbours gave it a name, ſaying, There is a child born unto Naomi, and called the name thereof Obed: the ſame was the father of Jeſſe, the father of David.

18 ¶ Theſe now are the generations of * Pharez: [i] Pharez begat Hezron, — Bef. Chr. 1312. * 1 Chron. 2. 4. Matt. 1. 3.

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahſhon, and Nahſhon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jeſſe, and Jeſſe begat David.

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[h] Meaning, many ſons.

[i] This genealogy is brought in, to prove that David by ſucceſſion came of the houſe of Judah.

The Firſt Book of SAMUEL.

THE ARGUMENT.

According as God hath ordained, Deut. 17. 14. that when the Iſraelites ſhould be in the land of Canaan, he would appoint them a king: ſo here in this firſt book of Samuel is declared the ſtate of this people under their firſt king Saul, who not content with that order which God had for a time appointed for the government of his church, demanded a king, to the intent they might be as other nations, and in a greater aſſurance as they thought: not becauſe they might the better thereby ſerve God, as being under the ſafeguard of him, which did repreſent Jeſus Chriſt the true deliverer: therefore he gave them a tyrant and an hypocrite to rule over them, that they might learn, that the perſon of a king is not ſufficient to defend them, except God by his power preſerve and keep them. And therefore he puniſheth the ingratitude of his people, and ſendeth them continual wars both at home and abroad. And becauſe Saul, whom, of nothing, God had preferred to the honour of a king, did not acknowledge God's mercy toward him, but rather diſobeyed the word of God, and was not zealous of his glory, he was by the voice of God put down from his eſtate, and David the true figure of Meſſiah placed in his ſtead, whoſe patience, modeſty, conſtancy, perſecution by open enemies, feigned friends, and diſſembling flatterers, are left to the church, and to every member of the ſame, as a pattern and example to behold their ſtate and vocation.

CHAP. I.

Bef. Chr. 1171.

1 The genealogy of Elkanah, father to Samuel. 2 His two wives. 5 Hannah was barren, and prayed to the Lord. 15 Her anſwer to Eli. 20 Samuel is born. 24 She doth dedicate him to the Lord.

THERE was a man of one of the two [a] Ramathaim Zophim, of mount Ephraim, whoſe name *was* Elkanah the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph, an Ephrathite:

2 And he had two wives: the name of one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

* Deut. 16. 16. — 3 * And this man went up out of his city every year, to worſhip and to ſacrifice unto the Lord of hoſts in [b] Shiloh, where were the two ſons of Eli, Hophni and Phinehas, prieſts of the Lord.

4 And on a day, when Elkanah ſacrificed, he gave to Peninnah his wife and to all her ſons and daughters portions.

5 But unto Hannah he gave a worthy [c] portion: for he loved Hannah, and the Lord had made her barren.

6 ¶ And her adverſary vexed her ſore, foraſmuch as ſhe upbraided her, becauſe the Lord had made her barren. — Bef. Chr 1171.

7 (And ſo did he year by year) *and* as oft as ſhe went up to the houſe of the Lord, thus ſhe vexed her, that ſhe wept, and did not eat.

8 Then ſaid Elkanah her huſband to her, Hannah, Why weepeſt thou? and why eateſt thou not? and why is thine heart troubled? am not I better to thee than ten [d] ſons?

9 So Hannah roſe up after that they had eaten and drunk in Shiloh (and Eli the prieſt ſat upon a ſtool by one of the poſts of the [e] temple of the Lord.)

10 And ſhe was troubled in her mind, and prayed unto the Lord, and wept ſore:

11 Alſo ſhe vowed a vow, and ſaid, O Lord of hoſts, if thou wilt look on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, * and there ſhall no raſor come upon his head. — * Num. 6. 5. Judg. 13. 5.

12 And

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[a] There were two Ramaths, ſo that in this city in mount Ephraim were Zophim: that is, the learned men and prophets.

[b] For the ark was there at that time.

[c] Some read, a portion with an heavy cheer.

[d] Let this ſuffice thee, that I love thee no leſs than if thou hadſt many children.

[e] That is, of the houſe where the ark was.

Bef. Chr. 1171.

12 And as ſhe continued praying before the Lord, Eli marked her mouth.

13 For Hannah ſpake in her heart: her lips did move only, but her voice was not heard: therefore Eli thought ſhe had been drunken.

14 And Eli ſaid unto her, How long wilt thou be drunken? Put away † thy drunkenneſs from thee.

† *Heb. thy wine.*

15 Then Hannah anſwered and ſaid, Nay, my lord, *but* I am a woman † troubled in ſpirit: I have drunk neither wine nor ſtrong drink, but have * poured out my ſoul before the Lord.

† *Heb. of an hard ſpirit.*

* Pſ. 42. 5.

16 Count not thine handmaid † for a wicked woman: for of the abundance of my complaint and my grief have I ſpoken hitherto.

† *Heb. for a daughter of Belial.*

17 Then Eli anſwered and ſaid, Go in peace, and the God of Iſrael grant thy petition that thou haſt aſked of him.

18 She ſaid again, Let thine handmaid find [f] grace in thy ſight: ſo the woman went her way, and did eat, and looked no more ſad.

19 ¶ Then they roſe up early, and worſhipped before the Lord, and returned, and came to their houſe to Ramah. Now Elkanah knew Hannah his wife, and the Lord [g] remembered her.

20 For in proceſs of time Hannah conceived, and bare a ſon, and ſhe called his name Samuel, Becauſe, *ſaid ſhe*, I have aſked him of the Lord.

21 So the man [h] Elkanah, and all his houſe, went up to offer unto the Lord the yearly ſacrifice, and his vow:

22 But Hannah went not up: for ſhe ſaid unto her huſband, *I will tarry* until the child be weaned, then I will bring him that he may appear before the Lord, and there abide for ever.

23 And Elkanah her huſband ſaid unto her, Do what ſeemeth thee beſt: tarry until thou haſt weaned him: only the Lord accompliſh his [i] word. So the woman abode, and gave her ſon ſuck until ſhe weaned him.

24 ¶ And when ſhe had weaned him, ſhe took him with her, with three bullocks and an * ephah of flour and a bottle of wine, and brought him unto the houſe of the Lord in Shiloh, and the child was † young.

* Exod. 16. 36.

† *Heb. a child.*

25 And they ſlew a bullock, and brought the child to Eli.

26 And ſhe ſaid, O my Lord, as thy [k] ſoul liveth, my Lord, I am the woman that ſtood with thee here praying unto the Lord.

27 I prayed for this child, and the Lord hath given me my deſire which I aſked of him.

28 Therefore alſo I have † given him unto the Lord: as long as he liveth he ſhall be given unto the Lord: and he [l] worſhipped the Lord there.

† *Heb. lent.*

Bef. Chr. 1165

CHAP. II.

1 *The ſong of Hannah.* 12 *The ſons of Eli wicked. The new cuſtom of the prieſts.* 18 *Samuel miniſtereth before the Lord.* 20 *Eli bleſſeth Elkanah and his wife.* 23 *Eli reproveth his ſons.* 27 *God ſendeth a prophet to Eli.* 31 *Eli is menaced for not chaſtiſing his children.*

AND Hannah [m] prayed, and ſaid, Mine heart rejoiceth in the Lord, mine [n] horn is exalted in the Lord: my mouth is [o] enlarged over mine enemies, becauſe I rejoice in thy ſalvation.

2 There is none holy as the Lord: yea, there is none beſides thee, and there is no god like our God.

3 Speak [p] no more preſumptuouſly: let not arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him enterpriſes are eſtabliſhed.

4 The bow *and* the mighty men are broken, and the weak have girded themſelves with ſtrength.

5 They that were full, are hired forth for [q] bread, and the hungry are no more *hired*, ſo that the barren hath borne ‡ ſeven: and ſhe that had many children, is feeble.

‡ Or, many.

6 * The Lord killeth and maketh alive: bringeth down to the grave, and raiſeth up.

* Deut. 32. 39.

7 The Lord maketh poor and maketh rich: bringeth low, and exalteth.

8 * He raiſeth up the poor out of the duſt, and lifteth up the beggar from the dunghill, to ſet *them* among [r] princes, and to make them inherit the ſeat of glory: for the pillars of the earth are the [s] Lord's, and he hath ſet the world upon them.

* Pſ. 113. 7.

9 He will keep the feet of his ſaints, and the wicked ſhall keep ſilence in darkneſs: for in *his own* might ſhall no man be ſtrong.

10 The Lord's adverſaries ſhall be deſtroyed, and out of heaven ſhall he * thunder upon them: the Lord ſhall judge the ends of the world, and ſhall give power unto his [t] king, and exalt the horn of his anointed.

* Ch. 7. 10.

11 And Elkanah went to Ramah to his houſe, and the child did miniſter unto the Lord [u] before Eli the prieſt.

12 ¶ Now the ſons of Eli *were* wicked men, *and* [w] knew not the Lord.

13 For the prieſt's cuſtom toward the people *was this*: when any man offered a ſacrifice, the prieſt's boy came, while the fleſh was ſeething, and a fleſh-hook with three teeth in his hand,

‡ Or, ſon.

14 And thruſt it into the kettle, or into the caldron, or into the pan, or into the pot: [x] all that the fleſh-hook brought up, the prieſt took for himſelf: thus they did unto all the Iſraelites that came thither to Shiloh.

15 Yea,

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[f] That is, pray unto the Lord for me.

[g] According to her petition.

[h] This Elkanah was a Levite, 1 Chron. 6. 27. and as ſome write, once a year they accuſtomed to appear before the Lord with their families.

[i] Becauſe her prayer took effect, therefore it was called the Lord's promiſe.

[k] That is, moſt certainly.

[l] Meaning, Eli gave thanks to God for her.

[m] After that ſhe had obtained a ſon by prayer, ſhe gave thanks.

[n] I have recovered ſtrength and glory by the benefit of the Lord.

[o] I can anſwer them that reprove my barrenneſs.

[p] In that ye condemn my barrenneſs, ye ſhew your pride againſt God.

[q] They ſell their labours for neceſſary food.

[r] He preferreth to honour, and putteth down according to his own will, though man's judgment be contrary.

[s] Therefore he may diſpoſe all things according to his will.

[t] She grounded her prayer on Jeſus Chriſt which was to come.

[u] In all that Eli commanded him.

[w] That is, they neglected his ordinance.

[x] Tranſgreſſing the order appointed in the law, Levit. 7. 31. for their bellies ſake.

Bef. Chr. 1165.

15 Yea, before they burnt the [y] fat, the prieſt's boy came and ſaid to the man that offered, Give me fleſh to roaſt for the prieſt: for he will not have ſodden fleſh of thee, but raw.

16 And if any man ſaid unto him, Let them burn the fat according to the ‡ cuſtom, then take as much as thine heart [z] deſireth: then he would anſwer, No, but thou ſhalt give it now: and if thou wilt not, I will take it by force.

‡ Or, law.

17 Therefore the ſin of the young men was very great before the Lord: for men [a] abhorred the offering of the Lord.

18 ¶ Now Samuel being a young child, miniſtered before the Lord, girded with a linen * ephod.

* Exod. 28.

19 And his mother made him a little coat, and brought it to him from year to year, when ſhe came up with her huſband, to offer the yearly ſacrifice.

20 And Eli bleſſed Elkanah and his wife, and ſaid, The Lord give thee ſeed of this woman, for ‡ the petition that ſhe aſked of the Lord: and they departed unto their place.

‡ Or, for the thing that ſhe hath lent to the Lord, to wit, Samuel.

21 And the Lord viſited Hannah, ſo that ſhe conceived and bare three ſons, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very old, and heard all that his ſons did unto all Iſrael, and how they lay with the women that [b] aſſembled at the door of the tabernacle of the congregation.

23 And he ſaid unto them, Why do ye ſuch things? for of all this people I hear evil reports of you.

24 *Do* no *more*, my ſons: for it is no good report that I hear, *which is*, that ye make the Lord's people to [c] treſpaſs.

25 If one man ſin againſt another, the judge ſhall judge it: but if a man ſin againſt the Lord, who will plead for him? Notwithſtanding they obeyed not the voice of their father, becauſe the Lord [d] would ſlay them.

26 ¶ (Now the child Samuel profited and grew, and was in favour both with the Lord and alſo with men)

27 And there came a man of God unto Eli, and ſaid unto him, Thus ſaith the Lord, Did not I plainly appear unto the houſe of thy [e] father, when they were in Egypt in Pharaoh's houſe?

28 And I choſe him out of all the tribes of Iſrael to be my prieſt, to offer upon mine altar, and to burn incenſe, and to wear an Ephod before me, and * I gave unto the houſe of thy father all the offerings made by fire of the children of Iſrael.

* Lev. 10. 14.

29 Wherefore have you [f] kicked againſt my ſacrifice and mine offering, which I commanded in my tabernacle, and honoureſt thy children above me, to make yourſelves fat of the firſt-fruits of all the offerings of Iſrael my people?

Bef. Chr. 1165.

30 Wherefore the Lord God of Iſrael ſaith, I ſaid, that thine houſe, and the houſe of thy father, ſhould walk before me for ever: but now the Lord ſaith, [g] It ſhall not be ſo: for them that honour me, I will honour, and they that deſpiſe me, ſhall be deſpiſed.

31 Behold, the days come, that I will cut off thine [h] arm, and the arm of thy father's houſe, that there ſhall not be an old man in thine houſe.

32 And thou [i] ſhalt ſee *thine* enemy in the habitation *of the Lord* in all things wherewith *God* ſhall bleſs Iſrael, and there ſhall not be an old man in thine houſe for ever.

33 Nevertheleſs, I will not deſtroy every one of thine from mine altar, to make thine eyes to fail, and to make thine heart ſorrowful: and all the multitude of thine houſe ſhall ‡ die *when they be* men.

‡ Or, when they come to man's age.

34 And this ſhall be a ſign unto thee, that ſhall come upon thy two ſons Hophni and Phinehas: in one day they ſhall die both.

35 And I will ſtir me up a [k] faithful prieſt, that ſhall do according to mine heart, and according to my mind: and I will build him a ſure houſe, and he ſhall walk before mine Anointed for ever.

36 And all that are left in thine houſe ſhall come and [l] bow down to him for a piece of ſilver, and a morſel of bread, and ſhall ſay, Appoint me, I pray thee, to one of the prieſt's offices, that I may eat a morſel of bread.

CHAP. III.

1 There was no manifeſt viſion in the time of Eli. 4 The Lord calleth Samuel three times, 11 And ſheweth what ſhall come upon Eli and his houſe. 18 The ſame declareth Samuel to Eli.

NOW the child Samuel miniſtered unto the Lord [m] before Eli: and the word of the Lord was [n] precious in thoſe days: for there was no manifeſt viſion.

2 And at that time, as Eli lay in his [o] place, his eyes began to wax dim tha the could not ſee.

3 And ere the [p] light of God went out, Samuel ſlept in the temple of the Lord, where the ark of God was.

4 Then the Lord [q] called Samuel: and he ſaid, Here I am.

5 And he ran unto Eli, and ſaid, Here am I, for thou calledſt me. But he ſaid, I called thee not: go again *and* ſleep. And he went and ſlept.

6 And the Lord called once again, Samuel. And Samuel aroſe and went to Eli, and ſaid, I am here: for thou didſt call me. And he anſwered, I called thee not, my ſon: go again *and* ſleep.

7 Thus

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[y] Which was commanded firſt to have been offered to God.

[z] Not paſſing for their own profit, ſo that God might be ſerved aright.

[a] Seeing the horrible abuſe thereof.

[b] Which was (as the Hebrews write) after their travail, when they came to be purified, read Exod. 38. 8. Levit. 12. 6.

[c] Becauſe they contemn their duty to God, ver. 17.

[d] So that to obey good admonitions, is God's mercy; and to diſobey them, is his juſt judgment for ſin.

[e] To wit, Aaron.

[f] Why have you contemned my ſacrifices, and as it were trod them under foot?

[g] God's promiſes are only effectual to ſuch as he giveth conſtancy unto, to fear and obey him.

[h] Thy power and authority.

[i] Thy poſterity ſhall ſee the glory of the chief prieſt tranſlated to another, whom they ſhall envy, 1 Kings 2. 27.

[k] Meaning Zadok, who ſucceeded Abiathar, and was the figure of Chriſt.

[l] That is, ſhall be inferior unto him.

[m] The Chaldee text readeth, whilſt Eli lived.

[n] Becauſe there were very few prophets to declare it.

[o] In the court next to the tabernacle.

[p] That is, the lamps which burnt in the night.

[q] Joſephus writeth, that Samuel was twelve years old when the Lord appeared to him.

Bef. Chr. 1141.

7 Thus *did* Samuel, before he knew [r] the Lord, and before the word of the Lord was revealed unto him.

8 And the Lord called Samuel again the third time: and he aroſe, and went to Eli, and ſaid, I am here: for thou haſt called me. Then Eli [s] perceived that the Lord had called the child.

9 Therefore Eli ſaid unto Samuel, Go *and* ſleep: and if he call thee, then ſay, Speak, Lord, for thy ſervant heareth. So Samuel went, and ſlept in his place.

10 ¶ And the Lord came, and ſtood, and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speak, for thy ſervant heareth.

11 ¶ Then the Lord ſaid to Samuel, Behold, I will do a thing in Iſrael, whereof whoſoever ſhall hear, his two * ears ſhall [t] tingle.

* 2 Kings 21. 12.

12 In that day I will raiſe up againſt Eli all things which I have ſpoken concerning his houſe: when I begin, I will alſo make an end.

13 And I have told him that I will judge his houſe for ever, for the iniquity which he knoweth, becauſe his ſons ran into a ſlander, and he ſtayed them not.

14 Now therefore I have ſworn unto the houſe of Eli, that the wickedneſs of Eli's houſe ſhall not be purged with ſacrifice nor offering [u] for ever.

15 Afterward Samuel ſlept until the morning, and opened the doors of the houſe of the Lord, and Samuel feared to ſhew Eli the viſion.

16 ¶ Then Eli called Samuel, and ſaid, Samuel my ſon. And he anſwered, Here I am.

17 Then he ſaid, What is it that *the Lord* ſaid unto thee? I pray thee, hide it not from me. God [w] do ſo to thee, and more alſo, if thou hide any thing from me, of all that he ſaid unto thee.

18 So Samuel told him every whit, and hid nothing from him. Then he ſaid, It is the Lord: let him do what ſeemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his words [x] fall to the ground.

20 And all Iſrael from Dan to Beer-ſheba knew ‡ that faithful Samuel *was* the Lord's prophet.

21 And the Lord appeared again in Shiloh: for the Lord revealed himſelf to Samuel in Shiloh by † his word.

‡ Or, that Samuel was the faithful prophet of the Lord.
† *Heb. by the word of the Lord.*

CHAP. IV.

1 Iſrael is overcome by the Philiſtines. 4. They do fetch the ark, wherefore the Philiſtines do fear. 10 The ark of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the ſon of Eli.

AND Samuel ſpake unto all Iſrael: ‡ and Iſrael went out againſt the Philiſtines to battle, and pitched beſide ‡ Eben-ezer: and the Philiſtines pitched in Aphek.

Bef. Chr. 1141.
‡ From the departure of the Iſraelites out of Egypt unto the time of Samuel, are about 397 years.
‡ Or, ſtone of help, ch, 7. 12.

2 And the Philiſtines put themſelves in array againſt Iſrael: and when they joined the battle, Iſrael was ſmitten down before the Philiſtines: who ſlew of the army in the field about four thouſand men.

3 So when the people were come into the camp, the elders of Iſrael ſaid, [y] Wherefore hath the Lord ſmitten us this day before the Philiſtines? let us bring the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may ſave us out of the hand of our enemies.

4 Then the people ſent to Shiloh, and brought from thence the ark of the covenant of the Lord of hoſts, who [z] dwelleth between the cherubims: and there *were* the two ſons of Eli, Hophni and Phinehas, with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord came into the hoſt, all Iſrael ſhouted a mighty ſhout, ſo that the earth rang again.

6 And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What meaneth the ſound of this mighty ſhout in the hoſt of the Hebrews: and they underſtood that the ark of the Lord was come into the hoſt.

7 And the Philiſtines were afraid, and ſaid, God is come into the hoſt: therefore ſaid they, [a] Wo unto us: for it hath not been ſo heretofore.

8 Wo unto us, who ſhall deliver us out of the hand of theſe mighty gods? theſe are the gods that ſmote the Egyptians with all the plagues in the [b] wilderneſs.

9 Be ſtrong and play the men, O Philiſtines, that ye be not ſervants unto the Hebrews, * as they have ſerved you: be valiant therefore and fight.

* Judg. 13. 1.

10 And the Philiſtines fought, and Iſrael was ſmitten down, and fled every man into his tent: and there was an exceeding great ſlaughter: for there fell of Iſrael [c] thirty thouſand footmen.

11 And the ark of God was taken, and the two ſons of Eli, Hophni and Phinehas, died.

12 And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day with his cloaths [d] rent, and earth upon his head.

13 And when he came, lo, Eli ſat upon a ſeat by the way ſide, waiting: for his heart [e] feared for the ark of God: and when the man came into the city to tell it, all the city cried out.

14 And when Eli heard the noiſe of the crying, he ſaid, What meaneth this noiſe of the tumult? and the man came in haſtily, and told Eli.

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[r] By viſion.

[s] Such was the corruption of thoſe times, that the chief prieſt was become dull and negligent to underſtand the Lord's appearing.

[t] God declareth what ſudden fear ſhall come upon men, when they ſhall hear that the ark is taken, and alſo ſee Eli's houſe deſtroyed.

[u] Meaning, that his poſterity ſhould never enjoy the chief prieſt's office.

[w] God puniſh thee after this and that ſort, except thou tell me truth, Ruth 1. 17.

[x] The Lord accompliſhed whatſoever he had ſaid.

[y] For it may ſeem that this war was undertaken by Samuel's commandment.

[z] For he uſed to appear to the Iſraelites between the cherubims over the ark of the covenant, Exod. 25. verſe 17.

[a] Before we fought againſt men, and now God is come to fight againſt us.

[b] For in the Red Sea in the wilderneſs, the Egyptians were deſtroyed, which was the laſt of all his plagues.

[c] David alluding to this place, Pſal. 78. 63. ſaith, they were conſumed with fire: meaning, they were ſuddenly deſtroyed.

[d] In token of ſorrow and mourning.

[e] Leſt it ſhould be taken of the enemies.

Bef. Chr. 1141.

15 (Now Eli *was* fourſcore and eighteen years old, and * his eyes were dim that he could not ſee)

* Ch. 3. 2.

16 And the man ſaid unto Eli, I came from the army, and I fled this day out of the hoſt: and he ſaid, What thing is done, my ſon?

17 Then the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people: and moreover thy two ſons, Hophni and Phinehas, [f] are dead, and the ark of God is taken.

18 ¶ And when he had made mention of the ark of God, *Eli* fell from his ſeat backward by the ſide of the gate, and his neck was broken, and he died: for he was an old man and heavy: and he had ‡ judged Iſrael forty years.

‡ Or, governed.

19 And his daughter-in-law Phinehas's wife was with child *near* ‡ her travail: and when ſhe heard the report that the ark of God was taken, and that her father-in-law and her huſband were dead, ſhe [g] bowed herſelf, and travailed: for her pains came upon her.

‡ Or, to cry out.

20 And about the time of her death, the women that ſtood about her, ſaid unto her, Fear not: for thou haſt borne a ſon: but ſhe anſwered not, nor regarded it.

21 And ſhe named the child ‡ Ichabod, ſaying, The glory is departed from Iſrael, becauſe the ark of God was taken, and becauſe of her father-in-law and her huſband.

‡ Or, no glory, or where is the glory.

22 She ſaid again, [h] The glory is departed from Iſrael: for the ark of God is taken.

CHAP. V.

2 The Philiſtines bring the ark into the houſe of Dagon, which idol fell down before it. 6 The men of Aſhdod are plagued. 8 The ark is carried into Gath, and after to Ekron.

THEN the Philiſtines took the ark of God, and carried it from Eben-ezer unto [i] Aſhdod.

2 Even the Philiſtines took the ark of God, and brought it into the houſe of [k] Dagon, and ſet it by Dagon.

3 And when they of Aſhdod roſe the next day, in the morning, behold, Dagon was fallen upon his face on the ground before the ark of the Lord, and they took up Dagon, and ſet him in his place again.

4 Alſo they roſe up early in the morning the next day, and behold, Dagon was fallen upon his face on the ground before the ark of the Lord, and the head of Dagon, and the two palms of his hands *were* cut off upon the threſhold: only the ſtump of Dagon was left to him.

5 Therefore the prieſts of Dagon, and all that came into Dagon's houſe, [l] tread not on the threſhold of Dagon in Aſhdod, unto this day.

6 But the hand of the Lord was heavy upon them of Aſhdod, and deſtroyed them, and ſmote them with * the emerods, *both* Aſhdod, and the coaſts thereof.

Bef. Chr. 1140.

* Pſ. 78. 66.

7 And when the men of Aſhdod ſaw this, they ſaid, Let not the ark of the God of Iſrael abide with us: for his hand is ſore upon us and upon Dagon our god.

8 They ſent therefore and gathered all the princes of the Philiſtines unto them, and ſaid, [m] What ſhall we do with the ark of the God of Iſrael? And they anſwered, Let the ark of the God of Iſrael be carried about unto Gath: and they carried the ark of the God of Iſrael about.

9 And when they had carried it about, the hand of the Lord was againſt the city with a very great deſtruction, and he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts.

10 ¶ Therefore they ſent the ark of God to Ekron: and as ſoon as the ark of God came to Ekron, the Ekronites cried out, ſaying, They have brought the ark of the God of Iſrael to us, to ſlay us and our people.

11 Therefore they ſent, and gathered together all the princes of the Philiſtines, and ſaid, Send [n] away the ark of the God of Iſrael, and let it return to his own place, that it ſlay us not and our people: for there was a deſtruction *and* death throughout all the city, *and* the hand of God was very ſore there.

12 And the men that died not, were ſmitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

1 The time that the ark was with the Philiſtines, which they ſent again with a gift. 12 It cometh to Beth-ſhemeſh. 17 The Philiſtines offer golden emerods. 19 The men of Beth-ſhemeſh are ſtricken for looking into the ark.

SO the ark of the Lord was in the country of the Philiſtines [o] ſeven months.

2 And the Philiſtines called the prieſts and the ſoothſayers, ſaying, What ſhall we do with the ark of the Lord? tell us wherewith we ſhall ſend it home again.

3 And they ſaid, If you ſend away the ark of the God of Iſrael, ſend it not away empty, but give unto it a [p] ſin-offering: then ſhall ye be healed, and it ſhall be known to you, why his hand departeth not from you.

4 Then ſaid they, What ſhall be the ſin-offering, which we ſhall give unto it? And they anſwered, Five golden emerods, and five golden mice, according to the number of the princes of the Philiſtines: for one plague *was* on you all, and on your princes.

5 Wherefore ye ſhall make the ſimilitudes of your emerods, and the ſimilitudes of your mice that deſtroy the land: ſo ye ſhall give glory unto the God of Iſrael, that he may take

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[f] According as God had aforeſaid.

[g] And ſettled her body toward her travail.

[h] She uttered her great ſorrow by repeating her words.

[i] Which was one of the five principal cities of the Philiſtines.

[k] Which was their chief idol, and, as ſome write, from the navel downward was like a fiſh, and upward like a man.

[l] Thus inſtead of acknowledging of the true God by this miracle, they fall to a further ſuperſtition.

[m] Though they had felt God's power and were afraid thereof, yet they would further try him, which thing God turned to their deſtruction and his glory.

[n] The wicked when they feel the hand of God, grudge and reject him, where the godly humble themſelves, and cry for mercy.

[o] They thought by continuance of time the plague would have ceaſed, and ſo would have kept the ark ſtill.

[p] The idolaters confeſs there is a true God, who puniſheth ſin juſtly.

Bef. Chr. 1140.

take his hand from you, and from your [q] gods, and from your land.

6 Wherefore then ſhould ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, * did they not let them go, and they departed? * Exod. 12. 31.

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the car, and bring the calves home from them.

8 Then take the ark of the Lord, and ſet it upon the cart, and put the [r] jewels of gold which ye give it for a ſin-offering in a coffer by the ſide thereof, and ſend it away, that it may go.

9 And take heed, if it go up by the way of his own coaſt to Beth-ſhemeſh, it is [s] he that did us this great evil: but if not, we ſhall know then, that it is not his hand that ſmote us, *but* it was a [t] chance that happened us.

10 And the men did ſo: for they took two kine that gave milk, and tied them to the cart, and ſhut the calves at home.

11 So they ſet the ark of the Lord upon the cart, and the coffer with the mice of gold, and with the ſimilitudes of their emerods.

12 And the kine went the ſtraight way to Beth-ſhemeſh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: alſo the princes of the Philiſtines went after [u] them, unto the borders of Beth-ſhemeſh.

13 Now they of Beth-ſhemeſh were reaping their wheat-harveſt in the valley, and they lift up their eyes and ſpied the ark, and rejoiced when they ſaw it.

14 ¶ And the cart came into the field of Joſhua a Beth-ſhemite, and ſtood ſtill there. There was alſo a great ſtone, and [w] they clave the wood of the cart, and offered the kine for a burnt-offering unto the Lord.

15 And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great ſtone, and the men of Beth-ſhemeſh offered burnt-offering, and ſacrificed ſacrifices that ſame day unto the Lord.

16 And when the five princes of the Philiſtines had ſeen it, they returned to Ekron the ſame day.

17 ¶ So theſe are the golden emerods, which the Philiſtines gave for a ſin-offering to the Lord: for [x] Aſhdod one, for Gaza one, for Aſkelon one, for Gath one, *and* for Ekron one,

18 And golden mice according to the number of all the cities of the Philiſtines, *belonging* to the five princes, both of walled towns and of towns unwalled, unto the great *ſtone* of ‡ Abel, whereon they ſet the ark of the Lord: *which ſtone remaineth* unto this day in the field of Joſhua the Beth-ſhemite. ‡ Or, the plaint or lamentation.

19 And he ſmote of the men of Beth-ſhemeſh, becauſe they [y] had looked in the ark of the Lord: he ſlew even among the people fifty thouſand men and threeſcore and ten men: and the people lamented, becauſe the Lord had ſlain the people with ſo great a ſlaughter. Bef. Chr. 1140.

20 Wherefore the men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy Lord God? and to whom ſhall he go from us?

21 And they ſent meſſengers to the inhabitants of Kirjath-jearim, ſaying, The Philiſtines have brought again the ark of the Lord: come ye down, *and* take it up to you.

CHAP. VII.

1 *The ark is brought to Kirjath-jearim.* 3 *Samuel exhorteth the people to forſake their ſins and turn to the Lord.* 10 *The Philiſtines fight againſt Iſrael and are overcome.* 16 *Samuel judgeth Iſrael.*

THEN the men of [z] Kirjath-jearim came and took up the ark of the Lord, and brought it into the houſe of Abinadab in the hill: and they ſanctified Eleazar his ſon, to keep the ark of the Lord.

2 (For while the ark abode in Kirjath-jearim, the time was long, for it was twenty years) and all the houſe of Iſrael lamented [a] after the Lord.

3 ¶ Then Samuel ſpake unto all the houſe of Iſrael, ſaying, If ye be come again unto the Lord with all your heart, * put away the ſtrange gods from among you, and * Aſhtaroth, and direct your hearts unto the Lord, and ſerve him * only, and he ſhall deliver you out of the hand of the Philiſtines. * Joſh. 24. 15. 23. * Judg. 2. 13. * Deut. 6. 4. Matt. 4. 10.

4 Then the children of Iſrael did put away * Baalim and Aſhtaroth, and ſerved the Lord only. * Judg. 2. 12, 13.

5 And Samuel ſaid, Gather all Iſrael to [b] Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and [c] drew water and poured it out before the Lord, and faſted the ſame day, and ſaid there, We have ſinned againſt the Lord. And Samuel judged the children of Iſrael in Mizpeh.

7 When the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the princes of the Philiſtines went up againſt Iſrael: and when the children of Iſrael heard that, they were afraid of the Philiſtines.

8 And the children of Iſrael ſaid to Samuel, Ceaſe not to [d] cry unto the Lord our God for us, that he may ſave us out of the hand of the Philiſtines.

9 Then Samuel took a ſucking lamb, and offered it altogether for a burnt-offering unto the Lord, and Samuel cried unto the Lord for Iſrael, and the Lord heard him.

10 And as Samuel offered the burnt-offering, the

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[q] This is God's judgment upon the idolaters, that knowing the true God, they worſhip him not aright.

[r] Meaning, the golden emerods and the golden mice.

[s] The God of Iſrael.

[t] The wicked attribute almoſt all things to fortune and chance, whereas indeed there is nothing done without God's providence and decree.

[u] For the trial of the matter.

[w] To wit, the men of Beth ſhemeſh, which were Iſraelites.

[x] Theſe were the five principal cities of the Philiſtines, which were not all conquered unto the time of David.

[y] For it was not lawful to any, either to touch or to ſee it, ſave only to Aaron, and his ſons, Num. 4. 15. 20.

[z] A city in the tribe of Judah, called alſo Kirjath-baal, Joſh. 15. 60.

[a] Lamented for their ſins, and followed the Lord.

[b] For Shiloh was now deſolate, becauſe the Philiſtines had taken thence the ark.

[c] The Chaldee text hath, that they drew water out of their heart: that is, wept abundantly for their ſins.

[d] Signifying, that in the prayers of the godly, there ought to be a vehement zeal.

Bef. Chr. 1120. the Philiſtines came to fight againſt Iſrael: but the Lord [e] thundered with a great thunder that day upon the Philiſtines, and ſcattered them: ſo they were ſlain before Iſrael.

11 And the men of Iſrael went from Mizpeh and purſued the Philiſtines, and ſmote them until *they came* under Beth-car.

12 Then Samuel took a ſtone and pitched it between Mizpeh and [f] Shen, and called the name thereof, Eben-ezer, and he ſaid, Hitherto hath the Lord holpen us.

13 ¶ So the Philiſtines were brought under, and they came no more again into the coaſts of Iſrael: and the hand of the Lord was againſt the Philiſtines all the days of Samuel.

14 Alſo the cities which the Philiſtines had taken from Iſrael were reſtored to Iſrael, from Ekron even to Gath: and Iſrael delivered the coaſts of the ſame out of the hands of the Philiſtines: and there was peace between Iſrael and the [g] Amorites.

15 And Samuel judged Iſrael all the days of his life,

16 And went about year by year to Bethel, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places.

17 Afterward he returned to Ramah: for there was his houſe, and there he judged Iſrael: alſo he built an [h] altar there unto the Lord.

C H A P. VIII.

1 *Samuel maketh his ſons judges over Iſrael, who follow not his ſteps.* 5 *The Iſraelites aſk a king.* 11 *Samuel declareth in what ſtate they ſhould be under the king.* 19 *Notwithſtanding they aſk one ſtill, and the Lord willeth Samuel to grant unto them.*

WHEN Samuel was now become old, he [i] made his ſons judges over Iſrael.

2 (And the name of his eldeſt ſon was [k] Joel, and the name of the ſecond Abiah) *even* judges in Beer-ſheba.

3 And his ſons walked not in his ways, but turned aſide after lucre, and * took rewards, and perverted the judgment. * Deut. 16. 19.

4 ¶ Wherefore all the elders of Iſrael gathered them together, and came to Samuel unto [l] Ramah,

5 And ſaid unto him, Behold, thou art old, and thy ſons walk not in thy ways: * make us now a king to judge us like all nations. * Hoſ. 13. 10. Acts 13. 21.

6 But the thing [m] diſpleaſed Samuel, when they ſaid, Give us a king to judge us: and Samuel prayed unto the Lord.

7 And the Lord ſaid unto Samuel, Hear the voice of the people in all that they ſhall ſay unto thee: for they have not caſt thee away, but they have caſt me away, that I ſhould not reign over them.

8 As they have ever done ſince I brought them out of Egypt, even unto this day, (and have forſaken me and ſerved other gods) even ſo do they unto thee. Bef. Chr. 1112.

9 Now therefore hearken unto their voice: howbeit yet [n] teſtify unto them, and ſhew them the manner of the king that ſhall reign over them.

10 ¶ So Samuel told all the words of the Lord unto the people that aſked a king of him.

11 And he ſaid, This ſhall [o] be the manner of the king that ſhall reign over you: he will take your ſons, and appoint them to his chariots, and to be his horſemen, and *ſome* ſhall run before his chariot.

12 Alſo he will make them his captains over thouſands, and captains over fifties, and to ear his ground, and to reap his harveſt, and to make inſtruments of war, and the things that ſerve for his chariots.

13 He will alſo take your daughters and make them apothecaries, and cooks, and bakers.

14 And he will take your fields, and your vineyards, and your beſt olive-trees, and give them to his ſervants.

15 And he will take the tenth of your ſeed, and of your vineyards, and give it to his ‡ eunuchs, and to his ſervants. ‡ Or, chief officers.

16 And he will take your men-ſervants, and your maid-ſervants, and the chief of your young men, and your aſſes, and put them to his work.

17 He will take the tenth of your ſheep, and ye ſhall be his ſervants.

18 And ye ſhall cry out at that day, becauſe of your king whom ye have choſen you, and the Lord will not [p] hear you at that day.

19 But the people would not hear the voice of Samuel, but did ſay, Nay, but there ſhall be a king over us.

20 And we alſo will be like all *other* nations, and our king ſhall judge us, and go out before us, and fight our battles.

21 Therefore when Samuel heard all the words of the people, he rehearſed them in the ears of the Lord.

22 And the Lord ſaid to Samuel, ‡ Hearken unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go every man unto his city. ‡ Or, grant their requeſt.

C H A P. IX.

3 *Saul ſeeking his father's aſſes, by the counſel of his ſervant goeth to Samuel.* 9 *The prophets called Seers.* 15 *The Lord revealeth to Samuel Saul's coming, commanding him to anoint him king.* 22 *Samuel bringeth Saul to the feaſt.*

THERE was now a man of Benjamin, [q] mighty in power, named * Kiſh, the ſon of Abiel, the ſon of Zeror, the ſon of Bechorath, the ſon of Aphiah, the ſon of a man of Jemini. * Ch. 14. 51. 1 Chron. 8. 33.

2 And

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[e] According to the prophecy of Hannah, Samuel's mother, chap. 2. 10.

[f] Which was a great rock over-againſt Mizpeh.

[g] Meaning, the Philiſtines.

[h] Which was not contrary to the law, for as yet a certain place was not appointed.

[i] Becauſe he was not able to bear the charge.

[k] Who was alſo called Vaſhni, 1 Chron. 6. 28.

[l] For there his houſe was, chap. 7. 17.

[m] Becauſe they were not content with the order that God had appointed, but would be governed as were the Gentiles.

[n] To prove if they will forſake their wicked purpoſe.

[o] Not that kings have this authority by their office, but that ſuch as reign in God's wrath ſhould uſurp this over their brethren, contrary to the law, Deut. 17. 20.

[p] Becauſe ye repent not for your ſins, but becauſe ye ſmart for your afflictions, whereinto ye caſt yourſelves willingly.

[q] That is, both valiant and rich.

Bef. Chr. 1095.

2 And he had a ſon called Saul, a [r] goodly young man and a fair: ſo that among the children of Iſrael there was none goodlier than he: from the ſhoulders upward, he was higher than any of the people.

3 And the aſſes of Kiſh, Saul's father, were loſt: therefore Kiſh ſaid to Saul his ſon, Take now one of the ſervants with thee, and ariſe, go, and [s] ſeek the aſſes.

4 So he paſſed through mount Ephraim, and went through the land of Shaliſhah, but they found them not. Then they went through the land of Shalim, and *there they were* not: he went alſo through the land of Jemini, but they found them not.

5 When they came to the land of [t] Zuph, Saul ſaid unto his ſervant that was with him, Come and let us return, leſt my father leave *the care* of aſſes, and take thought for us.

6 And he ſaid unto him, Behold now in this city is a man of God, and he is an honourable man: all that he ſaith cometh to paſs: let us now go thither, if ſo be that he can ſhew us what way we may go.

7 Then ſaid Saul to his ſervant, Well then, let us go: but what ſhall we bring unto the man? For the ‡ bread is ſpent in our veſſels, and there is no preſent to bring to the man of God: what have we?

‡ Or, victuals.

8 And the ſervant anſwered Saul again, and ſaid, Behold, I have found about me the fourth part of a [u] ſhekel of ſilver: that will I give the man of God, to tell us our way.

9 (Beforetime in Iſrael when a man went to ſeek an anſwer of God, thus he ſpake, Come, and let us go to the [w] ſeer: for *he that is called* now a prophet, was in the old time called a Seer.)

10 Then ſaid Saul to his ſervant, Well ſaid, come, let us go: ſo they went into the city where the man of God was.

11 ¶ And as they were going up the highway to the city, they found maids that came out to draw water, and ſaid unto them, Is there here a ſeer?

12 And they anſwered them, and ſaid, Yea: lo, *he is* before you: make haſte now, for he came this day to the city: for there is an [x] offering of the people this day in the high place.

13 When ye ſhall come into the city, ye ſhall find him ſtraightway ere he come up to the high place to eat: for the people will not eat until he come, becauſe he will [y] bleſs the ſacrifice: and then eat they that be bidden to the feaſt: now therefore go up: for even now ſhall ye find him.

14 Then they went up into the city, and when they were come into the midſt of the city, Samuel came out againſt them, to go up to the high place.

Bef. Chr. 1095.

15 ¶ * But the Lord had revealed to Samuel † ſecretly (a day before Saul came) ſaying,

* Ch. 15. 1. Acts 13. 21.
† Heb. in his care.

16 To-morrow about this time I will ſend thee a man out of the land of Benjamin: him ſhalt thou anoint to be governor over my people Iſrael, that he may [z] ſave my people out of the hands of the Philiſtines: for I have looked upon my people, and their cry is come unto me.

17 When Samuel therefore ſaw Saul, the Lord anſwered him, See, this is the man whom I ſpake to thee of, he ſhall rule my people.

18 Then went Saul to Samuel in the midſt of the gate, and ſaid, Tell me, I pray thee, where the ſeer's houſe is.

19 And Samuel anſwered Saul, and ſaid, I am the ſeer: go up before me unto the high place: for ye ſhall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine [a] heart.

20 And as for thine aſſes that were loſt three days ago, care not for them: for they are found, and [b] on whom *is ſet* all the deſire of Iſrael? is it not upon thee, and on all thy father's houſe?

21 ¶ But Saul anſwered, and ſaid, Am not I the ſon of Jemini, of the ſmalleſt tribe of Iſrael? and my family *is* the leaſt of all the families of the tribe of Benjamin. Wherefore then ſpeakeſt thou ſo to me?

22 And Samuel took Saul and his ſervant, and brought them into the [c] chamber, and made them ſit in the chiefeſt place among them that were bidden: which were about thirty perſons.

23 And Samuel ſaid unto the cook, Bring forth the portion which I gave thee, *and* whereof I ſaid unto thee, Keep it with thee.

24 And the cook took up the ſhoulder, and that which was [d] upon it, and ſet it before Saul. And *Samuel* ſaid, Behold, that which is left, ſet it before thee *and* eat: for hitherto hath it been kept for thee, ſaying, Alſo I [e] have called the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, he communed with Saul upon the top of the houſe.

26 And when they aroſe early about the ſpring of the day, Samuel called Saul to the [f] top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, and they went out, both he and Samuel.

27 And when they were come down to the end of the city, Samuel ſaid to Saul, Bid the ſervant go before us (and he went), but ſtand thou ſtill now, that I may ſhew thee [g] the word of God.

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[r] So that it might ſeem that God approved their requeſt in appointing out ſuch a perſon.

[s] All theſe circumſtances were means to ſerve unto God's providence, whereby Saul (though not approved of God) was made king.

[t] Where was Ramath Zophim, the city of Samuel.

[u] Which is about five pence, read Gen. 23. 15.

[w] So called, becauſe he foreſaw things to come.

[x] That is, a feaſt after the offering, which ſhould be kept in an high place of the city appointed for that uſe.

[y] That is, give thanks, and diſtribute the meat according to their cuſtom.

[z] Notwithſtanding their wickedneſs, yet God was ever mindful of his inheritance.

[a] Meaning, all that thou deſireſt to know.

[b] Whom doth Iſrael deſire to be their king, but thee?

[c] Where the feaſt was.

[d] That is, the ſhoulder with the breaſt, which the prieſt had for his family in all peace-offerings, Levit. 10. 14.

[e] That both by the aſſembling of the people, and by the meat prepared for thee, thou mighteſt underſtand, that I knew of thy coming.

[f] To ſpeak with him ſecretly, for the houſes were flat above.

[g] God's commandment as concerning thee.

Bef. Chr. 1095.

CHAP. X.

1 *Saul is anointed king by Samuel.* 9 *God changeth Saul's heart, and he propheſieth.* 17 *Samuel aſſembleth the people, and ſheweth them their ſins.* 21 *Saul is choſen king by lot.* 25 *Samuel writeth the king's office.*

THEN Samuel took a viol of [h] oil, and poured it upon his head, and kiſſed him, and ſaid, Hath not the Lord appointed thee to be governor over his inheritance?

* Gen. 35. 20.

2 When thou ſhalt depart from me this day, thou ſhalt find two men by * Rachel's ſepulchre in the border of Benjamin, even at Zelzah, and they will ſay unto thee, The [i] aſſes which thou wenteſt to ſeek, are found: and lo, thy father hath left the care of the aſſes, and ſorroweth for you, ſaying, What ſhall I do for my ſon?

‡ Or, oak.

3 Then ſhalt thou go forth from thence, and ſhalt come to the ‡ plain of Tabor, and there ſhall meet thee three men going up to God to Beth-el: one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

† *Heb. of peace.*

4 And they will aſk thee, † if all be well, and will give thee the two *loaves of* bread, which thou ſhalt receive of their hands.

5 After that ſhalt thou come to the [k] hill of God, where are the garriſons of the Philiſtines: and when thou art come thither to the city, thou ſhalt meet a company of prophets coming down from the high place with a viol, and a timbrel, and a pipe, and an harp before them, and they ſhall propheſy.

6 Then the Spirit of the Lord will come upon thee, and thou ſhalt propheſy with them, and ſhalt be turned into another man.

7 Therefore when theſe ſigns ſhall come unto thee, do as occaſion ſhall ſerve: for God *is* with thee.

* Ch. 13. 8.

8 And thou ſhalt go down before me to Gilgal: and I alſo will come down unto thee to offer burnt-offerings, and to ſacrifice ſacrifices of peace. * Tarry for me ſeven days, till I come to thee and ſhew thee what thou ſhalt do.

† *Heb. ſhoulder.*

9 And when he had turned his † back to go from Samuel, God gave him another [l] heart: and all thoſe tokens came to paſs that ſame day.

‡ Or, ſung praiſes.

10 ¶ And when they came thither to the hill, behold, the company of prophets met him, and the Spirit of God came upon him, and he ‡ propheſied among them.

* Ch. 19. 24.

11 Therefore all the people that knew him before, when they ſaw that he propheſied among the prophets, ſaid each to other, What is come unto the ſon of Kiſh? * Is Saul alſo among the prophets?

12 And one of the ſame place anſwered, and ſaid, But who is their [m] father? Therefore it was a proverb, Is Saul alſo among the [n] prophets?

13 And when he had made an end of propheſying, he came to the high place.

14 And Saul's uncle ſaid unto him, and to his ſervant, Whither went ye? And he ſaid, To ſeek the aſſes: and when we ſaw that they were no-where, we came to Samuel.

15 And Saul's uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you.

16 Then Saul ſaid to his uncle, He told us plainly that the aſſes were found: but concerning the kingdom whereof Samuel ſpake, told he him not.

17 ¶ And Samuel [o] aſſembled the people unto the Lord in Mizpeh:

18 And he ſaid unto the children of Iſrael, Thus ſaith the Lord God of Iſrael, I have brought Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hands of all kingdoms that troubled you.

19 But ye have this day caſt away your God, who only delivereth you out of all your adverſities and tribulations: and ye ſaid unto him, *No,* but appoint a king over us. Now therefore ſtand ye before the Lord according to your tribes, and according to your thouſands.

20 And when Samuel had gathered together all the tribes of Iſrael, the tribe of Benjamin was [p] taken.

21 Afterward he aſſembled the tribe of Benjamin according to their families, and the family of Matri was taken. So Saul the ſon of Kiſh was taken, and when they ſought him, he could not be found.

22 Therefore they aſked the Lord again, if that man ſhould yet come thither. And the Lord anſwered, Behold, he [q] hath hid himſelf among the ſtuff.

23 And they ran, and brought him thence: and when he ſtood among the people, he was higher than any of the people from the ſhoulders upward.

24 And Samuel ſaid to all the people, See ye not him whom the Lord hath choſen, that there is none like him among all the people? and all the people ſhouted and ſaid, † God ſave the king.

† *Heb. let the king live.*

25 Then Samuel told the people [r] the duty of the kingdom, and wrote it in a book, and laid it up before the Lord, and Samuel ſent all the people away, every man to his houſe.

26 Saul alſo went home to Gibeah, and there followed him a band of men, whoſe heart God had touched.

27 But the wicked men ſaid, How ſhall he ſave us? So they deſpiſed him, and brought him no preſents: but he [s] held his tongue.

CHAP. XI.

1 *Nahaſh the Ammonite warreth againſt Jabeſh Gilead, who aſketh help of the Iſraelites.* 6 *Saul promiſeth help.* 11 *The Ammonites are ſlain.* 14 *The kingdom is renewed.*

THEN

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[h] In the law, this anointing ſignified the gifts of the Holy Ghoſt, which were neceſſary for them that ſhould rule.

[i] Samuel confirmeth him by theſe ſigns, that God hath appointed him king.

[k] Which was an high place in the city of Kirjath-jearim, where the ark was, chap. 7. 1.

[l] He gave him ſuch virtues as were meet for a king.

[m] Meaning, that prophecy cometh not by ſucceſſion, but is given to whom it pleaſeth God.

[n] Noting thereby him that from low degree cometh ſuddenly to honour.

[o] Both to declare unto them their fault in aſking a king, and alſo to ſhew God's ſentence therein.

[p] That is, by caſting of lot.

[q] As though he were unworthy and unwilling.

[r] As it is written in Deut. 17. 15, &c.

[s] Both to avoid ſedition, and alſo to win them by patience.

Bef. Chr. 1095.

THEN Nahaſh the Ammonite[t] came up, and beſieged Jabeſh-Gilead: and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us, and we will be thy ſervants.

2 And Nahaſh the Ammonite anſwered them, On this condition will I make a covenant with you, that I may thruſt out all your[u] right eyes, and bring that ſhame upon all Iſrael.

3 To whom the elders of Jabeſh ſaid, Give us ſeven days reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then if no man deliver us, we will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and told theſe tidings in the ears of the people: and all the people lift up their voices and wept.

5 And behold, Saul came following the cattle out of the field, and Saul ſaid, What aileth this people, that they weep? And they told him the tidings of the men of Jabeſh.

6 Then the Spirit of God[w] came upon Saul, when he heard theſe tidings, and he was exceeding angry,

7 And took a yoke of oxen, and hewed them in pieces, and ſent them throughout all the coaſts of Iſrael by the hands of meſſengers, ſaying, Whoſoever cometh not forth after Saul, and after[x] Samuel, ſo ſhall his oxen be ſerved. And the fear of the Lord fell on the people, and they came out † with one conſent.

† Heb. as one man.

8 And when he numbered them in Bezek, the children of Iſrael were three hundred thouſand men: and the men of Judah thirty thouſand.

9 Then[y] they ſaid unto the meſſengers that came, So ſay unto the men of Jabeſh-Gilead, To-morrow by then the ſun be hot, ye ſhall have help. And the meſſengers came and ſhewed it to the men of Jabeſh, which were glad.

10 Therefore the men of Jabeſh ſaid, To-morrow we will come out unto[z] you, and ye ſhall do with us all that pleaſeth you.

11 ¶ And when the morrow was come, Saul put the people into three bands, and they came in upon the hoſt in the morning watch, and ſlew the Ammonites until the heat of the day: and they that remained, were ſcattered, ſo that two of them were not left together.

12 Then the people ſaid unto Samuel, [a] Who is he that ſaid, Shall Saul reign over us? bring thoſe men that we may ſlay them.

13 But Saul ſaid, There ſhall no man[b] die this day: for to-day the Lord hath ſaved Iſrael.

14 ¶ Then ſaid Samuel unto the people, Come, that we may go to Gilgal, and renew the kingdom there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal: and there they offered[c] peace-offerings before the Lord: and there Saul and all the men of Iſrael rejoiced exceedingly.

Bef. Chr. 1095.

CHAP. XII.

1 Samuel declaring to the people his integrity, reproveth their ingratitude. 19 God by miracle cauſeth the people to confeſs their ſins. 20 Samuel exhorteth the people to follow the Lord.

SAMUEL then ſaid unto all Iſrael, Behold, I have[d] hearkened unto your voice in all that ye ſaid unto me, and have appointed a king over you.

2 Now therefore behold *your* king walketh [e] before you, and I am old and grey headed, and behold, my ſons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I am: bear record of me before the Lord, and before his anointed, [f] Whoſe ox have I taken? or whoſe aſs have I taken? or whom have I done wrong to? or whom have I hurt? or of whoſe hand have I received any bribe, to blind mine eyes therewith, and I will reſtore it to you?

4 Then they ſaid, Thou haſt done us no wrong, nor haſt hurt us, neither haſt thou taken aught of any man's hand.

5 And he ſaid unto them, The Lord is witneſs againſt you, and his[g] anointed is witneſs this day, that ye have found nought in mine hands. And they anſwered, *He is* witneſs.

6 Then Samuel ſaid unto the people, It is the Lord that ‡ made Moſes and Aaron, and that brought your fathers out of the land of Egypt.

‡ Or, exalted.

7 Now therefore ſtand ſtill, that I may reaſon with you before the Lord according to all the ‡ righteouſneſs of the Lord, which he ſhewed to you and to your fathers.

‡ Or, benefits.

8 * After that Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord * ſent Moſes and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

* Gen. 46. 5, 6.
* Exod. 4. 16.

9 * And when they forgat the Lord their God, he ſold them into the hand of Siſera, [h] captain of the hoſt of Hazor, and into the hand of the Philiſtines, and into the hand of the king of Moab, and they fought againſt them.

* Judg. 4. 2.

10 And they cried unto the Lord, and ſaid, We have ſinned, becauſe we have forſaken the Lord, and have ſerved Baalim and Aſhtaroth. Now therefore deliver us out of the hands of our enemies, and we will ſerve thee.

11 Therefore the Lord ſent Jerubbaal and [i]Bedan, and * Jephthah, and * Samuel, and delivered you out of the hands of your enemies on every ſide, and ye dwelled ſafe.

* Judg. 11. 1.
* Ch. 4. 1.

12 Notwithſtanding, when you ſaw that Nahaſh the king of the children of Ammon came againſt

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[t] After that Saul was choſen king: for fear of whom they aſked a king, as chap. 12. 12.

[u] This declareth, that the more near that tyrants are to their deſtruction, the more cruel they are.

[w] God gave him the ſpirit of ſtrength and courage to go againſt this tyrant.

[x] He addeth Samuel, becauſe Saul was not yet approved of all.

[y] Meaning, Saul and Samuel.

[z] That is, to the Ammonites, diſſembling that they had hope of aid.

[a] By this victory the Lord won the hearts of the people to Saul.

[b] By ſhewing mercy, he thought to overcome their malice.

[c] In ſign of thankſgiving for the victory.

[d] I have granted your petition.

[e] To govern you in peace and war.

[f] God would that this confeſſion ſhould be a pattern for all them that have any charge or office.

[g] Your king, who is anointed by the commandment of the Lord.

[h] Captain of Jabin's hoſt, king of Hazor.

[i] That is, Samſon, Judges 13. 25.

Bef. Chr. 1095.

against you, ye ſaid unto me, [k] No, but a king ſhall reign over us: when yet the Lord your God was your king.

13 Now therefore, behold the king whom ye have choſen, *and* whom ye have deſired: lo therefore, the Lord hath ſet a king over you.

14 If ye will fear the Lord and ſerve him, and hear his voice, and not diſobey the word of the Lord, both ye, and the king that reigneth over you, ſhall [l] follow the Lord your God.

15 But if ye will not obey the voice of the Lord, but diſobey the Lord's mouth, then ſhall the hand of the Lord be upon you, and on your [m] fathers.

16 Now alſo ſtand and ſee this great thing which the Lord will do before your eyes.

17 Is it not now wheat harveſt? I will call unto the Lord, and he ſhall ſend thunder and rain, that ye may perceive and ſee, how that your wickedneſs is [n] great, which ye have done in the ſight of the Lord in aſking you a king.

18 Then Samuel called unto the Lord, and the Lord ſent thunder and rain the ſame day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the Lord thy God, that we die not: for we have ſinned in aſking us a king, beſide [o] all our *other* ſins.

20 ¶ And Samuel ſaid unto the people, Fear not, (ye have indeed done all this wickedneſs, [p] yet depart not from following the Lord, but ſerve the Lord with all your heart.

21 Neither turn ye back: for *that ſhould be* after vain things which cannot profit you, nor deliver you, for they are but vanity)

22 For the Lord will not forſake his people for his great name's ſake: becauſe it hath pleaſed the Lord to make you [q] his people.

23 Moreover God forbid that I ſhould ſin againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.

24 Therefore fear you the Lord, and ſerve him in the truth with all your [r] hearts, and conſider how great things he hath done for you.

25 But if ye do wickedly, ye ſhall periſh, both ye and your king.

CHAP. XIII.

3 The Philiſtines are ſmitten of Saul and Jonathan. 13 Saul being diſobedient to God's commandment, is ſhewed of Samuel that he ſhall not reign. 19 The great ſlavery wherein the Philiſtines kept the Iſraelites.

SAUL now had been king [s] one year, and he reigned [t] two years over Iſrael.

2 Then Saul choſe him three thouſand of Iſrael: and two thouſand were with Saul in Michmaſh, and in Mount Beth-el, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every one to his tent.

Bef. Chr. 1093.

3 And Jonathan ſmote the garriſon of the Philiſtines, that was in the [u] hill: and it came to the Philiſtines ears: and Saul blew the [w] trumpet throughout all the land, ſaying, Hear, O ye Hebrews.

4 And all Iſrael heard ſay, Saul hath deſtroyed a garriſon of the Philiſtines: wherefore Iſrael was had in abomination with the Philiſtines: and the people gathered together after Saul to Gilgal.

5 ¶ The Philiſtines alſo gathered themſelves together to fight with Iſrael, thirty thouſand chariots, and ſix thouſand horſemen: for the people *was* like the ſand which is by the ſea's ſide in multitude, and came up and pitched in Michmaſh eaſtward from [x] Beth-aven.

6 And when all the men of Iſrael ſaw that they were in a ſtrait *(for the people were in diſtreſs)* the people hid themſelves in caves, and in holds, and in rocks, and in towers, and in pits.

7 And *ſome* of the Hebrews went over Jordan unto the land of [y] Gad and Gilead: and Saul was yet in Gilgal, and all the people for fear followed him.

8 And he tarried ſeven days, according unto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [z] ſcattered from him.

9 And Saul ſaid, Bring a burnt-offering to me and peace-offerings: and he offered a burnt-offering.

10 And as ſoon as he had made an end of offering the burnt-offering, behold, Samuel came: and Saul went forth to meet him, to † ſalute him.

† Heb. bleſs him.

11 And Samuel ſaid, What haſt thou done? Then Saul ſaid, Becauſe I ſaw that the people was [a] ſcattered from me, and that thou cameſt not within the days appointed, and that the Philiſtines gathered themſelves together to Michmaſh,

12 Therefore ſaid I, The Philiſtines will come down now upon me to Gilgal, and I have not made ſupplication unto the Lord. I was bold therefore, and offered a burnt offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandment of the Lord thy [b] God, which he commanded thee: for the Lord had now eſtabliſhed thy kingdom upon Iſrael for ever.

14 But now thy kingdom ſhall not continue: the Lord hath ſought him a [c] man after his own heart, and the Lord hath commanded him to be governor over his people, becauſe thou haſt not kept that which the Lord had commanded thee.

15 ¶ And

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[k] Leaving God, to ſeek the help of man, chap. 8. 5.

[l] Ye ſhall be preſerved as they that follow the Lord's will.

[m] Meaning, the governors.

[n] In that ye have forſaken him, who hath all power in his hand, for a mortal man.

[o] Not only at other times, but now chiefly.

[p] He ſheweth that there is no ſin ſo great, but it ſhall be forgiven, if the ſinner turn again to God.

[q] Of his free mercy, and not of your merits, and therefore he will not forſake you.

[r] Unfeignedly, and without hypocriſy.

[s] Whilſt theſe things were done.

[t] Before he took upon him the ſtate of a king.

[u] Of Kirjath-jearim, where the ark was, chap. 10. 5.

[w] That every one ſhould prepare themſelves to war.

[x] Which was alſo called Beth-el, in the tribe of Benjamin.

[y] Where the two tribes and the half tribe remained.

[z] Thinking that the abſence of the prophet was a ſign, that they ſhould loſe the victory.

[a] Though theſe cauſes ſeem ſufficient in man's judgment: yet becauſe they had not the word of God, they turned to his deſtruction.

[b] Who willed thee to obey him, and reſt upon the words ſpoken by his prophet.

[c] That is, David.

Bef. Chr. 1093. 15 ¶ And Samuel aroſe, and gat him up from Gilgal in [d] Gibeah of Benjamin: and Saul numbered the people that were found with him, about ſix hundred men.

16 And Saul and Jonathan his ſon, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philiſtines pitched in Michmaſh.

17 And there came out of the hoſts of the Philiſtines ‡ three bands to deſtroy, one band turned unto the way of Ophrah unto the land of Shual,

‡ Or, the deſtroyer: to wit, the captain came out with three bands.

18 And another band turned toward the way to Beth-horon, and the [e] third band turned toward the way of the coaſt that looketh toward the valley of Zeboim, toward the wilderneſs.

19 Then there was no ſmith found throughout all the land of Iſrael: for the Philiſtines ſaid, Leſt the Hebrews make them ſwords or ſpears.

20 Wherefore all the Iſraelites went down to the Philiſtines, to ſharpen every man his ſhare, his mattock, and his ax, and his weeding-hook.

21 Yet they had a file for the ſhares, and for the mattocks, and for the pick-forks, and for the axes, and for to ſharpen the goads.

22 So when the day of battle was come, there was neither [f] ſword nor ſpear found in the hands of any of the people that were with Saul and with Jonathan: but *only* with Saul and Jonathan his ſon was there found.

23 And the garriſon of the Philiſtines came out to the paſſage of Michmaſh.

CHAP. XIV.

14 Jonathan and his armour-bearer put the Philiſtines to flight. 24 Saul bindeth the people by an oath, not to eat till evening. 32 The people eat with the blood. 38 Saul would put Jonathan to death. 55 The people deliver him.

THEN on a day Jonathan the ſon of Saul ſaid unto the young man that bare his armour, [g] Come, and let us go over toward the Philiſtines garriſon, that is yonder on the other ſide, but he told not his father.

2 And Saul tarried in the border of Gibeah under a pomegranate tree, which was in Migron, and the people that were with him *were* about ſix hundred men.

3 And Ahiah the ſon of Ahitub, * Ichabod's brother, the ſon of Phinehas, the ſon of Eli, *was* the Lord's prieſt in Shiloh, and bore an ephod: and the people knew not that Jonathan was gone.

* Ch. 4. 21.

4 ¶ Now in the way whereby Jonathan ſought to go over to the Philiſtines garriſon, there was a ‡ ſharp rock on the one ſide, and a ſharp rock on the other ſide: the name of the one *was* called Bozez, and the name of the other Seneh.

‡ Or, like a tooth.

Bef. Chr. 1087. 5 The one rock ſtretched from the north toward Michmaſh, and the other *was* from the ſouth toward Gibeah.

6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the garriſon of theſe [h] uncircumciſed: it may be that the Lord will work with us: for it is ‡ not hard to the Lord * to ſave with many, or with few.

‡ Or, none can let the Lord.

* 2 Chron. 14. 11.

7 And he that bare his armour, ſaid unto him, Do all that is in thine heart: go where it pleaſeth thee: behold, [i] I am with thee as thine heart deſireth.

8 Then ſaid Jonathan, Behold, we go over unto theſe men, and will ſhew ourſelves unto them.

9 [k] If they ſay on this wiſe to us, Tarry until we come to you, then will we ſtand ſtill in our place, and not go up to them.

10 But if they ſay, Come up unto us, then will we go up: for the Lord hath delivered them into our hand: and this ſhall be a ſign unto us.

11 So they both ſhewed themſelves unto the garriſon of the Philiſtines: and the Philiſtines ſaid, See, the Hebrews come out of the [l] holes wherein they had hid themſelves.

12 And the men of the garriſon anſwered Jonathan and his armour-bearer, and ſaid, Come up to us: for we will ſhew you a thing. Then Jonathan ſaid unto his armour-bearer, Come up after me: for the Lord hath delivered them into the hand of Iſrael.

13 So Jonathan went up upon [m] his hands and upon his feet, and his armour-bearer after him: and *ſome* fell before Jonathan, and his armour-bearer ſlew *others* after him.

14 So the [g] firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, as it were within half an acre of land, which two *oxen plow.*

15 And there was a fear in the hoſt, *and* in the field, and among all the people: the garriſon alſo, and they that went out to ſpoil, were afraid themſelves: and the earth [o] trembled: for it was *ſtricken* with fear by God.

16 ¶ Then the watchmen of Saul in Gibeah of Benjamin ſaw: and behold, the multitude was diſcomfited, and ſmitten as they went.

17 Therefore ſaid Saul unto the people that were with him, Search now and ſee, who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer were not there.

18 And Saul ſaid unto Ahiah, Bring hither the ark of God (for the ark of God was at that time with the children of Iſrael)

19 ¶ And while Saul talked unto the prieſt, the noiſe that was in the hoſt of the Philiſtines ſpread further abroad, and increaſed: therefore Saul ſaid unto the prieſt, [p] Withdraw thine hand.

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[d] And went to his city Ramah.

[e] So that to man's judgment theſe three armies would have over-run the whole country.

[f] To declare that the victory only came of God, and not by their force.

[g] By this example God would declare to Iſrael, that the victory did not conſiſt in multitude, or armour, but only came of his grace.

[h] To wit, the Philiſtines.

[i] I will follow thee, whitherſoever thou goeſt.

[k] This he ſpake by the ſpirit of propheſy, foraſmuch as hereby God gave him aſſurance of the victory.

[l] Thus they ſpake contemptuouſly, and by deriſion.

[m] That is, he crept up, or went up with all haſte.

[n] The ſecond was, when they ſlew one another; and the third, when the Iſraelites chaſed them.

[o] In that the inſenſible creatures tremble for fear of God's judgment, it declareth how terrible his vengeance ſhall be againſt his enemies.

[p] Let the Ephod alone: for I have no leiſure now to aſk counſel of God, Numb. 27. 21.

Bef. Chr. 1087.

* Judg. 7. 2 Chron. 20. 23.

20 And Saul was aſſembled with all the people that were with him, and they came to the battle: and behold, * every man's ſword was againſt his fellow, *and* there was a very great diſcomfiture.

21 Moreover the Hebrews that were with the Philiſtines beforetime, and were come with them into all parts of the hoſt, even they alſo turned to be with the [q] Iſraelites that were with Saul and Jonathan.

22 Alſo all the men of Iſrael which had hid themſelves in Mount Ephraim, when they heard that the Philiſtines were fled, they followed after them in the battle.

23 And ſo the Lord ſaved Iſrael that day: and the battle continued unto Beth-aven.

† *Heb. bread.*

24 ¶ And at that time the men of Iſrael were preſſed *with hunger:* for Saul charged the people with an oath, ſaying, [r] Curſed be the man that eateth food ‡ till night, that I may be avenged of mine enemies: ſo none of the people taſted *any* ſuſtenance.

25 And all they of the land came to a wood, where honey lay upon the ground.

26 And the people came into the wood, and behold, the honey dropped, and no man moved his hand to his mouth: for the people feared the [s] oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honey-comb, and put his hand to his mouth, and his [t] eyes received ſight.

‡ Or, weary.

28 Then anſwered one of the people, and ſaid, Thy father made the people to ſwear, ſaying, Curſed be the man that eateth ſuſtenance this day: and the people were ‡ faint.

29 Then ſaid Jonathan, My father hath [u] troubled the land: ſee now how mine eyes are made clear, becauſe I have taſted a little of this honey:

30 How much more, if the people had eaten to-day of the ſpoil of their enemies which they found? for had there not been now a greater ſlaughter among the Philiſtines?

31 ¶ And they ſmote the Philiſtines that day, from Michmaſh to Aijalon: and the people were exceeding faint.

*Levit. 7. 26. and 19. 26. Deut. 12. 16.

32 So the people turned to the ſpoil, and took ſheep, and oxen, and calves, and ſlew them on the ground, and the people did eat them * with the blood.

33 Then men told Saul, ſaying, Behold, the people ſin againſt the Lord, in that they eat with the blood. And he ſaid, Ye have treſpaſſed: [w] roll a great ſtone unto me this day.

34 Again Saul ſaid, Go abroad among the people, and bid them bring me every man his ox, and every man his ſheep, and ſlay them here, and eat, and ſin not againſt the Lord in eating with the blood. And the people brought every man his ox in his hand that night, and ſlew them there.

Bef. Chr. 1087.

‡ Or, of that ſtone began he to build an altar.

35 Then Saul made an altar unto the Lord, *and* that ‡ was the firſt altar that he made unto the Lord.

36 ¶ And Saul ſaid, Let us go down after the Philiſtines by night, and ſpoil them until the morning ſhine, and let us not leave a man of them. And they ſaid, Do whatſoever thou thinkeſt beſt. Then ſaid the prieſt, Let us [x] draw near hither unto God.

37 So Saul aſked of God, *ſaying*, Shall I go down after the Philiſtines? wilt thou deliver them into the hands of Iſrael? But he anſwered him not at that time.

* Judg. 20. 2.
† *Heb. corners.*

38 ¶ And Saul ſaid, * All ye † chief of the people, come ye hither, and know, and ſee by whom this ſin is done this day.

39 For as the Lord liveth, which ſaveth Iſrael, though it be *done* by Jonathan my ſon, he ſhall die the death. But none of all the people anſwered him.

40 Then he ſaid unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide. And the people ſaid unto Saul, Do what thou thinkeſt beſt.

41 Then Saul ſaid unto the Lord God of Iſrael, Give [y] a perfect *lot*. And Jonathan and Saul were taken, but the people eſcaped.

42 And Saul ſaid, Caſt *lot* between me and Jonathan my ſon. And Jonathan was taken.

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him, and ſaid, I taſted a little honey with the end of the rod that was in mine hand, and lo, I muſt die.

44 Again Saul anſwered, God do ſo and more alſo, unleſs thou die the death, Jonathan.

45 And the people ſaid unto Saul, [z] Shall Jonathan die, who hath ſo mightily delivered Iſrael? God forbid. As the Lord liveth, there ſhall not one hair of his head fall to the ground: for he hath wrought with God this day. So the people delivered Jonathan that he died not.

46 Then Saul came up from the Philiſtines, and the Philiſtines went to their own place.

‡ Or, overcome them.

47 ¶ So Saul held the kingdom over Iſrael, and fought againſt all his enemies on every ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zobah, and againſt the Philiſtines: and whitherſoever he went, he ‡ handled them as wicked men.

48 He gathered alſo an hoſt, and ſmote [a] Amalek, and delivered Iſrael out of the hands of them that ſpoiled them.

49 Now the ſons of Saul were Jonathan, [b] and Iſhui, and Melchi-ſhua: and the names of his two daughters, the elder was called Merab, and the younger was named [c] Michal.

50 And the name of Saul's wife was Ahinoam the daughter of Ahimaaz: and the name of his

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[q] Though before for fear of the Philiſtines they declared themſelves as enemies to their brethren.

[r] Such was his hypocriſy and arrogance, that he thought to attribute to his policy that which God had given by the hand of Jonathan.

[s] That is, the puniſhment, if they brake their oath.

[t] Which were dim before for wearineſs and hunger.

[u] By making this cruel law.

[w] That the blood of the beaſts that ſhall be ſlain, may be preſſed out upon it.

[x] To aſk counſel of him.

[y] Cauſe the lot to fall on him that hath broken the oath: but he doth not conſider his preſumption in commanding the ſame oath.

[z] The people thought it their duty to reſcue him, who of ignorance had but broken a raſh law, and by whom they had received ſo great a benefit.

[a] As the Lord had commanded, Deut. 25. 17.

[b] Called alſo Abinadab, chap. 31. 2.

[c] Which was the wife of David, ch. 18. 27.

Bef. Chr. 1087. his chief captain was [d] Abner the ſon of Ner, Saul's uncle.

51 And Kiſh *was* Saul's father: and Ner the father of Abner *was* the ſon of Abiel.

52 And there was ſore war againſt the Philiſtines all the days of Saul: and [e] whomſoever Saul ſaw to be a ſtrong man, and meet for the war, he took him unto him.

CHAP. XV.

3 Saul is commanded to ſlay Amalek. 9 He ſpareth Agag and the beſt things. 19 Samuel reproveth him. 28 Saul is rejected of the Lord, and his kingdom given to another. 33 Samuel heweth Agag in pieces.

* Ch. 9. 16.

AFterward Samuel ſaid unto Saul, * The Lord ſent me to anoint thee king over his people, over Iſrael: now therefore [f] obey the voice of the words of the Lord.

* Exod. 17. 14.
* Num. 24. 20.

2 Thus ſaith the Lord of hoſts, I remember what Amalek did to Iſrael, * how they laid *wait* for them in the way, as they came up from Egypt.

3 Now *therefore* go, and ſmite Amalek, and deſtroy ye all that pertaineth unto them, and have no compaſſion on them, but [g] ſlay both man and woman, both infant and ſuckling, both ox and ſheep, both camel and aſs.

‡ Or, knew their number by the lambs which they brought.
‡ Or, fought in the valley.

4 ¶ And Saul aſſembled the people, and ‡ numbered them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah.

5 And Saul came to a city of Amalek, ‡ and ſet watch at the river.

6 And Saul ſaid unto the [h] Kenites, Go, depart, *and* get you down from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed [i] mercy to all the children of Iſrael, when they came up from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul ſmote the Amalekites from Havilah, as thou comeſt to Shur, that is before Egypt,

8 And took Agag the king of the Amalekites alive, and deſtroyed all the people with the edge of the ſword.

9 But Saul and the people ſpared Agag, and the better ſheep, and the oxen, and the fat beaſts, and the lambs, and all that was good, and they would not deſtroy them: but every thing that was vile, and nought worth, that they deſtroyed.

10 ¶ Then came the word of the Lord unto Samuel, ſaying,

11 [k] It repenteth me that I have made Saul king, for he is turned from me, and hath not performed my commandments. And Samuel was moved, and cried unto the Lord all night.

12 And when Samuel aroſe early to meet Saul in the morning, one told Samuel, ſaying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence he returned, and departed, and is gone down to Gilgal.

Bef. Chr. 1079.

13 ¶ Then Samuel came to Saul, and Saul ſaid unto him, Bleſſed be thou of the Lord, I have fulfilled the [l] commandment of the Lord.

14 But Samuel ſaid, What meaneth then the bleating of the ſheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul anſwered, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheep, and of the oxen, to ſacrifice them unto the Lord thy God, and the remnant have we deſtroyed.

16 Again Samuel ſaid to Saul, Let me tell thee what the Lord hath ſaid to me this night. And he ſaid unto him, Say on.

17 Then Samuel ſaid, When thou waſt [m] little in thine own ſight, waſt thou not made the head of the tribes of Iſrael? for the Lord anointed thee king over Iſrael.

18 And the Lord ſent thee on a journey, and ſaid, Go, and deſtroy thoſe ſinners the Amalekites, and fight againſt them, until thou deſtroy them.

19 Now wherefore haſt thou not obeyed the voice of the Lord, but haſt turned to the prey, and haſt done wickedly in the ſight of the Lord?

20 And Saul ſaid unto Samuel, Yea, I [n] have obeyed the voice of the Lord, and have gone the way which the Lord ſent me, and have brought Agag the king of Amalek, and have deſtroyed the Amalekites.

21 But the people took of the ſpoil, ſheep and oxen, and the chiefeſt of the things which ſhould have been deſtroyed, to offer unto the Lord thy God in Gilgal.

22 And Samuel ſaid, Hath the Lord as great pleaſure in burnt-offerings and ſacrifices, as when the voice of the Lord is obeyed? behold, * to obey is better than ſacrifice, and to hearken *is better* than the fat of rams.

* Eccleſ. 4. 17. Hoſ. 6. 6, 7. Matt. 9. 13. and 12. 7.

23 For [o] rebellion *is as* the ſin of witchcraft, and tranſgreſſion is wickedneſs and idolatry. Becauſe thou haſt caſt away the word of the Lord, therefore he hath caſt away thee from being king.

24 Then Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the commandment of the Lord, and thy words, becauſe I feared the people, and obeyed their voice.

25 Now therefore I pray thee, take away my [p] ſin, and turn again with me, that I may worſhip the Lord.

26 But Samuel ſaid unto Saul, I will not return with thee: for thou haſt caſt away the word of the Lord, and the Lord hath caſt away thee, that thou ſhalt not be king over Iſrael.

27 And as Samuel turned himſelf to go away, he caught the lap of his coat, and it rent.

28 Then Samuel ſaid unto him, The Lord hath

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[d] Whom Joab the captain of David ſlew, 2 Sam. 3, 27.

[e] As Samuel had forewarned, chap. 8. 11.

[f] Becauſe he hath preferred thee to this honour, thou art bound to obey him.

[g] That this might be an example of God's vengeance againſt them that deal cruelly with his people.

[h] Which were the poſterity of Jethro, Moſes's father-in-law.

[i] For Jethro came to viſit them, and gave them good counſel, Exod. 18. 19.

[k] God in his eternal counſel never changeth nor repenteth, as verſe 29. though he ſeemeth to us to repent, when any thing goeth contrary to his temporal election.

[l] This is the nature of hypocrites, to be impudent againſt the truth, to condemn others, and juſtify themſelves.

[m] Meaning, of baſe condition, as chap. 9. 21.

[n] He ſtandeth moſt impudently in his own defence both againſt God and his own conſcience.

[o] God hateth nothing more than the diſobedience of his commandment, though the intent ſeem never ſo good to man.

[p] This was not true repentance, but diſſimulation, fearing the loſs of his kingdom,

Bef. Chr. 1079.

hath rent the kingdom of Iſrael from thee this day, and hath given it to thy [q] neighbour, that is better than thou.

29 For indeed the [r] ſtrength of Iſrael will not lie nor repent: for he is not a man that he ſhould repent.

30 Then he ſaid, I have ſinned: but honour me, I pray thee, before the elders of my people, and before Iſrael, and turn again with me, that I may worſhip the Lord thy God.

31 ¶ So Samuel turned again, and followed Saul: and Saul worſhipped the Lord.

32 Then ſaid Samuel, Bring ye hither to me Agag the king of the Amalekites: and Agag came unto him ‡ pleaſantly, and Agag ſaid, Truly the [s] bitterneſs of death is paſſed.

‡ Or, In bonds.

33 And Samuel ſaid, * As thy ſword hath made woman childleſs, ſo ſhall thy mother be childleſs among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

* Exod. 17. 11. Num. 14. 45.

34 ¶ So Samuel departed to [t] Ramah, and Saul went up to his houſe to Gibeah of Saul.

35 And Samuel came no more to [u] ſee Saul until the day of his death: but Samuel mourned for Saul, and the Lord [w] repented that he made Saul king over Iſrael.

CHAP. XVI.

1 Samuel is reproved of God, and is ſent to anoint David. 7 God regardeth the heart. 13 The Spirit of the Lord cometh upon David. 14 The wicked ſpirit is ſent upon Saul. 19 Saul ſendeth for David.

THE Lord then ſaid unto Samuel, How long wilt thou mourn for Saul, [x] ſeeing I have caſt him away from reigning over Iſrael? fill thine horn with oil, and come, I will ſend thee to Jeſſe the Beth-lehemite, for I have provided me a king among his ſons.

2 And Samuel ſaid, How can I go? for if Saul ſhall hear it, he will kill me. Then the Lord anſwered, Take an heifer † with thee, and ſay, I am come [y] to do ſacrifice to the Lord.

† *Heb. in thine hand.*

3 And call Jeſſe to the ſacrifice, and I will ſhew thee what thou ſhalt do, and thou ſhalt anoint unto me him whom I name unto thee.

4 So Samuel did that the Lord bade him, and came to Beth-lehem, and the elders of the town [z] were aſtoniſhed at his coming, and ſaid, Comeſt thou peaceably?

5 And he anſwered, Yea: I am come to do ſacrifice unto the Lord: ſanctify yourſelves, and come with me to the ſacrifice. And he ſanctified Jeſſe and his ſons, and he called them to the ſacrifice.

6 And when they were come, he looked on Eliab, and ſaid, Surely the Lord's [a] anointed is before him.

7 But the Lord ſaid unto Samuel, Look not on his countenance, nor on the height of his ſtature, becauſe I have refuſed him: for *God ſeeth* not as man ſeeth: for man looketh on the outward appearance, but the Lord beholdeth the * heart.

Bef. Chr. 1063.

* 1 Chron. 28. 9. Jer. 11. 20. and 17. 10. and 20. 12. Pſ. 7. 10.

8 Then Jeſſe called Abinadab, and made him come before Samuel. And he ſaid, Neither hath the Lord choſen this.

9 Then Jeſſe made Shammah come. And he ſaid, Neither yet hath the Lord choſen him.

10 Again Jeſſe made his ſeven ſons to come before Samuel: and Samuel ſaid unto Jeſſe, The Lord hath choſen none of theſe.

11 Finally, Samuel ſaid unto Jeſſe, † Are there no more children *but theſe?* And he ſaid, There remaineth yet a little one behind, that keepeth the ſheep. Then Samuel ſaid unto Jeſſe, * Send and fetch him: for we will not ſit down till he be come hither.

† *Heb. are the children ended?*

* 2 Sam. 7. 8. Pſ. 78. 71. and 89. 21.

12 And he ſent, and brought him in: and he was ruddy, and of a good countenance, and comely viſage. And the Lord ſaid, Ariſe, *and* anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midſt of his brethren. And the * Spirit of the Lord ‡ came upon David, from that day forward: then Samuel roſe up, and went to Ramah.

* Acts 7. 46. and 13. 22.

‡ Or, proſpered.

14 ¶ But the Spirit of the Lord departed from Saul, and an [b] evil ſpirit *ſent* of the Lord vexed him.

15 And Saul's ſervants ſaid unto him, Behold now, the evil ſpirit of God vexeth thee.

16 Let our lord therefore command thy ſervants, *that are* before thee, to ſeek a man that is a cunning player upon the harp: that when the evil ſpirit of God cometh upon thee, he may play with his hand, and thou mayeſt be eaſed.

17 Saul then ſaid unto his ſervants, Provide me a man, I pray you, that can play well, and bring him to me.

18 Then anſwered one of his ſervants, and ſaid, Behold, I have ſeen a [c] ſon of Jeſſe, a Beth-lehemite, that can play, and is ſtrong, valiant, and a man of war, and wiſe in matters, and a comely perſon, and the Lord is with him.

19 Wherefore Saul ſent meſſengers unto Jeſſe, and ſaid, Send me David thy ſon, which is with the ſheep.

20 And Jeſſe took an aſs *laden* with bread, and a flaggon of wine, and a kid, and ſent them by the hand of David his ſon unto Saul.

21 And David came to Saul, and ſtood before him: and he loved him very well, and he was his armour-bearer.

‡ Or, ſerved him.

22 And Saul ſent to Jeſſe, ſaying, Let David now remain with me: for he hath found favour in my ſight.

23 And ſo when the *evil* ſpirit of God came upon Saul, David took an harp and played with

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[q] That is, to David.

[r] Meaning, God, who maintaineth and preferreth his.

[s] He ſuſpected nothing leſs than death, or as ſome write, he paſſed not for death.

[t] Where his houſe was.

[u] Though Saul came where Samuel was, chap. 19. 22.

[w] As verſe 11.

[x] Signifying, that we ought not to ſhew ourſelves more pitiful than God, nor to lament them whom he caſteth out.

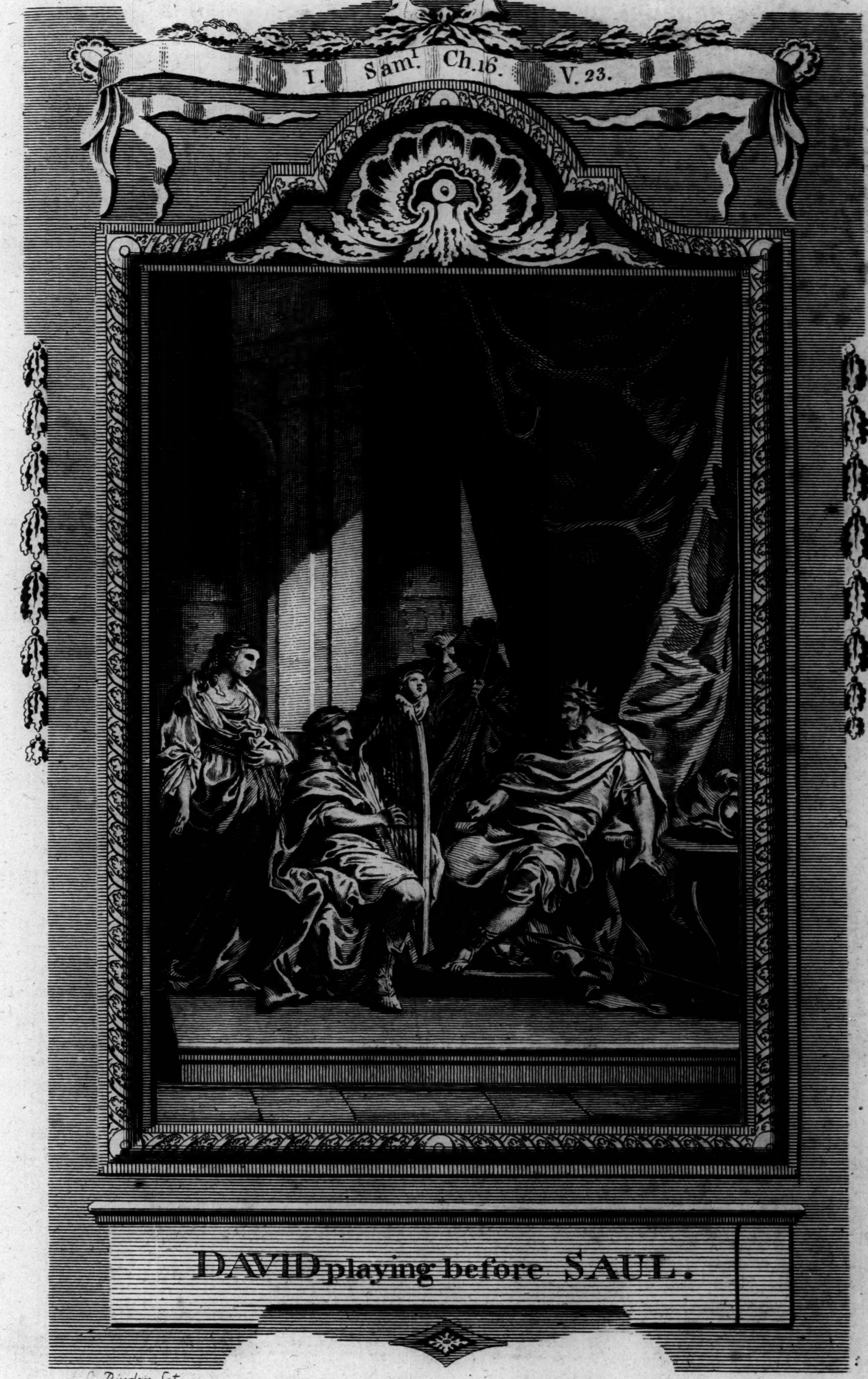
[y] That is, to make a peace-offering, which might be done though the ark was not there.

[z] Fearing, leaſt ſome grievous crime had been committed, becauſe the prophet was not wont to come thither.

[a] Thinking, that Eliab had been appointed of God to be made king.

[b] The wicked ſpirits are at God's commandment, to execute his will againſt the wicked.

[c] Though David was now anointed king by the prophet, yet God would exerciſe him in ſundry ſorts before he had the uſe of his kingdom.



I. Saml. Ch.16. V.23.

DAVID playing before SAUL.

J. Burder ſct.

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with his hand, and Saul was [d] refreſhed, and was eaſed: for the evil ſpirit departed from him.

CHAP. XVII.

1 *The Philiſtines make war againſt Iſrael.* 10 *Goliath defieth Iſrael.* 17 *David is ſent to his brethren.* 34 *The ſtrength and boldneſs of David.* 47 *The Lord ſaveth not by ſword nor ſpear.* 50 *David killeth Goliath, and the Philiſtines flee.*

NOW the Philiſtines gathered their armies to battle, and came together to Shochoh, which is in Judah, and pitched between Shochoh and Azekah, ‡ in the coaſt of Dammim. ‡ Or, in Ephesdammim.

2 And Saul, and the men of Iſrael aſſembled, and pitched in the valley ‡ of Elah, and put themſelves in battle array to meet the Philiſtines. ‡ Or, Of the oak.

3 And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide: ſo a valley *was* between them.

4 ¶ Then came a man between them [e] both out of the tents of the Philiſtines, named Goliath of Gath: his height *was* ſix cubits and an hand breadth,

5 And had an helmet of braſs upon his head, and a ‡ brigandine upon him: and the weight of his brigandine *was* five thouſand [f] ſhekels of braſs. ‡ Or, coat of plate.

6 And he had ‡ boots of braſs upon his legs, and a ſhield of braſs upon his ſhoulders. ‡ Or, greaves

7 And the ſhaft of his ſpear *was* like a weaver's beam: and his ſpear head *weighed* ſix hundred ſhekels of iron: and one bearing a ſhield went before him.

8 And he ſtood, and cried againſt the hoſt of Iſrael, and ſaid unto them, Why are ye come to ſet your battle in array? am not I a Philiſtine, and you ſervants to Saul? chuſe you a man for you, and let him come down to me.

9 If he be able to fight with me, and † kill me, then will we be your ſervants: but if I overcome him, and kill him, then ſhall ye be our ſervants, and ſerve us. † Heb ſmite me.

10 Alſo the Philiſtine ſaid, I defy the hoſt of Iſrael this day: give me a man, that we may fight ‡ together. ‡ Or, hand to hand.

11 When Saul and Iſrael heard thoſe words of the Philiſtine, they were diſcouraged, and greatly afraid.

12 ¶ Now this David *was* the * ſon of an Ephrathite of Beth-lehem Judah, named Jeſſe, which had eight ſons: and ‡ this man was taken for an old man in the days of Saul. * Ch. 16. 1. ‡ Or, he was counted among them that bare office.

13 And the three eldeſt ſons of Jeſſe went and followed Saul to the battle: and the names of his three ſons that went to battle, *were* Eliab the eldeſt, and the next Abinadab, and the third Shammah.

14 So David was the leaſt: and the three eldeſt went after Saul.

15 David alſo [g] went, but he returned from Saul to feed his father's ſheep in Beth-lehem.

16 And the Philiſtine drew near in the morning and evening, and continued forty days.

17 And Jeſſe ſaid unto David his ſon, [h] Take now for thy brethren an ephah of this parched corn, and theſe ten cakes, and run to the hoſt to thy brethren.

18 Alſo carry theſe ten freſh cheeſes unto the captain, and look how thy brethren fare, and receive their [i] pledge.

19 (Then Saul and they, and all the men of Iſrael, *were* in the valley of Elah, fighting with the Philiſtines)

20 ¶ So David roſe up early in the morning, and left the ſheep with a keeper, and took and went as Jeſſe had commanded him, and came within the compaſs of the hoſt: and the hoſt went out in array, and ſhouted in the battle.

21 For Iſrael and the Philiſtines had put themſelves in array, army againſt army.

22 And David left the things which he bare, under the hands of the keeper of the † carriage, and ran into the hoſt, and came and aſked his brethren † how they did. † Heb. veſſels. † Heb. of peace.

23 And as he talked with them, behold, the man *that was* between the two *armies*, came up, (whoſe name *was* Goliath the Philiſtine of Gath) out of the ‡ army of the Philiſtines, and ſpake [k] ſuch words, and David heard them. ‡ Or, vallies.

24 And all the men of Iſrael, when they ſaw the man, ran away from him, and were ſore afraid.

25 For every man of Iſrael ſaid, Saw ye not this man that cometh up? even to revile Iſrael is he come up: and to him that killeth him, will the king give great riches, and will give him his * daughter, yea, and make his father's houſe [l] free in Iſrael. * Joſh. 15. 16.

26 ¶ Then David ſpake to the men that ſtood with him, and ſaid, What ſhall be done to the man that killeth this Philiſtine, and taketh away the [m] ſhame from Iſrael? for who is this uncircumciſed Philiſtine, that he ſhould revile the hoſt of the living God?

27 And the people anſwered him after this manner, ſaying, Thus ſhall it be done to the man that killeth him.

28 And Eliab his eldeſt brother heard when he ſpake unto the men, and Eliab was very angry with David, and ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride and the malice of thine heart, that thou art come down to ſee the battle.

29 Then David ſaid, What have I now done? Is there not a [n] cauſe?

30 And he departed from him into the preſence of another, and ſpake of the ſame manner, and the people anſwered him according to the former words.

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[d] God would that Saul ſhould receive this benefit as at David's hand, that his condemnation might be the more evident, for his cruel hate toward him.

[e] Between the two camps.

[f] That is, 156 lb. 4 ounces, after half an ounce the ſhekel, and 600 ſhekels weight amounteth to 18 lb. three quarters.

[g] To ſerve Saul, as chap. 16. 19.

[h] Though Jeſſe meant one thing, yet God's providence directed David to another end.

[i] If they have laid any thing to gage for their neceſſity, redeem it out.

[k] As are above rehearſed, verſes 8 and 9.

[l] From taxes and payments.

[m] This diſhonour that he doth to Iſrael.

[n] For his father's ſending was a juſt occaſion, and alſo he felt himſelf inwardly moved by God's Spirit.

Bef. Chr. 1063.

31 ¶ And they that heard the words which David ſpake, rehearſed them before Saul, who cauſed him to be brought.

32 So David ſaid to Saul, Let no man's heart fail him, becauſe of him: thy ſervant will go, and fight with this Philiſtine.

33 And Saul ſaid to David, Thou art not[o] able to go againſt this Philiſtine to fight with him: for thou art a boy, and he is a man of war from his youth.

34 And David anſwered unto Saul, Thy ſervant kept his father's ſheep, and there came a [p] lion, and likewiſe a bear, and took a ſheep out of the flock,

35 And I went out after him and ſmote him, and took it out of his mouth: and when he aroſe againſt me, I caught him by the beard, and ſmote him, and ſlew him.

36 So thy ſervant ſlew both the lion and the bear: therefore this uncircumciſed Philiſtine ſhall be as one of them, ſeeing he hath railed on the hoſt of the living God.

37 ¶ Moreover David ſaid, the Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine. Then Saul ſaid unto David, [q] Go, and the Lord be with thee.

38 And Saul put his raiment upon David, and put an helmet of braſs upon his head, and put a brigandine upon him.

39 Then girded David his ſword upon his raiment, and ‡ began to go: for he never proved it: and David ſaid unto Saul, I cannot go with theſe: for I am not accuſtomed. Wherefore David put them off him.

‡ Or, aſſayed.

40 Then took he his [r] ſtaff in his hand, and choſe him five ſmooth ſtones out of a brook, and put them in his ſhepherd's bag or ſcrip, and his ſling *was* in his hand, and he drew near to the Philiſtine.

41 And the Philiſtine came and drew near unto David, and the man that bare the ſhield *went* before him.

42 Now when the Philiſtine looked about and ſaw David, he diſdained him: for he was but young, ruddy, and of a comely face.

43 And the Philiſtine ſaid unto David, Am I a dog, that thou comeſt to me with ſtaves? And the Philiſtine [s] curſed David by his gods.

44 And the Philiſtine ſaid to David, Come to me, and I will give thy fleſh unto the fowls of the heaven, and to the beaſts of the field.

45 Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield, but I come to thee in the name of the Lord of hoſts, the God of the hoſt of Iſrael, whom thou haſt railed upon.

46 This [t] day ſhall the Lord cloſe thee in mine hand, and I ſhall ſmite thee, and take thine head from thee, and I will give the carcaſes of the hoſt of the Philiſtines this day unto the fowls of the heaven, and to the beaſts of the earth, that all the world may know that Iſrael hath a God,

47 And that all this aſſembly may know, that the Lord ſaveth not with ſword nor with ſpear (for the battle is the Lord's) and he will give you into our hands.

48 And when the Philiſtine aroſe to come and draw near unto David, David [u] haſted and ran to fight againſt the Philiſtine.

49 And David put his hand in his bag, and took out a ſtone, and ſlang it, and ſmote the Philiſtine in his forehead, that the ſtone ſticked in his forehead, and he fell groveling to the earth.

50 So David overcame the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine, and ſlew him, when David had no ſword in his hand.

51 Then David ran, and ſtood upon the Philiſtine, and took his ſword and drew it out of his ſheath, and ſlew him, and cut off his head therewith. So when the Philiſtines ſaw that their champion was dead, they fled.

52 And the men of Iſrael and Judah aroſe, and ſhouted, and followed after the Philiſtines, until they came to the ‡ valley, and unto the gates of Ekron: and the Philiſtines fell down wounded by the way of Shaaraim, even to Gath and to Ekron.

‡ Or, Gai the city.

53 And the children of Iſrael returned from purſuing the Philiſtines, and ſpoiled their tents.

54 And David took the head of the Philiſtine, and brought it to Jeruſalem, and put his armour in his ‡ tent.

‡ Or, houſe at Beth-lehem.

55 ¶ When Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of his hoſt, Abner, [w] whoſe ſon is this young man? And Abner anſwered, As thy ſoul liveth, O king, I cannot tell.

56 Then the king ſaid, Inquire thou whoſe ſon this young man is.

57 And when David was returned from the ſlaughter of the Philiſtine, then Abner took him, and brought him before Saul with the head of the Philiſtine in his hand.

58 And Saul ſaid to him, Whoſe ſon art thou, thou young man? and David anſwered, I am the ſon of thy ſervant Jeſſe the Beth-lehemite.

CHAP. XVIII.

1 The amity of Jonathan and David. 8 Saul envieth David for the praiſe that the women gave him. 11 Saul would have ſlain David. 17 He promiſeth him Merab to wiſe, but giveth him Michal. 27 David delivereth to Saul two hundred foreſkins of the Philiſtines. 29 Saul feareth David, ſeeing that the Lord is with him.

AND when he had made an end of ſpeaking unto Saul, the [x] ſoul of Jonathan was knit with the ſoul of David, and Jonathan loved him as his own ſoul.

2 And Saul took him that day, and would not let him return to his father's houſe.

3 Then

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[o] Here Satan proveth David's faith, by the infidelity of Saul.

[p] David, by the experience that he hath had in time paſt of God's help, nothing doubteth to overcome this danger, ſeeing he was zealous for God's honour.

[q] For by theſe examples, he ſaw that the power of God was with him.

[r] To the intent that, by theſe weak means, God might only be known to be the author of this victory.

[s] He ſware by his gods that he would deſtroy him.

[t] David being aſſured both of his cauſe and of his calling, propheſieth of the deſtruction of the Philiſtines.

[u] Being moved with a fervent zeal to be revenged upon this blaſphemer of God's name.

[w] That is, of what family and tribe is he? or elſe he had forgotten David, albeit he had received ſo great a benefit by him.

[x] His affection was fully bent toward him.

Bef. Chr. 1063.

3 Then Jonathan and David made a covenant: for he loved him as his own ſoul.

4 And Jonathan put off the robe that wa upon him, and gave it David, and his garments, even to his ſword, and to his bow, an to his girdle.

5 And David went out whitherſoever Sau ſent him, *and* behaved himſelf [y] wiſely: ſo tha Saul ſet him over the men of war, and he was accepted in the ſight of all the people, and alſo in the ſight of Saul's ſervants.

6 ¶ When they came again, and David returned from the ſlaughter of the [z] Philiſtines, the women came out of all cities of Iſrael ſinging and dancing to meet king Saul, with timbrels, with *inſtruments of* joy, and with rebecks.

† Heb. *anſwered, playing.*
* Ch. 21. 11. and 29. 5.

7 And the women † ſang by courſe in their play, and ſaid, * Saul hath ſlain his thouſands, and David his ten thouſands.

8 Therefore Saul was exceeding wroth, and the ſaying diſpleaſed him, and he ſaid, They have aſcribed unto David ten thouſand, and to me they have aſcribed *but a* thouſand, and *what can he have* more ſave the kingdom?

9 Wherefore Saul [a] had an eye on David from that day forward.

10 ¶ And on the morrow the evil ſpirit of God came upon Saul, and he [b] propheſied in the midſt of the houſe: and David played with his hand like as at other times, and there *was* a ſpear in Saul's hand.

11 And Saul took the ſpear, and ſaid, I will ſmite David *thorough* to the wall. But David avoided twice out of his preſence.

12 And Saul was afraid of David, becauſe the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captain over a thouſand, and he went [c] out and in before the people.

14 And David behaved himſelf wiſely in all his ways: for the Lord *was* with him.

15 Wherefore when Saul ſaw that he was very wiſe, he was afraid of him.

16 For all Iſrael and Judah loved David, becauſe he went out and in before them.

17 ¶ Then Saul ſaid to David, Behold mine eldeſt daughter Merab, her I will give thee to wife: only be a valiant ſon unto me, and [d] fight the Lord's battles: for Saul thought, Mine hand ſhall not be upon him, but the hand of the Philiſtines ſhall be upon him.

18 And David anſwered Saul, What am I? and what is my life, *or* the family of my father in Iſrael, that I ſhould be ſon-in-law to the king?

19 Howbeit when Merab Saul's daughter ſhould have been given to David, [e] ſhe was given to Adriel a Meholathite to wife.

20 ¶ Then Michal Saul's daughter loved David: and they ſhewed Saul, and the thing pleaſed him.

Bef. Chr. 1063.

21 Therefore Saul ſaid, I will give him her, that ſhe may be a [f] ſnare to him, and that the hand of the Philiſtines may be againſt him. Wherefore Saul ſaid to David, Thou ſhalt this day be my ſon-in-law in the *one* of the twain.

22 And Saul commanded his ſervants, Speak with David ſecretly, and ſay, Behold, the king hath a favour to thee: and all his ſervants love thee: be now therefore the king's ſon-in-law.

23 And Saul's ſervants ſpake theſe words in the ears of David. And David ſaid, [g] Seemeth it to you a light thing to be a king's ſon-in-law, ſeeing that I am a poor man and of ſmall reputation?

24 And then Saul's ſervants brought him word again, ſaying, Such words ſpake David.

25 And Saul ſaid, This wiſe ſhall ye ſay to David, The king deſireth no dowry, but an hundred foreſkins of the Philiſtines, to be avenged of the king's enemies: for Saul thought to make David fall into the hands of the Philiſtines.

26 And when his ſervants told David theſe words, it pleaſed David well, to be the [h] king's ſon-in-law: and the days were not expired.

27 Afterward David aroſe with his men, and went and ſlew of the Philiſtines two hundred men: and David brought their foreſkins, and [i] they gave them wholly to the king, that he might be the king's ſon-in-law: therefore Saul gave him Michal his daughter to wife.

28 Then Saul ſaw and underſtood that the Lord *was* with David, and that Michal the daughter of Saul loved him.

29 Then Saul was more and more [k] afraid of David, and Saul became alway David's enemy.

30 And when the princes of the Philiſtines went forth, at their going forth [l] David behaved himſelf more wiſely than all the ſervants of Saul, ſo that his name was much ſet by.

CHAP. XIX.

1. *Jonathan declareth to David the wicked purpoſe of Saul.* 11 *Michal his wife ſaveth him.* 18 *David cometh to Samuel.* 23 *The ſpirit of propheſy cometh to Saul.*

THEN Saul ſpake to Jonathan his ſon, and to all his ſervants, that they ſhould [m] kill David: but Jonathan Saul's ſon had a great favour to David.

2 And Jonathan told David, ſaying, Saul my father goeth about to ſlay thee: now therefore, I pray thee, take heed unto thyſelf unto the morning, and abide in a ſecret *place*, and hide thyſelf.

3 And I will go out and ſtand by my father in the field where thou [n] art, and will commune with my father of thee, and I will ſee what *he ſaith*, and will tell thee.

4 ¶ And

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[y] That is, he proſpered in all his doings.

[z] To wit, Goliath.

[a] Becauſe he bare him envy and hatred.

[b] That is, ſpake as a man beſide himſelf: for ſo the people abuſed this word, when they could not underſtand.

[c] Meaning, he was captain over the people.

[d] Fight againſt them that war againſt God's people.

[e] By whom he had five ſons, which David put to Death at the requeſt of the Gibeonites, 2 Sam. 21. 8.

[f] So his hypocriſy appeareth: for under pretence of favour he ſought his deſtruction.

[g] Meaning, that he was not able to endow his wife with riches.

[h] Becauſe he thought himſelf able to compaſs the king's requeſt.

[i] Meaning, David and his ſoldiers.

[k] To be deprived of his kingdom.

[l] That is, David had better ſucceſs againſt the Philiſtines than Saul's men.

[m] Before Saul ſought David's life ſecretly, but now his hypocriſy burſteth forth to open cruelty.

[n] That I may give thee warning what to do.

4 ¶ And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſin againſt his ſervant, againſt David: for he hath not ſinned againſt thee, but his works have been to thee very good.

† *Heb. he put his ſoul in his hand.*
* Judg. 12. 3. 1 Sam. 28. 21. Pſal. 119. 109.

5 For he † did * put his life in danger, and ſlew the Philiſtine, and the Lord wrought a great ſalvation for all Iſrael: thou ſaweſt it, thou rejoicedſt: wherefore then wilt thou ſin againſt innocent blood, and ſlay David without a cauſe?

6 Then Saul hearkened unto the voice of Jonathan, and Saul [o] ſware, As the Lord liveth, he ſhall not die.

7 So Jonathan called David, and Jonathan ſhewed him all thoſe words, and Jonathan brought David to Saul, and he was in his preſence as in times paſt.

8 ¶ Again the war began, and David went out and fought with the Philiſtines, and ſlew them with a great ſlaughter, and they fled from him.

9 ¶ And the evil ſpirit of the Lord was upon Saul, as he ſat in his houſe, having his ſpear in his hand, and David [p] played with his hand.

10 And Saul intended to ſmite David to the wall with the ſpear: but he turned aſide out of Saul's preſence, and he ſmote the ſpear againſt the wall: but David fled, and eſcaped the ſame night.

11 Saul alſo ſent meſſengers unto David's houſe, to watch him, and to ſlay him in them orning: and Michal David's wife told it him, ſaying, If thou ſave not thyſelf this night, to-morrow thou ſhalt be ſlain.

12 So Michal [q] let David down through a window: and he went, and fled, and eſcaped.

13 Then Michal took an image, and laid it in the bed, and put a pillow ſtuffed with goat's *hair* under the head of it, and covered it with a cloth.

14 And when Saul ſent meſſengers to take David, ſhe ſaid, He is ſick.

15 And Saul ſent the meſſengers again to ſee David, ſaying, Bring him to me in the [r] bed, that I may ſlay him.

16 And when the meſſengers were come in, behold, an image *was* in the bed, with a pillow of goat's *hair* under the head of it.

17 And Saul ſaid unto Michal, Why haſt thou mocked me ſo, and ſent away mine enemy, that he is eſcaped? And Michal anſwered Saul, He ſaid unto me, Let me go, or elſe I will kill thee.

18 ¶ So David fled and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in [s] Naioth.

19 But one told Saul, ſaying, Behold, David *is* at Naioth in Ramah.

20 And Saul ſent meſſengers to take David: and when they ſaw a company of prophets propheſying, and Samuel ſtanding [t] as appointed over them, the Spirit of God fell upon the meſſengers of Saul, and they alſo [u] propheſied.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe: again, Saul ſent the third meſſengers, and they propheſied alſo.

22 Then went he himſelf to Ramah, and came to a great well that is in Sechu, and he aſked, and ſaid, Where are Samuel and David? and one ſaid, Behold, *they be* at Naioth in Ramah.

23 And he [w] went thither, *even* to Naioth in Ramah, and the Spirit of God came upon him alſo, and he went propheſying until he came to Naioth in Ramah.

24 And he ſtript off his [x] cloaths, and he propheſied alſo before Samuel, and fell [y] down naked all that day and all that night: therefore they ſay, * Is Saul alſo among the prophets?

* Ch. 10. 12.

CHAP. XX.

2 *Jonathan comforteth David.* 3 *They renew their league.* 33 *Saul would have killed Jonathan.* 38 *Jonathan advertiſeth David, by three arrows, of his father's fury.*

AND David [z] fled from Naioth in Ramah, and came and ſaid before Jonathan, What have I done? what *is* mine iniquity? and what ſin have I committed before thy father, that he ſeeketh my life?

2 And he ſaid unto him, God forbid, thou ſhalt not die: behold, my father will do nothing great nor ſmall, but he will † ſhew it me: and why ſhould my father hide this thing from me? he will not do it.

† *Heb. reveal it in mine ear.*

3 And David ſware again, and ſaid, Thy father knoweth that I have found grace in thine eyes: therefore he thinketh, Jonathan ſhall not know it, leſt he be ſorry: but indeed, as the Lord liveth, and as thy ſoul liveth, there is but a [a] ſtep between me and death.

4 Then ſaid Jonathan unto David, Whatſoever thy ſoul † requireth, that will I do unto thee.

† *Heb. ſaith.*

5 And David ſaid unto Jonathan, Behold, to-morrow is the [b] firſt day of the month, and I ſhould ſit with the king at meat: but let me go, that I may hide myſelf in the fields unto the third *day* at even.

6 If thy father make mention of me, then ſay, David aſked leave of me, that he might go to Beth-lehem to his own city: for there is a [c] yearly ſacrifice for all that family.

7 And if he ſay thus, It is well, thy ſervant ſhall have peace: but if he be angry, be ſure that wickedneſs is concluded of him.

8 So ſhalt thou ſhew mercy unto thy ſervant: * for thou haſt joined thy ſervant into a covenant of the Lord with thee, and if there be in me iniquity, ſlay thou me; for why ſhouldeſt thou bring me to thy father?

* Ch. 18. 3. and 23. 18.

9 ¶ And

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[o] Whatſoever he pretended outwardly, yet his heart was full of malice.

[p] He played on his harp to mitigate the rage of the evil ſpirit, as chap. 16. 23.

[q] Thus God moved both the ſon and daughter of this tyrant to favour David againſt their father.

[r] Behold, how the tyrants, to accompliſh their rage, neither regard oath nor friendſhip, God nor man.

[s] Naioth was a ſchool where the word of God was ſtudied, near to Ramah.

[t] Being their chief inſtructor.

[u] Changed their minds and praiſed God.

[w] With a mind to perſecute them.

[x] His kingly apparel.

[y] He humbled himſelf as others did.

[z] For Saul was ſtayed, and propheſied a day and a night, by God's providence, that David might have time to eſcape.

[a] I am in great danger of death.

[b] At what time there ſhould be a ſolemn ſacrifice, Num. 28. 11. to the which they added peace-offerings and feaſts.

[c] Read chap. 1. 21.

Bef. Chr. 1062.

9 ¶ And Jonathan anſwered, God keep that from thee: for if I knew that wickedneſs were [d] concluded of my father to come upon thee, would not I tell it thee?

10 Then ſaid David to Jonathan, Who [e] ſhall tell me? how *ſhall I know*, if thy father anſwer thee cruelly?

11 Then Jonathan ſaid to David, Come and let us go out into the field: and they twain went out into the field.

12 And Jonathan ſaid to David, O Lord God of Iſrael, when I have groped my father's mind to-morrow at this time, *or* within this three days, and if it be well with David, and I then ſend not unto thee, and ſhew it thee,

13 The Lord [f] do ſo and much more unto Jonathan: but if my father have mind to do thee evil, I will ſhew thee alſo, and ſend thee away, that thou mayeſt go in peace: and the Lord be with thee, as he hath been with my father.

14 Likewiſe *I require* not whilſt I live: *for I doubt not* but thou wilt ſhew me the mercy of the Lord, [g] *that I die not.*

15 But *I require* that thou cut not off thy mercy from mine houſe for ever: no, not when the Lord hath deſtroyed the enemies of David, every one from the earth.

16 So Jonathan made a bond with the houſe of David, *ſaying*, Let the Lord require it at the hands of David's enemies.

17 And again Jonathan ſware unto David, becauſe he loved him (for he loved him as his own ſoul)

18 Then ſaid Jonathan to him, To-morrow is the firſt day of the month: and thou ſhalt be ‡ looked for, for thy place ſhalt be empty.

‡ Or, mentioned.

19 Therefore thou ſhalt hide thyſelf three days, *then* thou ſhalt go down quickly and come to the place where thou didſt hide thyſelf, when this matter was in hand, and ſhalt remain by the ſtone † Ezel.

† *Heb. of the way, becauſe it ſerved as a ſign to ſhew the way to them that paſſed by.*

20 And I will ſhoot three arrows on the ſide thereof, as though I ſhot at a mark.

21 And after I will ſend a boy, *ſaying*, Go ſeek the arrows. If I ſay unto the boy, See, the arrows are on this ſide thee, bring them, and come thou: for it is † well with thee, and no hurt, *as* the Lord liveth.

† *Heb. peace.*

22 But if I ſay thus unto the boy, Behold, the arrows are beyond thee, go thy way: for the [h] Lord hath ſent thee away.

23 As touching the thing which thou and I have ſpoken of, behold, the Lord *be* between thee and me for ever.

24 ¶ So David hid himſelf in the field: and when the firſt day of the month came, the king ſat to eat meat.

25 And the king ſat, as at other times, upon his ſeat, even upon his ſeat by the wall, and Jonathan aroſe, and Abner ſat by Saul's ſide, but David's place was empty.

26 And Saul ſaid nothing that day: for he thought, ſomething had befallen him, though he were [i] clean, *or elſe*, becauſe he was not purified.

Bef. Chr. 1062.

27 But on the morrow, which was the ſecond day of the month, David's place was empty again: and Saul ſaid unto Jonathan his ſon, Wherefore cometh not the ſon of [k] Jeſſe to meat, neither yeſterday nor to-day?

28 And Jonathan anſwered unto Saul, David required of me, *that he might go* to Beth-lehem.

29 For he ſaid, Let me go, I pray thee: for our family *offereth* [l] a ſacrifice in the city, and my brother hath ſent for me: therefore now, if I have found favour in thine eyes, let me go, I pray thee, and ſee my [m] brethren: this is the cauſe that he cometh not unto the king's table.

30 Then was Saul angry with Jonathan, and ſaid unto him, Thou [n] ſon of the wicked rebellious woman, do not I know that thou haſt choſen the ſon of Jeſſe to thy confuſion, and to the confuſion *and* ſhame of thy mother?

31 For as long as the ſon of Jeſſe liveth upon the earth, thou ſhalt not be eſtabliſhed, nor thy kingdom: wherefore now ſend and fetch him unto me, for he † ſhall ſurely die.

† *Heb. ſon of death.*

32 And Jonathan anſwered unto Saul his father, and ſaid unto him, Wherefore ſhall he [o] die? what hath he done?

33 And Saul caſt a ſpear at him to hit him, whereby Jonathan knew that it was determined of his father to ſlay David.

34 ¶ So Jonathan aroſe from the table in a great anger, and did eat no meat the ſecond day of the month: for he was ſorry for David, *and* becauſe his father had reviled him.

35 On the next morning therefore Jonathan went out into the field, [p] at the time appointed with David, and a little boy with him.

36 And he ſaid unto his boy, Run now, ſeek the arrows which I ſhoot: and as the boy ran, he ſhot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Jonathan had ſhot, Jonathan cried after the boy, and ſaid, Is not the arrow beyond thee?

38 And Jonathan cried after the boy, [q] Make ſpeed, haſte *and* ſtand not ſtill: and Jonathan's boy gathered up the arrows, and came to his maſter,

39 But the boy knew nothing: only Jonathan and David knew the matter.

40 Then Jonathan gave his † bow and arrows unto the boy that was with him, and ſaid unto him, Go carry them into the city.

† *Heb. inſtruments.*

41 ¶ As ſoon as the boy was gone, David aroſe out of a place that was toward the [r] ſouth, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept both twain, till David exceeded.

42 Therefore Jonathan ſaid to David, Go in peace: that which we have [s] ſworn, both of us in the name of the Lord, ſaying, The Lord be between me and thee, and between my ſeed, and between thy ſeed, *let it ſtand* for ever.

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[d] That he were fully determined.

[e] If thy father do favour me.

[f] The Lord puniſh me moſt grievouſly.

[g] I know that if thou waſt now preferred to the kingdom, thou wouldeſt not deſtroy me, but ſhew thyſelf friendly to my poſterity.

[h] The Lord is the author of thy departure.

[i] Yet he might have ſome buſineſs to let him.

[k] Thus he ſpeaketh contemptuouſly of David.

[l] That is, a peace-offering.

[m] Meaning, all his kinsfolk.

[n] Thou art ever contrary unto me, as thy mother is.

[o] For it were too great tyranny to put one to death, and not to ſhew the cauſe why.

[p] For this was the third day, as it was agreed upon, verſe 5.

[q] By theſe words he admoniſhed David what he ought to do.

[r] It ſeemeth that he had ſhot on the north ſide of the ſtone, leſt the boy ſhould have eſpied David.

[s] Which oath he called in the eighth verſe, the covenant of the Lord.

Bef. Chr. 1062.

43 And he aroſe and departed, and Jonathan went into the city.

CHAP. XXI.

1 *David fleeth to Nob to Ahimelech the prieſt.* 6 *He getteth of him the ſhew-bread to ſatisfy his hunger.* 7 *Doeg Saul's ſervant was preſent.* 10 *David fleeth to king Achiſh,* 13 *and there feigneth himſelf mad.*

THEN came David to [t] Nob to Ahimelech the prieſt, and Ahimelech was aſtoniſhed at the meeting of David, and ſaid unto him, Why art thou alone, and no man with thee?

2 And David ſaid to Ahimelech the prieſt, The [u] king hath commanded me a certain thing, and hath ſaid unto me, Let no man know whereabout I ſend thee, and what I have commanded thee: and my ſervants I have appointed to ſuch *and* ſuch places.

3 Now therefore if thou haſt aught under thine hand, give me five *cakes* of bread, or what cometh to hand.

* Exod. 25. 30. Lev. 24. 5. Matt. 12. 3, 4.

4 And the prieſt anſwered David, and ſaid, There is no common bread under mine hand, but here is * hallowed bread, if the young men have kept themſelves, at leaſt from [w] women.

5 David then anſwered the prieſt, and ſaid unto him, Certainly women have been ſeparate from us this two or three days ſince I came out: and the [x] veſſels of the young men were holy, though the way were prophane, and how much more then ſhall *every one* [y] be ſanctified this day in the veſſel?

6 So the prieſt gave him hallowed *bread:* for there was no bread there, ſave the ſhew-bread that was taken from before the Lord, to put hot bread there, the day that it was taken away.

‡ Or, maſter of them that kept Saul's cattle.

7 (And there was the ſame day one of the ſervants of Saul [z] abiding before the Lord, named Doeg the Edomite, the ‡ chiefeſt of Saul's herdmen)

8 And David ſaid unto Ahimelech, Is there not here under thine hand a ſpear or a ſword? for I have neither brought my ſword nor my harneſs with me, becauſe the king's buſineſs required haſte.

* Ch. 17. 2.

9 And the prieſt ſaid, The ſword of Goliath the Philiſtine, whom thou ſleweſt in the * valley of Elah, behold, it is wrapt in a cloth behind the [a] ephod: if thou wilt take that to thee take it: for there is none other ſave that here: and David ſaid, There is none to that, give it me.

10 And David aroſe and fled the ſame day from the [b] preſence of Saul, and went to Achiſh the king of Gath.

* Ch. 17. 9.

11 And the ſervants of Achiſh ſaid unto him, Is not this David the * king of the land? did they not ſing unto him in dances, ſaying, * Saul hath ſlain his thouſands, and David his ten thouſands?

Bef. Chr. 1062.

* Ch. 18. 7. and 29. 5.

† Heb. put theſe words in his heart.

12 And David † conſidered theſe words, and was ſore afraid of Achiſh the king of Gath.

13 And he changed his behaviour before them, and feigned himſelf mad in their hands, and [c] ſcrabbled on the doors of the gate, and let his ſpittle fall down upon his beard.

14 Then ſaid Achiſh unto his ſervants, Lo, ye ſee the man is beſide himſelf, wherefore have ye brought him to me?

15 Have I need of madmen, that ye have brought this fellow to play the madman in my preſence? [d] ſhall he come into mine houſe?

CHAP. XXII.

1 *David hideth himſelf in a cave.* 2 *Many that were in trouble came unto him.* 9 *Doeg accuſeth Abimelech.* 18 *Saul cauſeth the prieſts to be ſlain.* 28 *Abiathar eſcapeth.*

DAVID therefore departed thence, and ſaved himſelf in the cave [e] of Adullam: and when his brethren and all his father's houſe heard it, they went down thither to him.

‡ Or, captain.

2 And there gathered unto him all men that were in trouble, and all men that were in debt, and all thoſe that were vexed in mind, and he was their ‡ prince, and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh in [f] Moab, and ſaid unto the king of Moab, I pray thee, let my father and my mother come *and abide* with you, till I know what God will do for me.

4 And he [g] brought them before the king of Moab, and they dwelt with him all the while that David was in [h] the hold.

5 And the prophet Gad ſaid unto David, Abide not in the hold, *but* depart and go into the land of Judah. Then David departed and came into the foreſt of Hareth.

6 ¶ And Saul heard that David was [i] diſcovered, and the men that were with him, and Saul remained in Gibeah under a tree in Ramah, having his ſpear in his hand, and all his ſervants ſtood about him.

7 And Saul ſaid unto his ſervants that ſtood about him, Hear now, ye ſons [k] of Jemini, will the ſon of Jeſſe give every one of you fields and vineyards? will he make you all captains over thouſands, and captains over hundreds:

8 That all ye have conſpired againſt me, and there is none that telleth me that my ſon hath made a covenant with the ſon of Jeſſe? and there is none of you that is ſorry for me, or ſheweth me, that my [l] ſon hath ſtirred up my ſervant to lie in wait againſt me, as *appeareth* this day?

9 ¶ Then anſwered Doeg the Edomite (who was

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[t] Where the ark then was, to aſk counſel of the Lord.

[u] Theſe infirmities that we ſee in the ſaints of God, teach us, that none hath his juſtice in himſelf, but receiveth it of God's mercy.

[w] If they have not accompanied with their wives.

[x] That is, their bodies.

[y] Shall be more careful to keep his veſſel holy, when he ſhall have eaten of this holy food.

[z] Tarrying to worſhip before the ark.

[a] Behind that place where the high prieſts garments lay.

[b] That is, out of Saul's dominion.

[c] By making marks and toys.

[d] Is he meet to be in a king's houſe?

[e] Which was in the tribe of Judah, and near to Bethlehem.

[f] For there was another ſo called in Judah.

[g] For he feared the rage of Saul againſt his houſe.

[h] That is in Mizpeh, which was a ſtrong hold.

[i] That a great bruit went on him.

[k] Ye that are of my tribe and lineage.

[l] Hereby he would perſuade them that this conſpiracy was moſt horrible, where the ſon conſpired againſt the father, and the ſervant againſt his maſter.

Bef. Chr. 1062.

was appointed over the ſervants of Saul) and ſaid, I ſaw the ſon of Jeſſe when he came to Nob, to Ahimelech the ſon of Ahitub,

10 Who aſked counſel of the Lord for him, and gave him victuals, and he gave him alſo the ſword of Goliath the Philiſtine.

11 Then the king ſent to call Ahimelech the prieſt the ſon of Ahitub, and all his father's houſe, *to wit*, [m] the prieſts that were in Nob: and they came all to the king.

12 And Saul ſaid, Hear now, thou ſon of Ahitub. And he anſwered, Here I am, my lord.

13 Then Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Jeſſe, in that thou haſt given him victuals, and a ſword, and haſt aſked counſel of God for him, that he ſhould riſe againſt me, and lie in wait, as appeareth this day?

14 ¶ And Ahimelech anſwered the king, and ſaid, Who is ſo faithful among all thy ſervants as David, *being* alſo the king's ſon-in-law, and goeth at thy commandment, and is honourable in thine houſe?

15 [n] Have I this day firſt begun to aſk counſel of God for him? be it far from me, let not the king impute any thing unto his ſervant, nor to all the houſe of my father: for thy ſervant knew nothing of all this, leſs nor more.

16 Then the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou, and all thy father's houſe.

17 And the king ſaid unto the ‡ ſerjeants that ſtood about him, Turn, and ſlay the prieſts of the Lord, becauſe their hand alſo is with David, and becauſe they knew when he fled, and ſhewed it not to me. But the ſervants of the king [o] would not move their hands to fall upon the prieſts of the Lord.

‡ Or, footmen.

18 Then the king ſaid to Doeg, Turn thou and fall upon the prieſts. And Doeg the Edomite turned, and ran upon the prieſts, and ſlew that ſame day fourſcore and five perſons that did wear a linen ephod.

19 Alſo Nob the city of the prieſts ſmote he with the edge of the ſword, both man and woman, both child and ſuckling, both ox and aſs, and ſheep, with the edge of the ſword.

20 But one of the ſons of Ahimelech the ſon of Ahitub (whoſe name *was* Abiathar) [p] eſcaped, and fled after David.

21 And Abiathar ſhewed David, that Saul had ſlain the Lord's prieſts.

22 And David ſaid unto Abiathar, I knew it the ſame day, when Doeg the Edomite *was* there, that he would tell Saul. I am the cauſe *of the death* of all the perſons of thy father's houſe.

23 Abide thou with me, *and* fear not: for ‡ he that ſeeketh my life, ſhall ſeek thy life alſo: for with me thou ſhalt be in ſafeguard.

‡ Or, he that taketh thy life, ſhall take mine alſo,

CHAP. XXIII.

5 David chaſeth the Philiſtines from Keilah. 13 David departeth from Keilah, and remaineth in the wilderneſs of Ziph. 16 Jonathan comforteth David. 28 Saul's enterprize is broken in purſuing David.

Bef. Chr. 1062.

THEN they told David, ſaying, Behold the Philiſtines fight againſt [q] Keilah, and ſpoil the barns.

2 Therefore David aſked counſel of the Lord, ſaying, Shall I go and ſmite theſe Philiſtines? And the Lord anſwered David, Go and ſmite the Philiſtines, and ſave Keilah.

3 And David's men ſaid unto him, See, we be afraid here in [r] Judah, how much more if we come to Keilah againſt the hoſt of the Philiſtines?

4 Then David aſked counſel of the Lord again. And the Lord anſwered him, and ſaid, Ariſe, go down to Keilah: for I will deliver the Philiſtines into thine hand.

5 ¶ So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattle, and ſmote them with a great ſlaughter: thus David ſaved the inhabitants of Keilah.

6 (And when Abiathar the ſon of Ahimelech * fled to David to Keilah, he brought an [s] ephod † with him)

* Ch. 22. 20.

† *Heb.* in his hand.

7 ¶ And it was told Saul that David was come to Keilah, and Saul ſaid, God hath delivered him into mine hand: for he is ſhut in, ſeeing he is come into a city that hath gates and bars.

8 Then Saul called all the people together to war, for to go down to Keilah, and to beſiege David and his men.

9 ¶ And David having knowledge that Saul imagined miſchief againſt him, ſaid to Abiathar the prieſt, [t] Bring the ephod.

10 Then ſaid David, O Lord God of Iſrael, thy ſervant hath heard, that Saul is about to come to Keilah to deſtroy the city for my ſake:

11 Will the lords of Keilah deliver me up into his hand? and will Saul come down, as thy ſervant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſervant. And the Lord ſaid, He will come down.

12 Then ſaid David, Will the ‡ lords of Keilah deliver me up, and the men that are with me, into the hand of Saul? And the Lord ſaid, They will deliver thee up.

‡ Or, governors.

13 ¶ Then David and his men, which were about ſix hundred, aroſe and departed out of Keilah, and went ‡ whither they could. And it was told Saul, that David was fled from Keilah, and he left off his journey.

‡ Or, to and fro, as having no certain place to go to.

14 And David abode in the wilderneſs in the ‡ holds, and remained in a mountain in the wilderneſs of Ziph. And Saul ſought him every day, but God [u] delivered him not into his hand.

‡ Or, ſtrong places.

15 And David ſaw that Saul was come out for to ſeek his life: and David *was* in the wilderneſs of Ziph in the wood.

16 ¶ And Jonathan Saul's ſon aroſe and went to David into the wood, and comforted † him in God,

† *Heb.* his hand.

17 And

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[m] Which were the remnant of the houſe of Eli, whoſe houſe God threatened to puniſh.

[n] Have I not at other times alſo, when he had great affairs, conſulted with the Lord for him?

[o] For they knew that they ought not to obey the wicked commandment of the king, in ſlaying the innocent.

[p] This was God's providence, who according to his promiſe preſerveth ſome of the houſe of Eli, chap. 2. 33.

[q] Which was a city in the tribe of Judah, Joſh. 15. 44.

[r] That is, in the midſt of Judah, much more when we come to the borders againſt our enemies.

[s] By God's providence the Ephod was preſerved and kept with David the true king.

[t] To conſult with the Lord by Urim and Thummim.

[u] No power nor policy can prevail againſt God's children, but when he appointeth the time.

Bef. Chr. 1061.

17 And ſaid unto him, Fear not: for the hand of Saul my father ſhall not find thee, and thou ſhalt be [w] king over Iſrael, and I ſhall be next unto thee: and Saul my father knoweth it.

18 So they twain made a covenant before the Lord: and David did remain in the wood: but Jonathan went to his houſe.

19 ¶ Then came up the Ziphims to Saul to Gibeah, ſaying, Doth not David hide himſelf by us in holds, in the wood in the hill of Hachilah, which is on the right ſide ‡ of Jeſhimon?

‡ Or, of the wilderneſs.

20 Now therefore, O king, come down according to all that thine heart can deſire, and our part *ſhall be* to deliver him into the king's hands.

21 Then Saul ſaid, [x] Be ye bleſſed of the Lord: for ye have had compaſſion on me.

22 Go, I pray you, and prepare yet better: know and ſee his place where he † haunteth, *and* who hath ſeen him there: for it is ſaid to me, He is ſubtil, and crafty.

† *Heb. where his foot hath been.*

23 See therefore and know all the ſecret places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and if he be in the [y] land, I will ſearch him out throughout all the thouſands of Judah.

24 Then they aroſe and went to Ziph before Saul, but David and his men *were* in the wilderneſs of Maon, in the plain on the right hand of Jeſhimon.

25 Saul alſo and his men went to ſeek him, and they told David: wherefore he came down unto a rock, and abode in the wilderneſs of [z] Maon. And when Saul heard that, he followed after David in the wilderneſs of Maon.

26 And Saul and his men went on the one ſide of the mountain, and David and his men on the other ſide of the mountain: and David made haſte to get from the preſence of Saul: for Saul and his men compaſſed David and his men round about, to take them.

27 But there came a [a] meſſenger to Saul, ſaying, Haſte thee, and come: for the Philiſtines have invaded the land.

28 Wherefore Saul returned from purſuing David, and went againſt the Philiſtines. Therefore they called that place, [b] Sela-hammahlekoth.

CHAP. XXIV.

1 *David hid in a cave ſpareth Saul.* 10 *He ſheweth to Saul his innocency.* 18 *Saul acknowledgeth his fault.* 22 *He cauſeth David to ſwear unto him to be favourable to his.*

AND David went thence, and dwelt in [c] holds at En-gedi.

2 When Saul was returned from the Philiſtines, they told him, ſaying, Behold, David *is* in the wilderneſs of [d] En-gedi.

3 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon the rocks *among* the wild goats.

Bef. Chr. 1059.

4 And he came to the ſheep-cotes by the way where there was a cave, and Saul went in † to do his eaſement: and David and his men ſat in the † inward parts of the cave.

† *Heb. to cover his feet.*

† *Heb. in the ſides.*

5 And the men of David ſaid unto him, See, the day is [e] come, whereof the Lord ſaid unto thee, Behold, I will deliver thine enemy into thine hand, and thou ſhalt do to him as it ſhall ſeem good to thee. Then David aroſe and cut off the lap of Saul's garment privily.

6 And afterward David [f] was touched in his heart, becauſe he had cut off the lap which was on Saul's *garment.*

7 And he ſaid unto his men, The Lord keep me from doing that thing unto my maſter the Lord's anointed, to lay mine hand upon him: for he is the anointed of the Lord.

8 So David overcame his ſervants with theſe words, and ſuffered them not to ariſe againſt Saul: ſo Saul roſe up out of the cave, and went away.

9 ¶ David alſo aroſe afterward, and went out of the cave, and cried after Saul, ſaying, O my lord the king. And when Saul looked behind him, David inclined his face to the earth, and bowed himſelf.

10 And David ſaid to Saul, [g] Wherefore giveſt thou an ear to men's words, that ſay, Behold, David ſeeketh evil againſt thee?

11 Behold, this day thine eyes have ſeen, that the Lord had delivered thee this day into mine hand in the cave, and ſome bade me kill thee, but I had compaſſion on thee, and ſaid, I will not lay mine hand on my maſter: for he is the Lord's anointed.

12 Moreover, my father, behold: behold, I ſay, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Underſtand and ſee, that there is neither evil nor wickedneſs in me, neither have I ſinned againſt thee, yet thou hunteſt after my ſoul to take it.

13 The Lord be judge between thee and me, and the Lord avenge me of thee, and let not mine hand be upon thee.

14 According as the ‡ old proverb ſaith, Wickedneſs proceedeth from the wicked, but mine hand be not upon thee.

‡ Or, the proverb of an ancient man.

15 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog, *and* after a flea?

16 The Lord therefore be judge, and judge between thee and me, and plead my cauſe, and † deliver me out of thine hand.

† *Heb. judge.*

17 When David had made an end of ſpeaking theſe words to Saul, Saul ſaid, [h] Is this thy voice, my ſon David? and Saul lift up his voice, and wept.

18 And ſaid to David, Thou art more righteous than I: for thou haſt rendered me good, and I have rendered thee evil.

19 And

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[w] Jonathan aſſureth David, that God will accompliſh his promiſe, and that his father ſtriveth againſt his own conſcience.

[x] The Lord recompenſe this friendſhip.

[y] In your country of Ziph, which is in Judah.

[z] Which was alſo in the tribe of Judah, Joſh. 15. 55.

[a] Thus the Lord can pull back the bridle of the tyrants, and deliver his out of the lion's mouth.

[b] That is, the ſtone of diviſion, becauſe there they divided themſelves one from another.

[c] That is, in ſtrong places, which were defended by nature.

[d] A city of Judah, Joſh. 15. 62.

[e] Here we ſee how ready we are to haſten God's promiſe, if the occaſion ſerve never ſo little.

[f] For ſeeing it was his own private cauſe, he repented that he had touched his enemy.

[g] Contrary to the falſe report of them that ſaid, David was Saul's enemy, he proveth himſelf to be his friend.

[h] Though he was a moſt cruel enemy to David, yet by his great gentleneſs his conſcience compelled him to yield.

Bef. Chr. 1061.

19 And thou haſt ſhewed this day, that thou haſt dealt well with me: foraſmuch as when the Lord had cloſed me in thine hands, thou killedſt me not.

20 For who ſhall find his enemy, and let him depart † free? wherefore the Lord render thee good for that thou haſt done unto me this day.

† Heb. a good way.

21 For now behold, I [i] know that thou ſhalt be king, and that the kingdom of Iſrael ſhall be ſtabliſhed in thine hand.

22 Swear now therefore unto me by the Lord, that thou wilt not deſtroy my ſeed after me, and that thou wilt not aboliſh my name out of my father's houſe.

23 So David ſware unto Saul, and Saul went home: but David and his men went up unto the hold.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Abinoam David's wives. 44 Michal is given to Phalti.

* Ch. 28. 3.

THEN * Samuel died, and all Iſrael aſſembled, and mourned for him, and buried him in his [k] own houſe at Ramah. And David aroſe, and went down to the wilderneſs of Paran.

2 Now in [l] Maon *was* a man who had his poſſeſſion in Carmel, and the man was exceeding mighty, and had three thouſand ſheep, and a thouſand goats: and he was ſhearing his ſheep in Carmel.

3 The name alſo of the man *was* Nabal, and the name of his wife Abigail, and ſhe was a woman of ſingular wiſdom, and beautiful: but the man *was* churliſh, and evil conditioned, and was of the family of Caleb.

4 And David heard in the wilderneſs, that Nabal did ſhear his ſheep.

5 Therefore David ſent ten young men, and David ſaid unto the young men, Go up to Carmel, and go to Nabal, and aſk him in my † name how he doth.

† Heb. of peace.

6 And thus ſhall ye ſay for † [m] ſalutation, Both thou, and thine houſe, and all that thou haſt, be in peace, wealth and proſperity.

† Heb. for life.

7 Behold, I have heard that thou haſt ſhearers: now thy ſhepherds were with us, and we did them no hurt, neither did they miſs any thing all the while they were in Carmel.

8 Aſk thy ſervants, and they will ſhew thee. Wherefore let theſe young men find favour in thine eyes: (for we come in a good ſeaſon) give, I pray thee, whatſoever [n] cometh to thine hand unto thy ſervants, and to thy ſon David.

9 And when David's young men came, they told Nabal all thoſe words in the name of David, and held their peace.

10 Then Nabal anſwered David's ſervants, and ſaid, Who is David? and who is the [o] ſon of Jeſſe? there be many ſervants now-a-days that break away every man from his maſter.

11 Shall I then take my bread, and my water, and my fleſh that I have killed for my ſhearers, and give it unto men whom I know not whence they be?

Bef. Chr. 1060.

12 ¶ So David's ſervants turned their way, and went again, and came, and told him all thoſe things.

13 And David ſaid unto his men, Gird every man his ſword *about* him. And they girded every man his ſword: David alſo girded his ſword. And about four hundred men went up after David, and two hundred abode by the † carriage.

† Heb. veſſel.

14 Now one of the ſervants told Abigail, Nabal's wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter, and he † railed on them.

† Heb. drove them away.

15 Notwithſtanding the men were very good [p] unto us, and we had no diſpleaſure, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.

16 They were as a wall unto us both by night and by day, all the while we were with them keeping ſheep.

17 Now therefore take heed, and ſee what thou ſhalt do: for evil will † ſurely come upon our maſter, and upon all his family: for he is ſo wicked that a man cannot ſpeak to him.

† Heb. it accompliſhed.

18 ¶ Then Abigail made haſte, and took two hundred † cakes, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched corn, and an hundred ‡ frails of raiſins, and two hundred of figs, and laded them on aſſes.

† Heb. bread.

‡ Or, cluſters.

19 Then ſhe ſaid unto her ſervants, Go ye before me: behold, I will come after you: yet ſhe told not her [q] huſband Nabal.

20 And as ſhe rode on her aſs, ſhe came down by a ſecret place of the mountain, and behold, David and his men came down againſt her, and ſhe met them.

21 And David ſaid, Indeed I have kept all in vain that this fellow had in the wilderneſs, ſo that nothing was miſſed of all that pertained unto him: for he hath requited me evil for good.

22 So and more alſo do God unto the enemies of David: *for* ſurely I will not leave of all that he hath, by the dawning of the day, *any* that [r] piſſeth againſt the wall.

23 And when Abigail ſaw David, ſhe haſted and lighted off her aſs, and fell before David on her face, and bowed herſelf to the ground.

24 And fell at his feet, and ſaid, Oh my lord, I *have committed* the iniquity, and I pray thee, let thine handmaid ſpeak † to thee, and hear thou the words of thine handmaid.

† Heb. in thine ears.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, ſo is he: ‡ Nabal *is* his name, and folly *is* with him: but I thine handmaid ſaw not the young men of my lord whom thou ſenteſt.

‡ Or, fool.

26 Now therefore, my lord, as the Lord liveth, and as thy ſoul liveth (the Lord, *I ſay*, that hath with-holden thee from coming to *ſhed* blood, and that [s] thine hand ſhould *not* ſave thee)

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[i] Though this tyrant ſaw and confeſſed the favour of God toward David, yet he ceaſeth not to perſecute him againſt his own conſcience.

[k] That is, among his own kindred.

[l] Maon and Carmel were cities in the tribe of Judah. Carmel the mountain was in Galilee.

[m] Some read, ſo mayeſt thou live in proſperity the next year, both thou, &c.

[n] Whatſoever thou haſt ready for us.

[o] Thus the covetous wretches, inſtead of relieving the neceſſity of God's children, uſe to revile their perſons, and condemn their cauſe.

[p] When we kept our ſheep in the wilderneſs of Paran.

[q] Becauſe ſhe knew his crooked nature, that he would rather have periſhed, than conſented to her enterprize.

[r] Meaning, by this proverb, that he would deſtroy both ſmall and great.

[s] That is, that thou ſhouldeſt not be revenged of thine enemy.

Bef. Chr. 1060.

thee) ſo now thine enemies ſhall be as Nabal, and that they intend to do my lord evil.

‡ Or, preſent.

† *Heb. walk at the feet.*

27 And now, this ‡ bleſſing which thine handmaid hath brought unto my lord, let it be given unto the young men, that † follow my lord.

† *Heb. from thy days.*

28 I pray thee, forgive the treſpaſs of thine handmaid: for the Lord will make my lord a [t] ſure houſe, becauſe my lord fighteth the battles of the Lord, and none evil hath been found in thee † in all thy life.

29 Yet [u] a man hath riſen up to perſecute thee, and to ſeek thy ſoul, but the ſoul of my lord ſhall be bound in the [w] bundle of life with the Lord thy God: and the ſoul of thine enemies ſhall *God* caſt out, as out of the middle of a ſling.

30 And when the Lord ſhall have done to my lord all the good that he hath promiſed thee, and ſhall have made thee ruler over Iſrael,

31 Then ſhall it be no grief unto thee, nor offence of mind unto my lord, that he hath not ſhed blood cauſeleſs, nor that my lord hath [x] *not* preſerved himſelf: and when the Lord ſhall have dealt well with my lord, remember thine handmaid.

32 Then David ſaid to Abigail, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me.

33 And bleſſed be thy counſel, and bleſſed be thou, which haſt kept me this day from coming to *ſhed* blood, [y] and that mine hand hath *not* ſaved me.

34 For indeed, as the Lord God of Iſrael liveth, [z] who hath kept me back from hurting thee, except thou hadſt haſted and met me, ſurely there had not been left unto Nabal, by the dawning of the day, *any* that piſſeth againſt the wall.

† *Heb. received thy face.*

35 Then David received of her hand that which ſhe had brought him, and ſaid to her, Go up in peace to thine houſe: behold, I have heard thy voice, and have † granted thy petition.

36 So Abigail came to Nabal, and behold, he made a feaſt in his houſe, like the feaſt of a king, and Nabal's heart was merry within him, for he was very drunken: wherefore ſhe told him [a] nothing, neither leſs nor more, until the morning aroſe.

37 Then in the morning when the wine was gone out of Nabal, his wife told him thoſe words, and his heart died within him, and he was like [b] a ſtone.

38 And about ten days after, the Lord ſmote Nabal, that he died.

‡ Or, revenged.

39 ¶ Now when David heard that Nabal was dead, he ſaid, Bleſſed be the Lord that hath ‡ judged the cauſe of my rebuke of the hand of Nabal, and hath kept his ſervant from evil: for the Lord hath recompenſed the wickedneſs of Nabal upon his own head. Alſo David ſent to commune with Abigail to [c] take her to his wife.

Bef. Chr. 1060.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us to thee, to take thee to his wife.

41 And ſhe aroſe, and bowed herſelf on her face to the earth, and ſaid, Behold, let thine handmaid be a ſervant to waſh the feet of the ſervants of my lord.

† *Heb. went at her feet.*

42 And Abigail haſted, and aroſe, and rode upon an aſs, and her five maids † followed her, and ſhe went after the meſſengers of David, and was his wife.

* Joſh. 15. 56.

43 David alſo took Ahinoam of * Jezreel, and they were both his wives.

* 2 Sam. 3. 14, 15.

44 Now Saul had given * Michal his daughter, David's wife, to Phalti the ſon of Laiſh, which was of [d] Gallim.

CHAP. XXVI.

1 *David was diſcovered unto Saul by the Ziphims.* 12 *David taketh away Saul's ſpear, and a pot of water that ſtood at his head.* 21 *Saul confeſſeth his ſin.*

* Ch. 23. 19.

‡ Or, in Gibeah.

‡ Or, the wilderneſs.

AGAIN the Ziphims came unto Saul to Gibeah, ſaying, * Doth not David hide himſelf ‡ in the hill of Hachilah before ‡ Jeſhimon?

2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand [e] choſen men of Iſrael with him, for to ſeek David in the wilderneſs of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeſhimon by the way-ſide. Now David abode in the wilderneſs, and he ſaw that Saul came after him into the wilderneſs.

‡ Or, to a certain place.

4 (For David had ſent out ſpies, and underſtood that Saul was come ‡ in very deed)

* Ch. 14. 50. and 17. 55.

5 Then David aroſe, and came to the place where Saul had pitched, and *when* David beheld the place where Saul lay, and * Abner the ſon of Ner which was his chief captain, (for Saul lay in the fort, and the people pitched round about him)

6 Then ſpake David, and ſaid to Ahimelech the [f] Hittite, and to Abiſhai the ſon of Zeruiah, brother to [g] Joab, ſaying, Who will go down with me to Saul to the hoſt? Then Abiſhai ſaid, I will go down with thee.

‡ Or, bolſter.

7 So David and Abiſhai came down to the people by night: and behold, Saul lay ſleeping within the fort, and his ſpear did ſtick in the ground at his ‡ head: and Abner and the people lay round about him.

8 ¶ Then ſaid Abiſhai to David, God hath cloſed thine enemy into thine hand this day: now therefore, I pray thee, let me ſmite him once with a ſpear to the earth, and I will not ſmite him [h] again.

9 And David ſaid to Abiſhai, Deſtroy him not, for who can lay his hand [i] on the Lord's anointed, and be guiltleſs?

10 More-

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[t] Confirm his kingdom to his poſterity.

[u] To wit, Saul.

[w] God ſhall preſerve thee long in his ſervice, and deſtroy thine enemies.

[x] That he hath not avenged himſelf, which things would have tormented his conſcience.

[y] Read verſe 26.

[z] He attributeth it to the Lord's mercy, and not to himſelf, that he was ſtayed.

[a] For he had no reaſon either to conſider, or to give thanks for this great benefit of deliverance.

[b] For fear of the great danger.

[c] For he had experience of her great godlineſs, wiſdom, and humility.

[d] Which was a place bordering on the country of the Moabites.

[e] That is, of the moſt ſkilful and valiant ſoldiers.

[f] Who was a ſtranger, and not an Iſraelite.

[g] Who afterward was David's chief captain.

[h] Meaning, he would make him ſure at one ſtroke.

[i] To wit, in his own private cauſe: for Jehu ſlew two kings at God's appointment, 2 Kings 9. 24.

Bef. Chr. 1060.

10 Moreover David ſaid, As the Lord liveth, either the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battle, and periſh.

11 The Lord keep me from laying mine hand upon the Lord's anointed: but, I pray thee, take now the ſpear that is at his head, and the pot of water, and let us go hence.

12 So David took the ſpear and the pot of water from Saul's head, and they gat them away, and no man ſaw it, nor marked it, neither did any awake, but they were all aſleep: for † the Lord had ſent a dead ſleep upon them.

† Heb. the heavy ſleep of the Lord was fallen upon them.

13 Then David went unto the other ſide, and ſtood on the top of an hill afar off, a great ſpace being between them.

14 And David cried to the people, and to Abner the ſon of Ner, ſaying, † Heareſt thou not, Abner? Then Abner anſwered, and ſaid, Who art thou that crieſt to the king?

† Heb. Anſwereſt.

15 ¶ And David ſaid to Abner, Art not thou a [k] man? and who is like thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the folk in to deſtroy the king thy lord.

16 This is not well done of thee: as the Lord liveth, ye are † worthy to die, becauſe ye have not kept your maſter the Lord's anointed: and now ſee where the king's ſpear is, and the pot of water that was at his head.

† Heb. ſons of death.

17 And Saul knew David's voice, and ſaid, Is this thy voice, [l] my ſon David? And David ſaid, It is my voice, my lord, O king.

18 And he ſaid, Wherefore doth my lord thus perſecute his ſervant? for what have I done? or what evil is mine hand?

19 Now therefore, I beſeech thee, let my lord the king hear the words of his ſervant. If the Lord have ſtirred thee up againſt me, [m] let him ſmell the ſavour of a ſacrifice: but if the children of men *have done it*, curſed be they before the Lord: for they have caſt me out this day from abiding in the inheritance of the Lord, ſaying, Go, ſerve other [n] gods.

20 Now therefore let not my blood fall to the earth before the face of the Lord: for the king of Iſrael is come out to ſeek a flea, as one would hunt a partridge in the mountains.

21 Then ſaid Saul, I have ſinned: come again, my ſon David: for I will do thee no more harm, becauſe my ſoul was [o] precious in thine eyes this day: behold, I have done fooliſhly, and have erred exceedingly.

22 Then David anſwered, and ſaid, Behold the king's ſpear, let one of the young men come over and fetch it.

23 And let the Lord reward every man according to his [p] righteouſneſs and faithfulneſs: for the Lord had delivered thee into *mine* hands this day, but I would not lay mine hand upon the Lord's anointed.

Bef. Chr. 1060.

24 And behold, like as thy life was much ſet by this day in mine eyes: ſo let my life be ſet by in the eyes of the Lord, that he may deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed art thou, my ſon David: for thou ſhalt do great things, and alſo prevail. So David went his way, and Saul returned to his [q] place.

CHAP. XXVII.

2 *David fleeth to Achiſh king of Gath, who giveth him Ziklag.* 8 *David deſtroyeth certain of the Philiſtines.* 10 *Achiſh is deceived by David.*

AND David ſaid in his heart, I ſhall now [r] periſh one day by the hand of Saul: is it not better for me that I ſave myſelf in the land of the Philiſtines, and that Saul may have no hope of me to ſeek me any more in all the coaſts of Iſrael, and *ſo* eſcape out of his hand?

2 David therefore aroſe, and he, and the ſix hundred men that were with him, went unto Achiſh the ſon of Maoch king of Gath.

3 And David [s] dwelt with Achiſh at Gath, he, and his men, every man with his houſhold, David with his two wives, Ahinoam the Jezreelite, and Abigail Nabal's wife the Carmelite.

4 And it was told Saul, that David was fled to Gath: ſo he ſought no more for him.

5 And David ſaid unto Achiſh, If I have now found grace in thine eyes, [t] let them give me a place in ſome *other* city of the country, that I may dwell there: for why ſhould thy ſervant dwell in the *head* city of the kingdom with thee?

6 Then Achiſh gave him Ziklag that ſame day: therefore Ziklag pertaineth unto the kings of Judah unto this day.

7 ¶ And † the time that David dwelt in the country of the Philiſtines, was four months and certain days.

† Heb. the number of the days.

8 Then David and his men went up, and invaded the [u] Geſhurites, and the Gezrites, and the Amalekites: for they inhabited the land from the beginning, *from the way*, as thou goeſt to Shur, even unto the land of Egypt.

9 And David ſmote the land, and left neither man nor woman alive, and took ſheep, and oxen, and aſſes, and camels, and apparel, and returned and came to Achiſh.

10 And Achiſh ſaid, ‡ Where have ye been a roving this day? And David anſwered, Againſt the ſouth of Judah, and againſt the ſouth of the [w] Jerahmeelites, and againſt the ſouth of the Kenites.

‡ Or, againſt whom.

11 And David ſaved neither man nor woman alive, to bring them to Gath, ſaying, Leſt they ſhould tell on us, and ſay, So did David, and ſo *will*

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[k] Eſteemed moſt valiant, and meet to ſave the king?

[l] Hereby it appeareth, that the hypocrite perſecuted David againſt his own conſcience, and contrary to his promiſe.

[m] Let his anger toward us be pacified by a ſacrifice.

[n] As much as lay in them, they compelled him to idolatry, becauſe they forced him to flee to the idolaters.

[o] Becauſe thou ſavedſt my life this day.

[p] Thus he proteſteth his innocency toward Saul, not defending his juſtice in the ſight of God, in whoſe preſence none is righteous, Pſal. 14. 3. and 130. 3.

[q] To Gibeah of Benjamin.

[r] David diſtruſteth God's protection, and therefore fleeth unto the idolaters, who were enemies to God's people.

[s] Thus God by his providence changeth the enemies hearts, and maketh them to favour his in their neceſſity.

[t] Let thine officers appoint me a place.

[u] Theſe were the wicked Canaanites, whom God had appointed to be deſtroyed.

[w] Which were a family of the tribe of Judah, 1 Chron. 2. 9.

Bef. Chr. 1058.

will be his manner all the while that he dwelleth in the country of the Philiſtines.

‡ Or, he doth ſurely abhor his people.

12 And Achiſh believed David, ſaying, ‡ He hath made his people of Iſrael utterly to abhor him: therefore he ſhall be my ſervant for ever.

CHAP. XXVIII.

2 David hath the chief charge promiſed about Achiſh. 8 Saul conſulteth with a witch, and ſhe cauſeth him to ſpeak with Samuel. 18 Who declareth his ruin.

NOW at that time the Philiſtines aſſembled their bands and army to fight with Iſrael: therefore Achiſh ſaid to David, [x] Be ſure, thou ſhalt go out with me to the battle, thou, and thy men.

2 And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do. And Achiſh ſaid to David, Surely I will make thee keeper of mine head for ever.

* Ch. 25. 1.

3 * (Samuel was then dead, and all Iſrael had lamented him, and buried him in Ramah his own city: and Saul had [y] put away the ſorcerers, and the ſoothſayers out of the land)

4 Then the Philiſtines aſſembled themſelves, and came, and pitched in Shunem: and Saul aſſembled all Iſrael, and they pitched in Gilboa.

5 And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart was ſore aſtoniſhed.

6 Therefore Saul aſked counſel of the Lord, and the Lord anſwered him not, neither by dreams, nor by [z] urim, nor yet by prophets.

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and aſk of her. And his ſervants ſaid to him, Behold, there is a woman at Endor that hath a familiar ſpirit.

8 Then Saul [a] changed himſelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he ſaid, I pray thee, conjecture unto me by the familiar ſpirit, and bring me him up whom I ſhall name unto thee.

9 And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done, how he hath deſtroyed the ſorcerers, and the ſoothſayers out of the land: wherefore then ſeekeſt thou to take me in a ſnare to cauſe me to die?

‡ Or, puniſhment.

10 And Saul ſware to her by the Lord, ſaying, As the Lord liveth, no ‡ harm ſhall come to thee for this thing.

11 Then ſaid the woman, Whom ſhall I bring up unto thee? And he anſwered, Bring me up [b] Samuel.

12 And when the woman ſaw Samuel, ſhe cried with a loud voice, and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou art Saul.

13 And the king ſaid unto her, Be not afraid: for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw ‡ gods aſcending up out of the earth.

Bef. Chr. 1056.

‡ Or, an excellent perſon.

14 Then he ſaid unto her, What faſhion is he of? And ſhe anſwered, An old man cometh up lapped in a mantle: and Saul knew that it was [c] Samuel, and he inclined his face to the ground, and bowed himſelf.

15 ¶ And Samuel ſaid to Saul, Why haſt thou diſquieted me to bring me up? Then Saul anſwered, I am in great diſtreſs: for the Philiſtines make war againſt me, and God is departed from me, and anſwereth me no more, neither † by prophets, neither by dreams: therefore I have called thee, that thou mayeſt tell me what I ſhall do.

† *Heb. by the hand of prophets.*

16 Then ſaid Samuel, Wherefore then doſt thou aſk of me, ſeeing the Lord is gone from thee, and is thine enemy?

* Ch. 15. 28.

‡ Or, miniſtry.

17 Even the Lord hath done to [d] him as he ſpake * by mine ‡ hand: for the Lord will rend the kingdom out of thine hand, and give it thy neighbour David.

18 Becauſe thou obeyedſt not the voice of the Lord, nor executedſt his fierce wrath upon the Amalekites, therefore hath the Lord done this unto thee this day.

19 Moreover the Lord will deliver Iſrael with thee into the hands of the Philiſtines: [e] and to-morrow ſhalt thou and thy ſons be with me, and the Lord ſhall give the hoſt of Iſrael into the hands of the Philiſtines.

20 Then Saul fell ſtraitway all along on the earth, and was ſore [f] afraid becauſe of the words of Samuel, ſo that there was no ſtrength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came unto Saul, and ſaw that he was ſore troubled, and ſaid unto him, See, thine handmaid hath obeyed thy voice, and [g] I have put my ſoul in mine hand, and have obeyed thy words which thou ſaidſt unto me.

22 Now therefore, I pray thee, hearken thou alſo unto the voice of thine handmaid, and let me ſet a morſel of bread before thee, that thou mayeſt eat and get thee ſtrength, and go on thy journey.

23 But he refuſed, and ſaid, I will not eat: but his ſervants and the woman together compelled him, and he obeyed their voice: ſo he aroſe from the earth, and ſat on the bed.

24 Now the woman had a fat calf in the houſe, and ſhe haſted, and killed it, and took flour and kneaded it, and baked of it [h] unleavened *bread*.

25 Then ſhe brought them before Saul, and before his ſervants: and when they had eaten, they ſtood up, and went away the ſame night.

CHAP. XXIX.

4 The princes of the Philiſtines cauſe David to be ſent back from the battle againſt Iſrael, becauſe they diſtruſted him.

SO

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[x] Albeit it was a great grief to David to fight againſt the people of God, yet ſuch was his infirmity, he durſt not deny him.

[y] According to the commandment of God, Exod. 22 18. and Deut. 18. 10, 11.

[z] Meaning, the high-prieſt, Exod. 28. 30.

[a] He ſeeketh not to God in his miſery, but is led by Satan to unlawful means, which in his conſcience he condemneth.

[b] He ſpeaketh according to his groſs ignorance, not conſidering the ſtate of the ſaints after this life, and how Satan hath no power over them.

[c] To his imagination, albeit it was Satan, who to blind his eyes took upon him the form of Samuel, as he can do of an angel of light.

[d] That is, to David.

[e] Ye ſhall be dead, chap. 31. 6.

[f] The wicked, when they hear God's judgments, tremble and deſpair, but cannot ſeek for mercy by repentance.

[g] I have ventured my life.

[h] Becauſe it required haſte.

Bef. Chr. 1056.

SO the Philiſtines were gathered together with all their armies in Aphek: and the Iſraelites pitched ‡ by the fountain which is in Jezreel.

‡ Or, in Ain,

‡ Or, captains.

2 And the ‡ princes of the Philiſtines went forth by [i] hundreds and thouſands, but David and his men came behind with Achiſh.

3 Then ſaid the princes of the Philiſtines, What *do* theſe Hebrews *here?* And Achiſh ſaid unto the princes of the Philiſtines, Is not this David the ſervant of Saul the king of Iſrael, who hath been with me theſe days, [k] or theſe years, and I have found nothing in him, ſince he † dwelt with me unto this day?

† *Heb. fell, as Gen.* 25. 18.

* 1 Chron. 12. 19.

4 But the princes of the Philiſtines were wroth with him, and the princes of the Philiſtines ſaid unto him, * Send this fellow back, that he may go again to his place which thou haſt appointed him, and let him not go down with us to battle, leſt that in the battle he be an adverſary to us: for wherewith ſhould he obtain the favour of his maſter? ſhould it not be with the [l] heads of theſe men?

* Ch. 18. 7. and 21. 11.

5 Is not this David of whom they ſang in dances, ſaying, * Saul ſlew his thouſands, and David his ten thouſands?

6 ¶ Then Achiſh called David, and ſaid unto him, As the Lord liveth, thou haſt been upright and good in my ſight, when thou [m] wenteſt out and in with me in the hoſt, neither have I found evil with thee ſince thou cameſt to me unto this day, but the † princes do not favour thee.

† *Heb. thou art not good in the eyes of the princes.*

7 Wherefore now return and go in peace, that thou diſpleaſe not the princes of the Philiſtines.

8 ¶ And David ſaid unto Achiſh, But what have I done? and what haſt thou found in thy ſervant as long as I have been with thee unto this day, that I may [n] not go and fight againſt the enemies of my lord the king?

9 Achiſh then anſwered and ſaid to David, I know thou pleaſeſt me as an angel of God: but the princes of the Philiſtines have ſaid, Let him not go up with us to battle.

10 Wherefore now riſe up early in the morning with thy [o] maſter's ſervants that are come with thee: and when ye be up early, as ſoon as ye have light, depart.

11 So David and his men roſe up early to depart in the morning, and to return into the land of the Philiſtines: and the Philiſtines went up to Jezreel.

CHAP. XXX.

1 *The Amalekites burn Ziklag.* 5 *David's two wives are taken priſoners.* 6 *The people would ſtone him.* 8 *He aſketh counſel of the Lord, and purſuing his enemies, recovereth the prey.* 24 *He divideth it equally,* 26 *and ſendeth part to his friends.*

Bef. Chr. 1056.

BUT when David and his men were come to Ziklag [p] the third day, the Amalekites had invaded upon the ſouth, even unto Ziklag, and had [q] ſmitten Ziklag, and burnt it with fire,

2 And had taken the women that were therein priſoners, both ſmall and great, *and* ſlew not a man, but carried them away, and went their ways.

3 ¶ So David and his men came to the city, and behold, it was burnt with fire, and their [r] wives, and their ſons, and their daughters were taken priſoners.

4 Then David and the people that was with him, lift up their voices and wept, until they could weep no more.

5 David's two wives were taken priſoners alſo, Ahinoam the Jezreelite, and Abigail the wife of Nabal the Carmelite.

6 And David was in great ſorrow: for the people [s] intended to ſtone him, becauſe the hearts of all the people were vexed every man for his ſons and for his daughters: but David comforted himſelf in the Lord his God.

7 ¶ And David ſaid to Abiathar the prieſt, Ahimelech's ſon, I pray thee, bring me the ephod. And Abiathar brought the ephod to David.

8 Then David aſked counſel of the Lord, ſaying, Shall I follow after this company? ſhall I overtake them? And he anſwered him, Follow: for thou ſhalt ſurely overtake them, and [t] recover all.

9 ¶ So David and the ſix hundred men that were with him, went and came to the river Beſor, where a part of them abode:

10 But David and four hundred men followed (for two hundred abode behind, being too weary to go over the river Beſor)

11 And they found an Egyptian in the field, and brought him to David, and gave him [u] bread, and he did eat, and they gave him water to drink.

12 Alſo they gave him a few figs, and two cluſters of raiſins: and when he had eaten, his ſpirit came again to him: for he had eaten no bread, nor drunk any water in three days and three nights.

13 ¶ And David ſaid unto him, To whom belongeſt thou? and whence art thou? And he ſaid, I am a young man of Egypt, and ſervant to an Amalekite: and my maſter left me three days ago, becauſe I fell ſick.

14 We roved upon the ſouth of Chereth, and upon the *coaſt* belonging to Judah, and upon the ſouth of Caleb, and we burnt Ziklag with fire.

15 And David ſaid unto him, Canſt thou bring me to this company? And he ſaid, [w] Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee to this company.

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[i] According to their bands or enſigns.

[k] Meaning, a long time, that is, four months and certain days, chap. 27. 7.

[l] Would not Saul receive him to favour, if he would betray us?

[m] That is, waſt converſant with me.

[n] This diſſimulation cannot be excuſed: for it grieved him to go againſt the people of God.

[o] With them that fled unto thee from Saul.

[p] After that he departed from Achiſh.

[q] That is, deſtroyed the city.

[r] For theſe only remained in the city, when the men were gone to war.

[s] Thus we ſee, that in troubles and adverſity we do not conſider God's providence, but like raging beaſts forget both our own duty, and contemn God's appointment over us.

[t] Though God ſeem to leave us for a time, yet if we truſt in him, we ſhall be ſure to find comfort.

[u] God by his providence both provided for the neceſſity of this poor ſtranger, and made him a guide to David to accompliſh his enterpriſe.

[w] For oaths were in all ages had in moſt reverence, even among the heathen.

Bef. Chr. 1056.

16 ¶ And when he had brought him thither, behold, they lay ſcattered abroad upon all the earth, [x] eating and drinking, and dancing, becauſe of all the great prey that they had taken of the land of the Philiſtines, and out of the land of Judah.

17 And David ſmote them from the twilight, even unto the evening [y] of the next morrow, ſo that there eſcaped not a man of them ſave four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had taken: alſo David reſcued his two wives.

19 And they lacked nothing, ſmall or great, ſon or daughter, or of the ſpoil of all that they had taken away: David recovered them all.

20 David alſo took all the ſheep, and the oxen, *and* they drove them before his cattle, and ſaid, This is David's [z] prey.

21 ¶ And David came to the two hundred men that were too weary for to follow David: whom they had made alſo to abide at the river Beſor: and they came to meet David, and to meet the people that were with him: ſo when David came near to the people, he ſaluted them.

22 Then anſwered all the evil and wicked of the men that went with David, and ſaid, Becauſe they went not with us, therefore will we give them none of the prey that we have recovered, ſave to every man his [a] wife and his children: therefore let them carry them away and depart.

23 Then ſaid David, Ye ſhall not do ſo, my brethren, with that which the Lord hath given us, who hath preſerved us, and delivered the company that came againſt us, into our hands.

24 For who will obey you in this matter? but as his part *is* that goeth down to the battle, ſo *ſhall* his part *be* that tarried by the ſtuff: they ſhall part alike.

25 [b] So from that day forward he made it a ſtatute and a law in Iſrael, until this day.

26 ¶ When David therefore came to Ziklag, he ſent of the prey unto the elders of Judah and to his friends, ſaying, See, *there is* a bleſſing for you of the ſpoil of the enemies of the Lord.

27 He ſent to them of Beth-el, and to them of South Ramoth, and to them of Jattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eſhtemoa,

29 And to them of Rachal, and to them of the cities of the Jerahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-aſhan, and to them of Athach,

31 And to them of Hebron, and [c] to all the places where David and his men had haunted.

CHAP. XXXI.

4 Saul killeth himſelf. 6 His children are ſlain in the battle. 12 The men of Jabeſh took down his body, which was hanged on the wall.

NOW * the Philiſtines fought againſt Iſrael, and the men of Iſrael fled away from the Philiſtines, and they fell down ‡ wounded in mount Gilboa. * 1 Chron. 10. 1. ‡ Or, ſlain.

2 And the Philiſtines preſſed ſore upon Saul and his ſons, and ſlew Jonathan, and Abinadab, and Malchiſhua, Saul's ſons.

3 And when the battle went ſore againſt Saul, the archers and bowmen † hit him, and he was ſore ‡ wounded of the archers. † *Heb. found him.* ‡ Or, afraid.

4 Then ſaid Saul unto his armour-bearer, [d] Draw out thy ſword, and thruſt me through therewith, leſt the uncircumciſed come and thruſt me through and mock me: but his armour-bearer would not, for he was ſore afraid. Therefore Saul took a ſword, and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſons, and his armour-bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that were on the other ſide of the [e] valley, and they of the other ſide [f] Jordan, ſaw that the men of Iſrael were put to flight, and that Saul and his ſons were dead, then they left the cities and ran away: and the Philiſtines came and dwelt in them.

8 ¶ And on the morrow when the Philiſtines were come to ſpoil them that were ſlain, they found Saul and his three ſons lying in mount Gilboa,

9 And they cut off his head, and ſtripped him out of his armour, and ſent into the land of the Philiſtines on every ſide, that they ſhould [g] publiſh it in the temple of their idols, and among the people.

10 And they laid up his armour in the houſe of Aſhtaroth, but they hanged up his body on the wall of Beth-ſhan.

11 ¶ When the inhabitants of [h] Jabeſh-Gilead heard what the Philiſtines had done to Saul,

12 Then they aroſe (as many as were ſtrong men) and went all night, and took the body of Saul, and the bodies of his ſons, from the wall of Beth-ſhan, and came to Jabeſh, and * burnt them there, * Jer. 34. 5.

13 And took their bones and * buried them under a tree at Jabeſh, and [i] faſted ſeven days. * 2 Sam. 2. 4.

The

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[x] The wicked in their pomp and pleaſures conſider not the judgment of God, which is then at hand to ſmite them.

[y] Some read, and unto the morrow of the two *evenings*: that is, three days.

[z] Which the Amalekites had taken of others, and David from them, beſides the goods of Ziklag.

[a] Under theſe are comprehended the cattle and goods which appertained to every man.

[b] Some refer theſe words to David, that he alledged an old cuſtom and law, as if it were written, It is both now and hath been ever.

[c] Shewing himſelf mindful of their benefits toward him.

[d] So we ſee that his cruel life hath a deſperate end, as is commonly ſeen in them that perſecute the children of God.

[e] Near to Gilboa.

[f] The tribes of Reuben and Gad, and half the tribe of Manaſſeh.

[g] In token of victory and triumph.

[h] Whom he had delivered from their enemies, chap. 11. 11.

[i] According to the cuſtom of the mourners.

The Second BOOK of SAMUEL.

THE ARGUMENT.

This book and the former beareth the title of Samuel, becauſe they contain the conception, nativity, and the whole courſe of his life, and alſo the lives and acts of two kings, to wit, of Saul and David, whom he anointed and conſecrated kings by the ordinance of God. And as the firſt book containeth thoſe things which God brought to paſs among this people under the government of Samuel and Saul: ſo this ſecond book declareth the noble acts of David after the death of Saul, when he began to reign, unto the end of his kingdom: and how the ſame by him was wonderfully augmented: alſo his great troubles and dangers which he ſuſtained both within his houſe and without: what horrible and dangerous inſurrections, uproars, and treaſons were wrought againſt him, partly by falſe counſellors, feigned friends and flatterers, and partly by ſome of his own children and people: and how by God's aſſiſtance he overcame all difficulties, and enjoyed his kingdom in reſt and peace. In the perſon of David the ſcripture ſetteth forth Chriſt Jeſus the chief King, who came of David according to the fleſh, and was perſecuted on every ſide with outward and inward enemies, as well in his own perſon, as in his members, but at length he overcometh all his enemies, and giveth his church victory againſt all power, both ſpiritual and temporal: and ſo reigneth with them King for evermore.

CHAP. I.

Bef. Chr. 1056.

4 It was told David of Saul's death. 15 He cauſeth him to be ſlain that brought the tidings. 19 He lamenteth the death of Saul and Jonathan.

AFTER the death of Saul, when David was returned from the * ſlaughter of the Amalekites, and had been two days in Ziklag, * 1 Sam. 30. 17.

2 Behold, a man came the third day out of the hoſt from Saul with his [a] cloaths rent, and earth upon his head: and when he came to David, he fell to the earth, and did obeiſance.

3 Then David ſaid unto him, Whence comeſt thou? And he ſaid unto him, Out of the hoſt of Iſrael I am eſcaped.

4 And David ſaid unto him, What is done? I pray thee, tell me. Then he ſaid, that the people is fled from the battle, and many of the people are overthrown, and dead, and alſo Saul and Jonathan his ſon are dead.

5 And David ſaid unto the young man that told it him, How knoweſt thou that Saul and Jonathan his ſon be dead?

6 Then the young man that told him, anſwered, [b] As I came to mount Gilboa, behold, Saul leaned upon his ſpear, and lo, the chariots and ‡ horſemen followed hard after him. ‡ Or, captains.

7 And when he looked back, he ſaw me, and called me. And I anſwered, Here am I.

8 And he ſaid unto me, Who art thou? And I anſwered him, I am an [c] Amalekite.

9 Then ſaid he unto me, I pray thee, † come upon me, and ſlay me: for anguiſh is come upon me, becauſe my [d] life is yet whole in me. † Heb. ſtand upon.

10 So † I came upon him, and ſlew him, and becauſe I was ſure that he could not live, after that he had fallen: I took the crown that was upon his head, and the bracelet that was on his arm, and brought them hither unto my lord. † Heb. I ſtood upon him.

Bef. Chr. 1056.

11 Then David took hold on his cloaths, * and rent them, and likewiſe all the men that were with him. * Ch. 3. 31. and 13. 31.

12 And they mourned and wept, and faſted until even, for Saul and for Jonathan his ſon, and for the people of the Lord, and for the houſe of Iſrael, becauſe they were ſlain with the ſword.

13 ¶ [e] Afterward David ſaid unto the young man that told it him, Whence art thou? And he anſwered, I am the ſon of a ſtranger an Amalekite.

14 And David ſaid unto him, * How waſt thou not afraid to put forth thine hand to deſtroy the anointed of the Lord? * Pſ. 105. 15.

15 Then David called one of his young men, and ſaid, Go near, and fall upon him. And he ſmote him that he died.

16 Then ſaid David unto him, [f] Thy blood be upon thine own head: for thine own mouth hath teſtified againſt thee, ſaying, I have ſlain the Lord's anointed.

17 ¶ Then David mourned with this lamentation over Saul, and over Jonathan his ſon.

18 (Alſo he bade them teach the children of Judah to [g] ſhoot, as it is written in the book of * ‡ Jaſher) * Joſh. 10. 13. ‡ Or, righteous.

19 O noble Iſrael, [h] he is ſlain upon thy high places: how are the mighty overthrown!

20 * Tell it not in Gath, nor publiſh it in the ſtreets of Aſkelon, leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph. * Mich. 1. 10.

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[a] Seeming to lament the overthrow of the people of Iſrael.

[b] As I fled in the chaſe.

[c] He was an Amalekite born, but renounced his country and joined with the Iſraelites.

[d] I am ſorry becauſe I am yet alive.

[e] After the lamentation, he examined him again.

[f] Thou art juſtly puniſhed for thy fault.

[g] That they might be able to match their enemies the Philiſtines in that art.

[h] Meaning Saul.

Bef. Chr. 1056.

21 Ye mountains of Gilboa, upon you *be* neither dew nor rain, nor [i] *be there* fields of offerings: for there the ſhield of the mighty is caſt down, the ſhield of Saul, as though he had not been anointed with oil.

22 The bow of Jonathan never turned back, neither did the ſword of Saul return empty from the blood of the ſlain, and from the fat of the mighty.

23 Saul and Jonathan were lovely and pleaſant in their lives, and in their deaths they were not [k] divided: they were ſwifter than eagles, they were ſtronger than lions.

24 Ye daughters of Iſrael, weep for Saul, which clothed you in ſcarlet, [l] with pleaſures, and hanged ornaments of gold upon your apparel.

25 How were the mighty ſlain in the midſt of the battle! O Jonathan, thou waſt ſlain in thine high places.

26 Wo is me for thee, my brother Jonathan: very kind haſt thou been unto me: thy love to me was wonderful, paſſing the love of [m] women: how are the mighty overthrown, and the weapons of war deſtroyed!

CHAP. II.

4 David is anointed king in Hebron. 9 Abner maketh Iſhboſheth king over Iſrael. 15 The battle of the ſervants of David and Iſhboſheth. 32 The burial of Aſahel.

AFTER this, David [n] aſked counſel of the Lord, ſaying, Shall I go up into any of the cities of Judah? And the Lord ſaid unto him, Go up. And David ſaid, Whither ſhall I go? He then anſwered, Unto [o] Hebron.

2 So David went up thither, and his two wives alſo, Ahinoam the Jezreelite, and Abigail Nabal's wife the Carmelite.

3 And David brought up the men that were with [p] him, every man with his houſhold, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Judah came, and there they anointed David king over the houſe of Judah. And they told David, ſaying, * that the men of Jabeſh Gilead buried Saul.

* 1 Sam. 31. 13.

5 And David ſent meſſengers unto the men of Jabeſh Gilead, and ſaid unto them, Bleſſed are ye of the Lord, that ye have ſhewed ſuch kindneſs unto your lord Saul, that you have buried him.

6 Therefore now the Lord ſhew mercy and [q] truth unto you: and I will recompenſe you this benefit, becauſe ye have done this thing.

7 Therefore now let your hands be ſtrong, and be you valiant: albeit your maſter Saul be dead, yet neverthleſs the houſe of Judah hath anointed me [r] king over them.

8 ¶ But Abner the ſon of Ner, that was captain of Saul's hoſt, took Iſhboſheth the ſon of Saul, and brought him to Mahanaim,

9 And made him king over Gilead, and over the Aſhurites, and over Jezreel, and over Ephraim, and over Benjamin, and over [s] all Iſrael.

Bef. Chr. 1055.

10 Iſhboſheth Saul's ſon was forty years old when he began to reign over Iſrael, and reigned two years: but the houſe of Judah followed David.

11 (And the time which David reigned in Hebron over the houſe of Judah, *was* ſeven years and ſix [t] months.)

12 ¶ And Abner the ſon of Ner, and the ſervants of Iſhboſheth the ſon of Saul, went out of Mahanaim to Gibeon.

13 And Joab the ſon of Zeruiah, and the ſervants of David, went out and met one another by the pool of Gibeon: and they ſat down, the one on the one ſide of the pool, and the other on the other ſide of the pool.

14 Then Abner ſaid to Joab, Let the young men now ariſe, and [u] play before us. And Joab ſaid, Let them ariſe.

15 Then there aroſe and went out twelve of Benjamin by number, which pertained to Iſhboſheth the ſon of Saul, and twelve of the ſervants of David.

16 And every one caught [w] his fellow by the head, and *thruſt* his ſword in his fellow's ſide, ſo they fell down together: wherefore the place was called ‡ Helkath-hazzurim, which is in Gibeon.

‡ Or, the field of ſtrong men.

17 And the battle was exceeding ſore that ſame day: for Abner and the men of Iſrael [x] fell before the ſervants of David.

18 And there were three ſons of Zeruiah there, Joab, and Abiſhai, and Aſahel. And Aſahel was as light on foot as a wild roe.

19 And Aſahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and ſaid, Art thou Aſahel? And he anſwered, Yea.

21 Then Abner ſaid, Turn thee either to the right hand, or to the left, and take one of the young men, and take thee his ‡ weapons: but Aſahel would not depart from him.

‡ Or, ſpoil.

22 And Abner ſaid to Aſahel, Depart from me: [y] wherefore ſhould I ſmite thee to the ground? how then ſhould I be able to hold up my face to Joab thy brother?

23 And when he would not depart, Abner with the hinder end of the ſpear ſmote him under the [z] fifth *rib*, that the ſpear came out behind him: and he fell down there, and died in his place. And as many as came to the place where Aſahel fell down and died, ſtood ſtill.

24 Joab alſo and Abiſhai purſued after Abner: and the ſun went down, when they were come to the hill Ammah, that lieth before Giah, by the way of the wilderneſs of Gibeon.

25 And the children of Benjamin gathered themſelves

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[i] Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

[k] They died both together in Gilboa.

[l] As rich garments, and coſtly jewels.

[m] Either toward their huſbands, or their children.

[n] By the means of the prieſts, as 1 Sam. 23. 2. and 2 Sam. 5. 19.

[o] Which city was alſo called Kirjath-arba. Joſh. 14. 15.

[p] In the time of his perſecution.

[q] According to his promiſe, which is to recompenſe them that are merciful,

[r] So that you ſhall not want a captain and a defender.

[s] Over the eleven tribes.

[t] After this time was expired, he reigned over all the country thirty-three years, chap. 5. 5.

[u] Let us ſee how they can handle their weapons,

[w] Meaning, his adverſary.

[x] After that theſe four and twenty were ſlain.

[y] Why doſt thou provoke me to kill thee?

[z] Some read in thoſe parts, whereat the lively parts lie, as the heart, the lungs, the liver, the melt, and the gall.

Bef. Chr. 1053.

themſelves together after Abner, and were on an heap, and ſtood on the top of an hill.

26 Then Abner called to Joab, and ſaid, Shall the [a] ſword devour for ever? knoweſt thou not, that it will be bitterneſs in the latter end? how long then ſhall it be, ere thou bid the people return from following their brethren?

27 And Joab ſaid, As God liveth, if thou hadſt not [b] ſpoken, ſurely even in the morning the people had departed every one back from his brother.

28 ¶ So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

‡ Or, wilderneſs.

‡ Or, to the tents.

29 And Abner and his men walked all that night through the ‡ plain, and went over Jordan, and paſſed through all Bithron till they came ‡ to Mahanaim.

30 Joab alſo returned back from Abner: and when he had gathered all the people together, there lacked of David's ſervants nineteen men, and Aſahel.

31 But the ſervants of David had ſmitten of Benjamin, and of Abner's men, *ſo that* three [c] hundred and threeſcore men died.

32 And they took up Aſahel, and buried him in the ſepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and *when they came* to Hebron, the day aroſe.

CHAP. III.

1 Long war between the houſes of Saul and David. 2 The children of David in Hebron. 12 Abner turneth to David. 27 Joab killeth him.

THERE was then [d] long war between the houſe of Saul and the houſe of David: but David waxed ſtronger, and the houſe of Saul waxed weaker.

2 ¶ And unto David were children born in Hebron: and his eldeſt ſon was Amnon of Ahinoam the Jezreeliteſs:

3 And the ſecond *was* [e] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſon of Maacah the daughter of Talmai the king of Jeſhur:

4 And the fourth, Adonijah the ſon of Haggith: and the fifth, Shephatiah the ſon of Abital:

5 And the ſixth, Ithream by Eglah David's wife: theſe were born to David in [f] Hebron.

6 ¶ Now while there was war between the houſe of Saul and the houſe of David, Abner made all his power for the houſe of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in to my father's concubine?

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, Am I a [g] dog's head, which againſt Judah do ſhew mercy this day unto the houſe of Saul thy father, to his brethren, and to his neighbours, and have not delivered thee into the hand of David, that thou chargeſt me this day with a fault concerning this woman?

Bef. Chr. 1053.

9 [h] So do God to Abner, and more alſo, except, as the LORD hath ſworn to David, even ſo I do to him,

10 To remove the kingdom from the houſe of Saul, and to ſet up the throne of David may be eſtabliſhed over Iſrael, and over Judah, even from Dan to Beer-ſheba.

11 And he durſt no more anſwer to Abner: for he feared him.

‡ Or, ſecretly.

12 ¶ Then Abner ſent meſſengers to David ‡ on his behalf, ſaying, Whoſe is the land? who ſhould *alſo* ſay, Make covenant with me, and behold, mine hand *ſhall be* with thee, to bring all Iſrael unto thee.

13 Who ſaid, Well, I will make a covenant with thee: but one thing I require of thee, that is, that thou ſee not my face, except thou bring Michal Saul's daughter when thou comeſt to ſee me.

* 1 Sam. 18. 25, 27.

14 ¶ Then David ſent meſſengers to Iſh-boſheth Saul's ſon, ſaying, Deliver me my wife Michal, which I married for * an hundred foreſkins of the Philiſtines.

* 1 Sam. 25. 44.

15 And Iſh-boſheth ſent, and took her from her huſband * Phalti the ſon of Laiſh.

16 And her huſband went with her, and came weeping behind her unto Bahurim: then ſaid Abner unto him, Go, *and* return: ſo he returned.

17 ¶ And Abner had [i] communication with the elders of Iſrael, ſaying, Ye ſought for David in times paſt, that he might be your king.

18 Now then do it: for the LORD hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people of Iſrael out of the hands of the Philiſtines, and out of the hands of all their enemies.

† Heb. in the ears of Benjamin.

19 Alſo Abner ſpake † to Benjamin, and afterward Abner went to ſpeak with David in Hebron, *concerning* all that Iſrael was content with, and the whole [k] houſe of Benjamin.

20 So Abner came to David to Hebron, having twenty men with him, and David made a feaſt unto Abner, and to the men that were with him.

‡ Or, without harm.

21 Then Abner ſaid unto David, I will riſe up, and go gather all Iſrael unto my lord the king, that they may make a covenant with thee, *and* that thou mayeſt reign over all that thine heart deſireth. Then David let Abner depart, who went ‡ in peace.

22 ¶ And behold, the ſervants of David and Joab came [l] from the camp, and brought a great prey with them (but Abner was not with David in Hebron: for he had ſent him away, and he departed in peace)

23 When Joab and all the hoſt that was with him were come, men told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

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[a] Shall we not make an end of murdering?

[b] If thou hadſt not provoked them to battle, as verſe 14.

[c] Thus God would confirm David in his kingdom, by the deſtruction of his adverſaries.

[d] That is, without intermiſſion enduring two years, which was the whole reign of Iſh-boſheth.

[e] Who is called alſo Daniel, 1 Chron. 3. 1.

[f] Within ſeven years and ſix months.

[g] Doſt thou eſteem me no more than a dog, for all my ſervice done to thy father's houſe?

[h] We ſee how the wicked cannot abide to be admoniſhed of their faults, but ſeek their diſpleaſure which go about to bring them from their wickedneſs.

[i] Rather for malice that he bare toward Iſh-boſheth, than for love he bare to David.

[k] Who challenged the kingdom, becauſe of their father Saul.

[l] From war againſt the Philiſtines.

Bef. Chr. 1048.

24 Then Joab came to the king, and ſaid, [m] What haſt thou done? behold, Abner came unto thee, why haſt thou ſent him away, and he is departed?

25 Thou knoweſt Abner the ſon of Ner: for he came to deceive thee, and to know thy out-going and in-going, and to know all that thou doeſt.

26 ¶ And when Joab was gone out from David, he ſent meſſengers after Abner, which brought him again from the well of Siriah unknowing to David.

27 And when Abner was come again to Hebron, * Joab took him aſide in the gate to ſpeak with him ‡ peaceably, and ſmote him under the fifth *rib*, that he died, for the blood of * Aſahel his brother.

* 1 Kings 2. 5.
‡ Or, ſecretly.
* Ch. 2. 23.

28 ¶ And when afterward it came to David's ear, he ſaid, I and my kingdom are [n] guiltleſs before the Lord for ever, concerning the blood of Abner the ſon of Ner.

29 Let the blood fall on the head of Joab, and on all his father's houſe, that the houſe of Joab be never without ſome that have running iſſues, or leper, or that leaneth on a ſtaff, or that doth fall on the ſword, or that lacketh bread.

30 (So Joab and [o] Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother Aſahel at Gibeon in battle)

31 And David ſaid to Joab, and to all the people that were with him, Rent your cloaths and put on ſackcloth, and mourn [p] before Abner: And king David himſelf followed the bier.

32 And when they had buried Abner in Hebron, the king lift up his voice, and wept beſide the ſepulchre of Abner, and all the people wept.

33 And the king lamented over Abner, and ſaid, Died Abner [q] as a fool dieth?

34 Thine hands were not bound, nor thy feet tied in fetters of braſs: *but* as a man falleth before wicked men, *ſo* didſt thou fall. And all the people wept again for him.

35 Afterward all the people came to cauſe David to eat [r] meat while it was yet day, but David ſware, ſaying, So do God to me and more alſo, if I taſte bread, or aught elſe till the ſun be down.

36 And all the people knew it, and it [s] pleaſed them: as whatſoever the king did, pleaſed all the people.

37 For all the people and all Iſrael underſtood that day, how that it was not the king's deed that Abner the ſon of Ner was ſlain.

38 And the king ſaid unto his ſervants, Know ye not that there is a prince and a great man fallen this day in Iſrael?

39 And I am this day weak, and *newly* anointed king: and theſe men the ſons of Zeriah be too ‡ hard for me: the Lord reward the doer of evil according to his wickedneſs.

Bef. Chr. 1048.
‡ Or, cruel.

CHAP. IV.

5 *Baanah and Rechab ſlay Iſh-boſheth the ſon of Saul.*
12 *David commandeth them to be ſlain.*

AND when Saul's [t] ſon heard that Abner was dead in Hebron, then his hands were [u] feeble, and all Iſrael was afraid.

2 And Saul's ſon had two men that were captains of bands: the one called Baanah, and the other called Rechab, the ſons of Rimmon, a Beerothite of the children of Benjamin: (for [w] Beeroth was reckoned to Benjamin,

3 Becauſe the Beerothites [x] fled to Gittaim and ſojourned there unto this day)

4 And Jonathan Saul's ſon had a ſon that was lame on his feet: he was five years old when the tidings came of Saul and Jonathan out of Iſrael: then his nurſe took him and fled away. And as ſhe made haſte to flee, the child fell, and began to halt, and his name was Mephiboſheth.

5 And the ſons of Rimmon the Beerothite, Rechab and Baanah, went and came in the heat of the day to the houſe of Iſh-boſheth (who ſlept on a bed at noon)

6 And behold, Rechab and Baanah his brother came into the midſt of the houſe, *as* they [y] would have wheat, and they [z] ſmote him under the fifth *rib*, and fled.

7 For when they came into the houſe, he ſlept on his bed in his bed-chamber, and they ſmote him, and ſlew him, and beheaded him, and took his head, and gat them away through the ‡ plain all the night.

‡ Or, wilderneſs.

8 And they brought the head of Iſh-boſheth unto David to Hebron, and ſaid to the king, Behold the head of Iſh-boſheth Saul's ſon thine enemy, who ſought after thy life: and the Lord hath avenged my lord the king this day of Saul, and of his ſeed.

9 Then David anſwered Rechab and Baanah his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, As the Lord liveth, who hath delivered my ſoul out of all adverſity,

10 When one * told me, and ſaid that Saul was dead, (thinking to have brought good tidings) I took him and ſlew him in Ziklag, who thought that I would have given him a reward for his tidings:

* Ch. 1. 2, 4, 15.

11 How [a] much more when wicked men have ſlain a righteous perſon in his own houſe, *and* upon his bed? ſhall I not now therefore require his blood at your hand, and take you from the earth?

12 Then David commanded his young men, and they ſlew them, and cut off their hands and their

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[m] Here appeareth the malicious mind of Joab, who would have had the king to ſlay Abner for his private grudge.

[n] The Lord knoweth that I did not conſent to his death.

[o] Abiſhai is ſaid to ſlay him with Joab, becauſe he conſented to the murder.

[p] Meaning, before the corpſe.

[q] He declareth that Abner died not as a wretch or vile perſon, but as a valiant man might do, being traiterouſly deceived by the wicked.

[r] According to their cuſtom, which was to banquet at burials.

[s] It is expedient ſometime not only to conceive inward ſorrow, but alſo that it may appear to others, to the intent that they may be ſatisfied.

[t] That is, Iſh-boſheth.

[u] Meaning, that he was diſcouraged.

[w] The city Beeroth was in the tribe of Benjamin. Joſh. 18. 25.

[x] After the death of Saul, for fear of the Philiſtines.

[y] They diſguiſed themſelves as merchants, which came to buy wheat.

[z] There is nothing ſo vile and dangerous which the wicked will not enterpriſe in hope of lucre and favour.

[a] Foraſmuch as neither the example of him that ſlew Saul, nor duty to their maſter, nor the innocency of the perſon, nor reverence of the place, nor time did move them, they deſerved moſt grievous puniſhment.

Bef. Chr. 1048. * Ch. 3. 32.

their feet, and hanged them up over the pool in Hebron: but they took the head of Iſh-boſheth, and buried it in the ſepulchre of * Abner in Hebron.

CHAP. V.

3 David is made king over all Iſrael. 7 He taketh the fort of Zion. 19 He aſketh counſel of the Lord, 20 And overcometh the Philiſtines twice.

* 1 Chron. 11. 1.

THEN * came all the tribes of Iſrael to David unto Hebron, and ſaid thus, Behold, we are thy [b] bones and thy fleſh.

* Pſ. 78. 71.

2 And in time paſt when Saul was our king, thou leddeſt Iſrael in and out: and the Lord hath ſaid to thee, * Thou ſhalt feed my people Iſrael, and thou ſhalt be a captain over Iſrael.

3 So all the elders of Iſrael came to the king to Hebron: and king David made a covenant with them in Hebron [c] before the Lord: and they anointed David king over Iſrael.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.

* Ch. 2. 11.

5 In Hebron he reigned over Judah * ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years over all Iſrael and Judah.

6 ¶ The king alſo and his men went to Jeruſalem unto the Jebuſites, the inhabitants of the land: who ſpake unto David, ſaying, Except thou take away the [d] blind and the lame, thou ſhalt not come in hither: thinking that David could not come thither.

7 But David took the fort of Zion: this is the city of David.

* 1 Chron. 11, 6.

8 Now David had ſaid the ſame day, Whoſoever ſmiteth the Jebuſites, and getteth up to the gutters, and *ſmiteth* the lame and blind, which David's ſoul hateth, *I will prefer him:* * therefore they ſaid, The blind and the lame ſhall not [e] come into that houſe.

9 So David dwelt in that fort, and called it the city of David, and David built round about it, from [f] Millo, and inward.

10 And David proſpered and grew: for the Lord God of hoſts *was* with him.

† *Heb. Zor.*

11 ¶ Hiram alſo king of † Tyrus ſent meſſengers to David, and cedar trees, and carpenters, and maſons for walls: and they built David an houſe.

12 Then David knew that the Lord had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſrael's ſake.

* 1 Chron. 3, 9.

13 And David took him more * concubines and wives out of Jeruſalem, after he was come from Hebron, and more ſons and daughters were born to David.

* 1 Chron. 3. 5.

14 * And theſe be the names of the ſons that were born unto him in Jeruſalem: Shammuah, and Shobab, and Nathan, and Solomon,

15 And Ibhar, and Eliſhua, and Nepheg, and Japhia,

Bef. Chr. 1043. * 1 Chron. 14. 8. and 11. 16.

16 And Eliſhama, and Eliada, and Eliphalet.

17 ¶ * But when the Philiſtines heard that they had appointed David king over Iſrael, all the Philiſtines came up to ſeek David: and when David heard, he went down to a fort.

18 But the Philiſtines came, and ſpread themſelves in the valley of Rephaim.

19 Then David [g] aſked counſel of the Lord, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hands? And the Lord anſwered David, Go up: for I will doubtleſs deliver the Philiſtines into thine hands.

* Iſa. 28. 21.

20 ¶ * Then David came to Baal-perazim, and ſmote them there, and ſaid, The Lord hath divided mine enemies aſunder before me, as waters be divided aſunder: therefore he called the name of that place, ‡ Baal-perazim.

‡ Or, the plain of diviſions. * 1 Chron. 14. 12.

21 And there they left their images, and David and his men * burnt them.

22 Again the Philiſtines came up, and ſpread themſelves in the valley of [h] Rephaim.

23 And when David aſked counſel of the Lord, he anſwered, Thou ſhalt not go up, *but* turn about behind them, and come upon them over-againſt the mulberry-trees.

24 And when thou heareſt the noiſe of one going in the tops of the mulberry-trees, then remove: for then ſhall the Lord go out before thee, to ſmite the hoſt of the Philiſtines.

25 Then David did ſo as the Lord had commanded him, and ſmote the Philiſtines from Geba, until thou come to [i] Gazer.

CHAP. VI.

3 The ark is brought forth of the houſe of Abinadab. 7 Uzzah is ſtricken, and dieth. 14 David danceth before it, 16 And is therefore deſpiſed of his wife Michal.

‡ Or, chief.

AGAIN David gathered together all the ‡ choſen men of Iſrael, *even* thirty thouſand.

* 1 Chron. 13. 5, 6.

2 * And David aroſe and went with all the people that were with him, [k] from Baale of Judah, to bring up from thence the ark of God, whoſe name is called by the name of the Lord of hoſts, that dwelleth upon it between the cherubims.

3 And they put the ark of God upon a new cart, and brought it out of the houſe of Abinadab, that was in [l] Gibeah. And Uzzah and Ahio the ſons of Abinadab did drive the new cart.

* 1 Sam. 7. 1.

4 And when they brought the ark of God out of the houſe of * Abinadab, that was at Gibeah, Ahio went before the ark,

5 And David and all the houſe of Iſrael [m] played before the Lord on all *inſtruments* made of fir, and on harps, and on pſalteries, and on timbrels, and on cornets, and on cymbals.

* 1 Chron. 13. 10.

6 ¶ * And when they came to Nachon's threſhing-floor, Uzzah put his hand to the ark of God, and held it: for the oxen did ſhake it.

7 And

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[b] We are of thy kindred, and moſt near joined unto thee.

[c] That is, taking the Lord to witneſs: for the ark was as yet in Abinadab's houſe.

[d] The children of God called idols, blind and lame guides: therefore the Jebuſites meant that they ſhould prove that their gods were neither blind nor lame.

[e] The idols ſhould enter no more into that place.

[f] He built from the town-houſe round about to his own houſe. 1 Chron. 11. 8.

[g] By Abiathar the prieſt.

[h] Meaning, the valley of giants, which David called Baal-perazim, becauſe of his victory.

[i] Which was in the tribe of Benjamin, but the Philiſtines did poſſeſs it.

[k] This was a city in Judah, called alſo Kirjath-jearim, Joſh. 15. 9.

[l] Which was an high place of the city of Baal.

[m] Praiſed God and ſang Pſalms.

Bef. Chr. 1042.

7 And the Lord was very wroth with Uzzah, and God [n] ſmote him in the ſame place for his fault, and there he died by the ark of God.

8 And David was diſpleaſed, becauſe the Lord had † ſmitten Uzzah: and he called the name of the place ‡ Perez-Uzzah: until this day. † *Heb. made a breach.* ‡ Or, the diviſion of Uzzah.

9 Therefore David that day feared the Lord, and ſaid, How ſhall the ark of the Lord come to me?

10 So David would not bring the ark of the Lord unto him into the city of David, but David carried it into the houſe of Obed-edom [o] a Gittite.

11 And the ark of the Lord continued in the houſe of Obed-edom the Gittite three months, and the Lord bleſſed Obed-edom, and all his houſhold.

12 ¶ And one told king David, ſaying, * The Lord hath bleſſed the houſe of Obed-edom, and all that he hath, becauſe of the ark of God: therefore David went and [p] brought the ark of God from the houſe of Obed-edom into the city of David with gladneſs. * 1 Chron. 15. 25.

13 And when they that bare the ark of the Lord had gone ſix paces, he offered an ox, and a fat beaſt.

14 And David danced before the Lord with all his might, and was girded with a linen [q] ephod.

15 So David and all the houſe of Iſrael brought the ark of the Lord with ſhouting, and ſound of trumpet.

16 And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and ſaw king David leap, and dance before the Lord, and ſhe [r] deſpiſed him in her heart.

17 And when they had brought in the ark of the Lord, they ſet it in his place, in the midſt of the tabernacle that David had pitched for it: then David offered burnt-offerings and peace-offerings before the Lord.

18 And as ſoon as David had made an end of offering burnt-offerings and peace-offerings, he * bleſſed the people in the name of the Lord of hoſts, * 1 Chron. 16. 2.

19 And gave among all the people, *even* among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a piece of fleſh, and a bottle *of wine:* ſo all the people departed every one to his houſe.

20 ¶ Then David returned to [s] bleſs his houſe, and Michal the daughter of Saul came out to meet David, and ſaid, O how glorious was the king of Iſrael this day, who was uncovered to-day in the eyes of the maidens of his ſervants, as a ‡ fool uncovereth himſelf! ‡ Or, vain man.

21 Then David ſaid unto Michal, [t] *It was* before the Lord, who choſe me rather than thy father, and all his houſe, and commanded me to be ruler over the people of the Lord, *even* over Iſrael: and therefore will I play before the Lord, Bef. Chr. 1042.

22 And will yet be more vile than thus, and will be low in my own ſight, and of the very ſame maid-ſervants which thou haſt ſpoken of, ſhall I be had in honour.

23 Therefore Michal the daughter of Saul had [u] no child unto the day of her death.

CHAP. VII.

2 *David would build God an houſe, but is forbidden by the prophet Nathan.* 8 *God putteth David in mind of his benefits.* 12 *He promiſeth continuance of his kingdom and poſterity.*

AFterward * when the king ſat in his houſe, and the Lord had given him reſt round about from all his enemies, * 1 Chron. 17. 2.

2 The king ſaid unto Nathan the prophet, Behold, now I dwell in an houſe of cedar trees, and the ark of God remaineth within the [w] curtains.

3 Then Nathan ſaid unto the king, Go, and do all that is in thine heart: for the Lord *is* with thee.

4 ¶ And the ſame night the word of the Lord came unto Nathan, ſaying,

5 Go and tell my ſervant David, Thus ſaith the Lord, [x] Shalt thou build me an houſe for my dwelling?

6 For I have dwelt in no houſe ſince the time that I brought the children of Iſrael out of Egypt unto this day, but have walked in a tent and tabernacle.

7 In all the *places* wherein I have walked with all the children of Iſrael, ſpake I one word with any of the tribes of [y] Iſrael, when I commanded *the judges* to feed my people Iſrael? or ſaid I, Why build ye not me an houſe of cedar trees?

8 Now therefore ſo ſay unto my ſervant David, Thus ſaith the Lord of hoſts, * I took thee from the ſheep-cote following the ſheep, that thou mighteſt be ruler over my people, over Iſrael. * 1 Sam. 16. 12. Pſ. 78. 70.

9 And I was with thee whitherſoever thou haſt walked, and have deſtroyed all thine enemies out of thy ſight, and have made thee a [z] great name, like unto the name of the great men that are in the earth,

10 (Alſo I will appoint a place for my people Iſrael, and will plant it, that they may dwell in a place of their own, and move [a] no more, neither ſhall wicked people trouble them any more as before time,

11 And ſince the time that I ſet judges over my people of Iſrael) and I will give thee reſt from

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[n] Here we ſee what danger it is to follow good intentions, or to do any thing in God's ſervice without his expreſs word.

[o] Who was a Levite, and had dwelt in Gittim, 1 Chron. 15. 21.

[p] Meaning, he cauſed the Levites to bear it, according to the law.

[q] With a garment like to the prieſt's garment.

[r] The worldlings are not able to comprehend the motions that move the children of God, to praiſe God by all manner of means.

[s] That is, to pray for his houſe as he had done for the people.

[t] It was for no worldly affection, but only for that zeal that I bare to God's glory.

[u] Which was a puniſhment, becauſe ſhe mocked the ſervant of God.

[w] Within the tabernacle covered with ſkins, Exod. 26. 7.

[x] Meaning, he ſhould not: yet Nathan, ſpeaking according to man's judgment, and not by the ſpirit of propheſy, permitted him.

[y] As concerning the building of an houſe: meaning, that without God's expreſs word nothing ought to be attempted.

[z] I have made thee famous throughout all the world.

[a] He promiſeth them quietneſs, if they will walk in his fear and obedience.

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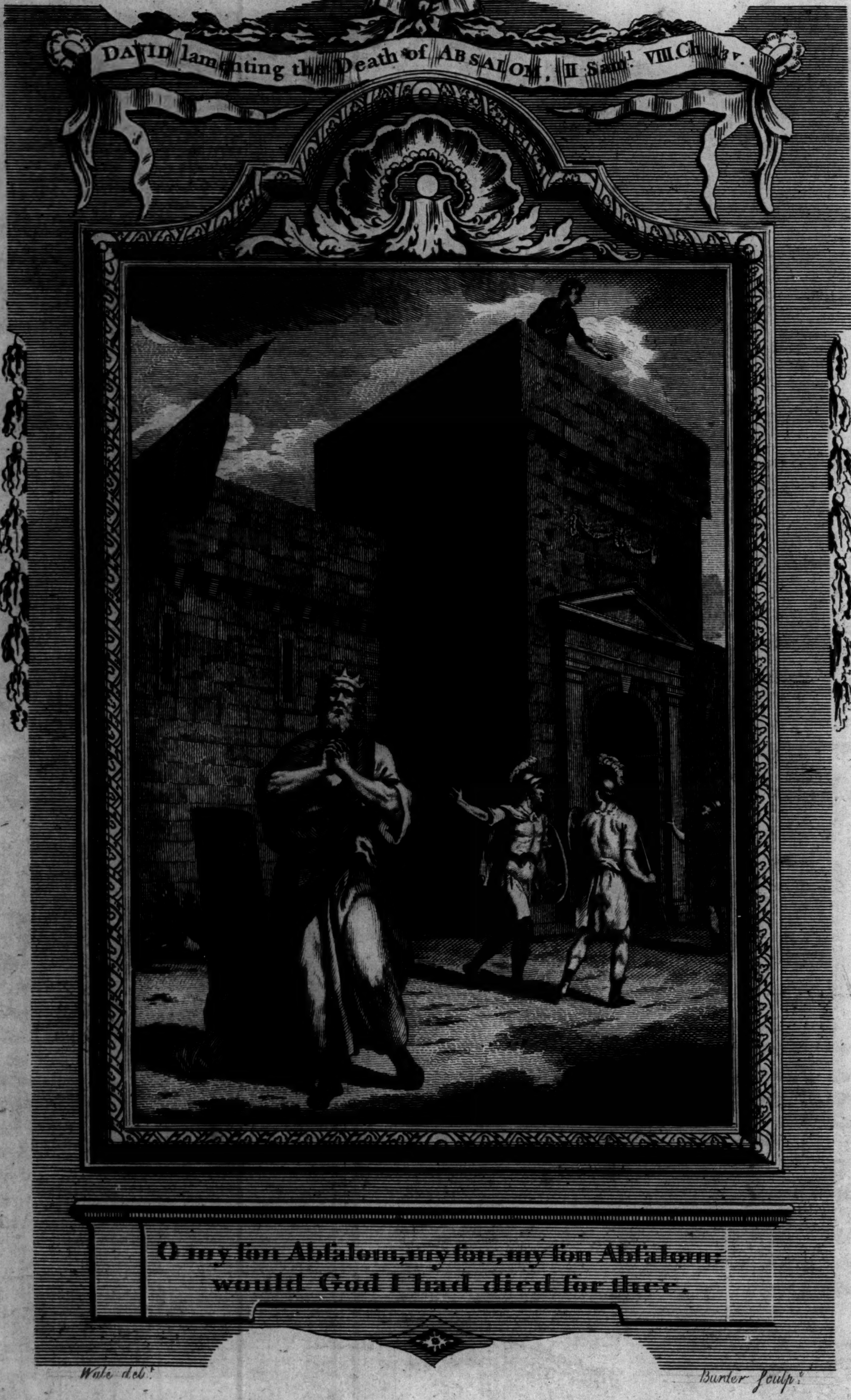

DAVID lamenting the Death of ABSALOM. II Saml. VIII Ch. 33 v.

O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee.

Wale del.

Burder ſculp.

Bef. Chr. 1042.

from all thine enemies: alſo the Lord telleth thee, that he will make thee an houſe.

12 * And when thy days be fulfilled, thou ſhalt ſleep with thy fathers, and I will ſet up thy ſeed after thee, which ſhall proceed out of thy body, and will eſtabliſh his kingdom.

* 1 Kings 8. 20.

13 * He ſhall build an houſe for my name, and I will eſtabliſh the throne of his kingdom for ever.

* 1 Kings 5. 5. and 6. 12. 1 Chron. 22. 10.

14 * I will be his father, and he ſhall be my ſon: and * if he ſin, I will chaſten him with the [b] rod of men, and with the plagues of the children of men:

* Heb. 1. 5.
* Pſ. 89. 31, 32.

15 But my mercy ſhall not depart away from him, as I took it from Saul, whom I have put away before thee.

16 And thine houſe ſhall be eſtabliſhed, and thy kingdom for ever before thee, *even* thy throne ſhall be [c] eſtabliſhed for ever.

17 According to all theſe words, and according to all this viſion, Nathan ſpake thus unto David.

18 ¶ Then king David went in, and ſat before the Lord, and ſaid, Who am I, O Lord God, and what is mine houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lord God, therefore thou haſt ſpoken alſo of thy ſervant's houſe for a great while: but † doth this appertain to [d] man, O Lord God?

† *Heb. is this the law of man.*

20 And what can David ſay more unto thee? for thou, Lord God, knoweſt thy ſervant.

21 For thy word's ſake, and according to thine own heart, haſt thou done all theſe great things, to make them known unto thy ſervant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beſides thee, according to all that we have heard with our ears.

23 * And what one people in the earth is like thy people, like Iſrael? whoſe God went and redeemed them to himſelf, that they might be his people, and that he might make him a name, and do for [e] you great things, and terrible for thy [f] land, O Lord, *even* for thy people, whom thou redeemedſt to thee out of Egypt, *from* the [g] nations, and their gods?

* Deut. 4. 7.

24 For thou haſt [h] ordained to thyſelf thy people Iſrael to be thy people for ever: and thou, Lord, art become their God.

25 Now therefore, O Lord God, confirm for ever the word that thou haſt ſpoken concerning thy ſervant and his houſe, and do as thou haſt ſaid.

26 And let thy name be magnified for ever by them that ſhall ſay, The Lord of hoſts *is* the God over Iſrael: and let the [i] houſe of thy ſervant David be eſtabliſhed before thee.

27 For thou, O Lord of hoſts, God of Iſrael, haſt revealed unto thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant † been bold to pray this prayer unto thee.

Bef. Chr. 1042.

† *Heb. found his heart diſpoſed.*

28 Therefore now, O Lord God, (*for* thou art God, and thy words be true, and thou haſt told this goodneſs unto thy ſervant)

29 Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord God, haſt [k] ſpoken it: and let the houſe of thy ſervant be bleſſed for ever with thy bleſſing.

CHAP. VIII.

1 *David overcometh the Philiſtines, and other ſtrange nations, and maketh them tributaries to Iſrael.*

AFTER * this now, David ſmote the Philiſtines, and ſubdued them, and David took ‡ the bridle of bondage out of the [l] hand of the Philiſtines.

* 1 Chron. 18. 1. Pſ. 60. 2.
‡ Or, Methegammah.

2 And he ſmote Moab, and meaſured them with a cord, and caſt them down to the ground: he meaſured them with [m] two cords to put them to death, and with one full cord to keep them alive: ſo became the Moabites David's ſervants, and brought gifts.

3 ¶ David ſmote alſo Hadadezer the ſon of Rehob king of Zobah, as he went to ‡ recover his border at the river Euphrates.

‡ Or, enlarge.
† *Heb. Perath.*

4 And David took of them a thouſand and ſeven hundred horſemen, and twenty thouſand footmen, and David ‡ deſtroyed all the chariots, but he reſerved an hundred chariots of them.

‡ Or, hought the horſes of the chariots.

5 ¶ Then came the ‡ Aramites of ‡ Dammeſek to ſuccour Hadadezer king of Zobah, but David ſlew of the Aramites two and twenty thouſand men.

‡ Or, the Syrians.
‡ Or, of Damaſcus, that is, which dwelt near Damaſcus.

6 And David put a garriſon in [n] Aram of Dammeſek: and the Aramites became ſervants to David, [o] and brought gifts. And the Lord ſaved David whitherſoever he went.

7 And David took the ſhields of gold that belonged to the ſervants of Hadadezer, and brought them to [p] Jeruſalem.

8 And out of Betah, and Berothai (cities of Hadadezer) king David brought exceeding much braſs.

9 ¶ Then Toi king of ‡ Hamath heard how David had ſmitten all the hoſt of Hadadezer,

‡ Or, Antiochia.

10 Therefore Toi ſent Joram his ſon unto king David, † to ſalute him, and to † [q] rejoice with him, becauſe he had fought againſt Hadadezer, and beaten him (for Hadadezer had war with Toi) who brought † with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs,

† *Heb. to aſk peace.*
† *Heb. bleſs him.*
† *Heb. in his hand.*

11 And king David did dedicate them unto the Lord, with the ſilver and gold that he had dedicate of all the nations which he had ſubdued:

12 Of ‡ Aram, and of Moab, and of the

‡ Or, Syria, or Cœloſyria.

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[b] That is, gently, as fathers uſe to chaſtiſe their children.

[c] This was begun in Solomon as a figure, but accompliſhed in Chriſt.

[d] Cometh not this rather of thy free mercy, than of any worthineſs that can be in man?

[e] O Iſrael.

[f] And inheritance, which is Iſrael.

[g] From the Egyptians, and their idols.

[h] He ſheweth that God's free election is the only cauſe why the Iſraelites were choſen to be his people.

[i] This prayer is moſt effectual, when we chiefly ſeek God's glory, and the accompliſhment of his promiſe.

[k] Therefore I firmly believe it ſhall come to paſs.

[l] So that they paid no more tribute.

[m] He ſlew two parts, as it pleaſed him, and reſerved the third.

[n] In that part of Syria where Damaſcus was.

[o] They paid yearly tribute.

[p] For the uſe of the temple.

[q] For ſeeing David victorious, he was glad to entreat of peace.

Bef. Chr. 1040.

children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer the ſon of Rehob king of Zobah.

13 So David gat a name after that he returned, and had ſlain of the Aramites, in the ‡ valley of ſalt, eighteen thouſand men.

‡ Or, in Gemolah.

14 And he put a garriſon in Edom: throughout all Edom put he ſoldiers, and all they of Edom became David's ſervants: and the Lord kept David ‡ whitherſoever he went.

‡ Or, in all his enterpriſes.

15 Thus David reigned over all Iſrael, and executed [r] judgment and juſtice unto all his people.

16 And Joab the ſon of Zeruiah *was* over the hoſt, and Jehoſhaphat the ſon of Ahilud was ‡ recorder.

‡ Or, writer of chronicles.

17 And Zadok the ſon of Ahitub, and Ahimelech the ſon of Abiathar, *were* the prieſts, and Seraiah the ſcribe.

18 And Benaiah the ſon of Jehoiada, ‡ and the [s] Cherethites, and the Pelethites, and David's ſons were chief rulers.

‡ Or, was over the Cherethites.

CHAP. IX.

9 David reſtoreth all the lands of Saul to Mephiboſheth the ſon of Jonathan. 10 He appointeth Zibe to ſee to the profit of his lands.

AND David ſaid, Is there yet any man left of the houſe of Saul, that I may ſhew him mercy for [t] Jonathan's ſake?

2 And there was of the houſhold of Saul a ſervant whoſe name was Ziba: and when they had called him unto David, the king ſaid unto him, Art thou Ziba? And he ſaid, I thy ſervant *am he*.

3 Then the king ſaid, Remaineth there yet none of the houſe of Saul, on whom I may ſhew the [u] mercy of God? Ziba then anſwered the king, Jonathan hath yet a ſon * lame of his feet.

* Ch. 4. 4.

4 Then the king ſaid unto him, Where is he? And Ziba ſaid unto the king, Behold he is in the houſe of Machir the ſon of Ammiel of Lo-debar.

5 ¶ Then king David ſent, and took him out of the houſe of Machir the ſon of [w] Ammiel of Lo-debar.

6 Now when Mephiboſheth the ſon of Jonathan, the ſon of Saul, was come unto David, he fell on his face, and did reverence. And David ſaid, Mephiboſheth? And he anſwered, Behold thy ſervant.

7 Then David ſaid unto him, Fear not: for I will ſurely ſhew thee kindneſs for Jonathan thy father's ſake, and will reſtore thee all the ‡ fields of Saul thy father, and thou ſhalt eat bread at my table continually.

‡ Or, lands.

8 And he bowed himſelf, and ſaid, What is thy ſervant, that thou ſhouldeſt look upon ſuch [x] a dead dog as I am?

9 Then the king called Ziba, Saul's ſervant, and ſaid unto him, I have given unto thy maſter's ‡ ſon all that pertained to Saul and to all his houſe.

Bef. Chr. 1040.

‡ Or, nephew.

10 Thou therefore and thy [y] ſons and thy ſervants ſhall till the land for him, and bring in, that thy maſter's ſon may have food to eat. And Mephiboſheth thy maſter's ſon ſhall eat bread always at my table (now Ziba had fifteen ſons, and twenty ſervants.)

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do, [z] that Mephiboſheth may eat at thy table, as one of the king's ſons.

12 Mephiboſheth alſo had a young ſon named Micha, and all that dwelled in the houſe of Ziba, *were* ſervants unto Mephiboſheth.

13 And Mephiboſheth dwelt in Jeruſalem: for he did eat continually at the king's table, and was lame on both his feet.

CHAP. X.

4 The meſſengers of David are villainouſly treated by the king of Ammon. 7 Joab is ſent againſt the Ammonites.

AFTER this, the * king of the children of Ammon died, and Hanun his ſon reigned in his ſtead.

* 1 Chron. 19. 2.

2 Then ſaid David, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, as his father [a] ſhewed kindneſs unto me. And David ſent his ſervants to comfort him for his father. So David's ſervants came into the land of the children of Ammon.

3 And the princes of the children of Ammon ſaid unto Hanun their lord, † Thinkeſt thou that David doth honour thy father, that he hath ſent comforters to thee? hath not David *rather* ſent his ſervants unto thee, [b] to ſearch the city, and to ſpy it out, and to overthrow it?

† *Heb.* in thine eyes doth David.

4 Wherefore Hanun took David's ſervants, and ſhaved off the half of their beards, and cut off their garments in the middle, even to their buttocks, and ſent them away.

5 ¶ When it was told unto David, he ſent to meet them (for the men were exceedingly aſhamed) and the king ſaid, Tarry at Jericho, until your beards be grown, then return.

6 ¶ And when the children of Ammon ſaw that they [c] ſtank in the ſight of David, the children of Ammon ſent and hired the ‡ Aramites of the houſe of Rehob, and the Aramites of Zoba, twenty thouſand footmen, and of king Maachah a thouſand men, and of Iſh-tob twelve thouſand men.

‡ Or, Syrians.

7 And when David heard of it, he ſent Joab, and all the hoſt of the ſtrong men.

8 And the children of Ammon came out, and put their army in array at the entering in of the gate: and the Aramites of [d] Zoba, and of

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[r] He gave judgment in controverſies, and was merciful toward the people.

[s] The Cherethites and Pelethites were as the king's guard, and had charge of his perſon.

[t] Becauſe of mine oath and promiſe made to Jonathan, 1 Sam. 20. 15.

[u] Such mercy as ſhall be acceptable to God.

[w] Who was alſo called Eliam, the father of Bath-ſheba David's wife.

[x] Meaning, a deſpiſed perſon.

[y] Be ye provident overſeers and governors of his lands, that they may be profitable.

[z] That Mephiboſheth may have all things at commandment, as becometh a king's ſon

[a] The children of God are not unmindful of a benefit received.

[b] Their arrogant malice would not ſuffer them to ſee the ſimplicity of David's heart: therefore their counſel turned to the deſtruction of their country.

[c] That they had deſerved David's diſpleaſure for the injury done to his ambaſſadors.

[d] Theſe were divers parts of the country of Syria, whereby appeareth that the Syrians ſerved where they might have entertainment, as now the Switzers do.

Bef. Chr. 1037.

of Rehob, and of Iſh-tob, and of Maacah, *were* by themſelves in the field.

9 When Joab ſaw that the front of the battle was againſt him before and behind, he choſe of all the choice of Iſrael, and put them in array againſt the Aramites.

10 And the reſt of the people he delivered into the hand of Abiſhai his brother, that he might put them in array againſt the children of Ammon.

11 And he ſaid, if the Aramites be ſtronger than I, thou ſhalt help me: and if the children of Ammon be too ſtrong for thee, I will come and ſuccour thee.

12 Be ſtrong, and let us be valiant for our [e] people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Joab and the people that was with him, joined in battle with the Aramites, who fled before him.

14 And when the children of Ammon ſaw that the Aramites fled, they fled alſo before Abiſhai, and entered into the city. So Joab returned from the children of Ammon, and came to Jeruſalem.

15 ¶ And when the Aramites ſaw that they were ſmitten before Iſrael, they gathered them together.

16 And ‡ Hadarezer ſent, and brought out the Aramites that were beyond the ‡ river: and they came to Helam, and Shobach the captain of the hoſt of Hadarezer *went* before them.

‡ Or, Hadadezer.
‡ Or, Euphrates.

17 When it was ſhewed David, then he gathered [f] all Iſrael together, and paſſed over Jordan, and came to Helam: and the Aramites ſet themſelves in array againſt David, and fought with him:

18 And the Aramites fled before Iſrael: and David deſtroyed [g] ſeven hundred chariots of the Aramites, and forty thouſand horſemen, and ſmote Shobach the captain of his hoſt, who died there.

19 And when all the kings *that were* ſervants to Hadarezer ſaw that they fell before Iſrael, they made peace with Iſrael, and ſerved them, and the Amorites feared to help the children of Ammon any more.

CHAP. XI.

1 *The city Rabbah is beſieged.* 4 *David committeth adultery.* 17 *Uriah is ſlain.* 27 *David marrieth Bath-ſheba.*

AND when the year was [h] expired in the time when kings go forth *to battle*, David ſent * Joab, and his ſervants with him, and all Iſrael, who deſtroyed the children of Ammon, and beſieged Rabbah: but David remained in Jeruſalem.

* 1 Chron. 20. 1.

2 ¶ And when it was evening-tide, David aroſe out of his [i] bed, and walked upon the roof of the king's palace: and from the roof he ſaw a woman waſhing herſelf: and the woman was very beautiful to look upon.

Bef. Chr. 1035.

3 And David ſent and enquired what woman it was: and *one* ſaid, Is not this Bath-ſheba the daughter of Eliam, wife to Uriah the [k] Hittite?

4 Then David ſent meſſengers, and took her away: and ſhe came unto him, and he lay with her: (now ſhe was * purified from her uncleanneſs) and ſhe returned unto her houſe.

* Lev. 15. 19. and 18. 19.

5 And the woman conceived: therefore ſhe ſent and [l] told David, and ſaid, I am with child.

6 ¶ Then David ſent to Joab, *ſaying*, Send me Uriah the Hittite. And Joab ſent Uriah to David.

7 And when Uriah came unto him, David demanded him how Joab did, and how the people fared, and how the war proſpered.

8 Afterward David ſaid to Uriah, [m] Go down to thine houſe, and waſh thy feet. So Uriah departed out of the king's palace, and the king ſent a preſent after him.

9 But Uriah ſlept at the door of the king's palace with all the ſervants of his lord, and went not down to his houſe.

10 Then they told David, ſaying, Uriah went not down to his houſe: And David ſaid unto Uriah, Comeſt thou not from thy journey? why didſt thou not go down to thine houſe?

11 Then Uriah anſwered David, [n] The ark and Iſrael, and Judah, dwell in tents: and my lord Joab, and the ſervants of my lord, abide in the open fields: ſhall I then go into mine houſe to eat and drink, and lie with my wife? *by* thy life, and *by* the life of thy ſoul, I will not do this thing.

12 Then David ſaid unto Uriah, Tarry yet this day, and to-morrow I will ſend thee away. So Uriah abode in Jeruſalem that day and the morrow.

13 Then David called him, and he did eat and drink before him, and he made him [o] drunk: and at even he went out to lie on his couch with the ſervants of his lord, but went not down to his houſe.

14 And on the morrow David wrote a letter to Joab, and ſent it by the hand of Uriah.

15 And he wrote thus in the letter †, [p] Put ye Uriah in the fore front of the ſtrength of the battle, and retire ye back from him, that he may be ſmitten, and die.

† Heb. ſaying.

16 ¶ So when Joab beſieged the city, he aſſigned Uriah unto a place where he knew that ſtrong men *were*.

17 And the men of the city came out, and fought with Joab: and there fell of the people of the ſervants of David, and Uriah the Hittite alſo died.

18 Then Joab ſent and told David all the things concerning the war.

19 ¶ And

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[e] Here is declared wherefore war ought to be undertaken: for the defence of true religion and God's people.

[f] Meaning, the greateſt part.

[g] Which were the chiefeſt and moſt principal: for in all he deſtroyed ſeven thouſand, as 1 Chron. 19. 18. or the ſoldiers which were in ſeven hundred chariots.

[h] The year following about the ſpring time.

[i] Whereupon he uſed to reſt at afternoon, as we read of Iſh-boſheth, chap. 4. 7.

[k] Who was not an Iſraelite born, but converted to the true religion.

[l] Fearing leſt ſhe ſhould be ſtoned according to the law.

[m] David thought that if Uriah lay with his wife, his fault might be cloked.

[n] Hereby God would touch David's conſcience, that ſeeing the fidelity and religion of his ſervant, he would declare himſelf ſo forgetful of God and injurious to his ſervant.

[o] He made him drink more liberally than he was wont to do, thinking thereby he would have lien by his wife.

[p] Except God continually uphold us with his mighty Spirit, the moſt perfect fall headlong into all vice and abomination.

Bef. Chr. 1035.

19 ¶ And he charged the meſſenger, ſaying, When thou haſt made an end of telling all the matters of the war unto the king,

20 ‡ And if the king's anger ariſe, ſo that he ſay unto thee, Wherefore approached ye unto the city to fight? knew ye not that they would hurl from the wall?

‡ Thou ſhalt do this, if.

21 Who ſmote Abimelech ſon of [q] Jerubeſheth? did not a woman caſt a piece of a millſtone upon him from the wall, and he died in Thebez? why went you nigh the wall? Then ſay thou, Thy ſervant Uriah the Hittite is alſo dead.

22 ¶ So the meſſenger went, and came, and ſhewed David all that Joab had ſent him for.

23 And the meſſenger ſaid unto David, Certainly the men prevailed againſt us, and came out unto us into the field, but we † purſued them unto the entering of the gate.

† *Heb. were againſt them.*

24 But the ſhooters ſhot from the wall againſt thy ſervants, and *ſome* of the king's ſervants be dead: and thy ſervant Uriah the Hittite is alſo dead.

25 Then David ſaid unto the meſſenger, [r] Thus ſhalt thou ſay unto Joab, Let not this thing trouble thee: for the ſword devoureth † one as well as another: make thy battle more ſtrong againſt the city, and deſtroy it, and encourage thou him.

† *Heb. ſo and ſo.*

26 ¶ And when the wife of Uriah heard that her huſband Uriah was dead, ſhe mourned for her huſband.

27 So when the mourning was paſt, David ſent and took her into his houſe, and ſhe became his wife, and bare him a ſon: but the thing that David had done † diſpleaſed the Lord.

† *Heb. was evil in the eyes of the Lord.*

CHAP. XII.

1 *David reproved by Nathan confeſſeth his ſin.* 18 *The child conceived in adultery dieth.* 24 *Solomon is born.* 26 *Rabbah is taken.* 31 *The citizens are grievouſly puniſhed.*

THEN the Lord ſent [s] Nathan unto David, who came to him, and ſaid unto him, There were two men in one city, the one rich, and the other poor.

2 The rich man had exceeding many ſheep and oxen:

3 But the poor had none at all, ſave one little ſheep which he had bought, and nouriſhed up: and it grew up with him, and with his children alſo, and did eat of his own morſels, and drank of his own cup, and ſlept in his boſom, and was unto him as his daughter.

4 Now there came a ‡ ſtranger unto the rich man, who ‡ refuſed to take of his own ſheep, and of his own oxen, to dreſs for the ſtranger that was come unto him, but took the poor man's ſheep, and dreſſed it for the man that was come to him.

‡ Or, way-faring man.
‡ Or, ſpared.

Bef. Chr. 1034.

5 Then † David was exceeding wroth with the man, and ſaid to Nathan, As the Lord liveth, the man that hath done this thing, † ſhall ſurely die.

† *Heb. the anger of David was kindled.*
† *Heb. is the child of death.*

6 And he ſhall reſtore the lamb * fourfold, becauſe he did this thing, and had no pity thereof.

* Exod. 22. 1.

7 Then Nathan ſaid to David, Thou art the man. Thus ſaith the Lord God of Iſrael, * I anointed thee king over Iſrael, and delivered thee out of the hand of Saul,

* 1 Sam. 16. 13.

8 And gave thee thy lord's [t] houſe, and thy lord's [u] wives into thy boſom, and gave thee the houſe of Iſrael, and of Judah, and would moreover (if *that had been* too little) have given thee [w] ſuch and ſuch things.

9 Wherefore haſt thou deſpiſed the commandment of the Lord, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlain him with the ſword of the [x] children of Ammon.

10 Now therefore the ſword ſhall never depart from thine houſe, becauſe thou haſt deſpiſed me, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus ſaith the Lord, Behold, I will raiſe up evil againſt thee out of thine own houſe, and will * take thy wives before thine eyes, and give them unto thy neighbour, and he ſhall lie with thy wives in the ſight of this [y] ſun.

* Deut. 28. 30. Ch. 16. 22.

12 For thou didſt it ſecretly: but I will do this thing before all Iſrael, and before the ſun.

13 Then David ſaid unto Nathan, I have ſinned againſt the Lord. And Nathan ſaid unto David, The Lord alſo hath [z] put away thy ſin, thou ſhalt not die.

14 Howbeit, becauſe by this deed thou haſt cauſed the enemies of the Lord to [a] blaſpheme, the child that is born unto thee ſhall ſurely die.

15 ¶ So Nathan departed unto his houſe: and the Lord ſtruck the child that Uriah's wife bare unto David, and it was ſick.

16 David therefore beſought God for the child, and faſted, and [b] went in, and lay all night upon the earth.

17 Then the elders of his houſe aroſe *to come* unto him, and to cauſe him to riſe from the ground: but he would not, neither did he eat [c] meat with them.

18 So on the ſeventh day the child died: and the ſervants of David feared to tell him that the child was dead: for they ſaid, Behold, while the child was alive, we ſpake unto him, and he would not hearken unto our voice: how then ſhall we ſay unto him, The child is dead, † to vex *him* more?

† *Heb. and he will do himſelf evil.*

19 But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſaid unto his ſervants, Is the child dead? And they ſaid, He is dead.

20 Then

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[q] Meaning Gideon, Judg. 9. 52. 53.

[r] He diſſembleth with the meſſenger, to the intent that neither his cruel commandment, nor Joab's wicked obedience might be eſpied.

[s] Becauſe David lay now drowned in ſin, the loving mercy of God, which ſuffereth not his to periſh, waketh his conſcience by this ſimilitude, and bringeth him to repentance.

[t] For David ſucceeded Saul in his kingdom.

[u] The Jews underſtand this of Eglah and Michal, or of Rizpah and Michal.

[w] That is, greater things than theſe: for God's love and benefits increaſe toward his, if by their ingratitude they ſtay him not.

[x] Thou haſt moſt cruelly given him into the hands of God's enemies.

[y] Meaning, openly, as at noon day.

[z] For the Lord ſeeketh but that the ſinner would turn to him.

[a] In ſaying, that the Lord hath appointed a wicked man to reign over his people.

[b] To wit, to his privy chamber.

[c] Thinking by his inſtant prayer that God would have reſtored his child, but God had otherwiſe determined.

Bef. Chr. 1035.

20 Then David [d] aroſe from the earth, and waſhed and anointed himſelf, and changed his apparel, and came into the houſe of the Lord, and worſhipped, and afterward came to his own houſe, and bade that they ſhould ſet bread before him, and he did eat.

21 Then ſaid his [e] ſervants unto him, What thing is this that thou haſt done? thou didſt faſt and weep for the child while it was alive, but when the child was dead, thou didſt riſe up, and eat meat.

22 And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, Who can tell *whether* God will have mercy on me, that the child may live?

23 But now being dead, wherefore ſhould I now faſt? [f] Can I bring him again any more? I ſhall go to him, but he ſhall not return to me.

24 ¶ And David comforted Bath-ſheba his wife, and went in unto her, and lay with her, * and ſhe bare a ſon, and [g] he called his name Solomon: alſo the Lord loved him.

* Matt. 1. 6.

25 For *the Lord* had ſent † by Nathan the [h] prophet: therefore [i] * he called his name Jedidiah, becauſe the Lord *loved him.*

† *Heb. by the hand of.*
* 1 Chron. 22. 9.

26 ¶ Then Joab fought againſt Rabbah of the children of Ammon, and took the ‡ city of the kingdom.

‡ Or, the chief city.

27 Therefore Joab ſent meſſengers to David, ſaying, I have fought againſt Rabbah, and have taken the city of [k] waters:

28 Now therefore gather the reſt of the people together, and beſiege the city, that thou mayeſt take it, leſt † the victory be attributed to me.

† *Heb. my name be called upon.*

29 So David gathered all the people together, and went againſt Rabbah, and beſieged it, and took it.

30 * And he took their king's crown from his head, (which weighed a [l] talent of gold, with precious ſtones) and it was *ſet* on David's head: and he brought away the ſpoil of the city in exceeding great abundance.

* 1 Chron. 20. 2.

31 And he carried away the people that was therein, and put them under [m] ſaws, and under iron harrows, and under axes of iron, and caſt them into the tile-kiln: even thus did he with all the cities of the children of Ammon. Then David and all the people returned unto Jeruſalem.

CHAP. XIII.

14 *Amnon, David's ſon, defileth his ſiſter Tamar.*
20 *Tamar is comforted by her brother Abſalom.*
29 *Abſalom therefore killeth Amnon.*

NOW after this, ſo it was, that Abſalom the ſon of David having a fair ſiſter, whoſe name *was* [n] Tamar, Amnon the ſon of David loved her.

Bef. Chr. 1032.

2 And Amnon was ſo ſore vexed that he fell ſick for his ſiſter Tamar: for ſhe was a [o] virgin, and it ſeemed hard to Amnon to do any thing to her.

3 But Amnon had a friend called Jonadab, the ſon of Shimeah David's brother: and Jonadab was a very ſubtle man:

4 Who ſaid unto him, Why *art* thou, the king's ſon, ſo lean from day to day? wilt thou not tell me? Then Amnon anſwered him, I love Tamar my brother Abſalom's ſiſter.

5 And Jonadab ſaid unto him, [p] Lie down on thy bed, and make thyſelf ſick: and when thy father ſhall come to ſee thee, ſay unto him, I pray thee, let my ſiſter Tamar come, and give me meat, and let her dreſs meat in my ſight, that I may ſee it, and eat it of her hand.

6 ¶ So Amnon lay down, and made himſelf ſick: and when the king came to ſee him, Amnon ſaid unto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of [q] cakes in my ſight, that I may receive meat at her hand.

7 Then David ſent home to Tamar, ſaying, Go now to thy brother Amnon's houſe, and dreſs him meat.

8 ¶ So Tamar went to her brother Amnon's houſe, and he lay down: and ſhe took ‡ flour, and kneaded it, and made cakes in his ſight, and did bake the cakes.

‡ Or, paſte.

9 And ſhe took a pan, and [r] poured them out before him, but he would not eat. Then Amnon ſaid, Cauſe ye every man to go out from [s] me: ſo every man went out from him.

10 Then Amnon ſaid unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which ſhe had made, and brought them into the chamber to Amnon her brother.

11 And when ſhe had ſet them before him to eat, he took her, and ſaid unto her, Come, lie with me, my ſiſter.

12 But ſhe anſwered him, Nay, my brother, do not force me: for no ſuch thing * ought to be done in Iſrael: commit not this folly.

* Lev. 18. 9.

13 And I, ‡ whither ſhall I cauſe my ſhame to go? and thou ſhalt be as one of the [t] fools in Iſrael: now therefore, I pray thee, ſpeak to the king, for he will not deny me unto thee.

‡ Or, how ſhall I put away my ſhame.

14 Howbeit he would not hearken unto her voice, but being ſtronger than ſhe, forced her, and lay with her.

15 Then Amnon hated her exceedingly, ſo that the hatred wherewith he hated her, was greater than the love wherewith he had loved her: and Amnon ſaid unto her, Up, get thee hence.

16 And ſhe anſwered him, ‡ There *is* no cauſe: this evil (to put me away) is greater

‡ Or, for this cauſe.

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[d] Shewing, that our lamentations ought not to be exceſſive, but moderate: and that we muſt praiſe God in all his doings.

[e] As they which conſidered not that God granteth many things to the ſobs and tears of the faithful.

[f] By this conſideration he appeaſed his ſorrow.

[g] To wit, the Lord, 1 Chron. 22. 9.

[h] To call him Solomon.

[i] Meaning, David.

[k] That is, the chief city, and where all the conduits are, is as good as taken.

[l] That is, threeſcore pounds, after the weight of the common talent.

[m] Signifying, that as they were malicious enemies of God, ſo he put them to cruel deaths.

[n] Tamar was Abſalom's ſiſter both by father and mother, and Amnon's only by father.

[o] And therefore kept in her father's houſe, as virgins were accuſtomed.

[p] Here we ſee that there is no enterprize ſo wicked, that can lack counſel to further it.

[q] Meaning ſome delicate and dainty meat.

[r] That is, ſhe ſerved them on a diſh.

[s] For the wicked are aſhamed to do that before men, which they are not afraid to commit in the ſight of God.

[t] As a lewd and wicked perſon.

Bef. Chr. 1032.

than the other that thou didſt unto me: but he would not hear her,

‡ Or, boy.

17 But called his ‡ ſervant that ſerved him, and ſaid, Put this woman now out from me, and lock the door after her.

18 (And ſhe had a garment of [u] divers colours upon her: for with ſuch garments were the king's daughters that were virgins, apparelled.) Then his ſervant brought her out, and locked the door after her.

19 And Tamar put aſhes on her head, and rent the garment of divers colours which was on her, and laid her hand on her head, and went her way, crying.

20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee? Now yet be [w] ſtill, my ſiſter: he is thy brother: let not this thing grieve thine heart. So Tamar remained deſolate in her brother Abſalom's houſe.

21 ¶ But when king David heard all theſe things, he was very wroth.

22 And Abſalom ſaid unto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

‡ Or, in the plain of Haſor.

23 ¶ And after the time of two years, Abſalom had ſheep-ſhearers in ‡ Baal-hazor, which is beſide Ephraim, and [x] Abſalom called all the king's ſons.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheep-ſhearers: I pray thee, that the king with his ſervants would go with thy ſervant.

† Heb. bleſſed.

25 But the king anſwered Abſalom, Nay my ſon, I pray thee, let us not go all, leſt we be chargeable unto thee. Yet Abſalom lay ſore upon him: howbeit he would not go, but † thanked him.

26 Then ſaid Abſalom, But I pray thee, ſhall not my brother [y] Amnon go with us? and the king anſwered him, Why ſhould he go with thee?

27 But Abſalom was inſtant upon him, and he ſent Amnon with him, and all the king's children.

28 ¶ Now had Abſalom commanded his ſervants, ſaying, Mark now when Amnon's heart is merry with wine, and when I ſay unto you, Smite Amnon, kill him, fear not, for have not [z] I commanded you? be bold therefore, and play the men.

29 And the ſervants of Abſalom did unto Amnon as Abſalom had commanded: and all the king's ſons aroſe, and every man gat him up upon his mule, and fled.

30 ¶ And while they were in the way, tidings came to David, ſaying, Abſalom hath ſlain all the king's ſons, and there is not one of them left.

31 Then the king aroſe and tare his garments, and lay on the [a] ground, and all his ſervants ſtood by with their cloaths rent.

Bef. Chr. 1030.

32 And Jonadab the ſon of Shimeah, David's brother, anſwered and ſaid, Let not my lord ſuppoſe that they have ſlain all the young men the king's ſons: for Amnon only is dead, † becauſe Abſalom had reported *ſo*, ſince he forced his ſiſter Tamar.

† *Heb. becauſe it was put in Abſalom's mouth.*

33 Now therefore let not my lord the king ‡ take the thing ſo grievouſly, to think that all the king's ſons are dead: ‡ for Amnon only is dead.

‡ Or, take it to heart.

‡ Or, but.

34 ¶ Then Abſalom fled: and the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill ſide ‡ behind him.

‡ Or, one after another.

35 And Jonadab ſaid unto the king, Behold, the king's ſons come: as thy ſervant ſaid, [b] ſo it is.

36 And as ſoon as he had left ſpeaking, behold the king's ſons came, and lift up their voices and wept: and the king alſo and all his ſervants wept exceedingly ſore.

37 But Abſalom fled away, and went to [c] Talmai the ſon of Ammihud king of Geſhur: and *David* mourned for his ſon every day.

38 So Abſalom fled, and went to Geſhur, and was there three years.

39 And king David ‡ deſired to go forth unto Abſalom, becauſe he was pacified concerning Amnon, ſeeing he was dead.

‡ Or, ceaſed.

CHAP. XIV.

2 *Abſalom is reconciled to his father by the ſubtilty of Joab.* 24 *Abſalom may not ſee the king's face.* 25 *The beauty of Abſalom.* 30 *He cauſeth Joab's corn to be burnt, and is brought to his father's preſence.*

THEN Joab the ſon of Zeruiah perceived that the king's [d] heart was toward Abſalom,

2 And Joab ſent to Tekoah, and brought thence a ‡ ſubtil woman, and ſaid unto her, I pray thee, feign thyſelf to mourn, and now put on mourning apparel, and [e] anoint not thyſelf with oil: but be as a woman that had now long time mourned for the dead:

‡ Or, wiſe.

3 And come to the king, and ſpeak on this manner unto him (for Joab † taught her what ſhe ſhould ſay,)

† *Heb. put words in her mouth.*

4 ¶ Then the woman of Tekoah ſpake unto the king, and fell down on her face to the ground, and did obeiſance, and ſaid, † Help, O king.

† *Heb. ſave.*

5 Then the king ſaid unto her, What aileth thee? And ſhe anſwered, I am indeed a † widow, and mine huſband is dead:

† *Heb. a widow woman.*

6 And thine handmaid had two [f] ſons, and they two ſtrove together in the field: (and there was none to part them) ſo the one ſmote the other and ſlew him.

7 And behold, the whole family is riſen againſt thine handmaid, and they ſaid, Deliver him

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[u] For that which was of divers colours, or pieces, in thoſe days, was had in great eſtimation. Gen. 37. 3. Judg. 5. 30.

[w] For though he conceived ſudden vengeance in his heart, yet he diſſembled it till occaſion ſerved, and comforted his ſiſter.

[x] To wit, to a banquet, thinking thereby to fulfil his wicked purpoſe.

[y] Pretending to the king, that Amnon was moſt dear unto him.

[z] Such is the pride of the wicked maſters, that in all their wicked commandments they think to be obeyed.

[a] Lamenting, as he that felt the wrath of God upon his houſe. chap. 12. 10.

[b] That only Amnon is dead.

[c] For Maachah his mother was the daughter of this Talmai, chap. 3. 3.

[d] That the king favoured him.

[e] In token of mourning, for they uſed anointing to ſeem chearful.

[f] Under this parable ſhe deſcribed the death of Amnon by Abſalom.

Bef. Chr. 1027.

him that ſmote his brother, that we may kill him for the [g] ſoul of his brother, whom he ſlew, that we may deſtroy the heir alſo: ſo they ſhall quench my ſpark which is left, and ſhall not leave to mine huſband neither name nor poſterity upon the earth.

8 And the king ſaid unto the woman, Go to thine houſe, and I will give a charge for thee.

9 Then the woman of Tekoah ſaid unto the king, My lord, O king, this [h] treſpaſs *be* on me, and on my father's houſe, and the king and his throne *be* ‡ guiltleſs.

‡ Or, innocent.

10 And the king ſaid, Bring him to me that ſpeaketh againſt thee, and he ſhall touch thee no more.

11 Then ſaid ſhe, I pray thee, let the king [i] remember the Lord thy God, that thou wouldeſt not ſuffer many revengers of blood to deſtroy, leſt they ſlay my ſon. And he anſwered, As the Lord liveth, there ſhall not one hair of thy ſon fall to the earth.

12 Then the woman ſaid, I pray thee, let thine handmaid ſpeak a word to my lord the king. And he ſaid, Say on.

13 Then the woman ſaid, Wherefore then haſt thou [k] thought ſuch a thing againſt the people of God? or *why* doth the king, as one which is faulty, ſpeak this thing that he will not bring again his baniſhed?

14 For we muſt needs die, and *we are* as water ſpilt on the ground, which cannot be gathered up again: neither doth God ‡ ſpare any perſon, yet doth he appoint [l] means, not to caſt out from him, him that is expelled.

‡ Or, except.

15 Now therefore that I am come to ſpeak of this thing unto my lord my king, *the cauſe is*, that the people [m] have made me afraid: therefore thine handmaid ſaid, Now will I ſpeak unto the king: it may be that the king will perform the requeſt of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man that would deſtroy me, and alſo my ſon from the inheritance of God.

17 Therefore thine handmaid ſaid, The word of my lord the king ſhall now be † comfortable: for my lord the king is even as an [n] angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

† Heb. reſt.

18 Then the king anſwered, and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall aſk thee. And the woman ſaid, Let my lord the king now ſpeak.

19 And the king ſaid, Is not [o] the hand of Joab with thee in all this? Then the woman anſwered, and ſaid, As thy ſoul liveth, my lord the king, I will not turn to the right hand nor to the left, from aught that my lord the king hath ſpoken: for even thy ſervant Joab bade me, and he put all theſe words in the mouth of thine handmaid.

Bef. Chr. 1027.

20 For to the intent that I ſhould [p] change the form of ſpeech, thy ſervant Joab hath done this thing: but ‡ my lord is wiſe according to the wiſdom of an angel of God to underſtand all things that are in the earth.

‡ Or, none can hide aught from the king.

21 ¶ And the king ſaid unto Joab, Behold now, I have [q] done this thing: go then, and bring the young man Abſalom again.

22 And Joab fell to the ground on his face, and bowed himſelf, and † thanked the king. Then Joab ſaid, This day thy ſervant knoweth that I have found grace in thy ſight, my lord the king, in that the king hath fulfilled the requeſt of his ſervant.

† Heb. bleſſed.

23 ¶ And Joab aroſe, and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him [r] turn to his own houſe, and not ſee my face. So Abſalom turned to his own houſe, and ſaw not the king's face.

25 Now in all Iſrael there was none to be ſo much praiſed for beauty as Abſalom: from the ſole of his foot even to the top of his head there was no blemiſh in him.

26 And when he polled his head (for at every year's end he polled it: becauſe it was too heavy for him, therefore he polled it) he weighed the hair of his head at two hundred [s] ſhekels by the king's weight.

27 And Abſalom had three ſons, and one daughter named Tamar, which was a fair woman to look upon.

28 ¶ So Abſalom dwelt the ſpace of two years in Jeruſalem, and ſaw not the king's face.

29 Therefore Abſalom ſent for Joab to ſend him to the king, but he would not come to him: and when he ſent again, he would not come.

30 Therefore he ſaid unto his ſervants, Behold, Joab hath a ‡ field by my place, and hath barley therein: go and ſet it [t] on fire: and Abſalom's ſervant ſet the field on fire.

‡ Or, poſſeſſion.

31 Then Joab aroſe, and came to Abſalom unto his houſe, and ſaid unto him, Wherefore have thy ſervants burnt my field with fire?

32 And Abſalom anſwered Joab, Behold, I ſent for thee, ſaying, Come thou hither, and I will ſend thee to the king for to ſay, Wherefore am I come from Geſhur? It had been better for me to have been there ſtill: now therefore let me ſee the king's face: and [u] if there be any treſpaſs in me, let him kill me.

33 Then Joab came to the king, and told him: and he called for Abſalom, who came to the king, and bowed himſelf to the ground on his face before the king, and the king kiſſed Abſalom.

CHAP.

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[g] Becauſe he hath ſlain his brother, he ought to be ſlain according to the law. Gen. 9. 6. Exod. 21. 12.

[h] As touching the breach of that law which puniſheth the blood, let me bear the blame.

[i] Swear that they ſhall not revenge the blood, which are many in number.

[k] Why doſt thou give contrary ſentence in thy ſon Abſalom?

[l] God hath provided ways (as ſanctuaries) to ſave them oft-times, whom man judgeth worthy death.

[m] For I thought they would kill this mine heir.

[n] Is of great wiſdom to diſcern right from wrong.

[o] Haſt not thou done this by the counſel of Joab?

[p] By ſpeaking rather in a parable than plainly.

[q] I have granted thy requeſt.

[r] Covering hereby his affection, and ſheweth ſome part of juſtice to pleaſe the people.

[s] Which weighed ſix pounds four ounces, after half an ounce the ſhekel.

[t] The wicked are impatient in their affections, and ſpare no unlawful means to compaſs them.

[u] If I have offended by revenging my ſiſter's diſhonour: thus the wicked juſtify themſelves in their evil.

Bef. Chr.
1024.

CHAP. XV.

2 The practices of Abſalom to aſpire to the kingdom. 14 David and his flee. 31 David's prayer. 34 Huſhai is ſent to Abſalom to diſcover his counſel.

† *Heb. made him.*

AFTER this Abſalom † prepared him chariots, and horſes, and fifty men to [w] run before him.

‡ *Or, controverſy.*

2 And Abſalom roſe up early, and ſtood hard by the entering in of the gate: and every man that had any ‡ matter, and came to the king for judgment, him did Abſalom call unto him, and ſaid, Of what city art thou? And he anſwered, Thy ſervant *is* of one of the [x] tribes of Iſrael.

3 Then Abſalom ſaid unto him, See, thy matters are good and righteous, but there is no man *deputed* of the king to hear thee.

4 Abſalom ſaid moreover, [y] Oh that I were made judge in the land, that every man which hath any matter of controverſy, might come to me, that I might do him juſtice!

5 And when any man came near to him, and did him obeiſance, he put forth his hand, and took him, and kiſſed him.

6 And on this manner did Abſalom to all Iſrael, that came to the king for judgment, ſo Abſalom [z] ſtole the hearts of the men of Iſrael.

7 ¶ And after [a] forty years, Abſalom ſaid unto the king, I pray thee, let me go to Hebron, and render my vow which I have vowed unto the Lord.

8 For thy ſervant vowed a vow when I remained at Geſhur, in Aram, ſaying, If the Lord ſhall bring me again indeed to Jeruſalem, I will [b] ſerve the Lord.

9 And the king ſaid unto him, Go in peace. So he aroſe, and went to Hebron.

10 ¶ Then Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, When ye hear the ſound of the trumpet, ye ſhall ſay, Abſalom reigneth in Hebron.

11 ¶ And with Abſalom went two hundred men out of Jeruſalem, that were [c] called: and they went in their ſimplicity, knowing nothing.

† *Heb. went and increaſed.*

12 Alſo Abſalom ſent for Ahitophel, the Gilonite, David's counſellor, from his city Giloh, while he offered ſacrifices: and the treaſon was great: for the people † increaſed ſtill with Abſalom.

13 ¶ Then came a meſſenger to David, ſaying, The hearts of the men of Iſrael are turned after Abſalom.

14 Then David ſaid unto all his ſervants that were with him at Jeruſalem, Up, and let us flee: for we ſhall not eſcape from [d] Abſalom: make ſpeed to depart, leſt he come ſuddenly and take us, and bring evil upon us, and ſmite the city with the edge of the ſword.

† *Heb. chuſe.*

15 And the king's ſervants ſaid unto him, Behold thy ſervants *are ready to do* according to all that my lord the king ſhall † appoint.

Bef. Chr.
1023.

† *Heb. at his feet.*

16 So the king departed and all his houſhold † after him, and the king left ten concubines to keep the houſe.

‡ *Or, houſe.*

17 And the king went forth, and all the people after him, and tarried in a ‡ place [e] far off.

18 And all his ſervants went about him, and all the [f] Cherethites, and all the Pelethites, and all the Gittites, *even* ſix hundred men which were come after him from Gath, went before the king.

19 Then ſaid the king to [g] Ittai the Gittite, Wherefore comeſt thou alſo with us? Return and abide with the king, for thou art a ſtranger: depart thou therefore to thy place.

20 Thou cameſt yeſterday, and ſhould I cauſe thee to wander to-day and go with us? I will go whither I can: therefore return thou and carry again thy [h] brethren: mercy and truth [i] *be* with thee.

21 And Ittai anſwered the king, and ſaid, As the Lord liveth, and as my lord the king liveth, in what place my lord the king ſhall be, whether in death or life, even there ſurely will thy ſervant be.

22 Then David ſaid to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the country wept with a loud voice, and [k] all the people went forward, but the king paſſed over the brook Kidron: and all the people went over toward the way of the wilderneſs.

24 And lo, Zadok alſo *was there*, and all the Levites with him, [l] bearing the ark of the covenant of God: and they ſet down the ark of God, and Abiathar went [m] up until the people were all come out of the city.

‡ *Or, his tabernacle.*

25 Then the king ſaid unto Zadok, Carry the ark of God again into the city: If I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me *both* it and the ‡ tabernacle thereof.

26 But if he thus ſay, I have no delight in thee, behold, [n] here am I, let him do to me as ſeemeth good in his eyes.

* 1 Sam. 9. 9.

27 The king ſaid again unto Zadok the prieſt, Art not thou a * ſeer? Return into the city in peace, and your two ſons with you: *to wit*, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar.

28 Behold, I will tarry in the fields of the wilderneſs, until there come ſome word from you to be told me.

29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem, and they tarried there.

30 And David went upon the mount of Olives, and wept as he went up, and had his head [o] covered, and went barefooted: and all the people that was with him had every man his head covered, and as they went up they wept.

31 Then

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[w] Which were as a guard to ſet forth his eſtate.

[x] That is, noting of what city or place he was.

[y] Thus by ſlander, flattery, and fair promiſes, the wicked ſeek preferment.

[z] By enticing them from his father to himſelf.

[a] Counting from the time that the Iſraelites had aſked a king of Samuel.

[b] By offering a peace-offering, which was lawful to do in any place.

[c] And bid to his feaſt in Hebron.

[d] Whoſe heart he ſaw that Satan had ſo poſſeſſed, that he would leave no miſchief unattempted.

[e] To wit from Jeruſalem.

[f] Theſe were as the king's guard, or, as ſome write, his counſellors.

[g] Who, as ſome write, was the king's ſon of Gath.

[h] Meaning, them of his family.

[i] God requite thee thy friendſhip and fidelity.

[k] To wit, the ſix hundred men.

[l] Which was the charge of the Kohathites. Num. 4. 4.

[m] To ſtand by the ark.

[n] The faithful in all their afflictions ſhew themſelves obedient to God's will.

[o] With aſhes and duſt, in ſign of ſorrow.

Bef. Chr. 1023.

31 Then one told David, ſaying, Ahithophel is one of them that have conſpired with Abſalom: and David ſaid, O Lord, I pray thee, turn the [p] counſel of Ahithophel into fooliſhneſs.

32 ¶ Then David came to the top of the mount, where he worſhipped God: and behold, Huſhai the Archite came againſt him with his coat torn, and having earth upon his head.

33 Unto whom David ſaid, If thou go with me, thou ſhalt be a burthen unto me.

34 But if thou return to the city, and ſay unto Abſalom, I will be thy [q] ſervant, O king, (as I have been in time paſt thy father's ſervant, ſo will I now be thy ſervant) then thou mayeſt bring me the counſel of Ahithophel to nought.

35 And haſt thou not there with thee, Zadok and Abiathar the prieſts? therefore whatſoever thou ſhalt hear out of the king's houſe, thou ſhalt ſhew to Zadok and Abiathar the prieſts.

36 Behold, there are with them their two ſons: Ahimaaz Zadok's *ſon*, and Jonathan Abiathar's ſon: by them alſo ſhall ye ſend me every thing that ye can hear.

37 So Huſhai David's friend went into the city: and Abſalom came into Jeruſalem.

CHAP. XVI.

1 *The infidelity of Ziba.* 5 *Shimei curſeth David.* 16 *Huſhai cometh to Abſalom.* 21 *The counſel of Ahithophel for the concubines.*

WHEN David was a little paſt the [r] top of *the hill*, behold, Ziba the ſervant of Mephiboſheth met him with a couple of aſſes ſaddled, and upon them two hundred *cakes* of bread, and an hundred bunches of raiſins, and an hundred of ‡ dried figs, and a bottle of wine.

‡ Or, fig-cakes.

2 And the king ſaid unto Ziba, What meaneſt thou by theſe? And Ziba ſaid, They be [s] aſſes for the king's houſhold to ride on, and bread and dried figs for the young men to eat, and wine, that the faint may drink in the wilderneſs.

3 And the king ſaid, But where is thy maſter's ſon? Then Ziba anſwered the king, Behold, he remaineth in Jeruſalem: for he ſaid, This day ſhall the houſe of Iſrael reſtore me the kingdom of my father.

4 Then ſaid the king to Ziba, Behold, thine are all that *pertained* unto Mephiboſheth. And Ziba ſaid, † I beſeech thee, let me find grace in thy ſight, my lord, O king.

† *Heb. I worſhip.*

5 ¶ And when king David came to [t] Bahurim, behold, thence came out a man of the family of the houſe of Saul, named Shimei the ſon of Gera: and he came out, and curſed.

6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people, and all the men of war *were* on his [u] right hand, and on his left.

7 And thus ſaid Shimei when he curſed, Come forth, come forth, thou † murderer, and † wicked man.

† *Heb. man of blood.*
† *Heb. man of Belial.*

8 The Lord hath brought upon thee all the [w] blood of the houſe of Saul, in whoſe ſtead thou haſt reigned: and the Lord hath delivered thy kingdom into the hand of Abſalom thy ſon: and behold, thou art *taken* in thy wickedneſs, becauſe thou art a murderer.

9 Then ſaid Abiſhai the ſon of Zeruiah unto the king, Why doth * this dead dog curſe my lord the king? let me go, I pray thee, and take away his head.

* 1 Sam. 24. 15. and 3. 8.

10 ¶ But the king ſaid, What have I to do with you, ye ſons of Zeruiah? for he curſeth, even becauſe the Lord hath [x] bidden him curſe David: who dare then ſay, Wherefore haſt thou done ſo?

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon which came out of mine own bowels, ſeeketh my life: then how much more now may this ſon of Jemini? Suffer him to curſe: for the Lord hath bidden him.

12 It may be that the Lord will look on ‡ mine affliction, and [y] do me good for his curſing this day.

‡ Or, my tears.

13 And as David and his men went by the way, Shimei went by the ſide of the mountain over-againſt him, and curſed as he went, and threw ſtones againſt him, and caſt duſt.

14 Then came the king and all the people that were with him weary, and refreſhed themſelves [z] there.

15 ¶ And Abſalom, and all the people, the men of Iſrael, came to Jeruſalem, and Ahithophel with him.

16 And when Huſhai the Archite, David's friend, was come unto Abſalom, Huſhai ſaid unto Abſalom, † God ſave the king, God ſave the king.

† *Heb. Let the king live.*

17 Then Abſalom ſaid to Huſhai, Is this thy kindneſs to thy [a] friend? Why wenteſt thou not with thy friend?

18 Huſhai then anſwered unto Abſalom, Nay, but whom the Lord, and this people, and all the men of Iſrael chuſe, his will I be, and with him will I dwell.

19 And † moreover unto whom ſhall I do ſervice? not to his ſon? as I ſerved before thy father, ſo will I be before thee.

† *Heb. the ſecond time.*

20 ¶ Then ſpake Abſalom to Ahithophel, Give counſel what we ſhall do.

21 And [b] Ahithophel ſaid unto Abſalom, Go in to thy father's concubines, which he hath left to keep the houſe: and when all Iſrael ſhall hear that thou art abhorred of thy father, the hands of all that are with thee ſhall be ſtrong.

22 So they ſpread Abſalom a tent upon the top of the houſe, and Abſalom went in to his father's concubines in the ſight of all Iſrael.

23 And the counſel of Ahithophel which he

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[p] The counſel of the crafty worldlings doth more harm than the open force of the enemy.

[q] Though Huſhai diſſembled here at the king's requeſt, yet may we not uſe this example to excuſe our diſſimulation.

[r] Which was the hill of Olives. chap. 15. 30.

[s] Commonly there are no viler traitors than they, which under a pretence of friendſhip accuſe others.

[t] Which was a city in the tribe of Benjamin.

[u] That is, round about him.

[w] Reproaching him, as though by his means Iſh-boſheth and Abner were ſlain.

[x] David felt that this was the judgment of God for his ſin, and therefore humbleth himſelf to his rod.

[y] Meaning, that the Lord will ſend comfort to his, when they are oppreſſed.

[z] To wit, at Bahurim.

[a] Meaning David.

[b] Suſpecting the change of the kingdom, and ſo his own overthrow, he giveth ſuch counſel as might moſt hinder his father's reconciliation: and alſo declare to the people that Abſalom was in higheſt authority.

Bef. Chr. 1023.

counſelled in thoſe days, was like as one had aſked [b] counſel at the oracle of God: ſo *was* all the counſel of Ahithophel both with David and with Abſalom.

CHAP. XVII.

7 Ahithophel's counſel is overthrown by Huſhai. 14 The Lord had ſo ordained. 19 The prieſts ſons are hid in the well. 22 David goeth over Jordan. 23 Ahithophel hangeth himſelf. 27 They bring victuals to David.

MOreover Ahithophel ſaid to Abſalom, [c] Let me chuſe out now twelve thouſand men, and I will up and follow after David this night,

2 And I will come upon him: for he is weary, and weak handed: ſo I will fear him, and all the people that are with him ſhall flee, and I will ſmite the king only.

3 And I will bring again all the people unto thee, *and* when all ſhall return, ([d] the man whom thou ſeekeſt *being ſlain)* all the people ſhall be in peace.

4 And the ſaying † pleaſed Abſalom well, and all the elders of Iſrael.

† *Heb. was right in the eyes of Abſalom.*

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us hear likewiſe † what he ſaith.

† *Heb. What is in his mouth.*

6 So when Huſhai came to Abſalom, Abſalom ſpake unto him, ſaying, Ahithophel hath ‡ ſpoken thus: ſhall we do after his ſaying, or no? tell thou.

‡ Or, given ſuch counſel.

7 Huſhai then anſwered unto Abſalom, The counſel that Ahithophel hath given, is not[e] good at this time.

8 For, ſaid Huſhai, thou knoweſt thy father, and his men, that they be ſtrong men, and are chafed in mind as a bear robbed of her whelps in the field: alſo thy father is a valiant warrior, and will not ‡ lodge with the people.

‡ Or, tarry all night.

9 Behold, he is hid now in ſome cave, or in ſome place: and though ſome of them be overthrown at the firſt, yet the *people* ſhall hear, and ſay, The people that follow Abſalom, † be overthrown.

† *Heb. have a breach or ruin.*

10 Then he alſo that is valiant, whoſe heart is as the heart of a lion, ſhall † ſhrink and faint: for all Iſrael knoweth, that thy father is valiant, and they which be with him, ſtout men.

† *Heb. melt.*

11 Therefore my counſel is, that all Iſrael be gathered unto thee, from Dan even to Beer-ſheba as the ſand of the ſea in number, and that thou go to battle in thine own perſon.

12 So ſhall we come upon him in ſome place, where we ſhall find him, and ‡ we will upon him as the dew falleth on the ground: and of all the men that are with him, we will not leave him one.

‡ Or, we will camp againſt him.

13 Moreover if he be gotten into a city, then ſhall all the men of Iſrael bring ropes to that city, and we will draw it into the river, until there be not one ſmall ſtone found there.

14 ¶ Then Abſalom and all the men of Iſrael ſaid, The counſel of Huſhai the Archite is better than the counſel of Ahithophel: for the Lord had ‡ determined to deſtroy the [f] good counſel of Ahithophel, that the Lord might [g] bring evil upon Abſalom.

‡ Or, commanded.

15 Then ſaid Huſhai unto Zadok and to Abiathar the prieſts, Of this and that manner did Ahithophel and the elders of Iſrael counſel Abſalom: and thus and thus have I counſelled.

16 Now therefore ſend quickly, and ſhew David, ſaying, Tarry not this night in the fields of the wilderneſs, but rather get thee [h] over, leſt the king be devoured and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by ‡ En-rogel: (for they might not be ſeen to come into the city) and a maid went, and told [i] them, and they went and ſhewed king David.

‡ Or, the well of Rogel.

18 Neverthleſs, a young man ſaw them, and told it to Abſalom, therefore they both departed quickly, and came to a man's houſe in Bahurim, who had a well in his court, into the which they went down.

19 And the [k] wife took and ſpread a covering over the well's mouth, and ſpread ground corn thereon, that the thing ſhould not be known.

20 And when Abſalom's ſervants came to the wife into the houſe, they ſaid, Where is Ahimaaz and Jonathan? And the woman anſwered them, They be gone over the [l] brook of water. And when they had ſought them, and could not find them, they returned to Jeruſalem.

21 And as ſoon as they were departed, the other came out of the well, and went and told king David, and ſaid unto him, Up, and get you quickly over the water: for [m] ſuch counſel hath Ahithophel given againſt you.

22 Then David aroſe, and all the people that were with him, and they went over Jordan [n] until the dawning of the day, ſo that there lacked not one of them, that was not come over Jordan.

23 ¶ Now when Ahithophel ſaw that his counſel was not followed, he ſaddled his aſs, and aroſe, and he went home unto his city, and put his houſhold in order, and [o] hanged himſelf, and died, and was buried in his father's grave.

24 ¶ Then David came to Mahanaim. And Abſalom paſſed over Jordan, he, and all the men of Iſrael with him.

25 And Abſalom made Amaſa captain of the hoſt in the ſtead of Joab: which Amaſa was a man's ſon named Ithra an Iſraelite that went in to Abigail the daughter of [p] Nahaſh, ſiſter to Zeruiah, Joab's mother.

26 So

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[b] It was ſo eſteemed for the ſucceſs thereof.

[c] The wicked are ſo greedy to execute their malice, that they leave none occaſion that may further the ſame.

[d] Meaning David.

[e] Huſhai ſheweth himſelf faithful to David, in that he reproveth this wicked counſel and purpoſe.

[f] That counſel which ſeemed good at the firſt to Abſalom, verſe 4.

[g] For by the counſel of Huſhai he went to the battle where he was deſtroyed.

[h] That is, over Jordan.

[i] Meaning the meſſage from their fathers.

[k] Thus God ſendeth ſuccour to his, in their greateſt dangers.

[l] The Chaldee text readeth, Now they have paſſed the Jordan.

[m] To wit, to purſue thee with all haſte.

[n] They travelled all night, and by morning had all their company paſſed over.

[o] God's juſt vengeance, even in this life, is poured on them which are enemies, traitors, or perſecutors of his church.

[p] Who was alſo called Jeſſe, David's father.

Bef. Chr. 1023.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And when David was come to Mahanaim, Shobi the ſon of Nahaſh out of Rabbah of the children of Ammon, and Machir the ſon of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel,

28 [q] *Brought* beds, and baſons, and earthen veſſels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched corn.

29 And they brought honey, and butter, and ſheep, and cheeſe of kine, for David, and for the people that were with him, to eat: for they ſaid, The people is hungry, and weary, and thirſty in the wilderneſs.

CHAP. XVIII.

2 David divideth his army into three parts. 9 Abſalom is hanged, ſlain, and caſt in a pit. 33 David lamenteth the death of Abſalom.

THEN David [r] numbered the people that were with him, and ſet over them captains of thouſands, and captains of hundreds.

2 And David ſent forth the third part of the people under the hand of Joab, and the third part under the hand of Abiſhai Joab's brother the ſon of Zeruiah: and the *other* third part under the hand of Ittai the Gittite. And the king ſaid unto the people, I will go with you myſelf alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flee away, they will not regard us, neither will they paſs for us, though half of us were ſlain: but thou [s] art now worth ten thouſand of us: therefore now it is better that thou ſuccour us out of the city.

4 Then the king ſaid unto them, What ſeemeth you beſt, that I will do. So the king ſtood by the gate ſide, and all the people came out by hundreds, and by thouſands.

5 And the king commanded Joab, and Abiſhai, and Ittai, ſaying, *Treat* the young man Abſalom gently for my ſake. And all the people heard when the king gave all the captains charge concerning Abſalom.

6 So the people went out into the field to meet Iſrael, and the battle was in the [t] wood of Ephraim.

7 Where the people of Iſrael were ſlain before the ſervants of David: ſo there was a great ſlaughter that day, *even* of twenty thouſand.

8 ¶ For the battle was ſcattered over all the country: and the wood devoured much more people than the ſword.

9 ¶ Now Abſalom met the ſervants of David, and Abſalom rode upon a mule, and the mule came under a great thick oak: and his head caught hold of the oak, and he was taken up [u] between the heaven and the earth: and the mule that was under him went away.

Bef. Chr. 1023.

10 And one that ſaw it, told Joab, ſaying, Behold, I ſaw Abſalom hanging in an oak.

11 Then Joab ſaid unto the man that told him, And haſt thou indeed ſeen? why then didſt not thou there ſmite him to the ground, and I would have given thee ten * *ſhekels* of ſilver, and a girdle?

* Gen. 23. 15.

12 Then the man ſaid unto Joab, Though I ſhould † receive a thouſand *ſhekels* of ſilver in mine hand, yet would I not lay mine hand upon the king's ſon: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware, leſt any *touch* the young man Abſalom.

† *Heb. weigh upon mine hand.*

13 If I had done it, *it had been* † the danger of my life: for nothing can be hid from the king: yea, thou thyſelf wouldeſt have been againſt me.

† *Heb. a lie againſt my ſoul.*

14 Then ſaid Joab, I will not thus tarry with thee. And he took three darts in his hand, and thruſt them † through Abſalom, while he was yet alive in the midſt of the oak.

† *Heb. in the heart of Abſalom.*

15 And ten ſervants that bare Joab's armour, compaſſed about and ſmote Abſalom, and ſlew him.

16 Then Joab [w] blew the trumpet, and the people returned from purſuing after Iſrael: for Joab held back the people.

17 And they took Abſalom, and caſt him into a great [x] pit in the wood, and laid a mighty great heap of ſtones upon him: and all Iſrael fled every one to his tent.

18 Now Abſalom in his life-time had taken and reared him up a pillar, which is in the * king's dale: for he ſaid, I have no [y] ſon to keep my name in remembrance, and he called the pillar after his own name, and it is called unto this day, Abſalom's place.

* Gen. 14. 17.

19 Then ſaid Ahimaaz the ſon of Zadok, I pray thee, let me run, and bear the king tidings, that the Lord hath † delivered him out of the hand of his enemies.

† *Heb. judged.*

20 And Joab ſaid unto him, Thou [z] ſhalt not be the meſſenger to-day, but thou ſhalt bear tidings another time, but to-day thou ſhalt bear none: for the king's ſon is dead.

21 Then ſaid Joab to Cuſhi, Go, tell the king what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab, and ran.

22 Then ſaid Ahimaaz the ſon of Zadok again to Joab, What, I pray thee, if I alſo run after Cuſhi? And Joab ſaid, Wherefore now wilt thou run, my ſon, ſeeing that thou haſt no tidings to bring?

23 Yet what if I run? Then he ſaid unto him, Run. So Ahimaaz ran by the way of the plain, and overwent Cuſhi.

24 Now David ſat between the two [a] gates. And the watchman went to the top of the gate upon the wall, and lift up his eyes, and ſaw, and behold, a man came running alone.

25 And the watchman cried, and told the king.

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[q] God ſheweth himſelf moſt liberal to his, when they ſeem to be utterly deſtitute.

[r] For certain of the Reubenites, Gadites, and of half the tribe, could not bear the inſolency of the ſon againſt the father, and therefore joined with David.

[s] Signifying, that a good governor ought to be ſo dear unto his people, that they will rather loſe their lives, than that aught ſhould come unto him.

[t] So called, becauſe the Ephraimites (as ſome ſay) fed their cattle beyond Jordan in this wood.

[u] This is a terrible example of God's vengeance againſt them that are rebels, or diſobedient to their parents.

[w] For he had pity of the people, which was ſeduced by Abſalom's flattery.

[x] Thus God turned his vain-glory to ſhame.

[y] It ſeemeth that God had puniſhed him in taking away his children, chap. 14. 27.

[z] For Joab bare a good affection to Ahimaaz, and doubted how David would take the report of Abſalom's death.

[a] He ſat in the gate of the city of Mahanaim.

Bef. Chr. 1023.

† *Heb. tidings are in his mouth.*

king. And the king ſaid, If he be alone † he bringeth tidings. And he came apace, and drew near.

26 And the watchman ſaw another man running, and the watchman called unto the porter, and ſaid, Behold, *another* man runneth alone. And the king ſaid, He alſo bringeth tidings.

† *Heb. I ſee the running.*

27 And the watchman ſaid, † Methinketh the running of the foremoſt *is* like the running of Ahimaaz the ſon of Zadok. Then the king ſaid, He is a [b] good man, and cometh with good tidings.

‡ Or, delivered up.

28 And Ahimaaz called, and ſaid unto the king, Peace *be with thee:* and he fell down to the earth upon his face before the king, and ſaid, Bleſſed be the Lord thy God, who hath ‡ ſhut up the men that lift up their hands againſt my lord the king.

29 And the king ſaid, Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the king's [c] ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what.

30 And the king ſaid unto him, Turn aſide, *and* ſtand here. So he turned aſide and ſtood ſtill.

† *Heb. tidings are brought.*

31 And behold, Cuſhi came, and Cuſhi ſaid, † Tidings, my lord the king: for the Lord hath delivered thee this day out of the hand of all that roſe againſt thee.

32 Then the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do thee hurt, be as that young man is.

33 And the king was [d] moved, and went up to the chamber over the gate, and wept: and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſon, my ſon.

CHAP. XIX.

7 Joab encourageth the king. 8 David is reſtored. 23 Shimei is pardoned. 24 Mephiboſheth meeteth the king. 39 Barzillai departeth. 41 Iſrael ſtriveth with Judah.

AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom.

† *Heb. ſalvation, or deliverance.*

2 Therefore the † victory of that day was turned into mourning to all the people: for the people heard ſay that day, The king ſorroweth for his ſon.

‡ Or, by ſtealth.

3 And the people went that day into the city ‡ ſecretly, as people confounded hide themſelves when they flee in battle.

4 So the king [e] hid his face, and the king cried with a loud voice, My ſon Abſalom, Abſalom, my ſon, my ſon.

5 Then Joab came into [f] the houſe to the king and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day have ſaved thy life, and the lives of thy ſons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines,

‡ Or, captains.

6 In that thou loveſt thine enemies, and hateſt thy friends: for thou haſt declared this day, that thou regardeſt neither thy ‡ princes nor ſervants: therefore this day I perceive, that if Abſalom had lived, and we all had died this day, that then it would have † pleaſed thee well.

† *Heb. been right in thine eyes.*

† *Heb. to the heart of thy ſervants.*

7 Now therefore up, come out, and ſpeak † comfortably unto thy ſervants: for I ſwear by the Lord, except thou come out, there will not tarry one man with thee this night: and that will be worſe unto thee than all the evil that fell on thee from thy youth hitherto.

8 Then the king aroſe, and ſat in the [g] gate: and they told unto all the people, ſaying, Behold, the king doth ſit in the gate: and all the people came before the king: for Iſrael had fled every man to his tent.

9 ¶ Then all the people were at [h] ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines, and now he is fled out of the land for Abſalom.

10 And Abſalom, whom we anointed over us, is dead in battle: therefore why are ye ſo ſlow to bring the king again?

11 But king David ſent to Zadok and to Abiathar the [i] prieſts, ſaying, Speak unto the elders of Judah, and ſay, Why are ye behind to bring the king again to his houſe, (for the ſaying of all Iſrael is come unto the king, *even* to his houſe)

12 Ye are my brethren: my bones, and my fleſh are ye: wherefore then are ye the laſt that bring the king again?

13 Alſo ſay ye to Amaſa, Art thou not my bone and my fleſh? God do ſo to me, and more alſo, if thou be not captain of the hoſt to me for ever in the [k] room of Joab.

14 So he bowed the hearts of all the men of Judah, as of one man: therefore they ſent to the king, ſaying, Return thou with all thy ſervants.

15 ¶ So the king returned, and came to Jordan. And Judah came to Gilgal, for to go to meet the king, *and* to conduct him over Jordan.

16 ¶ And [l] Shimei the ſon of Gera, the ſon of Jemini, which was of Bahurim, haſted and came down with the men of Judah to meet king David,

* Ch. 16. 2.

17 And a thouſand men of Benjamin with him, and * Ziba the ſervant of the houſe of Saul, and his fifteen ſons and twenty ſervants with him: and they went over Jordan before the king.

18 And there went over a boat to carry over the king's houſhold, and to do him pleaſure. Then Shimei the ſon of Gera fell before the king, when he was come over Jordan,

19 And ſaid unto the king, Let not my lord impute

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[b] He had had experience of his fidelity, chap. 17. 21.

[c] To wit, Cuſhi, who was an Ethiopian.

[d] Becauſe he conſidered both the judgment of God againſt his ſin, and could not otherwiſe hide his fatherly affection toward his ſon.

[e] As they do that mourn.

[f] At Mahanaim.

[g] Where the moſt reſort of the people haunted.

[h] Every one blamed another, and ſtrove who ſhould firſt bring him home.

[i] That they ſhould reprove the negligence of the elders, ſeeing the people were ſo forward.

[k] By this policy David thought that by winning of the captain, he ſhould have the hearts of all the people.

[l] Who had before reviled him, ch. 16. 13.

Bef. Chr. 1023. impute * wickedneſs unto me, nor remember the thing that thy ſervant did [m] wickedly when my lord the king departed out of Jeruſalem, that the king ſhould take it to his heart.

* Ch. 16. 15.

20 For thy ſervant doth know, that I have done amiſs: therefore behold, I am the firſt this day of all the houſe of [n] Joſeph, that am come to go down to meet my lord the king.

21 But Abiſhai the ſon of Zeruiah anſwered, and ſaid, Shall not Shimei die for this, becauſe he curſed the Lord's anointed?

22 And David ſaid, What have I to do with you, ye ſons of Zeruiah, that this day ye ſhould be adverſaries unto me? ſhall there any man die this day in Iſrael? for do not I know that I am this day king over Iſrael?

23 Therefore the king ſaid unto Shimei, Thou ſhalt not [o] die, and the king ſware unto him.

24 ¶ And Mephiboſheth the ſon of Saul came down to meet the king, and had neither waſhed his feet, nor dreſſed his beard, nor waſhed his cloaths, from the time the king departed, until he returned in peace.

25 And when [p] he was come to Jeruſalem, and met the king, the king ſaid unto him, Wherefore wenteſt not thou with me, Mephiboſheth?

26 And he anſwered, My lord the king, my ſervant deceived me: for thy ſervant ſaid, I would have mine aſs ſaddled to ride thereon, for to go with the king, becauſe thy ſervant *is* lame.

* Ch. 16. 3.

27 And he hath * accuſed thy ſervant unto my lord the king: but my lord the king *is* as an [q] angel of God: do therefore thy pleaſure.

28 For all my father's houſe were [r] but dead men before my lord the king, yet didſt thou ſet thy ſervant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

29 And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have ſaid, Thou and Ziba divide the [s] lands.

30 And Mephiboſheth ſaid unto the king, Yea, let him take all, ſeeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourſcore years old, and he had provided the king of ſuſtenance, while he lay at Mahanaim: for he was a man of very great ſubſtance.

33 And the king ſaid unto Barzillai, Come over with me, and I will feed thee with me in Jeruſalem.

34 And Barzillai ſaid unto the king, † How long have I to live, that I ſhould go up with the king to Jeruſalem?

† *Heb. how many years are the days of my life?*

35 I am this day fourſcore years old: and can I diſcern between good or evil? Hath thy ſervant any taſte in that I eat, or in that I drink? Can I hear any more the voice of ſinging men and women? wherefore then ſhould thy ſervant be any more a [t] burthen unto my lord the king? Bef. Chr. 1023.

36 Thy ſervant will go a little way over Jordan with the king, and why will the king recompenſe it me with ſuch a reward?

37 I pray thee, let thy ſervant turn back again, that I may die in mine own city, and *be buried* in the grave of my father, and of my mother, but behold, thy ſervant [u] Chimham, let him go with my lord the king, and do to him what ſhall pleaſe thee.

38 And the king anſwered, Chimham ſhall go with me, and I will do to him that thou ſhalt be content with: and whatſoever thou ſhalt ‡ require of me, that will I do for thee.

‡ Or, chuſe.

39 So all the people went over Jordan: and the king paſſed over: and the king kiſſed Barzillai, and ‡ bleſſed him, and he returned unto his own place.

‡ Or, bade him farewel.

40 ¶ Then the king went to [w] Gilgal, and Chimham went with him, and all the people of Judah conducted the king, and alſo half the people of [x] Iſrael.

41 And behold, all the men of Iſrael came to the king, and ſaid unto the king, Why have our brethren the men of Judah ſtolen thee away, and have brought the king and his houſhold, and all David's men with him over [y] Jordan?

42 And all the men of Judah anſwered the men of Iſrael, Becauſe the king is near of kin to us: and wherefore now be ye angry for this matter? have we eaten of the king's *coſt?* or have we taken any bribes?

43 And the men of Iſrael anſwered the men of Judah, and ſaid, We have ten parts in the king, and have alſo more *right* to David than ye: Why then did ye deſpiſe us, ‡ that our advice ſhould not be firſt had in reſtoring our king? And the words of the men of Judah were fiercer than the words of the men of Iſrael.

‡ Or, have not we firſt ſpoken to bring home the king? ver. 11.

CHAP. XX.

1 Sheba raiſeth Iſrael againſt David. 10 Joab killeth Amaſa traiterouſly. 22 The head of Sheba is delivered to Joab. 23 David's chief officers.

THEN there was come [z] thither a wicked man (named Sheba, the ſon of Bichri, a man of Jemini) and he blew the trumpet, and ſaid, We have no part in [a] David, neither have we inheritance in the ſon [b] of Jeſſe: every man to his tents, O Iſrael.

2 So every man of Iſrael went from David, and followed Sheba the ſon of Bichri: but the

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[m] For in his adverſity he was his moſt cruel enemy, and now in his proſperity ſeeketh by flattery to creep into favour.

[n] By Joſeph he meaneth Ephraim, Manaſſeh, and Benjamin (whereof he was) becauſe theſe three were under one ſtandard, Num. 2. 18.

[o] By my hands, or during my life, as read 1 Kings 2. 8, 9.

[p] When Mephiboſheth being at Jeruſalem had met the king.

[q] Able for his wiſdom to judge in all matters.

[r] Worthy to die for Saul's cruelty toward thee.

[s] David did evil in taking his lands from him before he knew the cauſe, but much worſe, that knowing the truth, he did not reſtore them.

[t] He thought it not meet to receive benefits of him, to whom he was not able to do ſervice again.

[u] My ſon.

[w] Where the tribe of Judah tarried to receive him.

[x] Which had taken part with the king.

[y] Toward Jeruſalem.

[z] Where the ten tribes contended againſt Judah.

[a] As they of Judah ſay.

[b] He thought by ſpeaking contemptuouſly of the king, to ſtir the people rather to ſedition, or elſe by cauſing Iſrael to depart, thought that they of Judah would have leſs eſteemed him.

Bef. Chr. 1022.

men of Judah clave faſt unto their king, from [c] Jordan even to Jeruſalem.

3 When David then came to his houſe to Jeruſalem, the king took the ten women *his* * concubines, that he had left behind him to keep the houſe, and put them in ward, and fed them, but lay no more with them: but they were incloſed unto the day of their death, living in widowhood.

* Ch. 16. 22.

4 ¶ Then ſaid the king to [d] Amaſa, Aſſemble me the men of Judah within three days, and be thou here preſent.

5 So Amaſa went to aſſemble Judah, but he tarried longer than the time which he had appointed him.

6 Then David ſaid to Abiſhai, Now ſhall Sheba the ſon of Bichri do us more harm than *did* Abſalom: take thou *therefore* thy [e] lord's ſervants and follow after him, leſt he get him walled cities, and eſcape us.

7 And there went out after him Joab's men, and the * Cherethites, and Pelethites, and all the mighty men: and they departed out of Jeruſalem, to follow after Sheba the ſon of Bichri.

* Ch. 8. 18.

8 When they were at the great ſtone which is in Gibeon, Amaſa went before them, and Joab's [f] garment that he had put on, was girded unto him, and upon it was a ſword girded, which hanged on his loins in the ſheath, and as he went, it uſed to fall out.

9 And Joab ſaid to Amaſa, Art thou in † health, my brother? and Joab took Amaſa by the beard with the right hand to kiſs him.

† *Heb. peace.*

10 But Amaſa took no heed to the ſword that was in Joab's hand: for therewith he ſmote him in the fifth *rib*, and ſhed out his bowels to the ground, and † ſmote him not the ſecond time: ſo he died. Then Joab and Abiſhai his brother followed after Sheba the ſon of Bichri.

† *Heb. doubled not his ſtroke.*

11 And one of Joab's men [g] ſtood by him, and ſaid, He that favoureth Joab, and he that is of David's part, *let him go* after Joab.

12 And Amaſa wallowed in blood in the midſt of the way: and when the man ſaw that all the people ſtood ſtill, he removed Amaſa out of the way into the field, and caſt a cloth upon him, becauſe he ſaw that every one that came by him ſtood ſtill.

13 ¶ When he was removed out of the way, every man went after Joab, to follow after Sheba the ſon of Bichri.

14 And he went through all the tribes of Iſrael unto Abel, and [h] Beth-maachah and all *places* of Berim: and they gathered together, and went alſo after him.

15 So they came, and beſieged him in Abel, *near to* Beth-maachah: and they caſt up a mount againſt the city, and the people thereof ſtood on the ramparts, and all the people that was with Joab, [i] deſtroyed and caſt down the wall.

16 Then cried a wiſe woman out of the city, Hear, hear, I pray you, ſay unto Joab, Come thou hither, that I may ſpeak with thee.

Bef. Chr. 1022.

17 And when he came near unto her, the woman ſaid, Art thou Joab? And he anſwered, Yea. And ſhe ſaid to him, Hear the words of thine handmaid. And he anſwered, I do hear.

18 Then ſhe ſpake thus, [k] They ſpake in the old time, ſaying, They ſhould aſk of Abel, and ſo have they continued.

19 I am [l] *one* of them that are peaceable *and* faithful in Iſrael: and thou goeſt about to deſtroy a city, and a mother in Iſrael: why wilt thou devour the inheritance of the Lord?

20 And Joab anſwered and ſaid, God forbid, God forbid it me, that I ſhould devour or deſtroy it.

21 The [m] matter is not ſo, but a man of mount Ephraim (Sheba the ſon of Bichri by name) hath lift up his hand againſt the king, *even* againſt David: deliver us him only, and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall.

22 Then the woman went unto all the people with her wiſdom, and they cut off the head of Sheba the ſon of Bichri, and caſt it to Joab: then he blew the trumpet, and † they retired from the city, every man to his tent: and Joab returned to Jeruſalem unto the king.

† *Heb. they were ſcattered.*

23 ¶ * Then Joab *was* over all the hoſt of Iſrael, and Benaiah the ſon of Jehoiada over the Cherethites, and over the Pelethites,

* Ch. 8. 16.

24 And Adoram over the tribute: and Jehoſhaphat the ſon of Ahilud the recorder:

25 And Sheva *was* ſcribe, and Zadok and Abiathar the prieſts:

26 And alſo Ira the Jairite *was* [n] chief about David.

CHAP. XXI.

1 *Three dear years.* 9 *The vengeance of the ſins of Saul lighteth on his ſeven ſons, which are hanged.* 15 *Four great battles, which David had againſt the Philiſtines.*

THEN there was a famine in the days of David, three years † together: and David † aſked counſel of the Lord, and the Lord anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the [o] Gibeonites.

† *Heb. year after year.*
† *Heb. ſought the face of the Lord.*

2 Then the king called the Gibeonites, and ſaid unto them, (Now the Gibeonites were not of the children of Iſrael, but * a remnant of the Amorites, unto whom the children of Iſrael had ſworn: but Saul ſought to ſlay them for his zeal toward the children of Iſrael and Judah.)

* Joſh. 9. 3. 16. 17.

3 And David ſaid unto the Gibeonites, [p] What ſhall I do for you, and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the Lord?

4 The Gibeonites then anſwered him, We will have no ſilver nor gold of Saul, nor of his houſe, neither for us ſhalt thou kill [q] any man in Iſrael. And he ſaid, What ye ſhall ſay, that will I do for you.

5 Then

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[c] From Gilgal, which was near Jordan.

[d] Who was his chief captain in Joab's room, ch. 19. 13.

[e] Either them which had been under Joab, or David's men.

[f] Which was his coat that he uſed to wear in the wars.

[g] He ſtood by Amaſa at Joab's appointment.

[h] Unto the city Abel, which was near to Beth-maachah.

[i] That is, he went about to overthrow it.

[k] She ſheweth that the old cuſtom was not to deſtroy a city before peace was offered. Deut. 20. 10, 11.

[l] She ſpeaketh in the name of the city.

[m] Hearing his fault told him, he gave place to reaſon, and required only him that was author of the treaſon.

[n] Either in dignity, or familiarity.

[o] Thinking to gratify the people, becauſe theſe were not of the ſeed of Abraham.

[p] Wherewith may your wrath be appeaſed, that you may pray to God to remove this plague from his people?

[q] Save only of Saul's ſtock.

Bef. Chr. 1021.

5 Then they anſwered the king, The man that conſumed us, and that imagined evil againſt us, *ſo that* we are deſtroyed from remaining in any coaſt of Iſrael,

6 Let ſeven men of his [r] ſons be delivered unto us, and we will hang them up [s] unto the Lord in Gibeah of Saul, the Lord's choſen. And the king ſaid, I will give them.

7 But the king had compaſſion on Mephiboſheth the ſon of Jonathan the ſon of Saul, becauſe of the * Lord's oath that was between them, *even* between David and Jonathan the ſon of Saul.

* 1 Sam. 18. 3. and 20. 8. 42.

8 But the king took the two ſons of Rizpah the daughter of Aiah, whom ſhe bare unto Saul, *even* Armoni and Mephiboſheth, and the five ſons of [t] Michal, the daughter of Saul, whom ſhe bare to Adriel the ſon of Barzillai the Meholathite.

9 And he delivered them unto the hands of the Gibeonites, which hanged them in the mountain before the Lord: ſo they † died *all* ſeven together, and they were ſlain in the time of harveſt: in the [u] firſt *days*, and in the beginning of barley harveſt.

† Heb. fell.

10 Then Rizpah the daughter of Aiah took [w] ſackcloth and hanged it up for her upon the rock, from the beginning of harveſt, until [x] water dropped upon them from the heaven, and ſuffered neither the birds of the air to ‡ light on them by day, nor beaſts of the field by night.

‡ Or, reſt.

11 ¶ And it was told David, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the citizens of Jabeſh Gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the Philiſtines * had hanged them, when the Philiſtines had ſlain Saul in Gilboa.

* 1 Sam. 31, 10.

13 So he brought thence the bones of Saul, and the bones of Jonathan his ſon, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his ſon buried they in the country of Benjamin in Zelah, in the grave of Kiſh his father: and when they had performed all that the king had commanded, God was then appeaſed [y] with the land.

15 ¶ Again the Philiſtines had war with Iſrael: and David went down, and his ſervants with him, and they fought againſt the Philiſtines, and David fainted.

16 Then Iſhi-benob which was of the ſons of [z] Haraphah (*the head* of whoſe ſpear weighed three hundred [a] ſhekels of braſs) *even* he being girded with a new *ſword*, thought to have ſlain David.

Bef. Chr. 1018.

17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then David's men ſware unto him, ſaying, Thou ſhalt go no more out with us to battle, leſt thou quench the [b] light of Iſrael.

18 ¶ And after this alſo there was a battle with the Philiſtines at [c] Gob, then Sibbechai the Huſhathite ſlew Saph, which was one of the ſons of Haraphah.

19 And there was yet *another* battle in Gob with the Philiſtines, where Helhanan the ſon of Jaare-oregim, a Beth-lehemite, ſlew [d] Goliath the Gittite: the ſtaff of whoſe ſpear *was* like a weaver's beam.

20 Afterward there was alſo a battle in Gath, where was a man of *a great* ſtature, and had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number: who was alſo the ſon of Haraphah.

21 And when he reviled Iſrael, Jonathan the ſon of * Shimea the brother of David ſlew him.

* 1 Sam. 16. 9.

22 Theſe four were born to Haraphah in Gath, and died by the hand of David, and by the hands of his ſervants.

CHAP. XXII.

2 *David after his victory praiſeth God.* 8 *The anger of God toward the wicked.* 44 *He propheſieth of the rejection of the Jews, and vocation of the Gentiles.*

AND David ſpake the words of this [e] ſong unto the Lord, what time the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he ſaid, * The Lord is my [f] rock and my fortreſs, and he that delivereth me.

* Pſ. 18. 2.

3 God *is* my ‡ ſtrength, in him will I truſt: my ſhield, and the horn of my ſalvation, my high tower *and* my refuge: my Saviour, thou haſt ſaved me from violence.

‡ Or, rock.

4 I will call on the Lord, who is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

5 For the [g] pangs of death have compaſſed me: the floods of ungodlineſs have made me afraid.

6 The ſorrows of the grave compaſſed me about: the ſnares of death overtook me.

7 *But* in my tribulation did I call upon the Lord, and cry to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth trembled and quaked: the foundations of the heaven moved and ſhook, becauſe he was angry.

9 [h] Smoke went out of his noſtrils, and conſuming

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[r] Of Saul's kinſmen.

[s] To pacify the Lord.

[t] Here Michal is named for Merab, Adriel's wife, as appeareth, 1 Sam. 18. 19. for Michal was the wife of Phaltiel, 1 Sam. 25. 44. and never had a child, 2 Sam. 6. 23.

[u] Which was in the month Abib or Niſan, which containeth part of March and part of April.

[w] To make her a tent, wherein ſhe prayed to God to turn away his wrath.

[x] Becauſe drought was the cauſe of this famine, God by ſending of rain ſhewed that he was pacified.

[y] For where the magiſtrate ſuffereth faults unpuniſhed, there the plague of God lieth upon the land.

[z] That is, of the race of giants.

[a] Which amount to nine pounds three quarters.

[b] For the glory and wealth of the country ſtandeth in the preſervation of the godly magiſtrate.

[c] Called Gezer, and Saphia called Sippai, 1 Chron. 20. 4.

[d] That is, Lahmi the brother of Goliath, whom David ſlew, 1 Chron. 20. 5.

[e] In token of the wonderful benefits that he received of God.

[f] By the diverſity of theſe comfortable names, he ſheweth how his faith was ſtrengthened in all temptations.

[g] As David (who was the figure of Chriſt) was by God's power delivered from all dangers: ſo Chriſt and his church ſhall overcome moſt grievous dangers, tyranny, and death.

[h] That is, clouds and vapours.

Bef. Chr. 1018.

ſuming [i] fire out of his mouth: coals were kindled thereat.

10 He [k] bowed the heavens alſo, and came down, and darkneſs *was* under his feet.

11 And he rode upon a [l] cherub and did fly, and he was ſeen upon the wings of the wind.

12 And he made darkneſs a tabernacle round about him, *even* the gatherings of waters, *and* the clouds of the air.

13 At the brightneſs of his preſence [m] the coals of fire were kindled.

14 The Lord thundered from heaven, and the moſt High gave his voice.

15 He ſhot arrows alſo, and ſcattered them: *to wit*, lightning, and deſtroyed them.

16 The [n] channels alſo of the ſea appeared, *even* the foundations of the world were diſcovered by the rebuking of the Lord, *and* at the blaſt of the breath of his noſtrils.

17 He ſent from above, *and* took me: he drew me out of many waters.

18 He delivered me from my ſtrong enemy, *and* from them that hated me: for they were too ſtrong for me.

19 They [o] prevented me in the day of my calamity, but the Lord was my ſtay,

20 And brought me forth into a large place: he delivered me, becauſe he favoured me.

21 The Lord rewarded me according to my [p] righteouſneſs: according to the pureneſs of mine hands he recompenſed me.

22 For I kept the ways of the Lord, and did not [q] wickedly againſt my God.

23 For all his laws *were* before me, and his ſtatutes: I did not depart therefrom.

24 I was upright alſo toward him, and have kept me from my wickedneſs.

25 Therefore the Lord did reward me according to my righteouſneſs, according to my pureneſs before his eyes.

26 With the godly thou wilt ſhew thyſelf godly: with the upright man thou wilt ſhew thyſelf upright.

27 With the pure thou wilt ſhew thyſelf pure, and with the [r] froward thou wilt ſhew thyſelf froward.

28 Thus thou wilt ſave the poor people: but thine eyes *are* upon the haughty to humble *them*.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkneſs.

30 For by thee have I broken through an hoſt, and by my God have I leaped over a wall.

31 The way of God is [s] uncorrupt, the word of the Lord is tried *in the fire*: he is a ſhield to all that truſt in him.

32 For who is God beſides the Lord? and who is mighty, ſave our God?

33 God is my ſtrength in battle, and maketh my way upright.

34 He maketh my feet like hinds *feet*, and hath ſet me upon mine high places.

Bef. Chr. 1018.

35 He teacheth mine hands to fight, ſo that a bow of ‡ braſs is broken with mine arms.

‡ Or, ſteel.

36 Thou haſt alſo given me the ſhield of thy ſalvation, and thy loving kindneſs hath cauſed me to increaſe.

37 Thou haſt enlarged my ſteps under me, and mine heels have not ſlid.

38 I have purſued mine enemies and deſtroyed them, and have not turned again until I had conſumed them.

39 Yea, I have conſumed them, and thruſt them through, and they ſhall not ariſe, but ſhall fall under my feet.

40 For thou haſt [u] girded me with power to battle, *and* them that aroſe againſt me, haſt thou ſubdued under me.

41 And thou haſt given me the necks of mine enemies, that I might deſtroy them that hate me.

42 They looked about, but there was none to ſave *them*, *even* unto the [w] Lord, but he anſwered them not.

43 Then did I beat them as ſmall as the duſt of the earth, I did tread them flat as the clay of the ſtreet, *and* did ſpread them abroad.

44 Thou haſt alſo delivered me from the contentions of my [x] people; thou haſt preſerved me to be the head over nations: the people which I knew not, do ſerve me.

45 Strangers [y] ſhall be in ſubjection to me: as ſoon as they hear, they ſhall obey me.

46 Strangers ſhall ſhrink away, and fear in their privy chambers.

47 Let the Lord live, [z] and bleſſed *be* my ſtrength: and God, *even* the force of my ſalvation be exalted.

48 *It is* God that giveth me *power* to revenge me, and ſubdue the people under me,

49 And reſcueth me from mine enemies: (thou alſo haſt lifted me up from them that roſe againſt me, thou haſt delivered me from the cruel man.

50 Therefore I will praiſe thee, O Lord, among the * nations, and will ſing unto thy name.)

* Rom. 15. 9.

51 *He is* the tower of ſalvation for his king, and ſheweth mercy to his anointed, *even* to David, and to his ſeed * for ever.

* Ch. 7. 13.

CHAP. XXIII.

1 The laſt words of David. 6 The wicked ſhall be plucked up as thorns. 8 The names and facts of his mighty men. 15 He deſired water, and would not drink it.

THESE alſo be the [a] laſt words of David. David the ſon of Jeſſe ſaith, even the man who was ſet up on high, the anointed of the God of Jacob, and the ſweet ſinger of Iſrael, ſaith,

2 The

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[i] Lightning and thundering.

[k] So it ſeemeth when the air is dark.

[l] To fly in a moment through the world.

[m] By this deſcription of a tempeſt he declareth the power of God againſt his enemies.

[n] He alludeth to the miracle of the Red Sea.

[o] I was ſo beſet, that all means ſeemed to fail.

[p] Toward Saul and mine enemies.

[q] I attempted nothing without his commandment.

[r] Their wickedneſs is the cauſe that thou ſeemeſt to forget thy wonted mercy.

[s] The manner that God uſeth to ſuccour his, never faileth.

[t] He uſeth extraordinary means to make me win moſt ſtrong holds.

[u] He acknowledgeth that God was the author of his victories, who gave him ſtrength.

[w] The wicked in their neceſſity are compelled to flee to God, but it is too late.

[x] Meaning, of the Jews, who conſpired againſt me.

[y] Not willingly obeying me, but diſſemblingly.

[z] Let him ſhew his power, that he is the governor of all the world.

[a] Which he ſpake after that he had made the Pſalms.

Bef. Chr. 1018.

2 The Spirit of the Lord ſpake by me, and his word *was* in my [b] tongue.

3 The God of Iſrael ſpake to me, the ſtrength of Iſrael ſaid, *Thou ſhalt* bear rule over men, being juſt, *and* ruling in the fear of God.

4 Even as the morning light when the ſun riſeth, the morning, I ſay, without clouds, *ſo ſhall mine houſe be, and not* as the [c] graſs of the earth *is* by the bright rain.

5 For ſo ſhall not mine houſe *be* with God: for he hath made with me an everlaſting covenant, perfect in all points, and ſure: therefore all mine health and whole deſire *is*, that he will not make it [d] grow *ſo*.

6 But the wicked *ſhall be* every one as thorns thruſt away, becauſe they cannot be taken with hands.

7 But the man that ſhall touch them, muſt be defenced with iron, or with the ſhaft of a ſpear: and they ſhall be burnt with fire in the ſame place.

8 ¶ Theſe *be* the names of the mighty men, whom David had. He that ſat in the ſeat of [e] wiſdom, being chief of the princes, was Adino of Ezni: he ſlew eight hundred at one time.

* 1 Chron. 11. 12.

‡ Or, aſſailed with danger of their lives.

9 And after him *was* * Eleazar the ſon of Dodo, the ſon of Ahohi, one of the three worthies with David, when they ‡ defied the Philiſtines gathered there to battle, when the men of Iſrael were [f] gone up.

10 He aroſe and ſmote the Philiſtines, until his hand was weary, and his hand [g] clave unto the ſword: and the Lord gave great victory the ſame day, and the people returned after him only to ſpoil.

* 1 Chron. 11, 27.

11 After him *was* * Shammah the ſon of Agee the Hararite: for the Philiſtines aſſembled at a town where was a piece of a field full of lentiles, and the people fled from the Philiſtines.

12 But he ſtood in the midſt of the field, and defended it, and ſlew the Philiſtines: ſo the Lord gave [h] great victory.

‡ Or, giants.

13 ¶ Afterward three of the thirty captains went down, and came to David in the harveſt-time unto the cave of Adullam, and the hoſt of the Philiſtines pitched in the valley of ‡ Rephaim.

14 And David *was* then in an hold, and the garriſon of the Philiſtines *was* then in Beth-lehem.

15 And David [i] longed, and ſaid, Oh, that one would give me to drink of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mighty brake into the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem that was by the gate, and took and brought it to David, who would not drink thereof, but [k] poured it *for an offering* unto the Lord,

17 And ſaid, O Lord, be it far from me, that I ſhould do this. *Is* not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. Theſe things did theſe three mighty men.

Bef. Chr. 1018.

* 1 Chron. 11. 20.

† Heb. ſlain.

18 ¶ * And Abiſhai the brother of Joab, the ſon of Zeruiah, was chief among the three, and he lifted up his ſpear againſt three hundred, † and ſlew them, and he had the name among the three.

19 For he was moſt excellent of the three, and was their captain, but he attained not unto *the firſt* three.

‡ Or, Iſhbai.

20 And Benaiah the ſon of Jehoiada the ſon of a ‡ valiant man, which had done many acts, *and was* of Kabzeel, ſlew two ſtrong men of Moab: he went down alſo, and ſlew a lion in the midſt of a pit in time of ſnow.

‡ Or, a comely man.

21 And he ſlew an Egyptian a ‡ man of great ſtature, and the Egyptian *had* a [l] ſpear in his hand: but he went down to him with a ſtaff, and plucked the ſpear out of the Egyptian's hand, and ſlew him with his own ſpear.

22 Theſe things did Benaiah the ſon of Jehoiada, and had the name among the three worthies.

23 He was honourable among [m] thirty, but he attained not to the *firſt* three, and David made him of his council.

* Ch. 2. 18.

24 ¶ * Aſahel the brother of Joab *was* one of the thirty: Elhanan the ſon of Dodo of Beth-lehem:

25 Shammah the Harodite: Elika the Harodite:

* 1 Chron. 11. 27.

‡ Or, Pelonite.

26 Helez the * ‡ Paltite: Ira the ſon of Ikkiſh the Tekoite:

27 Abiezer the Anethothite: [n] Mebunnai the Huſathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the ſon of Baanah a Netophathite: Ittai the ſon of Ribai of Gibeah of the children of Benjamin:

30 Benaiah the Pirathonite: Hiddai of the river of Gaaſh:

31 Abi-albon the Arbathite: Azmaveth the Barhumite:

32 Elihaba the Shaalbonite: *of* the ſons of Jaſhen, Jonathan:

33 Shammah the Hararite: Ahiam the ſon of Sharar the Hararite:

34 Eliphelet the ſon of Ahaſbai the ſon of Maachathi: Eliam the ſon of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the ſon of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour-bearer of Joab the ſon of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriah the Hittite, [o] thirty and ſeven in all.

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[b] Meaning, he ſpake nothing but by the motion of God's Spirit.

[c] Which groweth quickly, and fadeth ſoon.

[d] But that my kingdom may continue for ever, according to his promiſe.

[e] As one of the king's council.

[f] Meaning, fled from the battle.

[g] By a cramp which came of wearineſs and ſtraining.

[h] Who hath neither reſpect to many nor few, when he will ſhew his power.

[i] Being overcome with wearineſs and thirſt.

[k] Bridling his affection, and alſo deſiring God not to be offended for that raſh enterprize.

[l] Which was as big as a weaver's beam. 1 Chron. 11. 23.

[m] He was more valiant than the thirty that follow, and not ſo valiant as the ſix before.

[n] Divers of theſe had two names, as appeareth, 1 Chron. 11. and alſo many more are there mentioned.

[o] Theſe came to David, and helped to reſtore him to his kingdom.

Bef. Chr. 1017.

CHAP. XXIV.

1 David cauſeth the people to be numbered. 10 He repenteth, and chuſeth to fall into God's hands. 15 Seventy thouſand periſh with the peſtilence.

AND the wrath of the Lord was [p] again kindled againſt Iſrael, and [q] he moved David againſt them, in that he ſaid, Go, number Iſrael and Judah.

2 For the king ſaid to Joab the captain of the hoſt, which was with him, Go ſpeedily now through all the tribes of Iſrael, from Dan even to Beer-ſheba, and number ye the people, that I may know the [r] number of the people.

3 And Joab ſaid unto the king, The Lord thy God increaſe the people an hundred fold more than they be, and that the eyes of my lord the king may ſee it: but why doth my lord the king deſire this thing?

4 Notwithſtanding the king's word prevailed againſt Joab, and againſt the captains of the hoſt: therefore Joab and the captains of the hoſt went out from the preſence of the king to number the people of Iſrael.

5 ¶ And they paſſed over Jordan, and pitched in Aroer at the right ſide of the city that is in the midſt of the ‡ valley of Gad and toward Jazer.

‡ Or, river.

6 Then they came to Gilead, and to ‡ Tahtim-hodſhi, ſo they came to Dan Jaan, and ſo about to Zidon,

‡ Or, to the Netherland newly inhabited.

7 And came to the fortreſs of ‡ Tyrus, and to all the cities of the Hivites, and of the Canaanites, and went toward the South of Judah, even to Beer-ſheba.

‡ Or, Zor.

8 ¶ So when they had gone about all the land, they returned to Jeruſalem at the end of nine months and twenty days.

9 ¶ And Joab delivered the number *and* ſum of the people unto the king: and there were in Iſrael [s] eight hundred thouſand ſtrong men that drew ſwords, and the men of Judah were [t] five hundred thouſand men.

10 Then David's heart ſmote him, after that he had numbered the people: and David ſaid unto the Lord, I have ſinned exceedingly in that I have done: therefore now, Lord, I beſeech thee, take away the treſpaſs of thy ſervant: for I have done very fooliſhly.

11 ¶ And when David was up in the morning, the word of the Lord came unto the prophet Gad, David's [u] ſeer, ſaying,

12 Go, and ſay unto David, Thus ſaith the Lord, I offer thee three things, chuſe thee which of them I ſhall do unto thee.

13 So Gad came to David, and ſhewed him, and ſaid unto him, Wilt thou that [w] ſeven years famine come upon thee in thy land, or wilt thou flee three months before thine enemies, they following thee, or that there be three days peſtilence in thy land? now adviſe thee, and ſee, what anſwer I ſhall give to him that ſent me.

Bef. Chr. 1017.

14 ¶ And David ſaid unto Gad, I am in a wonderful ſtrait: let us fall now into the hand of the Lord (for his mercies *are* great) and let me not fall into the hand of man.

15 So the Lord ſent a peſtilence in Iſrael, from the morning, even to the time appointed: and there died of the people from [x] Dan even to Beer-ſheba, ſeventy thouſand men.

16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, the Lord * repented of the evil, and ſaid to the angel that deſtroyed the people, It is ſufficient, [y] hold now thine hand. And the angel of the Lord was by the threſhing place of Araunah the Jebuſite.

* 1 Sam. 15. 11.

17 And David ſpake unto the Lord (when he ſaw the angel that ſmote the people) and ſaid, Behold, I have ſinned, yea, I have done wickedly: but theſe ſheep, what have they [z] done? let thine hand, I pray thee, be againſt me and againſt my father's houſe.

18 ¶ So Gad came the ſame day to David, and ſaid unto him, Go up, rear an altar unto the Lord in the threſhing floor of Araunah the Jebuſite.

19 And David (according to the ſaying of Gad) went up, as the Lord had commanded.

20 And Araunah looked, and ſaw the king and his ſervants coming toward him, and Araunah went out, and bowed himſelf before the king on his face to the ground,

21 And [a] Araunah ſaid, Wherefore is my lord the king come to his ſervant? Then David anſwered, To buy the threſhing floor of thee for to build an altar unto the Lord, that the plague may ceaſe from the people.

22 Then Araunah ſaid unto David, Let my Lord the king take and offer what ſeemeth him good in his eyes: behold, the oxen for the burnt-offering, and chariots, and the inſtruments of the oxen for wood.

23 (All theſe things did Araunah [b] *as* a king give unto the king: and Araunah ſaid unto the king, The Lord thy God be favourable unto thee.)

24 Then the king ſaid unto Araunah, Not ſo, but I will buy it of thee at a price, and will not offer burnt-offering unto the Lord my God of that which doth coſt me nothing. So David bought the threſhing-floor, and the oxen, for fifty [c] ſhekels of ſilver.

25 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and the Lord was appeaſed toward the land, and the plague ceaſed from Iſrael.

The

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[p] Before they were plagued with famine, chap. 21. 1.

[q] The Lord permitted ſatan, as 1 Chron. 21. 1.

[r] Becauſe he did this to try his power, and ſo to truſt therein, it offended God, elſe it was lawful to number the people, Exod. 30. 12. Numb. 1. 2.

[s] According to Joab's account: for in all there were eleven hundred thouſand.

[t] Concluding under them the Benjamites: for elſe they had but four hundred and ſeventy thouſand. 1 Chron. 21. 5.

[u] Whom God had appointed for David, and his time.

[w] For three years of famine were paſt for the Gibeonites matter: this was the fourth year, to the which ſhould have added other three years more, 1 Chron. 21. 12.

[x] From the one ſide of the country to the other.

[y] The Lord ſpared this place, becauſe he had choſen it to build his temple there.

[z] David ſaw not the juſt cauſe why God plagued the people, and therefore he offereth himſelf to God's correction, as the only cauſe of this evil.

[a] Called alſo Ornan, 1 Chron. 21. 20.

[b] That is, abundantly: for, as ſome write, he was king of Jeruſalem before David won the tower.

[c] Some write, that every tribe gave fifty, which make ſix hundred, or that afterward he bought as much as came to five hundred and fifty ſhekels. 1 Chron. 21. 15.

The Firſt BOOK of the KINGS.

THE ARGUMENT.

Becauſe the children of God ſhould look for no continual reſt and quietneſs in this world, the Holy Ghoſt ſetteth before our eyes in this book the variety and change of things, which came to the people of Iſrael from the death of David, Solomon, and the reſt of the kings, unto the death of Ahab, declaring how that flouriſhing kingdoms, except they be preſerved by God's protection (who then favoureth them when his word is truly ſet forth, virtue eſteemed, vice puniſhed, and concord maintained) fall to decay and come to nought, as appeareth by the dividing of the kingdom under Rehoboam, and Jeroboam, which before were but all one people, and now by the juſt puniſhment of God were made two, whereof Judah and Benjamin clave to Rehoboam, and this was called the kingdom of Judah: and the other ten tribes held with Jeroboam, and this was called the kingdom of Iſrael. The king of Judah had his throne in Jeruſalem, and the king of Iſrael in Samaria, after it was built by Amri Ahab's father. And becauſe our Saviour Chriſt according to the fleſh ſhould come of the ſtock of David, the genealogy of the kings of Judah is here deſcribed, from Solomon to Joram the ſon of Jehoſhaphat, who reigned over Judah in Jeruſalem, as Ahab did over Iſrael in Samaria.

Bef. Chr. 1015.

CHAP. I.

3 Abiſhag keepeth David in his extreme age. 5 Adonijah uſurpeth the kingdom. 30 Solomon is anointed king. 50 Adonijah fleeth to the altar.

NOW when king David was [a] old, and ſtricken in years, they covered him with cloaths, but no [b] heat came unto him.

2 Wherefore his ſervants ſaid unto him, Let there be ſought for my lord the king a young virgin, and let her ‡ ſtand before the king, and cheriſh him: and let her lie in thy boſom, that my lord the king may get heat.

‡ Or, ſerve him.

3 So they ſought for a fair young maid, throughout all the coaſts of Iſrael, and found one Abiſhag [c] a Shunamite, and brought her to the king.

4 And the maid was exceeding fair, and cheriſhed the king, and miniſtered to him, but the king knew her not.

5 ¶ Then Adonijah the ſon of Haggith exalted himſelf, ſaying, I will be king. And he gat him chariots and horſemen, and [d] fifty men to run before him.

6 And his father would not diſpleaſe him from his † childhood, to ſay, Why haſt thou done ſo? And he was a very goodly man, and *his mother* bare him next after Abſalom.

† *Heb. days.*

7 And he † took counſel of Joab the ſon of Zeruiah, and of Abiathar the prieſt: and they [e] helped forward Adonijah.

† *Heb. his words were with Joab.*

8 But Zadok the prieſt, and Benaiah the ſon of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the men of might, which were with David, were not with Adonijah.

9 Then Adonijah ſacrificed ſheep, and oxen, and fat cattle by the ſtone of Zoheleth, which is by ‡ En-rogel, and called all his brethren the king's ſons, and all the men of Judah the king's ſervants.

Bef. Chr. 1015.

‡ Or, the fountain.

10 But Nathan the prophet, and Benaiah, and [f] the mighty men, and Solomon his brother, he called not.

11 Wherefore Nathan ſpake unto Bath-ſheba the mother of Solomon, ſaying, Haſt thou not heard, that Adonijah the ſon * of Haggith doth reign, and David our lord knoweth it not?

* 2 Sam. 3. 4.

12 Now therefore come, *and* I will now give thee counſel, how to ſave thine own [g] life, and the life of thy ſon Solomon.

13 Go, and get thee in unto king David, and ſay unto him, Didſt thou not, my lord, O king, ſwear unto thine handmaid, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne? why is then Adonijah king?

14 Behold, while thou yet talkeſt there with the king, I alſo will come in after thee, and [h] confirm thy words.

15 ¶ So Bath-ſheba went in unto the king into the chamber, and the king was very old, and Abiſhag the Shunamite miniſtered unto the king.

16 And Bath-ſheba bowed and made obeiſance unto the king. And the king ſaid, What is thy matter?

17 And ſhe anſwered him, My lord, thou ſwareſt by the Lord thy God unto thine handmaid, *ſaying*, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne.

18 And

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[a] He was about ſeventy years old, 2 Sam. 5. 4.

[b] For his natural heat was worn away with travails.

[c] Which city was in the tribe of Iſſachar, as Joſh. 19. 18.

[d] Read 2 Sam. 15. 1.

[e] They took his part and followed him.

[f] As the Cherethites and Pelethites.

[g] For Adonijah will deſtroy thee and thy ſon, if he reign.

[h] By declaring ſuch things as further the ſame.

Bef. Chr. 1015.

18 And behold, now *is* Adonijah king, and now my lord, O king, thou knoweſt [i] it not.

19 And he hath offered many oxen, and fat cattle, and ſheep, and hath called all the ſons of the king, and Abiathar the prieſt, and Joab the captain of the hoſt: but Solomon thy ſervant hath he not bidden.

20 And thou, my lord, O king, *knoweſt* that the eyes of all Iſrael *are* on thee, that thou ſhouldeſt tell them who ſhould ſit on the throne of my lord the king after him.

21 For elſe when my lord the king ſhall ſleep with his fathers, I and my ſon Solomon ſhall be [k] reputed † vile.

† *Heb. ſinners.*

22 And lo, while ſhe yet talked with the king, Nathan alſo the prophet came in.

23 And they told the king, ſaying, Behold, Nathan the prophet. And when he was come in to the king, he made obeiſance before the king upon his face [l] to the ground.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid, Adonijah ſhall reign after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain many oxen and fat cattle, and ſheep, and hath called all the king's ſons, and the captains of the hoſt, and Abiathar the prieſt: and behold, they eat and drink before him, and ſay, † God ſave king Adonijah.

† *Heb. Let the king Adonijah live.*

26 But me thy ſervant, and Zadok the prieſt, and Benaiah the ſon of Jehoiada, and thy ſervant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed it unto thy [m] ſervant, who ſhould ſit on the throne of my lord the king after him?

28 Then king David anſwered, and ſaid, Call me Bath-ſheba. And ſhe came in to the king's preſence, and ſtood before the king.

29 And the king ſware, ſaying, As the Lord liveth, who hath redeemed my ſoul out of all adverſity,

30 That as I [n] ſware unto thee by the Lord God of Iſrael, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my place, ſo will I certainly do this day.

31 Then Bath-ſheba bowed her face to the earth, and did reverence unto the king, and ſaid, God ſave my lord king David for ever.

32 ¶ And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada. And they came before the king.

33 Then the king ſaid unto them, Take with you the [o] ſervants of your lord, and cauſe Solomon my ſon to ride upon mine own mule, and carry him down to Gihon.

34 And let Zadok the prieſt, and Nathan the prophet anoint him there king over Iſrael, and blow ye the trumpet, and ſay, God ſave king Solomon.

35 Then come up after him, that he may come and ſit upon my throne: and he ſhall be king in my ſtead: for I have † appointed him to be prince over Iſrael and over Judah.

Bef. Chr. 1015.

† *Heb. commanded.*

36 Then Benaiah the ſon of Jehoiada anſwered the king, and ſaid, So be it, *and* the Lord God of my lord the king † ratify it.

† *Heb. ſay ſo.*

37 As the Lord hath been with my lord the king, ſo be he with Solomon, and exalt his throne above the throne of my lord king David.

38 So Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, went down, and cauſed Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the prieſt took an horn of [p] oil out of the tabernacle, and anointed Solomon: and they blew the trumpet, and all the people ſaid, God ſave king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, ſo that the earth † rang with the ſound of them.

† *Heb. brake.*

41 ¶ And Adonijah and all the gueſts that were with him, heard it: (and they had made an end of eating) and when Joab heard the ſound of the trumpet, he ſaid, What meaneth this noiſe and uproar in the city?

42 And as he yet ſpake, Behold, Jonathan the ſon of Abiathar the Prieſt came: and Adonijah ſaid, Come in: for thou art a † worthy man, and bringeſt [q] good tidings.

† *Heb. a man of power.*

43 And Jonathan anſwered and ſaid to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the king's mule.

45 And Zadok the prieſt, and Nathan the prophet, have anointed him king in Gihon: and they are gone up from thence with joy, and the city is moved: this is the noiſe that ye have heard.

46 And Solomon alſo ſitteth on the throne of the kingdom.

47 And moreover the king's ſervants came [r] to bleſs our lord king David, ſaying, God make the name of Solomon more famous than thy name, and exalt his throne above thy throne: therefore the king worſhipped upon the [s] bed.

48 And thus ſaid the king alſo, Bleſſed be the Lord God of Iſrael, who hath made one to ſit on my throne this day, even in my ſight.

49 Then all the gueſts that were with Adonijah, were afraid, and roſe up, and went every man his way.

50 ¶ And Adonijah fearing the preſence of Solomon, aroſe and went, and took hold on the horns of the [t] altar.

51 And one told Solomon, ſaying, Behold, Adonijah doth fear king Solomon: for lo, he hath caught hold on the horns of the altar, ſaying,

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[i] The king being worn with age could not attend to the affairs of the realm, and alſo Adonijah had many flatterers which kept it from the king.

[k] And ſo put to death as wicked tranſgreſſors.

[l] Acknowledging him to be the true and worthy king appointed of God, as the figure of Chriſt.

[m] Meaning, that he ought in ſuch affairs enterpriſe nothing except he had conſulted with the Lord.

[n] Moved by the Spirit of God ſo to do, becauſe he foreſaw that Solomon ſhould be the figure of Chriſt.

[o] Meaning, the king's ſervants, and ſuch as were of his guard.

[p] Wherewith they accuſtomed to anoint the prieſts and the holy inſtruments, Exod. 30. 23.

[q] He praiſed Jonathan, thinking to have heard comfortable news, but God wrought things contrary to his expectation, and ſo did beat down his pride.

[r] To ſalute him, and to pray, and praiſe God for him.

[s] He gave God thanks for the good ſucceſs.

[t] Which David his father had built in the floor of Araunah, as 2 Sam. 24. 25.

Bef. Chr. 1015.

ing, Let king Solomon ſwear unto me this day, that he will not ſlay his ſervant with the ſword.

52 Then Solomon ſaid, If he will ſhew himſelf a worthy man, there ſhall not an hair of him fall to the earth, but if wickedneſs be found in him, he ſhall die.

53 Then king Solomon ſent, and they brought him from the altar, and he came and did obeiſance unto king Solomon. And Solomon ſaid unto him, Go to thine houſe.

CHAP. II.

1 *David exhorteth Solomon, and giveth charge as concerning Joab, Barzillai, and Shimei.* 10 *The Death of David.* 17 *Adonijah aſketh Abiſhag to wife.* 25 *He is ſlain.* 35 *Zadok was placed in Abiathar's room.*

THEN the days of David drew near that he ſhould die, and he charged Solomon his ſon, ſaying,

2 I go the [u] way of all the earth: be ſtrong therefore, and ſhew thyſelf a man,

3 And take heed to the [w] charge of the Lord thy God, to walk in his ways, and keep his ſtatutes, and his commandments, and his judgments, and his teſtimonies, as it is written in the law of Moſes, that thou mayeſt * ‡ proſper in all that thou doeſt, and in every thing whereunto thou turneſt thee,

* Deut. 29. 9. Joſh. 1. 7. ‡ Or, do wiſely.

4 That the Lord may confirm his word which he ſpake unto me, ſaying, If thy ſons take heed to their way, that they walk before me in [x] truth, with all their hearts, and with all their ſouls, * † thou ſhalt not (ſaid he) want one of thy *poſterity* upon the throne of Iſrael.

* 2 Sam. 7. 12. † *Heb. a man ſhall not be cut off to thee from off the throne.*

5 Thou knoweſt alſo what Joab the ſon of Zeruiah did to me, and what he did to the two captains of the hoſts of Iſrael, unto * Abner the ſon of Ner, and unto * Amaſa the ſon of Jether: whom he ſlew, and [y] ſhed blood of battle in peace, and [z] put the blood of war upon his girdle that was about his loins, and in his ſhoes that were on his feet.

* 2 Sam. 3. 27. * 2 Sam. 20. 10.

6 Do therefore according to thy wiſdom, and let thou not his hoary head go down to the grave in peace.

7 But ſhew kindneſs unto the ſons of * Barzillai the Gileadite, and let them be among them that eat at thy table, [a] for ſo they came to me when I fled from Abſalom thy brother.

* 2 Sam. 19. 31.

8 ¶ And behold, with thee * *is* Shimei the ſon of Gera, the ſon of Jemini, of Bahurim, which curſed me with an horrible curſe in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the Lord, ſaying, * I will not ſlay thee with the ſword.

* 2 Sam. 16. 5. * 2 Sam. 19. 23.

9 But thou ſhalt not count him innocent: for thou art a wiſe man, and knoweſt what thou oughteſt to do unto him: therefore thou ſhalt cauſe his hoary head to go down to the grave with [b] blood.

10 So * David ſlept with his fathers, and was buried in the city of David.

* Acts 2. 29. and 13. 36.

Bef. Chr. 1014.

11 And the days which David * reigned upon Iſrael, *were* forty years: ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

* 2 Sam. 5. 4. 1 Chron. 29. 26, 27.

12 ¶ * Then ſat Solomon upon the throne of David his father, and his kingdom was eſtabliſhed mightily.

* 1 Chron. 29. 23.

13 And Adonijah the ſon of Haggith came to Bath-ſheba the mother of Solomon: and ſhe ſaid, [c] Comeſt thou peaceably? And he ſaid, Yea.

14 He ſaid moreover, I have a ſuit unto thee. And ſhe ſaid, Say on.

15 Then he ſaid, Thou knoweſt that the kingdom was mine, and that all Iſrael ſet [d] their faces on me, that I ſhould reign: howbeit the kingdom is turned away, and is my brother's: for it came to him by the Lord.

16 Now therefore I aſk thee one requeſt, † refuſe me not. And ſhe ſaid unto him, Say on.

† *Heb. cauſe not my face to turn away.*

17 And he ſaid, Speak, I pray thee, unto Solomon the king, (for he will not ſay thee nay) that he give me Abiſhag the Shunamite to wife.

18 And Bath-ſheba ſaid, Well, I will ſpeak for thee unto the king.

19 ¶ Bath-ſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah: and the king roſe to meet her, and [e] bowed himſelf unto her, and ſat down on his throne: and he cauſed a ſeat to be ſet for the king's mother, and ſhe ſat at his right hand.

20 Then ſhe ſaid, I deſire a ſmall requeſt of thee, ſay me not nay. Then the king ſaid unto her, Aſk on, my mother: for I will not ſay thee nay.

21 She ſaid then, Let Abiſhag the Shunamite be given to Adonijah thy brother to wife.

22 But king Solomon anſwered and ſaid unto his mother, And why doſt thou aſk Abiſhag the Shunamite for Adonijah? aſk for him the [f] kingdom alſo: for he is mine elder brother, and hath for him both Abiathar the prieſt, and Joab the ſon of Zeruiah.

23 Then king Solomon ſware by the Lord, ſaying, God do ſo to me and more alſo, if Adonijah hath not ſpoken this word againſt his own life.

24 Now therefore as the Lord liveth, who hath eſtabliſhed me, and ſet me on the throne of David my father, who alſo hath made me an houſe, as he * promiſed, Adonijah ſhall ſurely die this day.

* 2 Sam. 7. 12, 13.

25 And king Solomon ſent by the hand of Benaiah the ſon of Jehoiada, and he ‡ ſmote him that he died.

‡ Or, fell upon him.

26 ¶ Then the king ſaid unto Abiathar the prieſt, Go to Anathoth unto thine own ‡ fields: for thou art † worthy of death: but I will not this day kill thee, becauſe thou [g] bareſt the ark of the Lord God before David my father, and becauſe thou haſt ſuffered in all wherein my father hath been afflicted.

‡ Or, poſſeſſions. † *Heb. a man of death.*

27 So Solomon caſt out Abiathar from being

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[u] I am ready to die, as all men muſt.

[w] He ſheweth how hard a thing it is to govern, and that none can do it well except he obey God.

[x] And without hypocriſy.

[y] He ſhed his blood in time of peace, as if there had been war.

[z] He put the bloody ſword into his ſheath.

[a] That is, they dealt mercifully with me.

[b] Let him be puniſhed with death: ſee ver. 46.

[c] For ſhe feared leſt he would work treaſon againſt the king.

[d] In ſign of their favour and conſent.

[e] In token of reverence, and that others by his example might have her in greater honour.

[f] Meaning, that if he ſhould have granted Abiſhag which was ſo dear to his father, he would afterward have aſpired to the kingdom.

[g] When he fled before Abſalom, 2 Sam. 15. 24.

Bef. Chr. 1014.

* 1 Sam. 2. 31. 35.

ing prieſt unto the Lord, that he might * fulfil the words of the Lord, which he ſpake againſt the houſe of Eli in Shiloh.

28 ¶ Then tidings came to Joab: (for Joab had [h] turned after Adonijah, but he turned not after Abſalom) and Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

29 And it was told king Solomon, that Joab was fled unto the tabernacle of the Lord, and behold, *he is* by the [i] altar. Then Solomon ſent Benaiah the ſon of Jehoiada, ſaying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the Lord, and ſaid unto him, Thus ſaith the king, Come out. And he ſaid, Nay, but I will die here. Then Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.

31 And the king ſaid unto him, Do as he hath ſaid, and [k] ſmite him, and bury him, that thou mayeſt take away the blood, which Joab ſhed cauſeleſs, from me, and from the houſe of my father.

32 And the Lord ſhall bring his blood upon his own head: for he ſmote two men more righteous and better than he, and ſlew them with the ſword, and my father David knew not: *to wit*, * Abner the ſon of Ner, captain of the hoſt of Iſrael, and * Amaſa the ſon of Jether, captain of the hoſt of Judah.

* 2 Sam. 3. 27.
* 2 Sam. 20. 10.

33 Their blood ſhall therefore return upon the [l] head of Joab, and on the head of his ſeed for ever: but upon David, and upon his ſeed, and upon his houſe, and upon his throne ſhall there be peace for ever from the Lord.

34 So Benaiah the ſon of Jehoiada went up, and ſmote him, and ſlew him, and he was buried in his own houſe in the wilderneſs.

35 And the king put Benaiah the ſon of Jehoiada in his room over the hoſt: and the king ſet Zadok the [m] prieſt in the room of Abiathar.

36 ¶ Afterward the king ſent, and called Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and depart not thence any whither.

37 For that day that thou goeſt out, and paſſeſt over the river of Kidron, know aſſuredly, that thou ſhalt die the death: thy blood ſhall be upon thine own head.

38 And Shimei ſaid unto the king, The thing is good: as my lord the king hath ſaid, ſo will thy ſervant do. So Shimei dwelt in Jeruſalem many days.

39 And after three years two of the [n] ſervants of Shimei fled away unto Achiſh ſon of Maachah king of Gath: and they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

40 And Shimei aroſe, and ſaddled his aſs, and went to Gath to Achiſh, to ſeek his ſervants: and [o] Shimei went, and brought his ſervants from Gath.

Bef. Chr. 1014.

41 And it was told Solomon, that Shimei had gone from Jeruſalem to Gath, and was come again.

42 And the king ſent and called Shimei, and ſaid unto him, Did not I make thee to ſwear by the Lord, and proteſted unto thee, ſaying, That day that thou goeſt out, and walkeſt any whither, know aſſuredly, that thou ſhalt die the death? And thou ſaideſt unto me, The thing is good *that* I have heard.

43 Why then haſt thou not kept the oath of the Lord, and the commandment wherewith I charged thee?

44 The king ſaid alſo to Shimei, [p] Thou knoweſt all the wickedneſs whereunto thine heart is privy, that thou didſt to David my father: the Lord therefore ſhall bring thy wickedneſs upon thine own head.

45 And let king Solomon be bleſſed, and the throne of David eſtabliſhed before the Lord for ever.

46 So the king commanded Benaiah the ſon of Jehoiada: who went out and ſmote him that he died. And the * kingdom was [q] eſtabliſhed in the hand of Solomon.

* 2 Chron. 1. 1.

CHAP. III.

1 *Solomon taketh Pharaoh's daughter to wife.* 5 *The Lord appeareth to him, and giveth him wiſdom.* 17 *The pleading of the two harlots, and Solomon's ſentence therein.*

SOlomon * then made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the [r] city of David, until he had made an end of building his own houſe, and the houſe of the Lord, and the wall of Jeruſalem round about.

* Ch. 7. 8.

2 Only the people ſacrificed in [s] the high places, becauſe there was no houſe built unto the name of the Lord, until thoſe days.

3 And Solomon loved the Lord, walking in the ordinances of David his [t] father: only he ſacrificed and offered incenſe in the high places.

4 And the king went to [u] Gibeon to ſacrifice there, for that was the chief high place: a thouſand burnt-offerings did Solomon offer upon that altar.

5 In Gibeon the Lord appeared to Solomon in a dream by night: and God ſaid, Aſk what I ſhall give thee.

6 And Solomon ſaid, Thou haſt ſhewed unto thy ſervant David my father great mercy, ‡ when he walked before thee in truth, and in righteouſneſs, and in uprightneſs of heart with thee: and thou haſt [w] kept for him this great mercy, and haſt given him a ſon to ſit on his throne, as *appeareth* this day.

‡ Or, as he walked.

7 And

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[h] He took Adonijah's part when he would have uſurped the kingdom, chap. 1. 7.

[i] Thinking to be ſaved by the holineſs of the place.

[k] For it was lawful to take the wilful murderer from the altar, Exod. 21. 14.

[l] Joab ſhall be juſtly puniſhed for the blood that he hath cruelly ſhed.

[m] And ſo took the office of the high prieſt from the houſe of Eli, and reſtored it to the houſe of Phinehas.

[n] Thus God appointeth the ways and means to bring his juſt judgments upon the wicked.

[o] His covetous mind moved him rather to venture his life, than to loſe his worldly profit, which he had by his ſervants.

[p] For though thou wouldeſt deny, yet thine own conſcience would accuſe thee, for reviling and doing wrong to my father, 2 Sam. 16. 5.

[q] Becauſe all his enemies were deſtroyed.

[r] Which was Beth-lehem.

[s] Where altars were appointed before the temple was built, to offer unto the Lord.

[t] For his father had commanded him to obey the Lord, and walk in his ways, chap. 2. 3.

[u] For there the tabernacle was, 2 Chron. 1. 3.

[w] Thou haſt performed thy promiſe.

Bef. Chr. 1014.

7 And now, O Lord my God, thou haſt made thy ſervant king inſtead of David my father: and I am but a young child, and know not how to [x] go out and in.

8 And thy ſervant *is* in the midſt of thy people, which thou haſt choſen, even a great people which cannot be told nor numbered for multitude.

* 2 Chron. 1. 10.
‡ Or, obedient.

9 * Give therefore unto thy ſervant an ‡ underſtanding heart, to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy [y] mighty people?

10 And this pleaſed the Lord well, that Solomon had deſired this thing.

11 And God ſaid unto him, Becauſe thou haſt aſked this thing, and haſt not aſked for thyſelf long life, neither haſt aſked riches for thyſelf, nor haſt aſked the life of thine [z] enemies, but haſt aſked for thyſelf underſtanding to hear judgment,

12 Behold, I have done according to thy words: lo, I have given thee a wiſe and an underſtanding heart, ſo that there hath been none like thee before thee, neither after thee ſhall ariſe the like unto thee.

* Matt. 6. 33.
‡ Or, hath been none.

13 And I have alſo * given thee that which thou haſt not aſked, both riches and honour, ſo that among the kings there ‡ ſhall be none like unto thee all thy days.

* Ch. 15. 5.

14 And if thou wilt walk in my ways, to keep mine ordinances and my commandments, * as thy father David did walk, I will prolong thy days.

15 And when Solomon awoke, behold, it was [a] a dream, and he came to Jeruſalem, and ſtood before the ark of the covenant of the Lord, and offered burnt-offerings and made peace-offerings, and made a feaſt to all his ſervants.

‡ Or, victuallers.

16 ¶ Then came two ‡ harlots unto the king, and [b] ſtood before him.

17 And the one woman ſaid, Oh my lord, I and this woman dwell in one houſe, and I was delivered of a child with her in the houſe.

18 And the third day after that I was delivered, this woman was delivered alſo: and we were in the houſe together: no ſtranger *was* with us in the houſe, ſave we twain.

19 And this woman's ſon died in the night: for ſhe overlaid him.

20 And ſhe aroſe at midnight, and [c] took my ſon from my ſide, while thine handmaid ſlept, and laid him in her boſom, and laid her dead ſon in my boſom.

21 And when I aroſe in the morning to give my ſon ſuck, behold, he was dead: and when I had well conſidered him in the morning, behold, it was not my ſon whom I had borne.

22 Then the other woman ſaid, Nay, but my ſon liveth, and thy ſon is dead. Again ſhe ſaid, No, but thy ſon is dead, and mine alive: thus they ſpake before the king.

23 Then ſaid the king, She ſaith, This that liveth is my ſon, and the dead is thy ſon: and the other ſaith, Nay, but the dead is thy ſon: and the living is my ſon.

Bef. Chr. 1014.

24 Then the king ſaid, [d] Bring me a ſword: and they brought out a ſword before the king.

25 And the king ſaid, Divide ye the living child in twain, and give the one half to the one, and the other half to the other.

26 Then ſpake the woman, whoſe the living child was, unto the king (for her compaſſion was kindled toward her ſon) and ſhe ſaid, Oh my lord, give her the living child, and ſlay [e] him not: but the other ſaid, Let it be neither mine nor thine, but divide it.

27 Then the king anſwered, and ſaid, Give her the living child, and ſlay him not: this is his mother.

28 And all Iſrael heard the judgment which the king had judged, and they feared the king: for they ſaw that the wiſdom of God was in him to do juſtice.

CHAP. IV.

2 The princes and rulers under Solomon. 22 The purveyance for his victuals. 26 The number of his horſes. 32 His books and writings.

AND king Solomon was king over all Iſrael.

2 And theſe were [f] his princes, [g] Azariah the the ſon of Zadok the prieſt,

3 Elihoreph and Ahiah the ſons of Shiſha ſcribes, Jehoſhaphat the ſon of Ahilud, the recorder,

4 And Benaiah the ſon of Jehoiada *was* over the hoſt, and Zadok and [h] Abiathar prieſts.

5 And Azariah the ſon of Nathan *was* over the officers, and Zabud the ſon of Nathan prieſt *was* the king's friend,

* Ch. 5. 14.

6 And Ahiſhar was over the houſhold: and * Adoniram the ſon of Abda *was* over the tribute.

7 ¶ And Solomon had twelve officers over all Iſrael, which provided victuals for the king and his houſhold: each man had a month in the year to provide victuals.

8 And theſe are their names: The ſon of Hur in mount Ephraim:

‡ Or, Elon in Beth-avan.

9 The ſon of Dekar in Makaz, and in Shaalbim and Beth-ſhemeſh, and ‡ Elon *and* Beth-hanan:

10 The ſon of Heſed in Aruboth, to whom pertained Sochoh, and all the land of Hepher:

11 The ſon of Abinadab in all the region of Dor, which had Taphath the daughter of Solomon to wife.

‡ Or, in the plain.

12 Baana the ſon of Ahilud in Taanach, and Megiddo, and in all Beth-ſhean, which is by Zartanah beneath Jezreel, from Beth-ſhean ‡ to Abel-meholah, even till beyond over-againſt Jok-neam:

13 The ſon of Geber in Ramoth-Gilead, and his were the towns of [i] Jair, the ſon of Manaſſeh, which

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[x] That is, to behave myſelf in executing this charge of ruling.

[y] Which are ſo many in number.

[z] That is, that thine enemies ſhould die.

[a] He knew that God had appeared unto him in a dream.

[b] By this example it appeareth, that God kept promiſe with Solomon in granting him wiſdom.

[c] She ſtole the quick child away, becauſe ſhe might both avoid the ſhame and puniſhment.

[d] Except God give judges underſtanding, the impudence of the treſpaſſer ſhall overthrow the juſt cauſe of the innocent.

[e] Her motherly affection herein appeareth, that ſhe had rather endure the rigor of the law, than ſee her child cruelly ſlain.

[f] That is, his chief officers.

[g] He was the ſon of Achimais, and Zadok's nephew.

[h] Not Abiathar, whom Solomon had put from his office. chap. 2. 27. but another of that name.

[i] Which towns bare Jair's name, becauſe he took them of the Canaanites. Num. 32. 41.

Bef. Chr. 1014.

which are in Gilead, and under him was the region of Argob, which is in Baſhan: threeſcore great cities with walls and bars of braſs.

14 ¶ Ahinadab the ſon of Iddo *had* to Mahanaim:

15 Ahimaaz in Naphtali, and he took Baſmath the daughter of Solomon to wife:

16 Baanah the ſon of Huſhai in Aſher and in Aloth:

17 Jehoſhaphat the ſon of Paruah in [l] Iſſachar:

18 Shimei the ſon of Elah in Benjamin:

19 Geber the ſon of Uri in the country of Gilead, the land of Sihon king of the Amorites, and of Og king of Baſhan, and was officer alone in the land.

20 Judah and Iſrael *were* many, as the ſand of the ſea in number, [m] eating, drinking, and making merry.

21 And Solomon reigned over all kingdoms, from the [n] river *unto* the land of the Philiſtines, and unto the border of Egypt, and they brought preſents, and ſerved Solomon all the days of his life.

22 And Solomon's victuals for one day were thirty † meaſures of fine flour, and threeſcore meaſures of meal:

† Heb. Corim.

23 Ten fat oxen and twenty oxen of the paſtures, and an hundred ſheep, beſide harts, and bucks, and bugles, and fat fowl.

24 For he ruled in all *the region* on the other ſide of the river, from Tiphſah even unto ‡ Azzah, over all the [o] kings on the other ſide the river: and he had peace round about him on every ſide.

‡ Or, Gaza.

25 And Judah and Iſrael dwelt without fear, every man under his vine, and under his fig-tree, from [p] Dan even to Beer-ſheba, all the days of Solomon.

26 ¶ And Solomon had * forty thouſand ſtalls of horſes for his chariots, and twelve thouſand horſemen.

* 2 Chron. 9. 25.

27 And theſe officers provided victuals for king Solomon, and for all that came to king Solomon's table, every man his month, *and* they ſuffered to lack nothing.

28 Barley alſo and ſtraw for the horſes and mules brought they unto the place where the officers were, every man according to his charge.

29 ¶ And God gave Solomon wiſdom and underſtanding exceeding much, and [q] a large heart, even as the ſand that is on the ſea ſhore,

30 And Solomon's wiſdom excelled the wiſdom of all the children of the [r] eaſt and all the wiſdom of Egypt.

31 For he was wiſer than any man: *yea*, than were Ethan the Ezrahite, than Heman, than Chalcol, than Darda, the ſons of Mahol: and he was famous throughout all nations round about.

32 And Solomon ſpake three thouſand [s] proverbs: and his ſongs were a thouſand and five.

Bef. Chr. 1014.

33 And he ſpake of trees, from the cedar tree that is in Lebanon, even unto the [t] hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowls, and of creeping things, and of fiſhes.

34 And there came of all people to hear the wiſdom of Solomon, from all kings of the earth, which had heard of his wiſdom.

CHAP. V.

1 Hiram ſendeth to Solomon, and Solomon to him, purpoſing to build the houſe of God. 6 He prepareth ſtuff for the building. 13 The number of the workmen.

AND Hiram king of ‡ Tyrus ſent his ſervants unto Solomon (for he had heard, that they had anointed him king in the room of his father) becauſe Hiram had ever loved David.

‡ Or, Zor.

2 * Alſo Solomon ſent to Hiram, ſaying,

* 2 Chron. 2. 3.

3 Thou knoweſt that David my father could not build an houſe unto the name of the Lord his God, for the wars which were about him on every ſide, until the Lord had put ‡ them under the ſoles of his feet.

‡ Or, his enemies.

4 But now the Lord my God hath given me [u] reſt on every ſide, *ſo that* there is neither adverſary nor evil to reſiſt.

5 And behold, I purpoſe to build an houſe unto the name of the Lord my God, * as the Lord ſpake unto David my father, ſaying, Thy ſon, whom I will ſet upon thy throne for thee, he ſhall build an houſe unto my name.

* 2 Sam. 7. 13. 1 Chron. 22. 10.

6 Now therefore command, that they hew me cedar trees out of Lebanon, and my ſervants ſhall be with thy ſervants, and unto thee will I give the [w] hire for thy ſervants, according to all that thou ſhalt appoint: for thou knoweſt that there are none among us that can hew timber like unto the Sidonians.

7 ¶ And when [x] Hiram heard the words of Solomon, he rejoiced greatly, and ſaid, Bleſſed be the Lord this day, which hath given unto David a wiſe ſon over this mighty people.

8 And Hiram ſent to Solomon, ſaying, I have conſidered the things, for the which thou ſenteſt unto me, and will accompliſh all thy deſire, concerning the cedar trees and fir trees.

9 My ſervants ſhall bring them down from Lebanon to the ſea: and I will convey them by ſea ‡ in rafts unto the place that thou ſhalt ſhew me, and will cauſe them to be diſcharged there, and thou ſhalt receive them: now thou ſhalt do me a pleaſure to miniſter food for [y] my family.

‡ Or, floats.

10 So Hiram gave Solomon cedar trees and fir trees, *even* his full deſire.

11 And Solomon gave Hiram twenty thouſand † meaſures of wheat for food to his houſhold, and twenty meaſures of ‡ beaten oil. Thus much gave Solomon to Hiram year by year.

† Heb. Corim.

‡ Or, pure.

12 ¶ And

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[l] Solomon obſerved not the diviſion that Joſhua made, but divided it as might beſt ſerve for his purpoſe.

[m] They lived in all peace and ſecurity.

[n] Which is Euphrates.

[o] For they were all tributaries unto him.

[p] Throughout all Iſrael.

[q] Meaning, great underſtanding, and able to comprehend all things.

[r] To wit, the philoſophers and aſtronomers, which were judged moſt wiſe.

[s] Which for the moſt part are thought to have periſhed in the captivity of Babylon.

[t] From the higheſt to the loweſt.

[u] He declareth that he was bound to ſet forth God's glory, foraſmuch as the Lord had ſent him reſt and peace.

[w] This was his equity, that he would not receive a benefit without ſome recompence.

[x] In Hiram is prefigurated the vocation of the Gentiles, who ſhould help to build the ſpiritual temple.

[y] While my ſervants are occupied about thy buſineſs.

Bef. Chr. 1014.

12 ¶ And the Lord gave Solomon wiſdom as he * promiſed him. And there was peace between Hiram and Solomon, and they [z] two made a covenant.

* Ch. 3. 12.

13 ¶ And king Solomon raiſed a ſum out of all Iſrael, and the ſum was thirty thouſand men:

14 Whom he ſent to Lebanon, ten thouſand a month by courſe: they were a month in Lebanon, and two months at home. And * Adoniram *was* over the ſum.

* Ch. 4. 6.

15 And Solomon had ſeventy thouſand that bare burdens, and fourſcore thouſand maſons in the mountain,

16 Beſides the ‡ princes, whom Solomon appointed over the work, *even* three thouſand and three hundred, which ruled the people that wrought in the work.

‡ Or, maſters of the work.

17 And the king commanded them, and they brought great ſtones, and coſtly ſtones, to make the foundation of the houſe, *even* hewed ſtones.

18 And Solomon's workmen, and the workmen of Hiram, and the [a] maſons, hewed and prepared timber and ſtones for the building of the houſe.

CHAP. VI.

1 *The building of the temple, and the form thereof.*
12 *The promiſe of the Lord to Solomon.*

AND * in the four hundredth and fourſcore year (after the children of Iſrael were come out of the land of Egypt) and in the fourth year of the reign of Solomon over Iſrael, in the month [b] Ziph, (which is the ſecond month) he built the [c] houſe of the Lord.

* 2 Chron. 3. 1.

2 And the houſe which king Solomon built for the Lord, was threeſcore cubits long, and twenty broad, and thirty cubits high.

3 And the [d] porch before the temple of the houſe *was* twenty cubits long according to the breadth of the houſe, *and* ten cubits broad before the houſe.

4 And in the houſe he made windows, ‡ broad *without*, and narrow *within*.

‡ Or, to open, and to ſhut.

5 And by the wall of the houſe he made ‡ galleries round about, even by the walls of the houſe round about the temple and [e] the oracle, and made chambers round about.

‡ Or, lofts.

6 The nethermoſt gallery *was* five cubits broad, and the middlemoſt ſix cubits broad, and the third ſeven cubits broad: for he made [f] reſts round about without the houſe, that *the beams* ſhould not be faſtened in the walls of the houſe.

7 And when the houſe was built, it was built of ſtone perfect, *before* it was brought, ſo that there was neither hammer, nor ax, nor any tool of iron heard in the houſe while it was in building.

8 The door of the middle ‡ chamber was in the right ſide of the houſe, and men went up with winding ſtairs into the middlemoſt, and out of the middlemoſt into the third.

‡ Or, gallery.

9 So he built the [g] houſe and finiſhed it, and ceiled the houſe being vauted, with ceiling of cedar-trees.

Bef. Chr. 1012.

10 And he built the galleries upon all the *wall* of the houſe of five cubits height, and they were joined to the houſe with beams of Cedar.

11 And the word of the Lord came to Solomon, ſaying,

12 Concerning this houſe which thou buildeſt, if thou wilt walk in mine ordinances, and execute my judgments, and keep all my commandments, to walk in them, then will I perform unto thee my promiſe, * which I promiſed to David thy father.

* 2 Sam. 7. 13.

13 And I will [h] dwell among the children of Iſrael, and will not forſake my people Iſrael.

14 So Solomon built the houſe, and finiſhed it,

15 And built the walls of the houſe within, with boards of cedar-tree from the pavement of the houſe unto [i] the walls of the ceiling, and within he covered them with wood, and covered the floor of the houſe with planks of fir.

16 And he built twenty cubits in the ſides of the houſe with boards of cedar, from the floor to the walls, and he prepared *a place* within it for the oracle, *even* the moſt holy place.

17 But the [k] houſe, that is, the temple before it, was forty cubits *long*.

18 And the cedar of the houſe within was carved with ‡ knops, and graven with flowers: all *was* cedar, *ſo that* no ſtone was ſeen.

‡ Or, wild cucumbers.

19 ¶ Alſo he prepared the place of the oracle in the midſt of the [l] houſe within, to ſet the ark of the covenant of the Lord there.

20 And the place of the oracle within *was* twenty cubits long, and twenty cubits broad, and twenty cubits high, and he covered it with pure gold, and covered the altar with cedar.

21 So Solomon covered the houſe within with pure gold: and he † ſhut the place of the oracle with chains of gold, and covered it with gold.

† *Heb. he drew through chains of gold before.*

22 And he overlaid all the houſe with gold, until all the houſe was made perfect, alſo he covered the [m] whole altar, that was before the oracle, with gold.

23 And within the oracle he made two cherubims of ‡ olive-tree, ten cubits high.

‡ Or, pine-tree.

24 The wing alſo of the one cherub *was* five cubits, and the wing of the other cherub *was* five cubits: from the uttermoſt part of *one* of his wings unto the uttermoſt part of the *other* of his wings, *were* ten cubits.

25 Alſo the other cherub was of ten cubits: both the cherubims were of one meaſure and one ſize.

26 *For* the height of the one cherub *was* ten cubits, and ſo *was* the other cherub.

27 And he put the cherubims within the inner houſe, * and the cherubims ſtretched out their wings, ſo that the wing of the one touched the one wall, and the wing of the other cherub

* Exod. 25. 20.

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[z] As touching the furniture of wood and victuals.

[a] The Hebrew word is Giblim, which ſome ſay were excellent maſons.

[b] Which month containeth part of April and part of May.

[c] Whereby is meant the temple and the oracle.

[d] Or, the court where the people prayed, which was before the place where the altar of burnt-offerings ſtood.

[e] Whence God ſpoke between the cherubims, called alſo the moſt holy place.

[f] Which were certain ſtones coming out of the wall, as ſtays for the beams to reſt upon.

[g] In Exodus it is called the tabernacle: and the temple is there called the ſanctuary, and the oracle the moſt holy place.

[h] According as he promiſed unto Moſes, Exod. 25. 22.

[i] Meaning, unto the roof, which was alſo ceiled.

[k] For when he ſpake of the houſe in the firſt verſe, he meant both the oracle and the temple.

[l] That is, in the moſt inward place of the houſe.

[m] Meaning, the altar of incenſe, Exod. 30. 1.

Bef. Chr. 1005. touched the other wall: and their *other* wings touched one another in the midſt of the houſe.

28 And he [n] overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with graven figures of cherubims, and of palm-trees, and graven flowers within and without.

30 And the floor of the houſe he covered with gold within and without.

31 And in the entering of the oracle he made *two* doors of olive-tree: *and* the upper poſt *and* ſide poſts *were* five ſquare.

32 The two doors alſo *were* of olive-tree, and he graved them with graving of cherubims and palm-trees, and graven flowers, and covered them with gold, and laid [o] thin gold upon the cherubims, and upon the palm-trees.

33 And ſo made he for the door of the temple, poſts of olive-tree four ſquare.

34 But the two doors *were* of fir-tree, the two ſides of the one door *were* ‡ round, and the two ſides of the other door *were* round.

‡ Or, folding.

35 And he graved cherubims, and palm-trees, and carved flowers, and covered the carved work with gold, finely wrought.

36 ¶ And he built the [p] court within with three rows of hewed ſtone, and one row of beams of cedar.

37 In the fourth year was the foundation of the houſe of the Lord laid in the month of Ziph:

38 And in the eleventh year in the month of [q] Bul, (which is the eighth month) he finiſhed the houſe with all the furniture thereof, and in every point: ſo was he ſeven years in building it.

CHAP. VII.

1 *The building of the houſe of Solomon.* 15 *The excellent workmanſhip of Hiram in the pieces which he made for the temple.*

BUT Solomon was building his own houſe * thirteen years, and [r] finiſhed all his houſe.

* Ch. 9. 10.

2 He built alſo an houſe [s] *called* the foreſt of Lebanon, an hundred cubits long, and fifty cubits broad, and thirty cubits high, upon four rows of cedar pillars, and cedar beams *were laid* upon the pillars.

3 And it was covered above with cedar upon the beams, that lay on the forty and five pillars, fifteen in a row.

4 And the windows *were* in three rows, and window *was* [t] againſt window in three ranks.

5 And all the doors, and the ſide poſts *with* the windows were four-ſquare, and window was over-againſt window in three ranks.

6 And he made a porch of pillars fifty cubits long, and thirty cubits broad, and the porch was before [u] them, *even* before them *were* thirty pillars.

7 ¶ Then he made a porch [w] for the throne, where he judged, *even* a porch of judgment, and it was cieled with cedar from pavement to pavement.

8 And in his houſe where he dwelt *was* another hall more inward than the porch which was of the ſame work. Alſo Solomon made an houſe for Pharaoh's daughter (* whom he had taken to wife) like unto this porch.

* Ch. 3. 1.

9 All theſe were ‡ of coſtly ſtones, hewed by meaſure, *and* ſawed with ſaws within and without, from the foundation unto [x] the *ſtones* of an ‡ handbreadth, and on the outſide to the great court.

‡ Or, precious.

‡ Or, ſpan.

10 And the foundation *was* of coſtly ſtones, *and* great ſtones, *even* of ſtones of ten cubits, and ſtones of eight cubits.

11 [y] Above alſo *were* coſtly ſtones ſquared by rule, and *boards* of cedar.

12 ¶ And the great court round about *was* with three rows of hewed ſtones, and a row of cedar beams: [z] ſo *was it* to the inner court of the houſe of the Lord, and to the porch of the houſe.

13 ¶ Then king Solomon ſent, and fetched *one* Hiram out of ‡ Tyrus.

‡ Or, Zor.

14 He was a widow's ſon of the tribe of Naphtali, his father being a man of Tyrus, *and* wrought in braſs: [a] he was full of wiſdom, and underſtanding, and knowledge to work all manner of work in braſs: who came to king Solomon, and wrought all his work.

15 ¶ For he caſt two pillars of braſs: the height of a pillar was eighteen cubits, and a thread of twelve cubits did compaſs † either of the pillars.

† Heb. the ſecond.

16 And he made two ‡ chapiters of molten braſs to ſet on the tops of the pillars: the height of one of the chapiters *was* five cubits, and the height of the other chapiter *was* five cubits.

‡ Or, pummels.

17 He made grates like net-work, and ‡ wreathen work like chains for the chapiters that were on the top of the pillars, *even* ſeven for the one chapiter, and ſeven for the other chapiter.

‡ Or, cords like chains.

18 So he made the pillars and two rows of pomegranates round about in the one grate to cover the chapiters that were upon the top. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars *were* after [b] lily work in the porch, four cubits.

20 And the chapiters upon the two pillars *had*

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[n] For the other which Moſes made of beaten gold, were taken away with the other jewels by their enemies, whom God permitted divers times to overcome them for their great ſins.

[o] So that the faſhion of the carved work might ſtill appear.

[p] Where the prieſts were, and was thus called in reſpect of the great court, which is called, Acts 3. 11. the porch of Solomon, where the people uſed to pray.

[q] Which containeth part of October, and part of November.

[r] After he had built the temple.

[s] For the beauty of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this houſe he uſed in ſummer for pleaſure and recreation.

[t] There were as many, and like proportion on the one ſide as on the other, and at every end, even three in a row one above another.

[u] Before the pillars of the houſe.

[w] For his houſe which was at Jeruſalem.

[x] Which were reſts and ſtays for the beams to lie upon.

[y] From the foundation upward.

[z] As the Lord's houſe was built, ſo was this: only the great court of Solomon's houſe was uncovered.

[a] Thus when God will have his glory ſet forth, he raiſeth up men, and giveth them excellent gifts for the accompliſhment of the ſame, Exod. 31. 2, 3.

[b] As was ſeen commonly wrought in coſtly porches.

Bef. Chr. 1005.

had alſo above, ‡ over-againſt the belly ‡ within the net-work *pomegranates:* for two hundred pomegranates were in the *two* ranks about upon † either of the chapiters.

‡ Or, round about the midſt.
‡ Or, beyond.
† *Heb. the ſecond.*

21 And he ſet up the pillars in the [c] porch of the temple. And when he had ſet up the right pillar, he called the name thereof [d] Jachin: and when he had ſet up the left pillar, he called the name thereof [e] Boaz.

22 And upon the top of the pillars *was* work of lilies: ſo was the workmanſhip of the pillars finiſhed.

23 ¶ And he made a molten [f] ſea ten cubits wide from brim to brim, round in compaſs, and five cubits high, and a line of thirty cubits did compaſs it about.

24 And under the brim of it *were* knops like wild cucumbers compaſſing it round about, ten in one cubit, compaſſing the ſea * round about: and the two rows of knops were caſt when it was molten.

* 2 Chron. 4, 3.

25 It ſtood on twelve bulls, three looking toward the north, and three toward the weſt, and three toward the ſouth, and three toward the eaſt: and the ſea *ſtood* above upon them, and all their hinder parts were inward.

26 It was ‡ an handbreadth thick, and the brim thereof was like the work of the brim of a cup with flowers of lilies: it contained two thouſand [g] baths.

‡ Or, a ſpan.

27 ¶ And he made ten baſes of braſs, one baſe *was* four cubits long, and four cubits broad, and three cubits high.

28 ¶ And the work of the baſes was on this manner, they had borders, and the borders *were* between the ledges:

29 And on the borders that were between the ledges, were lions, bulls and cherubims: and upon the ledges there was a baſe above: and beneath the lions and bulls were additions made of thin work.

30 And every baſe had four braſen wheels, and plates of braſs: and the four corners had † underſetters: under the cauldron were underſetters molten at the ſide of every addition.

† *Heb. ſhoulders.*

31 And [h] the mouth of it *was* within the chapiter and above *to meaſure* by the cubit: for the mouth thereof *was* round, made like a baſe, and it was a cubit and half a cubit: and alſo upon the mouth thereof *were* graven works, whoſe borders *were* four ſquare, *and* not round.

32 And under the borders *were* four wheels, and the axle-trees of the wheels *joined* to the baſe: and the height of a wheel *was* a cubit and half a cubit.

33 And the faſhion of the wheels was like the faſhion of a chariot wheel, their axle-trees, and their naves, and their ‡ felloes, and their ſpokes *were* all molten.

‡ Or, rings.

34 And four underſetters *were* upon the four corners of one baſe: *and* the underſetters thereof were of the baſe *itſelf.*

35 And in the top of the baſe was a round [i] compaſs of half a cubit high round about: and upon the top of the baſe the ledges thereof and the borders thereof *were* of the ſame.

Bef. Chr. 1005.

36 And upon the tables of the ledges thereof, and on the borders thereof he did grave cherubims, lions, and palm-trees, on the ſide of every one, and additions round about.

37 Thus made he the ten baſes: *they* had all one caſting, one meaſure, *and* one ſize.

38 ¶ Then made he [k] ten cauldrons of braſs, one cauldron contained forty baths: and every cauldron *was* four cubits, one cauldron *was* upon one baſe throughout the ten baſes.

39 And he ſet the baſes, five on the right ſide of the houſe, and five on the left ſide of the houſe. And he ſet the ſea on the right ſide of the [l] houſe eaſtward toward the ſouth.

40 ¶ And Hiram made cauldrons, and beſoms, and baſons, and Hiram finiſhed all the work that he made to king Solomon for the houſe of the Lord:

41 To wit, two pillars, and *two* bowls of the chapiters that were on the top of the two pillars, and two grates to cover the two bowls of the chapiters which were upon the top of the pillars:

42 And four hundred pomegranates for the two grates, even two rows of pomegranates for every grate to cover the two bowls of the chapiters that were on the pillars:

43 And the ten baſes, and ten cauldrons upon the baſes:

44 And the ſea, and twelve bulls under the ſea,

45 And pots, and beſoms, and baſons: and all theſe veſſels, which [m] Hiram made to king Solomon for the houſe of the Lord, were of ſhining braſs.

46 In the plain of Jordan did the king caſt them in the ‡ clay between Succoth and Zarthan.

‡ Or, thick earth.

47 And Solomon left *to weigh* all the veſſels, becauſe of the exceeding abundance, neither could the weight of the braſs be counted.

48 So Solomon made all the veſſels that pertained unto the houſe of the Lord, the [n] golden altar, and the golden table, whereon the ſhew-bread was.

49 And the candleſticks, five at the right ſide, and five at the left, before the oracle of pure gold, and the flowers, and the lamps, and the ſnuffers of gold,

50 And the bowls, [o] and the hooks, and the baſons, and the ſpoons, and the aſh-pans of pure gold, and the hinges of gold for the doors of the houſe within, *even* for the moſt holy place, *and* for the doors of the houſe, *to wit*, of the temple.

51 So was finiſhed all the work that king Solomon made for the houſe of the Lord: and Solomon brought in the things which * David his father had dedicated, the ſilver and the gold, and the veſſels, *and* laid them among the treaſures of the houſe of the Lord.

* 2 [illegible]ron, 5. 1.

CHAP.

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[c] Which was in the inner court between the temple and the oracle.

[d] That is, he will eſtabliſh, to wit, his promiſe toward this houſe.

[e] That is, in ſtrength: meaning, the power thereof ſhall continue.

[f] So called for the hugeneſs of the veſſel.

[g] Bath and ephah ſeem to be both one meaſure, Ezek. 45. 11. every bath contained about ten pottles.

[h] The mouth of the great baſe or frame entered into the chapiter or pillar that bare up the cauldron.

[i] Which was called the pillar, chapiter, or ſmall baſe, wherein the cauldron ſtood.

[k] To keep waters for the uſe of the ſacrifices.

[l] To wit, of the temple or ſanctuary.

[m] By this name alſo Hiram, the king of Tyrus, was called.

[n] This was done according to the form that the Lord preſcribed unto Moſes in Exodus.

[o] Some take this for ſome inſtrument of muſic.

Bef. Chr. 1004.

CHAP. VIII.

4 The ark is borne into the temple. 10 A cloud filleth the temple. 14 The king bleſſeth the people.

* 2 Chron. 5. 2.
† Heb. Solomon.

THEN * king Solomon aſſembled the elders of Iſrael, even all the heads of the tribes, the chief fathers of the children of Iſrael unto † him in Jeruſalem, for to [p] bring up the ark of the covenant of the Lord from the city of David, which is Zion.

2 And all the men of Iſrael aſſembled unto king Solomon at the feaſt in the month of [q] Ethanim, which is the ſeventh month.

3 And all the elders of Iſrael came, and the prieſts took the ark.

4 They bare the ark of the Lord, and they bare the tabernacle of the congregation, and all the holy veſſels that were in the tabernacle: thoſe did the prieſts and Levites bring up.

5 And king Solomon and all the congregation of Iſrael, that were aſſembled unto him, *were* with him before the ark, offering ſheep and beeves, which could not be told, nor numbered for multitude.

6 So the [r] prieſts brought the ark of the covenant of the Lord, unto his place, into the oracle of the houſe, into the moſt holy place, even under the wings of the cherubims.

7 For the cherubims ſtretched out their wings over the place of the ark, and the cherubims covered the ark, and the bars thereof above.

8 And they [s] drew out the bars, that the ends of the bars might appear out of the ſanctuary before the oracle, but they were not ſeen without: and there they are unto this day.

9 Nothing *was* in the ark [t] ſave the two tables of ſtone, which Moſes had put there at Horeb, where the Lord made a covenant with the children of Iſrael, when he brought them out of the land of Egypt.

* Exod. 40. 34.

10 And when the prieſts were come out of the ſanctuary, the * cloud filled the houſe of the Lord,

11 So that the prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the houſe of the Lord.

* 2 Chron. 6. 1.

12 Then ſpake Solomon, The Lord * ſaid, that he would dwell in the dark cloud.

13 I have built thee an houſe to dwell in, an habitation for thee to abide in for [u] ever.

14 ¶ And the king turned his face, and bleſſed all the congregation of Iſrael: for all the congregation of Iſrael ſtood *there*.

15 And he ſaid, Bleſſed be the Lord God of Iſrael, who ſpake with his mouth unto David my father, and hath with his hand fulfilled it, ſaying,

Bef. Chr. 1004.
* 2 Sam. 7. 8.

16 Since the day that I brought my people Iſrael out of Egypt, I choſe no city of all the tribes of Iſrael, to build an houſe that my name might be there: but I have choſen * David to be over my people Iſrael.

17 And it was in the heart of David my father to build an houſe to the name of the Lord God of Iſrael.

18 And the Lord ſaid unto David my father, Whereas it was in thine heart to build an houſe unto my name, thou didſt well that thou waſt ſo minded:

19 Nevertheleſs, thou ſhalt not build the houſe, but thy ſon that ſhall come out of thy loins, he ſhall build the houſe unto my name.

† Heb. confirmed.

20 And the Lord hath † made good his word that he ſpake: and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the Lord promiſed, and have built the houſe for the name of the Lord God of Iſrael.

21 And I have prepared therein a place for the ark, wherein is the [w] covenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

* 2 Chron. 6. 13.

22 ¶ Then Solomon ſtood before * the altar of the Lord in the ſight of all the congregation of Iſrael, and ſtretched out his hands toward heaven,

23 And ſaid, O Lord God of Iſrael, there is no god like thee in heaven above, or in the earth beneath, thou that keepeſt covenant and mercy with thy ſervants that walk before thee, with [x] all their heart,

24 Thou that haſt kept with thy ſervant David my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth, and haſt fulfilled it with thine hand, as appeareth this day.

* Ch. 2. 4.

25 Therefore now, Lord God of Iſrael, keep with thy ſervant David my father that thou haſt promiſed him, ſaying, * Thou ſhalt not want a man in my ſight to ſit upon the throne of Iſrael: ſo that thy children take heed to their way, that they walk before me, as thou haſt walked in my ſight.

26 And now, O God of Iſrael, I pray thee, let thy word be verified, which thou ſpakeſt unto thy ſervant David my father.

27 [y] Is it true indeed that God will dwell on the earth? behold, the heavens and the heavens of heavens are not able to contain thee: how much more *unable* is this houſe that I have built?

28 But have thou reſpect unto the prayer of thy ſervant, and to his ſupplication, O Lord my God, to hear the cry and prayer which thy ſervant prayeth before thee this day:

* Deut. 12. 11.

29 That thine eyes may be open toward this houſe, night and day, *even* toward the place whereof thou haſt ſaid, * My name ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant prayeth in this place.

‡ Or, from.

30 Hear thou therefore the ſupplication of thy ſervant, and of thy people Iſrael, which pray in this place, and hear thou ‡ in the place of thine habitation, *even* in heaven, and when thou heareſt, have mercy.

31 ¶ When

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[p] For David brought it from Obed-edom, and placed it in the tabernacle, which he had made for it, 2 Sam. 6. 17.

[q] Containing part of September and part of October, in the which month they held three ſolemn feaſts, Num. 29. 1.

[r] That is, the Kohathites, Num. 4. 5.

[s] They drew them only out ſo far as they might be ſeen: for they might not pull them altogether out, Exod. 25. 15.

[t] For it is like that the enemies, when they had the ark in their hands, took away the rod of Aaron and the pot with manna.

[u] He ſpake according to the tenor of God's promiſe, which was conditionally, that they ſhould ſerve him aright.

[w] The two tables wherein the articles of the covenant were written.

[x] Unfeignedly and without all hypocriſy.

[y] He is raviſhed with the admiration of God's mercies, who being incomprehenſible and Lord over all, will become familiar with men.

Bef. Chr. 1004.

31 ¶ When a man ſhall treſpaſs againſt his neighbour, and [z] he lay upon him an oath to cauſe him to ſwear, and † the ſwearer ſhall come before thine altar in this houſe,

† *Heb. the oath.*

32 Then hear thou in heaven, and [a] do and judge thy ſervants, that thou condemn the wicked to bring his way upon his head, and juſtify the righteous, to give him according to his righteouſneſs.

33 ¶ When thy people Iſrael ſhall be overthrown before the enemy, becauſe they have ſinned againſt thee, and turn again to thee, and [b] confeſs thy name, and pray and make ſupplication unto thee in this houſe,

34 Then hear thou in heaven, and be merciful unto the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt unto their fathers.

35 ¶ When heaven ſhall be [c] ſhut up, and there ſhall be no rain, becauſe they have ſinned againſt thee, and ſhall pray in this place, and confeſs thy name, and turn from their ſin, when thou doſt afflict them,

36 Then hear thou in heaven, and pardon the ſin of thy ſervants, and of thy people Iſrael (when thou haſt taught them the good way wherein they may walk) and give rain upon the land that thou haſt given thy people to inherit.

37 ¶ When there ſhall be famine in the land, when there ſhall be peſtilence, when there ſhall be blaſting, mildew, graſhopper *or* caterpillar, when their enemy ſhall beſiege them in the † cities of their land, *or* any plague, *or* any ſickneſs,

† *Heb. in the land of their gates.*

38 *Then* what prayer *and* ſupplication ſoever ſhall be made of any man, *or* of all thy people Iſrael, when every one ſhall know the plague in his own [d] heart, and ſtretch forth his hands in this houſe,

39 Hear thou then in heaven, in thy dwelling-place, and be merciful, and do, and give every man according to all his ways, as thou knoweſt his heart, (for thou only knoweſt the hearts of all the children of men)

40 That they may fear thee as long as they live in the land which thou gaveſt unto our fathers.

41 Moreover, as touching the [e] ſtranger that is not of thy people Iſrael, who ſhall come out of a far country for thy name's ſake,

42 (When they ſhall hear of thy great name, and of thy mighty hand, and of thy ſtretched-out arm) and ſhall come and pray in this houſe,

43 Hear thou in heaven thy dwelling-place, and do according to all that the ſtranger calleth for unto thee: that all the people of the earth may know thy name, and fear thee as do thy people Iſrael: and that they may know, that thy [f] name is called upon in this houſe which I have built.

44 ¶ When thy people ſhall go out to battle againſt their enemy by the way that thou ſhalt ſend them, and ſhall pray unto the Lord * *toward* the way of the city which thou haſt choſen, and *toward* the houſe that I have built for thy name,

Bef. Chr. 1004.

* Dan. 6. 10.

45 Hear thou then in heaven their prayer and their ſupplication, and ‡ judge their cauſe.

‡ Or, maintain their right.

46 If they ſin againſt thee, (* for there is no man that ſinneth not) and thou be angry with them, and deliver them unto the enemies, ſo that they carry them away priſoners unto the land of the enemies, either far or near,

* 2 Chron. 6. 36. 1 John 1. 8, 10.

47 Yet ‡ if they turn again unto their heart in the land (to the which they be carried away captives) and return and pray unto thee [g] in the land of them that carried them away captives, ſaying, We have ſinned, we have tranſgreſſed, and done wickedly,

‡ Or, if they repent.

48 If they turn again unto thee with all their heart, and with all their ſoul, in the land of their enemies, which led them away captives, and pray unto thee *toward* [h] the way of their land which thou gaveſt unto their fathers, *and toward* the city which thou haſt choſen, and the houſe which I have built for thy name,

49 Then hear thou their prayer and their ſupplication in heaven thy dwelling-place, and ‡ judge their cauſe,

‡ Or, avenge their wrong.

50 And be merciful unto thy people that have ſinned againſt thee, and unto all their iniquities (wherein they have tranſgreſſed againſt thee) and cauſe that they, which led them away captives, may [i] have pity and compaſſion on them:

51 For they be thy people, and thine inheritance, which thou broughteſt out of Egypt, from the midſt of the iron furnace.

52 Let thine eyes be open unto the prayer of thy ſervant, and unto the prayer of thy people Iſrael, to hearken unto them, in all that they call for unto thee.

53 For thou didſt ſeparate them to thee from among all the people of the earth for an inheritance, as thou ſaidſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers * out of Egypt, O Lord God.

* Exod. 19. 6.

54 And when Solomon had made an end of praying all this [k] prayer and ſupplication unto the Lord, he aroſe from before the altar of the Lord, from kneeling on his knees, and ſtretching of his hands to heaven,

55 And ſtood and bleſſed all the congregation of Iſrael, with a loud voice, ſaying,

56 Bleſſed be the Lord that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not failed one word of all his good promiſe which he promiſed by the hand of Moſes his ſervant.

57 The Lord our God be with us, as he was with our fathers, that he forſake us not, neither leave us,

58 That he may [l] bow our hearts unto him, that we may walk in all his ways, and keep his command-

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[z] To wit, the judge, or neighbour.

[a] That is, make it known.

[b] Acknowledge thy juſt judgment, and praiſe thee.

[c] So that there be a drought to deſtroy the fruit of the land.

[d] For ſuch are moſt meet to receive God's mercies.

[e] He meaneth ſuch as ſhould be turned from their idolatry, to ſerve the true God.

[f] That this is the true religion wherewith thou wilt be worſhipped.

[g] Though the temple was the chief place of prayer, yet he ſecluded not them that, being let with neceſſity, call upon him in other places.

[h] As Daniel did, Dan. 6. 10.

[i] He underſtood by faith, that God of enemies would make friends unto them that did convert unto him.

[k] Solomon is a figure of Chriſt, who continually is the mediator between God and his church.

[l] He concludeth that man of himſelf is enemy unto God, and that all obedience to his law proceedeth of his mere mercy.

Bef. Chr. 1004.

commandments, and his ſtatutes, and his laws, which he commanded our fathers.

59 And theſe my words, which I have prayed before the Lord, be near unto the Lord our God day and night, that he defend the cauſe of his ſervant, and the cauſe of his people Iſrael † alway as the matter requireth,

† *Heb. the thing of a day in his day.*

60 That all the people of the earth may know, that the Lord is God, *and* none other.

61 Let your heart therefore be perfect with the Lord our God, to walk in his ſtatutes, and to keep his commandments, as this day.

* 2 Chron. 7. 4.

62 ¶ * Then the king and all Iſrael with him offered ſacrifice before the Lord.

63 And Solomon offered a ſacrifice of peace-offerings which he offered unto the Lord, *to wit*, two and twenty thouſand beeves, and an hundred and twenty thouſand ſheep: ſo the king and all the children of Iſrael dedicated the [m] houſe of the Lord.

64 The ſame day did the king hallow the middle of the court, that was before the houſe of the Lord: for there he made burnt-offerings, and the meat-offerings, and the fat of the peace-offerings, becauſe the * braſen altar that was before the Lord was too little to receive the burnt-offerings, and the meat-offerings, and the fat of the peace-offerings.

* 2 Chron. 7. 7.

65 And Solomon made at that time a feaſt, and all Iſrael with him, a very great congregation, even from the entering in of [n] Hamath, unto the river of Egypt, before the Lord our God, [o] ſeven days, and ſeven days, *even* fourteen days.

66 And the eighth day he ſent the people away: and they † thanked the king, and went unto their tents joyous, and with glad heart, becauſe of all the goodneſs that the Lord had done for David his ſervant, and for Iſrael his people.

† *Heb. bleſſed.*

CHAP. IX.

2 The Lord appeareth the ſecond time to Solomon. 11 Solomon giveth cities to Hiram. 20 The Canaanites become tributaries. 28 He ſendeth forth a navy for gold.

* 2 Chron. 7. 11.

WHEN * Solomon had finiſhed the building of the houſe of the Lord, and the king's palace, and all that Solomon deſired and minded to do,

2 Then the Lord appeared unto Solomon the ſecond time, as he * appeared unto him at Gibeon.

* Ch. 3. 5.

3 And the Lord ſaid unto him, I have heard thy prayer and thy ſupplication, that thou haſt made before me: I have hallowed this houſe (which thou haſt built) to * put my name there for ever, and mine eyes and mine heart ſhall be there perpetually.

* Ch. 8. 29. Deut. 12. 11.

4 And [p] if thou wilt walk before me (as David thy father walked in pureneſs of heart, and in righteouſneſs) to do according to all that I have commanded thee, *and* keep my ſtatutes, and my judgments,

Bef. Chr. 1992.

5 Then will I eſtabliſh the throne of thy kingdom upon Iſrael for ever, as I promiſed to David thy father, ſaying, * Thou ſhalt not want a man upon the throne of Iſrael.

* 2 Sam. 7. 12. 1 Chron. 22. 10.

6 *But* if ye and your children turn away from me, and will [q] not keep my commandments, *and* my ſtatutes (which I have ſet before you) but go and ſerve other gods, and worſhip them,

7 Then will I cut off Iſrael from the land which I have given them, and the houſe which I have hallowed * for my name will I caſt out of my ſight, and Iſrael ſhall be a [r] proverb, and a common talk among all people.

* Jer. 7. 14.

8 Even this high houſe ſhall be *ſo*: every one that paſſeth by it ſhall be aſtoniſhed, and ſhall hiſs, and they ſhall ſay, * Why hath the Lord done thus unto this land, and to this houſe?

* Deut. 29. 24. Jer. 22. 8.

9 And they ſhall anſwer, Becauſe they forſook the Lord their God, which brought their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them, therefore hath the Lord brought upon them all this evil.

10 * And at the end of twenty years, when Solomon had builded the two houſes, the houſe of the Lord, and the king's palace,

* 2 Chron. 8. 1.

11 (*For the which* Hiram the king of ‡ Tyrus had brought to Solomon timber of cedar, and fir-trees, and gold, and whatſoever he deſired) then king Solomon gave to Hiram twenty cities in the land of ‡ Galil.

‡ Or, Zor.

‡ Or, Galilee.

12 And Hiram came out from Tyrus to ſee the cities which Solomon had given him, and they pleaſed him not:

13 Therefore he ſaid, What cities are theſe which thou haſt given me, my brother? And he called them the land of ‡ Cabul unto this day.

‡ Or, dirty, or barren.

14 And Hiram had ſent the king [s] ſixſcore [t] talents of gold.

15 ¶ And this is the cauſe of the tribute, why king Solomon raiſed tribute, *to wit*, to build the houſe of the Lord, and his own houſe, and [u] Millo, and the wall of Jeruſalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come up, and taken Gezer, and burnt it with fire, and ſlew the Canaanites that dwelt in the city, and gave it for a preſent unto his daughter, Solomon's wife.

17 (Therefore Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderneſs of the land,

19 And all the cities [w] of ſtore that Solomon had, even cities for chariots, and cities for horſemen, and *all* that Solomon deſired and would build in Jeruſalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were [x] left of the Amorites, Hittites, Perizzites, Hivites and Jebuſites, which were not of the children of Iſrael:

21 *To wit*, their children that were left after them in the land, whom the children of Iſrael were

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[m] Before the oracle where the ark was.

[n] That is, from north to ſouth, meaning all the country.

[o] Seven days for the dedication, and ſeven for the feaſt.

[p] If thou walk in my fear, and withdraw thyſelf from the common manner of men which follow their ſenſuality.

[q] God declareth that diſobedience againſt him is the cauſe of his diſpleaſure, and ſo of all miſery.

[r] The world ſhall make of you a mocking-ſtock, for the vile contempt and abuſing of God's moſt liberal benefits.

[s] For his tribute toward the building.

[t] The common talent was about threeſcore pounds weight.

[u] Millo was as the town-houſe or place of aſſembly, which was open above.

[w] Cities for his munitions of war.

[x] Theſe were as bondmen, and paid what was required, ther labour or money.

Bef. Chr. 1992.

were not able to deſtroy, thoſe did Solomon make tributaries unto this day.

* Lev. 25. 39.

22 But of the children of Iſrael did Solomon * make no bondmen: but they were men of war and his ſervants, and his princes, and his captains, and rulers of his chariots and his horſemen.

23 Theſe were the princes of the officers, that were over Solomon's work: *even* [y] five hundred and fifty, and they ruled the people that wrought in the work.

24 ¶ And Pharaoh's daughter came up from the city of David, unto the houſe which Solomon had built for her: then did he build Millo.

25 And thrice a year did Solomon offer burnt-offerings, and peace-offerings upon the altar which he built unto the Lord: and he burnt incenſe upon *the altar* that was before the Lord, when he had finiſhed the houſe.

26 ¶ Alſo king Solomon made a navy of ſhips in Ezion-geber, which is beſide Eloth, at the brink of the Red-ſea, in the land of Edom.

27 And Hiram ſent with the navy his ſervants that were mariners, and had knowledge of the ſea, with the ſervants of Solomon.

28 And they came to Ophir, and fetched from thence [z] four hundred and twenty talents of gold, and brought it to king Solomon.

CHAP. X.

1 *The queen of Sheba cometh to hear the wiſdom of Solomon.* 18 *His royal throne.* 23 *His power and magnificence.*

* 2 Chron. 9. 1. Matt. 12. 42. Luke 11. 31.

AND the * queen of [a] Sheba hearing the fame of Solomon (concerning the name of the Lord), came to prove him with hard queſtions.

2 And ſhe came to Jeruſalem with a very great train, *and* camels that bare ſweet odours, and gold exceeding much, and precious ſtones: and ſhe came to Solomon, and communed with him of all that was in her heart.

3 And Solomon declared unto her all her queſtions: nothing was hid from the king, which he expounded not unto her.

4 Then the queen of Sheba ſaw all Solomon's wiſdom, and the houſe that he had built,

5 And the [b] meat of his table, and the ſitting of his ſervants, and the order of his miniſters, and their apparel, and his drinking-veſſels, and his burnt-offerings, that he offered in the houſe of the Lord, and † ſhe was greatly aſtoniſhed.

† *Heb. there was no more ſpirit in her.*

6 And ſhe ſaid unto the king, It was a true word that I heard in mine own land of thy ſayings, and of thy wiſdom.

7 Howbeit I believed not this report till I came, and had ſeen it with mine eyes: but lo, the one half was not told me: *for* thou haſt more wiſdom and proſperity than I have heard by report.

Bef. Chr. 1992.

8 Happy are thy men, happy are theſe thy ſervants, which ſtand ever before thee, and hear thy [c] wiſdom.

9 Bleſſed be the Lord thy God, which [d] loved thee, to ſet thee on the throne of Iſrael, becauſe the Lord loved Iſrael for ever, and made the king to do [e] equity and righteouſneſs.

10 And ſhe gave the king ſixſcore talents of gold, and of ſweet odours exceeding much, and precious ſtones. There came no more ſuch abundance of ſweet odours, as the queen of Sheba gave to king Solomon.

11 The navy alſo of Hiram (that carried gold from Ophir) brought likewiſe great plenty of * almug-trees from Ophir, and precious ſtones.

* 2 Chron. 9. 10.

12 And the king made of the almug-trees, pillars for the houſe of the Lord, and for the king's palace, and made harps and pſalteries for ſingers. There came no more ſuch almug-trees, nor were any more ſeen unto this day.

13 And king Solomon gave unto the queen of Sheba whatſoever ſhe would aſk, beſides that which Solomon gave her † of his kingly liberality: ſo ſhe returned and went to her own country, both ſhe and her ſervants.

† *Heb. by the hand of the king.*

14 ¶ Alſo the weight of gold, that came to Solomon in one year, was ſix hundred threeſcore and ſix * talents of gold.

* Exod. 25. 39.

15 Beſides that he had of merchantmen, and of the merchandizes of them that ſold ſpices, and of all the kings of Arabia, and of the princes of the [f] country.

16 And king Solomon made two hundred targets of beaten gold; ſix hundred *ſhekels* of gold went to a target:

17 And three hundred ſhields of beaten gold, three pounds of gold went to one ſhield: and the king put them in the * houſe of the wood of Lebanon.

* Ch. 7. 2.

18 ¶ Then the king made a great throne of ivory, and covered it with the beſt gold.

19 And the throne had ſix ſteps, and the top of the throne *was* round behind, and there were [g] ſtays on either ſide on the place of the throne, and two lions ſtanding by the ſtays.

20 And there ſtood twelve lions on the ſix ſteps on either ſide: there was not the like made in any kingdom.

21 And all king Solomon's drinking-veſſels *were* of gold, and all the veſſels of the houſe of the wood of Lebanon *were* of pure gold, none *were* of ſilver: *for* it was nothing eſteemed in the days of Solomon.

22 For the king had on the ſea the navy of Tharſhiſh with the navy of Hiram: once in three years came the navy of [h] Tharſhiſh, and brought gold and ſilver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth both in riches and in wiſdom.

24 And all the world ſought to ſee Solomon, to

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[y] The overſeers of Solomon's works were divided into three parts: the firſt contained three thouſand three hundred, the ſecond three hundred, and the third two hundred and fifty, which were Iſraelites: ſo here are contained the two laſt parts, which make five hundred and fifty. See 2 Chron. 8. 10.

[z] In 2 Chron. 8. 18. is made mention of thirty more, which ſeem to have been employed for their charges.

[a] Joſephus ſaith, that ſhe was queen of Ethiopia, and that Sheba was the name of the chief city of Meroe, which is an iſland of Nilus.

[b] That is, the whole order and trade of his houſe.

[c] But much more happy are they which hear the wiſdom of God revealed in his word.

[d] It is a chief ſign of God's favour, when godly and wiſe rulers ſit in the throne of juſtice.

[e] This is the cauſe why kings are appointed.

[f] To wit, of Arabia, which for the great abundance of all things was called happy.

[g] As the chair bows, or places to lean upon.

[h] By Tharſhiſh is meant Cilicia, which was abundant in variety of precious things.

Bef. Chr. 1992.

to hear his wiſdom, which God had put in his heart,

25 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, and armour, and ſweet odours, horſes and mules, from year to year.

* 2 Chron. 1. 14.

26 Then Solomon gathered together * chariots and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, whom he placed in the chariot cities, and with the king at Jeruſalem.

‡ Or, he made ſilver as plenteous as ſtones.

27 And the king ‡ gave ſilver in Jeruſalem as ſtones, and gave cedars as the wild fig-trees that grow abundantly in the plain.

‡ Or, for the company of the king's merchants did receive a number at a price.

28 Alſo Solomon had horſes brought out of Egypt, and fine linen: ‡ the king's merchants received the linen for a price.

29 There came up and went out of Egypt *ſome* chariot *worth* ſix hundred *ſhekels* of ſilver: that is, one horſe, an hundred and fifty. And thus they brought *horſes* to all the kings of the Hittites, and to the kings of Aram by their † means.

† *Heb. bands.*

CHAP. XI.

1 *Solomon hath a thouſand wives and concubines, which bring him to idolatry.* 14 *His God raiſeth up adverſaries againſt him.* 43 *He dieth.*

* Deut. 17. 17.

BUT king Solomon loved * many [i] outlandiſh women: both the daughter of Pharaoh, *and* the women of Moab, Ammon, Edom, Zidon and Heth,

* Exod. 34. 16.

2 Of the nations, whereof the Lord had ſaid unto the children of Iſrael, * Go not ye in to them, nor let them come in to you: *for* ſurely they will turn your hearts after their gods: to them, *I ſay*, did Solomon join in love.

‡ Or, queens.

3 And he had ſeven hundred wives, *that were* ‡ princeſſes, and three hundred [k] concubines, and his wives turned away his heart.

4 For when Solomon was old, his wives turned his heart after other gods, ſo that his heart was not [l] perfect with the Lord his God, as *was* the heart of David his father.

* Judg. 2. 13.

5 For Solomon followed * Aſhtaroth the god of the Zidonians, and [m] Milcom the abomination of the Ammonites.

6 So Solomon wrought wickedneſs in the ſight of the Lord, but continued not to follow the Lord, as *did* David his father.

7 Then did Solomon build an high place for Chemoſh the [n] abomination of Moab, in the mountain that is over-againſt Jeruſalem, and unto Molech the abomination of the children of Ammon.

8 And ſo did he for all his outlandiſh wives, which burnt incenſe and offered unto their gods.

* Ch. 3. 5. and 9. 2.

9 Therefore the Lord was angry with Solomon, becauſe he had turned his heart from the Lord God of Iſrael, * which had appeared unto him twice,

Bef. Chr. 1984.

* Ch. 6. 12.

10 And had given him a * charge concerning this thing, that he ſhould not follow other gods: but he kept not that which the Lord had commanded him.

* Ch. 12. 15.

11 Wherefore the Lord ſaid unto Solomon, Foraſmuch as [o] this is done of thee, and thou haſt not kept my covenant, and my ſtatutes (which I commanded thee) * I will ſurely rend thy kingdom from thee, and will give it to thy ſervant.

12 Notwithſtanding in thy days I will not do it, becauſe of David thy father, but I will rend it out of the hand of thy ſon:

13 Howbeit I will not rend all the kingdom, *but* will give one [p] tribe to thy ſon, becauſe of David my ſervant, and becauſe of Jeruſalem which I have choſen.

14 ¶ Then the Lord ſtirred up an adverſary unto Solomon, even Hadad the Edomite, of the king's [q] ſeed, which was in Edom.

* 2 Sam. 8. 14.

15 * For when David was in Edom, and Joab the captain of the hoſt had ſmitten all the males in Edom, and was gone up to bury the [r] ſlain,

16 (For ſix months did Joab remain there, and all Iſrael, till he had deſtroyed all the males in Edom)

17 Then this Hadad [s] fled, and certain other Edomites of his father's ſervants with him, to go into Egypt, Hadad being yet a little child.

18 And they aroſe out of Midian, and came to Paran, and took men with them out of Paran, and came to Egypt unto Pharaoh king of Egypt, which gave him an houſe, and appointed him victuals, and gave him land.

19 So Hadad [t] found great favour in the ſight of Pharaoh, and he gave him to wife the ſiſter of his own wife: even the ſiſter of Tahpenes the queen.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaoh's houſe: and Genubath was in Pharaoh's houſe among the ſons of Pharaoh.

21 And when Hadad heard in Egypt, that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, Let me depart, that I may go to mine own country.

22 But Pharaoh ſaid unto him, What haſt thou lacked with me, that thou wouldeſt thus go to thine own country? And he anſwered, Nothing, but in any wiſe let me go.

* 2 Sam. 8. 3.

23 ¶ * And God ſtirred him up *another* adverſary, Rezon the ſon of Eliada, which [u] fled from his lord Hadadezer king of Zobah.

24 And he gathered men unto him, and had been captain over the company, when David ſlew them. And they went to Damaſcus, and dwelt there, [w] and they made him king in Damaſcus.

25 Therefore was he an adverſary to Iſrael all the days of Solomon: beſides the evil that Hadad *did*, he alſo abhorred Iſrael, and reigned over Aram.

26 ¶ And

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[i] Which were idolaters.

[k] To whom appertained no dowry.

[l] He ſerved not God with a pure heart.

[m] Who was alſo called Molech, ver. 7. read 2 Kings 23. 10.

[n] Thus the ſcripture termeth whatſoever man doth reverence and ſerve as God.

[o] That thou haſt forſaken me, and worſhipped idols.

[p] Becauſe the tribe of Judah and Benjamin had their poſſeſſions mixed, they are here taken as one tribe.

[q] Of the king of Edom's ſtock.

[r] Of the Edomites.

[s] Thus God reſerved this idolater to be a ſcourge to puniſh his people's ſins.

[t] God brought him to honour, that his power might be more able to compaſs his enterpriſes againſt Solomon's houſe.

[u] When David had diſcomfited Hadadezer and his army.

[w] To wit, the men whom he had gathered unto him.

Bef. Chr. 984. 26 ¶ * And Jeroboam the ſon of Nebat an Ephrathite of Zereda, Solomon's ſervant (whoſe mother was called Zeruah, a widow) lift up his hand againſt the king.

* 2 Chron. 13. 6.

27 And this was the cauſe that he lift up *his* hand againſt the king, *When* Solomon built Millo, he repaired the broken places of the city of David his father.

28 And this man Jeroboam was a man of ſtrength and courage, and Solomon ſeeing that the young man was meet for the work, he made him [x] overſeer of all the labour of the houſe of Joſeph.

29 And at that time when Jeroboam went out of Jeruſalem, the prophet Ahijah the Shilonite found him in the way, having a new garment on him, and they two were alone in the field.

30 Then Ahijah caught the new garment that was on him, and [y] rent it in twelve pieces,

31 And ſaid to Jeroboam, Take unto thee ten pieces: for thus ſaith the Lord God of Iſrael, Behold, I will rend the kingdom out of the hands of Solomon, and will give ten tribes to thee.

32 But he ſhall have one tribe for my ſervant David's ſake, and for Jeruſalem the city which I have choſen out of all the tribes of Iſrael,

33 Becauſe they have forſaken me, and have worſhipped Aſhtaroth the god of the Zidonians, and Chemoſh the god of the Moabites, and Milcom the god of the Ammonites, and have not walked in my ways (‡ to do right in mine eyes, and my ſtatutes, and my laws) as *did* David his father.

‡ Or, to do that that pleaſeth me.

34 But I will not take the whole kingdom out of his hand: for I will make him prince all his life long for David my ſervant's ſake, whom I have choſen, *and* who kept my commandments and my ſtatutes.

* Ch. 12. 15. 35 * But I will take the kingdom out of his ſon's hand, and will give it unto thee, *even* the ten tribes.

36 And unto his ſon will I give one tribe, that David my ſervant may have a [z] light alway before me in Jeruſalem, the city which I have choſen me, to put my name there.

37 And I will take thee, and thou ſhalt reign † even as thine heart deſireth, and ſhalt be king over Iſrael,

† *Heb. in all that thy ſoul.*

38 And if thou hearken unto all that I command thee, and wilt walk in my ways, and do right in my ſight, to keep my ſtatutes and my commandments, as David my ſervant did, then will I be with thee, and build thee a ſure houſe, as I built unto David, and will give Iſrael unto thee.

39 And I will for [a] this afflict the ſeed of David, [b] but not for ever.

40 ¶ Solomon ſought therefore to kill Jeroboam: and Jeroboam aroſe, and fled into Egypt unto Shiſhak king of Egypt, and was in Egypt until the death of Solomon.

Bef. Chr. 980.

41 And the reſt of the words of Solomon, and all that he did, and his wiſdom, are they not written in the [c] book of the acts of Solomon?

42 The time that Solomon reigned in Jeruſalem over all Iſrael, was * forty years.

* 2 Chron. 9. 30.

43 And Solomon ſlept with his fathers, and was buried in the city of David his father: and Rehoboam his ſon reigned in his ſtead.

CHAP. XII.

1 *Rehoboam ſucceedeth Solomon.* 8 *He refuſeth the counſel of the ancient.* 20 *Jeroboam reigned over Iſrael.* 21 *God commanded Rehoboam not to fight.* 28 *Jeroboam maketh golden calves.*

AND * Rehoboam went to Shechem: for all Iſrael were come to Shechem, to make him king.

* 2 Chron. 10. 1.

2 And when Jeroboam the ſon of Nebat heard of it (who was yet in Egypt, * whither Jeroboam had fled from king Solomon, and ‡ dwelt in Egypt)

* Ch. 11. 40.

‡ Or, returned from Egypt.

3 Then they ſent and called him: and Jeroboam and all the congregation of Iſrael came, and ſpake unto Rehoboam, ſaying,

4 Thy father made our * yoke grievous: now therefore make thou the grievous ſervitude of thy father, and his ſore yoke which he put upon us, [d] lighter, and we will ſerve thee.

* Ch. 4. 7.

5 And he ſaid unto them, Depart yet for three days, then come again to me. And the people departed.

6 And king Rehoboam took counſel with the old men that ‡ had ſtood before Solomon his father, while he yet lived, and ſaid, What counſel give ye, that I may make an anſwer to this people?

‡ Or, had been of his ancient counſellors.

7 And they ſpake unto him, ſaying, If thou be a [e] ſervant unto this people this day, and ſerve them, and anſwer them, and ſpeak kind words to them, they will be thy ſervants for ever.

8 But he forſook the counſel that the old men had given him, and aſked counſel of the young men that had been brought up with him, and waited on him.

9 And he ſaid unto them, [f] What counſel give ye, that we may anſwer this people, which have ſpoken to me, ſaying, Make the yoke, which thy father did put upon us, lighter?

10 Then the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou ſay unto this people that have ſpoken unto thee, and ſaid, Thy father hath made our yoke heavy, but make thou it lighter unto us: *even* thus ſhalt thou ſay unto them, My ‡ leaſt part ſhall be [g] bigger than my father's loins.

‡ Or, little finger.

11 Now whereas my father did burden you with

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[x] He was overſeer of Solomon's works for the tribe of Ephraim and Manaſſeh.

[y] By theſe viſible ſigns the prophets would more deeply print their meſſage into their hearts, to whom they were ſent.

[z] He hath reſpect unto the Meſſiah, which ſhould be the bright ſtar that ſhould ſhine through all the world.

[a] For this idolatry that Solomon hath committed.

[b] For the whole ſpiritual kingdom was reſtored in Meſſiah.

[c] Which book, as is thought, was loſt in their captivity.

[d] Oppreſs us not with ſo great charges, which we are not able to ſuſtain.

[e] They ſhewed him that there was no way to win the people's hearts, but to grant them their juſt petition.

[f] There is nothing harder for them that are in authority, than to bridle their affections, and follow good counſel.

[g] I am much more able to keep you in ſubjection than my father was.

Bef. Chr. *975.*

with a grievous yoke, I will yet make your yoke heavier: my father hath chaſtiſed you with rods, but I will correct you with ‡ ſcourges.

‡ Or, ſcorpions.

12 ¶ Then Jeroboam and all the people came to Rehoboam the third day, as the king had [h] appointed, ſaying, Come to me again the third day.

13 And the king anſwered the people ſharply, and left the old men's counſel that they gave him,

14 And ſpake to them after the counſel of the young men, ſaying, My father made your yoke grievous, and I will make your yoke more grievous: my father hath chaſtiſed you with rods, but I will correct you with ſcourges.

15 And the king hearkened not unto the people: for ‡ it was the ordinance of the Lord, that he might perform his ſaying, which the Lord had ſpoken by * Ahijah the Shilonite, unto Jeroboam the ſon of Nebat.

‡ Or, the Lord was the cauſe.
* Ch 11.11.

16 So when all Iſrael ſaw that the king regarded them not, the people anſwered the king, ſaying, What portion have we in [i] David? We have none inheritance in the ſon of Jeſſe. To your tents, O Iſrael, now ſee to thine own houſe, David. So Iſrael departed unto their tents.

17 Howbeit over the children of Iſrael, which dwelt in the cities of Judah, did Rehoboam reign ſtill.

18 ¶ Now the king Rehoboam ſent Adoram the receiver of the tribute, and all Iſrael ſtoned him to death: then king Rehoboam † made ſpeed to get him up to his chariot, to flee to Jeruſalem.

† *Heb. ſtrengthened himſelf.*

19 And Iſrael rebelled againſt the houſe [k] of David unto this day.

20 ¶ And when all Iſrael had heard that Jeroboam was come again, they ſent and called him unto the aſſembly, and made him king over all Iſrael: none followed the houſe of David, but the tribe of Judah * only.

* Ch. 11. 13.

21 And when Rehoboam was come to Jeruſalem, he [l] gathered all the houſe of Judah, with the tribe of Benjamin, an hundred and fourſcore thouſand of choſen men (which were good warriors) to fight againſt the houſe of Iſrael, and to bring the kingdom again to Rehoboam the ſon of Solomon.

22 * But the word of God came unto Shemaiah the [m] man of God, ſaying,

* 2 Chron. 11. 2.

23 Speak unto Rehoboam the ſon of Solomon king of Judah, and unto all the houſe of Judah and Benjamin, and the remnant of the people, ſaying,

24 Thus ſaith the [n] Lord, Ye ſhall not go up, nor fight againſt your brethren the children of Iſrael: return every man to his houſe: for this thing is done by me. They obeyed therefore the word of the Lord, and returned, and departed, according to the word of the Lord.

25 ¶ Then Jeroboam built Shechem, in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

Bef. Chr. 975.

26 And Jeroboam thought in his heart, Now ſhall the kingdom return to the houſe of David.

27 If this people go up and do ſacrifice in the houſe of the Lord [o] at Jeruſalem, then ſhall the heart of this people turn again unto their lord, *even* to Rehoboam king of Judah: ſo ſhall they kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counſel, and made two calves of gold, and ſaid unto them, [p] It is too much for you to go up to Jeruſalem: behold, O Iſrael, thy gods which brought thee up out of the land of Egypt.

29 And he ſet the one in Beth-el, and the other ſet he in Dan.

30 And this thing turned to ſin: for the people went (becauſe of the one) even to Dan.

31 Alſo he made an [q] houſe of high places, and made prieſts of the loweſt of the people, which were not of the ſons of Levi.

32 And Jeroboam made a feaſt the [r] fifteenth day of the eighth month, like unto the feaſt that is in Judah, and offered on the altar. So did he in Beth-el, and offered unto the calves that he had made: and he placed in Beth-el the prieſts of the high places which he had made.

33 And he offered upon the altar, which he had made in Beth-el, the fifteenth day of the eighth month (*even* in the month which he had forged of his own heart) and made a ſolemn feaſt unto the children of Iſrael: and he went up to the altar to burn incenſe.

CHAP. XIII.

1 *Jeroboam is reprehended of the prophet.* 4 *His hand drieth up.* 15 *The prophet is ſeduced,* 24 *and is killed of a lion.* 33 *The obſtinacy of Jeroboam.*

AND behold, there came a [s] man of God out of Judah (by the commandment of the Lord) unto [t] Beth-el, and Jeroboam ſtood by the altar to offer incenſe.

2 And he cried againſt the altar by the commandment of the Lord, and ſaid, O altar, altar, thus ſaith the Lord, Behold, a child ſhall be born unto the houſe of David, * Joſiah by name, and upon thee ſhall he ſacrifice the prieſts of the high places that burn incenſe upon thee, and they ſhall burn men's bones upon thee.

* 2 Kings 23. 17.

3 And he gave a ſign the ſame time, ſaying, This is the [u] ſign that the Lord hath ſpoken, Behold, the altar ſhall be rent, and the aſhes that are upon it ſhall ‡ fall out.

‡ Or, be poured out.

4 And when the king had heard the ſaying of the man of God, which he had cried againſt the altar in Beth-el, Jeroboam ſtretched out his hand

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[h] The people declare their obedience in this, that they would attempt nothing before the king had given them juſt occaſion.

[i] Though their cauſe were good, yet it is moſt hard for the people to bridle their affections, as theſe vile words declare.

[k] By the juſt judgment of God for Solomon's ſins.

[l] For as yet he perceived not that the Lord had ſo appointed it.

[m] That is, the prophet.

[n] Who of his juſt judgment will puniſh the treſpaſſer, and of his mercy ſpare the innocent people.

[o] He feared leſt his people ſhould have by this means been enticed to rebel againſt him.

[p] So crafty are the carnal perſuaſions of princes, when they will make a religion to ſerve to their appetite.

[q] That is, a temple, where altars were built for idolatry.

[r] Becauſe he would the more bind the people's devotion to his idolatry, he made a new holy day, beſides thoſe that the Lord had appointed in the law.

[s] That is, a prophet.

[t] Not that that was called Luz in Benjamin, but another of that name.

[u] By this ſign ye ſhall know that the Lord hath ſent me.

Bef. Chr. 975.

hand from the altar, ſaying, [w] Lay hold on him: but his hand which he put forth againſt him, dried up, and he could not pull it in again to him.

5 The altar alſo clave aſunder, and the aſhes fell out from the altar, according to the ſign which the man of God had given by the † commandment of the Lord.

† *Heb. mouth.*

6 Then the king anſwered and ſaid unto the man of God, I [x] beſeech thee, pray unto the Lord thy God, and make interceſſion for me, that mine hand may be reſtored unto me. And the man of God beſought the Lord, and the king's hand was reſtored, and became as it was afore.

7 Then the king ſaid unto the man of God, Come home with me, that thou mayeſt ‡ dine, and I will give thee a reward.

‡ Or, take ſuſtenance.

8 But the man of God ſaid unto the king, If thou wouldeſt give me half thine houſe, I would not go in with thee, neither would I eat bread, nor drink water in this place.

9 For ‡ ſo was it charged me by the word of the Lord, ſaying, [y] Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.

‡ Or, he charged me, to wit, an angel.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an old prophet dwelt in Beth-el, and his ſons came and told him all the works that the man of God had done that day in Beth-el, and the words which he had ſpoken unto the king, told they their father.

12 And their father ſaid unto them, What way went he? and his ſons † ſhewed him what way the man of God went which came from Judah.

† *Heb. looked.*

13 And he ſaid unto his ſons, Saddle me the aſs. Who ſaddled him the aſs, and he rode thereon,

14 And went after the man of God, and found him ſitting under an oak: and he ſaid unto him, Art thou the man of God that cameſt from Judah? And he ſaid, † Yea.

‡ *Heb. I am.*

15 Then he ſaid unto him, [z] Come home with me, and eat bread.

16 But he anſwered, I may not return with thee, nor go in with thee, neither will I eat bread, nor drink water with thee in this place.

17 For it was charged me by the word of the Lord, *ſaying*, Thou ſhalt eat no bread, nor drink water there, nor turn again to go by the way that thou wenteſt.

18 And he ſaid unto him, I am a prophet alſo as thou art, and an [a] angel ſpake unto me by the word of the Lord ſaying, Bring him again with thee into thine houſe, that he may eat bread, and drink water: *but* he lied unto him.

19 So he went again with him, and did eat bread in his houſe, and drank water.

20 And as they ſat at the table, the word of the Lord came unto the prophet that brought him again.

21 And he cried unto the man of God that came from Judah, ſaying, Thus ſaith the Lord, [b] Becauſe thou haſt diſobeyed the mouth of the Lord, and haſt not kept the commandment which the Lord thy God commanded thee,

22 But cameſt back again, and haſt eaten bread, and drunk water in the place (whereof he did ſay unto thee, Thou ſhalt eat no bread nor drink any water) thy carcaſe ſhall not come unto the ſepulchre of thy fathers.

23 ¶ And when he had eaten bread and drunk, he ſaddled him the aſs, to wit, to the prophet whom he had brought again.

24 And when he was gone, [c] a lion met him by the way, and ſlew him, and his body was caſt in the way, and the aſs ſtood thereby: the lion ſtood by the corpſe alſo.

25 And behold, men that paſſed by ſaw the carcaſe caſt in the way, and the lion ſtanding by the corpſe: and they came and told it in the town where the old prophet dwelt.

26 And when the prophet that brought him back again from the way, heard thereof, he ſaid, It is the man of God, who hath been diſobedient unto the commandment of the Lord: therefore the Lord hath delivered him unto the lion, which hath rent him, and ſlain him, according to the word of the Lord, which he ſpake unto him.

27 ¶ And he ſpake to his ſons, ſaying, Saddle me the aſs. And they ſaddled him.

28 And he went and found his body caſt in the way, and the aſs and the lion ſtood by the corpſe: and the lion had [d] not eaten the body, nor torn the aſs.

29 And the prophet took up the body of the man of God, and laid it upon the aſs, and brought it again, and the old prophet came to the city, to lament and bury him.

30 And he laid his body in his [e] own grave, and they lamented over him, *ſaying*, Alas, my brother!

31 And when he had buried him, he ſpake to his ſons, ſaying, When I am dead, bury me alſo in the ſepulchre wherein the man of God is buried: lay my bones beſide his bones.

32 For that thing which he cried by the word of the Lord againſt the altar that is in Beth-el, and againſt all the houſes of the high places which are in the cities of Samaria, ſhall ſurely come to paſs.

33 *Howbeit* after this, Jeroboam [f] converted not from his wicked way, but turned again, and made of the loweſt of the people prieſts of the high places. Who would, might † conſecrate himſelf, and be of the prieſts of the high places.

† *Heb. fill his hand.*

34 And this thing turned to ſin unto the houſe of Jeroboam, even to root it out, and deſtroy it from the face of the earth.

CHAP.

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[w] The wicked rage againſt the prophets of God, when they declare to them God's judgments.

[x] Though the wicked humble themſelves for a time, when they feel God's judgments, yet after they return to their old malice, and declare that they are but vile hypocrites.

[y] Seeing he had the expreſs word of God, he ought not to have declined therefrom, neither for the perſuaſion of man nor angel.

[z] This he did of a ſimple mind, thinking it his duty to declare friendſhip to a prophet.

[a] His fault is here double: firſt, in that he ſuffereth not the prophet to obey God's expreſs commandment: and next, that he feigneth to have a revelation to the contrary.

[b] God would reprove his folly by him, who was the occaſion to bring him into error.

[c] By this fearful example, God ſetteth forth how dangerous a thing it is for men to behave themſelves coldly or deceitfully in their charge, whereunto God hath called them.

[d] To declare that this was only the judgment of God: for if the lion had done it for hunger, he would alſo have devoured the body.

[e] Which he had prepared for himſelf.

[f] So the wicked profit not by God's threatenings, but go backward, and become worſe and worſe. 2 Tim. 3. 1.

CHAP. XIV.

2 Jeroboam ſendeth his wife diſguiſed to Ahijah the prophet, who declareth unto him the deſtruction of his houſe. 22 Judah is puniſhed by Shiſhak.

AT that time Abijah the ſon of Jeroboam fell ſick.

2 And Jeroboam ſaid unto his wife, Up, I pray thee, [g] and diſguiſe thyſelf, that they know not that thou art the wife of Jeroboam, and go to Shiloh: for there is Ahijah the prophet, which told me * that I ſhould be king over this people.

* Ch. 11. 31.

3 And take † with [h] thee ten loaves and ‡ cracknels, and a bottle of honey, and go to him: he ſhall tell thee what ſhall become of the young man.

† Heb. in thine hand.
‡ Or, wafers.

4 And Jeroboam's wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah: but Ahijah could not ſee, for his † ſight was decayed for his age.

† Heb. eyes ſtood.

5 Then the Lord ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to aſk a thing of thee for her ſon, for he is ſick: thus and thus ſhalt thou ſay unto her: *for* when ſhe cometh in, ſhe ſhall feign herſelf *to be* [i] another.

6 Therefore when Ahijah heard the ſound of her feet as ſhe came in at the door, he ſaid, Come in, thou [k] wife of Jeroboam: why feigneſt thou thus thyſelf to be another? I am ſent to thee *with* heavy tidings.

7 Go, tell Jeroboam, Thus ſaith the Lord God of Iſrael, Foraſmuch as I have exalted [l] thee from among the people, and have made thee prince over my people Iſrael,

8 And have rent the kingdom away from the houſe of David, and have given it thee, and thou haſt not been as my ſervant David, which kept my commandments, and followed me with all his heart, and did only that which was right in mine eyes,

9 But haſt done evil above all that were before thee (for thou haſt gone and made thee other gods, and [m] molten images, to provoke me, and haſt caſt me behind thy back)

10 Therefore behold, I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam him that * [n] piſſeth againſt the wall, as well him that [o] is ſhut up, as him that is left in Iſrael, and will ſweep away the remnant of the houſe of Jeroboam, as a man ſweepeth away dung, till it be all gone.

* Ch. 20. 21. 2 Kings 9. 8.

11 The dogs ſhall eat him of Jeroboam's *ſtock* that dieth in the city, and the fowls of the air ſhall eat him that dieth in the field: [p] for the Lord hath ſaid it.

12 Up therefore, and get thee to thine houſe: for when thy feet enter into the city, the child ſhall die.

13 And all Iſrael ſhall mourn for him, and bury him: for he only of Jeroboam ſhall come to the grave, becauſe in him there is found [q] ſome goodneſs toward the Lord God of Iſrael in the houſe of Jeroboam.

14 Moreover, the Lord ſhall ſtir him up a king over Iſrael, which ſhall deſtroy the houſe of Jeroboam in that day: [r] what? yea, even now.

15 For the Lord ſhall ſmite Iſrael, as when a reed is ſhaken in the water, and he ſhall weed Iſrael out of this good land which he gave to their fathers, and ſhall ſcatter them beyond the [s] river, becauſe they have made them groves, provoking the Lord to anger.

16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam, who did ſin, and [t] made Iſrael to ſin.

17 ¶ And Jeroboam's wife aroſe, and departed, and came to Tirzah, and when ſhe came to the threſhold of the houſe, the young man died.

18 And they buried him, and all Iſrael lamented him, according to the word of the Lord, which he ſpake by the hand of his ſervant Ahijah the prophet.

19 And the reſt of Jeroboam's acts, how he warred, and how he reigned, behold, they are written in the book of the Chronicles of the kings of Iſrael.

20 And the days which Jeroboam reigned, were two and twenty years: and he [u] ſlept with his fathers, and Nadab his ſon reigned in his ſtead.

21 ¶ Alſo Rehoboam the ſon of Solomon reigned in Judah. Rehoboam was one and forty years old when he began to reign, and reigned ſeventeen [w] years in Jeruſalem, the city which the Lord did chuſe out of all the tribes of Iſrael, to put his name there: and his mother's name was Naamah an Ammonite.

22 And Judah wrought wickedneſs in the ſight of the Lord: and they provoked him more with their ſins, which they had committed, ‡ than all that which their fathers had done.

‡ Or, beſides all that their fathers had done by their ſins.

23 ¶ For they alſo made them high places, and images, and groves on every high hill, and under every green tree.

24 There were alſo Sodomites [x] in the land, they did according to all the abominations of the nations which the Lord had caſt out before the children of Iſrael.

25 ¶ And in the fifth year of king Rehoboam, Shiſhak king of Egypt came up againſt Jeruſalem,

26 And took the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, and took away all: alſo he carried away all the ſhields of gold * which Solomon had made.

* Ch. 10. 16.

27 And king Rehoboam made for them braſen ſhields, and committed them unto the hands of the chief of the guard, which waited at the door of the king's houſe.

28 And

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[g] His own conſcience bare him witneſs, that the prophet of God would not ſatisfy his affections, which was a wicked man.

[h] According to the cuſtom, when they went to aſk counſel of prophets, 1 Sam. 9. 7.

[i] Than the wife of Jeroboam.

[k] For God oftentimes diſcloſeth unto his the craft and ſubtilty of the wicked.

[l] Which was but a ſervant.

[m] To wit, two calves.

[n] Every male even to the dogs, 1 Sam. 25. 22.

[o] As well him that is in the ſtrong hold, as him that is abroad.

[p] They ſhall lack the honour of burial in token of God's malediction.

[q] In the midſt of the wicked, God hath ſome, on whom he doth beſtow his mercies.

[r] The Lord will begin to deſtroy it out of hand.

[s] Meaning, Euphrates.

[t] The people ſhall not be excuſed when they do evil at the commandment of their governors.

[u] The Lord ſmote him that he died, 2 Chron. 13. 20.

[w] And died before Jeroboam about four years.

[x] Where idolatry reigneth, all horrible vices are committed, till at length God's juſt judgment deſtroy them utterly.

Bef. Chr. 1971. 28 And when the king went into the houſe of the Lord, the guard bare them, and brought them again into the guard-chamber.

29 And the reſt of the acts of Rehoboam, and all that he did, are they not written in [y] the book of the Chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam [z] continually.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David: his mother's name was Naamah an [a] Ammonite. And Abijam his ſon reigned in his ſtead.

CHAP. XV.

1 *Abijam reigneth over Judah.* 9 *Aſa ſucceedeth in his room.* 16 *The battle between Aſa and Baaſha.* 24 *Jehoſhaphat ſucceedeth Aſa.* 25 *Nadab ſucceedeth Jeroboam.* 28 *Baaſha killeth Nadab.*

* 2 Chron. 11. 22.

AND in the eighteenth year of king * Jeroboam the ſon of Nebat, reigned Abijam over Judah.

2 Three years reigned he in Jeruſalem: and his mother's name was Maachah, the daughter of [b] Abiſhalom.

3 And he walked in all the ſins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father.

4 But for David's ſake did the Lord his God give him a [c] light in Jeruſalem, and ſet up his ſon after him, and eſtabliſhed Jeruſalem.

5 Becauſe David did that which was right in the ſight of the Lord, and turned from nothing that he commanded him, all the days of his life, * ſave only in the matter of Uriah the Hittite.

* 2 Sam. 11. 4. and 12. 9.

6 And there was war between Rehoboam and Jeroboam as long as he lived.

7 The reſt alſo of the acts of Abijam, and all that he did, are they not written in the * book of the Chronicles of the kings of Judah? there was alſo war between Abijam and Jeroboam.

* 1 Chron. 13. 3.

8 And Abijam ſlept with his fathers, and they buried him in the city of David: and Aſa his ſon reigned in his ſtead.

9 ¶ * And in the twentieth year of Jeroboam king of Iſrael, reigned Aſa over Judah.

* 2 Chron. 14. 1.

10 He reigned in Jeruſalem one and forty years: and his [d] mother's name *was* Maachah, the daughter of Abiſhalom.

11 And Aſa did right in the eyes of the Lord, as *did* David his father.

12 And he took away the Sodomites out of the land, and put away all the idols that his fathers had made.

13 And he [e] put down * Maachah his mother alſo from her eſtate, becauſe ſhe had made an idol in a grove: and Aſa deſtroyed her idols, and burnt them by the brook Kidron.

* 2 Chron. 15. 16.

14 But they put not down the high places. Nevertheleſs Aſa's heart was upright [f] with the Lord all his days. Bef. Chr. 1951.

15 Alſo he brought in the holy veſſels of his father, and the things that he had dedicated unto the houſe of the Lord, ſilver and gold, and veſſels.

16 ¶ And there was war between Aſa and Baaſha king of Iſrael all their days.

17 Then Baaſha king of Iſrael went up againſt Judah, and built [g] Ramah, ſo that he would let none go out or in to Aſa king of Judah.

18 Then Aſa took all the ſilver and the gold that was left in the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, and delivered them into the hands of his ſervants, and king Aſa ſent them to * Ben-hadad, the ſon of Tabrimon, the ſon of Hezion king of ‡ Aram that dwelt at Damaſcus, ſaying,

* 2 Chron. 16. 2.
‡ Or, Syria.

19 *There is* a covenant between me and thee, *and* between my father and thy father: behold, I have ſent unto thee a preſent of ſilver and gold: come, break thy covenant with Baaſha king of Iſrael, that he may [h] depart from me.

20 So Ben-hadad hearkened unto king Aſa, and ſent the captains of the hoſts, which he had, againſt the cities of Iſrael, and ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baaſha heard thereof, he left building of Ramah, and dwelt in Tirzah.

22 Then king Aſa ‡ aſſembled all Judah, † none excepted, and they took the ſtones of Ramah, and the timber thereof, wherewith Baaſha had built, and king Aſa built with them Geba of Benjamin and Mizpah.

‡ Or, made a proclamation.
† Heb. none innocent.

23 And the reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the Chronicles of the kings of Judah? but in his old age he was diſeaſed in his [i] feet.

24 And Aſa ſlept with his fathers, and was buried with his fathers in the city of David his [k] father. And Jehoſhaphat his ſon reigned in his ſtead.

25 And Nadab the ſon of Jeroboam began to reign over Iſrael the ſecond year of Aſa king of Judah, and reigned over Iſrael two years:

26 And he did evil in the ſight of the Lord, walking in the way of his father, and in his ſin wherewith he made Iſrael to ſin.

27 And Baaſha the ſon of Ahijah of the houſe of Iſſachar conſpired againſt him, and Baaſha ſlew him at Gibbethon, which belonged to the Philiſtines: for Nadab and all Iſrael laid ſiege to Gibbethon.

28 Even in the third year of Aſa king of Judah did Baaſha ſlay him, and reigned in his ſtead.

29 And when he was king, he [l] ſmote all the houſe of Jeroboam, he left none alive to Jero-

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[y] Which books were called the books of Shemaiah and Iddo the prophets, 2 Chron. 12. 15.

[z] That is, all the days of Rehoboam's life.

[a] Whoſe idolatry Rehoboam her ſon followed.

[b] Some think that this was Abſalom, Solomon's ſon.

[c] Meaning, a ſon to reign over Judah.

[d] That is, his grandmother, as David is oftentimes called father of them, whoſe grandfather he was.

[e] Neither kindred nor authority ought to be regarded, when they blaſpheme God, and become idolaters, but muſt be puniſhed.

[f] For in that that he ſuffered them to worſhip God in other places than he had appointed, it came of ignorance, and not of malice.

[g] Of the ſame purpoſe that Jeroboam did, becauſe the people ſhould not go up to Jeruſalem, leſt they ſhould follow Aſa.

[h] And vex me no longer.

[i] He had the gout, and put his truſt rather in phyſicians than in the Lord, 2 Chron. 16. 12.

[k] His great grandfather.

[l] So God ſtirred up one tyrant to puniſh the wickedneſs of another.

Bef. Chr. 953.

* Ch. 14. 10.

boam, until he had deſtroyed him, according to the * word of the Lord, which he ſpake by his ſervant Ahijah the Shilonite,

30 Becauſe of the ſins of Jeroboam which he committed, and wherewith he made Iſrael to ſin, by his [m] provocation, wherewith he provoked the Lord God of Iſrael.

31 And the reſidue of the acts of Nadab, and all that he did, are they not written in the book of the Chronicles of the kings of Iſrael?

32 And there was war between Aſa and Baaſha king of Iſrael, all their days.

33 In the third year of Aſa king of Judah, began Baaſha the ſon of Ahijah to reign over all Iſrael in [n] Tirzah, *and reigned* four and twenty years.

34 And he did evil in the ſight of the Lord, walking in the way of Jeroboam, and in his ſin wherewith he made Iſrael to ſin.

CHAP. XVI.

1 *Of Baaſha.* 6 *Elah.* 9 *Zimri.* 16 *Omri.* 31 *Ahab marrieth Jezebel.* 34 *Jericho is built again.*

THEN the word of the Lord came to Jehu the ſon of Hanani againſt Baaſha, ſaying,

2 [o] Foraſmuch as I exalted thee out of the duſt, and made thee captain over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me with their ſins,

3 Behold, I will take away the poſterity of Baaſha, and the poſterity of his houſe, and will make [p] thine houſe like the * houſe of Jeroboam the ſon of Nebat.

* Ch. 15. 29.

4 * He that dieth of Baaſha's *ſtock* in the city, him ſhall the dogs eat: and that man of him which dieth in the fields, ſhall the fowls of the air eat.

* Ch. 14. 11.

5 And the reſt of the acts of Baaſha, and what he did, and his ‡ power, are they not written in the book of the * Chronicles of the kings of Iſrael?

‡ Or, valiantneſs.

* 2 Chron. 16. 1.

6 So Baaſha ſlept with his fathers, and was buried in Tirzah, and Elah his ſon reigned in his ſtead.

7 And [q] alſo by the hand of Jehu the ſon of Hanani the prophet, came the word of the Lord to Baaſha, and to his houſe, that he ſhould be like the houſe of Jeroboam, even for all the wickedneſs that he did in the ſight of the Lord, in provoking him with the work of his hands, and becauſe he killed [r] him.

8 ¶ In the ſix and twentieth year of Aſa king of Judah, began Elah the ſon of Baaſha to reign over Iſrael in Tirzah, *and reigned* two years.

9 And his ſervant Zimri, captain of half his chariots, conſpired againſt him, as he was in Tirzah [s] drinking, till he was drunken in the houſe of Arza ſteward of his houſe in Tirzah.

10 And Zimri came and ſmote him, and killed him, in the ſeven and twentieth year of Aſa king of Judah, and reigned in his ſtead.

Bef. Chr. 929.

11 ¶ And when he was king, and ſat on his throne, he ſlew all the houſe of Baaſha, not leaving thereof one to piſs againſt a wall, neither of his kinsfolks, nor of his friends.

12 So did Zimri deſtroy all the houſe of Baaſha, according to the word of the Lord which he ſpake againſt Baaſha, by the hand of Jehu the [t] prophet,

13 For all the ſins of Baaſha, and ſins of Elah his ſon, which they ſinned, and made Iſrael to ſin, and provoked the Lord God of Iſrael with their vanities.

14 And the reſt of the acts of Elah, and all that he did, are they not written in the book of the Chronicles of the kings of Iſrael?

15 ¶ In the ſeven and twentieth year of Aſa king of Judah did Zimri reign ſeven days in Tirzah, and the people was then in camp [u] againſt Gibbethon, which *belonged* to the Philiſtines.

16 And the people of the hoſt heard ſay, Zimri hath conſpired, and hath alſo ſlain the king. Wherefore all Iſrael made Omri, the captain of the hoſt, king over Iſrael that ſame day, *even* in the hoſt.

17 Then Omri went up from Gibbethon, and all Iſrael with him, and they beſieged [w] Tirzah.

18 And when Zimri ſaw that the city was taken, he went into the palace of the king's houſe, and † burnt himſelf, and the king's houſe with fire, *and* ſo died,

† Heb. burnt the king's houſe upon him.

19 For his ſins which he ſinned, in doing that which is evil in the ſight of the Lord, in walking in the way of Jeroboam, and in his ſins which he did, cauſing Iſrael to ſin.

20 And the reſt of the acts of Zimri, and his treaſon that he wrought, are they not written in the book of the Chronicles of the kings of Iſrael?

21 Then were the people of Iſrael divided into two parts: *for* [x] half the people followed Tibni the ſon of Ginath to make him king, and the other half followed Omri.

22 But the people that followed Omri prevailed againſt the people that followed Tibni the ſon of Ginath: ſo Tibni died, and Omri reigned.

23 In the one and thirtieth year of Aſa king of Judah, began Omri to reign over Iſrael, *and reigned* twelve years. Six years reigned he in Tirzah.

24 And he bought the mountain ‡ Samaria of one Shemer for two talents of ſilver, and built in the mountain, and called the name of the city which he built, after the name of Shemer lord of the mountain, Samaria.

‡ Or, Shomeron.

25 But Omri did evil in the eyes of the Lord, and did [y] worſe than all that were before him.

26 For he walked in all the way of Jeroboam the ſon of Nebat, and in his ſins wherewith he made Iſrael to ſin in provoking the Lord God of Iſrael with their vanities.

27 And

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[m] By cauſing the people to commit idolatry with his calves, and ſo provoking God to anger.

[n] Which was the place where the kings of Iſrael remained.

[o] Thus ſpake Jehu to Baaſha in the name of the Lord.

[p] Meaning, the houſe of Baaſha.

[q] That is, the prophet did his meſſage.

[r] Meaning, Nadab Jeroboam's ſon.

[s] The Chaldee text hath thus, Drinking till he was drunken in the temple of Aza the idol, by his houſe in Tirzah.

[t] Both Haanni his father and he were prophets.

[u] The ſiege had continued from the time of Nadab, Jeroboam's ſon.

[w] Where Zimri kept himſelf in hold.

[x] That is, the people which were not at the ſiege of Gibbethon: for there they had choſen Omri.

[y] For ſuch is the nature of idolatry, that the ſuperſtition thereof doth daily increaſe, and the older it is, the more abominable it is before God and his church.

Bef. Chr. 918.

27 And the reſt of the acts of Omri, that he did, and his ſtrength that he ſhewed, are they not written in the book of the Chronicles of the kings of Iſrael?

28 And Omri ſlept with his fathers, and was buried in [z] Samaria: and Ahab his ſon reigned in his ſtead.

29 Now Ahab the ſon of Omri began to reign over Iſrael, in the eight and thirtieth year of Aſa king of Judah: and Ahab the ſon of Omri reigned over Iſrael in Samaria two and twenty years.

30 And Ahab the ſon of Omri did worſe in the ſight of the Lord, than all that were before him.

31 For was it a light thing for him to walk in the ſins of Jeroboam the ſon of Nebat, except he took Jezebel alſo the daughter of Ethbaal king of the Zidonians to [a] wife, and went and ſerved Baal, and worſhipped him?

32 Alſo he reared up an altar to Baal in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove, and Ahab proceeded, and did provoke the Lord God of Iſrael more than all the kings of Iſrael that were before him.

34 In his days did Hiel the Bethelite build [b] Jericho: he laid the foundation thereof in Abiram his eldeſt, and ſet up the gates thereof in his youngeſt ſon Segub, according to the word of the Lord which he ſpake † by Joſhua the ſon of Nun.

† *Heb. by the hand of Joſhua.*

CHAP. XVII.

2 Elijah forewarneth of the famine to come. 4 He is fed of ravens. 9 He is ſent to Zarephath, where he reſtoreth his hoſteſs's ſon to life.

AND Elijah the Tiſhbite one of the inhabitants of Gilead ſaid unto Ahab, * As the Lord God of Iſrael liveth, before whom I [c] ſtand, there ſhall be neither dew nor rain theſe years, but [d] according to my word.

* James 5. 16, 17.

2 ¶ And the word of the Lord came unto him, ſaying,

3 Go hence, and turn thee eaſtward, and hide thyſelf in the ‡ river Cherith, that is over-againſt Jordan.

‡ Or, brook.

4 And thou ſhalt drink of the river: and I have commanded the [e] ravens to feed thee there.

5 So he went and did according unto the word of the Lord: for he went, and remained by the river Cherith that is over-againſt Jordan.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening, and he drank of the river.

7 And after a while the river dried up, becauſe there fell no rain upon the earth.

8 ¶ And the [f] word of the Lord came unto him, ſaying,

9 * Up, *and* get thee to Zarephath, which is in Zidon, and remain there: behold, I have commanded a widow there to ſuſtain thee.

* Luke 4. 25, 26.

Bef. Chr. 912.

10 So he aroſe and went to Zarephath: and when he came to the gate of the city, behold, the widow was there [g] gathering ſticks: and he called her, and ſaid, Bring me, I pray thee, a little water in a veſſel, that I may drink.

11 And as ſhe was going to fetch it, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, As the Lord thy God liveth, I have not a cake, but even an handful of meal in a barrel, and a little oil in a cruſe: and behold, I am gathering † a few ſticks for to go in and dreſs it for me and my ſon, that we may eat it, and [h] die.

† *Heb. two.*

13 And Elijah ſaid unto her, Fear not, come, do as thou haſt ſaid, but make me thereof a little cake firſt of all, and bring it unto me, and afterward make for thee, and thy ſon.

14 For thus ſaith the Lord God of Iſrael, [i] The meal in the barrel ſhall not be waſted, neither ſhall the oil in the cruſe be diminiſhed, unto the time that the Lord ſend rain upon the earth.

15 So ſhe went, and did as Elijah ſaid, and ſhe did eat: ſo did he and her houſe [k] for a certain time.

16 The barrel of meal waſted not, nor the oil was ſpent out of the cruſe, according to the word of the Lord, which he ſpake by the hand of Elijah.

17 ¶ And after theſe things, the ſon of the wife of the houſe fell ſick, and his ſickneſs was ſo ſore, ‡ that there was no [l] breath left in him.

‡ Or, that he died.

18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my ſin to remembrance, and to ſlay my ſon?

19 And he ſaid unto her, Give me thy ſon: and he took him out of her boſom, and carried him up into a chamber, where he abode, and laid him upon his own bed.

20 Then he called unto the Lord, and ſaid, O Lord my God, haſt thou [m] puniſhed alſo this widow, with whom I ſojourn, by killing her ſon?

21 And he ſtretched himſelf upon the child three times, and called unto the Lord, and ſaid, O Lord my God, I pray thee, let this child's ſoul come into him again.

22 Then the Lord heard the voice of Elijah, and the ſoul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the houſe, and delivered him unto his mother, and Elijah ſaid, Behold, thy ſon liveth.

24 And the woman ſaid unto Elijah, Now [n] I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP.

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[z] He was the firſt king that was buried in Samaria, after that the king's houſe was burnt in Tirzah.

[a] By whoſe means he fell to all wicked and ſtrange idolatry, and cruel perſecution.

[b] Read Joſh. 6. 26.

[c] That is, whom I ſerve.

[d] But as I ſhall declare it by God's revelation.

[e] To ſtrengthen his faith againſt perſecution, God promiſeth to feed him miraculouſly.

[f] As the troubles of the ſaints of God are many, ſo his mercy is ever at hand to deliver them.

[g] All this was to ſtrengthen the faith of Elijah, to the intent that he ſhould look upon nothing worldly, but only truſt on God's providence.

[h] For there is no hope of any more ſuſtenance.

[i] God receiveth no benefit for the uſe of his, but he promiſeth a moſt ample recompenſe for the ſame.

[k] That is, till he had rain and food on the earth.

[l] God would try whether ſhe had learned by his merciful providence to make him her only ſtay and comfort.

[m] He was afraid leſt God's name ſhould have been blaſphemed and his miniſters contemned, except he ſhould have continued his mercies, as he had begun them, eſpecially while he remained there.

[n] So hard a thing it is to depend on God, except we be confirmed by a miracle.

CHAP. XVIII.

1 *Elijah is ſent to Ahab.* 13 *Obadiah hideth an hundred prophets.* 40 *Elijah killeth all Baal's prophets.* 41 *He obtaineth rain.*

AFTER many days the word of the Lord came to Elijah, in the [o] third year, ſaying, Go, ſhew thyſelf unto Ahab, and I will ſend rain upon the earth.

2 And Elijah went to ſhew himſelf unto Ahab, and *there was* a great famine in Samaria.

3 And Ahab called Obadiah the governor of his houſe: (and Obadiah [p] feared God greatly:

4 For when Jezebel deſtroyed the prophets of the Lord, Obadiah took an hundred prophets, and hid them by fifty in a cave, and he fed them with bread and water.)

5 And Ahab ſaid unto Obadiah, Go into the land, unto all the fountains of water, and unto all the rivers, if ſo be that we may find graſs to ſave the horſes and the mules alive, leſt we deprive *the land* of the beaſts.

6 And ſo they divided the land between them to walk thorough it. Ahab went one way by himſelf, and Obadiah went another way by himſelf.

7 ¶ And as Obadiah was in the way, behold, Elijah [q] met him: and he knew him, and fell on his face, and ſaid, Art not thou my lord Elijah?

8 And he anſwered him, Yea, go tell thy lord, Behold, Elijah *is here*.

9 And he ſaid, What have I ſinned, that thou wouldſt deliver thy ſervant into the hand of Ahab, to ſlay me?

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not ſent to ſeek thee: and when they ſaid, He is not here, he took an oath of the kingdom and nation, if they had not found thee.

11 And now thou ſayeſt, Go, tell thy lord, Behold, Elijah *is here*.

12 And when I am gone from thee, the Spirit of the Lord ſhall carry thee into ſome place that I do not know: ſo when I come and tell Ahab, if he cannot find thee, then will he kill me: but I thy ſervant [r] fear the Lord from my youth.

13 Was it not told my lord, what I did when Jezebel ſlew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifties in a cave, and fed them with bread and water?

14 And now thou ſayeſt, Go, tell thy lord, Behold, Elijah *is here*, that he may ſlay me.

15 And Elijah ſaid, As the Lord of hoſts liveth, before whom I ſtand, I will ſurely ſhew [s] myſelf unto him this day.

16 ¶ So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And when Ahab ſaw Elijah, Ahab ſaid unto him, Art thou he that troubleth Iſrael?

18 And he anſwered, I have not troubled Iſrael, but [t] thou, and thy father's houſe, in that ye have forſaken the commandments of the Lord, and thou haſt followed Baalim.

19 Now therefore ſend, and gather to me all Iſrael unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 ¶ So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and ſaid, How long [u] halt ye between two opinions? If the Lord be God, follow him: but if Baal be he, then go after him. And the people anſwered him not a word.

22 Then ſaid Elijah unto the people, I only remain a prophet of the Lord: but Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks, and let them chuſe the one, and cut him in pieces, and lay him on the wood, but put no fire *under:* and I will prepare the other bullock, and lay him on the wood, and will put no fire *under*.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that anſwereth [w] by fire, let him be God. And all the people anſwered, and ſaid, It is well ſpoken.

25 And Elijah ſaid unto the prophets of Baal, Chuſe you a bullock, and prepare him firſt, (for ye are many) and call on the name of your gods, but put no fire *under*.

26 So they took the one bullock, that was given them, and they prepared it, and called on the name of Baal, from morning to noon, ſaying, O Baal, hear us: but there was no voice, nor any to anſwer: and they [x] leaped upon the altar that was made.

27 And at noon Elijah mocked them, and ſaid, Cry loud: for he is a [y] god: either he talketh, or purſueth *his enemies*, or is in his journey, or it may be that he ſleepeth, and muſt be [z] awaked.

28 And they cried loud, and cut themſelves as their manner was, with knives and lancets, till the blood guſhed out upon them.

29 And when mid-day was paſſed, and they had propheſied until the offering of the *evening* ſacrifice, there was neither voice, nor one to anſwer, nor any that regarded.

30 And Elijah ſaid unto all the people, Come to me. And all the people came to him. And he repaired the altar of the Lord that was broken down.

31 And Elijah took twelve ſtones, according to

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[o] After that he departed from the river Cherith.

[p] God had begun to work his fear in his heart, but had not yet brought him to that knowledge, which is alſo requiſite of the godly; that is, to profeſs his name openly.

[q] God pitieth oftentimes the wicked for the godly's ſake, and cauſeth Elijah to meet with Obadiah, that the benefit might be known to be granted for God's children's ſake.

[r] I am none of the wicked perſecutors, that thou ſhouldſt procure unto me ſuch diſpleaſure, but ſerve God and favour his children.

[s] By my preſence I will declare that thou haſt told him the truth.

[t] The true miniſters of God ought not only not to ſuffer the truth to be unjuſtly ſlandered, but to reprove boldly the wicked ſlanderers without reſpect of perſons.

[u] Be conſtant in religion, and make it not as a thing indifferent, whether ye follow God or Baal, or whether ye ſerve God wholly, or in part, Zeph. 1. 5.

[w] By ſending down fire from heaven to burn the ſacrifice.

[x] As men raviſhed with ſome ſtrange ſpirit.

[y] You eſteem him as a God.

[z] He mocketh their beaſtly madneſs, which think, that by any inſtance or ſuit, the dead and vile idols can help their worſhippers in their neceſſities.

to the number of the tribes of the ſons of Jacob, (unto whom the word of the Lord came, ſaying, * Iſrael ſhall be thy name)

* Gen. 32. 28. 2 Kings 17. 34.

32 And with the ſtones he built an altar in the name of the Lord: and he made a ditch round about the altar, as great as would contain two † meaſures of ſeed,

† *Heb. Sats, which ſome think contain about three pottles, and a third part, a piece.*

33 And he put the wood in order, and hewed the bullock in pieces, and laid him on the wood:

34 And ſaid, Fill four barrels with water, and pour it on the burnt-offering, and on the wood. Again he ſaid, Do ſo again. And they did ſo the ſecond time. And he ſaid, Do it the third time. And they did it the third time.

35 And the water ran round about the altar: and he [a] filled the ditch with water alſo.

36 And when they ſhould offer the *evening* ſacrifice, Elijah the prophet came, and ſaid, Lord God of Abraham, Iſaac, and of Iſrael, let it be known this day, that thou art the God of Iſrael, and that I am thy ſervant, and that I have done all theſe things at thy commandment.

37 Hear me, O Lord, hear me, and let this people know that thou art the Lord God, and that thou haſt turned their heart again [b] at the laſt.

38 Then the fire of the Lord fell, and conſumed the burnt-offering, and the wood, and the ſtones, and the duſt, and licked up the water that was in the ditch.

39 And when all the people ſaw it, they fell on their faces, and ſaid, The Lord is God, the Lord is God.

40 And Elijah ſaid unto them, Take the prophets of Baal, let not a [c] man of them eſcape. And they took them, and Elijah brought them to the brook Kiſhon, and ſlew them there.

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eat and drink, for *there is* a ſound of much rain.

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel: and he crouched unto the earth, and put his face between his knees,

43 And ſaid to his ſervant, Go up now, and look toward the way of the ſea. And he went up, and looked, and ſaid, There is nothing. Again he ſaid, Go again [d] ſeven times.

44 And at the ſeventh time he ſaid, Behold, there ariſeth a little cloud out of the ſea like a man's hand. Then he ſaid, Up, and ſay unto Ahab, Make ready *thy chariot*, and get thee down, that the rain ſtay thee not.

‡ Or, here and there.

45 And ‡ in the mean while the heaven was black with clouds and wind, and there was a great rain. Then Ahab went up, and came to Jezreel.

46 And the hand of the Lord was on Elijah, and he girded up his loins, and ran [e] before Ahab till he came to Jezreel.

CHAP. XIX.

1 *Elijah fleeing from Jezebel, is nouriſhed by the angel of God.* 15 *He is commanded to anoint Hazael, Jehu, and Eliſha.*

NOW Ahab told Jezebel all that Elijah had done, and how he had ſlain all the [f] prophets with the ſword.

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, [g] The gods do ſo to me and more alſo, if I make not thy life like one of their lives by to-morrow this time.

3 ¶ When he ſaw that, he aroſe, and went ‡ for his life, and came to Beer-ſheba, which is in Judah, and left his ſervant there.

‡ Or, whither his mind led him.

4 But he went a day's journey into the wilderneſs, and came and ſat down under a juniper-tree, and deſired that he might die, and ſaid, It is now enough, O Lord, [h] take my ſoul, for I am no better than my fathers.

5 And as he lay and ſlept under the juniper-tree, behold now, an angel touched him, and ſaid unto him, Up, *and* eat.

6 And when he looked about, behold, there was a cake baken on the coals, and a pot of water at his head: ſo he did eat and drink, and returned and ſlept.

7 And the angel of the Lord came again the ſecond time, and touched him, and ſaid, Up, *and* eat: for [i] thou haſt a great journey.

8 ¶ Then he aroſe, and did eat and drink, and walked in the ſtrength of that meat forty days and forty nights, unto Horeb the mount of God.

9 And there he entered into a cave, and lodged there: and behold, the Lord ſpake to him, and ſaid unto him, What doſt thou here, Elijah?

10 And he anſwered, I [k] have been very jealous for the Lord God of hoſts: for the children of Iſrael have forſaken thy covenant, broken down thine altars, and ſlain thy prophets with the ſword, * and I only am left, and they ſeek my life to take it away.

* Rom. 11. 3.

11 And he ſaid, Come out, and ſtand upon the mount before the Lord. And behold, the Lord went by, and a mighty ſtrong wind rent the mountains, and brake the rocks before the Lord: *but* the Lord was [l] not in the wind: and after the wind *came* an earthquake: *but* the Lord was not in the earthquake:

12 And after the earthquake *came* fire: *but* the Lord was not in the fire: and after the fire *came* a ſtill and ſoft voice.

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[a] Hereby he declared the excellent power of God, who contrary to nature could make the fire burn even in the water, to the intent they ſhould have none occaſion to doubt that he is the only God.

[b] Though God ſuffer his to run in blindneſs and error for a time, yet at the length he calleth them home to him by ſome notorious ſign and work.

[c] He commanded them, that as they were truly perſuaded to confeſs the only God: ſo they would ſerve him with all their power, and deſtroy the idolaters his enemies.

[d] As God's Spirit moved him to pray, ſo was he ſtrengthened by the ſame, that he did not faint, but continued ſtill till he had obtained.

[e] He was ſo ſtrengthened with God's Spirit, that he ran faſter than the chariot was able to run.

[f] To wit, of Baal.

[g] Though the wicked rage againſt God's children, yet he holdeth them back that they cannot execute their malice.

[h] So hard a thing it is to bridle our impatience in affliction, that the ſaints could not overcome the ſame.

[i] He deelareth that except God had nouriſhed him miraculouſly, it had not been poſſible for him to have gone this journey.

[k] He complaineth, that the more zealous that he ſhewed himſelf to maintain God's glory, the more cruelly was he perſecuted.

[l] For the nature of man is not able to come near unto God, if he ſhould appear in his ſtrength and full majeſty, and therefore of his mercy he ſubmitteth himſelf to our capacity.

Bef. Chr. 906.

13 And when Elijah heard it, he covered his face with his mantle, and went out, and ſtood in the entering of the cave: and behold, *there came* a voice unto him, and ſaid, What doſt thou here, Elijah?

14 And he anſwered, I have been very jealous for the Lord God of hoſts, [l] becauſe the children of Iſrael have forſaken thy covenant, caſt down thine altars, and ſlain thy prophets with the ſword, and I only am left, and they ſeek my life to take it away.

15 And the Lord ſaid unto him, Go, return by the wilderneſs unto Damaſcus, and when thou comeſt *there*, anoint Hazael king over ‡ Aram.

‡ Or, Syria.

16 And Jehu the ſon of Nimſhi ſhalt thou anoint king over Iſrael: and Eliſha the ſon of Shaphat of Abel Meholah ſhalt thou anoint to be prophet in thy room.

* 2 Kings 9. 1, 3.

17 And * him that eſcapeth from the ſword of Hazael, ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay.

* Rom. 11. 4.

18 Yet will * I leave ſeven thouſand in Iſrael, *even* [m] all the knees that have not bowed unto Baal, and every mouth that hath not kiſſed him.

19 ¶ So he departed thence, and found Eliſha the ſon of Shaphat, who was plowing with twelve yoke of oxen before him, and was with the twelfth: and Elijah went towards him, and caſt his mantle upon him.

20 And he left the oxen, and ran after Elijah, and ſaid, [n] Let me, I pray thee, kiſs my father and mother, and then I will follow thee. Who anſwered him, Go, return: for what have I done to thee?

21 And when he went back again from him, he took a couple of oxen, and ſlew them, and ſod their fleſh with the [o] inſtruments of the oxen, and gave unto the people, and they did eat: then he aroſe and went after Elijah, and miniſtered unto him.

CHAP. XX.

1 Samaria is beſieged. 13 The Lord promiſeth the victory to Ahab by a prophet. 31 The king of Iſrael made peace with Ben-hadad, and is reproved therefore by the prophet.

‡ Or, Syria.
‡ Or, Shomeron.

THEN Ben-hadad the king of ‡ Aram aſſembled all his army, and two and thirty [p] kings with him, with horſes, and chariots, and went up and beſieged ‡ Samaria, and fought againſt it.

2 And he ſent meſſengers to Ahab king of Iſrael, into the city,

3 And ſaid unto him, Thus ſaith Ben-hadad, Thy ſilver and thy gold is mine: alſo thy women, and thy fair children are mine.

4 And the king of Iſrael anſwered, and ſaid, My lord king, according to thy ſaying, [q] I am thine, and all that I have.

Bef. Chr. 901.

5 And when the meſſengers came again, they ſaid, Thus commandeth Ben-hadad, and ſaith, When I ſhall ſend unto thee, and command, thou ſhalt deliver me thy ſilver and thy gold, and thy women, and thy children,

6 [r] Or elſe I will ſend my ſervants unto thee by to morrow this time: and they ſhall ſearch thine houſe and the houſes of thy ſervants: and whatſoever is pleaſant in thine eyes, they ſhall take it in their hands, and bring it away.

7 Then the king of Iſrael ſent for all the elders of the land, and ſaid, Take heed, I pray you, and ſee how he ſeeketh miſchief: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold, and I denied him not.

8 And all the elders, and all the people ſaid to him, Hearken [s] not unto him, nor conſent.

9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt time, that I will do, but this thing I may not do. And the meſſengers departed and brought him an anſwer.

10 And Ben-hadad ſent unto him, and ſaid, The gods do ſo to me and more alſo, if the [t] duſt of Samaria be enough to all the people that follow me, for every man an handful.

11 And the king of Iſrael anſwered, and ſaid, Tell *him*, Let not him that girdeth *his harneſs*, boaſt himſelf, as he that [u] putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the pavilions, he ſaid unto his ſervants, ‡ Bring forth *your engines*. And they ſet them againſt the city.

‡ Or, put yourſelves in order.

13 ¶ And behold, there came a prophet unto Ahab king of Iſrael, ſaying, Thus ſaith the Lord, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day, that thou mayeſt know, [w] that I am the Lord.

14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the Lord, By the ſervants of the princes of the provinces. He ſaid again, Who ſhall order the battle? And he anſwered, Thou.

15 ¶ Then he numbered the ſervants of the princes of the provinces, and they were two hundred, two and thirty: and after them he numbered the whole people of all the children of Iſrael, *even* ſeven thouſand.

16 And they went out at noon: but Ben-hadad did drink till he was drunken, in the tents, *both* he and the kings: *for* two and thirty kings helped him.

17 So the [x] ſervants of the princes of the provinces went out firſt: and Ben-hadad ſent out, and they ſhewed him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them alive: or whether they be come out to fight, take them yet alive.

19 So

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[l] We ought not to depend on the multitude in maintaining God's glory, but becauſe our duty ſo requireth, we ought to do it.

[m] He declareth that wicked diſſemblers and idolaters are not his.

[n] Though this natural affection is not to be condemned, yet it ought not to move us when God calleth us to ſerve him.

[o] He would not ſtay till wood was brought, ſo great was his deſire to follow his vocation.

[p] That is, governors and rulers of provinces.

[q] I am content to obey, and pay tribute.

[r] He would not accept his anſwer, except he did out of hand deliver whatſoever he ſhould aſk, for he ſought an occaſion how to make war againſt him.

[s] They thought it their duties rather to venture their lives, than to grant to that thing which was not lawful, only to ſatiſfy the luſt of a tyrant.

[t] Much leſs ſhall there be found any prey that is worth any thing, when they ſhall be ſo many.

[u] Boaſt not before the victory be gotten.

[w] Before God went about with ſigns and miracles to pull Ahab from his impiety, and now again with wonderful victories.

[x] That is, young men trained in the ſervice of princes.

Bef. Chr. 901.

19 So they came out of the city, to wit, the ſervants of the princes of the provinces, and the hoſt which followed them,

† Heb. man.

‡ Or, Syrians.

20 And they ſlew every one his † enemy: and the ‡ Aramites fled, and Iſrael purſued them: but Ben-hadad the king of Aram eſcaped on an horſe with *his* [y] horſemen.

21 And the king of Iſrael went out, and ſmote the horſes and chariots, and with a great ſlaughter ſlew he the Aramites.

22 (For there had come a prophet to the king of Iſrael, and had ſaid unto him, Go, be of good courage, and conſider, and take heed what thou doeſt: for when the year is gone about, the king of Aram will come up againſt thee.)

23 ¶ Then the ſervants of the king of Aram ſaid unto him, Their [a] gods are gods of the mountains, and therefore they overcame us: but let us fight againſt them in the plain, and doubtleſs we ſhall overcome them.

24 And this do, Take the kings away, every one out of his place, and place captains for them.

25 And number thyſelf an army, like the army that thou haſt loſt, with ſuch horſes and ſuch chariots, and we will fight againſt them in the plain, and doubtleſs we ſhall overcome them: and he hearkened unto their voice, and did ſo.

26 And after the year was gone about, Ben-hadad numbered the Aramites, and went up to Aphek to fight againſt Iſrael.

27 And the children of Iſrael were numbered, and were all [b] aſſembled and went againſt them, and the children of Iſrael pitched before them, like two little flocks of kids: but the Aramites filled the country.

28 And there came a man of God, and ſpake unto the king of Iſrael, ſaying, Thus ſaith the Lord, Becauſe the Aramites have ſaid, The Lord is the God of the mountains, and not God of the vallies, therefore will I deliver all this great multitude into thine hand, and ye ſhall know that I [c] am the Lord.

29 And they pitched one over-againſt the other ſeven days, and in the ſeventh day the battle was joined: and the children of Iſrael ſlew of the Aramites an hundred thouſand footmen in one day.

30 But the reſt fled to Aphek into the city: and there fell a wall upon ſeven and twenty thouſand men that were left: and Ben-hadad fled into the city, and came † into a ſecret chamber.

† Heb. from chamber to chamber.

31 ¶ And his ſervants ſaid unto him, Behold now, we have heard ſay that the kings of the houſe of Iſrael are merciful kings: we pray thee, let us put ſackcloth about our [d] loins, and ropes about our heads, and go out to the king of Iſrael: it may be that he will ſave thy life.

Bef. Chr. 900.

32 Then they girded ſackloth about their loins, and *put* ropes about their heads, and came to the king of Iſrael, and ſaid, Thy ſervant Ben-hadad ſaith, I pray thee let me live: and he ſaid, Is he yet alive? he is my brother.

‡ Or, and caught it of him.

33 Now the men took diligent heed, ‡ if they could catch *any thing* of him, and made haſte, and ſaid, Thy brother [e] Ben-hadad. And he ſaid, Go, bring him. So Ben-hadad came out unto him, and he cauſed him to come up into the chariot.

34 And *Ben-hadad* ſaid unto him, The cities which my father took from thy father, I will reſtore, and thou ſhalt make ſtreets for thee in [f] Damaſcus, as my father did in Samaria. Then *ſaid Ahab*, I will let thee go with this covenant. So he made a covenant with him, and let him go.

‡ Or, of the diſciples.

35 ¶ Then a certain man of the ‡ children of the prophets ſaid unto his neighbour by the commandment of the Lord, [g] Smite me, I pray thee. But the man refuſed to ſmite him.

36 Then he ſaid unto him, Becauſe thou haſt not obeyed the voice of the Lord, behold, as ſoon as thou art departed from me, a lion ſhall [h] ſlay thee. So when he was departed from him, a lion found him, and ſlew him.

37 Then he found another man, and ſaid, Smite me, I pray thee. And the man ſmote him, and in ſmiting wounded *him*.

38 So the prophet departed, and waited for the king by the way, and diſguiſed himſelf with aſhes upon his face.

39 And when the king came by, he cried unto the king, and ſaid, [i] Thy ſervant went into the midſt of the battle: and behold, there went away a man, whom *another* man brought unto me, and ſaid, Keep this man: if he be loſt, and want, thy life ſhall go for his life, or elſe thou ſhalt pay a talent of ſilver.

40 And as thy ſervant had here and there to do, he was gone: And the king of Iſrael ſaid unto him, So ſhall thy judgment be: thou haſt given ſentence.

41 And he haſted, and took the aſhes away from his face: and the king of Iſrael knew him that he was of the prophets:

42 And he ſaid unto him, Thus ſaith the Lord, * Becauſe thou haſt let go out of *thine* hands a man whom I appointed to die, thy life ſhall go for his life, and thy people for his people.

* Ch. 22. 38.

43 And the king of Iſrael went to his houſe heavy and in diſpleaſure, and came to ‡ Samaria.

‡ Or, Shomeron.

CHAP. XXI.

8 *Jezebel commandeth to kill Naboth, for the vineyard that he refuſed to ſell to Ahab.* 19 *Elijah reproveth Ahab, and he repenteth.*

AFTER

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[y] With them that were appointed for the preſervation of his perſon.

[a] Thus the wicked blaſpheme God in their fury, whom notwithſtanding he ſuffereth not unpuniſhed.

[b] All they which were in the battle of the former year, ver. 15.

[c] Who am of like power in the valley, as I am on the hills: and can as well deſtroy a multitude with few, as with many.

[d] In ſign of ſubmiſſion, and that we have deſerved death, if he will puniſh us with rigour.

[e] He is alive.

[f] Thou ſhalt appoint in my chief city what thou wilt, and I will obey thee.

[g] By this external ſign he would more lively touch the king's heart.

[h] Becauſe thou haſt tranſgreſſed the commandment of the Lord.

[i] By this parable he maketh Ahab condemn himſelf, who made a covenant with God's enemy, and let him eſcape, whom God had appointed to be ſlain.

Bef. Chr. 899.

‡ Or, at this time.

AFTER ‡ theſe things Naboth the Jezreelite had a vineyard in Jezreel, hard by the place of Ahab king of Samaria.

2 And Ahab ſpake unto Naboth, ſaying, [k] Give me thy vineyard, that I may make me a garden of herbs thereof, becauſe it is near by mine houſe: and I will give thee for it a better vineyard than it is: *or* if it pleaſe thee, I will give thee the worth of it in money.

3 And Naboth ſaid to Ahab, The Lord keep me from giving the inheritance of my fathers unto thee.

4 Then Ahab came into his houſe heavy and in diſpleaſure, becauſe of the word which Naboth the Jezreelite had ſpoken unto him. For he had ſaid, I will not give thee the inheritance of my fathers, and he [l] lay upon his bed, and turned his face, and would eat no bread.

5 Then Jezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for money, or if it pleaſe thee, I will give thee *another* vineyard for it: but he anſwered, I will not give thee my vineyard.

7 Then Jezebel his wife ſaid unto him, [m] Doſt thou now govern the kingdom of Iſrael? Up, eat bread, and † be of good cheer, I will give thee the vineyard of Naboth the Jezreelite.

† *Heb. let thine heart be merry.*

8 ¶ So ſhe wrote letters in Ahab's name, and ſealed them with his ſeal, and ſent the letters unto the elders, and to the nobles that were in his city dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying, Proclaim a [n] faſt, and ſet Naboth among the chief of the people.

10 And ſet two wicked men before him, and let them witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king: then carry him out, and ſtone him that he may die.

11 And the [o] men of his city, *even* the elders and governors which dwelt in his city, did as Jezebel had ſent unto them: as it was written in the letters which ſhe had ſent unto them.

12 They proclaimed a faſt, and ſet Naboth among the chief of the people.

13 And there came two wicked men, and ſat before him: and the wicked men witneſſed againſt Naboth in the preſence of the people, ſaying, Naboth did † blaſpheme God and the king. Then they carried him away out of the city, and ſtoned him with ſtones, that he died.

† *Heb. bleſs.*

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned and is dead.

15 ¶ And when Jezebel heard that Naboth was ſtoned and was dead, Jezebel ſaid to Ahab, [p] Up, *and* take poſſeſſion of the vineyard of Naboth the Jezreelite, which he refuſed to give thee for money: for Naboth is not alive, but is dead.

Bef. Chr. 899.

16 And when Ahab heard that Naboth was dead, he roſe to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

17 ¶ And the word of the Lord came unto Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which is in Samaria: lo, *he is* in the vineyard of Naboth, whither he is gone down to take poſſeſſion of it.

19 Therefore ſhalt thou ſay unto him, Thus ſaith the Lord, [q] Haſt thou killed and alſo gotten poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, [r] In the place where dogs licked the blood of Naboth, ſhall dogs lick even thy blood alſo.

20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee*: for thou haſt ſold thyſelf to work wickedneſs in the ſight of the Lord.

21 * Behold, I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab him that * piſſeth againſt the wall, as well him that is * ſhut up, as him that is left in Iſrael,

* Ch. 14. 10. 2 Kings 9. 8.
* 1 Sam. 15. 22.
* Ch. 14. 10.

22 And I will make thine houſe like the houſe of * Jeroboam the ſon of Nebat, and like the houſe of * Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked, and made Iſrael to ſin.

* Ch. 15. 29.
* Ch. 16. 3.

23 And alſo of Jezebel ſpake the Lord, ſaying, * The dogs ſhall eat Jezebel, ‡ by the wall of Jezreel.

* 2 Kings 9. 33. 36.
‡ Or, fortreſs, or poſſeſſion.

24 The dogs ſhall eat him of Ahab's *ſtock*, that dieth in the city: and him that dieth in the fields, ſhall the fowls of the air eat.

25 (But there was none like Ahab, who did [s] ſell himſelf to work wickedneſs in the ſight of the Lord: whom Jezebel his wife provoked.

26 For he did exceeding abominably in following idols, according to all that the Amorites did, whom the Lord caſt out before the children of Iſrael.)

27 Now when Ahab heard theſe words, he rent his cloaths, and put ſackcloth upon † him and faſted, and lay in ſackcloth and went [t] ſoftly.

† *Heb. his fleſh.*

28 And the word of the Lord came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab is humbled before me? becauſe he ſubmitteth himſelf before me, I will not bring that evil in his days, *but* in his [u] ſon's days will I bring evil upon his houſe.

CHAP. XXII.

2 *Jehoſhaphat and Ahab fight againſt the king of Syria.* 15 *Micaiah ſheweth the king what ſhall be the ſucceſs of their enterpriſe.* 24 *Zedekiah the falſe prophet ſmiteth him.* 34 *Ahab is ſlain.* 40 *Ahaziah his ſon ſucceedeth.* 41 *The reign of Jehoſhaphat,* 50 *and Joram his ſon.*

AND

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[k] Though Ahab's tyranny be condemned by the Holy Spirit, yet he was not ſo rigorous that he would take from another man his right without full recompence.

[l] Thus the wicked conſider not what is juſt and lawful, but fret inwardly, when they cannot have their inordinate appetites ſatisfied.

[m] As though ſhe ſaid, Thou knoweſt not what it is to reign; command, and intreat not.

[n] For then they uſed to inquire of men's faults: for none could faſt truly that were notorious ſinners.

[o] Thus the worldlings, contrary to God's commandment, who willeth not to conſent to the ſhedding of innocent blood, obey rather the wicked commandments of princes, than the juſt laws of God.

[p] This example of monſtrous cruelty the Holy Ghoſt leaveth to us, to the intent that we ſhould abhor all tyranny, and eſpecially in them whom nature and kind ſhould move to be pitiful and inclined to mercy.

[q] Doſt thou think to have any advantage by murdering of an innocent?

[r] This was fulfilled in Joram his ſon, as 2 Kings 9. 25, 26.

[s] By the wicked counſel of his wife, he became a vile idolater and cruel murderer, as one that gave himſelf wholly to ſerve ſin.

[t] In token of mourning, or as ſome read, barefooted.

[u] Meaning in Joram's time, 2 Kings 9. 26.

Bef. Chr. 897.

* 2 Chron. 18. 1, 2.

AND * they continued [u] three years without war between Aram and Iſrael.

2 And in the third year did Jehoſhaphat the king of Judah [w] come down to the king of Iſrael.

3 (Then the king of Iſrael ſaid unto his ſervants, Know ye not that [x] Ramoth Gilead was ours? and we ſtay and take it not out of the hand of the king of Aram.)

4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battle againſt Ramoth Gilead? And Jehoſhaphat ſaid unto the king of Iſrael, [y] I am as thou art, my people as thy people, and mine horſes as thine horſes.

5 Then Jehoſhaphat ſaid unto the king of Iſrael, [z] Aſk counſel, I pray thee, of the Lord to day.

6 Then the king of Iſrael gathered the [a] prophets, upon a four hundred men, and ſaid unto them, Shall I go againſt Ramoth Gilead to battle, or ſhall I let it alone? And they ſaid, Go up: for the Lord ſhall deliver it into the hands of the king.

7 And Jehoſhaphat ſaid, Is there here never a prophet of the [b] Lord more, that we might inquire of him?

8 And the king of Iſrael ſaid unto Jehoſhaphat, There is yet one man (Micaiah the ſon of Imlah) by whom we may aſk counſel of the Lord, but I [c] hate him: for he doth not propheſy good unto me, but evil. And Jehoſhaphat ſaid, Let not the king ſay ſo.

9 Then the king of Iſrael called an [d] Eunuch, and ſaid, Call quickly Micaiah the ſon of Imlah.

10 And the king of Iſrael and Jehoſhaphat the king of Judah ſat either *of them* on his throne in their [e] apparel in the void place at the entering in of the gate of Samaria, and all the prophets propheſied before them.

11 And Zedekiah the ſon of Chenaanah made him [f] horns of iron, and ſaid, Thus ſaith the Lord, With theſe ſhalt thou puſh the Aramites, until thou haſt conſumed them.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth Gilead, and proſper: for the Lord ſhall deliver it into the king's hand.

13 ¶ And the meſſenger that was gone to call Micaiah, ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with † [g] one accord: let thy word therefore, I pray thee, be like the word of one of them, and ſpeak thou good.

† Heb. mouth.

Bef. Chr. 897.

14 And Micaiah ſaid, As the Lord liveth, whatſoever the Lord ſaith unto me, that will I ſpeak.

15 ¶ So he came to the king, and the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth Gilead to battle, or ſhall we leave off? And he anſwered him, [h] Go up, and proſper: and the Lord ſhall deliver it into the hand of the king.

16 And the king ſaid unto him, How oft ſhall I charge thee, that thou tell me nothing but that which is true in the name of the Lord?

17 Then he ſaid, I ſaw all Iſrael ſcattered upon the mountains, as ſheep that had no ſhepherd. And the Lord ſaid, [i] Theſe have no maſter, let every man return unto his houſe in peace.

18 (And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee that he would propheſy no good unto me, but evil?)

19 Again he ſaid, Hear thou therefore the word of the Lord. I ſaw the Lord ſit on his throne, and all [k] the hoſt of heaven ſtood about him on his right hand and on his left hand.

20 And the Lord ſaid, Who ſhall ‡ entice Ahab that he may go and fall at Ramoth Gilead? And one ſaid on this manner, and another ſaid on that manner.

‡ Or, perſuade and deceive.

21 Then there came forth a ſpirit, and [l] ſtood before the Lord, and ſaid, I will entice him. And the Lord ſaid unto him, Wherewith?

22 And he ſaid, I will go out, and be a [m] falſe ſpirit in the mouth of all his prophets. Then he ſaid, Thou ſhalt entice *him*, and ſhalt alſo prevail: go forth and do ſo.

23 Now therefore behold, the Lord hath put a lying ſpirit in the mouth of all theſe thy prophets, and the Lord hath appointed evil againſt thee.

24 Then Zedekiah the ſon of Chenaanah came near, and ſmote Micaiah on the cheek, and ſaid, * [n] When went the Spirit of the Lord from me, to ſpeak unto thee?

* 2 Chron. 18. 23.

25 And Micaiah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go from chamber to chamber to hide thee.

26 And the king of Iſrael ſaid, Take Micaiah, and carry him unto Amon the governor of the city, and unto Joaſh the king's ſon,

27 And ſay, Thus ſaith the king, Put this

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[u] Ben-hadad, the king of Syria, and Ahab made a peace, which endured three years.

[w] To ſee and viſit him.

[x] The kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himſelf bound thereby to reſtore it.

[y] I am ready to join and go with thee, and all mine is at thy commandment.

[z] He ſeemed that he would not go to the war, except God approved it, yet when Micaiah counſelled the contrary, he would not obey.

[a] Meaning, the falſe prophets, which were flatterers and ſerved for lucre, whom Jezebel had aſſembled and kept after the death of thoſe whom Elias ſlew.

[b] Jehoſhaphat did not acknowledge the falſe prophets to be God's miniſters, but did contemn them.

[c] Whereby we ſee that the wicked cannot abide to hear the truth, but hate the prophets of God and moleſt them.

[d] Read Gen. 37. 36.

[e] In their kingly apparel.

[f] The true prophets of God were accuſtomed to uſe ſigns for the confirmation of their doctrine, Iſa. 20. 2. Jer. 7. 2. wherein the falſe prophets did imitate them, thinking thereby to make their doctrine more commendable.

[g] This is the common argument of the wicked, who think that none ſhould ſpeak againſt a thing, if the greater part approve it, be they never ſo ungodly.

[h] He ſpeaketh this in deriſion, becauſe the king attributed ſo much to the falſe prophets, meaning, that by experience he ſhould try that they were but flatterers.

[i] It is better they return home, than to be puniſhed and ſcattered, becauſe they take war in hand without God's counſel and approbation.

[k] Meaning, his angels.

[l] Here we ſee that though the devil be ever ready to bring us to deſtruction, yet he hath no further power than God giveth him.

[m] I will cauſe all his prophets to tell lyes.

[n] Thus the wicked would ſeem that none were in the favour of God but they, and that God hath given his graces to none ſo much as to them.

Bef. Chr. 897.

man in the priſon houſe, and feed him with [o] bread of affliction, and with water of affliction, until I return in peace.

28 And Micaiah ſaid, If thou return in peace, the Lord hath not ſpoken by me. And he ſaid, [p] Hearken all ye people.

29 So the king of Iſrael and Jehoſhaphat the king of Judah went up to Ramoth Gilead.

30 And the king of Iſrael ſaid to Jehoſhaphat, I will change mine apparel, and will enter into the battle, but put thou on thine apparel. And the king of Iſrael changed himſelf, and went into the battle.

31 And the king of Aram commanded his two and thirty captains over his chariots, ſaying, Fight neither with ſmall or great, ſave only againſt the king of Iſrael.

32 And when the captains of the chariots ſaw Jehoſhaphat, they ſaid, Surely it is the king of Iſrael, and they turned to fight againſt him: and Jehoſhaphat [q] cried.

33 And when the captains of the chariots ſaw that he was not the king of Iſrael, they turned back from him.

‡ Or, in his ſimplicity, and ignorantly.
† *Heb. and between the brigandine.*
† *Heb. ſick.*

34 Then a *certain* man drew a bow ‡ mightily, and ſmote the king of Iſrael between the joints † of his brigandine. Wherefore he ſaid unto his chariot-man, Turn thine hand and carry me out of the hoſt: for I am † hurt.

35 And the battle increaſed that day, and the king [r] ſtood ſtill in his chariot againſt the Aramites, and died at even: and the blood ran out of the wound into the midſt of the chariot.

36 And there went a proclamation throughout the [s] hoſt about the going down of the ſun, ſaying, Every man to his city, and every man to his own country.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

‡ Or, the harlot waſhed it.
* Ch. 21. 19.

38 And one waſhed the chariot in the pool of Samaria, and the dogs licked up his blood (and ‡ they waſhed his armour) according * unto the word of the Lord which he ſpake.

39 Concerning the reſt of the acts of Ahab, and all that he did, and the ivory houſe which he built, and all the cities that he built, are they not written in the book of the Chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers, and Ahaziah his ſon reigned in his ſtead.

Bef. Chr. 914.
* 2 Chron. 20. 31.

41 ¶ * And Jehoſhaphat the ſon of Aſa began to reign upon Judah in the fourth year of Ahab king of Iſrael.

42 Jehoſhaphat was five and thirty years old when he began to reign, and reigned five and twenty years in Jeruſalem. And his mother's name was Azubah the daughter of Shilhi.

43 And he walked in all the ways of Aſa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Nevertheleſs [t] the high places were not taken away: *for* the people offered ſtill and burnt incenſe in the high places.

44 And Jehoſhaphat made peace with the king of Iſrael.

45 Concerning the reſt of the acts of Jehoſhaphat, and his worthy deeds that he did, and his battles which he fought, are they not written in the book of the Chronicles of the kings of Judah?

46 And the Sodomites, which remained in the days of his father Aſa, he put clean out of the land.

47 There was then no king in Edom: the [u] deputy *was* king.

48 Jehoſhaphat made ſhips of [w] Tharſhiſh to ſail to [x] Ophir for gold, but they went not: for the ſhips were broken at Ezion-geber.

49 Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat, Let my ſervants go with thy ſervants in the ſhips. But Jehoſhaphat would not.

50 And Jehoſhaphat did ſleep with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his ſon reigned in his ſtead.

51 ¶ Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria, the ſeventeenth year of Jehoſhaphat king of Judah, and reigned two years over Iſrael.

52 But he did evil in the ſight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſon of Nebat, which made Iſrael to ſin.

53 For he ſerved Baal, and worſhipped him, and provoked the Lord God of Iſrael unto wrath, ‡ according unto all that his father had done.

‡ Or, in all points as his father did.

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[o] Let him be pined away with hunger, and be fed with a ſmall portion of bread and water.

[p] That when ye ſhall ſee theſe things come to paſs, ye may give God the glory, and know that I am his true prophet.

[q] That is, to the Lord for help.

[r] To wit, Ahab king of Iſrael.

[s] Of the Iſraelites.

[t] Meaning, that he was led with an error, thinking that they might ſtill ſacrifice to the Lord in thoſe places, as well as they did before the temple was built.

[u] In the time of this king, Idumea was ſubject to Judah, and was governed by whom they of Judah appointed.

[w] By Tharſhiſh the ſcripture meaneth Cilicia, and all the ſea called Mediterranean.

[x] Joſephus writeth, that Ophir is in India, where the Egyptians and Arabians traffick for gold.

The Second Book of the KINGS.

THE ARGUMENT.

This ſecond book containeth the acts of the kings of Judah and Iſrael: to wit, of Iſrael from the death of Ahab unto the laſt king Hoſea, who was impriſoned by the king of Aſſyria, and his city Samaria taken, and the ten tribes by the juſt plague of God for their idolatry and diſobedience to God led into captivity. And alſo of Judah, from the reign of Jehoram ſon of Jehoſhaphat unto Zedekiah, who for contemning the Lord's commandment by his prophets, and neglecting his ſundry admonitions by famine and other means, was taken by his enemies, ſaw his ſons moſt cruelly ſlain before his face, and his own eyes put out, as the Lord had declared to him before by his prophet Jeremy: and alſo by the juſt vengeance of God for contempt of his word, Jeruſalem was deſtroyed, the temple burnt, and he and all his people were led away captives into Babylon. In this book are notable examples of God's favour towards thoſe rulers and people which obey his prophets, and embrace his word: and contrariwiſe, of his plagues towards thoſe commonweals which neglect his miniſters, and do not obey his commandments.

CHAP. I.

Bef. Chr. 896.

2 *Abaziah by a fall falleth ſick, and conſulteth with Baal-zebub.* 3 *He is reproved by Elijah.* 10 *The captains over fifty were ſent to Elijah, whereof two were burnt with fire from heaven by his prayer.* 17 *Abaziah dieth, and Jehoram his brother ſucceedeth him.*

THEN Moab rebelled againſt Iſrael after the death of Ahab:

2 And [a] Ahaziah fell through the latteſs window in his upper chamber which was in Samaria: ſo he was ſick: then he ſent meſſengers, to whom he ſaid, Go, *and* enquire of [b] Baal-zebub the god of Ekron, if I ſhall recover of this my diſeaſe.

3 Then the angel of the Lord ſaid to Elijah the Tiſhbite, Ariſe, *and* go up to meet the meſſengers of the king of Samaria, and ſay unto them, [c] Is it not becauſe there is no God in Iſrael, that ye go to inquire of Baal-zebub the god of Ekron?

4 Wherefore thus ſaith the Lord, Thou ſhalt not come down from the bed on which thou art gone up, but ſhalt die the death. So Elijah departed.

5 And the meſſengers returned unto him, to whom he ſaid, Why are ye now returned?

6 And they anſwered him, there came a man and met us, and ſaid unto us, Go, *and* return unto the king which ſent you, and ſay unto him, Thus ſaith the Lord, [d] Is it not becauſe there is no God in Iſrael, that thou ſendeſt to inquire of Baal-zebub the god of Ekron? Therefore thou ſhalt not come down from the bed on which thou art gone up, but ſhalt die the death.

Bef. Chr. 896.

7 And he ſaid unto them, What manner of man was he which came and met you, and told you theſe words?

8 And they ſaid unto him, He was an [e] hairy man, and girded with a girdle of leather about his loins. Then ſaid he, It is Elijah the Tiſhbite.

9 Therefore *the king* ſent unto him a captain over fifty with his fifty *men*, who went up unto him: *for* behold, he ſat on the top [f] of a mountain, and he ſaid unto him, O man of God, the king hath commanded *that* thou come down.

10 But Elijah anſwered, and ſaid to the captain over the fifty, If that I be a man of God, let fire come down from the heaven, and devour thee and thy fifty. [g] So fire came down from the heaven, and devoured him and his fifty.

11 Again alſo he ſent unto him another captain over fifty, with his fifty. Who ſpake, and ſaid unto him, [h] O man of God, thus the king commandeth, Come down quickly.

12 But Elijah anſwered and ſaid unto them, [i] If I be a man of God, let fire come down from the heaven, and devour thee and thy fifty. So fire came down from the heaven, and devoured him and his fifty.

13 ¶ Yet again he ſent the third captain over fifty, with his fifty. And the third captain over fifty

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[a] So that he was puniſhed for his idolatry after two ſorts: for the Moabites which were wont to pay him tribute, rebelled, and he fell down at a grate which was upon his houſe to give light beneath.

[b] The Philiſtines which dwelt at Ekron, worſhipped this idol, which ſignifieth the god of flies, thinking that he could preſerve them from the biting flies: or elſe he was ſo called, becauſe flies were engendered in great abundance of the blood of the ſacrifices that were offered to that idol.

[c] He ſheweth that idolaters have not the true God, for elſe they would ſeek to none but to him alone.

[d] Ignorance is the mother of error and idolatry.

[e] Some think that this is meant of his garments, which were rough and made of hair.

[f] To wit, Carmel.

[g] He declareth what power God's word hath in the mouth of his ſervants, when they threaten God's judgments againſt the wicked.

[h] He ſpake this in mockery, and therefore provoked God's wrath ſo much the more.

[i] Meaning, that God would ſhew by effect, whether he was a true prophet or not.

Bef. Chr. 895. fifty went up, and came and fell on his knees before Elijah, and beſought him, and ſaid unto him, O man of God, I pray thee, let my [k] life and the life of theſe thy fifty ſervants be [l] precious in thy ſight.

14 Behold, there came fire down from the heaven, and devoured the two former captains over fifty, with their fifties: therefore let my life now be precious in thy ſight.

15 And the angel of the Lord ſaid unto Elijah, Go down with him, be [m] not afraid of his preſence. So he aroſe, and went down with him unto the king.

16 And he ſaid unto him, Thus ſaith the Lord, Becauſe thou haſt ſent meſſengers to inquire of Baal-zebub the god of Ekron (was it not becauſe there was no God in Iſrael to inquire of his word?) therefore thou ſhalt not come down off the bed on which thou art gone up, but ſhalt die the death.

17 So he died according to the word of the Lord which Elijah had ſpoken. And [n] Jehoram began to reign in his ſtead in ‖the ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah, becauſe he had no ſon.

18 Concerning the reſt of the acts of Ahaziah, that he did, are they not written in the book of the Chronicles of the kings of Iſrael?

CHAP. II.

8 *Elijah divideth the waters with his cloak.* 11 *He is taken up into heaven.* 13 *Eliſha taketh his cloak and divideth Jordan.* 20 *The bitter and venemous waters are healed.* 23 *The children that mock Eliſha are rent in pieces with bears.*

AND when the Lord would take up Elijah into heaven by a whirlwind, Elijah went with Eliſha from [o] Gilgal.

2 Then Elijah ſaid to Eliſha, Tarry here, I pray thee: for the Lord hath ſent me to Beth-el. But Eliſha ſaid, As the Lord liveth, and as thy ſoul liveth, I will not leave thee. So they came down to Beth-el.

3 And the [p] children of the prophets that were at Beth-el, came out to Eliſha, and ſaid unto him, Knoweſt thou that the Lord will take thy maſter from [q] thine head this day? And he ſaid, Yea, I [r] know it: hold ye your peace.

4 Again Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the Lord hath ſent me to Jericho. But he ſaid, As the Lord liveth, and as thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the children of the prophets that were at [s] Jericho came to Eliſha, and ſaid unto him, Knoweſt thou that the Lord will take thy maſter from thine head this day? And he ſaid, Yea, I know it: hold ye your peace. Bef. Chr. 896.

6 Moreover Elijah ſaid unto him, Tarry, I pray thee, here: for the Lord hath ſent me to Jordan. But he ſaid, As the Lord liveth, and as thy ſoul liveth, I will not leave thee. So they went both *together*.

7 And fifty men of the ſons of the prophets went and ſtood on the other ſide afar off, and they two ſtood by Jordan.

8 ¶ Then Elijah took his cloak, and wrapt it together, and ſmote the [t] waters, and they were divided hither and thither, and they twain went over on the dry land.

9 Now when they were paſſed over, Elijah ſaid unto Eliſha, Aſk what I ſhall do for thee, before I be taken from thee. And Eliſha ſaid, I pray thee, let thy ſpirit [u] be double upon me.

10 And he ſaid, Thou haſt aſked an hard thing: *yet* if thou ſee me when I am taken from thee, thou ſhalt have it ſo: and if not, it ſhall not be.

11 And as they went walking and talking, behold, there *appeared* a chariot of fire, and horſes of fire, and did ſeparate them twain. So Elijah went up by a whirlwind into [w] heaven.

12 And Eliſha ſaw it, and he cried, My father, my father, the chariot of Iſrael, and the horſemen thereof: and he ſaw him no more: and he took his *own* cloaths, and rent them in two pieces.

13 ¶ He took up alſo the cloak of Elijah that fell from him, and returned, and ſtood by the bank of Jordan.

14 After, he took the cloak of Elijah, that fell from him, and ſmote the waters, and ſaid, Where is the Lord God of Elijah? and ſo he alſo, after he had ſtricken the waters, ſo that they were divided this way and that way, went over, *even* Eliſha.

15 And when the children of the prophets, which were at Jericho, ſaw him on the other ſide, they ſaid, [x] The ſpirit of Elijah doth reſt on Eliſha: and they came to meet him, and fell to the ground before him,

16 And ſaid unto him, Behold now, there be with thy ſervants fifty ſtrong men: let them go, we pray thee, and ſeek thy [y] maſter, if ſo be the Spirit of the Lord hath taken him up, and caſt him upon ſome mountain, or into ſome valley. But he ſaid, [z] Ye ſhall not ſend.

17 Yet they were inſtant upon him, till he was aſhamed: wherefore he ſaid, Send. So they

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[k] Which humble myſelf before God and his ſervant.

[l] That is, ſpare my life, and let me not die as the other two.

[m] Thus the Lord giveth boldneſs to his, that they fear not the threatenings of tyrants, which otherwiſe of themſelves are afraid to do God's meſſage.

[n] Jehoſhaphat going to battle againſt the Syrians, made his ſon Jehoram king in the ſeventeenth year of his reign, and in the eighteenth year, which was the two years of his ſon, Jehoram the ſon of Ahab reigned in Iſrael: and in the fifth year of this Jehoram, Jehoſhaphat died, and the kingdom of Judah was confirmed to his ſon.

[o] Which was that place where the children of Iſrael were circumciſed after they came over Jordan, and had been forty years in the wilderneſs, as Joſh. 5. 9.

[p] So called becauſe they are begotten, as it were, anew by the heavenly doctrine.

[q] That is, from being any more thine head: for to be as the head, is to be the maſter: as to be at the feet, is to be a ſcholar.

[r] For the Lord had revealed it unto him.

[s] Not only at Beth-el, but at Jericho and other places were there prophets, which had ſcholars, whom they inſtructed, and brought up in the true fear of God.

[t] To wit, of Jordan.

[u] Let thy ſpirit have double force in me, becauſe of theſe dangerous times: or let me have twice ſo much as the reſt of the prophets: or thy ſpirit being divided into three parts, let me have two.

[w] Thus God hath left a teſtimony in all ages (both before the law, in the law, and in the time of the goſpel) of our reſurrection.

[x] The ſpirit of prophecy is given to him, as it was to Elijah.

[y] Meaning Elijah: for they thought his body had been caſt on ſome mountain.

[z] Becauſe the fact was extraordinary, they doubted where he was become, but Eliſha was aſſured that he was taken up to God.

Bef. Chr. 896.

they ſent fifty men, which ſought three days, but found him not.

18 Therefore they returned to him, (for he tarried at Jericho) and he ſaid unto them, Did not I ſay unto you, Go not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, we pray thee: the ſituation of this city is pleaſant, as thou, my lord, ſeeſt, but the water *is* naught, and the grounp ‡ barren.

‡ Or, killeth the inhabitants.

20 Then he ſaid, Bring me a new cruſe, and put ſalt therein. And they brought it to him.

21 And he went unto the ſpring of the waters, and caſt there [a] the ſalt, and ſaid, Thus ſaith the Lord, I have healed this water: death ſhall no more come thereof, neither barrenneſs *to the ground.*

22 So the waters were healed until this day, according to the word of Eliſha which he had ſpoken.

23 ¶ And he went up from thence unto Bethel. And as he was going up the way, little children came out of the city, and mocked him, and ſaid unto him, Come up, thou bald head, come up, thou bald head.

24 And he turned back, and looked on them, and [b] curſed them in the name of the Lord. And two bears came out of the foreſt, and tore in pieces two and forty children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 *The reign of Jehoram.* 6 *He and Jehoſhaphat go to war againſt Moab, which rebelled.* 13 *Eliſha reproveth him,* 17 *and giveth their hoſt water.* 25 *The Moabites are overcome.* 27 *Their king ſacrificeth his ſon.*

NOW Jehoram the ſon of Ahab began to reign over Iſrael in Samaria, the [c] eighteenth year of Jehoſhaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the ſight of the Lord, but not like his father, nor like his mother: for he took away the image of Baal that his father had made.

3 Nevertheleſs, he cleaved unto [d] the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin, *and* departed not therefrom.

4 ¶ Then [e] Meſha king of Moab had ſtore of ſheep, and rendered unto the king of Iſrael an hundred thouſand lambs, and an hundred thouſand rams with the wool.

5 But when Ahab was dead, the king of Moab rebelled againſt the king of Iſrael.

6 Therefore king Jehoram went out of Samaria the ſame ſeaſon, and numbered all Iſrael,

7 And went, and ſent to Jehoſhaphat king of Judah, ſaying, The king of Moab hath rebelled againſt me: wilt thou go with me to battle againſt Moab? And he anſwered, I will go up: *for* [f] I am as thou art, my people as thy people, *and* mine horſes as thine horſes.

Bef. Chr. 895.

8 Then ſaid he, What way ſhall we go up? And he anſwered, The way of the wilderneſs of Edom.

9 ¶ So went the king of Iſrael, and the king of Judah, and the [g] king of Edom, and when they had compaſſed the way ſeven days, they had no water for the hoſt, nor for the cattle that † followed them.

† *Heb. that were at their feet.*

10 Therefore the king of Iſrael ſaid, Alas, that the Lord hath called theſe three kings, to give them into the hand of Moab.

11 But Jehoſhaphat ſaid, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Iſrael's ſervants anſwered, and ſaid, Here is Eliſha the ſon of Shaphat, which [h] poured water on the the hands of Elijah.

12 Then Jehoſhaphat ſaid, [i] The word of the Lord is with him. Therefore the king of Iſrael, and Jehoſhaphat, and the king of Edom went down to him.

13 And Eliſha ſaid unto the king of Iſrael, [k] What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Iſrael ſaid unto him, [l] Nay: for the Lord hath called theſe three kings, to give them into the hand of Moab.

14 Then Eliſha ſaid, As the Lord of hoſts liveth, in whoſe ſight I ſtand, if it were not that I regard the preſence of Jehoſhaphat the king of Judah, I would [m] not have looked toward thee, nor ſeen thee.

15 But now bring me a minſtrel. And when the minſtrel [n] played, the hand of the Lord came upon him.

16 And he ſaid, Thus ſaith the Lord, Make this valley full of ditches.

17 For thus ſaith the Lord, Ye ſhall neither ſee wind nor rain, yet the valley ſhall be filled with water, that ye may drink, *both* ye and your cattle, and your beaſts.

18 But this is a [o] ſmall thing in the ſight of the Lord: for he will give Moab into your hand.

19 And ye ſhall ſmite every ſtrong town, and every chief city, and ſhall fell every fair tree, and ſhall ſtop all the fountains of water, and [p] mar every good field with ſtones.

20 And in the morning when the meat-offering was offered, behold, there came water by the way of Edom: and the country was filled with water.

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[a] Thus God gave him power, even contrary to nature, to make that water profitable for man's uſe, which before was hurtful.

[b] Perceiving their malicious heart againſt the Lord, and his word, he deſireth God to take vengeance of that injury done unto him.

[c] Read the annotation in the firſt chapter and ſeventeenth verſe.

[d] He ſacrificed to the golden calves that Jeroboam had made.

[e] This was done after that David had made the Moabites tributaries to his ſucceſſors.

[f] Read 1 Kings 22. 4.

[g] Meaning, the viceroy, or lieutenant of the king of Judah, read 1 Kings 22. 47.

[h] That is, who was his ſervant.

[i] He is able to inſtruct us what is God's will in this point.

[k] He knew that this wicked king would have but uſed his counſel to ſerve his turn, and therefore he diſdained to anſwer him.

[l] The wicked eſteem not the ſervants of God, but when they are driven by very neceſſity and fear of the preſent danger.

[m] God ſuffereth his word to be declared to the wicked, becauſe of the godly that are among them.

[n] He ſang ſongs to God's glory, and ſo ſtirred up the prophet's heart to propheſy.

[o] He will not only miraculouſly give you waters, but your enemies alſo into your hand.

[p] Though God beſtow his benefits for a time upon his enemies, yet he hath his ſeaſons, when he will take them away, to the intent they might ſee his vengeance, which is prepared againſt them.

Bef. Chr. 895.

21 And when all the Moabites heard that the kings were come up to fight againſt them, they gathered all that were able † to put on harneſs, and upward, and ſtood in *their* border.

† Heb. to gird himſelf with a girdle.

22 And they roſe early in the morning, when the ſun aroſe upon the water, and the Moabites ſaw the water over-againſt them, as red as blood.

23 And they ſaid, [q] This is blood: the kings are ſurely ſlain, and one hath ſmitten another: now therefore, Moab, to the ſpoil.

24 And when they came to the hoſt of Iſrael, the Iſraelites aroſe up, and ſmote the Moabites, ſo that they fled before them, but they [r] invaded them, and ſmote Moab.

25 And they deſtroyed the cities: and on all the good fields every man caſt his ſtone, and filled them, and they ſtopped all the fountains of water, and felled all the good trees: only in [s] Kir-haraſeth left they the ſtones thereof: howbeit they went about it with ſlings, and ſmote it.

26 And when the king of Moab ſaw that the battle was too ſore for him, he took with him ſeven hundred men that drew the ſword, to break through unto the king of Edom: but they could not.

27 Then he took his eldeſt ſon, that ſhould have reigned in his ſtead, and [t] offered him for a burnt-offering upon the wall: ſo that Iſrael was ſore grieved, and they departed from him, and returned to their country.

CHAP. IV.

4 *God increaſeth the oil to the poor widow by Eliſha.* 12 *He obtaineth for the Shunammite a ſon at God's hand:* 18 *Who dying,* 32 *he raiſeth him up again.* 40 *He maketh ſweet the pottage,* 42 *and multiplieth the loaves.*

AND one of the wives [u] of the ſons of the prophets cried unto Eliſha, ſaying, Thy ſervant mine huſband is dead, and thou knoweſt, that thy ſervant did [w] fear the Lord: and the creditor is come to take away my two ſons to be his [x] bondmen.

2 Then Eliſha ſaid unto her, What ſhall I do for thee? tell me, what haſt thou at home? And ſhe ſaid, Thine handmaid hath nothing at home, ſave a [y] pitcher of oil.

3 And he ſaid, Go, and borrow thee veſſels abroad of all thy neighbours, empty veſſels, *and* ſpare not.

4 And when thou art come in, thou ſhalt ſhut the door upon thee and upon thy ſons, and pour out into [z] all thoſe veſſels, and ſet aſide thoſe that are full.

5 So ſhe departed from him, and ſhut the door upon her, and upon her ſons. And they brought to her, and ſhe poured out.

Bef. Chr. 895.

6 And when the veſſels were full, ſhe ſaid unto her ſon, Bring me yet a veſſel. And he ſaid unto her, There are no more veſſels. And the oil [a] ceaſed.

7 Then ſhe came and told the man of God. And he ſaid, Go, *and* ſell the oil, and pay them that thou art in debt unto, and live thou and thy children of the [b] reſt.

8 ¶ And on a time Eliſha came to Shunem, and there a woman of great *eſtimation* conſtrained him to eat bread: and as he paſſed by, he turned in thither to eat bread.

9 And ſhe ſaid unto her huſband, Behold, I know now, that this is an holy man of God that paſſeth by us continually.

10 Let us make [c] him a little chamber, I pray thee, with walls, and let us ſet him there a bed, and a table, and a ſtool, and a candleſtick, that he may turn in thither when he cometh to us.

11 ¶ And on a day, he came thither and turned into the chamber, and lay therein,

12 And ſaid to Gehazi his ſervant, Call this Shunammite: and when he called her, ſhe ſtood before him.

13 Then he ſaid unto him, Say unto her now, Behold, thou haſt had all this great care for us, [d] what ſhall we do for thee? Is there any thing to be ſpoken for thee to the king, or to the captain of the hoſt? And ſhe anſwered, I [e] dwell among mine own people.

14 Again he ſaid, What is then to be done for her? Then Gehazi anſwered, Indeed ſhe hath [f] no ſon, and her huſband is old.

15 Then ſaid he, Call her. And he called her, and ſhe ſtood in the door.

16 And he ſaid, * At this time appointed, according to the time of life, thou ſhalt embrace a ſon. And ſhe ſaid, Oh my lord, thou man of God, do not lye unto thine handmaid.

* Gen. 18. 10.

17 So the woman conceived, and bare a ſon at that ſame ſeaſon, according to the time of life, that Eliſha had ſaid unto her.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father, *and* to the reapers.

19 And he ſaid unto his father, [g] Mine head, mine head. Who ſaid to *his* ſervant, Bear him to his mother.

20 And he took him, and brought him to his mother, and he ſat on her knees till noon, and died.

21 Then ſhe went up, and laid him on the bed of the man of God, and ſhut *the door* upon him, and went out.

22 ¶ Then

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[q] The ſudden joy of the wicked, is but a preparation to their deſtruction, which is at hand.

[r] Meaning, they followed them into the towns.

[s] Which was one of the principal cities of the Moabites, wherein they left nothing but the walls.

[t] Some refer it to the king of Edom's ſon, whom they ſay he had taken in that ſkirmiſh: but rather it ſeemed to be his own ſon, whom he offered to his gods to pacify them, which barbarous cruelty moved the Iſraelites hearts of pity to depart.

[u] Read ch. 2. 3.

[w] And therefore fell not into debt by unthriftineſs, or prodigality, but by the hand of the Lord.

[x] Becauſe I am poor, and not able to pay.

[y] Thus God ſuffereth his many times to be brought to extreme neceſſity, before he ſuccour them, that afterward they may the more praiſe his mercy.

[z] The prophet declareth hereby unto her, that God never faileth to provide for his ſervants, their wives and children, if they truſt in him.

[a] To augment and increaſe in the veſſels.

[b] God here did not only provide for his ſervant, that his debts ſhould be payed, and ſo kept his doctrine and profeſſion without ſlander, but alſo for his wife and children.

[c] Which ſhould be ſeparate from the reſt of the houſe, that he might more commodiouſly give himſelf to ſtudy and prayers.

[d] Thus the ſervants of God are not unthankful for the benefits they receive.

[e] I am content with that that God hath ſent me, and can want nothing that one can do for another.

[f] Which then was a reproach, and therefore he would that his maſter ſhould pray to God for her, that ſhe might be fruitful.

[g] His head aked ſore, and therefore he cried thus.

Bef. Chr. 895.

22 ¶ Then ſhe called to her huſband, and ſaid, Send with me, I pray thee, one of the young men and one of the aſſes: for I will haſte to the man of God, and come again.

23 And he ſaid, Wherefore wilt thou go to him to day? *it is* neither [h] new moon nor Sabbath day. And ſhe anſwered, † All ſhall be well.

† *Heb. peace.*

24 Then ſhe ſaddled an aſs, and ſaid to her ſervant, Drive, and go forward: ſtay not for me to get up, except I bid thee.

25 ¶ So ſhe went, and came unto the man of God to mount Carmel. And when the man of God ſaw her ‡ over-againſt him, he ſaid to Gehazi his ſervant. Behold, the Shunammite.

‡ *Or, far off.*

26 Run now, I ſay, to meet her, and ſay unto her, Art thou in health? is thine huſband in health? *and* is the child in health? And ſhe anſwered, We are in health.

27 And when ſhe came to the man of God unto the mountain, ſhe [i] caught him by his feet: and Gehazi went to her, to thruſt her away: but the man of God ſaid, Let her alone: for her ſoul is † vexed within her, and the Lord hath hid it from me, and hath not told it me.

† *Heb. her ſoul is in bitterneſs.*

28 Then ſhe ſaid, Did I deſire a ſon of my lord? did I not ſay, Deceive me not?

29 Then he ſaid to Gehazi, Gird thy loins, and take my ſtaff in thine hand, and go thy way: [k] if thou meet any, ſalute him not: and if any ſalute thee, anſwer him not: and lay my ſtaff upon the face of the child.

30 And the mother of the child ſaid, As the Lord liveth, and as thy ſoul liveth, I will not leave thee. Therefore he aroſe, and followed her.

31 But Gehazi was gone before them, and had laid the ſtaff upon the face of the child, but he neither ſpake nor heard: wherefore he returned to meet him, and told him, ſaying, The child is not waken.

32 ¶ Then came Eliſha into the houſe, and behold, the child was dead, and laid upon his bed.

33 He went in therefore, and ſhut the door upon them twain, and prayed unto the Lord.

34 After he went up, and [l] lay upon the child, and put his mouth on his mouth, and his eyes upon his eyes, and his hands upon his hands, and ſtretched himſelf upon him, and the fleſh of the child waxed warm.

35 And he went *from him*, and walked up and down in the houſe, and went up, and ſpread himſelf upon him: then the child ſneeſed [m] ſeven times, and opened his eyes.

36 Then he called Gehazi, and ſaid, Call this Shunammite. So he called her, which came in unto him. And he ſaid unto her, Take thy ſon.

37 And ſhe came, and fell at his feet, and bowed herſelf to the ground, and took up her ſon, and went out.

38 Afterward Eliſha returned to Gilgal, and a famine *was* in the [n] land, and the children of the prophets dwelt with him. And he ſaid unto his ſervant, Set on the great pot, and ſeethe pottage for the children of the prophets.

39 And one went out into the field to gather herbs, and found *as it were* a wild vine, and gathered thereof [o] wild gourds his garment full, and came, and ſhred them into the pot of pottage: for they knew it not.

40 So they poured out for the men to eat: and when they did eat of the pottage, they cried out, and ſaid, O thou man of God, [p] death *is* in the pot: and they could not eat *thereof*.

41 Then he ſaid, Bring meal. And he caſt it into the pot, and ſaid, Pour out for the people, that they may eat: and there was no evil in the pot.

42 ¶ Then came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt fruits, *even* twenty loaves of barley, and full ears of corn in the huſk. And he ſaid, Give unto the people, that they may eat.

43 And his ſervant anſwered, How ſhould I ſet this before an hundred men? He ſaid again, Give it unto the people, that they may eat: for thus ſaith the Lord, They ſhall eat, and there [q] ſhall remain.

44 So he ſet it before them, and they did eat, and left over, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leproſy. 16 Eliſha refuſeth his gifts. 27 Gehazi is ſtricken with leproſy, becauſe he took money and raiment of Naaman.

NOW was there one Naaman captain of the hoſt of the king of Aram, a great man, and honourable in the ſight of his lord, becauſe that by him the Lord had [r] delivered the Aramites. He alſo was a mighty man *and* valiant, *but* a leper.

2 And the Aramites had gone out by bands, and had taken a little maid of the land of Iſrael, and ſhe † ſerved Naaman's wife.

† *Heb. ſhe was before.*

3 And ſhe ſaid unto her miſtreſs, Would God my lord *were* with the [s] prophet that is in Samaria, he would ſoon deliver him of his leproſy.

4 And [t] he went in, and told his lord, ſaying, Thus and thus ſaith the maid that is of the land of Iſrael,

5 And the king of Aram ſaid, Go thy way thither, and I will ſend a letter unto the king of Iſrael. And he departed, and [u] took † with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and ten changes of raiment,

† *Heb. in his hand.*

6 And brought the letter to the king of Iſrael

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[h] For at ſuch times the people were wont to reſort to the prophets for doctrine and conſolation.

[i] In token of humility and joy that ſhe had met with him.

[k] Make ſuch ſpeed that nothing may let thee in the way. Luke 10. 4.

[l] The like did Elijah to the widow's ſon at Sarephta, 1 Kings 17. 21. and St. Paul, Acts 20. 10. ſignifying the care that ought to be in them that hear the word of God, and are diſtributers of the ſpiritual life.

[m] Meaning, oftentimes.

[n] That is, in the land of Iſrael.

[o] Which the apothecaries call Coloquintida, and is moſt vehement and dangerous in purging.

[p] They feared that they were poiſoned, becauſe of the bitterneſs.

[q] It is not the quantity of bread that ſatisfieth, but the bleſſing that God giveth.

[r] Here appeareth that among the infidels God hath his, and alſo that the infidels have them in eſtimation, which do good to their country.

[s] Meaning Eliſha.

[t] That is, Naaman told it to the king of Syria.

[u] To give this as a preſent to the prophet.

Bef. Chr. 894. rael to this effect, Now when this letter is come unto thee, underſtand, that I have ſent thee Naaman my ſervant, that thou mayeſt heal him of his leproſy.

7 And when the king of Iſrael had read the letter, he rent his cloaths, and ſaid, Am I God, to kill and to give life, that he doth ſend to me, that I ſhould heal a man from his leproſy? wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me.

8 But when Eliſha the man of God had heard that the king of Iſrael had rent his cloaths, he ſent unto the king, ſaying, [w] Wherefore haſt thou rent thy cloaths? Let him come now to me, and he ſhall know that there is a prophet in Iſrael.

9 ¶ Then Naaman came with his horſes, and with his chariots, and ſtood at the door of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Go and waſh thee in Jordan ſeven times, and thy fleſh ſhall come again to thee, and thou ſhalt be cleanſed.

11 But Naaman was [x] wroth and went away, and ſaid, Behold, I thought with myſelf, He will ſurely come out, and ſtand, and call on the name of the Lord his God, and put his hand on the place, and heal the leproſy.

12 Are not Abanah and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? may I not waſh me in them, and be cleanſed? ſo he turned, and departed in diſpleaſure.

13 But his ſervants came, and ſpake unto him, and ſaid, [y] Father, *if* the prophet had commanded thee a great thing, wouldeſt thou not have done it? how much rather then when he ſaith to thee, Waſh and be clean?

* Luke 4. 27.

14 Then went he down, and * waſhed himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again, like unto the fleſh of a little child, and he was clean.

15 ¶ And he turned again to the man of God, he, and all his company, and came and ſtood before him, and ſaid, Behold, now I know that *there is* no God in all the world but in Iſrael: now therefore, I pray thee, take a † reward of thy ſervant.

† *Heb. bleſſing.*

16 But he ſaid, As the Lord liveth (before whom I ſtand) I will not receive it. And he would have conſtrained him to receive it, [z] but he refuſed.

17 Moreover Naaman ſaid, Shall there not be given to thy ſervant two mules load of this earth? for thy ſervant will henceforth offer neither burnt ſacrifice nor offering unto any other god, ſave unto the Lord.

18 Herein the Lord be [a] merciful unto thy ſervant, that when my maſter goeth into the houſe of Rimmon to worſhip there, and leaneth on mine hand, and I bow myſelf in the houſe of Rimmon: when I do bow down, *I ſay*, in the houſe of Rimmon, the Lord be merciful unto thy ſervant in this point.

Bef. Chr. 894.

19 Unto whom he ſaid, [b] Go in peace. So he departed from him about half-a-day's journey of ground.

20 And Gehazi the ſervant of Eliſha the man of God, ſaid, Behold, my maſter hath ſpared this Aramite Naaman, receiving not thoſe things at his hand that he brought: as the Lord liveth, I will run after him, and take ſomewhat of him.

21 So Gehazi followed ſpeedily after Naaman. And when Naaman ſaw him running after him, [c] he light down from the chariot to meet him, and ſaid, Is all well?

22 And he anſwered, All is well: my maſter hath ſent me, ſaying, Behold, there be come to me, even now from mount Ephraim, two young men of the children of the prophets: give them, I pray thee, a talent of ſilver and two changes of garments.

23 And Naaman ſaid, Yea, take two talents: and he compelled him, and bound two talents of ſilver in two bags, with two changes of garments, and gave them unto two of his ſervants, that they might bear them before him.

24 And when he came to the ‡ tower, he took them out of their hands, and laid them in the houſe, and ſent away the men: and [d] they departed.

‡ Or, fortreſs or ſecret place.

25 ¶ Then he went in, and ſtood before his maſter. And Eliſha ſaid unto him, Whence *comeſt thou*, Gehazi? And he ſaid, Thy ſervant went no whither.

26 But he ſaid unto him, [e] Went not mine heart *with thee* when the man turned again from his chariot to meet thee? Is this a time to take money, and to receive garments, [f] and olives, and vineyards, and ſheep, and oxen, and men ſervants, and maid ſervants?

27 The leproſy therefore of Naaman ſhall cleave unto thee, and [g] to thy ſeed for ever. And he went out from his preſence a leper *white* as ſnow.

CHAP. VI.

6 *Eliſha maketh iron to ſwim above the water.* 8 *He diſcloſeth the king of Syria's counſel to the king of Iſrael,* 13 *who ſending certain to take him, were kept faſt in Samaria.* 24 *Samaria is beſieged, and endureth extreme famine.*

AND the children of the prophets ſaid unto Eliſha, Behold, we pray thee, the place where we dwell with thee, is too little for us.

2 Let

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[w] The prophet rebuketh the king, becauſe he did not conſider that God was true in his promiſe, and therefore would not leave his church deſtitute of a prophet, whoſe prayers he would hear, and to whom other ſhould have recourſe for comfort.

[x] Man's reaſon murmureth, when it conſidereth only the ſigns and outward things, and hath not regard to the word of God, which is there contained.

[y] This declareth that ſervants ought to reverence and love their maſters, as children their fathers, and likewiſe maſters toward their ſervants muſt be affectioned as toward their children.

[z] So the Lord commandeth that they that receive freely ſhould give alſo freely.

[a] He feeleth his conſcience wounded in being preſent at idols ſervice, and therefore deſireth God to forgive him, leſt others by his example might fall to idolatry: for as for his own part he confeſſeth that he will never ſerve any but the true God.

[b] The prophet did not approve his act, but after the common manner of ſpeech he biddeth him farewel.

[c] Declaring thereby what honour and affection he bare to the prophet his maſter.

[d] Naaman's ſervants.

[e] Was not I preſent with thee in ſpirit?

[f] That is, money to buy poſſeſſions with: meaning, that it is deteſtable in the ſervants of God to have covetous minds.

[g] To be an example to all ſuch as by whoſe covetouſneſs God's word might be ſlandered.

2 Let us now go to Jordan, that we may take thence every man a [h] beam, and make us a place to dwell in. And he anſwered, Go.

3 And one ſaid, Vouchſafe, I pray thee, to go with thy ſervants. And he anſwered, I will go.

4 So he went with them, and when they came to Jordan, they cut down wood.

‡ Or, the ax head.

5 And as one was felling of a tree, the ‡ iron fell into the water: then he cried, and ſaid, Alas, maſter, it was but borrowed.

6 And the man of God ſaid, Where fell it? And he ſhewed him the place. Then he cut down *a piece* of wood, and caſt in thither, and he cauſed the iron to [i] ſwim.

7 Then he ſaid, Take it up to thee. And he ſtretched out his hand, and took it.

8 ¶ Then the king of Aram warred againſt Iſrael, and took counſel with his ſervants, and ſaid, In [k] ſuch and ſuch a place *ſhall be* my camp.

9 Therefore the man of God ſent unto the king of Iſrael, ſaying, Beware thou go not over to ſuch a place: for there the Aramites are come down.

10 So the king of Iſrael ſent to the place which the man of God told him, and warned him of, and [l] ſaved himſelf from thence, not once nor twice.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his ſervants, and ſaid unto them, Will ye not ſhew me, which of us *betrayeth our counſel* to the king of Iſrael?

12 Then one of his ſervants ſaid, None, my lord, O king: but Eliſha the prohpet, that is in Iſrael, telleth the king of Iſrael *even* the words that thou ſpeakeſt in thy [m] privy-chamber.

13 And he ſaid, Go, and eſpy where he is, that I may ſend and fetch him. And one told him, ſaying, Behold, *he is* in Dothan.

14 ¶ So he ſent thither horſes, and chariots, and a [n] mighty hoſt: and they came by night, and compaſſed the city.

15 And when the ſervants of the man of God aroſe early to go out, behold, an hoſt compaſſed the city with horſes and chariots. Then his ſervant ſaid unto him, Alas, maſter, how ſhall we do?

* 2 Chron. 32. 7.

16 And he anſwered, [o] Fear not: * for they that be with us are more than they that be with them.

17 Then Eliſha prayed, and ſaid, Lord, I beſeech thee, open his eyes, [p] that he may ſee. And the Lord opened the eyes of the ſervant, and he looked, and behold, the mountain was full of horſes, and chariots of fire round about Eliſha.

18 So [q] they came down to him, but Eliſha prayed unto the Lord, and ſaid, Smite this people, I pray thee, with blindneſs. And he ſmote them with blindneſs, according to the word of Eliſha.

19 And Eliſha ſaid unto them, This is not the way, neither is this the city: follow me, and I will lead you to the man whom ye ſeek. But he [r] led them to Samaria.

20 And when they were come to Samaria, Eliſha ſaid, Lord, open their eyes that they may ſee. And the Lord opened their eyes, and they ſaw, and behold, *they were* in the midſt of Samaria.

21 And the king of Iſrael ſaid unto Eliſha when he ſaw them, [s] My father, ſhall I ſmite them, ſhall I ſmite them?

22 And he anſwered, Thou ſhalt not ſmite them: doſt thou not ſmite them that thou haſt taken with thy ſword, and with thy bow? *but* ſet bread and water before them, that they may eat and drink, and go to their maſter.

23 And he made great preparation for them: and when they had eaten and drunken, he ſent them away: and they went to their maſter. So the bands of Aram came [t] no more into the land of Iſrael.

24 But afterward Ben-hadad king of Aram gathered all his hoſt, and went up, and beſieged Samaria.

25 So there was a great famine in Samaria: for lo, they beſieged it, until an aſs's head was at fourſcore *pieces* of ſilver, and the fourth part of a cab of [u] doves dung at five *pieces* of ſilver.

26 And as the king of Iſrael was going upon the wall, there cried a woman unto him, ſaying, Help, my lord, O king.

27 And he ſaid, *Seeing* the Lord doth not ſuccour thee, how ſhould I help thee with the [w] barn, or with the wine-preſs?

28 Alſo the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſon, that we may eat him to-day, and we will eat my ſon to-morrow.

* Deut. 28. 53, 57.

29 * So we ſod my ſon, and did eat him: and I ſaid to her the day after, Give thy ſon, that we may eat him, but ſhe hath hid her ſon.

30 And when the king had heard the words of the woman, he rent his cloaths, (and as he went upon the wall, the people looked, and behold, he had ſackcloth ‡ within [x] upon his fleſh.)

‡ Or, under his cloaths.

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[h] Or, a piece of wood fit to build with.

[i] God wrought this miraculouſly, to confirm the authority of Eliſha, to whom he had given ſuch abundance of his Spirit.

[k] Meaning, that he would lie in ambuſh, and take the Iſraelites at unawares.

[l] The wicked conſpire nothing ſo craftily, but God can reveal it to his ſervants, and cauſe their counſel to be diſcloſed.

[m] There is nothing ſo ſecret that thou canſt go about, but he knoweth it, and diſcovereth it unto his king.

[n] Though it had been nothing in man's judgement to have taken Eliſha, yet the wicked ever doubt and think, they are never able to prepare power enough, though it be but againſt one, or a few.

[o] For he was aſſured of God's help, and that millions of angels camped about the godly to deliver them.

[p] That he may behold how thou haſt prepared an army to reſcue us.

[q] Meaning, the Syrians his enemies, which came down, thinking themſelves ſure of him.

[r] Thus he did being led by the Spirit of God, and not becauſe he ſought his own revengeance, but only to ſet forth the glory of God.

[s] The wicked uſe reverent and grave words towards the ſervants of God, when they think to have any commodity by them, though in their heart they cannot abide them.

[t] For this gentle intreaty and the miracle wrought by the prophet, did more prevail for common quietneſs, than if they had been overcome in battle: for they returned no more at that time to fight againſt Iſrael, or in that king's days.

[u] The Hebrews write, that they burned it in the ſiege for lack of wood.

[w] Meaning any kind of victuals, as corn and wine, &c.

[x] Thus hypocrites, when they feel God's judgments, think to pleaſe him with outward ceremonies, whom in proſperity they will not know.

Bef. Chr. 892.

31 And he ſaid, God do ſo to me, and more alſo, if the head of Eliſha the ſon of Shaphat ſhall ſtand on him this day.

32 (Now Eliſha ſat in his houſe, and the elders ſat with him.) And *the king* ſent a man before him: *but* before the meſſenger came to him, he ſaid to the elders, See ye not how this [y] murderer's ſon hath ſent to take away mine head? take heed when the meſſenger cometh, *and* ſhut the door, and handle him roughly at the door: is not the ſound of his maſter's feet behind him?

33 While he yet talked with them, behold, the meſſenger came down unto him, and ſaid, Behold, this evil cometh of the Lord: [z] ſhould I attend on the Lord any longer?

CHAP. VII.

1 Eliſha propheſieth plenty of victuals, and other things to Samaria. 6 The Syrians run away, and have no man following them. 17 The prince that would not believe the word of Eliſha, is trodden to death.

THEN Eliſha ſaid, Hear ye the word of the Lord, [a] To-morrow this time a meaſure of fine flour *ſhall be* ſold for a ſhekel, and two meaſures of barley for a ſhekel in the gate of Samaria.

2 Then a prince, on whoſe hand the king [b] leaned, anſwered the man of God, and ſaid, Though the Lord would make [c] windows in the heaven, could this thing come to paſs? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but thou ſhalt not [d] eat thereof.

3 Now there were four leprous men at the [e] entering in of the gate: and they ſaid one to another, Why ſit we here until we die?

4 If we ſay, We will enter into the city, the famine is in the city, and we ſhall die there: and if we ſit here, we die alſo. Now therefore come, and let us fall into the camp of the Aramites: if they ſave our lives, we ſhall live: and if they kill us, we are but dead.

5 So they roſe up in the twilight to go to the camp of the Aramites: and when they were come to the utmoſt part of the camp of the Aramites, lo, there was no man there.

6 For the Lord had cauſed the camp of the Aramites to hear a [f] noiſe of chariots, and a noiſe of horſes, *and* a noiſe of a great army, ſo that they ſaid one to another, Behold, the king of Iſrael hath hired againſt us the kings of the Hittites, and the kings of the Egyptians to come upon us.

7 Wherefore they aroſe, and fled in the twilight, and left their tents, and their horſes, and their aſſes, *even* the camp as it was, and [g] fled for their lives.

8 And when theſe lepers came to the utmoſt part of the camp, they entered into one tent, and did eat and drink, and carried thence ſilver and gold and raiment, and went and hid it: after, they returned, and entered into another tent, and carried thence *alſo*, and went and hid it.

9 Then ſaid one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till day-light, ſome ‡ miſchief will come upon us. Now therefore, come, let us go, and tell the king's houſhold.

‡ Or, we ſhall be puniſhed for our fault.

10 So they came, and called unto the porters of the city, and told them, ſaying, We came to the camp of the Aramites, and lo, there was no man there, neither voice of man, but horſes tied, and aſſes tied: and the tents *are* as they were.

11 And the porters cried, and declared to the king's houſe within.

12 Then the king aroſe in the night, and ſaid unto his ſervants, [h] I will ſhew you now, what the Aramites have done unto us. They know that we are affamiſhed, therefore they are gone out of the camp to hide themſelves in the field, ſaying, When they come out of the city, we ſhall catch them alive, and get into the city.

13 And one of his ſervants anſwered, and ſaid, Let men take now five of the horſes that remain, and are left in the *city*, (behold, they are even as all the multitude of Iſrael that are left therein: behold, *I ſay*, they are as the [i] multitude of the Iſraelites that are conſumed) and we will ſend to ſee.

14 So they took ‡ two chariots of horſes, and the king ſent after the hoſt of the Aramites, ſaying, Go and ſee.

‡ Or, two horſes of the chariot, which were accuſtomed to draw in the chariot.

15 And they went after them unto Jordan, and lo, all the way was full of cloaths and veſſels which the Aramites had caſt from them in their haſte: and the meſſengers returned, and told the king.

16 Then the people went out and ſpoiled the camp of the Aramites: ſo a meaſure of fine flour was at a ſhekel, and two meaſures of barley at a ſhekel [k] according to the word of the Lord.

17 And the king gave the prince (on whoſe hand he leaned) the charge of the gate, and the people [l] trod upon him in the gate, and he died, as the man of God had ſaid, which ſpake it, when the king came down to him.

18 And it came to paſs as the man of God had ſpoken to the king, ſaying, Two meaſures of barley at a ſhekel, and a meaſure of fine flour ſhall be at a ſhekel, to-morrow about this time in the gate of Samaria.

19 But the prince had anſwered the man of God, and ſaid, Though the Lord would make windows in heaven, could it come ſo to paſs? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but thou ſhalt not eat thereof.

20 And

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[y] Meaning, Jehoram Ahab's ſon, who killed the prophets, and cauſed Naboth to be ſtoned.

[z] So the wicked fall into a rage and deſperation, if they find not ſudden remedy againſt their afflictions.

[a] The godly are ever aſſured of God's help in their neceſſities, but the times and hours are only revealed by God's Spirit.

[b] To whom the king gave the charge and overſight of things, as verſe 17.

[c] He mocketh at the prophet's word, ſaying, That if God rained down corn from heaven, yet this could not come to paſs.

[d] Thy infidelity ſhall be puniſhed herein, when thou ſhalt ſee this miracle, and yet not be partaker thereof.

[e] For it was commanded in the law, that they ſhould dwell apart, and not among their brethren, Levi 13. 46.

[f] Thus God needeth no great preparation to deſtroy the wicked, though they be never ſo many: for he can ſcatter them with a ſmall noiſe, or ſhaking of a leaf.

[g] The wicked need no greater enemy than their own conſcience to purſue them.

[h] He miſtruſted the prophet's words, and therefore could believe nothing, as they which are more politic than godly, ever caſt more perils than needeth.

[i] There are no more left but they, or the reſt are conſumed with the famine, as the reſt of the people.

[k] Which he ſpake by the mouth of Eliſha, verſe 1.

[l] As the people preſſed out of the gate to run to the Syrians tents, where they had heard was meat, and great ſpoil left.

Bef. Chr. 891. 20 And ſo it came unto him: for the people trod upon him in the gate, and he died.

CHAP. VIII.

1 *Eliſha propheſieth unto the Shunammite the dearth of ſeven years.* 12 *He propheſieth to Hazael that he ſhall be king of Syria.* 15 *He reigneth after Ben-hadad.* 16 *Jehoram reigneth over Judah.* 20 *Edom falleth from Judah.* 25 *Ahaziah ſucceedeth Jehoram.*

THEN ſpake Eliſha unto the woman, * whoſe ſon he had reſtored to life, ſaying, Up, and go, thou, and thine houſe, and ſojourn where thou [m] canſt ſojourn: for the Lord hath called for a famine, and it cometh alſo upon the land ſeven years. * Ch. 4. 35.

2 And the woman aroſe, and did after the ſaying of the man of God, and went both ſhe and her houſhold, and ſojourned in the land of the Philiſtines ſeven years.

3 ¶ And at the ſeven years end, the woman returned out of the land of the Philiſtines, and went out [n] to call upon the king for her houſe and for her land.

4 And the king talked with Gehazi the ſervant of the man of God, ſaying, Tell me, I pray thee, all the great acts that Eliſha hath done.

5 And as he told the [o] king, how he had reſtored one dead to life, behold, the woman, whoſe ſon he had raiſed to life, called upon the king for her houſe, and for her land. Then Gehazi ſaid, My lord, O king, this is the woman, and this is her ſon, whom Eliſha reſtored to life.

6 And when the king aſked the woman, ſhe told him: ſo the king appointed her an eunuch, ſaying, Reſtore thou all that are hers, and all the [p] fruits of *her* lands ſince the day that ſhe left the land, even until this time.

7 ¶ Then Eliſha came to Damaſcus, and Ben-hadad the king of Aram was ſick: and one told him, ſaying, The man of God is come hither.

8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, that thou mayeſt enquire of the Lord by him, ſaying, Shall I recover of this diſeaſe?

9 ¶ So Hazael went to meet him, and took the preſent in his hand, and of every [q] good thing of Damaſcus, *even* the burden of forty camels, and came and ſtood before him, and ſaid, Thy ſon Ben-hadad king of Aram hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?

10 And Eliſha ſaid to him, Go, *and* ſay unto him, Thou ſhalt [r] recover: howbeit the Lord hath ſhewed me, that he ſhall ſurely die.

11 And he looked upon him ſtedfaſtly, till *Hazael* was aſhamed, and the man of God wept. Bef. Chr. 885.

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know the evil that thou ſhalt do unto the children of Iſrael: *for* their ſtrong cities ſhalt thou ſet on fire, and their young men ſhalt thou ſlay with the ſword, and ſhalt daſh their infants *againſt the ſtones*, and rend in pieces their women with child.

13 Then Hazael ſaid, What? is thy ſervant [s] a dog, that I ſhould do this great thing? And Eliſha anſwered, The Lord hath ſhewed me, that thou ſhalt be king of Aram.

14 ¶ So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me that thou ſhouldſt recover.

15 And on the morrow he took a thick cloth and dipt it in water, and [t] ſpread it on his face, and he died: and Hazael reigned in his ſtead.

16 ¶ * Now in the fifth year of Jehoram the ſon of Ahab king of Iſrael, and of Jehoſhaphat king of Judah, [u] Jehoram the ſon of Jehoſhaphat king of Judah began [w] to reign. * 2 Chron. 21. 4.

17 He was two and thirty years old when he began to reign: and he reigned eight years in Jeruſalem.

18 And he walked in the ways of the kings of Iſrael, as did the houſe of Ahab: for [x] the daughter of Ahab was his wife, and he did evil in the ſight of the Lord.

19 Yet the Lord would not deſtroy Judah, for David his ſervant's ſake, * as he had promiſed him to give him a light, *and* to his children for ever. * 2 Sam. 7. 13.

20 ¶ In thoſe days Edom [y] rebelled from under the hand of Judah, and made a king over themſelves.

21 Therefore Jehoram went to Zair, and all his chariots with him, and he aroſe by night, and ſmote the Edomites which were about him, with the captains of the chariots, and the people fled into their tents.

22 So Edom rebelled from under the hand of Judah unto this day: then [z] Libnah rebelled at that ſame time.

23 Concerning the reſt of the acts of Jehoram, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

24 And Jehoram ſlept with his fathers, and was buried with his fathers in the city of David. And * Ahaziah his ſon reigned in his ſtead. * 2 Chron. 22. 1.

25 ¶ In the twelfth year of Jehoram the ſon of Ahab king of Iſrael did Ahaziah the ſon of Jehoram king Judah begin to reign.

26 [a] Two and twenty years old was Ahaziah when he began to reign, and he reigned one year

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[m] Where thou canſt find a commodious place to dwell, where as is plenty.

[n] That is, to complain on them which had taken her poſſeſſions while ſhe was abſent.

[o] God's wonderful providence appeareth in this, that he cauſed the king to be deſirous to hear of him, whom before he contemned, and alſo hereby prepared an entrance to the poor widow's ſuit.

[p] The king cauſed that to be juſtly reſtored which was wrongfully holden from her.

[q] Of all the chiefeſt and precious things of the country.

[r] Meaning, that he ſhould recover of this diſeaſe: but he knew that this meſſenger Hazael ſhould ſlay him to obtain the kingdom.

[s] That I ſhould be without all humanity and pity.

[t] Under pretence to refreſh or eaſe him, he ſtifled him with this cloth.

[u] Read ch. 1. 17.

[w] He was confirmed in his kingdom after his father's death.

[x] The Holy Ghoſt ſheweth hereby what danger it is to join with infidels.

[y] Which had been ſubject from David's time until this time of Jehoram.

[z] This was a city in Judah given to the Levites, Joſh. 21. 13. and after turned from king Jehoram, becauſe of his idolatry.

[a] Which is to be underſtood, that he was made king when his father reigned, but after his father's death he was confirmed king, when he was forty-two years old, as 2 Chron. 22. 2.

Bef. Chr. 884.

in Jeruſalem: and his mother's name *was* Athaliah the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the Lord, like the houſe of Ahab: for he was the ſon-in-law of the houſe of Ahab.

28 And he went with Jehoram the ſon of Ahab to war againſt Hazael king of Aram in [b] Ramoth-Gilead, and the Aramites ſmote Jehoram.

29 And king Jehoram returned to be healed in [c] Jezreel of the wounds which the Aramites had given him at Ramah, when he fought againſt Hazael king of Aram. And Ahaziah the ſon of Jehoram king of Judah went down to ſee Jehoram the ſon of Ahab in Jezreel, becauſe he was ſick.

CHAP. IX.

6 Jehu is made king of Iſrael, 24 And killeth Jehoram the king thereof, 27 And Ahaziah, otherwiſe called Ochozias, the king of Judah, 33 And cauſeth Jezebel to be caſt down out of a window, and the dogs did eat her.

THEN Eliſha the prophet called one of the children of the prophets, and said unto him, * [d] Gird thy loins, and take this box of oil in thine hand, and get thee to Ramoth-Gilead.

* 1 Kings 19. 16, 17.

2 And when thou comeſt thither, look where *is* Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, and go, and make him ariſe up from among his brethren, and lead him to † a ſecret chamber.

† *Heb. from chamber to chamber.*

3 Then take the box of oil, and pour it on his head, and ſay, Thus ſaith the Lord, I have anointed thee for king over Iſrael. Then open the door, and flee without any tarrying.

4 So the ſervant of the prophet gat him up to Ramoth Gilead.

5 And when he came in, behold, the captains of the army were ſitting. And he ſaid, I have a meſſage to thee, O captain. And Jehu ſaid, Unto which of all us? And he anſwered, To thee, O captain.

6 And he aroſe, and went into the houſe, and he poured the oil on his head, and ſaid unto him, Thus ſaith the Lord God of Iſrael, I have [e] anointed thee *for* king over the people of the Lord, *even* over Iſrael.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the Lord * of the hand of Jezebel.

* 1 Kings 21. 15, 25.

8 For the whole houſe of Ahab ſhall be deſtroyed: and * I will cut off from Ahab, him that maketh water againſt the wall, as well him that is ſhut up, as him that is left in Iſrael.

* 1 Kings 14. 10. and 21. 22.

9 And I will make the houſe of Ahab like the houſe * of Jeroboam the ſon of Nebat, and like the houſe * of Baaſha the ſon of Ahijah.

* 1 Kings 14. 10. and 21. 22.
* 1 Kings 16. 3, 11.

Bef. Chr. 884.

10 And the dogs ſhall eat Jezebel in the field of Jezreel, and there ſhall be none to bury her. And he opened the door, and fled.

11 ¶ Then Jehu came out to the [f] ſervants of his lord. And *one* ſaid unto him, Is all well? wherefore came this [g] mad fellow to thee? And he ſaid unto them, Ye know the man, and what his talk was.

12 And they ſaid, It is falſe, tell us it now. Then he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the Lord, I have anointed thee for king over Iſrael.

13 Then they made haſte, and took every man his garment, and put it under him on the top of the ſtairs, and blew the trumpet, ſaying, Jehu is king.

14 So Jehu the ſon of Jehoſhaphat the ſon of Nimſhi conſpired againſt Jehoram: (Now Jehoram kept Ramoth-Gilead, he and all Iſrael, becauſe of Hazael king of Aram.

15 * And king Jheoram returned to be healed in Jezreel of the wounds which the Aramites had given him, when he fought with Hazael king of Aram) and Jehu ſaid, If it be your minds, let no man depart and eſcape out of the city, to go and tell it in Jezreel.

* Ch. 8. 29.

16 So Jehu got up into a chariot, and went to Jezreel: for Jehoram lay there, and [h] Ahaziah king of Judah was come down to ſee Jehoram.

17 And the watchman that ſtood in the tower in Jezreel eſpied the company of Jehu as he came, and ſaid, I ſee a company. And Jehoram ſaid, Take a horſeman, and ſend to meet them, that he may ſay, Is it peace?

18 So there went one on horſeback to meet him, and ſaid, Thus ſaith the king, Is it peace? And Jehu ſaid, What haſt thou to do with peace? ‡ Turn behind me. And the watchman told, ſaying, The meſſenger came to them, but he cometh not again.

‡ Or, follow me.

19 Then he ſent out another on horſeback, which came to them, and ſaid, Thus ſaith the king, Is it peace? And Jehu anſwered, What haſt thou to do with peace? Turn behind me.

20 And the watchman told, ſaying, He came to them *alſo*, but cometh not again, and the marching *is* like the marching of Jehu the ſon of Nimſhi, for he marcheth [i] furiouſly.

21 ¶ Then Jehoram ſaid, Make ready: and his chariot was made ready. And Jehoram king of Iſrael, and Ahaziah king of Judah went out either of them in his chariot againſt Jehu, and met him in the field of Naboth the Jezreelite.

22 And when Jehoram ſaw Jehu, he ſaid, Is it peace, Jehu? And he anſwered, What [k] peace, whilſt the whoredoms of thy mother Jezebel, and her witchcrafts *are* yet in great number?

23 Then Jehoram turned his hand, and fled, and ſaid to Ahaziah, O Ahaziah, *there is* treaſon.

24 But Jehu took a bow in his hand, and ſmote

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[b] Which was a city in the tribe of Gad beyond Jordan.

[c] This is a city belonging to the tribe of Iſſachar.

[d] Prepare thyſelf to go diligently about thy buſineſs: for in thoſe countries they uſed long garments which they tucked up, when they went about earneſt buſineſs.

[e] This anointing was for kings, prieſts, and prophets, which were all figures of Meſſiah, in whom theſe three offices were accompliſhed.

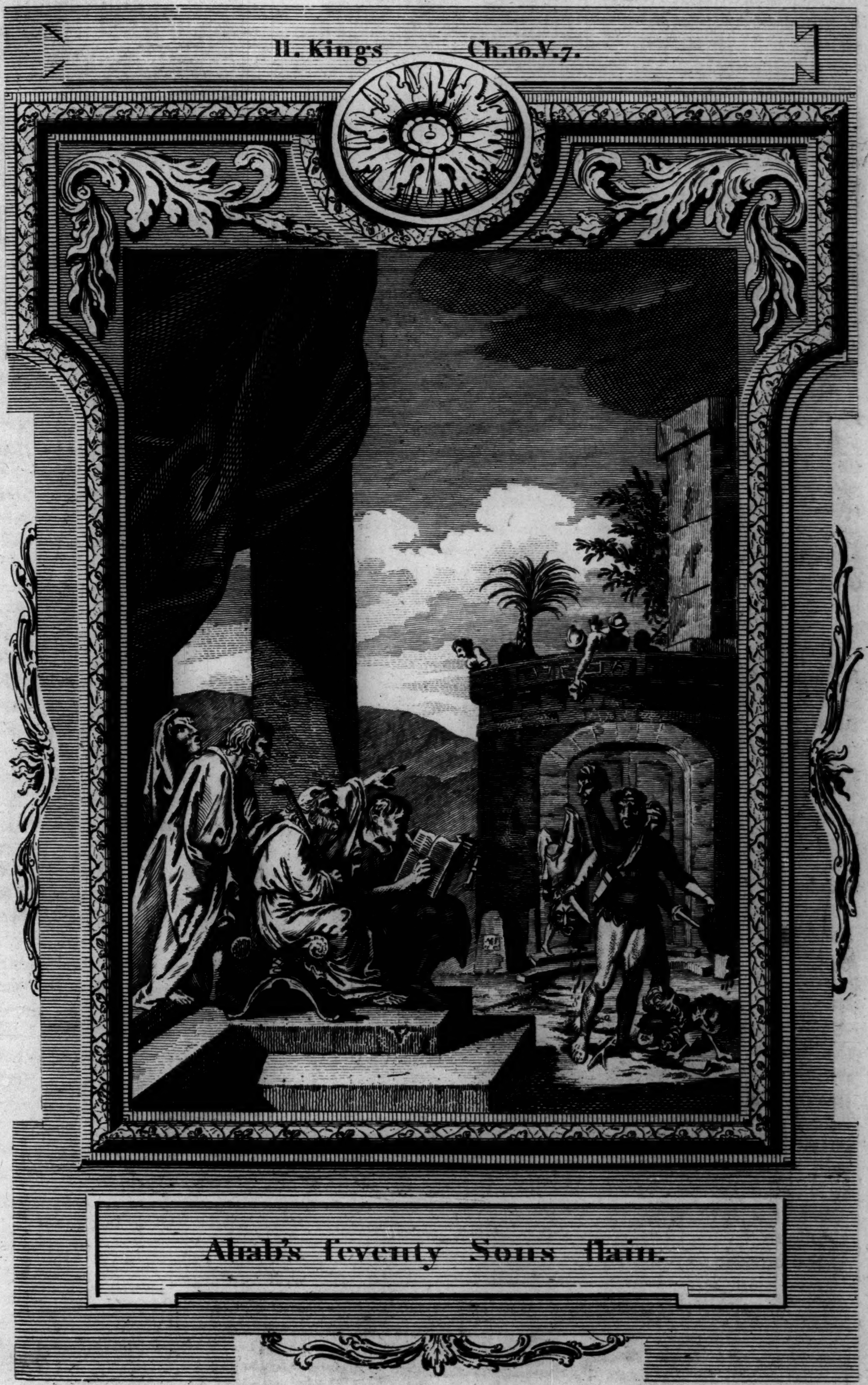
[f] That is, the reſt of the army, whom he called before his brethren, ver. 2.

[g] In this eſtimation the world hath the miniſters of God: notwithſtanding foraſmuch as the world hath ever ſlandered the children of God (yea they called the ſon of God a deceiver, and ſaid he had the devil:) therefore they ought not to be diſcouraged.

[h] God had thus ordained, as is read, 2 Chron. 22. 7. that this wicked and idolatrous king, who was more ready to gratify wicked Jehoram, than to obey the will of God, ſhould periſh with him, by whoſe means he thought to have been ſtronger.

[i] As one that went earneſtly about his enterpriſe.

[k] Meaning, that foraſmuch as God is their enemy becauſe of their ſins, that he will ever ſtir up ſome to revenge his cauſe.



II. Kings Ch.10.V.7.

Ahab's ſeventy Sons ſlain.

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Bef. Chr. 884.

ſmote Jehoram between the ſhoulders, that the arrow went through his heart: and he fell down in his chariot.

25 Then ſaid *Jehu* to Bidkar a captain, Take *and* caſt him in ſome place of the field of Naboth the Jezreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ‡ laid this burden upon him:

‡ Or, ſpake this propheſy againſt him.

26 * Surely I have ſeen yeſterday the blood of Naboth, and the blood of his [l] ſons, ſaid the Lord, and I will render it thee in this field, ſaith the Lord: now therefore take *and* caſt him in the field, according to the word of the Lord.

* 1 Kings 21. 29.

27 But when Ahaziah the king of Judah ſaw this, he fled by the way of the garden houſe: And Jehu purſued after him, and ſaid, Smite him alſo in the chariot: *and they ſmote him* in the going up to Gur, which is by Ibleam. And he fled to [m] Megiddo, and there died.

28 And his ſervants carried him in a chariot to Jeruſalem, and buried him in his ſepulchre with his fathers in the city of David.

29 ¶ And in the [n] eleventh year of Jehoram the ſon of Ahab, began Ahaziah to reign over Judah.

30 And when Jehu was come to Jezreel, Jezebel heard of it, and painted her face, and tired her head, and looked [o] out at a window.

31 And as Jehu entered at the gate, ſhe ſaid, Had [p] Zimri peace which ſlew his maſter?

32 And he lift up his eyes to the window, and ſaid, Who is on my ſide, who? Then two *or* three of her ‡ eunuchs looked unto him.

‡ Or, chief ſervants.

33 And he ſaid, Caſt her down: and they caſt her down,[q] and he ſprinkled of her blood upon the wall, and upon the horſes, and he trod her under foot.

34 And when he was come in, he did eat and drink, and ſaid, Viſit now yonder curſed woman, and bury her: for ſhe is a [r] king's daughter.

35 And they went to bury her, but they found no more of her than the ſkull and the feet, and the palms of her hands.

36 Wherefore they came again and told him. And he ſaid, This is the word of the Lord which he ſpake † by his ſervant Elijah the Tiſhbite, ſaying, * In the field of Jezreel ſhall the dogs eat the fleſh of Jezebel.

† Heb. by the hand of.
* 1 Kings 21. 23.

37 And the carcaſe of Jezebel ſhall be as dung upon the ground in the field of Jezreel, ſo that none ſhall ſay, [s] This is Jezebel.

CHAP. X.

6 Jehu cauſeth the ſeventy ſons of Ahab to be ſlain. 14 And after that, forty and two of Ahaziah's brethren. 25 He killeth alſo all the prieſts of Baal. 35 After his death, his ſon reigneth in his ſtead.

AHAB had now ſeventy [t] ſons in Samaria. And Jehu wrote letters, and ſent to Samaria unto the rulers of Jezreel, *and* to the elders, and to the bringers-up of Ahab's children, to this effect,

2 Now when this letter cometh to you; (for ye have with you your maſter's ſons, ye have with you both chariots and horſes, and a defenced city, and armour)

3 Conſider therefore which of your maſter's ſons is beſt and moſt meet, and [u] ſet him on his father's throne, and fight for your maſter's houſe.

4 But they were exceedingly afraid, and ſaid, Behold, two kings could not ſtand before him, how ſhall we then ſtand?

5 And he that was governor of *Ahab's* houſe, and he that ruled the city, and the elders, and the bringers-up of the children, ſent to Jehu, ſaying, We are thy ſervants, and will do all that thou ſhalt bid us: we will make no king: do what ſeemeth good to thee.

6 ¶ Then he wrote another letter to them, ſaying, If ye be mine, and will obey my voice, [w] take the heads of the men *that are* your maſter's ſons, and come to me to Jezreel by to-morrow this time. (Now the king's ſons, *even* ſeventy perſons, *were* with the great men of the city, which brought them up)

7 And when the letter came to them, they took the king's ſons, and ſlew the ſeventy perſons, and laid their heads in baſkets, and ſent them unto him to Jezreel.

8 ¶ Then there came a meſſenger and told him, ſaying, They have brought the heads of the king's ſons. And he ſaid, Let them lay them on two heaps at the entering in of the gate until the morning.

9 And when it was day, he went out, and ſtood and ſaid to all the people, Ye be [x] righteous: behold, I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?

10 Know now that there ſhall fall unto the earth nothing of the word of the Lord, which the Lord ſpake concerning the houſe of Ahab: for the Lord hath brought to paſs the things that he ſpake † by his ſervant * Elijah.

† Heb. by the hand of.
* 1 Kings 21. 29.

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all that were great with him, and his familiars, and his [y] prieſts, ſo that he let none of his remain.

12 ¶ And he aroſe, and departed and came to Samaria. *And* as Jehu was in the way by an houſe where the ſhepherds did ſhear,

13 He met with the brethren of Ahaziah king of Judah, and ſaid, Who are ye? And they anſwered, We are the brethren of Ahaziah, and go down to ſalute the children of the king, and the children of the queen.

14 And he ſaid, Take them alive. And they took them alive, and ſlew them at the well beſide the houſe where the ſheep are ſhorn, *even* two and forty men, and he [z] left not one of them.

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[l] By this place it is evident, that Jezebel cauſed both Naboth and his ſons to be put to death, that Ahab might enjoy his vineyard more quietly: for elſe his children might have claimed poſſeſſion.

[m] After that he was wounded in Samaria, he fled to Megiddo, which was a city of Judah.

[n] That is, eleven whole years: for chap. 8. 25. before when he ſaid that he began to reign the twelfth year of Jehoram, he taketh part of the year for the whole.

[o] Being of an haughty and cruel nature, ſhe would ſtill retain her princely ſtate and dignity.

[p] As though ſhe would ſay, Can any traitor, or any that riſeth againſt his ſuperior, have good ſucceſs? read 1 Kings 16. 10.

[q] This he did by the motion of the Spirit of God, that her blood ſhould be ſhed, that had ſhed the blood of innocents, to be a ſpectacle and example of God's judgments to all tyrants.

[r] To wit, of the king of Zidon, 1 Kings 16. 31.

[s] Thus God's judgments appear even in this world, againſt them that ſuppreſs his word, and perſecute his ſervants.

[t] The ſcripture uſeth to call them ſons, which are either children, or nephews.

[u] He wrote this, to prove them, whether they would take his part or no.

[w] God, as a juſt judge, puniſheth the wicked children of wicked parents, unto the third and fourth generation.

[x] Ye cannot juſtly condemn me for the king's death, ſeeing ye have done the like to his poſterity: for the Lord commanded me, and moved you to execute this his judgment.

[y] Meaning, which were the idolatrous prieſts.

[z] Thus God's vengeance is upon them that have any part or familiarity with the wicked.

15 ¶ And when he was departed thence, he met with Jehonadab the ſon of Rechab coming to meet him, and he bleſſed [a] ‡ him, and ſaid to him, Is thine heart upright, as mine heart is toward thine? And Jehonadab anſwered, Yea, doubtleſs. *Then* give me thine hand. And when he had given him his hand, he took him up to him into the chariot.

‡ Or, praiſed God for him.

16 And he ſaid, Come with me, and ſee the zeal that I have for the Lord: ſo they made him ride in his chariot.

17 And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the word of the Lord which he ſpake to Elijah.

18 Then Jehu aſſembled all the people, and ſaid unto them, Ahab ſerved [b] Baal a little, *but* Jehu ſhall ſerve him much more.

19 Now therefore call unto me all the prophets of Baal, all his ſervants, and all his prieſts, and let not a man be lacking: for I have a great ſacrifice for Baal: whoſoever is lacking, he ſhall not live. But Jehu did it by a ſubtlety to deſtroy the ſervants of Baal.

20 And Jehu ſaid, † Proclaim a ſolemn aſſembly for Baal. And they proclaimed it.

† Heb. *ſanctiſy.*

21 So Jehu ſent unto all Iſrael, and all the ſervants of Baal came, and there was not a man left that came not. And they came into the houſe of Baal, and the houſe of Baal was full from end to end.

22 Then he ſaid unto him that had the charge of the veſtry, Bring forth veſtments for all the ſervants of Baal. And he brought them out veſtments.

23 And when Jehu went, and Jehonadab the ſon of Rechab, into the houſe of Baal, he ſaid unto the ſervants of Baal, Search diligently, and look, leſt there be here with you *any* of the [c] ſervants of the Lord, but the ſervants of Baal only.

24 And when they went in to make ſacrifice and burnt-offering, Jehu appointed fourſcore men without, and ſaid, If any of the men whom I have brought into your hands eſcape, ‡ his ſoul *ſhall be* for his ſoul.

‡ Or, he ſhall die for him.

25 And when he had made an end of the burnt-offering, Jehu ſaid to the guard, and to the captains, Go in, ſlay them, let not a man come out. And they ſmote them with the edge of the ſword. And the guard, and the captains caſt them out, and went unto the [d] city, *where was* the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they deſtroyed the image of Baal, and threw down the houſe of Baal, and made a jakes of it unto this day.

28 So Jehu deſtroyed Baal out of Iſrael.

29 But from the ſins of Jeroboam the ſon of Nebat which made Iſrael to ſin, Jehu departed not from them, *neither from* the golden calves that were in Beth-el, and that were in Dan.

30 ¶ And the Lord ſaid unto Jehu, Becauſe thou haſt diligently executed that which was right in mine eyes, *and* haſt done unto the houſe of Ahab according to all things that were in mine heart, *therefore* ſhall thy [e] ſons unto the fourth *generation* ſit on the throne of Iſrael.

31 But Jehu regarded not to walk in the law of the Lord God of Iſrael with all his heart: *for* he departed not from the ſins of Jeroboam which made Iſrael to ſin.

32 In thoſe days the Lord began to ‡ loathe Iſrael, and Hazael ſmote them in all the coaſts of Iſrael,

‡ Or, cut them off.

33 From Jordan eaſtward, *even* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manaſſeh, from Aroer (which is by the river Arnon) and Gilead, and Baſhan.

34 Concerning the reſt of the acts of Jehu, and all that he did, and all his valiant deeds, are they not written in the book of the Chronicles of the kings of Iſrael?

35 And Jehu ſlept with his fathers, and they buried him in Samaria, and Jehoahaz his ſon reigned in his ſtead.

36 And the time that Jehu reigned over Iſrael in Samaria, is eight and twenty years.

CHAP. XI.

1 *Athaliah putteth to death all the king's ſons, except Joaſh the ſon of Ahaziah.* 4 *Joaſh is appointed king.* 15 *Jehoiada causeth Athaliah to be ſlain.* 17 *He maketh a covenant between God and the people.* 18 *Baal and his prieſts are deſtroyed.*

THEN * Athaliah the mother of Ahaziah, when ſhe ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the [f] king's ſeed.

* 2 Chron. 22. 10.

2 But Jehoſheba the daughter of king Jehoram, *and* ſiſter to Ahaziah, [g] took Joaſh the ſon of Ahaziah, and ſtole him from among the kings ſons that ſhould be ſlain, *both* him and his nurſe, *keeping them* in the [h] bed-chamber, and they hid him from Athaliah, ſo that he was not ſlain.

3 And he was with her hid in the houſe of the Lord ſix years: and Athaliah did reign over the land.

4 ¶ * And the ſeventh year [i] Jehoiada ſent and took the captains over hundreds, with *other* captains, and them of the guard, and cauſed them to come unto him into the houſe of the Lord, and made a covenant with them, and took an oath of them in the houſe of the Lord, and ſhewed them the king's ſon.

* 2 Chron. 23. 13.

5 And he commanded them, ſaying, This it is that ye muſt do, The third part of [k] you, that cometh on the ſabbath, ſhall [l] ward toward the king's houſe:

6 And

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[a] For he feared God, and lamented the wickedneſs of thoſe times: therefore Jehu was glad to join with him: of Rechab read Jer. 35. 2.

[b] Here Baal is taken for Aſhtaroth the idol of the Zidonians, which Jezebel cauſed to be worſhipped, as is alſo uſed, 1 Kings 16. 32. and 22. 53.

[c] Thus God would have his ſervants preſerved, and idolaters deſtroyed: as in his law he giveth expreſs commandment, Deut. 13.

[d] Which city was near to Samaria.

[e] Thus God approveth and rewardeth his zeal, in executing God's judgment, albeit his wickedneſs was afterward puniſhed.

[f] Meaning, all the poſterity of Jehoſhaphat, to whom the kingdom appertained: thus God uſed the cruelty of this woman, to deſtroy the whole family of Ahab.

[g] The Lord promiſed to maintain the family of David, and not to quench the light thereof: therefore he moved the heart of Jehoſheba to preſerve him.

[h] Where the prieſts did lie.

[i] The chief prieſt, Jehoſheba's huſband.

[k] Of the Levites which had charge of the keeping of the temple, and kept watch by courſe.

[l] That none ſhould come upon them, while they were crowning the king.

Bef. Chr. 878.

‡ Or, that none break his order.

6 And *another* third part in the gate of [m] Sur: and *another* third part in the gate behind them of the guard: and ye ſhall keep watch ‡ in the houſe of Maſſah.

7 And two parts of you, *that is*, all that [n] go out on the ſabbath day, ſhall keep the watch of the houſe of the Lord about the king.

8 And ye ſhall compaſs the king round about, every man with his weapon in his hand, and whoſoever cometh within the ranges, let him be ſlain: be you with the king as he goeth out and in.

9 ¶ And the captains of the hundreds did ac-according to all that Jehoiada the prieſt commanded, and they took every man his men that entered *in to their charge* on the [o] ſabbath, with them that went out *of it* on the ſabbath, and came to Jehoiada the prieſt.

10 [p] And the prieſt gave to the captains of hundreds, the ſpears and the ſhields that were king David's, and were in the houſe of the Lord.

11 And the guard ſtood, every man with his weapon in his hand, from the right ſide of the houſe to the left ſide, about the altar and about the houſe, round about the king.

12 Then he brought out [q] the king's ſon, and put the crown upon him, and *gave him* [r] the teſtimony, and they made him king: alſo they anointed him, and clapped their hands, and ſaid, God ſave the king.

13 ¶ And when Athaliah heard the noiſe of the running of the people, ſhe came in to the people in the houſe of the Lord.

14 And when ſhe looked, behold, the king ſtood by a [s] pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets. Then Athaliah rent her cloaths, and cried Treaſon, treaſon.

‡ Or, out of the temple.

15 But Jehoiada the prieſt commanded the captains of the hundreds that had the rule of the hoſt, and ſaid unto them, Have her ‡ forth of the ranges, and he that [t] followeth her, let him die by the ſword: for the prieſt had ſaid, Let her not be ſlain in the houſe of the Lord.

16 Then they laid hands on her, and ſhe went by the way by the which the horſes go to the houſe of the king, and there was ſhe ſlain.

17 And Jehoiada made a covenant between the Lord, and [u] the king, and the people, that they ſhould be the Lord's people: likewiſe between the [w] king and the people.

18 Then all the people of the land went into the houſe of Baal, and deſtroyed it with his altars, and his images brake they down courageouſly, and ſlew Mattan the prieſt of Baal before the [x] altars: and the [y] prieſt ſet a guard over the houſe of the Lord.

Bef Chr. 878.

19 Then he took the captains of hundreds, and the *other* captains, and the guard, and all the people of the land: and they brought the king from the houſe of the Lord, and came by the way of the gate of the guard to the king's houſe: and he ſat him down on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: [z] for they had ſlain Athaliah with the ſword beſide the king's houſe.

21 Seven years old was Joaſh when he began to reign.

CHAP. XII.

6 *Jehoaſh maketh proviſion for the repairing of the temple.* 16 *He ſtayeth the king of Syria by a preſent from coming againſt Jeruſalem.* 26 *He is killed by two of his ſervants.*

* 2 Chron. 24. 1.

IN * the ſeventh year of Jehu, Jehoaſh began to reign, and reigned forty years in Jeruſalem, and his mother's name was Zibiah of Beer-ſheba.

2 And Jehoaſh did that which was good in the ſight of the Lord all his time that [a] Jehoiada the prieſt taught him.

3 But [b] the high places were not taken away: for the people offered yet, and burnt incenſe in the high places.

4 ¶ And Jehoaſh ſaid to the prieſt, All the ſilver of dedicate things that be brought to the houſe of the Lord, *that is*, the money of them that are under the [c] count, the money that every man is ſet at, *and* all the money that one offereth willingly, and bringeth into the houſe of the Lord,

5 Let the prieſts take it to them, every man of his acquaintance: and they ſhall repair the [d] broken places of the houſe, wheresoever any decay is found.

6 ¶ Yet in the three and twentieth year of king Jehoaſh the prieſts had not mended that which was decayed in the temple.

7 Then king Jehoaſh called for Jehoiada the prieſt, and the *other* prieſts, and ſaid unto them, Why repair ye not the ruins of the temple? now therefore [e] receive no more money of your acquaintance, except ye deliver it to *repair* the ruins of the temple.

8 So the prieſts conſented to receive no more money of the people, neither to repair the decayed places of the temple.

9 Then Jehoiada the prieſt took a cheſt and bored a hole in the lid of it, and ſet it beſide the altar, on the [f] right ſide, as every man cometh into the temple of the Lord. And the prieſts that

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[m] Called the Eaſt gate of the temple, 2 Chron. 23. 5,

[n] Whoſe charge is ended.

[o] Read ver. 5 and 7.

[p] To wit, Jehoiada.

[q] That is, Joaſh, which had been kept ſecret ſix years.

[r] Meaning the law of God, which is his chief charge, and whereby only his throne is eſtabliſhed.

[s] Where the king's place was in the temple.

[t] To take her part.

[u] That both the king and the people ſhould maintain the true worſhip of God, and deſtroy all idolatry.

[w] That he ſhould govern, and they obey in the fear of God.

[x] Even in the place where he had blaſphemed God, and thought to have been holpen by his idol, there God poured his vengeance upon him.

[y] To wit, Jehoiada.

[z] Which by her cruelty and perſecution had vexed the whole land before.

[a] So long as rulers give ear to the true miniſters of God, they proſper.

[b] So hard a thing it is for them that are in authority to be brought to the perfect obedience of God.

[c] That is, the money of redemption, Exod. 30. 12. alſo the money which the prieſt valued the vows at, Lev. 27. 2. and their free liberality.

[d] For the temple which was built an hundred fifty and five years before, had many things decayed in it, both by the negligence of the kings his predeceſſors, and alſo by the wickedneſs of the idolaters.

[e] He taketh from them the ordering of the money, becauſe of their negligence.

[f] That is, on the South ſide.

Bef. Chr. 878.

‡ Or, veſſel.

that kept the ‡ door, put therein all the money that was brought into the houſe of the Lord,

10 And when they ſaw there was much money in the cheſt, the king's ſecretary came up, and the high prieſt, and put it up after that they had told the money that was found in the houſe of the Lord,

11 And they gave the money made ready into the hands of them [g] that undertook the work, *and* that had the overſight of the houſe of the Lord, and they payed it out to the carpenters and builders that wrought upon the houſe of the Lord,

12 And to the maſons and hewers of ſtone, and to buy timber and hewed ſtone, to repair that was decayed in the houſe of the Lord, and for all that which was laid out for the reparation of the temple.

13 Howbeit there was [h] not made for the houſe of the Lord bowls of ſilver, inſtruments of muſic, baſons, trumpets, nor any veſſels of gold, or veſſels of ſilver of the money that was brought into the houſe of the Lord.

14 But they gave it to the workmen, which repaired therewith the houſe of the Lord.

15 Moreover, they reckoned not with the men, into whoſe hands they delivered that money to be beſtowed on workmen: for they dealt faithfully.

16 The money of the treſpaſs-offering, and the money of the ſin-offerings was not brought into the houſe of the Lord: *for* it was the prieſts.

17 ¶ Then came up Hazael king of Aram, and fought againſt Gath and took it, and Hazael ſet his face to go up to Jeruſalem.

18 And Jehoaſh king of Judah took all the [i] hallowed things that Jehoſhaphat, and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicated, and that he himſelf had dedicated, and all the gold that was found in the treaſures of the houſe of the Lord and in the king's houſe, and ſent it to Hazael king of Aram, and he departed from Jeruſalem.

19 Concerning the reſt of the acts of Joaſh, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

20 ¶ And his ſervants aroſe and wrought treaſon, and [k] ſlew Joaſh in the houſe of [l] Millo, when he came down to Silla:

‡ Or, Jozabar.

21 Even ‡ Jozachar the ſon of Shimeath, and Jehozabad the ſon of Shomer, his ſervants, ſmote him, and he died: and they buried him with his fathers in the city of David. And Amaziah his ſon reigned in his ſtead.

Bef. Chr. 856.

CHAP. XIII.

3 Jehoahaz the ſon of Jehu is delivered into the hands of the Syrians. 4 He prayeth unto God and is delivered. 9 Joaſh his ſon reigneth in his ſtead. 20 Eliſha dieth. 24 Hazael dieth.

IN the three and twentieth year of Joaſh the ſon of Ahaziah king of Judah, Jehoahaz the ſon of Jehu began to reign over Iſrael in Samaria, *and he reigned* ſeventeen years.

2 And he did evil in the ſight of the Lord, and followed the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin, *and* departed not therefrom.

3 And the Lord was angry with Iſrael, and delivered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the ſon of Hazael, all [n] *his* days.

4 And Jehoahaz beſought the Lord, and the Lord heard him: for he ſaw the trouble of Iſrael, wherewith the king of Aram troubled them.

5 (And the Lord gave Iſrael a [o] deliverer, ſo that they came out from under the ſubjection of the Aramites. And the children of Iſrael [p] dwelt in their tents as † before time.

† *Heb. as yeſterday, and before yeſterday.*

6 Neverthleſs they departed not from the ſins of the houſe of Jeroboam which made Iſrael to ſin, *but* walked in them: even the [q] grove alſo remained ſtill in Samaria)

7 For he had left of the people to Jehoahaz but fifty horſemen, and ten chariots, and ten thouſand footmen, becauſe the king of [r] Aram had deſtroyed them, and made them like duſt beaten to powder.

8 Concerning the reſt of the acts of Jehoahaz, and all that he had did, and his valiant deeds, are they not written in the book of the Chronicles of the kings of Iſrael?

9 And Jehoahaz ſlept with his fathers, and they buried him in Samaria, and Joaſh his ſon reigned in his ſtead.

10 ¶ In the ſeven and thirtieth year of Joaſh kings of Judah, began Jehoaſh the ſon of Jehoahaz to reign over Iſrael in Samaria, *and reigned* ſixteen years,

11 And did evil in the ſight of the Lord: *for* he departed not from all the ſins of Jeroboam the ſon of Nebat that made Iſrael to ſin, but he walked therein.

12 Concerning the reſt of the acts of Joaſh, and all that he did, and his valiant deeds, *and* how he fought againſt Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Iſrael?

13 And Joaſh ſlept with his fathers, and Jeroboam

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[g] For the king had appointed others which were meet for that purpoſe, ch. 22. 5.

[h] For theſe men had only the charge of the reparation of the temple, and the reſt of the money was brought to the king, who cauſed theſe afterward to be made, 2 Chron. 24. 14.

[i] After the death of Jehoiada, Joaſh fell to idolatry: therefore God rejecteth him, and ſtirreth up his enemy againſt him, whom he pacified with the treaſures of the temple: for God would not be ſerved with thoſe gifts, ſeeing the king's heart was wicked.

[k] Becauſe he had put Zachariah the ſon of Jehoiada to death, 2 Chron. 24. 25.

[l] Read 2 Sam. 5. 9.

[m] By worſhipping the calves, which Jeroboam did erect in Iſrael.

[n] While Jehoahaz lived.

[o] To wit, Joaſh the ſon of Jehoahaz.

[p] Safely, and without danger.

[q] Wherein they did commit their idolatry, and which the Lord had commanded to be deſtroyed, Deut. 16. 21.

[r] That is, Hazael and Ben-hadad his ſon, as ver. 3. read of Hazael, ch. 8. 12.

[s] His chief purpoſe is to deſcribe the kingdom of Judah, and how God performed his promiſe made to the houſe of David: but by the way he ſheweth how Iſrael was afflicted and puniſhed for their great idolatry, who though they had now degenerated, yet God, both by ſending them ſundry prophets and divers puniſhments, did call them unto him again.

Bef. Chr. 839. roboam ſat upon his ſeat: and Joaſh was buried in Samaria among the kings of Iſrael.

14 ¶ When Eliſha fell ſick of his ſickneſs whereof he died, Joaſh the king of Iſrael came down unto him, and wept upon his face, and ſaid, [t] O my father, the chariot of Iſrael, and the horſemen of the ſame.

15 Then Eliſha ſaid unto him, Take a bow and arrows. And he took unto him bow and arrows.

16 And he ſaid to the king of Iſrael, Put thine hand upon the bow. And he put his hand upon it. And Eliſha put his hands upon the king's hands,

17 And ſaid, Open the window [u] eaſtward. And when he had opened it, Eliſha ſaid, Shoot. And he ſhot. And he ſaid, *Behold* the arrow of the Lord's deliverance, and the arrow of deliverance againſt Aram: for thou ſhalt ſmite the Aramites in Aphek, till thou haſt conſumed them.

18 Again he ſaid, Take the arrows. And he took them. And he ſaid unto the king of Iſrael, Smite the ground. And he ſmote thrice, and ceaſed.

19 Then the man of God was [x] angry with him, and ſaid, Thou ſhouldſt have ſmitten five or ſix times, ſo thou ſhouldſt have ſmitten Aram, till thou hadſt conſumed it, where now thou ſhalt ſmite Aram but thrice.

20 ¶ So Eliſha died, and they buried him. And *certain* bands of the Moabites came into the land that year.

21 And as they were burying a man, behold, they ſaw the ſoldiers: therefore they caſt the man into the ſepulchre of Eliſha. And when the man was down, and touched the bones of Eliſha, he [y] revived, and ſtood upon his feet.

22 ¶ But Hazael king of Aram vexed Iſrael all the days of Jehoahaz.

23 Therefore the Lord had mercy on them, and pitied them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from him as [z] yet.

24 So Hazael the king of Aram died: and Ben-hadad his ſon reigned in his ſtead.

25 Therefore Jehoaſh the ſon of Jehoahaz returned, and took out of the hand of Ben-hadad the ſon of Hazael the cities which he had taken away by war out of the hand of Jehoahaz his father, *for* three times did Joaſh beat him, and reſtored cities unto Iſrael.

CHAP. XIV.

1 *Amaziah the king of Judah putteth to death them that ſlew his father,* 7 *And after ſmiteth Edom.* 15 *Joaſh dieth, and Jeroboam his ſon ſucceedeth him.* 29 *And after him reigneth Zechariah.* Bef. Chr. 839.

THE ſecond year of Joaſh ſon of Jehoahaz king of Iſrael reigned * Amaziah the ſon of Joaſh king of Judah. * 2 Chron. 25. 1.

2 He was five and twenty years old when he began to reign, and reigned nine and twenty years in Jeruſalem: and his mother's name *was* Jehoadan of Jeruſalem.

3 And he did [a] uprightly in the ſight of the Lord, yet not like David his father, *but* did according to all that Joaſh his father had done.

4 ¶ Notwithſtanding the high places were not taken away: *for* as yet the people did ſacrifice, and burnt incenſe in the high places.

5 ¶ And when the kingdom was confirmed in his hand, he ſlew his ſervants which had * killed the king his father. * Ch. 12. 20.

6 But the children of thoſe that did ſlay *him*, he [b] ſlew not, according unto that that is written in the book of the law of Moſes, wherein the Lord commanded, ſaying, * The fathers ſhall not be put to death for the children, nor the children put to death for the father: but every man ſhall be put to death for his own ſin. * Deut. 24. 16. Ezek. 18. 20.

7 He ſlew *alſo* of [c] Edom in the valley of ſalt, ten thouſand, and took ‡ *the city* of Sela by war, and called the name thereof Joktheel unto this day. ‡ Or, the tower, or the rock, 2 Chron. 25. 12.

8 ¶ Then Amaziah ſent meſſengers to Jehoaſh the ſon of Jehoahaz, ſon of Jehu king of Iſrael, ſaying, Come, [d] let us ſee one another in the face.

9 Then Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that is in Lebanon ſent to the [e] cedar that is in Lebanon, ſaying, Give thy daughter to my ſon to wife: and the wild beaſt that was in Lebanon, went and trod down the thiſtle.

10 *Becauſe* thou haſt ſmitten Edom, thine heart hath made thee proud: [f] brag of glory, and tarry at home, why doſt thou provoke to *thine* hurt, that thou ſhouldſt fall, and Judah with thee?

11 But Amaziah would not hear: therefore Jehoaſh king of Iſrael went up: and he and Amaziah king of Judah ſaw one another in the face at Beth-ſhemeſh which is in Judah.

12 And Judah was put to the worſe before Iſrael, and they fled every man to their tents.

13 But Jehoaſh king of Iſrael took Amaziah king of Judah, the ſon of Jehoaſh the ſon of Ahaziah, at Beth-ſhemeſh, and ‡ came to Jeruſalem, and broke down the wall of Jeruſalem from the gate of Ephraim to the corner gate, four hundred cubits. ‡ Or, brought him.

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[t] Thus they uſed to call the prophets and ſervants of God, by whom God bleſſed his people, as chap. 2. 12. meaning, that by their prayers they did more proſper their country, than by force of arms.

[u] That is, toward Syria, ſo that he did not only propheſy with words, but alſo confirmed him by theſe ſigns that he ſhould have the victory.

[x] Becauſe he ſeemed content to have victory againſt the enemies of God for twice or thrice, and had not a zeal to overcome them continually, and to deſtroy them utterly.

[y] By this miracle God confirmed the authority of Eliſha, whoſe doctrine in his life they contemned, that at this ſight they might return and embrace the ſame doctrine.

[z] That is, until their ſins were come to a full meaſure, and there was no more hope of amendment.

[a] In the beginning of his reign he ſeemed to have an outward ſhew of godlineſs, but afterward he became an idolater, and worſhipped the idols of the Idumeans.

[b] Becauſe they neither conſented, nor were partakers with their fathers in that act.

[c] For the Idumeans whom David had brought to ſubjection, did rebel in the time of Jehoram ſon of Jehoſhaphat.

[d] Let us fight hand to hand, and try it by battle, and not deſtroy one another's cities.

[e] By this parable Jehoaſh compareth himſelf to a cedar-tree, becauſe of his great kingdom over ten tribes, and Amaziah to a thiſtle, becauſe he ruled but over two tribes, and the wild beaſts are Jehoaſh's ſoldiers that ſpoiled the cities of Judah.

[f] Brag of thy victory, ſo that thou tarry at home and annoy me not.

Bef. Chr. 827.

14 And he took all the gold and ſilver, and all the veſſels that were found in the houſe of the Lord, and in the treaſures of the king's houſe, and the children that were in [g] hoſtage, and returned to Samaria.

15 Concerning the reſt of the acts of Jehoaſh which he did, and his valiant deeds, and how he fought with Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Iſrael?

16 And Jehoaſh ſlept with his fathers, and was buried at Samaria among the kings of Iſrael: and Jeroboam his ſon reigned in his ſtead.

17 ¶ And Amaziah the ſon of Joaſh king of Judah, lived after the death of Jehoaſh ſon of Jehoahaz king of Iſrael fifteen years.

18 Concerning the reſt of the acts of Amaziah, are they not written in the book of the Chronicles of the kings of Judah?

* 2 Chron. 25. 27.

19 But they * wrought treaſon againſt him in Jeruſalem, and he fled to [h] Lachiſh: but they ſent after him to Lachiſh, and ſlew him there.

20 And they brought him on horſes, and he was buried at Jeruſalem with his fathers in the city of David.

21 Then all the people of Judah took [i] Azariah which was ſixteen years old, and made him king for his father Amaziah.

22 He built [k] Elath, and reſtored it to Judah, after that the king ſlept with his fathers.

23 ¶ In the fifteenth year of Amaziah the ſon of Joaſh king of Judah, was Jeroboam the ſon of Joaſh made king over Iſrael in Samaria, *and reigned* one and forty years.

24 And he did evil in the ſight of the Lord: *for* he departed not from all the [l] ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin.

25 He reſtored the coaſt of Iſrael, from the entering of Hamath, unto the ſea of the wilderneſs, according to the word of the Lord God of Iſrael, which he ſpake † by his ſervant Jonah the ſon of Amittai the prophet, which was of Gath-Hepher.

† *Heb. by the hand of.*

26 For the Lord ſaw the exceeding bitter affliction of Iſrael, ſo that there was none [m] ſhut up, nor any left, neither yet any that could help Iſrael.

27 Yet the Lord † had not decreed to put out the name of Iſrael from under the heaven: therefore he preſerved them by the hand of Jeroboam the ſon of Joaſh.

† *Heb. had not ſpoken.*

28 Concerning the reſt of the acts of Jeroboam, and all that he did, and his valiant deeds, *and* how he fought, and how he reſtored Damaſcus and [n] Hamath to Judah in Iſrael, are they not written in the book of the Chronicles of the kings of Iſrael?

29 So Jeroboam ſlept with his fathers, *even* with the kings of Iſrael, and Zechariah his ſon reigned in his ſtead.

CHAP. XV.

Bef. Chr. 810.

1 *Azariah the king of Judah becometh a leper.* 5 *Of Jotham,* 10 *Shallum,* 14 *Menahem,* 23 *Pekahiah,* 30 *Uzziah,* 32 *Jotham,* 38 *and Ahaz.*

IN the † ſeven and twentieth year of Jeroboam king of Iſrael, began Azariah ſon of Amaziah king of Judah to reign.

† *Heb. in the twentieth year, and ſeventh year,*

2 Sixteen years old was he when he was made king, and he reigned two and fifty years in Jeruſalem: and his mother's name was Jecholiah of Jeruſalem.

3 And he did [o] uprightly in the ſight of the Lord, according to all that his father Amaziah did.

4 But the high places were not put away: *for* the people yet offered, and burned incenſe in the high places.

5 And the Lord [p] ſmote the king: and he was a leper unto the day of his death, and dwelt in an houſe apart, and Jotham the king's ſon governed the houſe, *and* [q] judged the people of the land.

6 Concerning the reſt of the acts of Azariah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

7 So Azariah ſlept with his fathers, and they buried him with his fathers in the city of David, and Jotham his ſon reigned in his ſtead.

8 ¶ In the eight and thirtieth year of Azariah king of Judah did Zechariah the ſon of Jeroboam reign over Iſrael in Samaria ſix [r] months,

9 And did evil in the ſight of the Lord, as did his fathers: *for* he departed not from the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin.

10 And Shallum the ſon of Jabeſh conſpired againſt him, and ſmote him in the ſight of the people, and [s] killed him, and reigned in his ſtead.

11 Concerning the reſt of the acts of Zechariah, behold, they are written in the book of the Chronicles of the kings of Iſrael.

12 This was the * word of the Lord, which he ſpake unto Jehu, ſaying, Thy ſons ſhall ſit on the throne of Iſrael unto the fourth *generation* after thee. And it came to paſs.

* Ch. 10. 30.

13 ¶ Shallum the ſon of Jabeſh began to reign in the nine and thirtieth year of Uzziah king of Judah: and he reigned the ſpace of a month in Samaria.

14 For Menahem the ſon of Gadi went up from Tirzah, and came to Samaria, and ſmote Shallum the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 Concerning the reſt of the acts of Shallum, and the treaſon which he wrought, behold, they are written in the book of the Chronicles of the kings of Iſrael.

16 ¶ Then

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[g] That is, which the Iſraelites had given to them of Judah for an aſſurance of peace.

[h] Which city Rehoboam built in Judah for a fortreſs, 2 Chron. 11. 9.

[i] Who is alſo called Uzziah, 2 Chron. 26. 1.

[k] Which is alſo called Elanon, or Eloth.

[l] Becauſe this idolatry was ſo vile, and almoſt incredible, that men ſhould forſake the living God, to worſhip calves, the work of man's hands, therefore the ſcripture doth oftentimes repeat it in the reproach of all idolaters.

[m] Read 1 Kings 14. 10.

[n] Which was alſo called Antiochia of Syria, or Riblah.

[o] So long as he gave ear to Zechariah the prophet.

[p] His father and grandfather were ſlain by their ſubjects and ſervants, and he, becauſe he would uſurp the prieſt's office contrary to God's ordinance, was ſmitten immediately by the hand of God with the leproſy, 2 Chron. 26. 21.

[q] As viceroy, or deputy to his father.

[r] He was the fourth in deſcendant from Jehu, who reigned according to God's promiſe, but in him God began to execute his wrath againſt the houſe of Jehu.

[s] Zechariah was the laſt in Iſrael that had the kingdom by ſucceſſion, ſave only Pekahiah the ſon of Menahem, who reigned but two years.

Bef. Chr. 772.

16 ¶ Then Menahem deſtroyed [t] Tiphſah, and all that were therein, and the coaſts thereof from Tirzah, becauſe they opened not to him, and he ſmote it, and ript up all their women with child.

17 The nine and thirtieth year of Azariah king of Judah, began Menahem the ſon of Gadi to reign over Iſrael, *and reigned* ten years in Samaria.

18 And he did evil in the ſight of the Lord, and departed not all his days from the ſin of Jeroboam the ſon of Nebat, which made Iſrael to ſin.

19 ¶ Then Pul the king of Aſſhur came againſt the [u] land: and Menahem gave Pul a thouſand [w] talents of ſilver, that his hand might be with him, and eſtabliſh the kingdom in his hand.

20 And Menahem exacted the money of Iſrael, that all men of ſubſtance ſhould give the king of Aſſhur fifty ſhekels of ſilver a piece: ſo the king of Aſſhur returned, and tarried not there in the land.

21 Concerning the reſt of the acts of Menahem, and all that he did, are they not written in the book of the Chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers, and Pekahiah his ſon did reign in his ſtead.

23 ¶ In the fiftieth year of Azariah king of Judah, began Pekahiah the ſon of Menahem to reign over Iſrael in Samaria, *and reigned* two years.

24 And he did evil in the ſight of the Lord: *for* he departed not from the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin.

25 And Pekah the ſon of Remaliah his captain conſpired againſt him, and ſmote him in Samaria in the place of the king's palace with [x] Argob and Arieh, and with him fifty men of the Gileadites: ſo he killed him, and reigned in his ſtead.

26 Concerning the reſt of the acts of Pekahiah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Iſrael.

27 ¶ In the two and fiftieth year of Azariah king of Judah, began Pekah the ſon of Remaliah to reign over Iſrael in Samaria, *and reigned* twenty years.

28 And he did evil in the ſight of the Lord: *for* he departed not from the ſins of Jeroboam the ſon of Nebat, that made Iſrael to ſin.

29 In the days of Pekah king of Iſrael, [y] came Tiglath-Pileſer king of Aſſhur, and took Jion, and Abel, Beth-maachah, and Janoah, and Kedeſh, and Hazor, and Gilead, and Galilee, *and* all the land of Naphtali, and carried them away to Aſſhur.

30 And Hoſhea the ſon of Elah wrought treaſon againſt Pekah the ſon of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead in the twentieth year of Jotham the ſon of Uzziah.

Bef. Chr. 739.

31 Concerning the reſt of the acts of Pekah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Iſrael.

32 ¶ * In the ſecond year of Pekah the ſon of Remaliah king of Iſrael, began Jotham ſon of ‡ Uzziah king of Judah to reign.

* 2 Chron. 27. 1.

‡ Or, Azariah.

33 Five and twenty years old was he when he began to reign, and he reigned ſixteen years in Jeruſalem: and his mother's name was Jeruſha the daughter of Zadok.

34 And he did uprightly in the ſight of the Lord: he did according [z] to all that his father Uzziah had done.

35 But the high places were not put away: *for* the people yet offered and burnt incenſe in the high places: he built the higheſt gate of the houſe of the Lord.

36 Concerning the reſt of the acts of Jotham, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

37 In [a] thoſe days the Lord began to ſend againſt Judah, Rezin the king of Aram, and [b] Pekah the ſon of Remaliah.

38 And Jotham ſlept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his ſon reigned in his ſtead.

CHAP. XVI.

3 Ahaz king of Judah conſecrateth his ſon in fire. 5 Jeruſalem is beſieged. 9 Damaſcus is taken, and Rezin ſlain. 11 Idolatry. 19 The death of Ahaz. 20 Hezekiah ſucceedeth him.

THE ſeventeenth year of Pekah the ſon of Remaliah, [c] Ahaz the ſon of Jotham king of Judah began to reign.

2 Twenty years old was Ahaz when he began to reign, and he reigned ſixteen years in Jeruſalem, and did not uprightly in the ſight of the Lord his God, like David his father:

3 But walked in the way of the kings of Iſrael, yea, and made his ſon to [d] go through the fire, after the abominations of the heathen, whom the Lord had caſt out before the children of Iſrael.

4 Alſo he offered and burnt incenſe in the high places, and on the hills, and under every green tree.

5 * Then Rezin king of Aram, and Pekah ſon of Remaliah king of Iſrael, came up to Jeruſalem to fight: and they beſieged Ahaz, but could not overcome [e] him.

* Iſa. 7. 1.

6 At the ſame time Rezin king of Aram reſtored [f] Elath to Aram, and drove the Jews from Elath: ſo the Aramites came to Elath, and dwelt there unto this day.

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[t] Which was a city of Iſrael that would not receive him to be king.

[u] That is, of Iſrael.

[w] Inſtead of ſeeking help of God, he went about by money to purchaſe the favour of this king, being an infidel, and therefore God forſook him, and Pul ſoon afterward brake promiſe, deſtroyed his country, and led his people away captive.

[x] Which were of the ſame conſpiracy.

[y] For God ſtirred up Pul and Tiglath Pileſer againſt Iſrael for their ſins, 1 Chron. 5. 26.

[z] He ſheweth that his uprightneſs was not ſuch, but that he had many and great faults.

[a] After the death of Jotham.

[b] Which ſlew of Judah in one day ſixſcore thouſand fighting men, 2 Chron. 28. 6. becauſe they had forſaken the true God.

[c] This was a wicked ſon of a godly father, as of him again came godly Hezekiah, and of him wicked Manaſſeh, ſave that God in the end ſhewed him mercy. Thus we ſee how uncertain it is to depend on the dignity of our fathers.

[d] That is, offered him to Molech, or made him to paſs between two fires, as the manner of the Gentiles was, Lev. 18. 21. Deut. 18. 10.

[e] For the Lord preſerved the city and his people for his promiſe ſake made to David.

[f] Which city Azariah had taken from the Aramites, and fortified it, chap. 14. 22.

Bef. Chr. 742. 7 Then Ahaz ſent [g] meſſengers to Tiglath-Pileſer king of Aſſhur, ſaying, I am thy ſervant and thy ſon: come up, and deliver me out of the hand of the king of Aram, and out of the hand of the king of Iſrael, which riſe up againſt me.

8 And Ahaz took the ſilver and the gold that was found in the [h] houſe of the Lord, and in the treaſures of the king's houſe, and ſent a preſent unto the king of Aſſhur.

9 And the king of Aſſhur conſented unto him: and the king of Aſſhur went up againſt Damaſcus: and when he had taken it, he carried the people away to Kir, and ſlew Rezin.

10 And king Ahaz went unto Damaſcus to meet Tiglath-Pileſer king of Aſſhur: and when king Ahaz ſaw the altar that was at Damaſcus, he ſent to Urijah the prieſt the pattern of the altar, and the faſhion of it, and all the workmanſhip thereof.

11 And Urijah the prieſt made an altar [i] in all points like to that which king Ahaz had ſent from Damaſcus: ſo did Urijah the prieſt againſt king Ahaz came from Damaſcus.

12 So when the king was come from Damaſcus, the king ſaw the altar: and the king drew near to the altar, and offered [k] thereon.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and ſprinkled the blood of his peace-offerings beſides the altar,

14 And *ſet it* by the braſen altar which was before the Lord, and brought it in farther before the houſe between the altar and the houſe of the Lord, and ſet it on the [l] north ſide of the altar.

15 And king Ahaz commanded Urijah the prieſt, and ſaid, Upon the great altar ſet on fire in the morning the burnt-offering, and in the even the meat-offering, and the king's burnt-offering and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings: and pour thereby all the blood of the burnt-offering, and all the blood of the ſacrifice, and the [m] braſen altar ſhall be for me to enquire *of God.*

16 And Urijah the prieſt did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the baſes, and took the cauldrons from off them, and took down the ſea from the braſen oxen that were under it, and put it upon a pavement of ſtones.

18 And the [n] vail for the ſabbath (that they had made in the houſe) and the king's entry without turned he to the houſe of the Lord, [o] becauſe of the king of Aſſhur.

19 Concerning the reſt of the acts of Ahaz, which he did, are they not written in the book of the Chronicles of the kings of Judah? Bef. Chr. 726.

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his ſon reigned in his ſtead.

CHAP. XVII.

3 Hoſhea king of Iſrael is taken, 4 And he and all his realm brought to the Aſſyrians, 18 for their idolatry. 25 Lions deſtroy the Aſſyrians that dwelt in Samaria. 29 Every one worſhippeth the god of his nation, 35 contrary to the commandment of God.

IN the twelfth year of Ahaz king of Judah began Hoſhea the ſon of Elah to reign in Samaria over Iſrael, *and reigned* nine years.

2 And he did evil in the ſight of the Lord, [p] but not as the kings of Iſrael, that were before him.

3 And Shalmaneſer king of Aſſhur came up againſt him, and Hoſhea became his ſervant, and gave him preſents.

4 And the king of Aſſhur found treaſon in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent unto the king of Aſſhur, [q] as *he had done* yearly: therefore the king of Aſſhur ſhut him up, and put him in priſon.

5 Then the king of Aſſhur came up throughout all the land, and went againſt Samaria, and beſieged it three years.

6 ¶ * In the ninth year of Hoſhea, the king of Aſſhur took Samaria, and carried Iſrael away unto Aſſhur, and put them in Halah, and in Habor by the river of Gozan, and in the cities of the [r] Medes. * Ch. 18. 10.

7 For when the children of Iſrael [s] ſinned againſt the Lord their God, which had brought them out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the faſhions of the heathen, whom the Lord had caſt out before the children of Iſrael, and *after the manners* of the kings of Iſrael, which they uſed:

9 And the children of Iſrael had done ſecretly things that were not upright before the Lord their God, and throughout all their cities had built high places, *both* from the tower [t] of the watch, to the defenced city:

10 And had made them images and groves upon every high hill, and under every green tree:

11 And there burnt incenſe in all the high places,

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[g] Contrary to the admonition of the prophet, Iſa. 7. 4.

[h] Thus he ſpared not to ſpoil the temple of God to have ſuccour of men, and would not once lift up his heart toward God to deſire his help, nor yet hear his prophet's counſel.

[i] We ſee that there is no prince ſo wicked but he ſhall find flatterers, and falſe miniſters to ſerve his turn.

[k] Either offerings for peace or proſperity, or of thankſgiving, as Lev. 3. 1. or elſe meaning the morning and evening offering, Exod. 29. 38. Numb. 28. 3. and thus he contemned the means and the altar which God had commanded by Solomon, to ſerve God after his own fancy.

[l] That is, at the right hand, as men went into the temple.

[m] Here he eſtabliſheth by commandment his own wicked proceedings, and doth aboliſh the commandment and ordinance of God.

[n] Or tent, wherein they lay on the Sabbath, which had ſerved their week in the temple, and ſo departed home.

[o] Either to flatter the king of Aſſyria, when he ſhould thus ſee him change the ordinance of God, or elſe that the temple might be a refuge for him if the king ſhould ſuddenly aſſail his houſe.

[p] Though he invented no new idolatry or impiety as others did, yet he ſought for help at the Egyptians, which God had forbidden.

[q] For he had paid tribute for the ſpace of eight years.

[r] For at this time the Medes and Perſians were ſubject to the Aſſyrians.

[s] He ſetteth forth at length the cauſe of this great plague and perpetual captivity, to admoniſh all people and nations to cleave to their Lord God, and only worſhip him for fear of like judgment.

[t] Meaning, throughout all their borders.

Bef. Chr. 721. places, as did the heathen whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And ſerved idols: whereof the Lord had ſaid unto them, * Ye ſhall do no ſuch thing. * Deut. 4. 19.

13 Notwithſtanding the Lord teſtified to Iſrael and to Judah, † by all the prophets and by all the ſeers, ſaying, * Turn from your evil ways, and keep my commandments *and* my ſtatutes, according to all the law which I commanded your fathers, and which I ſent to you by my ſervants the prophets. † *Heb. by the hand of.* * Jer. 18. 11. and 25. 5. and 35. 15.

14 Neverthelеſs they would not obey; * but hardened their necks, like to the necks of their [u] fathers, that did not believe in the Lord their God. * Deut. 31. 27.

15 And they refuſed his ſtatutes and his covenant that he made with their fathers, and his teſtimonies (wherewith he witneſſed unto them) and they followed vanity, and became vain, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they ſhould not do like them.

16 Finally, they left all the commandments of the Lord their God, and made them molten images, * *even* two calves, and made a grove, and worſhipped all the [w] hoſt of heaven, and ſerved Baal. * Exod. 32. 8. 1 Kings 12. 28.

17 And they made their ſons and their daughters [x] paſs through the fire, and uſed witchcraft and enchantments, yea, [y] ſold themſelves to do evil in the ſight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Iſrael, and put them out of his ſight, *and* none was left but the tribe of Judah [z] only.

19 Yet Judah kept not the commandments of the Lord their God, but walked according to the faſhion of Iſrael which they uſed.

20 Therefore the Lord caſt off all the ſeed of Iſrael, and afflicted them, and delivered them into the hands of ſpoilers, until he had caſt them out of his [a] ſight.

21 [b] For he cut off Iſrael from the houſe of David, and they made Jeroboam the ſon of Nebat king: and Jeroboam drew Iſrael away from following the Lord, and made them ſin a great ſin.

22 For the children of Iſrael walked in all the ſins of Jeroboam, which he did, *and* departed not therefrom,

23 Until the Lord put Iſrael away out of his ſight, as he had ſaid † by all his ſervants the * prophets, and carried Iſrael away out of their land to Aſſhur unto this day. † *Heb. by the hand of.* * Jer. 25. 9.

24 And the king of Aſſhur brought folk from Babel, and from [c] Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria inſtead of the children of Iſrael: ſo they poſſeſſed Samaria, and dwelt in the cities thereof. Bef. Chr. 678.

25 ¶ And at the beginning of their dwelling there, they feared [d] not the Lord: therefore the Lord ſent lions among them, which ſlew them.

26 Wherefore they ſpake to the king of Aſſhur, ſaying, The nations which thou haſt removed and placed in the cities of Samaria know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſhur commanded, ſaying, Carry thither one of the prieſts whom ye brought thence, and let him go and dwell there, and teach them the manner of the God [e] of the country.

28 So one of the prieſts, which they had carried from Samaria, came and dwelt in Beth-el, and taught them how they ſhould fear the Lord.

29 Howbeit every nation made their gods, and put them in the houſes of the high places which the Samaritans had made, every nation in their cities, wherein they dwelt.

30 For the men of Babel made [f] Succoth-Benoth: and the men of Cuth made Nergal, and the men of Hamath made Aſhima.

31 And the Avims made Nibhaz, and Tartak: and the Sepharvaims burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 Thus they feared the Lord, and appointed out prieſts out of themſelves for the high places, who prepared for them *ſacrifices* in the houſes of the high places.

33 * They [g] feared the Lord, but ſerved their gods after the manner of the nations whom they carried thence. * Ezek. 20. 39. Zeph. 1. 5.

34 Unto this day they do after the old manner: they neither fear God, neither do after [h] their ordinances, nor after their cuſtoms, nor after the law, nor after the commandment which the Lord commanded the children of Jacob, * whom he named Iſrael, * Gen. 32. 28. 1 Kings 18. 31.

35 And with whom the Lord had made a covenant, and charged them, ſaying, * Fear none other gods, nor bow yourſelves to them, nor ſerve them, nor ſacrifice to them: * Judg. 6. 10. Jer. 10. 2.

36 But fear the Lord which brought you out of the land of Egypt with great power, and a ſtretched-out arm: him fear ye, and worſhip him, and ſacrifice to him.

37 Alſo keep ye diligently the ſtatutes and the ordinances, and the law, and the commandment, which he wrote for you, that ye do them continually, and fear not other gods.

38 And forget not the covenant that I have made with you, neither fear ye other gods.

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[u] So that to alledge the authority of our fathers or great antiquity, except we can prove that they were godly, is but to declare that we are the children of the wicked.

[w] That is, the ſun, the moon, and ſtars, Deut. 4. 19.

[x] Read chap. 16. 3.

[y] Read of this phraſe, 1 Kings 21. 20. and 25.

[z] No whole tribe was left but Judah: and they of Benjamin and Levi, which remained, were counted with Judah.

[a] Out of the land where he ſhewed the greateſt tokens of his preſence and favour.

[b] That is, God cut off the ten tribes, 1 Kings 12. 16, 20.

[c] Of theſe people came the Samaritans, whereof mention is ſo much made in the goſpel, and with whom the Jews would have nothing to do, John 4. 9.

[d] That is, they ſerved him not: therefore, leſt they ſhould blaſpheme him, as though there were no God, becauſe he chaſtiſed the Iſraelites, he ſheweth his mighty power among them by this ſtrange puniſhment.

[e] That is, how to worſhip him: thus the wicked, rather than loſe their commodities, will change to all religions.

[f] Meaning, that every country ſerved that idol which was moſt eſteemed in that place whence they came.

[g] That is, they had a certain knowledge of God, and feared him becauſe of the puniſhment, but they continued ſtill idolaters, as do the papiſts which worſhip both God and idols: but this is not to fear God, as appeareth ver. 34.

[h] He meaneth this by the Iſraelites, to whom God had given this commandment.

Bef. Chr. 678.

39 But fear the Lord your God, and he will deliver you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their old cuſtom.

41 So theſe [i] nations feared the Lord, and ſerved their images *alſo:* ſo *did* their children, and their children's children: as did their fathers, *ſo* do they unto this day.

CHAP. XVIII.

4 Hezekiah king of Judah putteth down the braſen ſerpent, and deſtroyeth the idols, 7 and proſpereth. 11 Iſrael is carried away captive. 30 The blaſphemy of Sennacherib.

* 2 Chron. 28. 27. and 29. 1.

NOW in the third year of Hoſhea, ſon of Elah king of Iſrael, * Hezekiah the ſon of Ahaz king of Judah began to reign.

2 He was five and twenty years old when he began to reign, and reigned nine and twenty years in Jeruſalem. His mother's name alſo was Abi the daughter of Zechariah.

3 And he did [k] uprightly in the ſight of the Lord, according to all that David his father had done.

* Num. 21. 8, 9.

4 He took away the high places, and brake the images, and cut down the groves, and brake in pieces the * braſen ſerpent that Moſes had made: for unto thoſe days the children of Iſrael did burn incenſe to it, and he called it [l] Nehuſhtan.

5 He truſted in the Lord God of Iſrael: ſo that after him was none like him among all the kings of Judah, neither were there any ſuch before him.

6 For he clave to the Lord, and departed not from him, but kept his commandments, which the Lord had commanded Moſes.

7 So the Lord was with him, and he proſpered in all things which he took in hand: alſo he rebelled againſt the king of Aſſhur, and ſerved him not.

8 He ſmote the Philiſtines unto Azzah and the coaſts thereof, [m] from the watch-tower unto the defenced city.

* Ch. 17. 3.

9 ¶ * And in the fourth year of king Hezekiah, (which was the ſeventh year of Hoſhea ſon of Elah king of Iſrael) Shalmaneſer king of Aſſhur came up againſt Samaria, and beſieged it.

* Ch. 17. 6.

10 And after three years they took it, *even* in the ſixth year of Hezekiah: that is, * the ninth year of Hoſhea king of Iſrael was Samaria taken.

11 Then the king of Aſſhur did carry away Iſrael unto Aſſhur, and put them in Halah and in Habor, *by* the river of Gozan, and in the cities of the Medes.

12 Becauſe they would not obey the voice of the Lord their God, but tranſgreſſed his covenant, *that is,* all that Moſes the ſervant of the Lord had commanded, and would neither obey nor do them.

Bef. Chr. 713.

* 2 Chron. 31. 1. Iſa. 36. 1.

13 ¶ * Moreover, in the fourteenth year of king Hezekiah, Sennacherib king of Aſſhur came up againſt all the ſtrong cities of Judah, and took them.

14 Then Hezekiah king of Judah ſent unto the king of Aſſhur to Lachiſh, ſaying, [n] I have offended: depart from me, *and* what thou layeſt upon me, I will bear it. And the king of Aſſhur appointed unto Hezekiah king of Judah three hundred talents of ſilver, and thirty talents of gold.

15 Therefore Hezekiah gave all the ſilver that was found in the houſe of the Lord, and in the treaſures of the king's houſe.

16 At the ſame ſeaſon did Hezekiah pull off *the plates* of the doors of the temple of the Lord, and the pillars (which the ſaid Hezekiah king of Judah had covered over) and gave them to the king of Aſſhur.

17 ¶ And the king of Aſſhur ſent [o] Tartan, and Rabſaris, and Rabſhakeh from Lachiſh to king Hezekiah with a great hoſt againſt Jeruſalem. And they went up, and came to Jeruſalem, and when they were come up, they ſtood by the conduit of the upper pool, which is by the path of the fuller's field,

18 And called to the king. Then came out to them Eliakim the ſon of Hilkiah, which was ſteward of the houſe, and Shebna the chancellor, and Joah the ſon of Aſaph the ‡ recorder.

‡ Or, writer of chronicles, or ſecretary.

19 And Rabſhakeh ſaid unto them, Tell ye Hezekiah, I pray you, Thus ſaith the great king, *even* the great king of Aſſhur, What confidence is this wherein thou truſteſt?

20 Thou thinkeſt, Surely I have † eloquence, [p] *but* counſel and ſtrength *are* for the war. On whom then doſt thou truſt, that thou rebelleſt againſt me?

† *Heb. talk of the lips.*

21 Lo, thou truſteſt now in this broken ſtaff of reed, *to wit,* on [q] Egypt, on which if a man lean, it will go into his hand, and pierce it: ſo *is* Pharaoh king of Egypt unto all that truſt on him.

22 But if ye ſay unto me, We truſt in the Lord our God, is not that he whoſe high places and whoſe altars Hezekiah hath [r] taken away, and hath ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this altar in Jeruſalem?

23 Now therefore give [s] hoſtages to my lord the king of Aſſhur, and I will give thee two thouſand horſes, if thou be able to ſet riders upon them.

24 For how canſt thou deſpiſe any captain of the leaſt of my maſter's ſervants, and put thy truſt on Egypt for chariots and horſemen?

25 Am I now come up without the [t] Lord to this place to deſtroy it. The Lord ſaid to me, Go up againſt this land, and deſtroy it.

26 Then

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[i] That is, theſe ſtrangers which were ſent into Samaria by the Aſſyrians.

[k] Although they of Judah were given to idolatry and impiety, as they of Iſrael were, yet God for his promiſe ſake was merciful unto the throne of David: and yet by his judgment toward the other, provoked them to repentance.

[l] That is, a piece of braſs; thus he calleth the ſerpent by contempt, which notwithſtanding was ſet up by the word of God, and miracles were wrought by it: yet when it was abuſed to idolatry, this good king deſtroyed it, not thinking it worthy to be called a ſerpent, but a piece of braſs.

[m] Read chap. 17. 9.

[n] As his zeal was before praiſed, ſo his weakneſs is here ſet forth, that none ſhould glory in himſelf.

[o] After certain years when Hezekiah ceaſed to ſend the tribute appointed by the king of the Aſſyrians, he ſent his captains and army againſt him.

[p] Thou thinkeſt that words will ſerve to perſuade thy people, or to move my maſter.

[q] Egypt ſhall not only not be able to ſuccour thee, but ſhall be an hurt unto thee.

[r] Thus the idolaters think that God's religion is deſtroyed, when ſuperſtition and idolatry are reformed.

[s] Meaning, that it was beſt for him to yield to the king of Aſſyria, becauſe his power was ſo ſmall that he had not men to furniſh two thouſand horſes.

[t] The wicked always in their proſperity flatter themſelves, that God doth favour them. Thus he ſpeaketh to fear Hezekiah, that by reſiſting him he ſhould reſiſt God.

Bef. Chr. 710.

‡ Or, Syrians.

26 Then Eliakim the ſon of Hilkiah, and Shebna, and Joah ſaid unto Rabſhakeh, Speak, I pray thee, to thy ſervants in the ‡ Aramites language, for we underſtand it, and talk not with us in the Jews tongue, in the audience of the people that are on the wall.

27 But Rabſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter and to thee to ſpeak theſe words, and not to the men which ſit on the wall, that they might eat their own dung, and drink † their own piſs with you?

† *Heb. the water of their feet.*

28 So Rabſhakeh ſtood and cried with a loud voice in the Jews language, and ſpake, ſaying, Hear the words of the great king, of the king of Aſſhur.

29 Thus ſaith the king, Let not Hezekiah deceive you: for he ſhall not be able to deliver you ‡ out of mine hand.

‡ Or, by his hand.

30 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord will ſurely deliver us, and this city ſhall not be given over into the hand of the king of Aſſhur.

31 Hearken not unto Hezekiah: for thus ſaith the king of Aſſhur, Make † appointment with me, and come out to me, that every man may eat of his own vine, and every man of his own fig-tree, and drink every man of the water of his own well,

† *Heb. bleſſing, meaning, the conditions of peace.*

32 Till [u] I come and bring you to a land like your own land, *even* a land of wheat and wine, a land of bread and vineyards, a land of olive oil, and honey, that ye may live and not die: and obey not Hezekiah, for he deceiveth you, ſaying, The Lord will deliver us.

33 Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſhur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharvaim, Hena and Ivah? how have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the nations that have delivered their land out of mine hand, that the [w] Lord ſhould deliver Jeruſalem out of mine hand?

36 But the people held their peace, and anſwered him not a word: for the king's commandment was, ſaying, Anſwer ye him not.

37 Then Eliakim the ſon of Hilkiah, which was ſteward of the houſe, and Shebna the chancellor, and Joah the ſon of Aſaph the recorder, came to Hezekiah with their cloaths rent, and told him the words of Rabſhakeh.

CHAP. XIX.

6 *God promiſeth by Iſaiah victory to Hezekiah.* 35
The angel of the Lord killeth an hundred and fourſcore and five thouſand men of the Aſſyrians. 37
Sennacherib is killed of his own ſons.

Bef. Chr. 710.

* Iſa. 37. 1.

AND [*] when king Hezekiah heard it, he rent his cloaths and put on ſackcloth, and came into the houſe of the Lord,

2 And ſent Eliakim which was the ſteward of the houſe, and Shebna the chancellor, and the elders of the prieſts cloathed in ſackcloth [x] to Iſaiah the prophet the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day is a day of tribulation, and of rebuke, and blaſphemy: for the children are come to [y] the birth, and there is no ſtrength to bring forth.

4 If ſo be the Lord thy God hath heard all the words of Rabſhakeh, whom the king of Aſſhur his maſter hath ſent to rail on the living God, and to reproach him with words which the Lord thy God hath heard, then lift thou up *thy* prayer for the [y] remnant that are left.

5 ¶ So the ſervants of king Hezekiah came to Iſaiah.

6 And Iſaiah ſaid unto them, So ſhall ye ſay to your maſter, Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, wherewith the ſervants of the king of Aſſhur have blaſphemed me.

7 Behold, I will ſend a blaſt [a] upon him, and he ſhall hear a noiſe, and return to his own land: and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rabſhakeh returned, and found the king of Aſſhur fighting againſt Libnah: for he had heard that he was departed from Lachiſh.

9 [b] He heard alſo men ſay of Tirhakah king of ‡ Ethiopia, [c] Behold, he is come out to fight againſt thee: he therefore departed, and ſent *other* meſſengers unto Hezekiah, ſaying,

‡ Or, black moors.

10 Thus ſhall ye ſpeak unto Hezekiah king of Judah, and ſay, Let not thy [d] God deceive thee, in whom thou truſteſt, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſhur.

11 Behold, thou haſt heard what the kings of Aſſhur have done to all lands, how they have deſtroyed them: and ſhalt thou be delivered?

12 Have the gods of the heathen delivered them which my fathers have deſtroyed? *as* Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelaſar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena and Ivah?

14 ¶ So Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the Lord, and Hezekiah ſpread it before the [e] Lord.

15 And Hezekiah [f] prayed before the Lord, and ſaid, O Lord God of Iſrael, which dwelleſt between the cherubims, thou art very God alone over all the kingdoms of the earth: thou haſt made the heaven and the earth.

16 Lord,

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[u] He maketh himſelf ſo ſure, that he will not grant them truce, except they render themſelves to him to be led away captives.

[w] This is an execrable blaſphemy againſt the true God, to make him equal with the idols of other nations: therefore God did moſt ſharply puniſh it.

[x] To hear ſome new propheſy, and to have comfort of him.

[y] The dangers are ſo great that we can neither avenge this blaſphemy, nor help ourſelves, no more than a woman in her travail.

[z] Meaning, for Jeruſalem, which only remained of all the cities of Judah.

[a] The Lord can with one blaſt blow away all the ſtrength of man, and turn it into duſt.

[b] That is, Sennacherib.

[c] For the kings of Ethiopia and Egypt joined together againſt the king of Aſſyria, becauſe of his oppreſſion of other countries.

[d] The more near that the wicked are to their deſtruction, the more they blaſpheme.

[e] Before the ark of the covenant.

[f] He ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt prayer.

Bef. Chr. 710.

16 Lord, [g] bow down thine ear, and hear: Lord, open thine eyes and behold, and hear the words of Sennacherib, who hath ſent to blaſpheme the [h] living God.

17 Truth it is, Lord, that the kings of Aſſhur have deſtroyed the nations and their lands,

18 And have ſet fire on their gods: for they were no gods, but the work of man's hands, *even* wood and ſtone: therefore they deſtroyed them.

19 Now therefore, O Lord our God, I beſeech thee, ſave thou us out of his hand, that all the [i] kingdoms of the earth may know that thou, O Lord, art only God.

20 ¶ Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, I have heard that which thou haſt prayed me, concerning Sennacherib king of Aſſhur.

21 This is the word that the Lord hath ſpoken againſt him, O [k] virgin, daughter of Zion, he hath deſpiſed thee, *and* laughed thee to ſcorn: O daughter of Jeruſalem, he hath ſhaken his head at thee.

22 Whom haſt thou railed on? and whom haſt thou blaſphemed? and againſt whom haſt thou exalted thy voice, and lifted up thine eyes on high? *even* [l] againſt the holy one of Iſrael.

23 By thy meſſengers thou haſt railed on the Lord, and ſaid, By the multitude of my chariots I am come up to the top of the mountains, by the ſides of Lebanon, and will cut down the high cedars thereof, *and* the fair fir-trees thereof, and I will go into the [m] lodging of his borders, and into the foreſt of his ‡ Carmel.

‡ Or, pleaſant country.

24 I have digged, and drunk the waters of others, and with the plant of my feet have I dried all ‡ the floods cloſed in.

‡ Or, the waters of cities beſieged.

25 Haſt thou not heard, how I have of old time made it, and have formed it long ago? [n] and ſhould I now bring it, that it ſhould be deſtroyed, *and laid* on ruinous heaps *as* cities defenced?

26 Whoſe [o] inhabitants have ſmall power, *and* are afraid, and confounded: they are like the graſs of the field, and green herb, *or* graſs on the houſe tops, or as corn blaſted before it be grown.

27 I know thy dwelling, yea, thy going out, and thy coming in, and thy fury againſt me.

28 And becauſe thou rageſt againſt me, and thy tumult is come up to mine ears, I will put mine [p] hook in thy noſtrils, and my bridle in thy lips, and will bring thee back again the ſame way thou cameſt.

29 And this ſhall be a [q] ſign unto thee, O Hezekiah, Thou ſhalt eat this year ſuch things as grow of themſelves, and the next year ſuch as grow without ſowing, and the third year ſow ye and reap, and plant vineyards, and eat the fruits thereof.

Bef. Chr. 710.

30 And the remnant that is eſcaped of the houſe of Judah ſhall again take [r] root downward, and bear fruit upward.

31 For out of Jeruſalem ſhall go a remnant, and ſome that ſhall eſcape out of mount Zion: the [s] zeal of the Lord of hoſts ſhall do this.

32 Wherefore thus ſaith the Lord, concerning the king of Aſſhur, He ſhall not enter this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a mount againſt it:

33 *But* he ſhall return the way he came, and ſhall not come into this city, ſaith the Lord.

34 For I will defend this city to ſave it for mine own ſake, and for David my ſervant's ſake.

35 ¶ * And the ſame night the angel of the Lord went out and ſmote in the camp of Aſſhur an hundred fourſcore and five thouſand: ſo when they aroſe early in the morning, behold, they were all dead corpſes.

* Iſa. 37. 36.

36 So Sennacherib king of Aſſhur departed, and went his way, and returned, and dwelt in Nineveh.

37 And as he was in the temple worſhipping Niſroch his god, Adrammelech and Sharezer his ſons [t] ſlew him with the ſword, and they eſcaped into the land of Ararat, and Eſar-haddon his ſon reigned in his ſtead.

CHAP. XX.

1 *Hezekiah is ſick, and receiveth the ſign of his health.* 12 *He receiveth rewards of Berodach.* 13 *Sheweth his treaſures, and is reprehended of Iſaiah.* 22 *He dieth, and Manaſſeh his ſon reigneth in his ſtead.*

ABOUT that time * was Hezekiah ſick unto death: and the prophet Iſaiah the ſon of Amoz came to him, and ſaid unto him, Thus ſaith the Lord, Put thine houſe in an order: for thou ſhalt die, and not live.

* 2 Chron. 32. 24. Iſa. 38. 1.

2 Then he turned his face to the [u] wall, and prayed to the Lord, ſaying,

3 I beſeech thee, O Lord, remember now, how I have walked before thee in truth and with a [w] perfect heart, and have done that which is good in thy ſight: and Hezekiah [x] wept ſore.

4 ¶ And afore Iſaiah was gone out into the middle of the court, the word of the Lord came to him, ſaying,

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[g] Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.

[h] By this title he diſcerneth God from all idols and falſe gods.

[i] He ſheweth for what end the faithful deſire of God to be delivered: to wit, that he may be glorified by their deliverance.

[k] Becauſe as yet Jeruſalem had not been taken by the enemy, therefore he calleth her virgin.

[l] God counteth that injury done to him, and will revenge it, which is done to any of his ſaints.

[m] Meaning, Jeruſalem, which Iſaiah calleth the height of his borders, to wit, of Judah, Iſa. 37. 24.

[n] He declareth, that foraſmuch as he is the author and beginning of his church, he will never ſuffer it utterly to be deſtroyed, as other cities and kingdoms.

[o] Thus he deſcribeth the wicked, which for a time flouriſh, and afterward fade and decay like flowers.

[p] I will bridle thy rage, and turn thee to and fro, as pleaſeth me.

[q] God did not only promiſe him the victory, but giveth him a ſign to confirm his faith.

[r] The Lord will multiply in great number that ſmall remnant of Judah that is eſcaped.

[s] The love that God beareth toward his church ſhall overcome the counſels and enterpriſes of men.

[t] This was the juſt judgment of God for his blaſphemy, that he ſhould be ſlain before that idol whom he preferred to the living God, and by them by whom he ought by nature to have been defended.

[u] That his mind might not be troubled.

[w] Meaning, without all hypocriſy.

[x] Not ſo much for his own death, as for fear that idolatry ſhould be reſtored, which he had deſtroyed, and ſo God's name be diſhonoured.

Bef. Chr. 713.

5 Turn again, and tell Hezekiah the captain of my people, Thus ſaith the Lord God of David thy father, I have heard thy [y] prayer, *and* ſeen thy tears: behold, I have healed thee, *and* the third day thou ſhalt go up to the [z] houſe of the Lord,

6 And I will add unto thy days fifteen years, and will deliver thee and this city out of the hand of the king of Aſſhur, and will defend this city for mine own ſake, and for David my ſervant's ſake.

7 Then Iſaiah ſaid, Take a [a] lump of dry figs. And they took it, and laid it on the boil, and he recovered.

8 ¶ For Hezekiah had ſaid unto Iſaiah, What *ſhall be* the ſign that the Lord will heal me, and that I ſhall go up into the houſe of the Lord the third day?

9 And Iſaiah anſwered, This ſign ſhalt thou have of the Lord, that the Lord will do that he hath ſpoken, *Wilt thou* that the ſhadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to paſs forward ten degrees: not ſo *then*, but let the ſhadow [b] go back ten degrees.

11 And Iſaiah the prophet called unto the Lord, and he brought again the ſhadow ten degrees back by the degrees whereby it had gone down in the [c] dial of Ahaz.

* Iſa. 39. 1. 12 ¶ * The ſame ſeaſon Berodach Baladan the ſon of Baladan king of Babel, ſent letters and a [d] preſent to Hezekiah: for he had heard how that Hezekiah was ſick,

13 And Hezekiah heard them, and ſhewed them all his treaſure-houſe, *to wit*, the ſilver, and the gold, and the ſpices, and precious ointment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, and in all his [e] realm, that Hezekiah ſhewed them not.

14 Then Iſaiah the prophet came unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they to thee? And Hezekiah ſaid, They be come from a far country, *even* from Babel.

15 Then ſaid he, What have they ſeen in thine houſe? And Hezekiah anſwered, All that is in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

16 And Iſaiah ſaid unto Hezekiah, Hear the word of the Lord.

17 Behold, the days come that all that is in thine houſe, and whatſoever thy fathers have laid up in ſtore unto this day, * ſhall be carried into Babel: Nothing ſhall be left, ſaith the Lord.

* Ch. 24. 13. and 25. 13. Jer. 27. 19.

18 And of thy ſons that ſhall proceed out of thee, *and* which thou ſhalt beget, ſhall they take away, and they ſhall be eunuchs in the palace of the king of Babel.

Bef. Chr. 712.

19 Then Hezekiah ſaid unto Iſaiah, The word of the Lord which thou haſt [f] ſpoken, is good: for ſaid he, Shall it not *be good*, if [g] peace and truth be in my days?

20 Concerning the reſt of the acts of Hezekiah, and all his valiant deeds, and how he made a pool and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſon reigned in his ſtead.

CHAP. XXI.

3 *King Manaſſeh reſtoreth idolatry,* 16 *and uſeth great cruelty.* 18 *He dieth, and Amon his ſon ſucceedeth,* 23 *Who is killed of his own ſervants.* 26 *After him reigneth Joſiah.*

MANASSEH * was twelve years old when he began to reign, and reigned fifty and five years in Jeruſalem: his mother's name alſo was Hephzi-bah. * 2 Chron. 33. 1.

2 And he did evil in the ſight of the Lord, after the abomination of the heathen, whom the * Lord had caſt out before the children of Iſrael. * Deut. 18. 9.

3 For he went back and built the high places * which Hezekiah his father had deſtroyed: and he erected up altars for Baal, and made a grove, as did Ahab king of Iſrael, and worſhipped all the hoſt of heaven, and ſerved them. * Ch. 18. 4.

4 Alſo he * built altars in the houſe of the Lord, of the which the Lord ſaid, * In Jeruſalem will I put my name. * Jer. 32. 34. * 2 Sam. 7. 13.

5 And he built altars for all the hoſt of the heaven in the two courts of the houſe of the Lord.

6 And he cauſed his ſons to [h] paſs through the fire, and gave himſelf to witchcraft and ſorcery, and he uſed them that had familiar ſpirits and were ſoothſayers, and did much evil in the ſight of the Lord to anger him.

7 And he ſet the image of the grove that he had made, in the houſe whereof the Lord had ſaid to David and to Solomon his ſon, * In this houſe and in Jeruſalem, which I have choſen out of all the tribes of Iſrael, will I put my name for ever. * 1 Kings 8. 29. and 9. 3. Ch. 23. 27.

8 Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers: ſo that they will [i] obſerve and do all that I have commanded them, *and* according to all the law that my ſervant Moſes commanded them.

9 Yet they obeyed not, but Manaſſeh led them out of the way to do more wickedly than did the heathen people, whom the Lord deſtroyed before the children of Iſrael.

10 Therefore the Lord ſpake by his ſervants the prophets, ſaying,

11 * Becauſe that Manaſſeh king of Judah hath * Jer. 15. 4.

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[y] Becauſe of his unfeigned repentance and prayer, God turned away his wrath.

[z] To give thanks for thy deliverance.

[a] He declareth, that albeit God can heal without other medicines, yet he ſheweth that he will not have theſe inferior means contemned.

[b] Let the ſun go ſo many degrees back, that the hours may be ſo many the fewer in the king's dial.

[c] Which dial was ſet in the top of the ſtairs that Ahaz had made.

[d] Moved with the favour that God ſhewed to Hezekiah, and alſo becauſe he had declared himſelf enemy to Sennacherib his enemy, which was now deſtroyed.

[e] Being moved with ambition and vain-glory, and alſo becauſe he ſeemed to rejoice in the friendſhip of him that was God's enemy, and an infidel.

[f] He acknowledgeth Iſaiah to be the true prophet of God, and therefore humbleth himſelf to his word.

[g] Seeing that God hath ſhewed me this favour to grant me quietneſs during my life: for he was afraid leſt the enemies ſhould have had occaſion to rejoice, if the church had decayed in his time, becauſe he had reſtored religion.

[h] Read ch. 16. 3.

[i] Therefore ſeeing they obeyed not the commandment of God, they were juſtly caſt forth of that land, which they had but on condition.

Bef. Chr. 698. hath done ſuch abominations, and hath wrought more wickedly than all that the Amorites (which were before him) did, and hath made Judah ſin alſo with his idols,

12 Therefore thus ſaith the Lord God of Iſrael, Behold, I will bring an evil upon Jeruſalem and Judah, that whoſo heareth of it, both his * ears ſhall [k] tingle. * 1 Sam. 3. 11.

13 And I will ſtretch over Jeruſalem the line [l] of Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem as a man wipeth a diſh, which he wipeth, and turneth it upſide down.

14 And I will forſake the [m] remnant of mine inheritance, and deliver them into the hand of their enemies, and they ſhall be robbed and ſpoiled of all their adverſaries,

15 Becauſe they have done evil in my ſight, and have provoked me to anger, ſince the time their fathers came out of Egypt until this day.

16 Moreover Manaſſeh ſhed [n] innocent blood exceeding much, till he repleniſhed Jeruſalem from corner to corner, beſide his ſin wherewith he made Judah to ſin, and to do evil in the ſight of the Lord.

17 Concerning the reſt of the acts of Manaſſeh, and all that he did, and his ſin that he ſinned, are they not written in the book of the Chronicles of the kings of Judah?

18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, *even* in the garden of Uzzah: and Amon his ſon reigned in his ſtead.

* 2 Chron. 33. 20, 21. 19 ¶ * Amon was two and twenty years old when he began to reign, and he reigned two years in Jeruſalem: his mother's name alſo was Meſhullemeth the daughter of Haruz of Jotbah.

20 And he did evil in the ſight of the Lord, as his father Manaſſeh did.

21 For he walked in all the way that his father walked in, and ſerved the idols that his father ſerved, and worſhipped them.

22 And he forſook the Lord God of his fathers, and walked not in the [o] way of the Lord.

23 And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe.

24 And the people of the land ſlew all them that had conſpired againſt king Amon, and the people made Joſiah his ſon king in his ſtead.

25 Concerning the reſt of the acts of Amon which he did, are they not written in the book of the Chronicles of the kings of Judah?

26 And ‡ they buried him in his ſepulchre in the garden of Uzzah: and Joſiah his ſon reigned in his ſtead. ‡ Or, he buried him; to wit, Joſiah his ſon.

Bef. Chr. 641.

CHAP. XXII.

4 Joſiah repaireth the temple. 8 Hilkiah findeth the book of the law, and causeth it to be preſented to Joſiah, 12 Who ſendeth it to Huldah the propheteſs, to inquire the Lord's will.

JOSIAH was * eight years old when he began to reign, and he reigned one and thirty years in Jeruſalem. His mother's name alſo was Jedidah the daughter of Adaiah of Bozcath. * 2 Chron. 34. 1.

2 And he did uprightly in the ſight of the Lord, and [p] walked in all the ways of David his father, and bowed neither to the right hand nor to the left.

3 ¶ And in the eighteenth year of king Joſiah, the king ſent Shaphan the ſon of Azaliah the ſon of Meſhullam the chancellor, to the houſe of the Lord, ſaying,

4 Go up to Hilkiah the high prieſt, that he may ‡ ſum the ſilver which is brought into the houſe of the Lord, which the keepers of the ‡ [q] door have gathered of the people. ‡ Or, coin, as ver. 9. ‡ Or, veſſel.

5 And let them [r] deliver it into the hand of them that do the work, *and* have the overſight of the houſe of the Lord, let them give it to them that work in the houſe of the Lord, to repair the decayed places of the houſe:

6 *To wit*, unto the artificers, and carpenters, and maſons, and to buy timber, and hewed ſtone to repair the houſe.

7 Howbeit, let no reckoning be made with them of the money that is delivered into their hand: for they deal [s] faithfully.

8 And Hilkiah the high prieſt ſaid unto Shaphan the chancellor, I have found the [t] book of the law in the houſe of the Lord: and Hilkiah gave the book to Shaphan, and he read it.

9 So Shaphan the chancellor came to the king, and brought him word again, and ſaid, Thy ſervants have † gathered the money that was found in the houſe, and have delivered it unto the hands of them that do the work, *and* have the overſight of the houſe of the Lord. † Heb. melted.

10 Alſo Shaphan the chancellor ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book. And Shaphan read it before the king.

11 And when the king had heard the words of the book of the law, he rent his cloaths.

12 Therefore the king commanded Hilkiah the prieſt, and Ahikam the ſon of Shaphan, and Achbor the ſon of Micaiah, and Shaphan the chancellor, and Aſahiah the king's ſervant, ſaying,

13 Go ye, *and* [u] inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great

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[k] Meaning, that whoſoever ſhall hear of this great plague, ſhall be aſtoniſhed.

[l] As I have deſtroyed Samaria and the houſe of Ahab, ſo will I deſtroy Judah.

[m] Meaning, Judah and Benjamin, which were only left of the reſt of the tribes.

[n] The Hebrews write that he ſlew Iſaiah the prophet, who was his father-in-law,

[o] That is, according to his commandments.

[p] His zeal was propheſied of and his name mentioned by Jaddo the prophet, more than three hundred years before, 1 Kings 13. 2. and being but eight years old, he ſought the God of his father David, 2 Chron. 34. 3.

[q] Certain of the prieſts were appointed to this office, as ch. 12. 9.

[r] From the time of Joaſh for the ſpace of two hundred and twenty-four years the temple remained without reparation through the negligence of the prieſts. This declareth, that they that have a charge, and execute it not, ought to have it taken from them.

[s] So God provided him of faithful ſervants, ſeeing he went about ſo zealouſly to ſet forth the work of God.

[t] This was the copy that Moſes left them, as appeareth, 2 Chron. 34. 14. which either by the negligence of the prieſts had been loſt, or elſe by the wickedneſs of idolatrous kings had been aboliſhed.

[u] Meaning, to ſome prophet whom God revealeth the knowledge of things unto, as Jer. 21. 1. though at other times they inquired the Lord by Urim and Thummim.

Bef. Chr. 624. great is the wrath of the Lord that is kindled againſt us, becauſe our fathers have not obeyed the words of this book, to do according unto all that which is written therein for us.

14 ¶ So Hilkiah the prieſt and Ahikam, and Achbor, and Shaphan, and Aſahiah went unto Huldah the propheteſs the wife of Shallum the ſon of Tikvah, the ſon of Harhas keeper of the wardrobe: (and ſhe dwelt in Jeruſalem in the [w] college) and they communed with her.

15 And ſhe anſwered them, Thus ſaith the Lord God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the Lord, Behold, I will bring evil upon this place, and on the inhabitants thereof, *even* all the words of the book which the king of Judah hath read,

17 Becauſe they have forſaken me, and have burnt incenſe unto other gods, to anger me with all the [x] works of their hands: my wrath alſo ſhall be kindled againſt this place, and ſhall not be quenched.

18 But to the king of Judah, who ſent you to inquire of the Lord, ſo ſhall ye ſay unto him, Thus ſaith the Lord God of Iſrael, The words that thou haſt heard, *ſhall come to paſs.*

19 *But* becauſe thine heart did [y] melt, and thou haſt humbled thyſelf before the Lord, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants of the ſame, *to wit*, that it ſhould be deſtroyed and accurſed, and haſt rent thy cloaths, and wept before me, I have alſo heard it, ſaith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou ſhalt be put in thy grave in [z] peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place. Thus they brought the king word again.

CHAP. XXIII.

2 Joſiah readeth the law before the people. 3 He maketh a covenant with the Lord. 4 He putteth down the idols, after he had killed their prieſts. 22 He keepeth the paſſover. 24 He deſtroyeth the conjurers. 29 He was killed in Megiddo, 30 And his ſon Jehoahaz reigned in his ſtead. 33 After he was taken, his ſon Jehoiakim was made king.

* 2 Chron. 34. 30.

THEN * the king [a] ſent, and there gathered unto him all the elders of Judah and of Jeruſalem.

2 And the king went up into the houſe of the Lord, with all the men of Judah, and all the inhabitants of Jeruſalem with him, and the prieſts and prophets, and all the people both ſmall and great: and he read in their ears all the words of the book of the covenant, which was found in the houſe of the Lord.

Bef. Chr. 624.

3 And the king ſtood by the [b] pillar, and made a [c] covenant before the Lord, that they ſhould walk after the Lord, and keep his commandments and his teſtimonies, and his ſtatutes, with all *their* heart and with all *their* ſoul, that they might accompliſh the words of this covenant written in this book. And all the people ſtood to the covenant.

4 Then the king commanded Hilkiah the high prieſt, and the [d] prieſts of the ſecond order, and the keepers of the door, to bring out of the temple of the Lord all the veſſels that were made for Baal, and for the grove, and for all the hoſt of heaven, and he burnt them without Jeruſalem in the fields of Kedron, and carried [e] the powder of them into Beth-el.

5 And he put down the [f] Chemarims, whom the kings of Judah had founded to burn incenſe in the high places, *and* in the cities of Judah, and about Jeruſalem, and alſo them that burnt incenſe unto Baal, to the ſun, and to the moon, and to the planets, and to all the hoſt of heaven.

6 And he brought out the [g] grove from the temple of the Lord without Jeruſalem unto the valley of Kedron, and burnt it in the valley of Kedron, and ſtamped it to powder, and caſt the duſt thereof upon the [h] graves of the children of the people.

7 And he brake down the houſes of the Sodomites that were in the houſe of the Lord, where the women wove hangings for the grove.

8 Alſo he brought all the prieſts out of the cities of Judah, and defiled the high places where the prieſts had burnt incenſe, *even* from Geba to Beer-ſheba, and deſtroyed the high places of the gates that were in the entering in of the gate of Joſhua the governor of the city, which was at the left hand of the gate of the city.

9 Neverthelesſ the prieſts of the high places [i] came not up to the altar of the Lord in Jeruſalem, ſave only they did eat of the unleavened bread among their brethren.

10 He defiled alſo [k] Topheth, which was in the valley of the children of Hinnom, that no man ſhould make his ſon or his daughter paſs through the fire to Molech.

11 He put down alſo the [l] horſes that the kings of Judah had given to the ſun at the entering

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[w] Or the houſe of doctrine which was near to the temple, and where the learned aſſembled to entreat of the ſcriptures, and the doctrine of the prophets.

[x] The works of man's hand here ſignify, all that man inventeth beſide the word of God, which are abominable in God's ſervice.

[y] Meaning, that he did repent, as they that do not repent, are ſaid to harden their heart, Pſ. 95. 8.

[z] Whereupon we may gather that the anger of God is ready againſt the wicked, when God taketh his ſervants out of this world.

[a] Becauſe he ſaw the great plagues of God that were threatened, he knew no more ſpeedy way to avoid them, than to turn to God by repentance, which cannot come but of faith, and faith by hearing of the word of God.

[b] Where the king had his place, ch. 11. 14.

[c] As Joſhua did, Joſh. 24. 22, 25.

[d] Meaning them which were next in dignity to the high prieſt.

[e] In contempt of that altar which Jeroboam had rebuilt to ſacrifice to his calves.

[f] Meaning, the prieſts of Baal, which were called Chemarims, either becauſe they wore black garments; or elſe were ſmoaked with burning incenſe to idols.

[g] He removed the grove which idolaters for devotion had planted near unto the temple, contrary to the commandment of the Lord, Deut. 16. 21. or as ſome read, the ſimilitude of a grove which was hanged in the temple.

[h] Both in contempt of the idols, and reproach of them which had worſhipped them in their lives.

[i] Becauſe that thoſe that had forſaken the Lord to ſerve idols, were not meet to miniſter in the ſervice of the Lord, for the inſtruction of others.

[k] Which was a valley near to Jeruſalem, and ſignifieth a tabret, becauſe they ſmote on the tabret, while their children were burning, that their cry ſhould not be heard, Lev. 18. 21. where after Joſiah commanded carions to be caſt in contempt thereof.

[l] The idolatrous kings had dedicated horſes and chariots to the ſun, either to carry the image thereof about, as the heathen did, or elſe to ſacrifice them, as a ſacrifice moſt agreeable.

Bef. Chr. 624.

tering in of the houſe of the Lord, by the chamber of Nethan-melech the eunuch, which was *ruler* of the ſuburbs, and burnt the chariots of the ſun with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Judah had made, and the altars which Manaſſeh had made in the two courts of the Lord, did the king break down, and haſted thence, and caſt the duſt of them in the ‡ brook Kedron.

‡ Or, valley.

13 Moreover the king defiled the high places that were before Jeruſalem and on the right hand of the [m] mount of corruption (which * Solomon the king of Iſrael had built for Aſhtoreth the idol of the Zidonians, and for Chemoſh the idol of the Moabites, and for Milcom the abomination of the children of Ammon)

* 1 Kings 11. 7.

14 And he brake the images in pieces, and cut down the groves, and filled their places with the bones of men.

15 Furthermore [n] the altar that was at Beth-el, *and* the high place made by Jeroboam the ſon of Nebat, which made Iſrael to ſin, both this altar, and alſo the high place, brake he down, and burnt the high place, *and* ſtamped it to powder, and burned the grove.

16 And as Joſiah turned himſelf, he ſpied the graves that were in the mount, and ſent and took the bones out of the graves, and burned them upon the altar, and polluted it, according to the word of the Lord, that the [o] man of God proclaimed, which cried the ſame words.

17 Then he ſaid, What title is that which I ſee? And the men of the city ſaid unto him, *It is* the ſepulchre of the man of God which came from Judah, and told theſe things that thou haſt done to the altar of Beth-el.

18 Then ſaid he, Let him alone: let none remove his bones. So his bones were ſaved with the bones of the [p] prophet that came from Samaria.

19 Joſiah alſo took away all the houſes of the high places, which were in the cities of Samaria, which the kings of Iſrael had made to anger *the Lord*, and did to them according to all the facts that he had done in Beth-el.

20 And he ſacrificed all the prieſts of the high places that were there upon the altars, and burnt men's bones upon them, and returned to Jeruſalem.

21 ¶ Then the king commanded all the people, ſaying, * Keep the paſſover unto the Lord your God, * as it is written in the book of this covenant.

* 2 Chron. 35. 1.
* Exod. 12. 3.
Deut. 16. 2.

22 And there was no paſſover holden [q] like that from the days of the judges that judged Iſrael, nor in all the days of the kings of Iſrael, and of the kings of Judah.

23 And in the eighteenth year of king Joſiah was this paſſover celebrated unto the Lord in Jeruſalem.

24 Joſiah alſo took away them that had familiar ſpirits, and the ſoothſayers, and the images, and the idols, and all the abominations that that were eſpied in the land of Judah and in Jeruſalem, to perform the words of the * law, which were written in the book that Hilkiah the prieſt found in the houſe of the Lord.

Bef. Chr. 623.

* Lev. 20. 27. Deut. 18. 11.

25 Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes, neither after him aroſe there any like him.

26 Notwithſtanding the Lord turned not from the [r] fierceneſs of his great wrath wherewith he was angry againſt Judah, becauſe of all the provocations wherewith Manaſſeh had provoked him.

27 Therefore the Lord ſaid, I will put Judah alſo out of my ſight, as I have put away Iſrael, and will caſt off this city Jeruſalem, which I have choſen, and the houſe whereof I ſaid, My * name ſhall be there.

* 1 Kings 8. 29. and 9. 3. Ch. 21. 7.

28 Concerning the reſt of the acts of Joſiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

29 ¶ * In his days Pharaoh Nechoh king of Egypt went up againſt the king of Aſſhur to the river Perath. And king Joſiah [s] went againſt him, whom when *Pharaoh* ſaw, he ſlew him at Megiddo.

* 2 Chron. 35. 20.

30 Then his ſervants carried him dead from Megiddo, and brought him to Jeruſalem, and buried him in his own ſepulchre. And the people of the land took Jehoahaz the ſon of Joſiah, and anointed him, and made him king in his father's ſtead.

31 * Jehoahaz *was* three and twenty years old when he began to reign, and reigned three months in Jeruſalem. His mother's name alſo was Hamutal the daughter of Jeremiah of Libnah.

* 2 Chron. 36. 1, 2.

32 And he did evil in the ſight of the Lord, according to all that his [t] fathers had done.

33 And Pharaoh Nechoh put him in bonds [u] at Riblah in the land of Hamath, ‡ while he reigned in Jeruſalem, and put the land to a tribute of an hundred talents of ſilver, and a talent of gold.

‡ Or, that he ſhould not reign.

34 ¶ And Pharaoh Nechoh made Eliakim the ſon of Joſiah king in ſtead of Joſiah his father, and turned his name to Jehoiakim, and took Jehoahaz away, which when he came to Egypt, died there.

35 And Jehoiakim gave the ſilver and the gold to Pharaoh, and taxed the land to give the money, according to the commandment of Pharaoh: he levied of every man of the people of the land, according to his value, ſilver and gold, to give unto Pharaoh Nechoh.

36 Jehoiakim was five and twenty years old when he began to reign, and he reigned eleven years in Jeruſalem. His mother's name alſo was Zebudah the daughter of Pedaiah of Rumah.

37 And he did evil in the ſight of the Lord, according to all that his fathers had done.

CHAP.

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[m] That was the mount of olives, ſo called, becanſe it was full of idols.

[n] Which Jeroboam had built in Iſrael, 1 Kings 12. 28. 29.

[o] According to the prophecy of Jaddo, 1 Kings 13. 2.

[p] Meaning the prophet which came after him, and cauſed him to eat contrary to the commandment of the Lord, which were both two buried in one grave, 1 Kings 13. 31.

[q] For the multitude and zeal of the people, with the great preparation.

[r] Becauſe of the wicked heart of the people, which would not turn unto him by repentance.

[s] Becauſe he paſſed through his country, he feared leſt he would have done him harm, and therefore would have ſtayed him, yet he conſulted not with the Lord, and therefore was ſlain.

[t] Meaning, the wicked kings before.

[u] Which was Antiochia in Syria, called alſo Hamath.

Bef. Chr. 607.

CHAP. XXIV.

1 *Jehoiakim made ſubject to Nebuchadnezzar, rebelleth.* 3 *The cauſe of his ruin and all Judah's.* 6 *Jehoiachin reigneth.* 15 *He, and his people are carried unto Babylon.* 17 *Zedekiah is made king.*

IN his [w] days came Nebuchadnezzar king of Babel up, and Jehoiakim became his ſervant three years: afterward he turned, and rebelled againſt him.

2 And the Lord ſent againſt him bands of the Chaldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he ſent them againſt Judah to deſtroy it, * according to the word of the Lord, which he ſpake by his ſervants the prophets.

* Ch. 20. 17. and 23. 27.

3 Surely by the [x] commandment of the Lord came this upon Judah, that he might put them out of his ſight for the ſins of Manaſſeh, according to all that he did,

4 And for the innocent blood that he ſhed, (for he filled Jeruſalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the reſt of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim [y] ſlept with his fathers, and Jehoiachin his ſon reigned in his ſtead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the river of Egypt, unto the river ‡ Perath, all that pertained to the king of Egypt.

‡ Or, Euphrates.

8 Jehoiachin *was* eighteen years old when he began to reign, and reigned in Jeruſalem three months. His mother's name alſo *was* Nehuſhta, the daughter of Elnathan of Jeruſalem.

9 And he did evil in the ſight of the Lord, according to all that his father had done.

10 * In that time came the ſervants of Nebuchadnezzar king of Babel up againſt Jeruſalem: ſo the city was beſieged.

* Dan. 1. 1.

11 And Nebuchadnezzar king of Babel came againſt the city, and his ſervants did beſiege it.

12 Then Jehoiachin the king of Judah [z] came out againſt the king of Babel, he, and his mother, and his ſervants, and his princes, and his eunuchs: and the king of Babel took him in the eighth year [a] of his reign.

13 * And he carried out thence all the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, and brake all the veſſels of gold, which Solomon king of Iſrael had made in the temple of the Lord, as the Lord had ſaid.

* Ch. 20. 17. Iſa. 39. 6.

14 And he carried away all Jeruſalem, and all the princes, and all the ſtrong men of war, *even* ten thouſand into captivity, and all the workmen, and cunning men: ſo none remained ſaving the poor people of the land.

Bef. Chr. 599.

15 * And he carried away Jehoiachin into Babel, and the king's mother, and the king's wives, and his eunuchs, and the mighty of the land carried he away into captivity from Jeruſalem to Babel,

* 2 Chron. 36. 10. Eſther 2. 6.

16 And all the men of war, *even* ſeven thouſand, and carpenters, and lockſmiths a thouſand: all that were ſtrong and apt for war, did the king of Babel bring to Babel captives.

17 ¶ * And the king of Babel made Mattaniah his uncle king in his ſtead, and changed his name to Zedekiah.

* Jer. 37. 1. and 52. 1.

18 Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jeruſalem. His mother's name alſo was Hamutal the daughter of Jeremiah of Libnah.

19 And he did evil in the ſight of the Lord, according to all that Jehoiakim had done.

20 Therefore certainly the wrath of the Lord was againſt Jeruſalem and Judah until he caſt them out of his [b] ſight. And Zedekiah rebelled againſt the king of Babel.

CHAP. XXV.

1 *Jeruſalem is beſieged of Nebuchadnezzar, and taken.* 7 *The ſons of Zedekiah are ſlain before his eyes, and after are his own eyes put out.* 21 *Judah is brought to Babylon.* 25 *Gedaliah is ſlain.* 27 *Jehoiachin is exalted.*

AND * in the [c] ninth year of his reign, the [d] tenth *month, and* tenth day of the month, Nebuchadnezzar king of Babel came, he, and all his hoſt againſt Jeruſalem, and pitched againſt it, and they built † forts againſt it round about it.

* Jer. 39. 1. and 52. 4.

‡ Or, a mount.

2 So the city was beſieged unto the eleventh year of king Zedekiah.

3 And the ninth *day* of the month the famine was [e] ſore in the city, ſo that there was no bread for the people of the land.

4 Then the city was broken up, and all the men of war *fled* by night, by the way of the [f] gate, *which is* between two walls that was by the king's garden: now the Chaldees *were* by the city round about: *and the king* went by the way of the wilderneſs.

5 But the army of the Chaldees purſued after the king, and took him in the deſerts of Jericho, and all his hoſt was ſcattered from him.

6 Then they took the king, and carried him up to the king of Babel to Riblah, where they [g] gave judgment upon him.

7 And they ſlew the ſons of Zedekiah before his eyes, and put out the eyes of Zedekiah,

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[w] In the end of the third year of his reign, and in the beginning of the fourth. Dan. 1. 1.

[x] Though God uſed theſe wicked tyrants to execute his juſt judgments, yet they are not to be excuſed, becauſe they proceeded of ambition and malice.

[y] Not that he was buried with his fathers, but he died in the way, as they led him priſoner toward Babylon: read Jer. 22. 19.

[z] That is, yielded himſelf unto him by the counſel of Jeremiah.

[a] In the reign of the king of Babylon.

[b] Out of Jeruſalem and Judah into Babylon.

[c] That is, of Zedekiah.

[d] Which the Hebrews call Tebet, and it containeth part of December, and part of January.

[e] Inſomuch that the mothers did eat their children, Lam. 4. 10.

[f] Which was a poſtern door, or ſome ſecret gate to iſſue out at.

[g] Or condemned him for his perjury and treaſon, 2 Chron. 36. 13.

Bef. Chr. 588.

and bound him in chains, and carried him to Babel.

8 ¶ And in the fifth month, *and* [h] ſeventh day of the month, which was the nineteenth year of king Nebuchadnezzar king of Babel, came Nebuzar-adan, ‡ chief ſteward and ſervant of the king of Babel, to Jeruſalem,

‡ Or, captain of the guard.

9 And burnt the houſe of the Lord, and the king's houſe, and all the houſes of Jeruſalem, and all the great houſes burnt he with fire.

10 And all the army of the Chaldees that were with the chief ſteward, brake down the walls of Jeruſalem round about.

11 And the reſt of the people that were left in the city, and thoſe that were fled and [i] fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chief ſteward carry away captive.

12 But the chief ſteward left of the poor of the land to dreſs the vines, and to till the land.

13 * Alſo the pillars of braſs that were in the houſe of the Lord, and the baſes, and the braſen ſea that was in the houſe of the Lord, did the Chaldees break, and carried the braſs of them to Babel.

* Ch. 20. 17. Jer. 27. 19, 20.

14 The pots [k] alſo and the beſoms, and the inſtruments of muſic, and the incenſe diſhes, and all the veſſels of braſs that they miniſtered in, took they away,

15 And the aſhpans, and the baſons, *and all* that was of gold, and that was of ſilver, took the chief ſteward away,

16 With the two pillars, one ſea, and the baſes, which Solomon had made for the houſe of the Lord: the braſs of all theſe veſſels was without weight.

17 * The height of one pillar was eighteen cubits, and the chapiter thereon *was* braſs, and the height of the chapiter *was* with net-work three cubits, and pomegranates upon the chapiter round about, all of braſs: and likewiſe *was* the ſecond pillar with the net-work.

* 1 Kings 7. 15. Jer. 52. 21. 2 Chron. 3. 15.

18 And the chief ſteward took Seraiah the chief prieſt, and Zephaniah the [l] ſecond prieſt, and the three keepers of the door.

19 And out of the city he took an eunuch that had the overſight of the men of war, and [m] five men of them that were in the king's preſence, which were found in the city, and Sopher captain of the hoſt, who muſtered the people of the land, and threeſcore men of the people of the land, that were found in the city.

20 And Nebuzar-adan the chief ſteward took them, and brought them to the king of Babel to Riblah.

21 And the king of Babel ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was carried away captive out of his own land.

22 * Howbeit there remained people in the land of Judah, whom Nebuchadnezzar king of Babel left, and made Gedaliah the ſon of Ahikam the ſon of Shaphan ruler over them,

* Jer. 40. 5, 9.

23 Then when all the captains of the hoſt and *their* men heard, that the king of Babel had made Gedaliah governor, they came to Gedaliah to Mizpah, to wit, Iſhmael the ſon of Nethaniah, and Johanan the ſon of Careah, and Seraiah the ſon of Tanhumeth the Netophathite, and Jaazaniah the ſon of Maachathi, they and their men.

24 And Gedaliah [n] ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Chaldees: dwell in the land, and ſerve the king of Babel, and ye ſhall be well.

25 * But in the ſeventh month Iſhmael the ſon of Nethaniah the ſon of Eliſhama of the king's ſeed, came, and ten men with him, and ſmote Gedaliah, and he died, and ſo did he the Jews, and the Chaldees that were with him at Mizpah.

* Jer. 41. 1.

26 Then all the people both ſmall and great, and the captains of the army aroſe, and came to [o] Egypt: for they were afraid of the Chaldees.

27 Notwithſtanding in the ſeven and thirtieth year after [p] Jehoiachim king of Judah was carried away, in the twelfth month *and* the ſeven and twentieth *day* of the month, Evilmerodach king of Babel in the year that he began to reign, did lift up the head of Jehoiachim king of Judah out of the priſon,

28 And ſpake kindly to him, and ſet his throne above the throne of the kings that were with him in Babel,

29 And changed his priſon-garments: and he did continually eat bread before him, all the days of his life,

30 And his [q] portion *was* a continual portion given him by the king, every day a certain, all the days of his life.

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[h] Jeremiah writeth, chap. 52. 12. the tenth day, becauſe the fire continued from the ſeventh day to the tenth.

[i] While the ſiege endured.

[k] Of theſe, read Exod. 27. 3.

[l] That is, one appointed to ſucceed in the high prieſt's room, if he were ſick, or otherwiſe letted.

[m] Jeremiah maketh mention of ſeven, but here he ſpeaketh of them that were the chiefeſt.

[n] That is, he did exhort them in the name of the Lord according to Jeremiah's counſel, to ſubmit themſelves to Nebuchadnezzar, ſeeing it was the revealed will of the Lord.

[o] Contrary to Jeremiah's counſel, Jer. 40. 41, 42, 43.

[p] Thus long was he, his wife, and his children in Babylon, whom Nebuchadnezzar's ſon, after his father's death, preferred to honour: thus by God's providence the ſeed of David was reſerved even unto Chriſt.

[q] Meaning, that he had an ordinary in the court.

The Firſt Book of the CHRONICLES †,
or PARALIPOMENON ‡.

† Heb. words of days.

‡ Or, of things omitted, to wit, in the books of the kings.

THE ARGUMENT.

The Jews comprehend both theſe books in one, which the Grecians, becauſe of the length, divide into two: and they are called Chronicles, becauſe they note briefly the hiſtories from Adam to the return from their captivity in Babylon. But theſe are not thoſe books of Chronicles, which are ſo oft mentioned in the books of the kings of Judah and Iſrael, which did at large ſet forth the ſtory of both the kingdoms, and afterward periſhed in the captivity: but an abridgment of the ſame, and were gathered by Ezra, as the Jews write, after their return from Babylon. This firſt book containeth a brief rehearſal of the children of Adam unto Abraham, Iſaac, Jacob, and the twelve patriarchs, chiefly of Judah, and of the reign of David, becauſe Chriſt came of him according to the fleſh. And therefore it ſetteth forth more amply his acts, both concerning civil government, and alſo the adminiſtration, and care of things concerning religion, for the good ſucceſs whereof he rejoiceth, and giveth thanks to the Lord.

CHAP. I.

Bef. Chr. 4004, &c.

1 *The genealogy of Adam and Noah until Abraham.* 27 *And from Abraham to Eſau.* 35 *His children.* 43 *Kings and dukes came of him.*

ADAM, [a] Sheth, Enoſh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuſhelah, Lamech,
4 Noah, [b] Shem, Ham, and Japheth.

* Gen, 20.2.

5 ¶ * The ſons of Japheth *were* Gomer and Magog, and Medai, and Javan, and Tubal, and Meſhech, and Tiras.

‡ Or, Riphath.

6 And the ſons of Gomer, Aſhchenaz, and ‡ Iphath and Togarmah.

‡ Or, Rodanim.

7 Alſo the ſons of Javan, Eliſha and Tarſhiſhah, Kittim, and ‡ Dodanim.

8 ¶ The ſons of Ham *were* Cuſh, and Mizraim, Put and Canaan.

9 And the ſons of Cuſh, Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. Alſo the ſons of Raamah *were* Sheba and Dedan.

10 And Cuſh begat [c] Nimrod, who began to be mighty in the earth.

11 And Mizraim begat Ludim and Anamim, and Lehabim, and Naphtuhim:

12 Pathruſim alſo, and Caſluhim, of whom came the Philiſtines, and Caphthorim.

13 Alſo Canaan begat Zidon his firſt-born, and Heth,

14 And the Jebuſite, and the Amorite, and the Girgaſhite,

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

Bef. Chr. 4004, &c.

* Gen. 10. 22. and 11. 10.

17 ¶ * The ſons of Shem *were* Elam and Aſſhur, and Arphaxad, and Lud, and [d] Aram, and Uz, and Hul, and Gether, and Meſhech.

18 Alſo Arphaxad begat Shelah, and Shelah begat [e] Eber.

19 Unto Eber alſo were born two ſons: the name of the one *was* Peleg: for in his days was the earth divided: and his brother's name *was* Joktan.

20 Then Joktan begat Almodad and Sheleph, and Hazermaveth and Jerah,

21 And Hadoram, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab: all theſe were the ſons of Joktan.

24 [f] Shem, [g] Arphaxad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.

* Gen. 11. 26. and 17. 5. and 21. 2.

28 ¶ The ſons of Abraham *were* Iſaac, and Iſhmael.

* Gen. 25. 13.

29 Theſe are their generations. * The eldeſt ſon of Iſhmael *was* Nebaioth, and Kedar, and Adbeel, and Mibſam.

‡ Or, Hadar.

30 Miſhma, and Dumah, Maſſa, ‡ Hadad, and Tema,

31 Jetur, Naphiſh and Kedemah: theſe are the ſons of Iſhmael.

32 ¶ And Keturah Abraham's [h] concubine bare ſons, Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah: and the ſons of Jokſhan, Sheba, and Dedan.

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[a] Meaning, that Seth was Adam's ſon, and Enoch Seth's ſon.

[b] It had been ſufficient to have named Shem, of whom came Abraham and David, but becauſe the world was reſtored by thoſe three, mention is alſo made of Ham and Japhet.

[c] Who did firſt lift up himſelf above others, Gen. 10. 8.

[d] Of whom came the Syrians, and therefore they are called Aramites throughout all the ſcripture.

[e] Of him came the Hebrews, which were afterward called Iſraelites of Iſrael, which was Jacob: and Jews of Judah, becauſe of the excellency of that tribe.

[f] He repeateth Shem again, becauſe he would come to the ſtock of Abraham.

[g] Who came of Shem, and of him Shelah.

[h] Read Gen. 25. 1, 2, 3.

Bef. Chr. 1676.

33 And the ſons of Midian *were* Ephah, and Ephar, and Henoch, and Abida, and Eldaah: * All theſe are the ſons of Keturah.

* Gen. 25. 4.

34 And * Abraham begat Iſaac: the ſons of Iſaac, Eſau, and Iſrael.

* Gen. 21. 2.

35 ¶ The ſons of Eſau were [i] * Eliphaz, Reuel, and Jeuſh, and Jaalam, and Korah.

* Gen. 36. 9.

36 The ſons of Eliphaz; Teman, and Omar, ‡ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.

‡ Or, Zepho.

37 The ſons of Reuel, Nahath, Zerah, Shammah and Mizzah.

38 And the ſons of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezer, and Diſhan.

39 And the ſons of Lotan, Hori, and Homam, and Timna Lotan's ſiſter.

40 The ſons of Shobal *were* Alian, and Manahath, and Ebal, and Shephi, and Onam. And the ſons of Zibeon, Aiah and Anah.

41 The ſon of Anah *was* Diſhon. And the ſons of Diſhon, Amran, and Eſhban, and Ithran, and Cheran.

42 The ſons of Ezer *were* Bilhan, and Zavan, *and* Jakan. The ſons of Diſhon *were* Uz, and Aran.

43 ¶ And theſe were the [m] kings that reigned in the land of Edom, before a king reigned over the children of Iſrael, *to wit*, Bela the ſon of Beor, and the name of his city *was* Dinhabah.

44 Then Bela died, and Jobab the ſon of Zerah of [n] Bozrah reigned in his ſtead.

45 And when Jobab was dead, Huſham of the land of the Temanites reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſon of Bedad, which ſmote Midian in the field of Moab, reigned in his ſtead, and the name of his city *was* Avith.

47 So Hadad died, and Samlah of Maſrekah reigned in his ſtead.

48 And Samlah died, and Shaul of Rehoboth by the river reigned in his ſtead.

49 And when Shaul was dead, Baal-hanan the ſon of Achbor reigned in his ſtead.

50 And Baal-hanan died, and Hadad reigned in his ſtead, and the name of his city *was* ‡ Pai, and his wife's name Mehetabel the daughter of Matred the daughter of Mezahab.

‡ Or, Pan.

51 Hadad died alſo, and there were dukes in Edom, duke Timna, duke ‡ Aliah, duke Jetheth,

‡ Or, Alvah.

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram: theſe were the dukes of Edom.

CHAP. II.

1 *The genealogy of Judah unto Jeſſe the father of David.*

Bef. Chr. 1496.

THESE are the ſons of Iſrael, * Reuben, Simeon, Levi and Judah, Iſſachar, and Zebulun,

* Gen. 29. 32. and 30. 5. and 35. 18.

2 Dan, Joſeph, and Benjamin, Naphtali, Gad, and Aſher.

3 * The ſons of [o] Judah, Er, and Onan, and Shelah; theſe three were born to him of the daughter of Shua the Canaaniteſs: but Er the eldeſt ſon of Judah was evil in the ſight of the Lord, and he ſlew him.

* Gen. 38. 3. and 46. 12. Ch. 4. 1.

4 * And Tamar his daughter-in-law bare him Pharez and Zerah: *ſo* all the ſons of Judah were five.

* Gen. 38. 29. Matt. 1. 3.

5 * The ſon of Pharez, Hezron and Hamul.

* Ruth 4. 18.

6 The ſons alſo of Zerah *were* ‡ Zimri, and [p] Ethan, and Heman, and Calcol, and Dara, which were five in all.

‡ Or, Zabdi.

7 And the ſon of Carmi, ‡ * Achar that troubled Iſrael, tranſgreſſing in the thing excommunicate.

‡ Or, Achan.
* Joſh. 7. 1.

8 The ſon alſo of Ethan, Azariah.

9 And the ſons of Hezron that were born unto him, Jerahmeel, and [q] Ram, and Chelubai.

10 And Ram begat Amminadab, and Amminadab begat Nahſhon, [r] prince of the children of Judah,

11 And Nahſhon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat ‡ Jeſſe,

‡ Or, Jeſſe.

13 * And Jeſſe begat his eldeſt ſon Eliab, and Abinadab the ſecond, and ‡ Shimma the third,

* 1 Sam. 16. 19. and 17. 12.
‡ Or, Shammah.

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the ſixth, *and* David the ſeventh.

16 Whoſe ſiſters *were* Zeruiah and Abigail: And the ſons of Zeruiah, Abiſhai, and Joab, and Aſahel.

17 And Abigail bare Amaſa: and the father of Amaſa was Jether an Iſhmaelite.

18 ¶ And [s] Caleb the ſon of Hezron begat Jerioth of Azubah *his* wife, and her ſons are theſe, Jeſher and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 * And Hur begat Uri, and Uri begat Bezaleel.

* Exod. 31. 2.

21 And afterward came Hezron to the daughter of Machir the father of [t] Gilead, and took her when he was threeſcore years old, and ſhe bare him Segub.

22 And Segub begat Jair, which had three and twenty cities in the land of Gilead.

23 And Geſhur with Aram took the towns of Jair [u] from them, *and* Kenath, and the towns thereof, *even* threeſcore cities. All theſe were the ſons of Machir the father of Gilead.

24 And after that Hezron was dead at [w] Caleb-ephratah, then Abiah Hezron's wife bare him alſo Aſhur the [x] father of Tekoa.

25 And

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[i] Theſe were born of three divers mothers, read Gen. 36. 4.

[k] Which was Eliphaz concubine: read Gen. 36. 12.

[l] He is alſo called the Seir Horite, which inhabited mount Seir, Gen. 36. 20.

[m] He maketh mention of the kings that came of Eſau, according to God's promiſe made to Abraham concerning him, that kings ſhould come of him. Theſe eight kings reigned one after another in Idumea unto the time of David, who conquered their country.

[n] Which was the principal city of the Edomites.

[o] Though Judah was not Jacob's eldeſt ſon, yet he firſt beginneth at him, becauſe he would come to the genealogy of David, of whom came Chriſt.

[p] Of theſe read, 1 Kings 4. 31.

[q] Whom St. Matthew calleth Aram, Matt. 1. 3.

[r] That is, chief of the family.

[s] Who was called Chelubai the ſon of Hezron, ver. 9.

[t] Who was prince of mount Gilead: read Num. 32. 40.

[u] That is, the Geſhurites and Syrians took the towns from Jair's children.

[w] Which was a town named of the huſband and wife, called alſo Bethlehem-ephratah.

[x] Meaning, the chief and prince.

Bef. Chr. 1471, &c.

25 And the ſons of Jerahmeel the eldeſt ſon of Hezron were Ram the eldeſt, then Bunah, and Oren, and Ozem, *and* Ahijah.

26 Alſo Jerahmeel had another wife named Atarah, which was the mother of Onam.

27 And the ſons of Ram, the eldeſt ſon of Jerahmeel, were Maaz, and Jamin, and Ekar.

28 And the ſons of Onam were Shammai and Jada. And the ſons of Shammai, Nadab and Abiſhur.

29 And the name of the wife of Abiſhur *was* called Abihail, and ſhe bare him Ahban and Molid.

30 The ſons of Nadab *were* Seled and Appaim: but Seled died without children.

31 And the ſon of Appaim *was* Iſhi, and the ſon of Iſhi, Sheſhan, and the ſon of Sheſhan, [y] Ahlai.

32 And the ſons of Jada the brother of Shammai *were* Jether and Jonathan: but Jether died without children.

33 And the ſons of Jonathan *were* Peleth and Zaza. Theſe were the ſons of Jerahmeel.

34 And Sheſhan had no ſons, but daughters. And Sheſhan had a ſervant that was an Egyptian named Jarha.

35 And Sheſhan gave his daughter to Jarha his ſervant to wife, and ſhe bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleaſah,

40 And Eleaſah begat Siſamai, and Siſamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Eliſhama.

42 Alſo the ſons of Caleb the brother of Jerahmeel, *were* Meſha his eldeſt ſon, which was the [z] father of Ziph: and the ſons of Mareſhah the father of Hebron.

43 And the ſons of Hebron *were* Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham the father of Jorkoam: and Rekem begat Shammai.

45 The ſon alſo of Shammai *was* Maon: and Maon *was* the father of Bethzur.

46 And Ephah a [a] concubine of Caleb bare Haran and Moza, and Gazez: Haran alſo begat Gazez.

47 The ſons of Jahdai *were* Regem, and Jotham, and Geſhan, and Pelet, and Ephah, and Shaaph.

48 Caleb's concubine Maachah bare Sheber and Tirhanah.

49 She bare alſo Shaaph, the father of Madmannah, *and* Sheva the father of Machbenah, and the father of Gibea. * And Achſa was Caleb's daughter.

Bef. Chr. 1471, &c.
* Joſh. 15. 17.

50 ¶ Theſe were the ſons of Caleb the ſon of Hur the eldeſt ſon of Ephrathah, Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, *and* Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had ſons, and he ‡ was the overſeer of half Hammenoth.

‡ Or, he that ſaw the half, becauſe the prince ought to overſee his ſubjects.

53 And the families of Kirjath-jearim *were* the Ithrites, and the Puthites, and the Shumathites, and the Miſhraites: of them came the Zareatites, and the Eſhtaulites.

54 The ſons of Salma of Beth-lehem, and the Netophathite, the [b] crowns of the houſe of Joab, and ‡ half the Manahethites, *and* the Zorites.

‡ Or, the Zorites, the half of the Manahthites.

55 And the families of the [c] ſcribes dwelling at Jabez; the Tirathites, the Shimeathites, the Shuchathites, which are the [d] Kenites, that came of Hemath the father of the houſe of Rechab.

CHAP. III.

1 *The genealogy of David, and of his poſterity unto the ſons of Joſiah.*

THESE alſo were the ſons of [e] David, which were born unto him in Hebron: the eldeſt Amnon, of Ahinoam the Jezreeliteſs: the ſecond [f] Daniel, of Abigail the Carmeliteſs.

2 The third, Abſalom, the ſon of Maachah daughter of Talmai king of Geſhur: the fourth Adonijah the ſon of Haggith:

3 The fifth, Shephatiah of Abital: the ſixth, Ithream by Eglah his wife.

4 *Theſe* ſix were born unto him in Hebron: and there he reigned ſeven years and ſix months: and in Jeruſalem he reigned three and thirty years.

5 And theſe four were born unto him in Jeruſalem, Shimea, and Shobab, and Nathan, and Solomon of [g] Bath-ſhua the daughter of Ammiel:

6 Ibhar alſo, and [h] Eliſhama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Eliſhama, and Eliada, and Eliphelet, nine *in number*.

9 *Theſe are* all the ſons of David, beſides the ſons of the concubines, and Tamar their ſiſter.

10 ¶ And Solomon's ſon *was* Rehoboam, whoſe ſon *was* Abiah, *and* Aſa his ſon, *and* Jehoſhaphat his ſon,

11 *And* Joram his ſon, *and* Ahaziah his ſon, *and* Joaſh his ſon,

12 *And* Amaziah his ſon, *and* Azariah his ſon, *and* Jotham his ſon,

13 *And* Ahaz his ſon, *and* Hezekiah his ſon, *and* Manaſſeh his ſon,

14 *And* Amon his ſon, *and* Joſiah his ſon.

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[y] Who died whilſt his father was alive, and therefore it is ſaid, ver. 34. that Sheſhan had no ſons.

[z] That is, the chief governor or prince of the Ziphims, becauſe the prince ought to have a fatherly care and affection toward his people.

[a] This difference was between the wife and the concubine, that the wife was taken with certain ſolemnities of marriage, and her children did inherit: the concubine had no ſolemnities in marriage, neither did her children inherit, but had a portion of goods or money given them.

[b] Meaning, the chief and principal.

[c] Which were men learned and expert in the law.

[d] Read Num. 10. 29. and Judg. 1. 16.

[e] He returneth to the genealogy of David, to ſhew that Chriſt came of his ſtock.

[f] Which, 2 Sam. 3. 3. is called Cheleab, born of her that was Nabal's wife the Carmelite.

[g] Called alſo Bath ſheba the daughter of Eliam: ſo they gave them divers names.

[h] Eliſhama, or Eliſhua, 2 Sam. 5. 15. and Eliphelet died, and David named thoſe ſons which were next born by the ſame names: in the book of the Kings his children are mentioned which were alive, and here both they that were alive and dead.

Bef. Chr. 1471, &c.

15 ¶ And of the ſons of Joſiah, the [h] eldeſt *was* ‡ Johanan, the ſecond, Jehoiakim, the third Zedekiah, *and* the fourth Shallum.

‡ Or, Jehoahaz, 2 Kings 23. 30.

16 And the ſons of Jehoiakim, *were* Jeconiah his ſon, *and* Zedekiah his ſon.

17 And the ſons of Jeconiah, Aſſir, *and* Salathiel his ſon:

18 Malchiram alſo and Pedaiah, and Shenazar, Jecamiah, Hoſhama, and Nedabiah.

19 And the ſons of Pedaiah *were* [i] Zerubbabel, and Shimei: and the ſons of Zerubbabel, *were* Meſhullam, and Hananiah, and Shelomith their ſiſter,

20 And Haſhubah, and Ohel, and Berechiah, and Hazadiah, *and* Juſhab-heſed, five *in number.*

21 And the ſons of Hananiah *were* Pelatiah, and Jeſaiah: the ſons of Rephaiah, the ſons of Arnan, the ſons of Obadiah, the ſons of Shechaniah,

22 And the ſon of Shechaniah *was* Shemaiah: and the ſons of Shemaiah *were* Hattuſh and Igeal, and Bariah, and Neariah, and Shaphat, [k] ſix.

23 And the ſons of Neariah *were* Elioenai, and Hezekiah, and Azrikam, three.

24 And the ſons of Elioenai *were* Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, ſeven.

CHAP. IV.

1 *The genealogy of the ſons of Judah,* 5 *Of Aſher,* 9 *Of Jabez and his prayer,* 11 *Of Chelub,* 24 *And Simeon: their habitations,* 38 *And conqueſts.*

* Gen. 38. 29. and 46. 12. Ch. 2. 4.

THE [l] ſons of Judah *were* * Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the ſon of Shobal begat Jahath, and Jahath begat Ahumai, and Lahad: theſe are the families of the Zorehathites,

3 And theſe were of the father of Etam, Jezreel, and Iſhma and Idbaſh: and the name of their ſiſter *was* Hazelelponi.

4 And Penuel *was* the father of Gedor, and Ezer the father of Huſhah: theſe are the ſons of Hur the [m] eldeſt ſon of Ephratah, the father of Beth-lehem.

5 But Aſhur the father of Tekoa had two wives, Helah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahaſhtari: theſe were the ſons of Naarah.

7 And the ſons of Helah *were* Zereth, Jezohar, and Ethnan.

8 Alſo Coz begat Anub, and Zobebah, and the families of Aharhel the ſon of Harum.

9 But Jabez was more honourable than his brethren: and his mother called his name [n] Jabez, ſaying, Becauſe I bare him in ſorrow.

10 And Jabez called on the God of Iſrael, ſaying, If thou wilt bleſs me indeed, and enlarge my coaſts, and [o] *if* thine hand be with me, and thou wilt cauſe me *to be delivered* from evil, that I be not hurt. And God granted the thing that he aſked.

Bef. Chr. 1300, &c.

11 ¶ And Chelub the brother of Shuah begat Mehir, which was the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the father of the city of Nahaſh: theſe are the men of Rechah.

13 ¶ And the ſons of Kenaz, *were* Othniel and Zeraiah, and the ſon of Othniel, Hathath.

14 And Meonothai begat Ophrah. And Seraiah begat Joab the [p] father of the valley of craftſmen: for they were craftſmen.

15 ¶ And the ſons of Caleb the ſon of [q] Jephunneh: *were* Iru, Elah, and Naam. And the ſon of Elah *was* Kenaz.

16 And the ſons of Jehaleleel *were* Ziph, an Ziphah, Tiria, and Aſareel.

17 And the ſons of Ezrah *were* Jether and Mered, and Epher and Jalon, and he begat Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

18 Alſo his ‡ wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah: and theſe are the ſons of Bithiah the daughter of Pharaoh ‡ which Mered took.

‡ Or, ſhe bare, meaning the ſecond wife of Ezra.

‡ Or, of whom he had Mered.

19 And the ſons of the wife of Hodiah, the ſiſter of Naham the father of Keilah *were* the Garmites, and Eſhtemoa the Maachathite.

20 And the ſons of Shimon *were* Amnon and Rinnah, Ben-hanam and Tilon. And the ſons of Iſhi *were* Zoheth, and Ben-zoheth.

21 ¶ * The ſons of Shelah, the ſon of Judah *were* Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſholds of them that wrought fine linen in the houſe of Aſhbea.

* Gen. 38. 1, 3, 5.

22 And Jokim and the men of Chozeba, and Joaſh, and Saraph, which had the dominion in Moab, and ‡ Jaſhubi-lehem. *Theſe* alſo are ancient things.

‡ Or, of the inhabitants of Lehem.

23 Theſe were potters, and dwelt among plants and hedges: [r] there they dwelt with the king for his work.

24 ¶ * The ſons of Simeon *were* Nemuel, and Jamin, Jarib, Zerah, *and* [s] Shaul,

* Gen. 46. 10. Exod. 6. 1.

25 Whoſe ſon *was* Shallum, *and* his ſon Mibſam, *and* his ſon Miſhma.

26 And the ſons of Miſhma, Hamuel *was* his ſon, Zacchur his ſon, *and* Shimei his ſon.

27 And Shimei had ſixteen ſons, and ſix daughters, but his brethren had not many children, neither was all their family like to the children of Judah in multitude.

28 And they dwelt at [t] Beer-ſheba, and at Moladah, and at Hazar-ſhual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And

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[h] So called, becauſe he was preferred to the dignity royal, before his brother Jehoiakim which was the elder.

[i] Saint Matthew ſaith, that Zorobabel was ſon to Salathiel, meaning, that he was his nephew, according to the Hebrew ſpeech: for he was Pedaiah's ſon.

[k] So that Shemaiah was Shechaniah's natural ſon, and the other five his nephews, and in all were ſix.

[l] Meaning, they came of Judah, as nephews and kinſmen: for only Pharez was his natural ſon.

[m] The firſt-born of his mother, and not the eldeſt ſon of his father.

[n] Otherwiſe called Othniel, Judg. 1. 31.

[o] It is to be underſtood, that then he would accompliſh his vow which he made.

[p] The Lord of that valley where the artificers did work.

[q] Called alſo Eſron.

[r] They were king David's gardeners, and ſerved him in his works.

[s] His ſon Ohad is here omitted.

[t] Theſe cities belonged to the tribe of Judah, Joſh. 19. 1. and were given to the tribe of Simeon.

Bef. Chr. 1300, &c.

31 And at Beth-marcaboth, and at Hazar-ſuſim, at Beth-birei, and at Shaaraim: theſe were their cities unto the reign of [u] David.

32 And their towns *were* Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities.

33 And all their towns that were round about theſe cities unto Baal. Theſe are their habitations and the declaration of their genealogy.

34 And Meſhobab and Jamlech, and Joſhah the ſon of Amaziah,

35 And Joel, and Jehu the ſon of Joſibiah, the ſon of Seraiah, the ſon of Aſiel,

36 And Elioenai, and Jaakobah, and Jeſhohaiah, and Aſaiah, and Adiel, and Jeſimiel, and Benaiah,

37 And Ziza the ſon of Shiphi, the ſon of Allon, the ſon of Jedaiah, the ſon of Shimri, the ſon of Shemaiah.

38 Theſe were famous princes in their families, and increaſed greatly their fathers houſes.

39 And they [w] went to the entering in of Gedor, even unto the eaſt-ſide of the valley, to ſeek paſture for their ſheep.

40 And they found fat paſture and good, and a wide land, both quiet and fruitful: for they of Ham had dwelt there before.

41 And theſe deſcribed by name came in the days of Hezekiah king of Judah, and ſmote their tents, and the inhabitants that were found there, and deſtroyed them utterly unto this day, and dwelt in their room, becauſe there was paſture there for their ſheep.

42 And beſides theſe, five hundred men of the ſons of Simeon went to mount Seir, and Pelatiah, *and* Neariah, and Rephaiah, and Uzziel the ſons of Iſhi, *were* their captains,

43 And they ſmote the reſt of Amalek that had [x] eſcaped, and they dwelt there unto this day.

CHAP. V.

1 The birthright taken from Reuben and given to the ſons of Joſeph. 3 The genealogy of Reuben, 11 and Gad, 23 and of the half tribe of Manaſſeh.

THE ſons alſo of Reuben the eldeſt ſon of Iſrael (for he was the eldeſt, * but had defiled his father's bed, *therefore* his birthright was given unto the [y] ſons of Joſeph the ſon of Iſrael, ſo that the genealogy is not reckoned after *his* birthright.

* Gen. 35. 22. and 49. 4.

2 For Judah prevailed above his brethren, and of him *came* [z] the prince, but the birthright *was* Joſeph's)

3 * The ſons of Reuben the eldeſt ſon of Iſrael *were* Hanoch and Pallu, Hezron and Carmi.

*Gen. 46. 9. Exod. 6. 14. Num. 26. 5.

4 The ſons of Joel, Shemaiah his ſon, Gog his ſon, *and* Shimei his ſon,

5 Michah his ſon, Reaiah his ſon, *and* Baal his ſon,

6 Beerah his ſon: whom Tilgath-pilneſer king of Aſſhur [a] carried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogy of their generations, Jeiel and Zechariah *were* the chief,

8 And Bela the ſon of Azaz, the ſon of Shema, the ſon of Joel, which dwelt in [b] Aroer, even unto Nebo and Baal-meon.

9 Alſo eaſtward he inhabited unto the entering in of the wilderneſs from the river ‡ Perath: for they had much cattle in the land of Gilead.

‡ Or, Euphrates.

10 And in the days of Saul they warred with the [c] Hagarims, which fell by their hands: and they dwelt in their tents in all the eaſt parts of Gilead.

11 ¶ And the children of Gad dwelt over-againſt them in the land of Baſhan unto Salcah.

12 Joel *was* the chiefeſt, and Shapham the ſecond, but Jaanai and Shaphat *were* in Baſhan.

13 And their brethren of the houſe of their fathers *were* Michael, and Meſhullam, and Sheba, and Jorai, and Jahan, and Zia, and Heber, ſeven.

14 Theſe are the children of Abihail, the ſon of Huri, the ſon of Jaroah, the ſon of Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz.

15 Ahi the ſon of Abdiel, the ſon of Guni, *was* chief of the houſhold of their fathers.

16 And they dwelt in Gilead in [d] Baſhan, and in the towns thereof, and in all the ſuburbs of Sharon by their borders.

17 All theſe were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Iſrael.

18 ¶ The ſons of Reuben and of Gad, and of half the tribe of Manaſſeh, of thoſe that were valiant men, able to bear ſhield and ſword, and to draw a bow, exerciſed in war, were four and forty thouſand ſeven hundred and threeſcore, that went out to the war.

19 And they made war with the Hagarims, with [e] Jetur, and Naphiſh, and Nodab.

20 And they were [f] holpen againſt them, and the Hagarims were delivered into their hand, and all that were with them: for they cried to God in the battle, and he heard them, becauſe they truſted in him.

21 And they led away their cattle, *even* their camels fifty thouſand, and two hundred and fifty thouſand ſheep, and two thouſand aſſes, and of † perſons an hundred thouſand.

† Heb. ſouls of men.

22 For many fell down wounded, becauſe the war *was* of God. And they dwelt in their ſteads until the [g] captivity.

23 And the children of the half tribe of Manaſſeh dwelt in the land, from Baſhan unto Baal-

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[u] Then David reſtored them to the tribe of Judah.

[w] For the tribe of Simeon was ſo great in number, that in the time of Hezekiah they ſought new dwellings unto Gedor, which is in the tribe of Dan.

[x] And were not ſlain by Saul and David.

[y] Becauſe they were made two tribes, they had a double portion.

[z] That is, he was the chiefeſt of all the tribes according to Jacob's propheſy, Gen. 49. 8. and becauſe Chriſt ſhould come of him.

[a] To wit, in the time of Uzziah king of Iſrael, 2 Kings 15. 29.

[b] Theſe places were beyond Jordan toward the eaſt, in the land given to the Reubenites.

[c] The Iſhmaelites that came of Hagar Abraham's concubine.

[d] Both the whole country and one peculiar city were called by this name Baſhan.

[e] Theſe twain were the ſons of Iſhmael, Gen. 25. 15.

[f] To wit, by the Lord that gave them the victory.

[g] Meaning, the captivity of the ten tribes under Tilgath Pilneſer.

Bef. Chr. 1300, &c.

[h] Baal-hermon, and Senir, and unto mount Hermon: *for* they increaſed.

24 And theſe were the heads of the houſholds of their fathers, even Epher and Iſhi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, ſtrong men, valiant *and* famous, heads of the houſholds of their fathers.

25 But they tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the land, whom God had deſtroyed before them.

26 And the God of Iſrael [i] ſtirred up the ſpirit of Pul king of Aſhur, and the ſpirit of Tilgath-Pilneſer king of Aſhur, and he carried them away: *even* the Reubenites, and the Gadites, and the half tribe of Manaſſeh, and brought them unto * Halah and Habor, and Hara, and to the river Gozan, unto this day.

* 2 Kings 18. 11.

CHAP. VI.

1 *The genealogy of the ſons of Levi.* 31 *Their order in the miniſtry of the tabernacle.* 49 *Aaron and his ſons prieſts.* 54, 57 *Their habitations.*

THE ſons of Levi *were* Gerſhon, Kohath, and Merari.

* Gen. 46. 11. Exod. 6. 16. Ch. 23. 12.

2 * And the ſons of Kohath, Amram, Izhar, and Hebron, and Uzziel.

* Lev. 10. 1. * Num. 20. 29.

3 And the children of Amram, Aaron, and Moſes, and Miriam. And the ſons of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

4 Eleazar begat Phinehas, Phinehas begat Abiſhua,

5 And Abiſhua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat [k] Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah (it was he that was [l] prieſt in the houſe that Solomon built in Jeruſalem)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And [m] Jehozadak departed when the Lord carried away into captivity Judah and Jeruſalem by the hand of Nebuchadnezzar.

16 ¶ The ſons of Levi *were* Gerſhom, Kohath, and Merari.

17 And theſe be the names of the ſons of Gerſhom, Libni, and Shimei.

18 And the ſons of Kohath *were* Amram, and Izhar, and Hebron, and Uzziel.

Bef. Chr. 740.

19 The ſons of Merari, Mahli and Muſhi: and theſe are the families of Levi, concerning their fathers.

20 Of Gerſhom, Libni his ſon, Jahath his ſon, Zimmah his ſon,

21 Joah his ſon, Iddo his ſon, Zerah his ſon, Jeaterai his ſon.

22 The ſons of Kohath, [n] Amminadab his ſon, * Korah his ſon, Aſſir his ſon,

* Num. 16. 1.

23 Elkanah his ſon, and Ebiaſaph his ſon, and Aſſir his ſon,

24 Tahath his ſon, Uriel his ſon, Uzziah his ſon, and Shaul his ſon.

25 And the ſons of Elkanah, Amaſai, and Ahimoth.

26 Elkanah: The ſons of Elkanah, Zophar his ſon, and Nahath his ſon,

27 Eliab his ſon, Jeroham his ſon, Elkanah his ſon.

28 And the ſons of Shemuel, the eldeſt [o] Vaſhni, then Abiah.

29 ¶ The ſons of Merari *were* Mahli, Libni his ſon, Shimei his ſon, Uzza his ſon,

30 Shimea his ſon, Haggiah his ſon, Aſaiah his ſon.

31 And theſe be they whom David ſet for to ſing in the houſe of the Lord, after that the ark had [p] reſt.

32 And they miniſtered before the tabernacle, even the tabernacle of the congregation with [q] ſinging, until Solomon had built the houſe of the Lord in Jeruſalem: then they continued in their office, according to their cuſtom.

33 And theſe miniſtered with their children: of the ſons of Kohath, Heman a ſinger, the ſon of Joel, the ſon of Shemuel,

34 The ſon of Elkanah, the ſon of Jeroham, the ſon of Eliel, the ſon of Toah,

35 The ſon of Zuph, the ſon of Elkanah, the ſon of Mahath, the ſon of Amaſai,

36 The ſon of Elkanah, the ſon of Joel, the ſon of Azariah, the ſon of Zephaniah,

37 The ſon of Tahath, the ‡ ſon of Aſſir, the ſon of Ebiaſaph, the ſon of Korah,

‡ Or, nephew.

38 The ſon of Izhar, the ſon of Kohath, the ſon of Levi, the ſon of Iſrael.

39 And his ‡ brother [r] Aſaph ſtood on his right hand: *and* Aſaph was the ſon of Berachiah, the ſon of Shimea,

‡ Or, couſin.

40 The ſon of Michael, the ſon of Baaſeiah, the ſon of Malchiah,

41 The ſon of Ethni, the ſon of Zerah, the ſon of Adaiah,

42 The ſon of Ethan, the ſon of Zimmah, the ſon of Shimei,

43 The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi.

44 And their brethren the ſons of Merari *were* on the left hand, *even* Ethan the ſon of Kiſhi, the ſon of Abdi, the ſon of Malluch,

45 The ſon of Haſhabiah, the ſon of Amaziah, the ſon of Hilkiah,

46 The ſon of Amzi, the ſon of Bani, the ſon of Shamer,

47 The

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[h] Otherwiſe called Baal-gad.

[i] Thus God ſtirred up the wicked, and uſed them as inſtruments to execute his juſt judgment againſt ſinners, although they were led with malice and ambition.

[k] Which was high prieſt after that Abiathar was depoſed, according to the prophecy of Eli the prieſt, 1 Sam. 2. 31. 35.

[l] And did valiantly reſiſt king Uzziah, who would have uſurped the prieſt's office, 2 Chron. 26. 17, 18.

[m] That is, he was led into captivity with his father Seraiah the high prieſt, 2 Kings 25. 18.

[n] Who ſeemeth to be called Izhar, Exod. 6. 21.

[o] Who is alſo called Joel, 1 Sam, 8. 2. and ver. 33. of this chapter.

[p] After it was brought to that place where the temple ſhould be built, and was no more carried to and fro.

[q] Read Exod. 27. 21.

[r] Meaning, the couſin of Heman, ver. 33.

Bef. Chr. 1280, &c.

47 The ſon of Mahli, the ſon of Muſhi, the ſon of Merari, the ſon of Levi.

48 ¶ And their [s] brethren the Levites were [t] appointed unto all the ſervice of the tabernacle of the houſe of God.

49 But Aaron and his ſons burnt incenſe upon the altar of burnt-offering, and on the altar of incenſe, for all that was to do in the moſt holy place, and to make an atonement for Iſrael, according to all that Moſes the ſervant of God had commanded.

50 Theſe are alſo the ſons of Aaron, Eleazar his ſon, Phinehas his ſon, Abiſhua his ſon,

51 Bukki his ſon, Uzzi his ſon, Zeraiah his ſon,

52 Meraioth his ſon, Amariah his ſon, Ahitub his ſon,

53 Zadok his ſon, and Ahimaaz his ſon.

54 ¶ And theſe are the [u] dwelling-places of them throughout their towns and coaſts, *even* of the ſons of Aaron for the family of the Kohathites, for the [w] lot was theirs.

55 So they gave them [x] Hebron in the land of Judah, and the ſuburbs thereof round about it.

56 But the field of the city, and the villages thereof, they gave to Caleb the ſon of Jephunneh.

57 And to the ſons of Aaron they gave the cities *of Judah* for [y] refuge, *even* Hebron, and Libna with their ſuburbs, and Jattir, and Eſhtemoa with their ſuburbs,

58 And [z] Hilen with her ſuburbs, *and* Debir with her ſuburbs,

59 And Aſhan and her ſuburbs, and Beth-ſhemeſh and her ſuburbs.

60 ¶ And of the tribe of Benjamin, Geba and her ſuburbs, and [a] Alemeth with her ſuburbs, and Anathoth with her ſuburbs: all their cities *were* thirteen cities, by their families.

61 And unto the ſons of [b] Kohath, the remnant of the family of the tribe *even* of the half tribe of the half of Manaſſeh, by lot ten cities.

62 And to the ſons of Gerſhom according to their families out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.

63 Unto the ſons of Merari according to their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelve cities.

64 Thus the children of Iſrael gave to the Levites, cities with their ſuburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities which they called by *their* names.

66 And they of the families of the ſons of Kohath, had cities *and* their coaſts out of the tribe of Ephraim.

* Joſh. 21. 21.

67 * And they gave unto them cities of refuge, Shechem in mount Ephraim and her ſuburbs, and Gezer and her ſuburbs,

Bef. Chr. 1444, &c.

68 Jokmeam alſo and her ſuburbs, and Beth-horon with her ſuburbs,

69 And Aijalon and her ſuburbs, and Gath-Rimmon, and her ſuburbs,

70 And out of the half tribe of Manaſſeh, ‡ Aner and her ſuburbs, and ‡ Bileam and her ſuburbs, for the families of the remnant of the ſons of Kohath.

‡ Or, Tanach, Joſh. 21. 25.
‡ Or, Gath-rimmon.

71 Unto the ſons of [c] Gerſhom out of the family of the half tribe of Manaſſeh, Golan in Baſhan and her ſuburbs, and ‡ Aſhtaroth with her ſuburbs,

‡ Or, Beeſhterah, Joſh. 21. 27.

72 And out of the tribe of Iſſachar ‡ Kedeſh and her ſuburbs, Daberath and her ſuburbs,

‡ Or, Kiſhon. Joſh. 21. 28.

73 ‡ Ramoth alſo and her ſuburbs, and ‡ Anem with her ſuburbs,

‡ Or, garmuth, Joſh. 21. 29.
‡ Or, Engannim, Joſh. 21. 29.

74 And out of the tribe of Aſher, Maſhal and her ſuburbs, and Abdon and her ſuburbs,

75 And ‡ Hukok and her ſuburbs, and Rehob and her ſuburbs,

‡ Or, Helkah, Joſh. 21. 31.

76 And out of the tribe of Naphtali, Kedeſh in Galilee and her ſuburbs, and ‡ Hammon and her ſuburbs, and ‡ Kirjathaim and her ſuburbs,

‡ Or, Ammothdor, Joſh. 21. 32.
‡ Or, Kartan, Joſh. 21. 32.

77 Unto the reſt of the children of Merari *were given* out of the tribe of Zebulun ‡ Rimmon and her ſuburbs, and ‡ Tabor and her ſuburbs,

‡ Or, Jokneam.
‡ Or, Kartah, Joſh. 21. 34.

78 And on the other ſide Jordan *by* Jericho, *even* on the eaſt ſide of Jordan, out of the tribe of Reuben, * Bezer in the wilderneſs with her ſuburbs, and Jahzah with her ſuburbs,

* Joſh. 20. 8. and 21. 36.

79 And Kedemoth with her ſuburbs, and Mephaath with her ſuburbs,

80 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Jazer with her ſuburbs.

CHAP. VII.

1 *The genealogy of Iſſachar,* 6 *Benjamin,* 13 *Naphtali,* 14 *Manaſſeh,* 20 *Ephraim,* 30 *and Aſher.*

AND the ſons of Iſſachar *were* Tola and ‡ Puah, [d] Jaſhub, and Shimron, four.

‡ Or, Phuvah.

2 And the ſons of Tola, Uzzi, and Rephajah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, heads in the houſholds of their fathers. Of Tola *were* valiant men of war in their generations, [e] whoſe number *was* in the days of David two and twenty thouſand, and ſix hundred.

3 And the ſon of Uzzi *was* Izrahaiah, and the ſons of Izrahaiah, Michael, and Obadiah, and Joel, and Iſhiah, [f] five men all princes.

4 And with them in their generations after the houſhold of their fathers *were* bands of men of war for battle, ſix and thirty thouſand: for they had many wives and children.

5 And their ‡ brethren among all the families of Iſſachar *were* valiant men of war, reckoned

‡ Or, kinſmen.

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[s] The Levites are called the ſingers brethren, becauſe they came of the ſame ſtock.

[t] Read Num. 4. 4.

[u] Or, cities which were given to the Levites.

[w] They were firſt appointed, and prepared for.

[x] Which was alſo called Kirjath-arba, Gen. 23. 2. Joſh. 21. 11.

[y] That he that had killed a man might flee thereunto for ſuccour, till his cauſe were tried, Deut. 19. 2.

[z] Which Joſhua calleth Holon, Joſh. 15. 51. and 21. 15.

[a] Or, Almon, Joſh. 21. 18.

[b] That is, they gave a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the half tribe of Manaſſeh, and out of Ephraim, ver. 66.

[c] Who in the firſt verſe is called alſo Gerſhon.

[d] Who alſo is called Job, Gen. 46. 13.

[e] That is, their number was found thus great when David numbered the people, 2 Sam. 24. 1.

[f] Meaning, the four ſons, and the father.

Bef. Chr. 1400, &c.

oned in all by their genealogies fourſcore and ſeven thouſand.

6 ¶ The *ſons* of Benjamin *were* Bela, and Becher, and [g] Jediael, [h] three.

7 And the ſons of Bela, Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five heads of the houſhold of their fathers, valiant men of war, and were reckoned by their genealogies, two and twenty thouſand and thirty and four.

8 And the ſons of Becher, Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abia and Anathoth, and Alameth: all theſe were the ſons of Becher.

9 And they were numbered by their genealogies, according to their generations, and the chief of the houſes of their fathers, valiant men of war, twenty thouſand and two hundred.

10 And the ſon of Jediael *was* Bilhan, and the ſons of Bilhan, Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe were the ſons of Jediael, chief of the fathers, valiant men of war, ſeventeen thouſand and two hundred, marching in battle array to the war.

‡ Or, Iri.
‡ Or, of Aher.
‡ Or, Shillem, Gen. 46. 24.

12 And Shuppim and Huppim *were* the ſons of ‡ Ir, *but* Huſhim *was* the ſon [i] of ‡ another.

13 ¶ The ſons of Naphtali, Jahziel, and Guni, and Jezer, and ‡ Shallum [k] of the ſons of Bilhah.

* Num. 26. 29, 31. Joſh. 17. 1.

14 The ſon of Manaſſeh *was* Aſhriel, whom ſhe bare unto him, *but* his concubine of Aram bare Machir the * father of Gilead.

15 And Machir took to wife *the ſiſter* of Huppim and Shuppim, and the name of their ſiſter was Maachah. And the name of the ſecond *ſon* was Zelophehad, and Zelophehad had daughters.

‡ Or, Jezer, Num. 26. 30.

16 And Maachah the wife of Machir bare a ſon, and called his name ‡ Pereſh, and the name of his brother was Shereſh: and his ſons *were* Ulam and Rakem.

17 And the ſon of Ulam *was* Bedan. Theſe were the ſons of Gilead the ſon of Machir, the ſon of Manaſſeh.

18 And [l] his ſiſter Molecheth bare Iſhod, and Abiezer, and Mahalah.

19 And the ſons of Shemida *were* Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The ſons alſo of Ephraim *were* Shuthelah, and Bered his ſon, and Tahath his ſon, and his ſon Eladah, and Tahath his ſon,

21 And Zabad his ſon, and Shuthelah his ſon, and Ezer, and Elead: and the men [m] of Gath that were born in the land, ſlew them, becauſe they came down to take away their cattle.

‡ Or, kinsfolks.

22 Therefore Ephraim their father mourned many days, and his ‡ brethren came to comfort him.

23 And when he went to his wife, ſhe conceived and bare him a ſon, and he called his name Beriah, becauſe affliction was in his houſe.

‡ Or, niece.

24 And his ‡ daughter *was* Sherah, which built Beth-horon the nether, and the upper, and Uzzen Sheerah.

Bef. Chr. 1444, &c.

25 And Rephah *was* his [n] ſon, and Reſheph, and Telah his ſon, and Tahan his ſon,

26 Laadan his ſon, Ammihud his ſon, Eliſhama his ſon,

27 Non his ſon, Jehoſhua his ſon.

‡ Or, Adaiah.

28 And their poſſeſſions and their habitations *were* Beth-el, and the villages thereof, and Eaſtward Naaran, and Weſtward Gezer with the villages thereof, unto ‡ Azzah, and the villages thereof,

29 And by the places of the children of Manaſſeh, Beth-ſhean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In thoſe dwelt the children of Joſeph the ſon of Iſrael.

* Gen. 46. 17.

30 ¶ * The ſons of Aſher *were* Imnah, and Iſuah, and Iſhuai, and Beriah, and Serah their ſiſter.

31 And the ſons of Beriah, Heber, and Malchiel, which is the father of Birzavith.

32 And Heber begat Japhlet and Shomer, and Hotham, and Shua their ſiſter.

‡ Or, Kimhal.

33 And the ſons of Japhlet *were* Paſach, and ‡ Bimhal, and Aſhuath: theſe were the children of Japhlet.

34 And the ſons of Shamer, Ahi, and Rohgah, Jehubbah, and Aram.

35 And the ſons of his brother Helem were Zophah, and Jimna, and Sheleſh, and Amal.

36 The ſons of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shammah, and Shilſhah, and Ithran, and Beera.

38 And the ſons of Jether, Jephunneth, and Piſpa, and Ara.

39 And the ſons of Ulla, Harah, and Haniel, and Rizia.

40 All theſe were the children of Aſhur, the heads of their fathers houſes, noble men, valiant men of war *and* chief princes, and they were reckoned by their genealogies for war and for battle to the number of ſix and twenty thouſand men.

CHAP. VIII.

1 *The ſons of Benjamin,* 33 *And race of Saul.*

BEnjamin alſo [o] begat Bela his eldeſt ſon, Aſhbel the ſecond, and Aharah the third.

2 Nohah the fourth, and Rapha the fifth.

3 And the ſons of Bela were Addar, and Gera, and Abihud,

4 And Abiſhua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ¶ And theſe are the ſons of Ehud: theſe were the chief fathers of thoſe that inhabited Geba: and [p] they were carried away captives to Manahath,

7 And Naaman, and Ahiah, and Gera, he carried them away captives: and [q] he begat Uzza, and Ahihud.

8 And

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[g] Called alſo Aſhbel, Gen. 46. 21. Num. 26. 38.

[h] Which were the chief: for elſe they were ſeven in all, as appeareth, Gen. 46. 21.

[i] Meaning, that he was not the ſon of Benjamin, but of Dan, Gen. 46. 23.

[k] Theſe came of Dan and Naphtali, which were the ſons of Bilhah, Gen. 46. 23, 24, 25.

[l] Meaning, the ſiſter of Gilead.

[m] Which was one of the five principal cities of the Philiſtines, ſlew the Ephraimites.

[n] To wit, of Ephraim.

[o] He continueth in the deſcription of the tribe of Benjamin, becauſe his purpoſe is to ſet forth the genealogy of of Saul.

[p] Meaning, the inhabitants of the city Geba.

[q] To wit, Ehud.

Bef. Chr. 1304, &c.

8 And Shaharaim begat *certain* in the country of Moab, after he had ſent [r] away Huſhim and Baara his wives.

9 He begat, I ſay, of Hodeſh his wife, Jobab and Zibia, and Meſha, and Malcham,

10 And Jeuz, and Shachia and Mirma: theſe were his ſons, *and* chief fathers.

11 And of Huſhim he begat Ahitub and Elpaal.

12 And the ſons of Elpaal *were* Eber, and Miſham and Shamed (which built Ono, and Lod, and the villages thereof)

13 And Beriah and Shema (which were the chief fathers among the inhabitants of Aijalon: they drove away the inhabitants of Gath.)

14 And Ahio, Shaſhak and Jerimoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Iſpah, and Joha, the ſons of Beriah,

17 And Zebadiah, and Meſhullam, and Hizki, and Heber,

18 And Iſhmerai, and Jezliah, and Jobab, the ſons of Elpaal,

19 Jakim alſo, and Zichri and Zabdi,

20 And Elienai, and Zillethai, and Eliel,

‡ Or, Araiah.

21 And ‡ Adaiah, and Beraiah, and Shimrath the ſons of Shimhi.

22 And Iſhpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 Iphedeiah and Penuel the ſons of Shaſhak,

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Jareſhiah, and Eliah, and Zichri, the ſons of Jeroham.

28 Theſe were the chief [s] fathers according to their generations, *even* princes, which dwelt in Jeruſalem.

* Ch. 9. 35.

29 And at * Gibeon dwelt the father of Gibeon, and the name of his wife *was* Maachah.

30 And his eldeſt ſon *was* Abdon, then Zur, and Kiſh, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begat Shimea: theſe alſo dwelt with their brethren in Jeruſalem, *even* by their brethren.

33 And [t] Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhua, and Abinadab, and [u] Eſh-baal.

34 And the ſon of Jonathan *was* [w] Merib-baal, and Merib-baal begat Micah,

35 And the ſons of Micah *were* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri, and Zimri begat Moza,

37 And Moza begat Bineah, whoſe ſon *was* Raphah, *and* his ſon Eleaſah, *and* his ſon Azel.

38 And Azel had ſix ſons, whoſe names are theſe, Azrikam, Bocheru and Iſhmael, and Sheariah, and Obadiah, and Hanan: all theſe were the ſons of Azel.

39 And the ſons of Eſhek his brother *were* Ulam his eldeſt ſon, Jehuſh the ſecond, and Eliphelet the third.

Bef. Chr. 1200, &c.

40 And the ſons of Ulam *were* valiant men of war which ſhot with the bow, and had many ſons and nephews, an hundred and fifty: all theſe were of the ſons of Benjamin.

CHAP. IX.

1 *All Iſrael and Judah are numbered.* 10 *Of the Prieſts and Levites,* 11, 18 *And of their offices.*

THUS all Iſrael were numbered by their genealogies: and behold, they are written in the book of the kings of Iſrael and of Judah; *and* they were [x] carried away to Babel for their tranſgreſſion.

2 ¶ And the chief inhabitants that dwelt in their own poſſeſſions, *and* in their own cities, *even* Iſrael, the Prieſts, the Levites, and the [y] Nethinims.

3 And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh,

4 Uthai the ſon of Ammihud the ſon of Omri, the ſon of Imri, the ſon of Bani: of the children of Pharez, the ſon of Judah.

5 And of Shiloni, Aſaiah the eldeſt, and his ſons.

6 And of the ſons of Zerah, Jeuel, and their brethren ſix hundred and ninety.

7 And of the ſons of Benjamin, Sallu the ſon of Meſhullam, the ſon of Hodaviah, the ſon of Haſenuah,

8 And Ibneiah the ſon of Jeroham, and Elah the ſon of Uzzi, the ſon of Michri, and Meſhullam the ſon of Shephatiah, the ſon of Revel, the ſon of Ibnijah.

9 And their brethren according to their generations, nine hundred fifty and ſix: all theſe men were ‡ chief fathers in the houſholds of their fathers.

‡ Or, chief of the families.

10 ¶ And of the prieſts, Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub the [z] chief of the houſe of God.

12 And Adaiah the ſon of Jeroham, the ſon of Paſhhur, the ſon of Malchijah, and Maaſai the ſon of Adiel, the ſon of Jahzerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer.

13 And their brethren the chief of the houſholds of their fathers, a thouſand ſeven hundred and threeſcore valiant men for the [a] work of the ſervice of the houſe of God.

14 ¶ And of the Levites, Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah of the ſons of Merari,

15 And Bakbakkar, Hereſh and Galal, and Mattaniah the ſon of Micha, the ſon of Zichri, the ſon of Aſaph,

16 And Obadiah the ſon of Shemaiah, the ſon of Galal, the ſon of Jeduthun, and Berechiah the ſon of Aza, the ſon of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub,

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[r] After he had put away his two wives.

[s] The chief of the tribe of Benjamin that dwelt in Jeruſalem.

[t] Who in 1 Sam. 9. 1. is called Abiel.

[u] He is alſo named Iſhboſheth, 2 Sam. 2. 8.

[w] He is likewiſe called Mephiboſheth, 2 Sam. 9. 6.

[x] Hitherto he hath deſcribed their genealogies before they went into captivity: and now he deſcribeth their hiſtory after their return.

[y] Meaning the Gibeonites, which ſerved in the temple, read Joſh. 9. 23.

[z] That is, he was the high prieſt.

[a] To ſerve in the temple, every one according to his offices.

Bef. Chr. 1200, &c. Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief.

18 For they were porters to this time by companies of the children of Levi unto the [b] king's gate Eaſtward.

19 And Shallum the ſon of Kore the ſon of Ebiaſaph the ſon of Korah, and his brethren the Korathites (of the houſe of their father) *were* over the work *and* office to keep the gates of the [c] tabernacle: ſo their families *were* over the hoſt of the Lord, keeping the entry.

20 And Phinehas the ſon of Eleazar was their guide, and the Lord *was* with him.

21 Zechariah the ſon of Meſhelemiah *was* the porter of the door of the tabernacle of the congregation.

22 All theſe were choſen for porters of the gates, two hundred and twelve, which were numbered according to their genealogies by their towns. David eſtabliſhed theſe and Samuel the Seer ‡ in their perpetual office. ‡ Or, for their fidelity.

23 So they and their children had the overſight of the gates of the houſe of the Lord, even of the houſe of the tabernacle by wards.

24 The porters were in four quarters, Eaſtward, Weſtward, Northward, and Southward.

25 And their brethren *which were* in their towns, came at [d] ſeven days from time to time with them.

26 For theſe four chief porters were in perpetual office, and were of the Levites, and had charge of the ‡ chambers, and of the treaſures in the houſe of God. ‡ Or, opening of the doors.

27 And they lay round about the houſe of God, becauſe the charge *was* theirs, and they cauſed it to be opened every morning.

28 And certain of them had the rule of the miniſtering veſſels: for they brought them in by tale, and brought them out by tale.

29 Some of them alſo were appointed over the inſtruments, and over all the veſſels of the ſanctuary, and of the [e] flour, and the wine, and the oil, and the incenſe, and the ſweet odours.

30 And certain of the ſons of the prieſts made ointments of ſweet odours.

31 And Mattithiah one of the Levites, which was the eldeſt ſon of Shallum the Korhite, had the charge of the things that were made in the frying-pan.

32 And other of their brethren the ſons of Kohath had the overſight of the * ſhew-bread, to prepare it every ſabbath. * Exod. 25. 30.

33 And theſe are the ſingers, the chief fathers of the Levites, *which dwelt* in the chambers [f] and had none other charge: for they had to do in that buſineſs day and night.

34 Theſe were the chief fathers of the Levites according to their generations, and the principal which dwelt at Jeruſalem.

* Ch. 8. 29. ‡ Or, Abigibeon. 35 * And in Gibeon dwelt ‡ the father of Gibeon, Jeiel, and the name of his wife *was* Maachah.

36 And his eldeſt ſon *was* Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: they alſo dwelt with their brethren at Jeruſalem, *even* by their brethren. Bef. Chr. 823.

39 And * Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan and Malchiſhua, and Abinadab and Eſh-baal. * 1 Sam. 14. 51. Ch. 8. 33.

40 And the ſon of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the ſons of Micah *were* Pithon, and Melech and Tahrea.

42 And Ahaz begat [g] Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri, and Zimri begat Moza.

43 And Moza begat Binea, whoſe ſon *was* Rephaiah, and his ſon *was* Eleaſah, *and* his ſon Azel.

44 And Azel had ſix ſons, whoſe names are theſe, Azricam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan: theſe are the ſons of Azel.

CHAP. X.

1 The battle of Saul againſt the Philiſtines, 4 In which he dieth, 6 And his ſons alſo. 13 The cauſe of Saul's death.

THEN * the Philiſtines fought againſt Iſrael: and the men of Iſrael fled before the Philiſtines, and fell down ſlain in mount Gilboa. * 1 Sam. 31. 1.

2 And the Philiſtines purſued after Saul, and after his ſons, and the Philiſtines ſmote Jonathan and Abinadab, and Malchiſhua the ſons of Saul.

3 And the battle was ſore againſt Saul, and the archers † hit him, and he was wounded of the archers. † Heb. found.

4 Then ſaid Saul to his armour-bearer, Draw out thy ſword, and thruſt me through therewith, leſt theſe uncircumciſed come and mock at me: but his armour-bearer would not, for he was ſore afraid: therefore Saul took the ſword and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon the ſword, and died.

6 So Saul died and his three ſons, and all his houſe, they died together.

7 And when all the men of Iſrael that were in the valley, ſaw how they fled, and that Saul and his ſons were dead, they forſook their cities, and fled away, and the Philiſtines came and dwelt in them.

8 And on the morrow when the Philiſtines came to ſpoil them that were ſlain, they found Saul and his ſons † lying in mount Gilboa. † Heb. fallen.

9 And when they had ſtript him, they took his head, and his armour, and ſent them into the land of the Philiſtines round about, to publiſh it unto their idols, and to the people.

10 And they laid up his armour in the houſe of their god, and ſet up his head in the houſe of [h] Dagon.

11 ¶ When all they of Jabeſh-Gilead heard all that the Philiſtines had done to Saul,

12 Then they aroſe (all the valiant men) and took the body of Saul, and the bodies of his ſons,

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[b] So called, becauſe the king came into the temple thereby, and not the common people.

[c] Their charge was, that none ſhould enter into thoſe places which were only appointed for the prieſts to miniſter in.

[d] They ſerved weekly, as Ezek. 4. 10.

[e] Whereof the meat-offering was made, Lev. 2. 1.

[f] But were continually occupied in ſinging praiſes to God.

[g] Who was alſo called Jehoiadah, chap. 8. 36.

[h] Which was the idol of the Philiſtines, and from the belly downward had the form of a fiſh, and upward of a man.

Bef. Chr. 1056.

ſons, and brought them to Jabeſh, and buried the bones of them under an oak in Jabeſh, and faſted ſeven days.

* 1 Sam. 15. 23. ‡ Or, witch & ſorcereſs. * 1 Sam. 28. 9.

13 So Saul died for his tranſgreſſion, that he committed againſt the Lord, * *even* againſt the word of the Lord, which he kept not, and in that he ſought and aſked counſel of a ‡ * familiar ſpirit,

14 And aſked not of the Lord: therefore he ſlew him, and turned the kingdom unto David the ſon of Jeſſe.

CHAP. XI.

3 *After the death of Saul is David anointed in Hebron.* 5 *The Jebuſites rebel againſt David, from whom he taketh the tower of Zion.* 6 *Joab is made captain.* 10 *His valiant men.*

* 2 Sam. 5. 1.

THEN * all Iſrael [i] gathered themſelves to David unto Hebron, ſaying, Behold, we are thy bones and thy fleſh.

2 And in time paſt, even when Saul was king, thou leddeſt Iſrael out and in: and the Lord thy God ſaid unto thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be captain over my people Iſrael.

* 1 Sam. 16. 13.

3 So came all the elders of Iſrael to the king to Hebron, and David made a covenant with them in Hebron before the Lord. And they anointed David king over Iſrael, * according to the word of the Lord by the hand of Samuel.

4 ¶ And David and all Iſrael went to Jeruſalem, which is Jebus, where *were* the Jebuſites, the inhabitants of the land.

5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come in hither. Nevertheleſs David took the tower of Zion, which is the city of David.

* 2 Sam. 5. 8.

6 And David ſaid, * Whoſoever ſmiteth the Jebuſites firſt, ſhall be the chief and captain. So Joab the ſon of Zeruiah went firſt up, and was captain.

7 And David dwelt in the tower: therefore they called it the city of David.

* 2 Sam. 5. 9.

8 * And he built the city on every ſide, from Millo even round about, and Joab repaired the reſt of the city.

9 And David proſpered, and grew: for the Lord of hoſts *was* with him.

* 2 Sam. 23. 8.

10 * Theſe alſo are the chief of the valiant men that were with David, and joined their force with him in his kingdom with all Iſrael, to make him king over Iſrael, according to the word of the Lord.

11 And this is the number of the valiant men whom David had, Jaſhobeam the ſon of Hachmoni, the [k] chief among thirty: he lift up his ſpear againſt three hundred, *whom* he ſlew at one time.

‡ Or, his uncle.

12 And after him *was* Eleazar the ſon of ‡ Dodo the Ahohite, which was one of the three valiant men.

13 He was with David at Paſ-dammim, and there the Philiſtines were gathered together to battle: and there was a parcel of ground full of barley, and the people fled before the Philiſtines.

Bef. Chr. 1047.

14 And they ſtood in the midſt of the field, [l] and ſaved it, and ſlew the Philiſtines: ſo the Lord gave a great victory.

15 ¶ And three of the [m] thirty captains went to a rock to David, into the cave of Adullam. And the army of the Philiſtines camped in the valley of Rephaim.

16 And when David *was* in the hold, the Philiſtines garriſon *was* at Beth-lehem.

* 2 Sam. 23. 15.

17 And David longed, and ſaid, * Oh that one would give me to drink of the water of the well of Beth-lehem, that is at the gate!

18 Then theſe three brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem that was by the gate, and took it and brought it to David: but David would not drink of it, but poured it *for an oblation* to the Lord,

19 And ſaid, Let not my God ſuffer me to do this: ſhould I drink the [n] blood of theſe men's lives? for they have brought it with the jeopardy of their lives: therefore he would not drink it: theſe things did theſe three mighty men.

20 ¶ And Abiſhai the brother of Joab, he was chief of the three, and he lift up his ſpear againſt three hundred, and ſlew them, and had the name among the three.

* 2 Sam. 23. 19.

21 Among the three he was more honourable than the two, and he was their captain: * but he attained not unto the *firſt* three.

‡ Or, lions.

22 Benaiah the ſon of Jehoiada (the ſon of a valiant man) which had done many acts, *and was* of Kabzeel, he ſlew two ‡ ſtrong men of Moab: he went down alſo and ſlew a lion in the midſt of a pit in time of ſnow.

23 And he ſlew an Egyptian, a man of great ſtature, *even* five cubits long, and in the Egyptian's hand *was* a ſpear like a weaver's beam: and he went down to him with a ſtaff, and plucked the ſpear out of the Egyptian's hand, and ſlew him with his own ſpear.

24 Theſe things did Benaiah the ſon of Jehoiada, and had the name among the three worthies.

* 2 Sam. 23. 23.

25 Behold, he was honourable among thirty, but he attained not unto the [o] *firſt* three. * And David made him of his counſel.

26 ¶ Theſe alſo *were* valiant men of war, Aſahel the brother of Joab, Elhanan the ſon of Dodo of Beth-lehem,

27 [p] Shammoth the Harodite, Helez the Pelonite,

28 Ira the ſon of Ikkeſh the Tekoite, Abiezer the Antothite,

29 [q] Sibbecai the Huſathite, Illai the Ahohite,

30 Maharai the Netophathite, Heled the ſon of Baanah the Netophathite,

31 Ithai the ſon of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the rivers of Gaaſh, Abiel the Arbathite,

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[i] This was after the death of Iſhboſheth Saul's ſon, when David had reigned over Judah ſeven years and ſix months in Hebron, 2 Sam. 5. 5.

[k] Meaning, the moſt excellent and beſt eſteemed for his valiantneſs: ſome read, The chief of the princes.

[l] This act is referred to Shammah, 2 Sam. 23. 11. which ſeemeth was the chiefeſt of theſe.

[m] That is, Eleazar and his two companions.

[n] That is, this water, for the which they ventured their blood.

[o] Meaning, thoſe three which brought the water to David.

[p] Called alſo Shemmoah, 2 Sam. 23. 25.

[q] He is alſo called Mebunnai, 2 Sam. 23. 27.]

Bef. Chr. 1047.

33 Azmaveth the Baharamite, Eliahba the Shaalbonite,

34 The ſons of Haſhem the Gizonite, Jonathan the ſon of Shageh the Hararite,

35 Ahiam the ſon of Sacar the Hararite, Eliphal the ſon of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the ſon of Ezbai,

38 Joel the brother of Nathan, Mibhar the ſon of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab, the ſon of Zeruiah,

40 Ira the Ithrite, Garib the Ithrite,

41 Uriah the Hittite, Zabad the ſon of Ahlai,

42 Adina the ſon of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the ſon of Maachah, and Joſhaphat the Mithnite,

44 Uzia the Aſhterathite, Shama and Jehiel the ſons of Otham the Aroerite,

45 Jediael the ſon of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joſhaviah the ſons of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Jaſiel the Meſobaite.

CHAP. XII.

1 Who they were that went with David when he fled from Saul. 14 Their valiantneſs. 23 They that came unto him unto Hebron out of every tribe to make him king.

THESE alſo are they that came to David to [r] Ziklag, while he was yet kept cloſe, becauſe of Saul the ſon of Kiſh: and they were among the valiant and helpers of the battle.

2 They were weaponed with bows, and could uſe the right and the left hand with ſtones and with arrows, *and* with bows, *and were* of Saul's [s] brethren, *even* of Benjamin.

3 The chief *were* Ahiezer, and Joaſh the ſons of Shemaah a Gibeathite, and Jeziel, and Pelet the ſons of Aſmaveth, Berachah, and Jehu the Antothite,

4 And Iſhmaiah the Gibeonite, a valiant man among thirty, and above the thirty, and Jeremiah, and Jahaziel, and Johanan, and Joſhabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jeſiah, and Azareel, and Joezer, and Jaſhobeam of Hakorehim,

7 And Joelah, and Zebadiah, the ſons of Jeroham of ‡ Gedor, ‡ Or, Gedua.

8 And of the Gadites there ſeparated themſelves ſome unto David into the hold of the wilderneſs, valiant men of war, and men of arms, *and apt* for battle, which could handle ſpear, and ‡ ‡ Or, buckler. ſhield, and their faces *were like* the faces of [t] lions, and *were* like the roes in the mountains in ſwiftneſs,

Bef. Chr. 1058.

9 Ezer the chief, Obadiah the ſecond, Eliab third,

10 ‡ Miſhmannah the fourth, Jeremiah the fifth, ‡ Or, Maſhmannah.

11 Attai the ſixth, Eliel the ſeventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 Theſe were the ſons of Gad, captains of the hoſt: one of the leaſt *could reſiſt* an hundred, and the greateſt a thouſand.

15 Theſe are they that went over Jordan in the [u] firſt month when he had filled over all his banks, and put to flight all them of the valley: toward the eaſt and the weſt.

16 And there came of the children of Benjamin, and Judah to the hold unto David,

17 And David went out to meet them, and anſwered and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall be knit unto you: but if you *come* to betray me to mine adverſaries, *ſeeing* there is no wickedneſs in mine hands, the God of our fathers behold it, and rebuke it.

18 And the [w] ſpirit came upon Amaſai, which was the chief of thirty, *and he ſaid*, Thine *are we*, David, and with thee, O ſon of Jeſſe. Peace, peace be unto thee, and peace be unto thine helpers: for thy God helpeth thee. Then David received them, and made them captains of the garriſon.

19 ¶ And of Manaſſeh *ſome* fell to David, when he came with the Philiſtines againſt Saul to battle, but they [x] helped them not: for the princes of the Philiſtines * by adviſement ſent * 1 Sam. 29. 4.
him away, ſaying, He will fall to his maſter Saul ‡ for our heads. ‡ Or, on the jeopardy of our heads.

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Ziltai, heads of the thouſands that were of Manaſſeh.

21 And they helped David againſt [y] that band: for they were all valiant men, and were captains in the hoſt.

22 For at that time day by day there came to David to help him, until it was a great hoſt, like the hoſt of [z] God.

23 And theſe are the numbers of the captains that were armed to battle, *and* came to David to Hebron to turn the kingdom of Saul to him, according to the word of the Lord.

24 The children of Judah that bare ſhield and ‡ ſpear, *were* ſix thouſand and eight hundred armed to the war. ‡ Or, buckler.

25 Of the children of Simeon, valiant men of war, ſeven thouſand and an hundred.

26 Of the children of Levi, four thouſand and ſix hundred.

27 And Jehoiada *was* the chief of them of Aaron:

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[r] To take his part againſt Saul, who perſecuted him.

[s] That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with ſlings, Judges 20. 16.

[t] Meaning, fierce and terrible.

[u] Which the Hebrews called Niſan or Abib, containing half March and half April, when Jordan was wont to overflow his banks: read Joſh. 3. 15.

[w] The ſpirit of boldneſs and courage moved him to ſpeak thus.

[x] They came only to help David and not to ſuccour the Philiſtines: which were enemies to their country.

[y] To wit, of the Amalekites which had burned the city Ziklag, 1 Sam. 30. 1, 9.

[z] Meaning, mighty or ſtrong: for the Hebrews ſay a thing is of God when it is excellent.

Bef. Chr. 1048.

[a] Aaron: and with him three thouſand and ſeven hundred.

28 And Zadok a young man very valiant, and of his father's houſhold *came* two and twenty captains.

29 And of the children of Benjamin the brethren of Saul three thouſand: for a great part of them unto that time [b] kept the ward of the houſe of Saul.

30 And of the children of Ephraim twenty thouſand, and eight hundred valiant men, *and* famous men in the houſhold of their fathers.

31 And of the half tribe of Manaſſeh eighteen thouſand, which were appointed by name to come and make David king.

32 And of the children of Iſſachar which were men that had underſtanding of the [c] times, to know what Iſrael ought to do: the heads of them *were* two hundred, and all their brethren were at their commandment.

33 Of Zebulun that went out to battle, expert in war, *and* in all inſtruments of war, fifty thouſand ‡ which could ſet the battle in array: they were not of a † double heart.

‡ Or, ſet themſelves in array.
† *Heb. heart and heart.*

34 And of Naphtali a thouſand captains, and with them with ſhield and ſpear ſeven and thirty thouſand.

35 And of Dan expert in battle, eight and twenty thouſand, and ſix hundred.

36 And of Aſher that went out to the battle and were trained in the wars, forty thouſand.

37 And of the other ſide of Jordan of the Reubenites, and of the Gadites, and of the half tribe of Manaſſeh with all inſtruments of war to fight with, an hundred and twenty thouſand.

38 [d] All theſe men of war ‡ that could lead an army, came with ‡ upright heart to Hebron to make David king over all Iſrael: and all the reſt of Iſrael *was* of one accord to make David king:

‡ Or, fight in their array.
‡ Or, with a good courage.

39 And there they were with David three days, eating and drinking: for their [e] brethren had prepared for them.

40 Moreover they that were near them until Iſſachar, and Zebulun, and Naphtali brought bread upon aſſes, and on camels, and on mules, and on oxen, *even* meat, flour, figs, and raiſins, and wine, and oil, and beeves and ſheep abundantly: for there was joy in Iſrael.

CHAP. XIII.

7 *The ark is brought again from Kirjath-jearim to Jeruſalem.* 9 *Uzza dieth becauſe he touched it.*

AND David counſelled with the captains of thouſands, and of hundreds, *and* with all the governors.

2 And David ſaid to all the congregation of Iſrael, If it ſeem good to you, and that it proceedeth of the Lord our God, we will ſend to and fro unto our brethren, that are left in all the land of Iſrael, (for with them are the prieſts and the Levites in the cities *and* their ſuburbs) that they may aſſemble themſelves unto us.

Bef. Chr. 1048.

3 And we will bring again the [f] ark of our God to us: for we ſought not unto it in the days of Saul.

4 And all the congregation anſwered, Let us do ſo: for the thing ſeemed good in the eyes of all the people.

5 ¶ * So David gathered all Iſrael together from ‡ Shihor in Egypt, even unto the entering of Hamath, to bring the ark of God from [g] Kirjath-jearim.

* 2 Sam. 6. 2.
‡ Or, Nilus.

6 And David went up and all Iſrael to ‡ Baalath, in Kirjath-jearim, that was in Judah, to bring up from thence the ark of God the Lord that dwelleth between the cherubims, where his name is called on.

‡ Or, Baal, read 2 Sam. 6. 2.

7 And they carried the ark of God in a new cart out of the houſe of Abinadab: and Uzza and Ahio [h] guided the cart.

8 And David and all Iſrael played before [i] God with all *their* might, both with ſongs, and with harps, and with viols, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threſhing-floor of [k] Chidon, Uzza put forth his hand to hold the ark, for the oxen did ſhake it.

10 But the wrath of the Lord was kindled againſt Uzza, and he ſmote him, becauſe he laid his hand upon the ark: ſo he died there [l] before God.

11 And David was angry, becauſe the Lord had made a breach in Uzza, and he called the name of that place Perez-uzza unto this day.

12 And David feared God that day, ſaying, How ſhall I bring in to me the ark of God?

13 Therefore David brought not the ark to him into the city of David, but cauſed it to turn into the houſe of [m] Obed-Edom the Gittite.

14 So the ark of God remained in the houſe of Obed-Edom, *even* in his houſe three months: and the Lord bleſſed the houſe of Obed-Edom, and all that he had.

CHAP. XIV.

1 *Hiram ſendeth wood and workmen to David.* 4 *The names of his children.* 8, 14 *By the counſel of God he goeth againſt the Philiſtines, and overcometh them.* 15 *God fighteth for him.*

THEN * ſent Hiram the king of † Tyrus meſſengers to David, and cedar-trees, with maſons and carpenters to build him an houſe.

* 2 Sam. 5. 11.
† *Heb. Zor.*

2 Therefore David knew that the Lord had confirmed him king over Iſrael, *and* that his kingdom was lift up on high, becauſe of his [n] people Iſrael.

3 ¶ Alſo David took more wives at Jeruſalem, and David begat more ſons and daughters.

4 And theſe are the names of the children which

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[a] Of the Levites which came by deſcent of Aaron.

[b] That is, the greateſt number took Saul's part.

[c] Men of good experience, which knew at all times what was to be done.

[d] So that his whole hoſt were three hundred twenty and two thouſand, two hundred twenty and two.

[e] The reſt of the Iſraelites.

[f] His firſt care was to reſtore religion, which had in Saul's days been corrupted and neglected.

[g] That is, from Gibeah, where the inhabitants of Kirjath-jearim had placed it in the houſe of Abinadab, 2 Sam. 6. 3.

[h] The ſons of Abinadab.

[i] That is, before the ark, where God ſhewed himſelf: ſo that the ſign is taken for the thing ſignified, which is common to all ſacraments both in the old and new Teſtament.

[k] Called alſo Nachon, 2 Sam. 6. 6.

[l] Before the ark, for uſurping that which did not appertain to his vocation: for this charge was given to the prieſts, Num. 4. 15. ſo that here all good intentions are condemned, except they be commanded by the word of God.

[m] Who was a Levite, and called Gittite, becauſe he had dwelt at Gath.

[n] Becauſe of God's promiſe made to the people of Iſrael.

Bef. Chr. 1047. which he had at Jeruſalem, Shammuah, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Eliſhua, and [o] Elpalet,

6 And Nogah, and Nepheg, and Japhia,

‡ Or, Elioda. 7 And Eliſhama, and ‡ Beeliada, and Eliphalet.

8 But when the Philiſtines heard that David was anointed king over Iſrael, all the Philiſtines came up to ſeek David. And when David heard, he went out againſt them.

9 And the Philiſtines came, and ſpread themſelves in the valley of Rephaim.

10 Then David aſked counſel at God, ſaying, Shall I go up againſt the Philiſtines, and wilt thou deliver them into mine hand? And the Lord ſaid unto him, Go up: for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David ſmote them there: and David ſaid, God hath divided mine enemies with mine hand, as waters are divided: therefore they called the name of that place, [p] Baal-perazim.

12 And there they had left their gods: and David ſaid, Let them be even burnt with fire.

13 Again the Philiſtines came and ſpread themſelves in the valley.

14 And when David aſked again counſel at God, God ſaid to him, Thou ſhalt not go up after them, *but* turn away from them, that thou mayeſt come upon them over-againſt the mulberry-trees.

15 And when thou heareſt the noiſe of one going in the tops of the mulberry-trees, then go out to battle: for God is gone forth before thee, to ſmite the hoſt of the Philiſtines.

16 So David did as God had commanded him: and they ſmote the hoſt of the Philiſtines from Gibeon even to Gezer.

17 And the fame of David went out into all lands: and the Lord brought the fear of him upon all nations.

CHAP. XV.

1 David prepareth an houſe for the ark. 4 The number and order of the Levites. 16 The ſingers are choſen out among them. 25 They bring again the ark with joy. 29 David dancing before it, is deſpiſed of his wife Michal.

AND *David* made him houſes in the [q] city of David, and prepared a place for the ark of God, and pitched for it a tent.

* Num. 4. 2, 20. 2 Then David ſaid, * None ought to carry the ark of God, but the Levites: for the Lord hath choſen them to bear the ark of the Lord, and to miniſter unto him for ever.

3 ¶ And David gathered all Iſrael together to Jeruſalem to bring up the [r] ark of the Lord unto his place, which he had ordained for it.

4 And David aſſembled the ſons of Aaron, and the Levites. Bef. Chr. 1042.

5 Of the ſons of Kohath, Uriel the chief, and his ‡ brethren ſixſcore.

6 Of the ſons of Merari, Aſaiah the chief, and his brethren two hundred and twenty. ‡ Or, kinſmen.

7 Of the ſons of Gerſhom, Joel the chief, and his brethren an hundred and thirty.

8 Of the ſons of [s] Elizaphan, Shemaiah the chief, and his brethren two hundred.

9 Of the ſons of [t] Hebron, Eliel the chief, and his brethren fourſcore.

10 Of the ſons of Uzziel, Amminadab the chief, and his brethren an hundred and twelve.

11 ¶ And David called Zadok and Abiathar the prieſts, and of the Levites, Uriel, Aſaiah and Joel, Shemaiah, and Eliel, and Amminadab:

12 And he ſaid unto them, Ye are the chief fathers of the Levites: [u] ſanctify yourſelves, and your brethren, and bring up the ark of the Lord God of Iſrael unto the *place* that I have prepared for it.

13 For * becauſe ye were not there at the firſt, the Lord our God made a breach among us: for we ſought him not after *due* [w] order. * Ch. 13. 10.

14 So the prieſts and the Levites ſanctified themſelves to bring up the ark of the Lord God of Iſrael.

15 ¶ And the ſons of the Levites bare the ark of God upon their ſhoulders with the bars, as Moſes had commanded, * according to the word of the Lord. * Exod. 25. 14, 15.

16 And David ſpake to the chief of the Levites, that they ſhould appoint *certain* of their brethren to ſing with [x] inſtruments of muſick, with viols and harps, and cymbals, that they might make a ſound, and lift up their voice with joy.

17 So the Levites appointed Heman the ſon of Joel, and his brethren Aſaph the ſon of Berechiah, and of the ſons of Merari their brethren, Ethan the ſon of Kuſhaiah,

18 And with them their brethren in the [y] ſecond degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benajah, and Maaſeiah, and Mattithiah, and Eliphaleh, and Mikneah, and Obed-Edom, and Jeiel the porters.

19 So Heman, Aſaph, and Ethan *were* ſingers to make a ſound with cymbals of braſs:

20 And Zechariah and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaſeiah and Benaiah with viols on [z] Alamoth,

21 And Mattithiah, and Eliphaleh, and Mikneah, and Obed-Edom, and Jeiel, and Azaziah, with harps upon [a] Sheminith Jenazzeah.

22 But Chenaniah the chief of the Levites had [b] the charge, bearing the burden in the charge, for he was able to inſtruct.

23 And

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[o] Elpalet and Nogah are not mentioned, 2 Sam. 5. 14. ſo there are but eleven, and here thirteen.

[p] That is, the valley of diviſions, becauſe the enemies were diſperſed there like waters.

[q] That was in the place of the city called Zion, 2 Sam. 5. 7, 9.

[r] From the houſe of Obed-Edom, 2 Sam. 6. 10, 12.

[s] Who was the ſon of Uzziel, the fourth ſon of Kohath, Exod. 6. 18, 22. and Num. 3. 30.

[t] The third ſon of Kohath. Exod. 6. 18.

[u] Prepare yourſelves and be pure, abſtain from all things whereby ye might be polluted, and ſo not able to come to the tabernacle.

[w] According as he hath appointed in the law.

[x] Theſe inſtruments and other ceremonies which they obſerved, were inſtructions of their infancy, which continued to the coming of Chriſt.

[y] Which were inferior in dignity.

[z] This was an inſtrument of muſic, or a certain tune whereunto they accuſtomed to ſing Pſalms.

[a] Which was the eighth time, over the which he that was moſt excellent had charge.

[b] To wit, to appoint Pſalms and ſongs to them that ſung.

Bef. Chr. 1042. 23 And Berechiah, and Elkanah were porters for the ark.

24 And Shecaniah, and Jehoſhaphat, and Nethaneel, and Amaſai, and Zechariah, and Benaiah, and Eliezer the prieſts did blow with trumpets before the ark of God: and Obed-Edom, and Jehiah *were* porters [c] for the ark.

* 2 Sam. 6. 12. 25 * So David, and the elders of Iſrael, and the captains of thouſands, went to bring up the ark of the covenant of the Lord from the houſe of Obed-Edom with joy.

26 And becauſe that God [d] helped the Levites that bare the ark of the covenant of the Lord, they offered [e] ſeven bullocks and ſeven rams.

27 And David had on him a linen garment, as all the Levites that bare the ark, and the ſingers, and Chenaniah that had the chief charge of the ſingers: and upon David *was* a linen [f] ephod.

28 Thus all Iſrael brought up the ark of the Lord's covenant with ſhouting and ſound of cornet, and with trumpets, and with cymbals, making a ſound with viols and with harps.

29 And when the ark of the [g] covenant of the Lord came into the city of David, Michal the daughter of Saul looked out a window, and ſaw king David dancing and playing: and * ſhe deſpiſed him in her heart. * 2 Sam. 6. 16.

CHAP. XVI.

1 *The ark being placed they offer ſacrifice.* 4 *David ordaineth Aſaph and his brethren to miniſter before the Lord.* 8 *He appointeth a notable pſalm to be ſung in praiſe of the Lord.*

* 2 Sam. 6. 17. SO * they brought in the ark of God, and ſet it in the midſt of the tabernacle that David had pitched for it, and they offered burnt-offerings and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he [h] bleſſed the people in the name of the Lord.

3 And he dealt to every one of Iſrael both man and woman, to every one a cake of bread, and a piece of fleſh, and a bottle of *wine*.

4 And he appointed certain of the Levites to miniſter before the ark of the Lord, and to [i] rehearſe, and to thank and praiſe the Lord God of Iſrael:

5 Aſaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-Edom, even Jeiel with inſtruments, viols, and harps, and Aſaph to make a ſound with cymbals.

6 *And* Benaiah and Jahaziel prieſts, with trumpets continually before the ark of the covenant of God. Bef. Chr. 1042.

7 Then at that time David did [k] appoint at the beginning to give thanks to the Lord by the hand of Aſaph, and his brethren.

8 * Praiſe the Lord, *and* call upon his name: declare his [l] works among the people. * Pſ. 105. 1. Iſa. 12. 4.

9 Sing unto him, ſing praiſe unto him, *and* talk of all his [m] wonderful works.

10 Rejoice in his holy name: let the hearts of them that ſeek the Lord rejoice.

11 Seek the Lord and his ſtrength: ſeek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the [n] judgments of his mouth,

13 O ſeed of Iſrael his ſervant, O the children of Jacob his [o] choſen.

14 He is the Lord our God: his judgments *are* throughout all the earth.

15 Remember his covenant for ever, *and* the word which he commanded to a thouſand generations:

16 * Which he made with Abraham, and his oath to Iſaac: * Gen. 22. 16, 17, 18. Luke 1. 73. Heb. 6. 17.

17 And hath confirmed it to Jacob for a law, *and* to Iſrael for an everlaſting covenant,

18 Saying, To thee will I give the land of Canaan, the † lot of your inheritance. † *Heb. coard, whereby parcels of land were meaſured.*

19 When ye were [p] few in number, yea, a very few, and ſtrangers therein,

20 And walked about from nation to nation, and from *one* kingdom to another people,

21 He ſuffered no man to do them wrong, but rebuked [q] kings for their ſakes, ſaying,

22 Touch not mine [r] anointed, and do my [s] prophets no harm.

23 * Sing unto the Lord all the earth: declare his ſalvation from day to day. * Pſ. 95. 1.

24 Declare his glory among the nations, and his wonderful works among all people.

25 For the Lord *is* great, and much to be praiſed, and he is to be feared above all gods.

26 For all the gods of the people are [t] idols: but the Lord made the heavens.

27 Praiſe and glory *are* before him: power and beauty *are* in his place.

28 Give unto the Lord, ye families of the people, give unto the Lord glory and power.

29 Give unto the Lord the glory of his name: bring an offering, and come before him, *and* worſhip the Lord in the glorious ſanctuary.

30 [u] Tremble ye before him, all the earth: ſurely the world ſhall be ſtable, *and* not move.

31 Let the [w] heavens rejoice, and let the earth be glad, and let them ſay among the nations, The Lord reigneth.

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[c] With Berachiah and Elkanah, ver. 23.

[d] That is, gave them ſtrength to execute their office.

[e] Beſides the bullock and the fat beaſts which David offered at every ſixth place, 2 Sam. 6. 13.

[f] Read 2 Sam. 6. 14.

[g] It was ſo called becauſe it put the Iſraelites in remembrance of the Lord's covenant made with them.

[h] He called upon the name of God, deſiring him to proſper the people, and give good ſucceſs to their beginnings.

[i] To wit, God's benefits toward his people.

[k] David gave them this Pſalm to praiſe the Lord, ſignifying, that in all our enterpriſes, the name of God ought to be praiſed and called upon.

[l] Whereof this is the chiefeſt, that he hath choſen himſelf a church to call upon his name.

[m] Who of his wonderful providence hath choſen a few of the ſtock of Abraham to be his children.

[n] In overcoming Pharaoh, which judgments were declared by God's mouth to Moſes.

[o] Meaning hereby, that the promiſe of adoption only appertaineth to the church.

[p] Meaning, from the time that Abraham entered, unto the time that Jacob went into Egypt for famine.

[q] As Pharaoh and Abimelech.

[r] Mine elect people, and them whom I have ſanctified.

[s] To whom God declared his word, and they declared it to their poſterity.

[t] His ſtrong faith appeareth herein, that though all the world would follow idols, yet he would cleave to the living God.

[u] Humble yourſelves under the mighty hand of God.

[w] He exhorteth the dumb creatures to rejoice with him in conſidering the greatneſs of the grace of God.

Bef. Chr. 1042.

32 Let the ſea roar, and all that therein is: let the field be joyful, and all that is in it.

33 Let the trees of the wood then rejoice at the preſence of the Lord: for he cometh to [x] judge the earth.

34 Praiſe the Lord, for he is good, for his mercy *endureth* for ever.

35 And ſay ye, Save us, O God, our ſalvation, and gather us, and deliver us from the heathen, that we may praiſe thine holy name, and [y] glory in thy praiſe.

36 Bleſſed *be* the Lord God of Iſrael for ever and ever: and let all the people ſay, [z] So be it, and praiſe the Lord.

37 ¶ Then he left there before the ark of the Lord's covenant, Aſaph and his brethren to miniſter continually before the ark, that which was to be done every day:

38 And Obed-Edom, and his brethren, threeſcore and eight: and Obed-Edom the ſon of Jeduthun, and Hoſah *were* porters.

39 And Zadok the prieſt and his brethren the prieſts *were* before the tabernacle of the Lord, in the high place that was at Gibeon,

40 To offer burnt-offerings unto the Lord, upon the burnt-offering altar continually, in the morning and in the evening, even according unto all that is written in the law of the Lord, which he commanded Iſrael.

41 And with [a] them were Heman and Jeduthun, and the reſt that were choſen (which were appointed by names) to praiſe the Lord, becauſe his mercy *endureth* for ever.

42 Even with them were Heman and Jeduthun, to make a ſound with the cornets, and with the cymbals, with excellent inſtruments of muſic: and the ſons of Jeduthun were at the gate.

43 And all the people departed, every man to his houſe: and David returned to [b] bleſs his houſe.

CHAP. XVII.

3 *David is forbidden to build an houſe unto the Lord.* 12 *Chriſt is promiſed under the figure of Solomon.* 18 *David giveth thanks,* 23 *And prayeth unto God.*

* 2 Sam. 7. 2.

NOW * afterward when David dwelt in his houſe, he ſaid to Nathan the prophet, Behold, I dwell in an houſe of [c] cedar trees, but the ark of the Lord's covenant remaineth under [d] curtains.

2 Then Nathan ſaid to David, Do [e] all that is in thine heart: for God is with thee.

3 And the ſame [f] night even the word of God came to Nathan, ſaying,

4 Go, and tell David my ſervant, Thus ſaith the Lord, Thou ſhalt not build me an houſe to dwell in:

5 For I have dwelt in no houſe ſince the day that I brought out the children of Iſrael unto this day, but I have been from [g] tent to tent, and from habitation *to habitation.*

6 Whereſoever I have [h] walked with all Iſrael, ſpake I one word to any of the judges of Iſrael (whom I commanded to feed my people) ſaying, Why have ye not built me an houſe of cedar trees?

7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the Lord of hoſts, I took thee from the ſheep-cote, [i] *and* from following the ſheep, that thou ſhouldſt be a prince over my people Iſrael.

8 And I have been with thee whitherſoever thou haſt walked, and have deſtroyed all thine enemies out of thy ſight, and have ‡ made thee a name, like the name of the great men that are in the earth.

‡ Or, gotten thee fame.

9 (Alſo I will appoint a place for my people Iſrael, and [k] will plant it, that they may dwell in their place, and move no more: neither ſhall the † wicked people ‡ vex them any more, as at the beginning,

† *Heb. ſons of iniquity.* ‡ Or, conſume.

10 And ſince the time that I commanded judges over my people Iſrael). And I will ſubdue all thine enemies: therefore I ſay unto thee, that the Lord will [l] build thee an houſe.

11 And when thy days ſhall be fulfilled to go with thy fathers, then will I raiſe up thy ſeed after thee, which ſhall be of thy ſons, and will eſtabliſh his kingdom.

12 He ſhall build me an houſe, and I will eſtabliſh his throne for [m] ever.

13 I will be his father, and he ſhall be my ſon, and I will not take my mercy away from him, as I took it from him that was before [n] thee.

14 But I will eſtabliſh him in mine houſe, and in my kingdom for ever, and his throne ſhall be eſtabliſhed for ever,

15 According to all theſe words, and according to all this viſion: ſo Nathan ſpake to David.

16 ¶ And David the king [o] went in and ‡ ſat before the Lord, and ſaid, Who am I, O Lord God, and what is mine houſe, that thou haſt brought me [p] hitherto?

‡ Or, remained.

17 Yet thou eſteeming this a ſmall thing, O God, haſt alſo ſpoken concerning the houſe of thy ſervant for a great while, and haſt regarded me according to the eſtate of a man of [q] high degree, O Lord God.

18 What can David *deſire* more of thee, for the honour of thy ſervant? for thou knoweſt thy ſevant.

19 O

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[x] To reſtore all things to their eſtate.

[y] He eſteemeth this to be the chiefeſt felicity of man.

[z] He willeth all the people both in heart and mouth to conſent to theſe praiſes.

[a] With Zadok and the reſt of the prieſts.

[b] Declaring that after our duty to God, we are chiefly bound to our own houſe, for the which, as for all other things, we ought to pray unto God, and inſtruct our families to praiſe his name.

[c] Well built and fair.

[d] That is, in tents covered with ſkins.

[e] As yet God had not revealed to the prophet, what he purpoſed concerning David: therefore ſeeing God favoured David, he ſpake what he thought.

[f] After that Nathan had ſpoken to David.

[g] That is, in a tent which removed to and fro.

[h] Meaning whereſoever his ark went, which was a ſign of his preſence.

[i] Of a ſhepherd of ſheep, I made thee a ſhepherd of men, ſo that thou cameſt not to this dignity through thine own merits, but by my pure grace.

[k] Make them ſure that they ſhall not remove.

[l] Will give thee great poſterity.

[m] That is, unto the coming of Chriſt, for then theſe figures ſhould ceaſe.

[n] Which was Saul.

[o] He went into the tent where the ark was, ſhewing what we ought to do when we receive any benefits of the Lord.

[p] Meaning, to this kingly eſtate.

[q] Thou haſt promiſed a kingdom that ſhall continue to me and my poſterity, and that Chriſt ſhall proceed of me.

19 O Lord, for thy ſervant's ſake, even according to thine [r] heart haſt thou done all this great thing to declare all magnificence.

20 Lord, there *is* none like thee, neither *is there* any God beſide thee, according to all that we have heard with our ears.

21 Moreover, what one nation in the earth *is* like thy people Iſrael, whoſe God went to redeem them *to be* his people, and to make thyſelf a name, *and to do* great and terrible things by caſting out nations from before thy people, whom thou haſt delivered out of Egypt?

22 For thou haſt ordained thy people Iſrael to be thine own people for ever, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be confirmed for ever, and do as thou haſt ſaid,

24 And let thy name be ſtable and magnified for ever, that it may be ſaid, The Lord of hoſts, God of Iſrael, *is* the God of [s] Iſrael, and let the houſe of David thy ſervant be eſtabliſhed before thee.

25 For thou, O my God, haſt [t] revealed unto the ear of thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath † been bold to pray before thee.

† *Heb. hath found.*

26 Therefore now Lord (*for* thou art [u] God, and haſt ſpoken this goodneſs unto thy ſervant.)

27 Now therefore it hath pleaſed thee to bleſs the houſe of thy ſervant, that it may be before thee for ever: for thou, O Lord, haſt bleſſed it, and it ſhall be bleſſed for ever.

CHAP. XVIII.

1 The battle of David againſt the Philiſtines, 2 And againſt Moab, 3 Zobah, 5 Aram, 12 And Edom.

AND after this, David ſmote the Philiſtines, and ſubdued them, and took [w] Gath, and the villages thereof out of the hand of the Philiſtines.

2 And he ſmote Moab, and the Moabites became David's ſervants, ‡ and brought gifts.

‡ Or, paid tribute.

3 ¶ And David ſmote ‡ Hadarezer king of Zobah unto Hamath, as he went to eſtabliſh his border by the river ‡ Perath.

‡ Or, Hadadezer.
‡ Or, Euphrates.

4 And David took from him a thouſand chariots, and ſeven thouſand horſemen, and twenty thouſand footmen, and * deſtroyed all the chariots, but he reſerved of them an hundred chariots.

* 2 Sam. 8. 4.

5 ¶ Then came the Aramites of Damaſcus to ſuccour Hadarezer king of Zobah, but David ſlew of the Aramites two and twenty thouſand.

6 And David put *a garriſon* in Aram of ‡ Damaſcus, and the Aramites became David's ſervants, and brought gifts: and the Lord [x] preſerved David whereſoever he went.

‡ Or, Darmeſek.

7 And David took the ſhields of gold that were of the ſervants of Hadarezer, and brought them to Jeruſalem.

8 And from [y] Tibhath, and from Chun (cities of Hadarezer) brought David exceeding much braſs, wherewith Solomon made the braſen * ſea, and the pillars, and the veſſels of braſs.

* 1 Kings 7. 23. Jer. 52. 20.

9 ¶ Then Tou king of Hamath heard how David had ſmitten all the hoſt of Hadarezer king of Zobah:

10 Therefore he ſent [z] Hadoram his ſon to king David, to ſalute him, and to rejoice with him, becauſe he had fought againſt Hadarezer, and beaten him (for Tou had war with Hadarezer) *who brought* all veſſels of gold, and ſilver, and braſs.

11 And king David did dedicate them unto the Lord, with the ſilver and gold that he brought from all the nations, from [a] Edom, and from Moab, and from the children of Ammon, and from the Philiſtines, and from Amalek.

12 ¶ And Abiſhai the ſon of Zeruiah ſmote of Edom in the ſalt valley [b] eighteen thouſand.

13 And he put a garriſon in Edom, and all the Edomites became David's ſervants: and the Lord preſerved David whereſoever he went.

14 So David reigned over all Iſrael, and executed judgment and juſtice to all his people.

15 And Joab the ſon of Zeruiah was over the hoſt, and Jehoſhaphat the ſon of Ahilud recorder,

16 And Zadok the ſon of Ahitub, and Abimelech the ſon of Abiathar *were* the prieſts, and ‡ Shauſha the ſcribe,

17 * And Benaiah the ſon of Jehoiada was over the [c] Cherethites and the Pelethites: and the ſons of David *were* chief about the king.

‡ Or, Seraiah.
* 2 Sam. 8. 17, 18.

CHAP. XIX.

4 Hanun king of the children of Ammon doth great injuries to the ſervants of David. 6 He prepareth an army againſt David, 15 And is overcome.

AFTER this alſo * Nahaſh the king of the children of Ammon died, and his ſon reigned in his ſtead.

* 2 Sam. 10. 2.

2 And David ſaid, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, becauſe his [d] father ſhewed kindneſs unto me. And David ſent meſſengers to comfort him for his father. So the ſervants of David came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon ſaid to Hanun, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? Are not his ſervants come to thee to [e] ſearch, to ſeek, and to ſpy out the land?

4 Wherefore Hanun took David's ſervants, and

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[r] Freely, and according to the purpoſe of thy will without any deſerving.

[s] That is, he ſheweth himſelf indeed to be their God, by delivering them from dangers, and preſerving them.

[t] Thou haſt declared unto me by Nathan the prophet.

[u] And canſt not break promiſe.

[w] Which, 2 Sam. 8. 1. is called the bridle of bondage, becauſe it was a ſtrong town, and kept the country round about in ſubjection.

[x] That is, in all things that he enterpriſed.

[y] Which, 2 Sam. 8. 8. are called Berah and Berothai.

[z] Called alſo Joram, 2 Sam. 8. 10.

[a] Becauſe the Edomites and the Syrians joined their power together, it is ſaid, 2 Sam. 8. 12. that the Aramites were ſpoiled.

[b] Which is underſtood that Joab ſlew twelve thouſand, as is in the title of the 60th Pſalm, and Abiſhai the reſt.

[c] Read 2 Sam. 8. 18.

[d] Becauſe Nahaſh received David and his company when Saul perſecuted him, he would now ſhew pleaſure to his ſon for the ſame.

[e] Thus the malicious ever interpret the purpoſe of the godly in the worſt ſenſe.

Bef. Chr. 1037.

and [f] ſhaved them, and cut off [g] their garments by the half unto the buttocks, and ſent them away.

5 And there went *certain* and told David concerning the men: and he ſent to meet them (for the men were exceedingly aſhamed) and the king ſaid, Tarry at Jericho, until your beards be grown: then return.

6 ¶ When the children of Ammon ſaw that they ‡ ſtank in the ſight of David, then ſent Hanun and the children of Ammon a thouſand talents of ſilver to hire them chariots and horſemen out * of Aram Naharaim, and out of Aram Maachah, and out of [h] Zobah.

‡ Or, had made themſelves to be abhorred of David.
* 2 Sam. 10. 6, 8.

7 And they hired them two and thirty thouſand chariots, and the king of Maachah and his people, which came and pitched before [i] Medeba: and the children of Ammon gathered themſelves together from their cities, and came to the battle.

8 ¶ And when David heard, he ſent Joab and all the hoſt of the valiant men.

9 And the children of Ammon came out, and ſet their battle in array at the gate of the city. And the kings that were come, were by themſelves in the field.

10 When Joab ſaw that the front of the battle was againſt him before and behind, then he choſe out of all the choice of Iſrael, and ſet himſelf in array to meet the Aramites.

11 And the reſt of the people he delivered unto the hand of Abiſhai his brother, and they put themſelves in array againſt the children of Ammon.

12 And he ſaid, If Aram be too ſtrong for me, then thou ſhalt ſuccour me: and if the children of Ammon prevail againſt thee, then I will ſuccour thee.

13 Be ſtrong, and let us ſhew ourſelves valiant for our [k] people, and for the cities of our God, and let the Lord do that which is good in his own ſight.

14 So Joab and the people that was with him, came near before the Aramites unto the battle, and they fled before him.

15 And when the children of Ammon ſaw that the Aramites fled, they fled alſo before Abiſhai his brother, and entered into the city: ſo Joab came to Jeruſalem.

16 ¶ And when the Aramites ſaw that they were diſcomfited before Iſrael, they ſent meſſengers, and cauſed the Aramites to come forth that were beyond the [l] river: and Shophach the captain of the hoſt of Hadarezer *went* before them.

17 And when it was ſhewed David, he gathered all Iſrael, and went over Jordan, and came unto them, and put himſelf in array againſt them: And when David had put himſelf in battle array to meet the Aramites, they fought with him.

18 But the Aramites fled before Iſrael, and David deſtroyed of the Aramites [m] ſeven thouſand chariots, and forty thouſand footmen, and killed Shophach the captain of the hoſt. Bef. Chr. 1036.

19 And when the ſervants of Hadarezer ſaw that they fell before Iſrael, they made peace with David, and ſerved him. And the Aramites would no more ſuccour the children of Ammon.

CHAP. XX.

1 *Rabbah deſtroyed.* 3 *The Ammonites tormented.* 4 *The Philiſtines are thrice overcome with their giants.*

AND * when the year was expired, in the time that kings go out *a warfare*, Joab carried out the ſtrength of the army, and deſtroyed the country of the children of Ammon, and came and beſieged [n] Rabbah (but David tarried at Jeruſalem) and Joab ſmote Rabbah and deſtroyed it.

* 2 Sam. 11. 1.

2 * Then David took the crown of their king from off his head, and found it the weight of a [o] talent of gold, with precious ſtones in it: and it was *ſet* on David's head, and he brought away the ſpoil of the city exceeding much.

* 2 Sam. 12. 29, 30.

3 And he carried away the people that were in it, and cut them with ſaws, and with harrows of iron, and with axes: even thus did David with all the cities of the children of Ammon. Then David and all the people came again to Jeruſalem.

4 ¶ * And after this alſo there aroſe war at ‡ Gezer with the Philiſtines: then Sibbechai the Huſhathite ſlew ‡ Sippai, of the children of ‡ Haraphah, and they were ſubdued.

* 2 Sam. 21. 18.
‡ Or, Gob, 2 Sam. 21. 18.
‡ Or, Saph.
‡ Or, Raphaim, or the giants.

5 And there was yet *another* battle with the Philiſtines: and Elhanan the ſon of Jair ſlew [p] Lahmi, the brother of Goliath the Gittite, whoſe ſpear ſtaff *was* like a weaver's beam.

6 And yet again there was a battle of Gath, where was a man of *great* ſtature, and his fingers *were* by [q] ſixes, *even* four and twenty, and was alſo the ſon of Haraphah.

7 And when he reviled Iſrael, Jonathan the ſon of Shimea, David's brother, did ſlay him.

8 Theſe were born unto Haraphah at Gath, and fell by the hand of David, and by the hands of his ſervants.

CHAP. XXI.

1 *David cauſeth the people to be numbered,* 14 *And there died ſeventy thouſand men of the peſtilence.*

AND [r] ſatan ſtood up againſt Iſrael, and provoked David to number Iſrael.

2 Therefore David ſaid to Joab, and to the rulers of the people, Go, *and* number Iſrael from [s] Beer-ſheba even to Dan, and bring it to me, that I may know the number of them.

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[f] They ſhaved off the half of their beards, 2 Sam. 10. 4.

[g] To put them to ſhame and villainy, whereas the ambaſſadors ought to have been honoured: and becauſe the Jews uſed to wear ſide garments and beards, they thus diſfigured them to make them odious to others.

[h] Which were five in all.

[i] Which was a city of the tribe of Reuben beyond Jordan.

[k] He declareth that where the cauſe is evil, the courage cannot be valiant, and that in good cauſes men ought to be couragious, and commit the ſucceſs to God.

[l] That is, Euphrates.

[m] For this place read 2 Sam. 10. 18.

[n] Which was the chief city of the Ammonites.

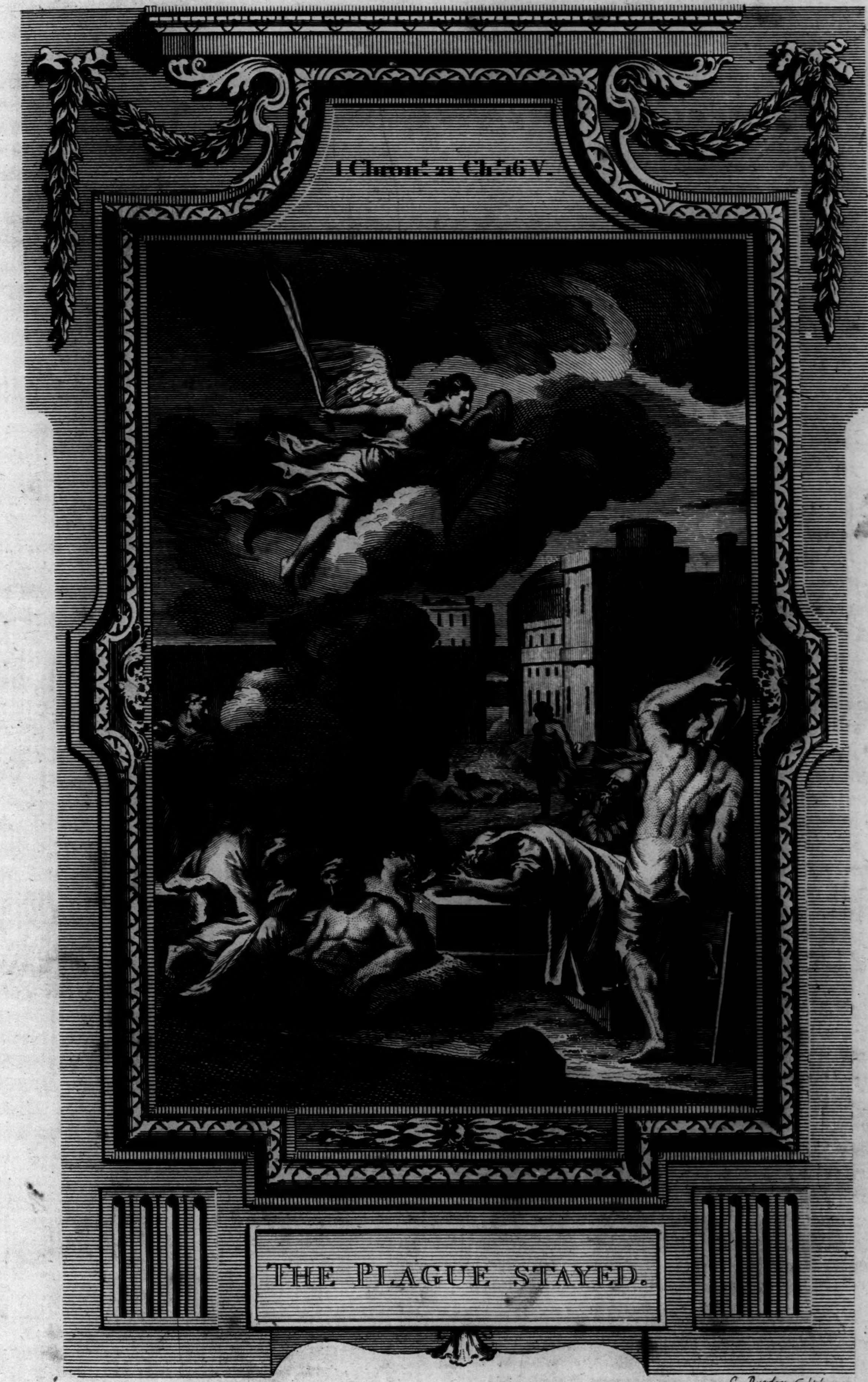
[o] Which mounteth about the value of ſeven thouſand and ſeventy crowns, which is about threeſcore pounds weight.

[p] Read 2 Sam. 21. 19.

[q] Meaning, that he had ſix a piece on hands and feet.

[r] He tempted David, in ſetting before his eyes his excellency and glory, his power and victories, read 2 Sam. 24. 1.

[s] That is, from ſouth to north.



I Chron^{s}. 21 Ch. 16 V.

THE PLAGUE STAYED.

G. Burder sculp^{t}.

BRITISH 9 NO 64 MUSEUM

3 And Joab anſwered, The Lord increaſe his people an hundred times ſo many as they be, O my lord the king: are they not all my lord's ſervants? wherefore doth my lord require this thing? why ſhould he be a cauſe of [t] treſpaſs to Iſrael?

4 Nevertheleſs, the king's word prevailed againſt Joab. And Joab departed and went through all Iſrael, and returned to Jeruſalem.

5 And Joab gave the number *and* ſum of the people unto David: and all Iſrael were [u] eleven hundred thouſand men that drew ſword: and Judah was [w] four hundred and ſeventy thouſand men that drew ſword.

6 But the Levites and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ And God was diſpleaſed with this thing: therefore he ſmote Iſrael.

8 Then David ſaid unto God, I have ſinned greatly, becauſe I have done this thing: but now, I beſeech thee, remove the iniquity of thy ſervant: for I have done very fooliſhly.

9 And the Lord ſpake unto Gad, David's ‡ ſeer, ſaying,

‡ Or, prophet.

10 Go and tell David, ſaying, Thus ſaith the Lord, I offer thee three things: chuſe thee one of them, that I may do it unto thee.

11 So Gad came to David, and ſaid unto him, Thus ſaith the Lord, Take to thee

12 Either three years famine, or three months to be deſtroyed before thine adverſaries, and the ſword of thine enemies ‡ to take *thee*, or elſe the ſword of the Lord and peſtilence in the land three days, that the angel of the Lord might deſtroy throughout all the coaſts of Iſrael: now therefore adviſe thee, what word I ſhall bring again to him that ſent me.

‡ Or, ſmite thee.

13 And David ſaid unto Gad, I am in a wonderful ſtrait: let me now fall into the hand of the Lord: for his mercies *are* exceeding great, and let me not fall into the hand of man.

14 So the Lord ſent a peſtilence in Iſrael, and there fell of Iſrael ſeventy thouſand men.

15 ¶ And God ſent the angel into Jeruſalem to deſtroy it. And [x] as he was deſtroying, the Lord beheld, and [y] repented of the evil, and ſaid to the angel that deſtroyed it, It is now enough, let thine hand ceaſe. Then the angel of the Lord ſtood by the threſhing-floor of ‡ Ornan the Jebuſite.

‡ Or, Araunah.

16 And David lift up his eyes, and ſaw the angel of the Lord ſtand between the earth and the heaven with his ſword drawn in his hand, *and* ſtretched out toward Jeruſalem. Then David and the elders of Iſrael, which were clothed in ſack, fell upon their faces.

17 And David ſaid unto God, Is it not I that commanded to number the people? It is even I that have ſinned and have committed evil, but theſe ſheep what have they done? O Lord my God, I beſeech thee, let thine hand be on me and on my father's houſe, and not on [z] thy people for *their* deſtruction.

18 ¶ Then the angel of the Lord commanded Gad to ſay to David, that David ſhould go up, and ſet up an altar unto the Lord in the threſhing-floor of Ornan the Jebuſite.

19 So David went up according to the ſaying of Gad, which he had ſpoken in the name of the Lord.

20 And Ornan turned about and ſaw the angel: and his four ſons, *that were* with him, [a] hid themſelves, and Ornan threſhed wheat.

21 And as David came to Ornan, Ornan looked and ſaw David, and went out of the threſhing-floor, and bowed himſelf to David with his face to the ground.

22 And David ſaid to Ornan, Give me the place of *thy* threſhing-floor, that I may build an [b] altar therein unto the Lord: give it me for ſufficient money, that the plague may be ſtayed from the people.

23 Then Ornan ſaid unto David, Take it to thee, and let my lord the king do that which ſeemeth him good: lo, I give thee bullocks for burnt-offerings, and threſhing-inſtruments for wood, and wheat for meat-offering, I give it all.

24 And king David ſaid to Ornan, Not ſo: but I will buy it for ſufficient [c] money: for I will not take that which is thine for the Lord, nor offer burnt-offerings without coſt.

25 So David gave to Ornan for that place [d] ſix hundred ſhekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings, and called upon the Lord, and he [e] anſwered him by fire from heaven upon the altar of burnt-offering.

27 And when the Lord had ſpoken to the angel, he put up his ſword again into his ſheath.

28 At that time when David ſaw that the Lord had heard him in the threſhing-floor of Ornan the Jebuſite, then he ſacrificed there.

29 (But the tabernacle of the Lord which Moſes had made in the wilderneſs, and the altar of burnt-offering *were* at that ſeaſon in the high place at Gibeon.

30 And David could not go before it to aſk counſel at God: for he was afraid of the ſword of the angel of the Lord.)

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[t] It was a thing indifferent and uſual to number the people, but becauſe he did it of an ambitious mind, as though his ſtrength ſtood in his people, God puniſhed him.

[u] Joab partly for grief and partly through negligence, gathered not the whole ſum, as it is here declared.

[w] In Samuel is mention of thirty thouſand more: which was either by joining to them ſome of the Benjamites which were mixed with Judah, or as the Hebrews write, here the chief and princes are left out.

[x] Read 2 Sam. 24. 16.

[y] When God draweth back his plagues, he ſeemeth to repent, read Gen. 6. 6.

[z] Thus he both ſheweth a true repentance, and a fatherly care toward his people, which deſireth God to ſpare them, and to puniſh him and his.

[a] If a man hide himſelf at the ſight of an angel which is a creature, how much leſs is a ſinner able to appear before the face of God?

[b] Thus he did by the commandment of God, as ver. 18, for elſe it had been abominable, except he had either God's word, or revelation.

[c] That is, as much as it is worth: for having enough of his own, and yet to have taken of another man's goods to offer unto the Lord, it had been theft, and not acceptable to God.

[d] Read 2 Sam. 24. 24.

[e] God declared that he heard his requeſt, in that he ſent down fire from heaven, for elſe they might uſe no fire in ſacrifice, but of that which was reſerved ſtill upon the altar, Lev. 6. 13. and came down from heaven, Lev. 9. 24. as appeared by the puniſhment of Nadab and Abihu, Lev. 10. 1.

Bef. Chr. 1017.

CHAP. XXII.

2 David prepareth things neceſſary for the building of the temple. 6 He commandeth his ſon Solomon to build the temple of the Lord, which thing he himſelf was forbidden to do. 9 Under the figure of Solomon Chriſt is promiſed.

AND David ſaid, This is the [e] houſe of the Lord God, and this is the altar for the burnt-offering of Iſrael.

2 And David commanded to gather together the [f] ſtrangers that were in the land of Iſrael, and he ſet maſons to hew and poliſh ſtones to build the houſe of God.

3 David alſo prepared [g] much iron for the nails of the doors, *and* of the gates, and for the joinings, and abundance of braſs paſſing weight,

4 And cedar trees without number: for the Zidonians, and they of Tyrus, brought much cedar wood to David.

5 And David ſaid, Solomon my ſon is young and tender, and we muſt build an houſe for the Lord, magnifical, excellent, and of great fame and dignity throughout all countries: I will *therefore* now prepare for him. So David prepared very much before his death.

6 Then he called Solomon his ſon, and charged him to build an houſe for the Lord God of Iſrael.

7 And David ſaid to Solomon, * My ſon, I purpoſed with myſelf to build an houſe to the name of the Lord my God,

* 2 Sam. 7. 13.

8 But the word of the Lord came to me, ſaying, * [h] Thou haſt ſhed much blood, and haſt made great battles: thou ſhalt not build an houſe unto my name: for thou haſt ſhed much blood upon the earth in my ſight.

* Ch. 28. 3.

9 Behold, a ſon is born to thee, which ſhall be a man of reſt, for I will give him reſt from all his enemies round about: therefore his name is Solomon: and I will ſend peace and quietneſs upon Iſrael in his days.

10 * He ſhall build an houſe for my name, and he ſhall be my ſon, and I will be his father, and I will eſtabliſh the throne of his kingdom upon Iſrael for ever.

* 2 Sam. 7. 13. 1 Kings 5. 5.

11 Now *therefore* my ſon, the Lord ſhall be with thee, and thou ſhalt [i] proſper, and thou ſhalt build an houſe to the Lord thy God, as he hath ſpoken of thee.

12 Only the Lord give thee [k] wiſdom and underſtanding, and give thee charge over Iſrael, even to keep the law of the Lord thy God.

13 Then thou ſhalt proſper, if thou take heed to obſerve the ſtatutes and the judgments which the Lord commanded Moſes for Iſrael: be ſtrong, and of good courage: fear not, neither be afraid.

14 For behold, according to my [l] poverty have I prepared for the houſe of the Lord, an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver, and of braſs, and of iron paſſing weight: for there was abundance: I have alſo prepared timber and ſtone, and thou mayſt provide more thereto.

Bef. Chr. 1017.

15 Moreover, thou haſt workmen with thee enough, ‡ hewers of ſtone, and workmen for timber, and all men expert in every work.

‡ Or, maſons and carpenters.

16 Of gold, of ſilver, *and* of braſs, and of iron there is no number: [m] up *therefore*, and be doing, and the Lord will be with thee.

17 David alſo commanded all the princes of Iſrael to help Solomon his ſon, *ſaying*,

18 Is not the Lord your God with you, and hath given you reſt on every ſide? for he hath given the [n] inhabitants of the land into mine hand, and the land is ſubdued before the Lord, and before his people.

19 Now ſet [o] your hearts and your ſouls to ſeek the Lord your God, and ariſe, and build the ſanctuary of the Lord God to bring the ark of the covenant of the Lord, and the holy veſſels of God into the houſe built for the name of the Lord.

CHAP. XXIII.

1 David being old, ordaineth Solomon king. 3 He cauſeth the Levites to be numbered, 4 And aſſigneth them to their offices. 13 Aaron and his ſons are for the high prieſt. 14 The ſons of Moſes.

SO when David was old and full of days, * he made Solomon his ſon king over Iſrael.

* 1 Kings 1. 30.

2 And he gathered together all the princes of Iſrael with the prieſts and the Levites.

3 And the Levites were numbered from the age of thirty years and above: and their number according to their ſum was eight and thirty thouſand men.

4 Of theſe, four and twenty thouſand *were ſet* to ‡ advance the work of the houſe of the Lord: and ſix thouſand were overſeers and judges.

‡ Or, to have care over.

5 And four thouſand *were* porters, and four thouſand praiſed the Lord with inſtruments which he † made to praiſe *the Lord*.

† Heb. I made, meaning David.

6 * So David divided offices unto them, *to wit*, to the ſons of Levi, to * Gerſhon, Kohath, and Merari.

* Ch. 6. 1. * Exod. 6. 17.

7 Of the Gerſhonites *were* ‡ Laadan and Shimei.

‡ Or, Libni, Ch. 6. 17.

8 The ſons of Laadan, the chief *was* Jehiel, and Zetham, and Joel, three.

9 The ſons of Shimei, Shelomith, and Haziel, and Haram, three: theſe were the chief fathers of Laadan.

10 Alſo the ſons of Shimei *were* Jahath, Zina, Jeuſh, and Beriah: theſe four were the ſons of Shimei.

11 And Jahath was the chief, and ‡ Zizah the ſecond: but Jeuſh and Beriah had not many ſons: therefore they were in the families of *their* father, counted but as one.

‡ Or, Zina.

12 ¶ The

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[e] That is, the place wherein he will be worſhipped.

[f] Meaning, cunning men of other nations, which dwelt among the Jews.

[g] To wit, which weighed fifty ſhekels of gold, 2 Chron. 3. 9.

[h] This declareth how greatly God deteſteth the ſhedding of blood, ſeeing David for this cauſe is ſtayed to build the temple of the Lord, albeit he enterpriſed no war but by God's commandment and againſt his enemies.

[i] He ſheweth that there can be no proſperity, but when the Lord is with us.

[k] Theſe are only the means whereby kings govern their ſubjects aright, and whereby the realms do proſper and flouriſh.

[l] For David was poor in reſpect of Solomon.

[m] That is, go about it quickly.

[n] The nations round about.

[o] For elſe he knew that God would plague them, and not proſper their labours, except they ſought with all their hearts to ſet forth his glory.

Bef. Chr. 1015.

12 ¶ The ſons of Kohath *were* Amram, Izhar, Hebron, and Uzziel, four.

* Exod. 2. 2. and 6. 20. Heb. 5. 4, 5.

13 * The ſons of Amram, Aaron, and Moſes: and Aaron was ſeparated to [p] ſanctify the moſt holy place, he and his ſons for ever to burn incenſe before the Lord, to miniſter to him, and to bleſs in his name for ever.

14 ¶ Moſes alſo the man of God, *and* his children were named with the [q] tribe of Levi.

15 The ſons of Moſes *were* Gerſhom, and Eliezer.

* Exod. 2. 22. and 18. 3.

16 Of the ſons of * Gerſhom *was* Shebuel the chief.

17 And the ſon of Eliezer *was* Rehabiah the [r] chief: for Eliezer had none other ſons: but the ſons of Rehabiah were very many.

18 The ſon of Izhar *was* Shelomith the chief.

19 The ſons of Hebron *were* Jeriah the firſt, Amariah the ſecond, Jahaziel the third, and Jekameam the fourth.

20 The ſons of Uzziel *were* Micah the firſt, and Jeſiah the ſecond.

21 ¶ The ſons of Merari *were* Mahli and Muſhi. The ſons of Mahli, Eleazar and Kiſh.

22 And Eleazar died, and had no ſons, but daughters: and their [s] brethren the ſons of Kiſh took them.

23 The ſons of Muſhi *were* Mahli, and Eder, and Jeremoth, three.

24 Theſe were the ſons of Levi according to the houſe of their fathers, *even* the chief fathers according to their offices, according to the number of names, *and* their ſum that did the work for the ſervice of the houſe of the Lord, from the age of [t] twenty years and above.

25 For David ſaid, The Lord God of Iſrael hath given reſt unto his people, that they may dwell in Jeruſalem for ever.

26 And alſo the Levites ſhall no more bear the tabernacle, and all the veſſels for the ſervice thereof.

27 Therefore according to the laſt words of David, the Levites were numbered from twenty years and above,

28 And their office *was* under the hand of the ſons of Aaron, for the ſervice of the houſe of the Lord in the courts, and chambers, and in the [u] purifying of all holy things, and in the work of the ſervice of the houſe of God,

29 Both for the ſhew-bread, and for the fine flour, for the meat-offering, and for the unleavened cakes, and for the fried things, and for that which was roaſted, and for all meaſures and ſize,

30 And for to ſtand every morning, to give thanks and to praiſe the Lord, and likewiſe at even,

31 And to offer all burnt-offerings unto the Lord, in the ſabbaths, in the months, and at the appointed times, according to the number, *and* according to their cuſtom continually before the Lord,

Bef. Chr. 1015.

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the ſons of Aaron their brethren in the ſervice of the houſe of the Lord.

CHAP. XXIV.

David aſſigneth offices unto the ſons of Aaron.

* Lev. 10. 4, 6. Num. 3. 4. and 26. 60.

THESE are alſo the * diviſions of the ſons of Aaron: the ſons of Aaron *were* Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died [w] before their father, and had no children: therefore Eleazar and Ithamar executed the prieſts office.

‡ Or, couſins.

3 And David diſtributed them, even Zadok of the ‡ ſons of Eleazar, and Ahimelech of the ſons of Ithamar, according to their offices in their miniſtration.

† Heb. heads.

4 And there were found more of the ſons of Eleazar by the † number of men, than of the ſons of Ithamar, and they divided them, *to wit*, among the ſons of Eleazar, ſixteen heads, according to the houſhold of their fathers, and among the ſons of Ithamar, according to the houſhold of their fathers, eight.

5 Thus they diſtributed them by lot the one from the other, and ſo the rulers of the ſanctuary, and the rulers *of the houſe* of God, *were* of the ſons of Eleazar, and of the ſons of Ithamar.

6 And Shemaiah the ſon of Nethaneel the ſcribe of the Levites, wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chief fathers of the prieſts and of the Levites, one family being reſerved for Eleazar, and another for Ithamar.

7 And the firſt [x] lot fell to Jehoiarib, and the ſecond to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eighth to [y] Abijah,

11 The ninth to Jeſhua, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Happizer,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Deliah, the four and twentieth to Maaziah.

19 Theſe were their orders according to their offices, when they entered into the houſe of the Lord

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[p] That is, to ſerve in the moſt holy place, and to conſecrate the holy things.

[q] They were but of the order of the Levites, and not of the prieſts as Aaron's ſons.

[r] The ſcripture uſeth to call chief or the firſt born, altho' he be alone, and there be none born after, Mat. 1. 25.

[s] Meaning, their couſins.

[t] David did chuſe the Levites twice, firſt at the age of thirty, as ver. 3. and again afterward at twenty, as the neceſſity of the office did require: at the beginning they had no charge in the temple before they were five and twenty years old, and had none after fifty, Num. 4. 3.

[u] In waſhing and cleanſing all the holy veſſels.

[w] While their father yet lived.

[x] This lot was ordained to take away all occaſion of envy or grudging of one againſt another.

[y] Zachariah the father of John Baptiſt was of this courſe or lot of Abia, Luke 1. 5.

Bef. Chr. 1015.

Lord according to their cuſtom under [z] the hand of Aaron their father, as the Lord God of Iſrael had commanded him.

20 ¶ And of the ſons of Levi that remained of the ſons of Amram, *was* Shubael, of the ſons of Shubael, Jehdeiah.

21 Of Rehabiah, *even* of the ſons of Rehabiah, the firſt Iſſhiah,

22 Of Izhari, Shelomoth, of the ſons of Shelomoth, Jahath,

23 And *his* ſons Jeriah *the firſt*, Amariah the ſecond, Jehaziel the third, *and* Jekameam the fourth,

24 The ſon of Uzziel *was* Michah, the ſon of Michah *was* Shamir,

25 The brother of Michah *was* Iſſhiah, the ſon of Iſſhiah, Zechariah,

26 The ſons of Merari, *were* Mahli and Muſhi, the ſon of Jaaziah *was* Beno,

27 The ſons of Merari of Jaaziah, *were* Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, which had no ſons.

29 Of Kiſh, the ſon of Kiſh, *was* Jerahmeel,

30 And the ſons of [a] Muſhi *were* Mahli, and Eder, and Jerimoth: theſe were the ſons of the Levites after the houſhold of their fathers.

31 And theſe alſo caſt [b] lots with their brethren the ſons of Aaron before king David, and Zadok and Ahimelech, and the chief fathers of the prieſts, and of the Levites, *even* the chief of the families againſt their younger brethren.

CHAP. XXV.

The ſingers are appointed, with their places and lots.

SO David and the captains of the army [c] ſeparated for the miniſtry the ſons of Aſaph, and Heman, and Jeduthun, who ſhould *ſing* prophecies with harps, with viols, and with cymbals, and their number was *even* of the men for the office of their miniſtry, *to wit*,

2 Of the ſons of Aſaph, Zaccur, and Joſeph, and Nethaniah, and Aſharelah the ſons of Aſaph *were* under the hand of Aſaph, *which ſang* prophecies by the † commiſſion of the king.

† Heb. hands.

3 Of Jeduthun, the ſons of Jeduthun, Gedaliah, and Zeri, and Jeſhaiah, Aſhabiah and Mattithiah, [d] ſix, under the hands of their father: Jeduthun *ſang* [e] prophecies with an harp, for to give thanks and to praiſe the Lord.

4 Of Heman, the ſons of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, *and* Mehazioth:

5 All theſe were the ſons of Heman, the king's ‡ ſeer in the words of God to lift up the ‡ horn: and God gave to Heman fourteen ſons and three daughters.

‡ Or, prophet.
‡ Or, power, meaning of the king.
‡ Or, government.

6 All theſe were under the ‡ hand of their father, ſinging in the houſe of the Lord with cymbals, viols and harps, for the ſervice of the houſe of God, and Aſaph, and Jeduthun, and Heman *were* at the king's commandment.

† Heb. hand.

Bef. Chr. 1015.

7 So was their number with their brethren that were inſtructed in the ſongs of the Lord, *even* of all that were cunning, two hundred fourſcore and eight.

8 And they caſt lots, [f] charge againſt *charge*, as well [g] ſmall as great, the cunning man as the ſcholar.

9 And the firſt lot fell to [h] Joſeph *which was* of Aſaph, the ſecond, to Gedaliah, who with his brethren and his ſons were twelve.

10 The third, to Zaccur, *he*, his ſons and his brethren *were* twelve.

11 The fourth, to ‡ Izri, *he*, his ſons and his brethren twelve.

‡ Or, the Zorites.

12 The fifth, to Nethaniah, *he*, his ſons and his brethren twelve.

13 The ſixth, to Bukkiah, *he*, his ſons and his brethren twelve.

14 The ſeventh, to Jeſharelah, *he*, his ſons and his brethren twelve.

15 The eighth, to Jeſhaiah, *he*, his ſons and his brethren twelve.

16 The ninth, to Mattaniah, *he*, his ſons and his brethren twelve.

17 The tenth, to Shimei, *he*, his ſons and his brethren twelve.

18 The eleventh, to Azareel, *he*, his ſons, and his brethren twelve.

19 The twelfth, to Aſhabiah, *he*, his ſons and his brethren twelve.

20 The thirteenth, to Shubael, *he*, his ſons and his brethren twelve.

21 The fourteenth, to Mattithiah, *he*, his ſons and his brethren twelve.

22 The fifteenth, to Jerimoth, *he*, his ſons and his brethren twelve.

23 The ſixteenth, to Hananiah, *he*, his ſons and his brethren twelve.

24 The ſeventeenth, to Joſhbekaſhah, *he*, his ſons and his brethren twelve.

25 The eighteenth, to Hanani, *he*, his ſons and his brethren twelve.

26 The nineteenth, to Mallothi, *he*, his ſons and his brethren twelve.

27 The twentieth, to Eliathah, *he*, his ſons and his brethren twelve.

28 The one and twentieth, to Hothir, *he*, his ſons and his brethren twelve.

29 The two and twentieth, to Giddalti, *he*, his ſons and his brethren twelve.

30 The three and twentieth, to Mahazioth, *he*, his ſons and his brethren twelve.

31 The four and twentieth, to Romamti-ezer, *he*, his ſons and his brethren twelve.

CHAP. XXVI.

1 *The porters of the temple are ordained, every man to the gate which he ſhould keep,* 20 *and over the treaſure.*

COncerning the ‡ diviſions of the porters, of the Korhites, Meſhelemiah the ſon of Kore of the ſons of [i] Aſaph.

‡ Or, courſes and turns.

2 And the ſon of Meſhelemiah, Zechariah the

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[z] By the dignity that God gave to Aaron.

[a] Which was the ſecond ſon of Merari.

[b] That is, every one had that dignity, which fell unto him by lot.

[c] The ſingers were divided into twenty-four courſes, ſo that every courſe or order contained twelve, and in all there were two hundred and eighty eight, as ver. 7.

[d] Whereof one is not here numbered.

[e] Meaning, pſalms and ſongs to praiſe God.

[f] Who ſhould be in every company and courſe.

[g] Without reſpect to age or cunning.

[h] So that he ſerved in the firſt turn, and the reſt every one as his turn followed orderly.

[i] This Aſaph was not the notable muſician, but another of that name called alſo Ebiaſaph, ch. 6. 23, 37. and 9. 19. and alſo Jaſaph.

Bef. Chr. 1015.

the eldeſt, Jediael the ſecond, Zebadiah the third, Jathniel the fourth.

3 Elam the fifth, Jehohanan the ſixth, *and* Elieoenai the ſeventh.

4 And the ſons of Obed-Edom, Shemaiah the eldeſt, Jehozabad the ſecond, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eighth: for God had [k] bleſſed him.

6 And to Shemaiah his ſon, were ſons born, that [l] ruled in the houſe of their father, for they were men of might.

7 The ſons of Shemaiah *were* Othni, and Rephael, and Obed, Elzabad *and* his brethren, ſtrong men: Elihu alſo, and Shemachiah.

‡ Or, nephews.

8 All theſe were of the ‡ ſons of Obed-Edom, they and their ſons and their brethren mighty and [m] ſtrong to ſerve, *even* threeſcore and two of Obed-Edom.

9 And of Meſhelemiah ſons and brethren, eighteen mighty men.

10 And of Hoſah of the ſons of Merari, the ſons *were* Shuri the chief, and (though he was not the eldeſt, yet his father made him the chief)

‡ Or, couſins.

11 Helkiah the ſecond, Tebaliah the third, *and* Zechariah the fourth: all the ‡ ſons and the brethren of Hoſah *were* thirteen.

‡ Or, courſes.

12 Of theſe *were* the ‡ diviſions of the porters of the chief men, *having* the charge [n] againſt their brethren, to ſerve in the houſe of the Lord.

13 And they caſt lots both ſmall and great for the houſe of their fathers, for every gate.

‡ Or, Meſhelemiah.

14 And the lot on the eaſt ſide fell to ‡ Shelemiah: then they caſt lots for Zechariah his ſon [o] a wiſe counſellor, and his lot came out northward:

15 To Obed-Edom ſouthward, and to his ſons the houſe of [p] Aſuppim:

16 To Shuppim, and to Hoſah weſtward with the gate [q] of Shallecheth by the paved ſtreet that goeth upward, ward over-againſt ward.

17 Eaſtward *were* ſix Levites, *and* northward four a day, *and* ſouthward four a day, and toward Aſuppim [r] two *and* two.

18 In [s] Parbar toward the weſt *were* four by the paved ſtreet, and two in Parbar.

19 Theſe are the diviſions of the porters of the ſons of Kore, and of the ſons of Merari.

20 ¶ And of the Levites: Ahijah *was* over the treaſures of the houſe of God, and over the treaſures of the dedicate things.

21 Of the ſons of Laadan the ſons of the Gerſhonites *deſcending* of Laadan, the chief fathers of Laadan *were* Gerſhon, *and* Jehieli.

22 The ſons of Jehieli *were* Zethan and Joel his brother, *appointed* over the treaſures of the houſe of the Lord.

23 Of the [t] Amramites, of the Izharites, of the Hebronites, *and* of the Ozielites.

Bef. Chr. 1015.

24 And Sebuel the ſon of Gerſhom, the ſon of Moſes, a ruler over the treaſures.

‡ Or, couſins.

25 And of his ‡ brethren *which came* of Eliezer, was Rehabiah his ſon, and Jeſhaiah his ſon, and Joram his ſon, and Zichri his ſon, and Shelomith his ſon.

26 Which Shelomith and his brethren *were* over all the treaſures of the dedicate things, which David the king, and the chief fathers, the captains over thouſands, and hundreds, and the captains of the army had [u] dedicated.

27 (*For* of the battles and of the ſpoils they did dedicate to maintain the houſe of the Lord)

28 And all that Samuel the ſeer had dedicate, and Saul the ſon of Kiſh, and Abner the ſon of Ner, and Joab the ſon of Zeruiah, *and* whoſoever had dedicate *any thing*, *it was* under the hand of Shelomith, and his brethren.

29 Of the Izharites *was* Chenaniah and his ſons, for the buſineſs [w] without over Iſrael, for officers and for judges.

30 Of the Hebronites, Aſhabiah and his brethren, men of activity, a thouſand and ſeven hundred were officers for Iſrael beyond Jordan weſtward, in all the buſineſs of the Lord, and for the ſervice [x] of the king.

31 Among the Hebronites *was* Jeriah the chiefeſt, even the Hebronites by his generations according to the families. And in the fortieth year of the reign of David they were ſought for: and there were found among them men of activity at Jazer in Gilead.

32 And his [y] brethren men of activity, two thouſand and ſeven hundred chief fathers, whom king David made rulers over the Reubenites, and the Gadites, and the half tribe of Manaſſeh, for every matter *pertaining* to [z] God, and for the king's buſineſs.

CHAP. XXVII.

Of the princes and rulers that miniſtered unto the king.

THE children of Iſrael alſo after their number, *even* the chief fathers and captains of thouſands and of hundreds, and their officers that ſerved the king by divers † courſes, [a] which came in and went out, month by month throughout all the months of the year: in every courſe *were* four and twenty thouſand.

† *Heb. diviſions or bands.*

2 Over the firſt courſe for the firſt month *was* Jaſhobeam the ſon of Zabdiel: and in his courſe *were* four and twenty thouſand.

3 Of the ſons of Perez *was* the chief over all the princes of the armies for the firſt month.

4 And over the courſe of the ſecond month *was* Dodai an Ahohite, and *this was* his courſe, and Mikloth *was* [b] a captain: and in his courſe *were* four and twenty thouſand.

5 The captain of the third hoſt for the third month *was* Benaiah the ſon of Jehoiada the chief

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[k] In giving him many children.

[l] Or, like their father's houſe, meaning worthy men and valiant.

[m] And meet to ſerve in the office of the porterſhip.

[n] According to their turns, as well the one as the other.

[o] One expert and meet to keep that gate.

[p] This was an houſe where they uſed to reſort to conſult of things concerning the temple, as a convocation-houſe.

[q] Whereat they uſed to caſt out the filth of the city.

[r] Meaning, two one day, and two another.

[s] Which was an houſe wherein they kept the inſtruments of the temple.

[t] Theſe alſo had charge over the treaſures.

[u] According as the Lord commanded, Num. 31. 28.

[w] Meaning the things that were out of the city.

[x] That is, for the king's houſe.

[y] To wit, the couſins of Jeriah.

[z] Both in ſpiritual and temporal things.

[a] Which executed their charge and office, which is meant by coming in and going out.

[b] That is, Doda is lieutenant.

Bef. Chr. 1015.

chief prieſt: and in his courſe *were* four and twenty thouſand.

* 2 Sam. 23. 20, 22, 23.

6 This Benaiah was mighty among * thirty and above the thirty: and in his courſe *was* Amizabad his ſon.

7 The fourth for the fourth month *was* Aſahel the brother of Joab, and Zebadiah his ſon after him: and in his courſe were four and twenty thouſand.

8 The fifth for the fifth month *was* prince Shamhuth the Izrahite: and in his courſe four and twenty thouſand.

9 The ſixth for the ſixth month *was* Ira the ſon of Ikkeſh the Tekoite: and in his courſe four and twenty thouſand.

10 The ſeventh for the ſeventh month *was* Helez the Pelonite, of the ſons of Ephraim: and in his courſe four and twenty thouſand.

11 The eighth for the eighth month *was* Sibbecai the Huſhathite of the Zarhites: and in his courſe four and twenty thouſand.

‡ Or, Benjamin.

12 The ninth for the ninth month *was* Abiezer the Anetothite of the ſons of ‡ Jemini: and in his courſe four and twenty thouſand.

13 The tenth for the tenth month *was* Maharai the Netophathite of the Zarhites: and in his courſe four and twenty thouſand.

14 The eleventh for the eleventh month *was* Benaiah the Pirathonite of the ſons of Ephraim: and in his courſe four and twenty thouſand.

15 The twelfth for the twelfth month *was* Heldai the Netophathite, of Othniel: and in his courſe four and twenty thouſand.

16 ¶ Moreover [c] *the rulers* over the tribes of Iſrael *were theſe:* over the Reubenites *was* ruler, Eliezer the ſon of Zichri: over the Simeonites, Shephatiah the ſon of Maachah:

17 Over the Levites, Haſhabiah the ſon of Remuel: over *them* of Aharon, *and* Zadok:

18 Over Judah, Elihu of the brethren of David: over Iſſachar, Omri the ſon of Michael:

19 Over Zebulun, Iſhmaiah the ſon of Obadiah: over Naphtali, Jerimoth the ſon of Azriel:

20 Over the ſons of Ephraim, Hoſhea the ſon of Azazziah: over the half tribe of Manaſſeh, Joel the ſon of Pedaiah:

21 Over the [d] *other* half of Manaſſeh in Gilead, Iddo the ſon of Zechariah: over Benjamin, Jaaſiel the ſon of Abner:

22 Over Dan, Azariel the ſon of Jeroham: theſe are the princes of the tribes of Iſrael.

23 ¶ But David took not the number of them from twenty years old and under, becauſe the Lord had ſaid that he would increaſe Iſrael like unto the ſtars of the heavens:

* Ch. 21. 7.

24 And * Joab the ſon of Zeruiah began to number: but he finiſhed it not, [e] becauſe there came wrath for it againſt Iſrael, neither was the number put into the [f] Chronicles of king David.

25 And over the king's treaſures *was* Azmaveth the ſon of Adiel: and over the treaſures in the fields, in the cities and in the villages, and in the towers *was* Jonathan the ſon of Uzziah:

Bef. Chr. 1015.

26 And over the workmen in the field that tilled the ground, *was* Ezri the ſon of Chelub:

27 And over them that dreſſed the vines, *was* Shimei the Ramathite: and over that which appertained to the vines, and over the ſtore of the wine, *was* Sabdi the Shiphmite:

28 And over the olive-trees and mulberry-trees that were in the vallies, *was* Baal-hanan the Gederite: and over the ſtore of the oil *was* Joaſh:

29 And over the oxen that fed in Sharon, *was* Shetrai the Sharonite: and over the oxen in the vallies, *was* Shaphat the ſon of Adlai:

30 And over the camels *was* Obil the Iſhmaelite: and over the aſſes *was* Jehdeiah the Meronothite:

31 And over the ſheep *was* Jaziz the Hagerite: all theſe were the rulers of the ſubſtance that was king David's.

32 And Jonathan, David's uncle, a man of counſel and of underſtanding (for he was a [g] ſcribe) and Jehiel the ſon of Hachmoni *were* with the king's [h] ſons.

33 And Ahithophel *was* the king's counſellor, and Huſhai the Archite the king's friend.

34 And [i] after Ahithophel *was* Jehoiada the ſon of Benaiah and Abiathar: and captain of the king's army *was* Joab.

CHAP XXVIII.

3 *Becauſe David was forbidden to build the temple, he willeth Solomon and the people to perform it,* 8 *Exhorting him to fear the Lord.*

NOW David aſſembled all the princes of Iſrael: the princes of the tribes, and the captains of the bands that ſerved the king, and the captains of thouſands, and the captains of hundreds, and the rulers of all the ſubſtance and poſſeſſion of the king, and of his ſons, with the ‡ eunuchs, and the mighty, and all the men of power, unto Jeruſalem.

‡ Or, chief ſervants, Gen. 37. 36.

2 And king David ſtood up upon his feet, and ſaid, Hear ye me, my brethren and my people: I purpoſed to have built an houſe of [k] reſt for the ark of the covenant of the Lord, and for a * footſtool of our God, and have made ready for the building:

* Pſ. 99. 5.

3 But God ſaid unto me, * Thou ſhalt not build an houſe for my name, becauſe thou haſt been a man of war, and haſt ſhed blood.

* 2 Sam. 7. 5, 13. Ch. 22. 8.

4 Yet *as* the Lord God of Iſrael choſe me before all the houſe of my father, to be king over Iſrael for ever (for in Judah would he chuſe a prince, and of the houſe of [l] Judah is the houſe of my father, and among the ſons of my father, he delighted in me to make me king over all Iſrael)

5 So of all my ſons (for the Lord hath given me many ſons) he hath even choſen Solomon my

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[c] Meaning, beſides theſe twelve captains.

[d] Which is beyond Jordan in reſpect of Judah: alſo one captain was over the Reubenites and the Gadites.

[e] And the commandment of the king was abominable to Joab, ch. 21. 6.

[f] The Hebrews make both theſe books of Chronicles but one, and at this verſe make the midſt of the book, as touching the number of verſes.

[g] That is, a man learned in the word of God.

[h] To be their ſchool-maſters and teachers.

[i] After that Ahithophel had hanged himſelf, 2 Sam. 17. 23. Jehoiada was made counſellor.

[k] Wherein the ark ſhould remain, and remove no more to and fro.

[l] According to the prophecy of Jacob, Gen. 49. 8.

Bef. Chr. 1015. my ſon to ſit upon the throne of the kingdom of the Lord over Iſrael.

6 And he ſaid unto me, Solomon thy ſon, he ſhall build mine houſe and my courts: for I have choſen him to be my ſon, and I will be his father.

7 I will ſtabliſh therefore his kingdom for ever, if he endeavour himſelf to do my commandments, and my judgments, as [m] this day.

8 Now therefore in the ſight of all Iſrael the congregation of the Lord, and in the audience of our God, keep and ſeek for all the commandments of the Lord your God, that ye may poſſeſs this [n] good land, and leave it for an inheritance for your children after you [o] for ever.

9 ¶ And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind: * For the Lord ſearcheth all hearts, and underſtandeth all the imaginations of thoughts: if thou ſeek him, he will be found of thee, but if thou forſake him, he will caſt thee off for ever.

* 1 Sam. 16. 7. Pſ. 7. 9. Jer. 11. 20. and 17. 10. and 20. 12.

10 Take heed now, for the Lord hath choſen thee to build [p] the houſe of the ſanctuary: be ſtrong *therefore*, and [q] do it.

11 ¶ Then David gave to Solomon his ſon the pattern of the porch and of the houſes thereof, and of the cloſets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the houſe of the mercy-ſeat.

12 And the pattern of all that † he had in his mind for the courts of the houſe of the Lord, and for all the chambers round about, for the treaſures of the houſe of God, and for the treaſures of the dedicate things.

† *Heb. that were in his ſpirit with him.*

13 And for the courſes of the prieſts, and of the Levites, and for all the work for the ſervice of the houſe of the Lord, and for all the veſſels of the miniſtry of the houſe of the Lord.

14 *He gave* of gold by weight, for *the veſſels* of gold, for all the veſſels of all manner of ſervice, *and* all the veſſels of ſilver by weight, for all manner of veſſels of all manner of ſervice.

15 The weight alſo of gold for the [r] candleſticks, and gold for their lamps, with the weight for every candleſtick, and for the lamps thereof, and for the candleſticks of ſilver by the weight of the candleſtick, and the lamps thereof, according to the uſe of every candleſtick.

16 And the weight of the gold for the tables of ſhewbread, for every table, and ſilver for the tables of ſilver,

17 And pure gold for the fleſh-hooks, and the bowls, and ‡ plates, and for baſons, gold in weight for every baſon, and ſilver baſons, by weight for every baſon,

‡ Or, coverings.

18 And for the altar of incenſe, pure gold by weight, and gold for the pattern of [s] the chariot of the cherubs that ſpread themſelves, and covered the ark of the covenant of the Lord: Bef. Chr. 1015.

19 All, *ſaid he*, by writing *ſent* to me [t] by the hand of the Lord, *which* made me underſtand all the workmanſhip of the pattern.

20 And David ſaid to Solomon his ſon, Be ſtrong, and of a valiant courage, and do it: fear not, nor be afraid: for the Lord God, *even* my God *is* with thee: he will not leave thee nor forſake thee till thou haſt finiſhed all the work for the ſervice of the houſe of the Lord.

21 Behold alſo, the companies of the prieſts and the Levites for all the ſervice of the houſe of God, even *they ſhall be* with thee for the whole work, [u] with every free heart that is ſkilful in any manner of ſervice. The princes alſo and all the people *will be* † wholly at thy commandment.

† *Heb. at all thy words.*

CHAP. XXIX.

2 *The offering of David and of the princes for the building of the temple.* 10 *David giveth thanks to the Lord.* 20 *He exhorteth the people to do the ſame.* 22 *Solomon is created king.* 28 *David dieth, and Solomon his ſon reigneth in his ſtead.*

MOreover, David the king ſaid unto all the congregation, God hath choſen Solomon mine only ſon, young and tender, and the work *is* great: for this houſe *is* not for man, but for the [w] Lord God.

2 Now I have prepared with all my power for the houſe of my God, gold for *veſſels* of gold, and ſilver for *them* of ſilver, and braſs for *things* of braſs, iron for *things* of iron, and wood for *things* of wood, and onyx-ſtones, and ſtones to be ſet, and carbuncle ſtones, and of divers colours, and all precious ſtones, and marble ſtones in abundance.

3 Moreover, becauſe I have [x] delight in the houſe of my God, I have of mine own gold and ſilver, which I have given to the houſe of my God, beſide all that I have prepared for the houſe of the ſanctuary,

4 Even [y] three thouſand talents of gold of the gold of Ophir, and ſeven thouſand talents of refined ſilver to overlay the walls of the houſes.

5 The gold for the *things* of gold, and the ſilver for *things* of ſilver, and for all the work by the hands of artificers: and who is [z] willing ‡ to fill his hand to-day unto the Lord?

‡ Or, to offer.

6 So the princes of the families, and the princes of the tribes of Iſrael, and the captains of thouſands and of hundreds, with the rulers of the king's work, offered willingly,

7 And they gave for the ſervice of the houſe of

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[m] If he continue to keep my law and depart not therefrom, as he doth hitherto.

[n] To wit, of Canaan.

[o] He declareth that nothing can ſeparate them from the commodity of this land, both for themſelves and their poſterity, but their ſins and iniquity.

[p] Meaning, for his ark.

[q] Put it in execution.

[r] That is, the ten candleſticks, 1 Kings 7. 49.

[s] Meaning of the mercy-ſeat which covered the ark, which was called the chariot, becauſe the Lord declared himſelf there.

[t] For all this was left in writing in the book of the law, Exod. 25. 40. which book the king was bound to put in execution, Deut. 17. 19.

[u] That is, every one will be ready to help thee with thoſe gifts that God hath given him.

[w] And therefore it ought to be excellent in all points.

[x] His great zeal toward the furtherance of the temple made him to ſpare no expences, but to beſtow his own peculiar treaſure.

[y] He ſheweth what he had of his own ſtore for the Lord's houſe.

[z] He was not only liberal himſelf, but provoked others to ſet forth the work of God.

of God five thouſand talents of gold, and ten thouſand pieces, and ten thouſand talents of ſilver, and eighteen thouſand talents of braſs, and one hundred thouſand talents of iron.

8 And they with whom *precious* ſtones were [a] found, gave them to the treaſure of the houſe of the Lord, by the hand of Jehiel the Gerſhonite.

9 And the people rejoiced when they offered willingly: for they offered willingly unto the Lord, with a [b] perfect heart. And David the king alſo * rejoiced with great joy.

* Pſ. 122. 1.

10 Therefore David bleſſed the Lord before all the congregation, and David ſaid, Bleſſed *be* thou, O Lord God of [c] Iſrael our father, for ever and ever.

11 Thine, O Lord, *is* greatneſs and power, and glory, and victory, and praiſe: for all that is in heaven and in earth *is thine:* thine is the kingdom, O Lord, and thou excelleſt as head over all.

12 Both riches and honour *come* of thee, and thou reigneſt over all, and in thine hand is power and ſtrength, and in thine hand it is to make great, and to give ſtrength unto all.

13 Now therefore, our God, we thank thee, and praiſe thy glorious name.

14 But who am I, and what is my people, that we ſhould be able to offer willingly after this ſort? for all things [d] come of thee: and of thine own hand we have given thee.

15 For we are [e] ſtrangers before thee, and ſojourners, like all our fathers: our days *are* like the ſhadow upon the earth, and there is none † abiding.

† *Heb. waiting for them to return.*

16 O Lord our God, all this abundance that we have prepared to build thee an houſe for thine holy name, is of thine hand, and all *is* thine.

17 I know alſo, my God, that thou * trieſt the heart, and haſt pleaſure in righteouſneſs: I have offered willingly in the uprightneſs of mine heart all theſe things: now alſo have I ſeen thy people which are found here, to offer unto thee willingly with joy.

* 1 Sam. 16. 7. Ch. 28. 9.

18 O Lord God of Abraham, Iſaac, and Iſrael our fathers, keep this for ever in the [f] purpoſe, *and* the thoughts of the heart of thy people, and prepare their hearts unto thee.

19 And give unto Solomon my ſon a perfect heart to keep thy commandments, thy teſtimonies, and thy ſtatutes, and to do all things, and to build the houſe which I have prepared.

20 ¶ And David ſaid to all the congregation, Now bleſs the Lord your God. And all the congregation bleſſed the Lord God of their fathers, and bowed down their heads, and worſhipped the Lord and the [g] king.

21 And they offered ſacrifices unto the Lord, and on the morrow after that day they offered burnt-offerings unto the Lord, *even* a thouſand young bullocks, a thouſand rams, *and* a thouſand ſheep, with their [h] drink-offerings, and ſacrifices in abundance for all Iſrael.

22 And they did eat and drink before the Lord the ſame day with great joy, and they made Solomon the ſon of David king the ſecond time, and anointed him prince before the Lord, and Zadok for the high prieſt.

23 So Solomon ſat on the [i] throne of the Lord as king inſtead of David his father, and proſpered: and all Iſrael obeyed him.

24 And all the princes and men of power, and all the ſons of king David † ſubmitted themſelves under king Solomon.

† *Heb. gave the hand.*

25 And the Lord magnified Solomon in dignity in the ſight of all Iſrael, and gave him ſo glorious a kingdom as no king had before him in Iſrael.

26 ¶ * Thus David the ſon of Jeſſe reigned over all Iſrael.

* 1 Kings 2. 11.

27 And the ſpace that he reigned over Iſrael *was* forty years: ſeven years reigned he in Hebron, and three and thirty years reigned he in Jeruſalem:

28 And he died in a good age, full of days, riches, and honour: and Solomon his ſon reigned in his ſtead.

29 Concerning the acts of David the king, firſt and laſt, behold, they are written in the book of Samuel the ſeer, and in the book of [k] Nathan the prophet, and in the book of Gad the ſeer,

30 With all his reign and his power, and [l] times that went over him, and over Iſrael, and over all the kingdoms of the earth.

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[a] Meaning them that had any.

[b] That is, with a good courage and without hypocriſy.

[c] Which didſt reveal thyſelf to our father Jacob.

[d] We gave thee nothing of our own, but that which we have received of thee: for whether the gifts be corporal or ſpiritual, we receive them all of God, and therefore muſt give him the glory.

[e] And therefore have this land but lent to us for a time.

[f] Continue them in this good mind, that they may ſerve thee willingly.

[g] That is, did reverence to the king.

[h] Meaning, all kind of liquor which they mingled with their ſacrifices, as wine, oil, &c.

[i] This declareth that the kings of Judah were figures of Chriſt, who was the true anointed, and to whom God gave the chief government of all things.

[k] The book of Nathan and Gad are thought to have been loſt in the captivity.

[l] Meaning, the troubles and griefs.

The Second Book of the CHRONICLES.

THE ARGUMENT.

The ſecond book containeth briefly in effect that which is comprehended in the two books of the kings: that is, from the reign of Solomon to the deſtruction of Jeruſalem, and the carrying away of the people captive into Babylon. In this ſtory are certain things declared and ſet forth more copiouſly than in the books of the kings, and therefore ſerve greatly to the underſtanding of the prophets. But three things are here chiefly to be conſidered. Firſt, that the godly kings, when they ſaw the plagues of God prepared againſt their country for ſin, had recourſe to the Lord, and by earneſt prayer were heard, and the plagues removed. The ſecond, how it is a thing that greatly offendeth God, that ſuch as fear him and profeſs his religion, ſhould join in amity with the wicked. And thirdly, how the good rulers ever loved the prophets of God, and were very zealous to ſet forth his religion throughout all their dominions, and contrariwiſe the wicked hated his miniſters, depoſed them, and for the true religion and word of God, ſet up idolatry, and ſerved God according to the fancy of men. Thus have we hitherto the chief acts from the beginning of the world to the building again of Jeruſalem, which was the two and thirtieth year of Darius, and contain in the whole three thouſand five hundred threeſcore and eighteen years and ſix months.

Bef. Chr. 1015.

CHAP. I.

6 *The offering of Solomon at Gibeon.* 8 *He prayeth unto God to give him wiſdom:* 11 *Which he giveth him, and more.* 14 *The number of his chariots and horſemen,* 15 *and of his riches.*

‡ Or, ſtabliſhed, and ſtrong, read 1 Kings 2. 46.

THEN Solomon the ſon of David was ‡ confirmed in his kingdom: and the Lord his God *was* with him, and magnified him highly.

2 And Solomon [a] ſpake unto all Iſrael, to the captains of thouſands, and of hundreds, and to the judges, and to all the governors in all Iſrael, *even* the chief fathers.

3 So Solomon and all the congregation with him went to the high place that was at [b] Gibeon: for there was the tabernacle [c] of the congregation of God which Moſes the ſervant of the Lord had made in the wilderneſs.

4 But the ark of God had David brought up from Kirjath-jearim, when David had made preparation for it: for he had pitched a tent for it in Jeruſalem.

* Exod. 38. 1, 2.

5 Moreover, the [d] braſen altar * that Bezaleel the ſon of Uri, the ſon of Hur had made, did he ſet before the tabernacle of the Lord: and Solomon and the congregation ſought it.

* 1 Kings 3. 4.

6 And Solomon offered there before the Lord upon the braſen altar that was in the tabernacle of the congregation: * even a thouſand burnt-offerings offered he upon it.

Bef. Chr. 1015.

7 ¶ The ſame night did God appear unto Solomon, and ſaid unto him, Aſk what I ſhall give thee.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me to reign in his ſtead.

9 Now *therefore*, O Lord God, let thy promiſe unto David my father be [e] true: for thou haſt made me king over a great people, like to the duſt of the earth.

10 Give me now wiſdom and knowledge, that I may [f] go out and go in before this people: for who can judge this thy great people?

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, treaſures, nor honour, nor the [g] lives of thine enemies, neither yet haſt aſked long life, but haſt aſked for thee wiſdom and knowledge that thou mighteſt judge my people, over whom I have made thee king,

12 Wiſdom and knowledge is granted unto thee, and I will give thee riches and treaſures, and honour, ſo that there hath not been the like among the kings which were before thee, neither after thee ſhall there be the like.

13 Then Solomon came from the high place that was at Gibeon, to Jeruſalem from before the tabernacle of the congregation, and reigned over Iſrael.

* 1 Kings 10. 26.

14 * And Solomon gathered the chariots and horſemen: and he had a thouſand and four

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[a] That is, he proclaimed a ſolemn ſacrifice, and commanded that all ſhould be at the ſame.

[b] Read 1 Kings 3. 4.

[c] So called, becauſe that God thereby ſhewed certain ſigns to the congregation of his preſence.

[d] Which was for the burnt-offerings, Exod. 27. 1.

[e] Perform thy promiſe made to my father concerning me.

[f] That I may govern this people: read 1 Chron. 27. 1. and 1 Kings 3. 7.

[g] That is, to be revenged on thine enemies.

Bef. Chr. 1015.

hundred chariots, and twelve thouſand horſemen, whom he placed in the [h] chariot cities, and with the king at Jeruſalem.

15 And the king gave ſilver and gold at Jeruſalem as [i] ſtones, and gave cedar-trees as the wild fig-trees, that are abundantly in the plain.

16 Alſo Solomon had horſes brought out of Egypt, and * fine linen: [k] the king's merchants received the fine linen for a price.

* Iſa. 19. 9. Ezek. 27. 7.

17 They came up alſo and brought out of Egypt *ſome* chariots, *worth* ſix hundred *ſhekels* of ſilver, that is, an horſe for an hundred and fifty: and thus they brought *horſes* to all the kings of the Hittites, and to the kings of Aram by their † means.

† Heb. *hands.*

CHAP. II.

2 The number of Solomon's workmen to build the temple. 3 Solomon ſendeth to Huram the king of Tyrus for wood and workmen.

THEN Solomon determined to build an houſe for the name of the Lord, and an ‡ houſe for his kingdom.

‡ Or, palace.

2 And Solomon told out ſeventy thouſand that bare burdens, and fourſcore thouſand men to hew *ſtones* in the mountain, and three thouſand and [l] ſix hundred to overſee them.

3 And Solomon ſent to ‡ Huram the king of Tyrus, ſaying, As thou haſt done to David my father, and * didſt ſend him cedar-trees to build him an houſe to dwell in, *ſo do to me.*

‡ Or, Hiram.

* 2 Sam. 5. 11.

4 Behold, I build an houſe unto the name of the Lord my God, to ſanctify it unto him, and to burn ſweet incenſe before him, and for the continual ſhew-bread, and for the burnt-offerings of the morning and evening on the ſabbath days, and in the new moons, and in the ſolemn feaſts of the Lord our God: this is a perpetual thing for Iſrael.

5 And the houſe which I build *is* great: for great *is* our God above all gods.

6 Who is he then that can be able to build him an houſe, when the heaven, and the heaven of heavens cannot contain him? who am I then that I ſhould build him an houſe? but *I do it* to burn [m] incenſe before him.

7 Send me now therefore a cunning man that can work in gold, in ſilver, and in braſs, and in iron, and in purple, and ‡ crimſon, and blue ſilk, and that can grave in graven work with the cunning men that are with me in Judah and in Jeruſalem, whom David my father hath prepared.

‡ Or, ſcarlet.

8 Send me alſo cedar-trees, fir-trees, and [n] ‡ almuggim-trees from Lebanon: for I know that thy ſervants can ſkill to hew timber in Lebanon: and behold, my ſervants *ſhall be* with thine,

‡ Or, almuggim.

9 That they may prepare me timber in abundance: for the houſe which I do build *is* great and wonderful.

10 And behold, I will give to thy ſervants the cutters and the hewers of timber twenty thouſand † meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty [o] thouſand baths of oil.

† Heb. Corim.

11 Then Huram king of Tyrus anſwered in writing which he ſent to Solomon, Becauſe the Lord hath loved his people, he hath made thee king over them.

12 Huram ſaid moreover, Bleſſed *be* the Lord God of Iſrael, which made the heaven and the earth, and that hath given unto David the king a [p] wiſe ſon, that hath diſcretion, prudence, and underſtanding, to build an houſe for the Lord, and a palace for his kingdom.

13 Now therefore I have ſent a wiſe man, *and* of underſtanding of my father Huram's,

14 The ſon of a woman of the [q] daughters of Dan: and his father was a man of Tyrus, and he can ſkill to work in gold, in ſilver, in braſs, in iron, in ſtone, and in timber, in purple, in blue ſilk, and in fine linen, and in crimſon, and can grave in all graven works, and broider in all broidered work that ſhall be given him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat and the barley, the oil and the wine, which my lord hath ſpoken of, let him ſend unto his ſervants.

16 And we will cut wood in Lebanon, as much as thou ſhalt need, and will bring it to thee in ‡ rafts by the ſea to ‡ Japho, ſo thou mayſt carry them to Jeruſalem.

‡ Or, ſhips.
‡ Or, Joppe.

17 ¶ And Solomon numbered all the ſtrangers that were in the land of Iſrael, after the numbering that his father David had numbered them: and they were found an hundred and three and fifty thouſand and ſix hundred.

18 And he ſet ſeventy thouſand of them to the burden, and fourſcore thouſand to hew *ſtones* in the mountain, and three thouſand and ſix hundred overſeers to cauſe the people to work.

CHAP. III.

1 The temple of the Lord, and the porch are builded, with other things thereto belonging.

SO * Solomon began to build the houſe of the Lord in Jeruſalem, in mount [r] Moriah which had been declared unto David his father, in the place that David prepared in the threſhing floor of * Ornan the Jebuſite.

* 1 Kings 6. 1.

* 1 Sam. 24. 16, 21.

2 And he began to build in the ſecond month *and* the ſecond day, in the fourth year of his reign.

3 And

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[h] Which were cities appointed to keep and maintain the chariots.

[i] He cauſed ſo great plenty, that it was no more eſteemed than ſtones.

[k] Read 1 Kings 10. 28.

[l] Which is to be underſtood of all ſorts of officers and overſeers: for elſe the chief officers were but three thouſand three hundred, as 1 Kings 5. 16.

[m] That is, to do that ſervice which he hath commanded, ſignifying, that none is able to honour and ſerve God in that perfection as his majeſty deſerveth.

[n] Some take it for brazil, or the wood called Ebenum, others, for coral.

[o] Of bath: read 1 Kings 7. 26. it is alſo called Ephah: but ephah is to meaſure dry things, as bath is a meaſure for liquors.

[p] The very heathen confeſſed that it was a ſingular gift of God when he gave to any nation a king that was wiſe and of underſtanding, albeit it appeareth that this Huram had the true knowledge of God.

[q] It is alſo written, that ſhe was of the tribe of Naphtali, 1 Kings 7. 14. which may be underſtood, that by reaſon of the confuſion of tribes, which then began to be, they married in divers tribes, ſo that by her father ſhe might be of Dan, and by her mother of Naphtali.

[r] Which is the mountain where Abraham thought to have ſacrificed his ſon, Gen. 22. 2.

Bef. Chr. 1012.

3 And theſe are the *meaſures whereon* Solomon grounded to build the houſe of God: the length of cubits after the firſt [s] meaſure *was* threeſcore cubits, and the breadth twenty cubits:

4 And the porch that was before the length in the front [t] of the breadth *was* twenty cubits, and the height *was* an [u] hundred and twenty, and he overlaid it within with pure gold.

5 And the greater houſe he cieled with fir-tree which he overlaid with good gold, and graved thereon palm-trees and chains.

6 And he overlaid the houſe with precious ſtone for beauty: and the gold *was* gold of [w] Parvaim.

7 The houſe, I ſay, the beams, poſts, and walls thereof and the doors thereof overlaid he with gold, and graved cherubims upon the walls.

8 ¶ He made alſo the houſe of the moſt holy place: the length thereof *was* in the front of the breadth of the houſe, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with the beſt gold, of ſix hundred talents.

9 And the weight of the nails *was* fifty ſhekels of gold: and he overlaid the chambers with gold.

10 ¶ And in the houſe of the moſt holy place he made two cherubims wrought like children, and overlaid them with gold.

11 * And the wings of the cherubims *were* twenty cubits long: the one wing *was* five cubits, reaching to the wall of the houſe, and the other wing five cubits, reaching to the wing of the other cherub.

* 1 Kings 6. 24.

12 Likewiſe the wing of the other cherub was five cubits, reaching to the wall of the houſe, and the other wing five cubits joining to the wing of the other cherub.

13 The wings of theſe cherubims were ſpread abroad twenty cubits: they ſtood on their feet, and their faces *were* toward the houſe.

14 ¶ He made alſo [x] the vail of blue ſilk and purple, and crimſon, and fine linen, and wrought cherubims thereon.

15 ¶ And he made before the houſe two pillars [y] of five and thirty cubits high: and the chapiter that was upon the top of *each* of them *was* five cubits.

16 He made alſo chains for the oracle, and put them on the heads of the pillars, and made an [z] hundred pomegranates, and put them among the chains.

17 And he ſet up the pillars before the temple, one on the right hand, and the other on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

CHAP. IV.

1 *The altar of braſs.* 2 *The molten ſea.* 6 *The caldrons.* 7 *The candleſticks, &c.*

AND he made an altar of braſs twenty cubits long, and twenty cubits broad, and ten cubits high.

2 And he made a molten [a] ſea of ten cubits from brim to brim, round in compaſs, and five cubits high: and a line of thirty cubits did compaſs it about.

3 And under [b] it was the faſhion of oxen, which did compaſs it round about, [c] ten in a cubit compaſſing the ſea about: two rows of oxen were caſt when it was molten.

4 It ſtood upon twelve oxen: three looked toward the north, and three looked toward the weſt, and three looked toward the ſouth, and three looked toward the eaſt, and the ſea *ſtood* above upon them, and all their hinder parts were inward.

5 And the thickneſs thereof *was* an hand breadth, and the brim thereof *was* like the work of the brim of a cup, with flowers of ‡ lilies: it contained [d] three thouſand baths.

‡ Or, flour-de-luces.

6 ¶ He made alſo ten caldrons, and put five on the right hand, and five on the left, to waſh in them, *and* to cleanſe in them that which appertained to the burnt-offerings: but the ſea *was* for the prieſts to waſh in.

7 ¶ And he made ten candleſticks of gold (according to their [e] form) and put them in the temple, five on the right hand, and five on the left.

8 ¶ And he made ten tables, and put them in the temple, five on the right hand, and five on the left: and he made an hundred baſons of gold.

9 And he made the court of the prieſts, and the great [f] court, and doors for the court, and overlaid the doors thereof with braſs.

10 And he ſet the ſea on the right ſide eaſtward toward the ſouth.

11 And Huram made ‡ pots, and beſoms, and baſons, and Huram finiſhed the work that he ſhould make for king Solomon for the houſe of God.

‡ Or, caldrons.

12 *To wit,* two pillars, and the bowls, and the chapiters on the top of the two pillars, and two grates to cover the two bowls of the chapiters which were upon the top of the pillars:

13 And four hundred pomegranates for the two grates, two rows of pomegranates for every grate to cover the two bowls of the chapiters that were upon the pillars.

14 He made alſo baſes, and made caldrons upon the baſes:

15 *And* a ſea, and twelve bulls under it:

16 Pots alſo and beſoms, and fleſh-hooks, and all theſe veſſels made [g] Huram his father, to king Solomon for the houſe of the Lord, of ſhining braſs.

17 In the plain of Jordan did the king caſt them in clay between Succoth and Zeredathah.

18 And

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[s] Acccording to the whole length of the temple, comprehending the moſt holy place with the reſt.

[t] It contained as much as did the breadth of the temple, 1 Kings 6. 3.

[u] From the foundation to the top; for in the book of the Kings mention is made from the foundation to the firſt ſtage.

[w] Some think it is that place which is called Peru.

[x] Which ſeparated the temple from the moſt holy place.

[y] Every one was eighteen cubits long, but the half cubit could not be ſeen: for it was hid in the roundneſs of the chapiter, and therefore he giveth to every one but ſeventeen and an half.

[z] For every pillar an hundred; read 1 Kings 7. 20.

[a] A great veſſel of braſs, ſo called, becauſe of the great quantity of water which it contained, 1 Kings 7. 23.

[b] Meaning, under the brim of the veſſel, as 1 Kings 7. 24.

[c] In the length of every cubit were ten heads or knops, which in all are three hundred.

[d] In 1 Kings 7. 26. mention is only made of two thouſand, but the leſs number was taken there, and here, according as the meaſures proved afterward, is declared.

[e] Even as they ſhould be made.

[f] Called alſo, the porch of Solomon, Acts 3. 11. it is alſo taken for the temple where Chriſt preached, Matt. 21. 23.

[g] Whom Solomon reverenced for the gifts that God had given him as a father: he had the ſame name alſo that Huram the king of Tyrus had, his mother was a Jeweſs, and his father a Tyrian. Some read, for his father, the author of this work.

Bef. Chr. 1012. 18 And Solomon made all theſe veſſels in great abundance: for the weight of braſs could not be reckoned.

19 And Solomon made all the veſſels that were for the houſe of God: the golden altar alſo and the tables whereon the [h] ſhew-bread ſtood.

20 Moreover the candleſticks with their lamps to burn them after a manner, before the oracle of pure gold.

21 And the flowers, and the lamps, and the ſnuffers of gold, which was of fine gold.

‡ Or, inſtruments of muſic. 22 And the ‡ hooks, and the baſons, and the ſpoons, and the aſh-pans, of pure gold: the entry alſo of the houſe *and* doors thereof within, *even* of the moſt holy place: and the doors of the houſe, *to wit*, of the temple, *were* [i] of gold.

CHAP. V.

1 *The things dedicated by David are put in the temple.* 2 *The ark is brought into the temple.* 10 *What was within it.* 12 *They ſing praiſes to the Lord.*

* 1 Kings 7. 51. and 8. 1. SO * was all the work finiſhed that Solomon made for the houſe of the Lord, and Solomon brought in the things that David his father had dedicated, with the ſilver and the gold, and all the veſſels, *and* put them among the treaſures of the houſe of God.

2 Then Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief fathers of the children of Iſrael unto Jeruſalem, to bring up the ark of the covenant of the Lord from the [k] city of David, which is Zion.

3 And all the men of Iſrael aſſembled unto the king at the [l] feaſt: it was in the ſeventh [m] month.

4 And all the elders of Iſrael came, and the Levites took up the ark.

5 And they carried up the ark and the tabernacle of the congregation: and all the holy veſſels that were in the tabernacle, thoſe did the prieſts *and* Levites bring up.

6 And king Solomon and all the congregation of Iſrael that were aſſembled unto him, *were* before the ark, offering ſheep and bullocks, which could not be told nor numbered for multitude.

7 So the prieſts brought the ark of the covenant of the Lord unto his place, into the oracle of the houſe, into the moſt holy place, *even* under the wings of the cherubims.

8 For the cherubims ſtretched out *their* wings over the place of the ark, and the cherubims covered the ark and the bars thereof above.

9 And they drew out the bars, that the ends of the bars might be ſeen out of the ark before the oracle, but they were not ſeen ‡ without: and there they are unto this day. ‡ Or without the oracle.

10 Nothing *was* in the ark, ſave [n] the two tables, which Moſes gave at Horeb, where the Lord made a covenant with the children of Iſrael, when they came out of Egypt.

11 And when the prieſts were come out the ſanctuary (for all the prieſts that were preſent were [o] ſanctified, *and* did not wait by courſe. Bef Chr. 1004.

12 And the Levites the ſingers of all ſorts, *as* of Aſaph, of Heman, of Jeduthun, and of their ſons and their brethren, being clad in fine linen, ſtood with cymbals, and with viols, and harps at the eaſt end of the altar, and with them an hundred and twenty prieſts blowing with trumpets.

13 And they were [p] as one, blowing trumpets and ſinging, and made one ſound to be heard in praiſing and thanking the Lord, and when they lift up *their* voice with trumpets and with cymbals, and with inſtruments of muſick, and when they praiſed the Lord, *ſinging*, [q] For he his good, becauſe his mercy *laſteth* for ever) then the houſe, *even* the houſe of the Lord was filled with a cloud,

14 So that the prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the houſe of God.

CHAP. VI.

3 *Solomon bleſſeth the people.* 4 *He praiſeth the Lord.* 14 *He prayeth unto God for thoſe that ſhall pray in the temple.*

THEN * Solomon [r] ſaid, The Lord hath ſaid that he would dwell in the dark cloud: * 1 Kings 8. 12.

2 And I have built thee an houſe, to dwell in, an habitation for thee to dwell in for ever.

3 And the king turned his face, and bleſſed all the congregation of Iſrael (for all the congregation of Iſrael ſtood *there*)

4 And he ſaid, Bleſſed *be* the Lord God of Iſrael, who ſpake with his mouth unto David my father, and hath with his ‡ hand fulfilled it, ſaying, ‡ Or, power.

5 Since the day that I brought my people out of the land of Egypt, I choſe no city of all the tribes of Iſrael to build an ‡ houſe, that my name might be there, neither choſe I any man to be a ruler over my people Iſrael: ‡ Or, temple.

6 But I have choſen Jeruſalem, that my name might be there, and have choſen David to be over my people Iſrael.

7 * And it was in the heart of David my father to build an houſe to the name of the Lord God of Iſrael, * 2 Sam. 7. 3.

8 And the Lord ſaid to David my father, Whereas it was in thine heart to build an houſe unto my name, thou didſt well, that † thou waſt ſo minded, † *Heb. that it was in thine heart.*

9 Notwithſtanding thou ſhalt not build the houſe, but thy ſon which ſhall come out of thy loins, he ſhall build an houſe unto my name.

10 And the Lord hath performed his word that he ſpake: and I am riſen up in the room of David my father, and am ſet on the throne of Iſrael

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[h] In Hebrew, the bread of the faces, becauſe they were ſet before the ark, where the Lord ſhewed his preſence.

[i] That is, covered with plates of gold.

[k] Read 2 Sam. 6. 12.

[l] Where the things were dedicate, and brought into the temple.

[m] Called in Hebrew, Ethanim, containing part of September and part of October, 1 Kings 8. 2. which month the Jews called the firſt month, becauſe they ſay, that the world was created in that month, and after they came from Egypt, they began at March: but becauſe this opinion is uncertain, we make March ever the firſt, as beſt writers do.

[n] For Aaron's rod and manna were taken thence before it was brought to this place.

[o] Were prepared to ſerve the Lord.

[p] They agreed all in one tune.

[q] This was the effect of their ſongs, as Pſ. 118. 1. and 136. 1.

[r] After that he had ſeen the glory of the Lord in the cloud.

Bef. Chr. 1004.

rael as the Lord promiſed, and have built an houſe to the name of the Lord God of Iſrael.

11 And I have ſet the ark there, wherein is the [s] covenant of the Lord, that he made with the children of Iſrael.

12 ¶ And the king [t] ſtood before the altar of the Lord, in the preſence of all the ongregation of Iſrael, and ſtretched out his hands,

13 (For Solomon had made a braſen ſcaffold, and ſet it in the midſt of the court, of five cubits long, and five cubits broad, and three cubits of height, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and [u] ſtretched out his hands toward heaven)

14 And ſaid, O Lord God of Iſrael, there *is* no God like thee in heaven nor in earth, which keepeſt covenant, and mercy unto thy ſervants, that walk before thee with all their heart.

15 Thou that haſt kept with thy ſervant David my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth, and haſt fulfilled it ‡ with thine hand, as *appeareth* this day.

‡ Or, in effect, or by thy power.

16 Therefore, now, Lord God of Iſrael, keep with thy ſervant David my father, that thou haſt promiſed him, ſaying, Thou † ſhalt not want a man in my ſight, that ſhall ſit upon the throne of Iſrael: ſo that thy ſons take heed to their ways, to walk in my law, as thou haſt walked before me.

† *Heb. a man ſhall not be cut off.*

17 And now, O Lord God of Iſrael, let thy word be verified, which thou ſpakeſt unto thy ſervant David.

18 (Is it true indeed that God will dwell with man on earth? behold, the * heavens, and the heaven of heavens are not able to contain thee: how much more *unable* is this houſe, which I have built?)

* 1 Kings 8. 27.

19 But have thou reſpect to the prayer of thy ſervant, and to his ſupplication, O Lord my God, to hear the cry and prayer which thy ſervant prayeth before thee.

20 That thine [w] eyes may be open toward this houſe day and night, *even* toward the place, whereof thou haſt ſaid, that thou wouldeſt put thy name there, that thou mayeſt hearken unto the prayer which thy ſervant prayeth in this place.

21 Hear thou therefore the ſupplication of thy ſervant, and of thy people Iſrael, which they pray in this place: and hear thou in the place of thine habitation, *even* in heaven, and when thou heareſt, be merciful.

22 ¶ * When a man ſhall ſin againſt his [x] neighbour, and he lay upon him an oath to cauſe him to ſwear, and the † ſwearer ſhall come before thine altar in this houſe,

* 1 Kings 8. 31.

† *Heb. oath.*

23 Then hear thou in heaven, and do, and judge thy ſervants, in recompenſing the wicked to bring his way [y] upon his head, and in juſtifying the righteous, to give him according to his righteouſneſs.

Bef. Chr. 1024.

24 ¶ And when thy people Iſrael ſhall be overthrown before the enemy, becauſe they have ſinned againſt thee, and turn again, and ‡ confeſs thy name, and pray, and make ſupplication before thee in this houſe,

‡ Or, praiſe.

25 Then hear thou in heaven, and be merciful unto the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them and to their fathers.

26 When heaven ſhall be ſhut up, and there ſhall be no rain, becauſe they have ſinned againſt thee, and ſhall pray in this place, and confeſs thy name, and ‡ turn from their ſin, when thou doſt afflict them,

‡ Or, toward the place.

27 Then hear thou in heaven, and pardon the ſin of thy ſervants, and of thy people Iſrael (when thou haſt taught them the good way wherein they may walk) and give rain upon thy land, which thou haſt given unto thy people for an inheritance.

28 ¶ * When there ſhall be famine in the land, when there ſhall be peſtilence, blaſting, or mildew, when there ſhall be graſhoppers, or caterpillar, when their enemy ſhall beſiege them † in the cities of their land, *or* any plague or any ſickneſs,

* Ch. 20. 9.

† *Heb. in the land of their gates.*

29 *Then* what prayers *and* ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own plague, and his own diſeaſe, and ſhall ſtretch forth his hands toward this houſe,

30 Hear thou then in heaven, thy dwelling-place, and be merciful, and give every man according unto all his ways, as thou doſt know his [z] heart (for thou only knoweſt the hearts of the children of men)

31 That they may fear thee, and walk in thy ways as long as they live in the land which thou gaveſt unto our fathers.

32 ¶ Moreover as touching the ſtranger which is not of thy people Iſrael, who ſhall come out of a far country for thy great name's ſake, and thy mighty hand, and thy ſtretched-out arm: when they ſhall come and [a] pray in this houſe,

33 Hear thou in heaven thy dwelling place, and do according to all that the ſtranger calleth for unto thee, that all the people of the earth may know thy name, and fear thee like thy people Iſrael, and that they may know that thy name *is* called upon in this houſe which I have built.

34 ¶ When thy people ſhall go out to battle againſt their enemies, by the way that [b] thou ſhalt ſend them, and they pray to thee, ‡ in the way toward this city, which thou haſt choſen, even toward the houſe which I have built to thy name:

‡ Or, according to the manner the city.

35 Then hear thou in heaven their prayer and their ſupplication, and judge their cauſe.

36 If they ſin againſt thee (* for there is no man that ſinneth not) and thou be angry with them,

* 1 Kings 8. 46. 1 John 1. 8.

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[s] Meaning, the two tables, wherein is contained the effect of the covenant that God made with our fathers.

[t] On a ſcaffold that was made for that purpoſe, that he praying for the whole people might be heard of all, as 1 Kings 8. 22.

[u] Both to give thanks for the great benefits of God beſtowed upon him, and alſo to pray for the perſeverance and proſperity of his people.

[w] That thou mayeſt declare in effect, that thou haſt a continual care over this place.

[x] By retaining any thing from him, or elſe by denying that which he hath left him to keep, or do him any wrong.

[y] Meaning, to give him that which he hath deſerved.

[z] He declareth that the prayers of hypocrites cannot be heard, not of any, but of them which pray unto God with an unfeigned faith and in true repentance.

[a] He ſheweth that before God there is no acception of perſon, but all people that feareth him and worketh righteouſneſs is accepted, Acts 10. 35.

[b] Meaning, that none ought to enterpriſe any war, but at the Lord's commandment, that is, which is lawful by his word.

Bef. Chr. 1004.

them, and deliver them unto the enemies, and they take them and carry them away captive unto a land far or near:

‡ Or, repent.

37 If they ‡ turn again to their heart in the land whither they be carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have tranſgreſſed, and have done wickedly:

38 If they turn again to thee with all their heart, and with all their ſoul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy name:

‡ Or, maintain their right.

39 Then hear thou in heaven, in the place of thine habitation their prayer and their ſupplication, and ‡ judge their cauſe, and be merciful unto thy people, which have ſinned againſt thee.

40 Now my God, I beſeech thee let thine eyes be open, and thine ears attend unto the prayer *that is made* in this place.

* Pſ. 132. 8.

41 * Now therefore ariſe, O Lord God, *to come* into thy [c] reſt, thou, and the ark of thy ſtrength: O Lord God, let thy prieſts be clothed with [d] ſalvation, and let thy ſaints rejoice in goodneſs.

42 O Lord God, refuſe not the face of [e] thine anointed: remember the mercies *promiſed* to David thy ſervant.

CHAP. VII.

1 The fire conſumeth the ſacrifice. 2 The glory of the Lord filleth the temple. 12 He heareth his prayer, 17 and promiſeth to exalt him and his throne.

AND when Solomon had made an end of praying, [f] fire came down from heaven, and conſumed the burnt-offering and the ſacrifices: and the glory of the Lord filled the houſe,

2 So that the prieſts could not enter into the houſe of the Lord, becauſe the glory of the Lord had filled the Lord's houſe.

3 And when all the children of Iſrael ſaw the fire, and the glory of the Lord come down upon the houſe, they bowed themſelves with *their* faces to the earth upon the pavement, and worſhipped and praiſed the Lord, *ſaying*, For he is good, becauſe his mercy *laſteth* for ever.

* 1 Kings 8. 62, 63.

4 * Then the king and all the people offered ſacrifices before the Lord.

5 And king Solomon offered a ſacrifice of two and twenty thouſand bullocks, and an hundred and twenty thouſand ſheep: ſo the king, and all the people dedicated the houſe of God.

† Heb. by their hands.

6 And the prieſts waited on their offices, and the Levites with the inſtruments of muſic of the Lord, which king David had made to praiſe the Lord, becauſe his mercy *laſteth* for ever; when David praiſed *God* † by them, the prieſts alſo blew trumpets over-againſt them: and all they of Iſrael ſtood by.

Bef. Chr. 1004.

7 Moreover, Solomon hallowed the middle of the court that was before the houſe of the Lord: for there he had prepared burnt-offering, and the fat of the peace-offerings, becauſe the braſen altar which Solomon had made was not able to receive the burnt-offering, and the meat-offering, and the fat.

8 And Solomon made [g] a feaſt at that time of ſeven days, and all Iſrael with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they [h] made a ſolemn aſſembly: for they had made the dedication of the altar ſeven days, and the feaſt ſeven days.

10 And the [i] three and twentieth day of the ſeventh month, he ſent the people away into their tents, joyous and with glad heart, becauſe of the goodneſs that the Lord had done for David and for Solomon, and for Iſrael his people.

* 1 Kings 9. 1.

11 * So Solomon finiſhed the houſe of the Lord, and the king's houſe, and all that came into Solomon's heart to make in the houſe of the Lord: and he proſpered in his houſe.

* Num. 12. 6.

12 ¶ And the Lord * appeared to Solomon by night, and ſaid to him, I have heard thy prayer, and have choſen this place for myſelf to be an houſe of ſacrifice.

13 If I ſhut the heaven that there be no rain, or if I command the graſhopper to devour the land, or if I ſend peſtilence among my people,

14 If my people, among whom my name is called upon, do humble themſelves, and pray, and ſeek my preſence, and turn from their wicked ways, then will I hear in heaven, and be merciful to their ſin, and will [k] heal their land:

15 Then mine eyes ſhall be open, and mine ears attend unto the prayer *made* in this place.

16 For I have now choſen and ſanctified this houſe, that my name may be there for ever: and mine eyes and mine heart ſhall be there perpetually.

17 And if thou wilt walk before me, as David thy father walked, to do according unto all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments:

* Ch. 6. 16.

18 Then will I ſtabliſh the throne of thy kingdom, according as I made the covenant with David thy father, ſaying, * Thou ſhalt not want a man to be ruler in Iſrael.

19 But if ye turn away, and forſake my ſtatutes and my commandments which I have ſet before you, and ſhall go and ſerve other gods, and worſhip them,

20 Then will I pluck them up out of my land, which I have given them, and this houſe which I have [l] ſanctified for my name, will I caſt out of my ſight, and will make it to be a proverb and a common talk among all people.

21 And this houſe which is moſt high, ſhall be an aſtoniſhment to every one that paſſeth by it, ſo that he ſhall ſay, Why hath the Lord done thus to this land, and to this houſe?

22 And

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[c] That is, into thy temple.

[d] Let them be preſerved by thy power and made virtuous and holy.

[e] Hear my prayer, which am thine anointed king.

[f] Hereby God declared that he was pleaſed with Solomon's prayer.

[g] The feaſt of the tabernacles, which was kept in the ſeventh month.

[h] They aſſembled to hear the word of God, after that they had remained ſeven days in the booths or tabernacles.

[i] They had leave to depart the two and twentieth day, 1 Kings 8. 66. but they went not away till the next day.

[k] I will cauſe the peſtilence to ceaſe and deſtroy the beaſts that hurt the fruits of the earth, and ſend rain in due ſeaſon.

[l] Which thing declareth that God had more reſpect to their ſalvation, than to the advancement of his own glory: and whereas men abuſe thoſe things, which God hath appointed to ſet forth his praiſe, he doth withdraw his graces thence.

Bef. Chr. 1004.

22 And they ſhall anſwer, Becauſe they forſook the Lord God of their fathers, which brought them out of the land of Egypt, and have taken hold on other gods, and have worſhipped them, and ſerved them, therefore hath he brought all this evil upon them.

CHAP. VIII.

2 *The cities that Solomon built.* 7 *People that were made tributary unto him.* 12 *His ſacrifices.* 17 *He ſendeth to Ophir.*

* 1 Kings 9. 10.

AND * after [m] twenty years when Solomon had built the houſe of the Lord, and his own houſe,

2 Then Solomon built the cities that Huram [n] gave to Solomon, and cauſed the children of Iſrael to dwell there.

3 And Solomon went to Hamath Zobah, and overcame it.

4 And he built Tadmor in the wilderneſs, and repaired all the [o] cities of ſtore which he built in Hamath.

5 And he built [p] Beth-horon the upper, and Beth-horon the nether, cities defenced with walls, gates, and bars:

6 Alſo Baalath, and all the cities of ſtore that Solomon had, and all the chariot-cities, and the cities of the horſemen, and every pleaſant place that Solomon had a mind to build in Jeruſalem, and in [q] Lebanon, and throughout all the land of his dominion.

7 *And* all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, which were not of Iſrael,

8 *But* of their children which were left after them in the land, whom the children of Iſrael had not conſumed, even them did Solomon make † tributaries until this day.

† *Heb. to come up to tribute.*

9 But of the children of Iſrael did Solomon make no ſervants for his work: for they were men of war, and his chief princes, and the captains of his chariots, and of his horſemen.

10 So theſe were the chief of the officers which Solomon had, *even* [r] two hundred and fifty that bare rule over the people.

11 ¶ Then Solomon brought up the daughter of Pharaoh out of the city of David, into the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael: for it is holy, becauſe that the ark of the Lord came unto it.

* Ch. 4. 1.

12 ¶ Then Solomon offered burnt-offerings unto the Lord, on the * altar of the Lord, which he had built before the porch,

* Exod. 29. 39.
‡ Or, after the manner of every day.

13 To * offer according to the commandment of Moſes ‡ every day, in the ſabbaths, and in the new moons, and in the ſolemn feaſts, [s] three times in the year, *that is*, in the feaſt of the unleavened bread, and in the feaſt of the weeks, and in the feaſt of the tabernacles.

Bef. Chr. 992.

14 And he ſet the courſes of the prieſts to their offices, according to the order of David his father, and the Levites in their watches, for to praiſe and miniſter before the prieſts every day, and the porters by * their courſes, at every gate: for ſo *was* the commandment of David the man of God.

* 1 Chron. 24. 1.

15 And they declined not from the commandment of the king, concerning the prieſts and Levites, touching all things, and touching the treaſures.

16 ¶ Now Solomon had made proviſion for all the [t] work, from the day of the foundation of the houſe of the Lord, until it was finiſhed: *ſo* the houſe of the Lord was perfect.

17 Then went Solomon to Ezion-geber, and to Eloth by the [u] ſea ſide in the land of Edom.

18 And Huram ſent him by the hands of his ſervants, ſhips, and ſervants that had knowledge of the ſea: and they went with the ſervants of Solomon to Ophir, and brought thence [w] four hundred and fifty talents of gold, and brought them to king Solomon.

CHAP. IX.

1, 9 *The queen of Sheba cometh to ſee Solomon, and bringeth gifts.* 13 *His yearly revenues.* 30 *The time of his reign.* 31 *His death.*

* 1 Kings 10. 1. Matt. 12. 42. Luke 11. 31.

AND * when the queen of Sheba heard of the fame of Solomon, ſhe came to [x] prove Solomon with hard queſtions at Jeruſalem, with a very great train, and camels that bare ſweet odours, and much gold, and precious ſtones: and when ſhe came to Solomon, ſhe communed with him of all that was in her heart.

2 And Solomon declared her all her queſtions, and there was [y] nothing hid from Solomon, which he declared not unto her.

3 Then the queen of Sheba ſaw the wiſdom of Solomon, and the houſe that he had built,

4 And the meat of his table, and the ſitting of his ſervants, and the order of his waiters, and their apparel, and his butlers, and their apparel, and his ‡ burnt-offerings, which he offered in the houſe of the Lord, and ſhe † was greatly aſtoniſhed.

‡ Or, galleries whereby he went up.
† *Heb. there was no more ſpirit in her.*
‡ Or, acts.

5 And ſhe ſaid to the king, *It was* a true word which I heard in mine own land of thy ‡ ſayings, and of thy wiſdom:

6 Howbeit, I believed not their report, until I came, and mine eyes had ſeen it: and behold, the one half of thy great wiſdom was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy are thy men, and happy are theſe thy ſervants, which ſtand before thee alway, and hear thy wiſdom.

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[m] Signifying, that he was twenty years in building them.

[n] That is, which Hiram gave again to Solomon, becauſe they pleaſed him not: and therefore called them Cabul, that is, dirt or filth, 1 Kings 9. 13.

[o] Meaning, of munitions and treaſures for the war.

[p] That is, he repaired and fortified them: for they were built long before, by Sherah, a noble woman of the tribe of Ephraim, 1 Chron. 6. 68. and 7. 24.

[q] Read 1 Kings 7. 2.

[r] For in all there were three thouſand three hundred, but here he meaneth of them that had the principal charge, read 1 Kings 9. 23.

[s] Read Lev. 23.

[t] Both for the matter, and alſo for the workmanſhip.

[u] Meaning, the red Sea.

[w] Which ſum is thought to mount to three millions and ſix hundred thouſand crowns: for here is mention made of thirty more, than are ſpoken of, 1 Kings 9. 28.

[x] To know whether his wiſdom were ſo great as the report was.

[y] There was no queſtion ſo hard that he did not reſolve.

Bef. Chr. 992.

8 Bleſſed be the Lord thy God, which loved thee, to ſet thee on his [z] throne as king, in the ſtead of the Lord thy God: becauſe thy God loveth Iſrael, to eſtabliſh it for ever, therefore hath he made thee king over them, to execute judgment and juſtice.

9 Then ſhe gave the king ſixſcore talents of gold, and of ſweet odours exceeding much, and precious ſtones: neither was there ſuch ſweet odours *ſince*, as the queen of Sheba gave unto king Solomon.

10 And the ſervants alſo of Huram, and the ſervants of Solomon which brought gold from Ophir, brought [a] Algummim wood and precious ſtones.

11 And the king made of the Algummim wood [b] ſtairs in the houſe of the Lord, and in the king's houſe, and harps and viols for ſingers: and there was no ſuch ſeen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba every pleaſant thing that ſhe aſked, [c] beſides for that which ſhe had brought unto the king: ſo ſhe returned and went to her own country, *both* ſhe, and her ſervants.

13 ¶ Alſo the weight of gold that came to Solomon in one year, was ſix hundred threeſcore and ſix talents of gold,

14 Beſides that which chapmen and merchants brought: and all the kings of Arabia, and the princes of the country brought gold and ſilver to Solomon.

15 And king Solomon made two hundred targets of beaten gold, *and* [d] ſix hundred *ſhekels* of beaten gold went to one target,

16 And three hundred ſhields of beaten gold: three hundred [e] *ſhekels* of gold went to one ſhield, and the king put them in the houſe of the wood of Lebanon.

17 And the king made a great throne of ivory, and overlaid it with pure gold.

18 And the throne had ſix ſteps, with a footſtool of gold [f] faſtened to the throne, and ſtays on either ſide on the place of the ſeat, and two lions ſtanding by the [g] ſtays.

19 And twelve lions ſtood there on the ſix ſteps on either ſide: there was not the like made in any kingdom.

20 And all king Solomon's drinking veſſels *were* of gold, and all the veſſels of the houſe of the wood of Lebanon *were* of pure gold: *for* ſilver was nothing eſteemed in the days of Solomon.

21 For the king's ſhips went to Tarſhiſh with the ſervants of Huram, every three years once came the ſhips of [h] Tarſhiſh, and brought gold, and ſilver, ivory, and apes, and peacocks.

22 So king Solomon excelled all the kings of the earth in riches and wiſdom.

23 And all the kings of the earth ſought the preſence of Solomon, to hear his wiſdom that God had put in his heart. Bef. Chr. 992.

24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, armour, and ſweet odours, horſes, and mules, from year to year.

25 And Solomon had [i] four thouſand ſtalls of horſes, and chariots, and twelve thouſand horſemen, whom he beſtowed in the chariot cities, and with the king at Jeruſalem.

26 And he reigned over all the kings from the ‡ river even unto the land of the Philiſtines, ‡ Or, Euphrates. and to the border of Egypt.

27 And the king gave ſilver in Jeruſalem, [k] as ſtones, and gave cedar-trees as the wild figtrees that are abundant in the plain.

28 And they brought unto Solomon horſes out of Egypt, and out of all lands.

29 Concerning the reſt of the acts of Solomon, firſt and laſt, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the viſions of ‡ Jeedo the Seer, [l] againſt Jeroboam the ‡ Or, Iddo. ſon of Nebat?

30 And Solomon reigned in Jeruſalem over all Iſrael forty years.

31 And Solomon * ſlept with his fathers, * 1 Kings 11. 42, 43. and they buried him in the city of David his father: and Rehoboam his ſon reigned in his ſtead.

CHAP. X.

4, 14 *The rigour of Rehoboam.* 13 *He followeth lewd counſel.* 16 *The people rebel.*

THEN * Rehoboam [m] went to Shechem: for * 1 Kings 12. 1. to Shechem came all Iſrael to make him king.

2 And when Jeroboam the ſon of Nebat heard it (which was in Egypt, whither he had fled from the preſence of Solomon the king) he returned out of Egypt.

3 And they ſent and called him: ſo came Jeroboam, and all Iſrael, and communed with Rehoboam, ſaying,

4 Thy father [n] made our yoke grievous: now therefore make thou the grievous ſervitude of thy father, and his ſore yoke that he put upon us, lighter, and we will ſerve thee.

5 And he ſaid to them, *Depart* yet three days, then come again unto me. And the people departed.

6 And king Rehoboam took counſel with the old men that had ſtood before Solomon his father, while he yet lived, ſaying, What counſel give ye that I may anſwer this people?

7 And they ſpake unto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpeak

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[z] Meaning, that the Iſraelites were God's peculiar people, and that kings are the lieutenants of God which ought to grant unto him the ſuperiority, and miniſter juſtice to all.

[a] Read ch. 2. 8. and 1 Kings 10. 11.

[b] Or pillars: meaning, the garniſhing and trimming of the ſtairs or pillars.

[c] That is, which the king gave her for recompenſe of that treaſure which ſhe brought.

[d] Which ſum mounteth to two thouſand four hundred crowns of the ſun, Budæus de aſſe.

[e] Or, pounds, called minæ, whereof every one ſeemed to make an hundred ſhekels.

[f] That is, the ſteps and the footſtool were faſtened to the throne.

[g] Upon the pummels or knops.

[h] Which country of the beſt writers is thought to be Cilicia, read 1 Kings 10. 22.

[i] That is, ten horſes in every ſtable, which in all mount to forty thouſand, as 1 Kings 4. 26.

[k] The abundance of theſe temporal treaſures in Solomon's kingdom, is a figure of the ſpiritual treaſures, which the elect ſhall enjoy in the heavens under the true Solomon, Chriſt.

[l] That is, which propheſied againſt him.

[m] After the death of Solomon.

[n] That is, handled us rudely. It ſeemed that God hardened their hearts, ſo that they thus murmured without cauſe: which declareth alſo the inconſtancy of the people.

Bef. Chr. 975. ſpeak loving words to them, they will be thy ſervants for ever.

8 But he left the counſel of the ancient men that they had given him, and took counſel of the young men that were brought up with him, and [o] waited on him.

9 And he ſaid unto them, What counſel give ye, that we may anſwer this people which have ſpoken to me, ſaying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake to thee, ſaying, Thy father made our yoke heavy, but make thou it lighter for us: thus ſhalt thou ſay unto them, My [p] leaſt part ſhall be bigger than my father's loins.

11 Now whereas my father did burden you with a grievous yoke, I will yet increaſe your yoke: my father hath chaſtiſed you with rods, but *I will correct you* ‡ with ſcourges.

‡ Or, ſcorpions.

12 ¶ Then Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come again to me the third day.

13 And the king anſwered them ſharply: and king Rehoboam left the counſel of the ancient men,

14 And ſpake to them after the counſel of the young men, ſaying, My father made your yoke grievous: but I will increaſe it: my father chaſtiſed you with rods, but I *will correct you* with ſcourges.

15 So the king hearkened not unto the people: for it was the [q] ordinance of God, that the Lord might perform his ſaying which he had ſpoken by † Ahijah the Shilonite to Jeroboam the ſon of Nebat.

† *Heb. by the hand of.*

16 So when all Iſrael ſaw that the king would not hear them, the people anſwered the king, ſaying, * What portion have we in David? for we have none inheritance in the ſon of Jeſſe. O Iſrael, every man to your tents: now ſee to thine own houſe, David. So all Iſrael departed to their tents.

* 1 Kings 12. 16.

17 Howbeit Rehoboam reigned over the children of Iſrael, that dwelt in the cities of Judah.

18 Then king Rehoboam ſent Hadoram that was ‡ over the tribute, and the children of Iſrael ſtoned him with ſtones, that he died: then king Rehoboam † made ſpeed to get him up to his chariot, to flee to Jeruſalem.

‡ Or, receiver.

† *Heb. ſtrengthened himſelf.*

19 And Iſrael rebelled againſt the houſe of David unto this day.

CHAP. XI.

4 *Rehoboam is forbidden to fight againſt Jeroboam.* 5 *Cities which he built.* 21 *He hath eighteen wives, and threeſcore concubines, and by them eight and twenty ſons and threeſcore daughters.*

Bef. Chr. 975.

AND * when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and [r] Benjamin, nine ſcore thouſand choſen men of war to fight againſt [s] Iſrael, *and* to bring the kingdom again to Rehoboam.

* 1 Kings 12. 20, 21.

2 But the word of the Lord came to Shemaiah the man of God, ſaying,

3 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all Iſrael that are in Judah, and Benjamin, ſaying,

4 Thus ſaith the Lord, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going againſt Jeroboam.

5 And Rehoboam dwelt in Jeruſalem, and [t] built ſtrong cities in Judah.

6 He built alſo Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſhah, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which were in Judah and Benjamin, ſtrong cities.

11 And he ‡ repaired the ſtrong holds, and put captains in them, and ſtore of victuals, and oil and wine.

‡ Or, ſtrengthened.

12 And in all cities he put ſhields and ſpears, and made them exceeding ſtrong: ſo Judah and Benjamin were his.

13 ¶ And the prieſts and the Levites that were in all Iſrael, † reſorted unto him out of all their coaſts.

† *Heb. ſtood.*

14 For the Levites left their ſuburbs and their poſſeſſion, and came to Judah, and to Jeruſalem: * for Jeroboam and his ſons had caſt them out from miniſtering in the prieſt's office unto the Lord,

* Ch. 13. 9.

15 * And he ordained him prieſts for the high [u] places, and for the devils, and for the calves which he had made.

* 1 Kings 12. 31.

16 And after the Levites there came to Jeruſalem of all the tribes of Iſrael, ſuch as ſet their [w] hearts to ſeek the Lord God of Iſrael, to offer unto the Lord God of their fathers.

17 So they ſtrengthened the kingdom of Judah, and made Rehoboam the ſon of Solomon mighty, three years long: for three years they [x] walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath, the daughter of Jerimoth the ſon of David, to wife, *and* Abihail the daughter of Eliab the ſon of Jeſſe,

19 Which bare him ſons, Jeuſh, and Shamariah, and Zaham.

20 And after her he took Machaah the daughter of Abſalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Abſalom above all his wives and his concubines:

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[o] Or, that ſtood by him, that is, which were of his counſel and ſecrets.

[p] Or, little finger: meaning, that he was of far greater power than was his father.

[q] God's will impoſeth ſuch a neceſſity to the ſecond cauſes, that nothing can be done but according to the ſame, and yet man's will worketh as of itſelf, ſo that it cannot be excuſed in doing evil, by alledging that it is God's ordinance.

[r] That is, the half tribe of Benjamin: for the other half was gone after Jeroboam.

[s] Meaning, the tribes which rebelled.

[t] Or, repaired them and made them ſtrong, to be more able to reſiſt Jeroboam.

[u] Meaning, idols, read Iſa. 44. 15.

[w] Which were zealous of true religion, and feared God.

[x] So long as they feared God, and ſet forth his word, they proſpered.

Bef. Chr. 974.

cubines: for he took eighteen wives, and threeſcore concubines, and begat eight and twenty ſons, and threeſcore daughters.

22 And Rehoboam made [y] Abijah the ſon of Maachah the chief ruler among his brethren: *for* he thought to make him king.

23 And he taught him: and diſperſed all his ſons throughout all the countries of Judah and Benjamin unto every ſtrong city: and he gave them abundance of victuals, and [z] deſired many wives.

CHAP. XII.

1 *Rehoboam forſaketh the Lord, and is puniſhed by Shiſhak.* 5 *Shemaiah reproveth him.* 6 *He humbleth himſelf.* 7 *God ſendeth him ſuccour.* 9 *Shiſhak taketh his treaſures.* 13 *His reign and death.* 16 *Abijah his ſon ſucceedeth him.*

‡ Or, when the Lord had eſtabliſhed Rehoboam's kingdom.

AND when ‡ Rehoboam had eſtabliſhed the kingdom, and made it ſtrong, he forſook the law of the Lord, and [a] all Iſrael with him.

2 Therefore in the fifth year of king Rehoboam, Shiſkak the king of Egypt came up againſt Jeruſalem (becauſe they had tranſgreſſed againſt the Lord)

3 With twelve hundred chariots, and threeſcore thouſand horſemen, and the people were without number that came with him from Egypt, *even* the Lubims, [b] Sukkiims, and the ‡ Ethiopians.

‡ Or, blackmoors.

4 And he took the ſtrong cities which were of Judah, and came unto Jeruſalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah that were gathered together in Jeruſalem, becauſe of Shiſhak, and ſaid unto them, Thus ſaith the Lord, Ye have forſaken me, [c] therefore have I alſo left you in the hands of Shiſhak.

6 Then the princes of Iſrael, and the king humbled themſelves, and ſaid, The Lord *is* juſt.

7 And when the Lord ſaw that they humbled themſelves, the word of the Lord came to Shemaiah, ſaying, They have humbled themſelves, *therefore* I will not deſtroy them, but I will ſend them deliverance ſhortly, and my wrath ſhall not † be poured out upon Jeruſalem by the hand of Shiſhak.

† Heb. drop down.

8 Nevertheleſs they ſhall be his ſervants: ſo ſhall they know my [e] ſervice, and the ſervice of the kingdoms of the earth.

9 ¶ Then Shiſhak king of Egypt came up againſt Jeruſalem, and took the treaſures of the houſe of the Lord, and the treaſures of the king's houſe: he took *even* all, and he carried away the ſhields of gold * which Solomon had made.

Bef. Chr. 971.

* Ch. 9. 15, 16.

10 Inſtead whereof king Rehoboam made ſhields of braſs, and committed them to the hands of the chief of the guard, that waited at the door of the king's houſe.

11 And when the king entered into the houſe of the Lord, the guard came and bare them, and brought them again unto the guard chamber.

12 And becauſe he [f] humbled himſelf, the wrath of the Lord turned from him, that he would not deſtroy all together. And alſo in Judah the things proſpered.

* 1 Kings 14. 21.

13 * So king Rehoboam was ſtrong in Jeruſalem and reigned: for Rehoboam was one and forty years old when he began to reign, and reigned [g] ſeventeen years in Jeruſalem, the city which the Lord had choſen out of all the tribes of Iſrael to put his name there. And his mother's name was Naamah, an Ammoniteſs.

14 And he did evil: for he prepared not his heart to ſeek the Lord.

15 The acts alſo of Rehoboam, firſt and laſt, are they not written in the † book of Shemaiah the prophet, and Iddo the Seer, in rehearſing the genealogy? and there *was* war alway between Rehoboam and Jeroboam.

† Heb. ſaying.

16 And Rehoboam ſlept with his fathers, and was buried in the city of David, and ‡ Abijah his ſon reigned in his ſtead.

‡ Or, Abijam.

CHAP. XIII.

1 *Abijah maketh war againſt Jeroboam.* 4 *He ſheweth the occaſion.* 12 *He truſteth in the Lord and overcometh Jeroboam.* 21 *Of his wives and children.*

IN the eighteenth year of king Jeroboam began Abijah to reign over [h] Judah.

2 He reigned three years in Jeruſalem (his mother's name alſo was [i] Micaiah the daughter of [k] Uriel of Gibeah) and there was war between Abijah and Jeroboam.

3 And Abijah ſet the battle in array with the army of valiant men of war, *even* four hundred thouſand choſen men. Jeroboam alſo ſet the battle in array againſt him with eight hundred thouſand choſen men which were ſtrong *and* valiant.

4 And Abijah ſtood up upon mount [l] Zemaraim, which is in mount Ephraim, and ſaid, O Jeroboam, and all Iſrael, hear you me.

5 Ought you not to know that the Lord God of Iſrael hath given the kingdom over Iſrael to [m] David for ever, *even* to him, and to his ſons by a covenant [n] of ſalt?

6 And

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[y] Called alſo Abijam, who reigned three years, 1 Kings 15. 2.

[z] He gave himſelf to have many wives.

[a] For ſuch is the inconſtancy of the people, that for the moſt part they follow the vices of their governors.

[b] Which were a people of Africa called the Troglodites, becauſe they dwelt in holes.

[c] Signifying, that no calamity can come unto us, except we forſake God, and that he never leaveth us until we have caſt him off.

[d] And therefore doth juſtly puniſh you for your ſins.

[e] He ſheweth that God's puniſhments are not to deſtroy his utterly, but to chaſtiſe them, to bring them to the knowledge of themſelves, and to know how much better it is to ſerve God than tyrants.

[f] Which declareth that God ſeeketh not the death of a ſinner, but his converſion, Ezek. 18. 32 and 33. 11.

[g] That is, twelve years after that he had been overcome by Shiſhak, ver. 2.

[h] He meaneth Judah and Benjamin.

[i] Or, Maachah, 1 Kings 15. 2.

[k] Called alſo Abiſhalom, for Abiſhalom was her grandfather, 1 Kings 15. 2.

[l] Which was one of the tops of mount Ephraim.

[m] And therefore whoſoever doth uſurp it, or take it from that ſtock, tranſgreſſeth the ordinance of the Lord: thus like an hypocrite he alledged the word of God for his advantage.

[n] That is, perpetual, becauſe the thing which is ſalted, is preſerved from corruption: he meaneth alſo that it was made ſolemnly, and confirmed by offering of ſacrifices, whereas they uſed ſalt according as was ordained, Num. 18. 19.

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Bef. Chr. 958.

6 And Jeroboam the ſon of Nebat, the ſervant of Solomon the ſon of David, is riſen up, and hath * rebelled againſt his lord :

* 1 Kings 11. 26.

7 And there are gathered to him [o] vain men *and* † wicked, and made themſelves ſtrong againſt Rehoboam the ſon of Solomon : for Rehoboam was [p] *but* a child and ‡ * tender hearted, and could not reſiſt them.

† *Heb. children of Belial.*
‡ Or, faint-hearted.
* Lev. 26. 36.

8 Now therefore ye think that ye be able to reſiſt againſt the kingdom of the Lord, *which is* in the hands of the ſons of David, and ye be a great multitude, and the golden calves *are* with you which Jeroboam made you for gods.

9 * Have ye not driven away the prieſts of the Lord, the ſons of Aaron, and the Levites, and have made you prieſts like the people of *other* countries ? whoſoever cometh to † conſecrate with a [q] young bullock and ſeven rams, the ſame may be a prieſt of them that are no gods.

* 1 Kings 12. 31. Ch. 11. 14.
† *Heb. fill his hand.*

10 But we belong unto the Lord our God, and have not forſaken him, and the prieſts, the ſons of Aaron miniſter unto the Lord, and the Levites in *their* office.

11 And they burn unto the Lord every [r] morning and every evening burnt-offerings and ſweet incenſe, and the bread is ſet in order upon the pure table, and the candleſtick of gold, with the lamps thereof, to burn every evening : for we keep the watch of the Lord our God : but ye have forſaken him.

12 And behold, this God *is* [s] with us, as a captain, and his prieſts with the ſounding trumpets, to cry an alarm againſt you. O ye children of Iſrael, fight not againſt the Lord God of your fathers : for ye ſhall not proſper.

13 ¶ But Jeroboam cauſed an ambuſhment [t] to compaſs, *and* come behind them, when they were before Judah, and the ambuſhment behind them.

14 Then Judah looked, and behold, the battle *was* before and behind them, and they cried unto the Lord, and the prieſts blew with the trumpets,

15 And the men of Judah gave a ſhout : and even as the men of Judah ſhouted, God ‡ ſmote Jeroboam and alſo Iſrael before Abijah and Judah.

‡ Or, gave him the overthrow.

16 And the children of Iſrael fled before Judah, and God delivered them into their hand.

17 And Abijah and his people ſlew a great ſlaughter of them, ſo that there fell down wounded of Iſrael five hundred thouſand choſen men.

18 So the children of Iſrael were brought under at that time : and the children of Judah prevailed, [u] becauſe they ſtayed upon the Lord God of their fathers.

19 And Abijah purſued after Jeroboam, and took cities from him, *even* Beth-el, and the † villages thereof, and Jeſhanah with her villages, and Ephrain with her villages.

Bef. Chr. 957.
† *Heb. daughters.*

20 And Jeroboam recovered no ſtrength again in the days of Abijah, but the Lord plagued him, and he died.

21 So Abijah waxed mighty, and married fourteen wives, and begat two and twenty ſons, and ſixteen daughters.

22 The reſt of the acts of Abijah, and his manners, and his ſayings, are written in the ſtory of the prophet Iddo.

CHAP. XIV.

1 *Aſa deſtroyeth idolatry, and commandeth his people to ſerve the true God.* 11 *He prayeth unto God when he ſhould go to fight.* 12 *He obtaineth the victory.*

SO * Abijah ſlept with his fathers, and they buried him in the city of David, and Aſa his ſon reigned in his ſtead : in whoſe days the land was quiet ten years.

* 1 Kings 15. 8.

2 And Aſa did that which was good and right in the eyes of the Lord his God.

3 For he took away the altars of the ſtrange *gods* and the high places, and brake down the images, and cut down the [w] groves,

4 And commanded Judah to ſeek the Lord God of their fathers, and to do *according* to the law and the commandment.

5 And he took away out of all the cities of Judah the high places, and the images : therefore the kingdom was [x] quiet before him.

6 He built alſo ſtrong cities in Judah, becauſe the land was in reſt, and he had no war in thoſe years : for the Lord had given him reſt.

7 Therefore he ſaid to Judah, Let us build theſe cities and make walls about, and towers, gates, and bars, whilſt the land is [y] before us : becauſe we have ſought the Lord our God, we have ſought him, and he hath given us reſt on every ſide : ſo they built and proſpered.

8 And Aſa had an army of Judah that bare ſhields and ſpears, three hundred thouſand, and of Benjamin that bare ſhields and drew bows, two hundred and fourſcore thouſand : all theſe were valiant men.

9 ¶ And there came out againſt them Zerah [z] of Ethiopia with an hoſt of ten hundred thouſand, and three hundred chariots, and came unto [a] Mareſhah.

10 Then Aſa went out before him, and they ſet the battle in array in the valley of Zephathah beſides Mareſhah.

11 And Aſa cried unto the Lord his God, and ſaid, Lord, * it is nothing with thee to help ‡ with many, *or* with no power : help us, O Lord our God : for we reſt on thee, and in thy name are

* 1 Sam. 14. 6.
‡ Or, againſt many, without power.

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[o] This word in the Chaldee tongue is Racha, which our Saviour uſeth, Matt. 5. 22.

[p] Meaning, in heart and courage.

[q] He ſheweth the nature of idolaters, which take no trial of the vocation, life and doctrine of their miniſters, but think the moſt vileſt and greateſt beaſts ſufficient to ſerve their turn.

[r] As it was appointed in the law, Exod. 29. 39.

[s] Becauſe their cauſe was good, and approved by the Lord, they doubted not of the ſucceſs and victory.

[t] Contemning the good counſel which came of the Spirit of God, he thought to have overcome by deceit.

[u] He ſheweth that the ſtay of all kingdoms, and aſſurance of victories depend upon our truſt and confidence in the Lord.

[w] Which were planted contrary to the law, Deut. 16. 21.

[x] He ſheweth that the reſt and quietneſs of kingdoms ſtandeth in aboliſhing idolatry, and advancing true religion.

[y] While we have the full government thereof.

[z] The king of Ethiopia, or Egypt.

[a] Which was a city in Judah, Joſh. 15. 44. where Micaiah the prophet was born.

Bef. Chr. 951. are we come againſt this multitude: O Lord, thou art our God, [b] let not man prevail againſt thee.

12 ¶ So the Lord ſmote the Ethiopians before Aſa and before Judah, and the Ethiopians fled.

13 And Aſa and the people that was with him, purſued them unto Gerar. And the Ethiopians hoſt was overthrown, *ſo that* there was no life in them: for they were deſtroyed before the Lord and before his hoſt: and they carried away a mighty great ſpoil.

14 And they ſmote all the cities round about Gerar: for the [c] fear of the Lord came upon them, and they ſpoiled all the cities, for there was exceeding much ſpoil in them.

15 Yea, and they ſmote the tents of cattle, and carried away plenty of ſheep and camels, and returned to Jeruſalem.

CHAP. XV.

1 *The exhortation of Azariah.* 8 *Aſa purgeth his country of idolatry.* 11 *He ſacrificeth with the people.* 14 *They ſwear together to ſerve the Lord.* 16 *He depoſeth his mother for her idolatry.*

THEN the Spirit of God came upon [d] Azariah the ſon of Obed.

2 And he went out to meet Aſa, and ſaid unto him, O Aſa, and all Judah and Benjamin, hear ye me. The Lord is with you, while ye be with him: and if ye ſeek him, he will be found of you, but if ye forſake him, he will forſake you.

3 Now for a long ſeaſon Iſrael *hath been* without the [e] true God, and without prieſt to teach, and without law.

4 But *whoſoever* returned in his affliction to the Lord God of Iſrael, and ſought him, he [f] was found of them.

5 And in that time there *was* no peace to him that did go out and go in: but great troubles *were* to all the inhabitants of the earth.

6 For nation was deſtroyed of nation, and city of city: for God troubled them with all adverſity.

7 Be ye ſtrong therefore, and let not your hands be weak: for your [g] work ſhall have a reward.

8 ¶ And when Aſa heard theſe words, and the prophecy of Obed the prophet, he was encouraged, and took away the abominations out of all the land of Judah, and Benjamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord, that was before the porch of the Lord. Bef. Chr. 941.

9 And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim, and Manaſſeh, and out of Simeon: for there fell many to him out of Iſrael, when they ſaw that the Lord his God *was* with him.

10 So they aſſembled to Jeruſalem in the [h] third month, in the fifteenth year of the reign of Aſa.

11 And they offered unto the Lord the ſame time of the [i] ſpoil *which* they had brought, *even* ſeven hundred bullocks, and ſeven thouſand ſheep.

12 And they made a covenant to ſeek the Lord God of their fathers, with all their heart, and with all their ſoul.

13 And [k] whoſoever will not ſeek the Lord God of Iſrael, ſhall be ſlain, whether he were ſmall or great, man or woman.

14 And they ſware unto the Lord with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath, for they had ſworn unto the Lord with all their heart, and ſought him with a whole deſire, and he was [l] found of them. And the Lord gave them reſt round about.

16 ¶ And king Aſa depoſed * Maachah [m] *his* mother from her regency, becauſe ſhe had made an idol in a grove: and Aſa brake down her idol, and ſtamped it, and burnt it at the brook Kidron. * 1 Kings 15. 13.

17 But the high places were not [n] taken away out of [o] Iſrael: yet the heart of Aſa was [p] perfect all his days.

18 Alſo he brought into the houſe of God the things that his father had dedicate, and that he had dedicate, ſilver and gold, and veſſels.

19 And there was no war unto the five and thirtieth year of the reign of Aſa.

CHAP. XVI.

2 *Aſa, for fear of Baaſha king of Iſrael, maketh a covenant with Benhadad king of Aram.* 7 *He is reproved by the prophet,* 10 *Whom he putteth in priſon.* 12 *He putteth his truſt in the phyſicians.* 13 *He dieth.*

IN the ſix and thirtieth year of the reign of Aſa came [q] * Baaſha king of Iſrael up againſt Judah, and built [r] Ramah to let none paſs out or go in to Aſa king of Judah. * 1 Kings 15. 17.

2 Then

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[b] Thus the children of God neither truſt in their own power or policy, neither fear the ſtrength and ſubtilty of their enemies, but conſider the cauſe, and ſee whether their enterpriſe tend to God's glory, and thereupon aſſure themſelves of the victory by him, who is only Almighty, and can turn all fleſh into duſt with the breath of his mouth.

[c] The Lord had ſtricken them with fear.

[d] Who was called Obed, as his father was, ver. 8.

[e] For the ſpace of twelve years under Rehoboam, and three years under Abijah, religion was neglected and idolatry planted.

[f] He ſheweth, that notwithſtanding the wickedneſs of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he delivered his from Zerah king of the Ethiopians, ch. 14. 9. 12. and out of all other dangers, when they called upon the Lord.

[g] Your confidence and truſt in God ſhall not be fruſtrated.

[h] Called Shivan, containing part of May and part of June.

[i] Which they had taken of the Ethiopians.

[k] Theſe were the words of their covenant, which commanded all idolaters to be put to death, according to the laws of God, Deut. 13. 5, 9. 15.

[l] So long as they ſerved him aright, ſo long did he preſerve and proſper them.

[m] Or grandmother, and herein he ſhewed that he lacked zeal, for ſhe ought to have died both by the covenant, as ver. 13. and by the law of God: but he gave place to fooliſh pity, and would alſo ſeem after a ſort to ſatisfy the law.

[n] Which partly came through lack of zeal in him, partly through the negligence of his officers, and partly by the ſuperſtition of the people, that all were not taken away.

[o] Becauſe that God was called the God of Iſrael, by reaſon of his promiſe to Jacob: therefore Iſrael is ſometime taken for Judah, becauſe Judah was his chief people.

[p] In reſpect of his predeceſſors.

[q] Who reigned after Nadab the ſon of Jeroboam.

[r] He fortified it with walls and ditches; it was a city in Benjamin near to Gibeon.

Bef. Chr. 941.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the king's houſe, and ſent to Benhadad king of Aram that dwelt at ‡ Damaſcus, ſaying,

‡ Or, Darmeſek.

3 There is a covenant between me and thee, and between my father and thy father: behold, I have ſent thee ſilver and gold: come[r] break thy league with Baaſha king of Iſrael that he may depart from me.

4 And Benhadad hearkened unto king Aſa, and ſent the captains of the armies which he had againſt the cities of Iſrael. And they ſmote Ijon, and Dan, and Abelmaim, and all the ſtore cities of Naphtali.

5 And when Baaſha heard it, he left building of Ramah, and let his work ceaſe,

6 Then Aſa the king took all Judah and carried away the ſtones of Ramah, and the timber thereof, wherewith Baaſha did build, and he built therewith Geba and Mizpah.

‡ Or, prophet.

7 ¶ And at that ſame time Hanani the ‡ Seer came to Aſa king of Judah and ſaid unto him, Becauſe thou haſt reſted upon the king of Aram, and not reſted in the Lord thy God, therefore is the hoſt of the king of Aram eſcaped out of thine hand.

* Ch. 14. 9.

8 * The Ethiopians and the Lubims, were they not a great hoſt, with chariots and horſemen exceeding many? yet becauſe thou didſt reſt upon the Lord, he delivered them into thine hand.

9 For the eyes of the Lord behold all the earth, to ſhew himſelf ſtrong with them that are of perfect heart toward him: thou haſt then done fooliſhly in this: therefore from henceforth thou ſhalt have wars.

† Heb. priſon-houſe.

10 Then Aſa was wroth with the Seer, and put him into a † priſon: for he was[s] diſpleaſed with him, becauſe of this thing. And Aſa oppreſſed *certain* of the people at the ſame time.

11 And behold the acts of Aſa firſt and laſt, lo, they are written in the book of the kings of Judah and Iſrael.

‡ Or, gouty, or ſwollen.
* 1 Kings 15. 23.
‡ Or, to the top of his head.

12 ¶ And Aſa in the nine and thirtieth year of his reign was ‡ * diſeaſed in his feet, *and* his diſeaſe was ‡ [t] extreme: yet he ſought not the Lord in his diſeaſe, but to the [u] phyſicians.

13 So Aſa ſlept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in *one* of his ſepulchres, which he had made for himſelf in the city of David, and laid him in the bed, which they had filled with ſweet odours and divers kinds of *ſpices*, made by the art of the apothecary: and they burnt *odours* for him with an exceeding great fire.

CHAP. XVII.

5 Jehoſhaphat truſting in the Lord, proſpereth in riches and honour. 6 He aboliſheth idolatry, 7 And causeth the people to be taught. 11 He receiveth tribute of ſtrangers. 13 His munitions, and men of war.

Bef. Chr. 914.

AND Jehoſhaphat his ſon reigned in his ſtead, and prevailed againſt Iſrael.

2 And he put garriſons in all the ſtrong cities of Judah, and ſet bands in the land of Judah and in the cities of Ephraim, which Aſa his father had taken.

3 And the Lord was with Jehoſhaphat, becauſe he walked in the [w] firſt ways of his father David, and ſought not [x] Baalim,

4 But ſought the Lord God of his father, and walked in his commandments, and not after the † trade of Iſrael.

† Heb. work.

5 Therefore the Lord eſtabliſhed the kingdom in his hand, and all Judah brought preſents to Jehoſhaphat, ſo that he had of riches and honour in abundance.

6 And he[y] lift up his heart unto the ways of the Lord, and he took away moreover the high places and the groves out of Judah.

7 ¶ And in the third year of his reign he ſent his princes Ben-hail, and Obadiah, and Zechariah and Nethaneel, and Micaiah, that they ſhould [z] teach in the cities of Judah,

8 And with them Levites, Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites, and with them Eliſhama and Jehoram prieſts.

9 And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

10 And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, and they [a] fought not againſt Jehoſhaphat.

11 And *ſome* of the Philiſtines brought Jehoſhaphat gifts and tribute ſilver, and the Arabians brought him flocks, ſeven thouſand and ſeven hundred rams, and ſeven thouſand and ſeven hundred he-goats.

12 So Jehoſhaphat proſpered and grew up on high: and he built in Judah palaces and cities of ſtore.

13 And he had great works in the cities of Judah, and men of war, *and* valiant men in Jeruſalem.

14 And theſe are the numbers of them after the houſe of their fathers: in Judah were captains of thouſands, Adnah the captain, and † with him of valiant men three hundred thouſand.

† Heb. in his hand.

15 And ‡ at his hand Jehohanan a captain, and with him two hundred and fourſcore thouſand.

‡ Or, next to him.

16 And at his hand Amaſiah the ſon of Zichri, which [b] willingly offered himſelf unto the Lord, and with him two hundred thouſand valiant men.

17 And of Benjamin, Eliada a valiant man, and with him armed men, with bow and ſhield, two hundred thouſand.

18 And at his hand Jehozabad, and with

him

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[r] He thought to repulſe his adverſary by an unlawſul means, that is, by ſeeking help of infidels, as they that ſeek the Turk's amity, thinking thereby to make themſelves more ſtrong.

[s] Thus inſtead of turning to God by repentance, he diſdained the admonition of the prophet, and puniſhed him, as the wicked do when they be told of their faults.

[t] God plagued his rebellion, and hereby declareth that it is nothing to begin well, except we ſo continue to the end, that is, zealous of God's glory, and put our whole truſt in him.

[w] He ſheweth that it is in vain to ſeek to the phyſicians, except firſt we ſeek to God to purge our ſins, which are the chief cauſe of all our diſeaſes, and after uſe the help of the phyſician, as a mean by whom God worketh.

[w] That is, his virtues: meaning, before he had committed ſin with Bathſheba and againſt Uriah.

[x] Sought not help at ſtrange gods.

[y] He gave himſelf wholly to ſerve the Lord.

[z] He knew it was in vain to profeſs religion, except ſuch were appointed which could inſtruct the people in the ſame, and had authority to put away all idolatry.

[a] Thus God proſpereth all ſuch that with a pure heart ſeek his glory, and keepeth their enemies in fear, that they cannot be able to execute their rage againſt them.

[b] Meaning, which was a Nazarite, Num. 6.

Bef. Chr. 897. him an hundred and fourſcore thouſand armed to the war.

19 Theſe [c] waited on the king, beſides thoſe which the king put in the ſtrong cities throughout all Judah.

CHAP. XVIII.

1 Jehoſhaphat maketh affinity with Ahab. 10 Four hundred prophets counſel Ahab to go to war. 16 Micaiah is againſt them. 23 Zedekiah ſmiteth him. 25 The king putteth him in priſon. 29 The effect of the prophecy.

* 1 Kings 22. 3. AND * Jehoſhaphat had riches and honour in abundance, but he was joined in [d] affinity with Ahab.

2 And after certain [e] years he went down to Ahab to Samaria: and Ahab ſlew ſheep and oxen for him in great number, and for the people that he had with him, and enticed him to go up unto [f] Ramoth-Gilead.

3 And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go with me to Ramoth-Gilead? And he anſwered him, I am as thou art, and my people as thy people, and we *will join* with thee in the war.

4 And Jehoſhaphat ſaid unto the king of Iſrael, Aſk counſel, I pray thee, at the [g] word of the Lord this day.

5 Therefore the king of Iſrael gathered of [h] prophets four hundred men, and ſaid unto them, Shall we go to Ramoth-Gilead to battle, or ſhall I ceaſe? And they ſaid, Go up: for God ſhall deliver it into the king's hand.

6 But Jehoſhaphat ſaid, Is there here never a prophet more of the Lord, that we might enquire of him?

7 And the king of Iſrael ſaid unto Jehoſhaphat, There is yet one man, by whom we may aſk counſel of the Lord, but I [i] hate him: for he doth not propheſy good unto me, but alway evil: it is Micaiah the ſon of Imla. Then Jehoſhaphat ſaid, Let not the king ſay [k] ſo.

8 And the king of Iſrael called an eunuch, and ſaid, Call quickly Micaiah the ſon of Imla.

9 ¶ And the king of Iſrael, and Jehoſhaphat king of Judah ſat either of them on his throne, cloathed in *their* [l] apparel: they ſat even in the threſhing-floor at the entering in of the gate of Samaria: and all the prophets propheſied before them.

10 And Zedekiah the ſon of Chenaanah made him [m] horns of iron, and ſaid, Thus ſaith the Lord, With theſe ſhalt thou puſh the Aramites until thou haſt conſumed them.

11 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-Gilead, and proſper: for the Lord ſhall deliver it into the hand of the king. Bef. Chr. 912.

12 ¶ And the meſſenger that went to call Micaiah, ſpake to him, ſaying, Behold, the words of the prophets *declare* good to the king with one [n] accord: let thy word, therefore, I pray thee, be like one of theirs, and ſpeak thou good.

13 And Micaiah ſaid, As the Lord liveth, whatſoever my God ſaith, that will I ſpeak.

14 ¶ So he came to the king, and the king ſaid unto him, Micaiah, ſhall we go to Ramoth-Gilead to battle, or ſhall I leave off? And he ſaid, [o] Go ye up, and proſper, and they ſhall be delivered into your hand.

15 And the king ſaid to him, How oft ſhall I charge thee, that thou tell me nothing but the truth in the name of the Lord?

16 Then he ſaid, I ſaw all Iſrael ſcattered in the mountains, as ſheep that have no ſhepherd: and the Lord ſaid, [p] Theſe have no maſter: let them return every man to his houſe in peace.

17 And the king of Iſrael ſaid to Jehoſhaphat, Did I not tell thee, that he would not propheſy good unto me, but evil?

18 Again he ſaid, Therefore hear ye the word of the Lord: I ſaw the Lord ſit upon his throne, and all the [q] hoſt of heaven ſtanding at his right hand, and at his left.

19 And the Lord ſaid, Who ſhall ‡ perſuade Ahab king of Iſrael, that he may go up, and fall at Ramoth-Gilead? And one ſpake and ſaid thus, and another ſaid that. ‡ Or, deceive.

20 Then there came forth a ſpirit and ſtood before the Lord, and ſaid, I will perſuade him. And the Lord ſaid unto him, Wherein?

21 And he ſaid, I will go out, and be a falſe ſpirit in the mouth of all his prophets. And [r] he ſaid, Thou ſhalt perſuade, and ſhalt alſo prevail: go forth, and do ſo.

22 Now therefore behold, the Lord hath put a [s] falſe ſpirit in the mouth of theſe thy prophets, and the Lord hath determined evil againſt thee.

23 Then Zedekiah the ſon of Chenaanah came near, and ſmote Micaiah upon the [t] cheek, and ſaid, By what way went the Spirit of the Lord from me, to ſpeak with thee?

24 And Micaiah ſaid, Behold, thou ſhalt ſee that day when thou ſhalt go from chamber to chamber to hide thee.

25 And the king of Iſrael ſaid, Take ye Micaiah, and carry him to Amon the governor of the city, and to Joaſh the king's ſon,

26 And ſay, Thus ſaith the king, Put this man in the priſon-houſe, and feed him with bread of [u] affliction, and with water of affliction, until I return in peace.

27 And

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[c] That is, they were as his ordinary guard.

[d] For Joram, Jehoſhaphat's ſon, married Ahab's daughter.

[e] That is, the third year, 1 Kings 22. 2.

[f] To recover it out of the hands of the Syrians.

[g] Hear the advice of ſome prophet, to know whether it be God's will.

[h] Which were the prophets of Baal, ſignifying, that the wicked eſteem none but flatterers, and ſuch as will bear with their inordinate affections.

[i] Yet the true miniſters of God ought not to ceaſe to do their duty, though the wicked magiſtrates cannot abide them to ſpeak the truth.

[k] Meaning, that he ought not to refuſe to hear any that was of God.

[l] That is, in their majeſty, and royal apparel.

[m] Read 1 Kings 22. 11.

[n] Thinking, that whereas four hundred prophets had agreed in one thing, that he being but one man, and in leaſt eſtimation, durſt not gainſay it.

[o] He ſpake this by deriſion of the falſe prophets, as the king well perceived.

[p] He propheſieth how the people ſhould be diſperſed, and Ahab ſlain.

[q] Meaning, his angels.

[r] That is, the Lord.

[s] To them that will not believe the truth, God ſendeth ſtrong deluſion that they ſhould believe lyes, 2 Theſſ. 2. 10.

[t] By this cruelty, his ambition and hypocriſy was diſcovered: thus the hypocrites boaſt of the Spirit which they have not, and declare their malice againſt them in whom the true Spirit is.

[u] Keep him ſtraightly in priſon, and let him feel hunger and thirſt.

Bef. Chr. 897.

‡ Or, Michaiah.

27 And Micaiah ſaid, If thou return in peace, the Lord hath not ſpoken by me. And ‡ he ſaid, Hear, all ye people.

28 So the king of Iſrael and Jehoſhaphat the king of Judah went up to Ramoth-Gilead.

29 And the king of Iſrael ſaid unto Jehoſhaphat, I will [x] change myſelf, and enter into the battle: but put thou on thine apparel. So the king of Iſrael changed himſelf, and they went into the battle.

30 And the king of Aram had commanded the captains of the chariots that were with him, ſaying, Fight you not with ſmall nor great, but againſt the king of Iſrael only.

31 And when the captains of the chariots ſaw Jehoſhaphat, they ſaid, It is the king of Iſrael: and they compaſſed about him to fight. But Jehoſhaphat [y] cried, and the Lord helped him, and moved them *to depart* from him.

32 For when the captains of the chariots ſaw that he was not the king of Iſrael, they turned back from him.

† Heb. in his ſimplicity, or ignorantly.
‡ Or, between the habergeon.

33 Then *a certain* man drew a bow † mightily, and ſmote the king of Iſrael between the joints of ‡ his brigandine: Therefore he ſaid to his chariot-man, Turn thine hand, and carry me out of the hoſt: for I am hurt.

34 And the battle increaſed that day: and the king of Iſrael [z] ſtood ſtill in his chariot againſt the Aramites until even, and died at the time of the ſun going down.

CHAP. XIX.

4 *After Jehoſhaphat was rebuked by the prophet, he called again the people to the honouring of the Lord.* 5 *He appointed judges and miniſters,* 9 *And exhorteth them to fear God.*

† Heb. in peace.

AND Jehoſhaphat the king of Judah returned † ſafe to his houſe in Jeruſalem.

2 And Jehu the ſon of Hanani the ſeer went out to meet him, and ſaid to king Jehoſhaphat, [a] Wouldeſt thou help the wicked, and love them that hate the Lord? therefore for this thing the wrath † of the Lord is upon thee.

† Heb. wrath from the Lord.

3 Nevertheleſs good things are found in thee, becauſe thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God.

4 ¶ So Jehoſhaphat dwelt at Jeruſalem, and returned and went [b] through the people from Beer-ſheba to mount Ephraim, and brought them again unto the Lord God of their fathers.

5 And he ſet judges in the land throughout all the ſtrong cities of Judah, city by city,

6 And ſaid to the judges, Take heed what ye do: for ye execute not the judgments of man, but of the Lord, and *he will be* [c] with you in the cauſe *and* judgment.

Bef. Chr. 896.

7 Wherefore now let the fear of the Lord be upon you: take heed, and do it: for there is no [d] iniquity with the Lord our God, neither * reſpect of perſons, nor receiving of reward.

* Deut. 10. 17. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

8 Moreover in Jeruſalem did Jehoſhaphat ſet of the Levites, and of the prieſts, and of the chief of the families of Iſrael, for the judgment and cauſe of the Lord: and they [e] returned to Jeruſalem.

9 And he charged them, ſaying, Thus ſhall ye do in the fear of the Lord faithfully, and with a perfect heart.

10 And in every cauſe that ſhall come to you of your brethren that dwell in their cities between [f] blood and blood, between law and precept, ſtatutes and judgments, *ye ſhall judge them*, and admoniſh them, that they treſpaſs not againſt the Lord, that [g] wrath come not upon you and upon your brethren. Thus ſhall ye do and treſpaſs not.

11 And behold, Amariah the prieſt *ſhall be* the chief over you in all matters of the Lord, and Zebadiah the ſon of Iſhmael, a ruler of the houſe of Judah, *ſhall be* for all the [h] king's affairs, and the Levites *ſhall be* [i] officers before you. Be of good courage and do it, and the Lord ſhall be with the [k] good.

CHAP. XX.

3 *Jehoſhaphat and the people pray unto the Lord.* 22 *The marvellous victory that the Lord gave him againſt his enemies.* 30 *His reign and acts.*

AFTER this alſo came the children of Moab, and the children of Ammon, and with them of the [l] Ammonites againſt Jehoſhaphat to battle.

2 Then there came that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the [m] ſea, out of Aram: and behold, they be in Hazazon Tamar, which is Engedi.

3 And Jehoſhaphat feared, and ſet himſelf [n] to ſeek the Lord, and proclaimed a faſt throughout all Judah,

4 And Judah gathered themſelves together to aſk counſel of the Lord: they came even out of all the cities of Judah to enquire of the Lord.

5 And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem in the houſe of the Lord before the new court,

6 And

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[x] Thus the wicked think by their own ſubtilty to eſcape God's judgments which he threateneth by his word.

[y] He cried to the Lord by acknowledging his fault, in going with this wicked king to war, againſt the word of the Lord by his prophet, and alſo by deſiring mercy for the ſame.

[z] He diſſembled his hurt, that his ſoldiers might fight more courageouſly.

[a] He declareth that the wrath and judgment of God is over all ſuch that ſupport the wicked, and rather ſhew not indeed that they are enemies to all ſuch as hate the Lord.

[b] He viſited all his country, and brought his people from idolatry to the knowledge of the true God.

[c] Both to preſerve you, if you do juſtly, or to puniſh you, if you do the contrary.

[d] He will declare by the ſharpneſs of the puniſhment that he hateth all iniquity.

[e] The prieſts and Levites, which ſhould judge matters according to the word of the Lord.

[f] That is, to try whether the murder was done at unawares, or elſe on ſet purpoſe, Num, 35. 11. Deut. 4. 41.

[g] Meaning, that God would puniſh them moſt ſharply, if they would not execute juſtice aright.

[h] Shall be chief overſeer of the public affairs of the realm.

[i] They ſhall have the handling of inferior cauſes.

[k] God will aſſiſt them that do juſtice.

[l] That is, which counterfeited the Ammonites in language and apparel. The Hebrews think that they were the Amalekites, but as may appear by the tenth verſe, they were the Idumeans of mount Seir.

[m] Called the dead Sea, where God deſtroyed the five cities for ſin.

[n] This declareth what the fear of the godly is, which is as a prick to ſtir them to prayer, and to depend on the Lord, whereas it moveth the wicked either to ſeek after worldly means and policies, or elſe to fall into deſpair.

Bef. Chr. 896.

6 And ſaid, O Lord God of our fathers, art not thou God in heaven? and reigneſt not thou over all the kingdoms of the heathen? and in thine hand is power and might, and none is able to withſtand thee.

7 Didſt not thou our God caſt out the inhabitants of this land before thy people Iſrael, and [o] gaveſt it to the ſeed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

* 1 Kings 8. 37. Ch. 6. 28.

9 * If evil come upon us, *as* the [p] ſword of judgment, or peſtilence, or famine, we will ſtand before this houſe and in thy preſence (for thy name [q] is in this houſe) and will cry unto thee in our tribulation, and thou wilt hear and help.

* Deut. 2. 9. Nehem. 13. 1.

10 And now behold, the children of * Ammon and Moab, and mount Seir, by whom thou wouldeſt not let Iſrael go, when they came out of the land of Egypt: but they turned aſide from them, and deſtroyed them not:

11 Behold, I ſay, how they reward us, in coming to caſt us out of thine inheritance, which thou haſt cauſed us to inherit.

12 O our God, wilt thou not judge them? for there is no ſtrength in us *to ſtand* before this great multitude that cometh againſt us, neither do we know what to do: but our eyes [r] are toward thee.

13 And all Judah ſtood [s] before the Lord with their young ones, their wives, and their children.

14 And Jahaziel the ſon of Zechariah the ſon Benaiah, the ſon of Jeiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, *was there*, upon whom came [t] the Spirit of the Lord in the midſt of the congregation.

15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou, king Jehoſhaphat: thus ſaith the Lord unto you, Fear you not, neither be afraid for this great multitude: for the [u] battle *is* not yours, but God's.

16 To-morrow go ye down againſt them: behold, they come up by the cleft of Ziz, and ye ſhall find them at the end of the brook before the wilderneſs of Jeruel.

* Exod. 14. 13, 14.
‡ Or, deliverance.

17 Ye ſhall not need to fight in this *battle*: * ſtand ſtill, move not, and behold the ‡ ſalvation of the Lord toward you: O Judah, and Jeruſalem, fear ye not, neither be afraid: to-morrow go out againſt them, and the Lord will *be* with you.

18 ¶ Then Jehoſhaphat [w] bowed down with his face to the earth, and all Judah and the inhabitants of Jeruſalem fell down before the Lord, worſhipping the Lord.

19 And the Levites of the children of the Kohathites and of the children of the Korhites ſtood up to praiſe the Lord God of Iſrael with a loud voice on high.

Bef. Chr. 896.

20 And when they aroſe early in the morning they went forth to the wilderneſs of Tekoa: and as they departed, Jehoſhaphat ſtood and ſaid, Hear ye me, O Judah, and ye inhabitants of Jeruſalem: put your truſt in the Lord your God, and ye ſhall be aſſured: believe his [x] prophets, and ye ſhall proſper.

21 And when he had conſulted with the people, and appointed ſingers unto the Lord, and them that ſhould praiſe *him that is* in the beautiful ſanctuary, in going forth before the men of arms, and ſaying, [y] Praiſe ye the Lord, for his mercy *laſteth* for ever:

22 And when they began to ſhout, and to praiſe, the Lord laid ambuſhments againſt the children of Ammon, Moab, and [z] mount Seir, which were come againſt Judah, and they ſlew one another.

23 For the children of Ammon and Moab roſe againſt the inhabitants of mount Seir, to ſlay and to deſtroy them: and when they had made an end of the inhabitants of Seir, every one helped to [a] deſtroy another.

24 And when Judah came toward Miſpah in the wilderneſs, they looked unto the multitude, and behold the carcaſes were fallen to the earth and none eſcaped.

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance both of ſubſtance and alſo of bodies laden with precious jewels, which they took for themſelves, till they could carry no more: they were three days in gathering of the ſpoil: for it was much.

26 And in the fourth day they [b] aſſembled themſelves in the valley of Berachah: for there they bleſſed the Lord: therefore they called the name of that place, The valley of Berachah, unto this day.

27 Then every man of Judah and Jeruſalem returned with Jehoſhaphat their head, to go again to Jeruſalem with joy: for the Lord had made them to rejoice over their enemies.

28 And they came to Jeruſalem with viols and with harps, and with trumpets, *even* unto the houſe of the Lord.

29 And the [c] fear of God was upon all the kingdoms of the earth, when they had heard that the Lord had fought againſt the enemies of Iſrael.

30 So the kingdom of Jehoſhaphat was quiet, and his God gave him reſt on every ſide.

31 ¶ And * Jehoſhaphat reigned over Judah, and was five and thirty years old when he began to

* 1 Kings 22. 42.

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[o] He groundeth his prayer upon God's power, whereby he is able to help, and alſo on his mercy, which he will continue toward his, foraſmuch as he hath once choſen them, and begun to ſhew his graces toward them.

[p] Meaning, war which cometh by God's juſt judgments for our ſins.

[q] That is, it is here called upon, and thou declareſt thy preſence and favour.

[r] We only put our truſt in thee, and wait for our deliverance from heaven.

[s] That is, before the ark of the covenant.

[t] Who was moved by the Spirit of God to propheſy.

[u] They fight againſt God, and not againſt you: therefore he will fight for you.

[w] Declaring his faith and obedience to the word of the Lord, and giving thanks for the deliverance promiſed.

[x] Give credit to their words and doctrine.

[y] This was a pſalm of thankſgiving, which they uſed commonly to ſing when they praiſed the Lord for his benefits, and was made by David, Pſ. 136.

[z] Meaning, the Idumeans, which dwelt in mount Seir.

[a] Thus the Lord, according to Jehoſhaphat's prayer, declared his power, when he delivered his, by cauſing their enemies to kill one another.

[b] To give thanks to the Lord for the victory: and thereſore the valley was called Berachah, that is, bleſſing, or thankſgiving, which was alſo called the valley of Jehoſhaphat, Joel 3. 2, 12. becauſe the Lord judged the enemies according to Jehoſhaphat's prayer.

[c] He declareth hereby, that the works of God bring ever comfort or deliverance to his, and fear or deſtruction to his enemies.

Bef. Chr. 896.

to reign: and reigned five and twenty years in Jeruſalem, and his mother's name was Azubah the daughter of Shilhi.

32 And he walked in the [d] way of Aſa his father, and departed not therefrom, doing that which was right in the ſight of the Lord.

33 Howbeit the high places were [e] not taken away: for the people had not yet prepared their hearts unto the God of their fathers.

34 Concerning the reſt of the acts of Jehoſhaphat, firſt and laſt, behold, they are written in the book of Jehu the ſon of Hanani, which * is mentioned in the book of the kings of Iſrael.

* 1 Kings 16. 1.

35 ¶ Yet after this did Jehoſhaphat king of Judah join himſelf with Ahaziah king of Iſrael, who was given to do evil.

36 And he joined with him, to * make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion Gaber.

* 1 Kings 22. 48, 49.

37 Then Eliezer the ſon of Dodavah of Mareſhah propheſied againſt Jehoſhaphat, ſaying, Becauſe thou haſt [f] joined thyſelf with Ahaziah, the Lord hath broken thy works: and the ſhips were broken, that they were not able to go to Tarſhiſh.

CHAP. XXI.

1 *Jehoſhaphat dieth.* 3 *Jehoram ſucceedeth him,* 4 *who killeth his brethren.* 6 *He was brought to idolatry,* 11 *and ſeduceth the people.* 16 *He is oppreſſed of the Philiſtines.* 18 *His miſerable end.*

JEhoſhaphat then ſlept with his fathers, and was buried with his fathers in the city of David: and Jehoram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All theſe were the ſons of Jehoſhaphat king of [g] Iſrael.

3 And their father gave them great gifts of ſilver and of gold, and of precious things, with ſtrong cities in Judah, but the kingdom gave he to Jehoram: for he was the eldeſt.

* 2 Kings 8. 16.

4 * And Jehoram roſe up upon the kingdom of his father, and made himſelf ſtrong, and [h] ſlew all his brethren with the ſword, and alſo of the princes of [i] Iſrael.

5 Jehoram was two and thirty years old when he began to reign, and he reigned eight years in Jeruſalem.

6 And he walked in the way of the kings of Iſrael, as the houſe of Ahab had done: for he had the daughter of Ahab to [k] wife, and he wrought evil in the eyes of the Lord.

Bef. Chr. 892.

* 2 Sam. 7. 12. 16. 1 Kings 2. 4. and 9. 5. 2 Kings 8. 19. Ch. 6. 16.

7 Howbeit the Lord would not deſtroy the houſe of David, becauſe of the * covenant that he had made with David, and becauſe he had promiſed to give a light to him, and to his ſons for ever.

8 ¶ In his days Edom rebelled from under the hand of Judah, and made a king over them.

9 And Jehoram went forth with his princes, and all his chariots with him: and he aroſe up by night, and ſmote Edom, which had compaſſed him in, and the captains of the chariots.

10 But Edom rebelled from under the hand of Judah unto this day: then did [l] Libnah rebel at the ſame time from under his hand, becauſe he had forſaken the Lord God of his fathers.

11 ¶ Moreover he made high places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit [m] fornication, and compelled Judah *thereto*,

12 And there came a writing to him from [n] Elijah the prophet, ſaying, Thus ſaith the Lord God of David thy father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah,

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a whoring, as the houſe of Ahab went a whoring, and haſt alſo ſlain thy brethren of thy father's houſe, which were better than thou,

14 Behold, with a great plague will the Lord ſmite thy people, and thy children, and thy wives, and all thy ſubſtance.

15 And thou ſhalt be in great diſeaſes in the diſeaſe of thy bowels, until [o] thy bowels fall out for the diſeaſe, day by day.

16 ¶ So the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and the Arabians that were beſide the [p] Ethiopians.

17 And they came up into Judah, and brake into it, and carried away all the ſubſtance that was found in the king's houſe, and his ſons alſo, and his wives, ſo that there was not a ſon left him, ſave [q] Jehoahaz, the youngeſt of his ſons.

18 And after all this, the Lord ſmote him in his bowels with an incurable diſeaſe.

19 And in proceſs of time, even after the end of two years, his guts fell out with his diſeaſe: ſo he died of ſore diſeaſes: and his people made no burning for him like the burning of his fathers.

20 When he began to reign, he was two and thirty years old, and reigned in Jeruſalem eight years, [r] and lived without being deſired: yet they buried him in the city of David, but not among the ſepulchres of the kings.

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[d] Meaning, in his virtues, and thoſe ways wherein he followed God.

[e] If the great care and diligence of this good king was not able utterly to aboliſh all ſuperſtition and idolatry out of this people, but that they would ſtill retain their filth and idolatry, how much leſs are they able to reform evil, which either have little zeal, or not ſuch as he had? though herein he was not to be excuſed.

[f] Thus God would not have his to join in ſociety with idolators and wicked men.

[g] Read ch. 15. 17. how by Iſrael is meant Judah.

[h] Becauſe the wicked live ever in fear, and alſo are ambitious, they become cruel, and ſpare not to murder them, whom by nature they ought moſt to cheriſh and defend.

[i] Meaning, of Judah and Benjamin.

[k] So that we ſee how it cannot be that we ſhould join with the wicked, and ſerve God.

[l] Read 2 Kings 8. 22.

[m] Meaning idolatry, becauſe that the idolator breaketh promiſe with God, as doth the adultereſs to her huſband.

[n] Some think that this was Eliſha, ſo called, becauſe he had the Spirit in abundance, as had Elijah.

[o] We ſee this example daily practiſed upon them that fall away from God, and become idolators and murderers of their brethren.

[p] There were other Arabians in Africa ſouthward toward Egypt.

[q] Called alſo Ahaziah, as ch. 22. 1. or Azariah, ver. 6. following.

[r] That is, as ſome write, he was not regarded, but depoſed for his wickedneſs and idolatry: ſo that his ſon reigned twenty-two years (his father yet living) without honour, and after his father's death he was confirmed to reign ſtill, as ch. 22. 2.

Bef. Chr. 885.

CHAP. XXII.

1 Ahaziah reigneth after Jehoram. 9 Jehu king of Iſrael killeth Ahaziah. 10 Athaliah putteth to death all the king's lineage. 11 Joaſh eſcapeth.

* 2 Kings 8. 24.

AND * the inhabitants of Jeruſalem made Ahaziah his youngeſt ſon king in his ſtead: for the army that came with the [s] Arabians to the camp, had ſlain all the eldeſt: therefore Ahaziah the ſon of Jehoram king of Judah reigned.

2 Two and [t] forty years old *was* Ahaziah when he began to reign, and he reigned [u] one year in Jeruſalem, and his mother's name *was* Athaliah the daughter of [w] Omri.

3 He walked alſo in the ways of the houſe of Ahab: for his mother counſelled him to do wickedly.

4 Wherefore he did evil in the ſight of the Lord, like the houſe of Ahab: for they were his [x] counſellors after the death of his father, to his deſtruction.

5 And he walked after their counſel, and went with Jehoram the ſon of Ahab king of Iſrael to fight againſt Hazael king of Aram, at Ramoth-Gilead: and the Aramites ſmote Jehoram.

6 ¶ And he returned to be healed in Jezreel, becauſe of the wounds wherewith they had wounded him at Ramah, when he fought with Hazael king of Aram. Now Azariah the ſon of Jehoram king of Judah went down to ſee Jehoram the ſon of Ahab at Jezreel, becauſe he was diſeaſed.

7 And the deſtruction of Ahaziah [y] came of God, in that he went to Jehoram: for when he was come, he went forth with Jehoram againſt Jehu the ſon of Nimſhi, * whom the Lord had anointed to deſtroy the houſe of Ahab.

* 2 Kings 9. 7.

‡ Or, took vengeance.

8 Therefore when Jehu ‡ executed judgment upon the houſe of Ahab, and found the princes of Judah and the ſons of the brethren of Ahaziah that waited on Ahaziah, he ſlew them alſo.

9 And he ſought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Jehu, and ſlew him, and buried him, becauſe, ſaid they, he is the ſon of [z] Jehoſhaphat, which ſought the Lord with all his heart. So the houſe of Ahaziah was not able to retain the kingdom.

* 2 Kings 11. 1.

10 ¶ * Therefore when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe and [a] deſtroyed all the king's ſeed of the houſe of Judah.

11 But Jehoſhabeath, the daughter of the king, took Joaſh the ſon of Ahaziah, and ſtole him from among the king's ſons that ſhould be ſlain, and put him and his nurſe in the bedchamber: ſo Jehoſhabeath the daughter of king Jehoram the wife of Jehoiada the prieſt (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah: ſo ſhe ſlew him not.

Bef. Chr. 884.

12 And he was with them hid in the [b] houſe of God ſix years, while Athaliah reigned over the [c] land.

CHAP. XXIII.

1 Joaſh the ſon of Ahaziah is made king. 15 Athaliah is put to death. 17 The temple of Baal is deſtroyed. 19 Jehoiada appointeth miniſters in the temple.

* 2 Kings 11. 4.

AND * [d] in the ſeventh year Jehoiada waxed bold, and took the captains of hundreds, *to wit*, Azariah the ſon of Jeroham, and Iſhmael the ſon of Jehohanan, and Azariah the ſon of Obed, and Maaſeiah the ſon of Adaiah, and Eliſhaphat the ſon of Zichri, in covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief fathers [e] of Iſrael: and they came to Jeruſalem.

3 And all the congregation made a covenant with the king in the houſe of God: and he ſaid unto them, Behold, the king's ſon muſt reign, * as the Lord hath ſaid of the ſons of David.

* 2 Sam. 7. 12. 16. 1 Kings 2. 4. Ch. 21. 7.

4 This is it that ye ſhall do, The third part of you that come on the ſabbath, of the prieſts and the Levites, *ſhall be* porters of the doors.

5 And *another* third part toward the king's houſe, and *another* third part at the * gate of the [f] foundation, and all the people *ſhall be* in the courts of the houſe of the Lord.

* 2 Kings 11. 6.

6 But let none come into the houſe of the Lord, ſave the prieſts and the Levites that miniſter: they ſhall go in, for they are holy: but all the people ſhall keep the watch of the Lord.

7 And the Levites ſhall compaſs the king round about, and every man with his weapon in his hand, and he that entereth [g] into the houſe ſhall be ſlain, and be you with the king, when he cometh in, and when he goeth out.

8 ¶ So the Levites and all Judah did according to all things that Jehoiada the prieſt had commanded, and took every man his men that came on the ſabbath, with them that [h] went out on the ſabbath: for Jehoiada the prieſt did not diſcharge the courſes.

9 And Jehoiada the prieſt delivered to the captains of hundreds, ſpears, and ſhields, and bucklers,

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[s] Meaning, the Philiſtines.

[t] Read ch. 21. 20.

[u] That is, after the death of his father.

[w] She was Ahab's daughter, who was the ſon of Omri.

[x] He ſheweth, that it muſt needs follow that the rulers are ſuch as their counſellors be, and that there cannot be a good king, that ſuffereth wicked counſellors.

[y] Hereby we ſee how nothing can come to any, but by God's providence, and as he hath appointed, and therefore he cauſeth all means to ſerve to his will.

[z] This was the juſt plague of God, becauſe he joined himſelf with God's enemies: yet God, to declare the worthineſs of Jehoſhaphat his grandfather, moved them to give him the honour of burial.

[a] To the intent that there ſhould be none to make title to the crown, and ſo ſhe might uſurp the government.

[b] Meaning, in the chamber, where the prieſts and Levites ſlept, which kept their courſes weekly in the temple.

[c] To wit, of Judah.

[d] Of the reign of Athaliah, or after the death of Ahaziah.

[e] Meaning, of Judah and Benjamin: read why they are called Iſrael, ch. 15. 17.

[f] Which was the chief gate of the temple toward the Eaſt.

[g] Meaning, to make any tumult, or to hinder their enterpriſe.

[h] Which had finiſhed their courſe on the ſabbath, and ſo the other part entered to keep their turn.

Bef. Chr. 878.

bucklers, which had been king David's, and were in the houſe of God.

10 And he cauſed all the people to ſtand (every man with his weapon in his hand) from the right ſide of the houſe to the left ſide of the houſe by the altar, and by the [i] houſe round about the king.

11 Then they brought out the king's ſon, and put upon him the crown, and *gave him* the [k] teſtimony, and made him king. And Jehoiada and his ſon anointed him, and ſaid, God ſave the king.

12 ¶ But when Athaliah heard the noiſe of the people running and praiſing the king, ſhe came to the people into the houſe of the Lord.

‡ Or, ſaw the king ſtanding.

13 And when ſhe ‡ looked, behold, the king ſtood by his pillar at the entering in, and the princes, and the trumpets by the king, and all the people of the land rejoiced, and blew the trumpets, and the ſingers *were* with inſtruments of muſic, and they that could ſing praiſe: then Athaliah rent her cloaths, and ſaid, [l] Treaſon, treaſon.

14 Then Jehoiada the prieſt brought out the captains of hundreds that were governors of the hoſt, and ſaid unto them, Have her forth of the ranges, and he that [m] followeth her, let him die by the ſword: for the prieſt had ſaid, Slay her not in the houſe of the Lord.

15 So they laid hands on her: and when ſhe was come to the entering of the horſe-gate by the king's houſe, they ſlew her there.

16 ¶ And Jehoiada made a [n] covenant between him, and all the people, and the king, that they would be the Lord's people.

17 And all the people went to the houſe of Baal, and [o] deſtroyed it, and brake his altars, and his images, and ſlew [p] Mattan the prieſt of Baal before the altars.

‡ Or, charge.

* Num. 28. 3.

18 And Jehoiada appointed officers for the houſe of the Lord, under the ‡ hands of the prieſts and Levites, whom David had diſtributed for the houſe of the Lord, to offer burnt-offerings unto the Lord, * as it is written in the law of Moſes, with rejoicing and ſinging by the appointment of David.

19 And he ſet porters by the gates of the houſe of the Lord, that none that was unclean in any thing ſhould enter in.

20 And he took the captains of hundreds, and the noblemen, and the governors of the people, and all the people of the land, and he cauſed the king to come down out of the houſe of the Lord, and they went through [q] the high-gate of the king's houſe, and ſet the king upon the throne of the kingdom.

21 Then all the people of the land rejoiced, and the city was quiet [r] after that they had ſlain Athaliah with the ſword.

CHAP. XXIV.

Bef. Chr. 878.

4 Joaſh repaireth the houſe of the Lord. 17 After the death of Jehoiada, he falleth to idolatry. 21 He ſtoneth to death Zechariah the prophet. 25 Joaſh is killed of his own ſervants. 27 After him reigneth Amaziah.

* 2 Kings 12. 1.

JOASH * *was* ſeven years old when he began to reign, and he reigned forty years in Jeruſalem: and his mother's name was Zibiah of Beer-ſheba.

2 And Joaſh did uprightly in the ſight of the Lord all the days of [s] Jehoiada the prieſt.

‡ Or, gave him two wives.

3 And Jehoiada ‡ took him two wives, and he begat ſons and daughters.

4 ¶ And afterward it came into Joaſh's mind to renew the houſe of the Lord.

5 And he aſſembled the prieſts and the Levites, and ſaid to them, Go out unto the cities of Judah, and gather of all [t] Iſrael money to repair the houſe of your God, from year to year, and haſte the thing: but the Levites haſted not.

* Exod. 30. 13.

6 Therefore the king called Jehoiada the [u] chief, and ſaid unto him, Why haſt thou not required of the Levites to bring in out of Judah and Jeruſalem * the tax of Moſes the ſervant of the Lord, and of the congregation of Iſrael, for the tabernacle of the teſtimony?

7 For [w] wicked Athaliah, *and* her children brake up the houſe of God: and all the things that were dedicate for the houſe of the Lord did they beſtow upon Baalim.

* 2 Kings 12. 9.

8 Therefore the king commanded, * and they made a cheſt, and ſet it at the gate of the houſe of the Lord without.

* Exod. 30. 13.

9 And they made proclamation through Judah and Jeruſalem, to bring unto the Lord * the tax of Moſes the ſervant of God, *laid* upon Iſrael in the wilderneſs.

10 And all the princes and all the people rejoiced, and brought in, and caſt into the cheſt until they had finiſhed.

11 And when it was time, [x] they brought the cheſt unto the king's officer by the hand of the Levites: and when they ſaw that there was much ſilver, then the king's ſcribe (and one appointed by the high prieſt) came and emptied the cheſt, and took it, and carried it to his place again: thus they did day by day, and gathered ſilver in abundance.

12 And the king and [y] Jehoiada gave it to ſuch as did the labour *and* work in the houſe of the Lord, and hired maſons and carpenters to repair the houſe of the Lord: *they gave it* alſo to workers of iron and braſs, to repair the houſe of the Lord.

13 So

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[i] Meaning, the moſt holy place where the ark ſtood.

[k] That is, the book of the law, or as ſome read, they put upon him his royal apparel.

[l] Declaring her vile impudence, which having unjuſtly, and by murder uſurped the crown, would ſtill have defeated the true poſſeſſor, and therefore called true obedience treaſon.

[m] To join with her party and to maintain her authority.

[n] That they would only ſerve him, and renounce all idolatry.

[o] According to their covenant made to the Lord.

[p] As the Lord commanded in his law, both for the perſon and alſo the city, Deut. 13. 9. and 15.

[q] Which was the principal gate, that the king might be ſeen of all the people.

[r] For where a tyrant and an idolator reigneth, there can be no quietneſs: for the plagues of God are ever among ſuch people.

[s] Who was a faithful counſellor, and governed him by the word of God.

[t] He meaneth not the ten tribes, but only the two tribes of Judah and Benjamin.

[u] For he was the high prieſt.

[w] The ſcripture doth term her thus, becauſe ſhe was a cruel murderer, and a blaſphemous idolatreſs.

[x] Such as were faithful men, whom the king had appointed for that matter.

[y] Signifying, that this thing was done by advice and counſel, and not by any one man's affection.

Bef. Chr. 856.

† *Heb. a medicine was upon the work, meaning, it was repaired.*

13 So the workmen wrought, and the work † amended through their hands: and they reſtored the houſe of God to his ſtate, and ſtrengthened it.

14 And when they had finiſhed it, they brought the reſt of the ſilver before the king and Jehoiada, and he made thereof [z] veſſels for the houſe of the Lord, *even* veſſels to miniſter, both mortars and *incenſe* cups, and veſſels of gold and of ſilver: and they offered burnt-offerings in the houſe of the Lord continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days, and died. An hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David with the [a] kings, becauſe he had done good in Iſrael, and toward God and his houſe.

17 ¶ And after the death of Jehoiada, came the [b] princes of Judah, and did reverence to the king, and the king hearkened unto them.

18 And they left the houſe of the Lord God of their fathers, and ſerved groves and idols: and wrath came upon Judah and Jeruſalem, becauſe of this their treſpaſs.

19 And *God* ſent prophets among them, to bring them again unto the Lord: and they [c] made proteſtation among them, but they would not hear.

20 And the Spirit of God came upon Zechariah the ſon of Jehoiada the prieſt, which ſtood [d] above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the commandments of the Lord? ſurely ye ſhall not proſper: becauſe ye have forſaken the Lord, he alſo hath forſaken you.

21 Then they conſpired againſt him, and ſtoned him with ſtones at the [e] commandment of the king, in the court of the houſe of the Lord.

22 Thus Joaſh the king remembered not the kindneſs which Jehoiada his father had done to him, but ſlew his ſon. And when he died, he ſaid, The Lord [f] look upon it, and require it.

23 ¶ And when the year was out, the hoſt of Aram came up againſt him, and they came againſt Judah and Jeruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoil of them unto the king of Damaſcus.

24 Though the army of Aram came with a ſmall company of men, yet the Lord delivered a very great army into their hand, becauſe they had forſaken the Lord God of their fathers: and they [g] gave ſentence againſt Joaſh.

Bef. Chr. 839.

25 And when they were departed from him (for they left him in great diſeaſes) his own ſervants conſpired againſt him for the blood of the [h] children of Jehoiada the prieſt, and ſlew him on his bed, and he died, and they buried him in the city of David: but they buried him not in the ſepulchres of the kings.

26 And theſe are they that conſpired againſt him, Zabad the ſon of Shimrath an Ammoniteſs, and Jehozabad the ſon of Shimrith a Moabiteſs.

27 But [i] his ſons, and the ſum of the tax *gathered* by him, and the [k] foundation of the houſe of God, behold, they are written in the ſtory of the book of the Kings. And Amaziah his ſon reigned in his ſtead.

CHAP. XXV.

3 Amaziah putteth them to death which ſlew his father. 10 He ſendeth back them of Iſrael. 11 He overcometh the Edomites. 14 He falleth to idolatry. 17 And Joaſh king of Iſrael overcometh Amaziah. 27 He is ſlain by a conſpiracy.

AMaziah was five and twenty years old when he began to reign, and he reigned nine and twenty years in * Jeruſalem: and his mother's name *was* Jehoaddan, of Jeruſalem.

* 2 Kings 14. 2.

2 And he did [l] uprightly in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdom was eſtabliſhed unto him, he ſlew his ſervants that had ſlain the king his father.

4 But he ſlew not their children, but *did* as it is written in the law, *and* in the book of Moſes, where the Lord commanded, ſaying, * The fathers ſhall not die for the [m] children, neither ſhall the children die for the fathers, but every man ſhall die for his own ſin.

* Deut. 24. 16. 2 Kings 14. 6. Jer. 31. 30. Ezek. 18. 20.

5 ¶ And Amaziah aſſembled Judah, and made them captains over thouſands, and captains over hundreds, according to the houſes of their fathers, throughout all Judah and Benjamin: and he numbered them from [n] twenty years old and above, and found among them three hundred thouſand choſen men, to go forth to the war, and to handle ſpear and ſhield.

6 He hired alſo an hundred thouſand valiant men [o] out of Iſrael for an hundred talents of ſilver.

7 But a man of God came to him, ſaying, O king, let not the army of Iſrael go with thee: for the Lord is not [p] with Iſrael, *neither* with all the houſe of Ephraim.

8 If [q] not, go thou on, do it, make thyſelf ſtrong

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[z] For the wicked kings, his predeceſſors, and Athaliah, had deſtroyed the veſſels of the temple, or turned them to the uſe of their idols.

[a] Signifying, that they could not honour him too much, who had ſo excellently ſerved in the work of the Lord, and in the affairs of the commonwealth.

[b] Which were flatterers, and knew now that the king was deſtitute of him who did watch over him as a father, and therefore brought him to moſt vile idolatry.

[c] They took heaven and earth and all creatures to witneſs, that except they returned to the Lord, he would moſt grievouſly puniſh their infidelity and rebellion, Nehem. 9. 26.

[d] In a place above the people, to the intent that he might be heard.

[e] There is no rage ſo cruel and beaſtly, as of them whoſe hearts God hath hardened, and which delight more in ſuperſtition and idolatry, than in the true ſervice of God and pure ſimplicity of his word.

[f] Revenge my death, and require my blood at your hands: or he ſpeaketh this by propheſy, becauſe he knew that God would do it. This Zachariah is alſo called the ſon of Barachias, Matt. 23. 35. becauſe his progenitors were Iddo, Barachiah, Jehoiada, &c.

[g] That is, reproved and checked him, and handled him rigorouſly.

[h] Meaning, Zachariah, which was one of Jehoiada's ſons, and a prophet of the Lord.

[i] That is, concerning his ſons, &c.

[k] That is, the reparation.

[l] Meaning in reſpect of his predeceſſors, albeit he had his imperfections.

[m] That is, for that fault, wherefore the child is puniſhed, except he be culpable of the ſame.

[n] So many as were able men to bear weapons, and go to the war.

[o] That is, out of the ten tribes, which had ſeparated themſelves before, both from God and their true king.

[p] And therefore to think to have help of them, whom the Lord favoureth not, is to caſt off the help of the Lord.

[q] If thou wilt not give credit to my words.

Bef. Chr. 839. ſtrong to the battle, *but* God ſhall make thee fall before the enemy: for God hath power to help, and to caſt down.

9 And Amaziah ſaid to the man of God, What ſhall we do then for the hundred talents, which I have given to the hoſt of Iſrael? Then the man of God anſwered, The Lord is able to [r] give thee more than this.

10 So Amaziah ſeparated them, *to wit*, the army that was come to him out of Ephraim, to return to their place: wherefore their wrath was kindled greatly againſt Judah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the ſalt valley, and ſmote of the children of [s] Seir, ten thouſand.

12 And *other* ten thouſand did the children of Judah take alive, and carried them to the top of a [t] rock, and caſt them down from the top of the rock, and they all burſt to pieces.

13 But the men of the [u] army, which Amaziah ſent away, that they ſhould not go with his people to battle, fell upon the cities of Judah from Samaria unto Beth-horon, and ſmote three thouſand of them, and took much ſpoil.

14 Now after that Amaziah was come from the ſlaughter of the Edomites, he brought the gods of the children of Seir, and ſet them up to be his gods, and [w] worſhipped, and burned incenſe unto them.

15 Wherefore the Lord was wroth with Amaziah, and ſent unto him a prophet, which ſaid unto him, Why haſt thou ſought the gods of the people, which were not able to [x] deliver their own people out of thine hand?

16 And as he talked with him, [y] he ſaid unto him, Have they made thee the king's counſellor? ceaſe thou: why ſhould they [z] ſmite thee? And the prophet ceaſed: but ſaid, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not obeyed my counſel.

17 ¶ Then Amaziah king of Judah took counſel, and ſent to Joaſh the ſon of Jehoahaz, the ſon of Jehu king of Iſrael, ſaying, Come, [a] let us ſee one another in the face.

18 But Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that is in Lebanon ſent to the cedar that is in Lebanon, ſaying, * Give thy daughter to my ſon to wife: and the wild beaſt that was in Lebanon went and trod down the thiſtle. * 2 Kings 14. 9.

19 Thou thinkeſt: lo, thou haſt ſmitten Edom, and thine heart lifteth thee up to brag: abide now at home: why doſt thou provoke to *thine* hurt, that thou ſhouldeſt fall, and Judah with thee?

20 But Amaziah would not hear: for [b] it was of God, that he might deliver them into *his* hand, becauſe they had ſought the gods of Edom. Bef. Chr. 826.

21 So Joaſh the king of Iſrael went up: and he, and Amaziah king of Judah ſaw one another in the face at Beth-ſhemeſh, which is in Judah.

22 And Judah was put to the worſe before Iſrael, and they fled every man to his tent.

23 But Joaſh the king of Iſrael took Amaziah king of Judah, the ſon of Joaſh, the ſon of Jehoahaz in Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim unto the corner gate, four hundred cubits.

24 And *he took* all the gold and the ſilver, and all the veſſels that were found in the houſe of God with [c] Obed-Edom, and in the treaſures of the king's houſe, and the children that were in hoſtage, and returned to Samaria.

25 ¶ And Amaziah the ſon of Joaſh king of Judah lived after the death of Joaſh ſon of Jehoahaz king of Iſrael fifteen years.

26 Concerning the reſt of the acts of Amaziah, firſt and laſt, are they not written in the book of the kings of Judah and Iſrael?

27 Now after the time that Amaziah did turn away from the Lord, * they wrought treaſon againſt him in Jeruſalem: and when he was fled to Lachiſh, they ſent to Lachiſh after him, and ſlew him there. * 2 Kings 14. 19.

28 And they brought him upon horſes, and buried him with his fathers in the city of Judah.

CHAP. XXVI.

1, 5 *Uzziah obeying the Lord, proſpereth in his enterpriſes.* 16 *He waxeth proud, and uſurpeth the prieſt's office.* 19 *The Lord plagueth him.* 20 *The prieſts drive him out of the temple, and exclude him out of the Lord's houſe.* 29 *His burial, and his ſucceſſor.*

THEN * all the people of Judah took [d] Uzziah, which was ſixteen years old, and made him king in the ſtead of his father Amaziah. * 2 Kings 14. 21.

2 He built [e] Eloth, and reſtored it to Judah, after that the king ſlept with his fathers.

3 * Sixteen years old *was* Uzziah when he began to reign, and he reigned two and fifty years in Jeruſalem, and his mother's name *was* Jecoliah of Jeruſalem. * 2 Kings 15. 2.

4 And he did uprightly in the ſight of the Lord, according to all that his father Amaziah did.

5 And he ſought God in the days of [f] Zechariah (which underſtood the viſions of God) and

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[r] He ſheweth that if we depend only upon God, we ſhall not need to be troubled with theſe worldly reſpects: for he will give at all times that which ſhall be neceſſary, if we obey his word.

[s] For the Idumeans whom David had brought to ſubjection, rebelled under Jehoram, Jehoſhaphat's ſon.

[t] In 2 Kings 14. 7. this rock is called the city Sela.

[u] That is, the hundred thouſand of Iſrael.

[w] Thus where he ſhould have given the praiſe to God for his benefits and great victory, he fell from God, and did moſt vilely diſhonour him.

[x] He proveth, that whatſoever cannot ſave himſelf, nor his worſhippers, is no god, but an idol.

[y] Meaning the king.

[z] So hard it is for the carnal man to be admoniſhed of his fault, that he contemneth, mocketh, and threateneth him that warneth him: yea, impriſoneth him, and putteth him to death, as ch. 16. 18, 26. and 24. 21.

[a] That is, let us try the matter hand to hand: for he was offended, that the army of the Iſraelites, whom he had in wages, and diſmiſſed by the counſel of the prophet, had deſtroyed certain of the cities of Judah.

[b] Thus God oft-times plagueth by thoſe means wherein men moſt truſt, to teach them to have their recourſe only to him: and to ſhew his judgments, moveth their hearts to follow that which ſhall be their deſtruction.

[c] Meaning, the ſucceſſors of Obed-Edom: for the houſe bare the name of the chief father.

[d] Called alſo Azariah.

[e] He fortified it and made it ſtrong: this city was alſo called Elath and Elanon, near to the red ſea.

[f] This was not that Zechariah that was the ſon of Jehoiada, but ſome other prophet of that name.

Bef. Chr. 810.

and when as he[g] ſought the Lord, God made him to proſper.

6 For he went forth and fought againſt the Philiſtines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Aſhdod, and built cities in Aſhdod, and among the Philiſtines.

7 And God helped him againſt the Philiſtines, and againſt the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gave[h] gifts to Uzziah, and his name ſpread to the entering in of Egypt: for he did moſt valiantly.

9 Moreover, Uzziah built towers in Jeruſalem at the corner-gate, and at the valley-gate, and at the *[i] turning, and made them ſtrong.

* Nehem. 3. 19. & 24.

10 And he built towers in the wilderneſs, and digged many ‡ ciſterns: for he had much cattle both in the vallies and plains, ploughmen, and dreſſers of vines in the mountains, and in [k] Carmel: for he loved huſbandry.

‡ Or, pits.

11 Uzziah had alſo an hoſt of fighting men that went out to war by bands, according to the count of their number under the hand of Jeiel the ſcribe, and Maaſeiah the ruler, *and* under the hand of Hananiah, one of the king's captains.

12 The whole[l] number of the chief of the families of the valiant men *were* two thouſand and ſix hundred.

13 And under their hand *was* the army for war, three hundred and ſeven thouſand, and five hundred that fought valiantly to help the king againſt the enemy.

14 And Uzziah prepared them throughout all the hoſt, ſhields, and ſpears, and helmets, and brigandines, and bows, and ſtones to ſling.

15 He made alſo very † artificial engines in Jeruſalem, to be upon the towers and upon the corners, to ſhoot arrows and great ſtones: and his name ſpread far abroad, becauſe *God* did help him marvellouſly, till he was mighty.

† *Heb. engines, by the invention of an inventive man.*

16 ¶ But when he was ſtrong, his heart[m] was lift up to *his* deſtruction: for he tranſgreſſed againſt the Lord his God, and went into the temple of the Lord to burn incenſe upon the altar of incenſe.

17 And Azariah the prieſt went in after him, and with him fourſcore prieſts of the Lord, valiant men.

18 And they withſtood Uzziah the king, and ſaid unto him, * It pertaineth not to thee, Uzziah, to burn incenſe unto the Lord, but to the prieſts the ſons of Aaron, that are conſecrated for to offer incenſe: [n] go forth of the Sanctuary: for thou haſt tranſgreſſed, and thou ſhalt have none honour of the Lord God.

* Num. 18. 7.

19 Then Uzziah was wroth, and had incenſe in his hand to burn it: and while he was wroth with the prieſts, the leproſy roſe up in his forehead before the prieſts in the houſe of the Lord beſide the incenſe altar.

Bef. Chr. 765.

20 And when Azariah the chief prieſt with all the prieſts looked upon him, behold, he was leprous in his forehead, and they cauſed him haſtily to depart thence: and he was even compelled to go out, becauſe the Lord had ſmitten him.

21 * And Uzziah the king was a leper unto the day of his death, and dwelt as a leper in an [o] houſe apart, becauſe he was cut off from the houſe of the Lord: and Jotham his ſon *ruled* over the king's houſe, and judged the people of the land.

* 2 Kings 15. 5.

22 Concerning the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the prophet the ſon of Amoz write.

23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the burial, which pertained to the kings: for they ſaid, He[p] is a leper. And Jotham his ſon reigned in his ſtead.

CHAP. XXVII.

1 *Jotham reigneth, and overcometh the Ammonites.* 8 *His reign and death.* 9 *Ahaz his ſon reigneth in his ſtead.*

JOTHAM * *was* five and twenty years old when he began to reign, and reigned ſixteen years in Jeruſalem, and his mother's name *was* Jeruſhah the daughter of Zadok.

* 2 Kings 15. 33.

2 And he did uprightly in the ſight of the Lord, according unto all that his father Uzziah did, ſave that he entered not into the[q] temple of the Lord, and the people did yet[r] corrupt *their ways.*

3 He built the high[s] gate of the houſe of the Lord, and he built very much on the wall of the caſtle.

4 Moreover, he built cities in the mountains of Judah, and in the foreſts he built palaces and towers.

5 And he fought with the king of the children of Ammon, and prevailed againſt them. And the children of Ammon gave him the ſame year an hundred talents of ſilver, and ten thouſand † meaſures of wheat, and ten thouſand of barley: this did the children of Ammon give him ‡ both in the ſecond year and the third.

† *Heb. Corim.*

‡ Or, yearly.

6 So Jotham became mighty,[t] becauſe he directed his way before the Lord his God.

7 Concerning the reſt of the acts of Jotham, and all his wars and his ways, lo, they are written in the book of the kings of Iſrael and Judah.

8 He was five and twenty years old when he began

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[g] For God never forſaketh any that ſeeketh unto him, and therefore man is the cauſe of his own deſtruction.

[h] That is, they payed tribute in ſign of ſubjection.

[i] Whereat the wall or tower turneth.

[k] That is, in mount Carmel, or, as the word ſignifieth, in the fruitful field; it is alſo taken for a green ear of corn, when it is full, as Lev. 2. 14.

[l] Of the chief officers of the king's houſe, or of the captains and ſerjeants for war.

[m] Thus proſperity cauſeth men to truſt in themſelves, and by forgetting him, which is the author thereof, procure their own perdition.

[n] Though his zeal ſeemed to be good, and alſo his intention, yet becauſe they were not governed by the word of God, he did wickedly, and was therefore both juſtly reſiſted and alſo puniſhed.

[o] According to the commandment of the Lord, Lev. 13. 46.

[p] And therefore was buried apart in the ſame field, but not in the ſame ſepulchres with his predeceſſors.

[q] To wit, to offer incenſe againſt the word of God: which thing is ſpoken in the commendation of Jotham.

[r] They were not clean purged from idolatry.

[s] Which was ſixſcore cubits high, and was for the height called Ophel: it was at the eaſt gate, and mention is made of it, ch. 3. 4.

[t] He ſheweth that all proſperity cometh of God, who never faileth when we put our truſt in him.

Bef. Chr. 742.

began to reign, and reigned ſixteen years in Jeruſalem.

9 And Jotham ſlept with his fathers, and they buried him in the city of David: and Ahaz his ſon reigned in his ſtead.

CHAP. XXVIII.

1 *Ahaz an idolater is given into the hands of the Syrians, and the king of Iſrael.* 9 *The prophet reproveth the Iſraelites cruelty.* 18 *Judah is moleſted with enemies.* 23 *Ahaz increaſeth his his idolatry.* 26 *His death and ſucceſſor.*

* 2 Kings 16. 2.

AHAZ * *was* twenty years old when he began to reign, and reigned ſixteen years in Jeruſalem, and did not uprightly in the ſight of the Lord, like David his ‡ father:

‡ Or, predeceſſor.

2 But [u] he walked in the ways of the kings of Iſrael, and made even molten images for [w] Baalim.

3 Moreover, he burnt incenſe in the valley of Ben-hinnom, and ‡ burnt his ſons with fire, after the abominations of the heathen whom the Lord had caſt out before the children of Iſrael.

‡ Or, made them paſs through the fire, as ch. 33. 6. Lev. 18. 21.

4 He ſacrificed alſo and burnt incenſe in the high places, and on hills, and under every green tree.

5 Wherefore the Lord his God delivered him into the hand of the king of the Aramites, and they ſmote him, and took of his † many priſoners, and brought them to Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, which ſmote him with a great ſlaughter.

† *Heb. a great captivity.*

6 For [x] Pekah the ſon of Remaliah ſlew in Judah ſixſcore thouſand in one day, all † valiant men, becauſe they had forſaken the Lord God of their fathers.

† *Heb. ſons of ſtrength.*

7 And Zichri a ‡ mighty man of Ephraim ſlew Maaſeiah the king's ſon, and Azrikam the governor of the houſe, and Elkanah the ſecond after the king.

‡ Or, tyrant.

8 And the children of Iſrael took priſoners of their brethren, [y] two hundred thouſand of women, ſons and daughters, and carried away much ſpoil of them, and brought the ſpoil to Samaria.

9 ¶ But there was a prophet of the Lord's, (whoſe name *was* Oded) and he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, [z] becauſe the Lord God of your fathers is wroth with Judah, he hath delivered them into your hand, and ye have ſlain them in a rage, that reacheth up to heaven.

10 And now ye purpoſe to keep under the children of Judah and Jeruſalem, as ſervants and handmaids unto you: but are not you *ſuch, that* [a] ſins *are* with you before the Lord your God?

11 Now therefore hear me, and deliver the captives again, which ye have taken priſoners of your brethren: for the fierce wrath of the Lord *is* toward you.

Bef. Chr. 741.

12 Wherefore certain of the chief of the children of [b] Ephraim, Azariah the ſon of Johanan, Berechiah the ſon of Meſhillemoth, and Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war,

13 And ſaid unto them, Bring not in the captives thither: for *this ſhall be* [c] a ſin upon us *againſt* the Lord: ye intend to add more to our ſins and to our treſpaſs, though our treſpaſs be great, and the fierce wrath *of God is* againſt Iſrael.

14 So the army left the captives and the ſpoil before the princes and all the congregation.

15 And the men that were [d] named by name, roſe up and took the priſoners, and with the ſpoil clothed all that were naked among them, and arrayed them, and ſhod them, and gave them meat, and gave them drink, and [e] anointed them, and carried all that were feeble of them upon aſſes, and brought them to Jericho the city of palm-trees to their [f] brethren: ſo they returned to Samaria.

16 ¶ At that time did king Ahaz ſend unto the [g] kings of Aſſhur to help him.

17 (For the Edomites came moreover, and ſlew of Judah: and carried away captives.

18 The Philiſtines alſo invaded the cities in the low country, and toward the ſouth of Judah, and took Beth-ſhemeſh, and Aijalon, and Gederoth, and Shocho with the villages thereof, and Timnah with her villages, and Gimzo with her villages, and they dwelt there.

19 For the Lord had humbled Judah, becauſe of Ahaz king of [h] Iſrael: for he had brought vengeance upon Judah, and had grievouſly tranſgreſſed againſt the Lord.)

20 And Tilgath-Pilneſer king of Aſſhur came unto him: who troubled him, and did not ſtrengthen him.

21 For Ahaz † took a portion * out of the houſe of the Lord, and out of the king's houſe, and of the princes, and gave unto the king of Aſſhur: yet it helped him not.

† *Heb. divided.*
* 2 Kings 16. 8.

22 And in the time of his tribulation did he yet treſpaſs more againſt the Lord (this is king Ahaz)

23 For he ſacrificed unto the gods of Damaſcus, which [i] plagued him, and he ſaid, Becauſe the gods of the kings of Aram helped them, I will ſacrifice unto them, and they will [k] help me: yet they were his ruin, and of all ‡ Iſrael.

‡ Or, Judah and Benjamin.

24 And Ahaz gathered the veſſels of the houſe of God, and brake the veſſels of the houſe of God,

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[u] He was an idolater like them.

[w] As the idolaters have certain chief idols, who are as patrons: (as were theſe Baalim) ſo have they others which are inferior, and do repreſent the greater idols.

[x] Who was king of Iſrael.

[y] Thus by the juſt judgment of God, Iſrael deſtroyed Judah.

[z] For they thought they had overcome them by their own valiantneſs, and did not conſider that God had delivered them into their hands, becauſe Judah had offended him.

[a] May not God as well puniſh you for your ſins, as he hath done theſe men for theirs, ſeeing yours are greater?

[b] Which tribe was now greateſt, and had moſt authority.

[c] God will not ſuffer this ſin which we commit againſt him, to be unpuniſhed.

[d] Whoſe names were rehearſed before, ver. 12.

[e] Either for their wounds or wearineſs.

[f] To them of the tribe of Judah.

[g] To Tilgath Pilneſer, and thoſe kings that were under his dominion, 2 Kings 16. 7.

[h] He meaneth Judah, becauſe Ahaz forſook the Lord, and ſought help of the infidels. Read of Iſrael taken for Judah, ch. 15. 17.

[i] As he falſely ſupppoſed.

[k] Thus the wicked meaſure God's favour by proſperity and adverſity: for if idolaters proſper, they make their idols gods, not conſidering that God puniſheth them ofttimes whom he loveth, and giveth his enemies good ſucceſs for a time, whom afterward he will deſtroy.

Bef. Chr. 741.

God, and ſhut up the doors of the houſe of the Lord, and made him altars in every corner of Jeruſalem.

25 And in every city of Judah he made high places, to burn incenſe unto other gods, and provoked to anger the Lord God of his fathers.

26 Concerning the reſt of his acts, and all his ways, firſt and laſt, behold, they are written in the book of the kings of Judah and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the city ‡ of Jeruſalem, but brought him not unto the [l] ſepulchres of the kings of Iſrael: and Hezekiah his ſon reigned in his ſtead.

‡ Or, in Jeruſalem.

CHAP. XXIX.

3, 5 *Hezekiah repaireth the temple, and advertiſeth the Levites of the corruption of religion.* 12 *The Levites prepare the temple.* 20 *The king and his princes ſacrifice in the temple.* 25 *The Levites ſing praiſes.* 31 *The oblation of the people.*

HEZEKIAH * began to reign when he was five and twenty years old, and reigned nine and twenty years in Jeruſalem: and his mother's name *was* ‡ Abijah the daughter of Zechariah.

* 2 Kings 18. 10.

‡ Or, Abi.

2 And he did uprightly in the ſight of the Lord, according to all that David his father had done.

3 He opened the [m] doors of the houſe of the Lord in the firſt year, and in the [n] firſt month of his reign, and repaired them.

4 And he brought in the prieſts and the Levites, and gathered them into the eaſt ſtreet,

5 And ſaid unto them, Hear me, ye Levites: ſanctify now yourſelves, and ſanctify the houſe of the Lord God of your fathers, and carry forth [o] the filthineſs out of the ſanctuary.

6 For our fathers have treſpaſſed and done evil in the eyes of the Lord our God, and have forſaken him, and turned away their faces from the tabernacle of the Lord, and turned their backs.

7 They have alſo ſhut the doors of the porch, and quenched the lamps, and have neither burnt incenſe, nor offered burnt-offerings in the ſanctuary unto the God of Iſrael.

8 [p] Wherefore the wrath of the Lord hath been on Judah and on Jeruſalem: and he hath made them a ‡ ſcattering, a deſolation, and an hiſſing, as ye ſee with your eyes.

‡ Or, a nodding of the head and mockery.

9 For lo, our fathers are fallen by the ſword, and our ſons, and our daughters, and our wives *are* in captivity for the ſame cauſe.

10 Now † I purpoſe to make a covenant with the Lord God of Iſrael, that he may [q] turn away his fierce wrath from us.

† *Heb. it is in mine heart.*

11 Now my ſons, be not deceived: for the Lord hath * choſen you to ſtand before him, to ſerve him, and to be his miniſters, and to burn incenſe.

* Num. 18. 6.

Bef. Chr. 726.

12 ¶ Then the Levites aroſe, Mahath the ſon of Amaſai, and Joel the ſon of Azariah of the ſons of the Kohathites, and of the ſons of Merari, Kiſh the ſon of Abdi, and Azariah the ſon of Jehalelel: and of the Gerſhonites, Joah the ſon of Zimmah, and Eden the ſon of Joah:

13 And of the ſons of Elizaphan, Shimri, and Jehiel: and of the ſons of Aſaph, Zechariah, and Mattaniah:

14 And of the ſons of Heman, Jehiel, and Shimei: and of the ſons of Jeduthun, Shemaiah and Uzziel.

15 And they gathered their brethren, and ſanctified themſelves, and came according to the commandment of the king, *and* ‡ by the words of the Lord, for to cleanſe the houſe of the Lord.

‡ Or, concerning the things of the Lord.

16 And the prieſts went into the inner parts of the houſe of the Lord to [r] cleanſe it, and brought out all the uncleanneſs that they found in the temple of the Lord, into the court of the houſe of the Lord: and the Levites took it to carry it out unto the brook Kidron.

17 They began the firſt *day* of the [s] firſt month to ſanctify it, and the eighth day of the month came they to the porch of the Lord: ſo they ſanctified the houſe of the Lord in eight days, and in the ſixteenth day of the firſt month they made an end.

18 ¶ Then they went in to Hezekiah the king, and ſaid, We have cleanſed all the houſe of the Lord, and the altar of burnt-offering, with all the veſſels thereof, and the ‡ ſhew-bread table, with all the veſſels thereof:

‡ Or, table where the bread was ſet in order.

19 And all the veſſels which king Ahaz had caſt aſide when he reigned *and* tranſgreſſed, have we prepared and ſanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king [t] roſe early, and gathered the princes of the city, and went up to the houſe of the Lord.

21 And they brought ſeven bullocks, and ſeven rams, and ſeven lambs, and ſeven he-goats for a * ſin-offering for the kingdom, and for the ſanctuary, and for Judah. And he commanded the prieſts the ſons of Aaron, to offer *them* on the altar of the Lord.

* Lev. 4. 14.

22 So they ſlew the bullocks, and the prieſts received the blood, and [u] ſprinkled it upon the altar: they ſlew alſo the rams, and ſprinkled the blood upon the altar: and they ſlew the lambs, and they ſprinkled the blood upon the altar.

23 Then they brought the he-goats for the ſin-offering before the king and the congregation, [w] and they laid their hands upon them.

24 And the prieſts ſlew them, and with the blood of them they cleanſed the altar to reconcile

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[l] They buried him not in the city of David, where were the ſepulchres of the kings.

[m] Which Ahaz had ſhut up, ch. 28. 24.

[n] This is a notable example for all princes, firſt to eſtabliſh the pure religion of God, and to procure that the Lord may be honoured and ſerved aright.

[o] Meaning, all the idols, altars, groves, and whatſoever was occupied in their ſervice, and wherewith the temple was polluted.

[p] He ſheweth that the contempt of religion is the cauſe of all God's plagues.

[q] He proveth by the judgments of God upon thoſe that have contemned his word, that there is no way to avoid his plagues, but by conforming themſelves to his will.

[r] From the pollutions and filth that Ahaz had brought in.

[s] Which contained part of March and part of April.

[t] By this manner of ſpeech the Hebrews mean a certain diligence and ſpeed to do a thing, and when there is no delay.

[u] For without ſprinkling of blood nothing could be ſanctified, Heb. 9. 21. Exod. 24. 8.

[w] That is, the king and the elders, as Lev. 4. 15. for they that offered a ſin-offering muſt lay their hands upon it, to ſignify that they had deſerved that death, and alſo that they did conſecrate it to God to be thereby ſanctified, Exod. 29. 10.

Bef. Chr. 726. cile all Iſrael: for the king had commanded for all Iſrael the burnt-offering and the ſin-offering.

25 He appointed alſo the Levites in the houſe of the Lord with cymbals, with viols, and with harps, * according to the commandment of David, and Gad the king's ſeer, and Nathan the prophet: for the [x] commandment *was* by the hand of the Lord, *and* by the hand of his prophets.

* 1 Chron. 16. 4.

26 And the Levites ſtood with the inſtruments of David, and the prieſts with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the ſong of the [y] Lord began with the trumpets, and the inſtruments [z] of David king of Iſrael.

28 And all the congregation worſhipped, ſinging a ſong, and they blew the trumpets: all this *continued* until the burnt-offering was finiſhed.

29 And when they had made an end of offering, the king and all that were preſent with him, bowed themſelves, and worſhipped.

30 ¶ Then Hezekiah the king, and the princes commanded the Levites to praiſe the Lord with the [a] words of David, and of Aſaph the ſeer: ſo they praiſed with joy, and they bowed themſelves, and worſhipped.

31 And Hezekiah ſpake, and ſaid, Now ye have † conſecrated yourſelves to the Lord: come near and bring the ſacrifices and *offerings* of praiſe into the houſe of the Lord. And the congregation brought ſacrifices and *offerings* of praiſes, and every man that was willing in heart *offered* burnt-offerings.

† *Heb. filled your hands.*

32 And the number of the burnt-offerings which the congregation brought was ſeventy bullocks, an hundred rams, *and* two hundred lambs: all theſe were for a burnt-offering to the Lord:

33 And for [b] ſanctification ſix hundred bullocks, and three thouſand ſheep.

34 But the prieſts were too few, and were not able to ſlay all the burnt-offerings: therefore their brethren the Levites did help them till they had ended the work, and until *other* prieſts were ſanctified: for the Levites were [c] more upright in heart to ſanctify themſelves than the prieſts.

35 And alſo the burnt-offerings were many, with the * fat of the peace-offerings and the drink-offerings for the burnt-offering: ſo the ſervice of the houſe of the Lord was ſet in order.

* Lev. 3. 2, 3.

36 Then Hezekiah rejoiced, and all the people, that God had made the people ſo [d] ready, for the thing was done ſuddenly.

Bef. Chr. 726.

CHAP. XXX.

1, 13 The keeping of the paſſover by the king's commandment. 6 He exhorteth Iſrael to turn to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Levites bleſs the people.

AND Hezekiah ſent to all Iſrael and Judah, and alſo wrote letters to [e] Ephraim and Manaſſeh, that they ſhould come to the houſe of the Lord at Jeruſalem, to keep the paſſover unto the Lord God of Iſrael.

2 And the king and his princes, and all the congregation had taken counſel in Jeruſalem to keep the paſſover in the [f] ſecond month.

3 For they could not keep it at this time, becauſe there were not prieſts enough ſanctified, neither was the people gathered to Jeruſalem.

4 And the thing pleaſed the king, and all the congregation.

5 And they decreed to make proclamation throughout all Iſrael, from [g] Beer-ſheba even to Dan, that they ſhould come to keep the paſſover unto the Lord God of Iſrael at Jeruſalem: for they had not done it of a great *time*, [h] as it was written.

6 ¶ So the poſts went with letters by the commiſſion of the king, and his princes, throughout all Iſrael and Judah, and with the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the Lord God of Abraham, Iſaac, and Iſrael, and [i] he will return to the remnant that are eſcaped of you, out of the hands of the kings of Aſſhur.

7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the Lord God of their fathers: *and* therefore he made them deſolate, as ye ſee.

8 Be not ye now ſtiff-necked like your fathers, *but* [k] give the hand to the Lord, and come unto his ſanctuary, which he hath ſanctified for ever, and ſerve the Lord your God, and the fierceneſs of his wrath ſhall turn from you.

9 For if ye return unto the Lord, your brethren and your children *ſhall find* mercy before them that led them captives, and they ſhall [l] return unto this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye convert unto him.

10 ¶ So the poſts went from city to city through the land of Ephraim and Manaſſeh, even unto Zebulun: but they [m] laughed them to ſcorn, and mocked them.

11 Nevertheleſs divers of Aſher, and Manaſſeh, and of Zebulun, ſubmitted themſelves and came to Jeruſalem.

12 And the hand of God was in Judah, ſo

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[x] This thing was not appointed of man, but it was the commandment of God.

[y] The pſalm which David had appointed to be ſung for thankſgiving.

[z] Which David had appointed to praiſe the Lord with.

[a] With that pſalm whereof mention is made, 1 Chron. 16. 8.

[b] That is, for the holy offerings.

[c] Meaning, were more zealous to ſet forward the religion.

[d] He ſheweth that religion cannot proceed, except God touch the heart of the people.

[e] Meaning, all Iſrael, whom Tilgath Pilneſer had not taken away into the captivity, 2 Kings 15. 29.

[f] Though they ought to have done it in the firſt month, as Exod. 12. 18. Num. 9. 3. yet if any were not clean, or elſe had a long journey, they might defer it unto the ſecond month, as Num. 9. 10, 11.

[g] From one end of the land to the other. North and South.

[h] In ſuch ſort and perfection, as God had appointed.

[i] He will have compaſſion on them, and preſerve them.

[k] Submit yourſelves to the Lord, and rebel no more.

[l] God will not only preſerve you, but through your repentance reſtore your brethren, which for their ſins he gave into the hands of the enemies.

[m] Though the wicked mock at the ſervants of God, by whom he calleth them to repentance, as Gen. 19. 14. yet the word ceaſeth not to fructify in the hearts of God's elect.

Bef. Chr. 726. that he gave them [n] one heart to do the commandment of the king, and of the rulers, according to the word of the Lord.

13 And there aſſembled to Jeruſalem much people, to keep the feaſt of the unleavened bread in the ſecond month, a very great aſſembly.

14 ¶ And they aroſe, and took away the [o] altars that were in Jeruſalem: and all thoſe for incenſe took they away, and caſt them into the brook Kidron.

15 Afterward they ſlew the paſſover the fourteenth *day* of the ſecond month: and the prieſts and Levites were [p] aſhamed, and ſanctified themſelves, and brought the burnt-offerings into the houſe of the Lord.

16 And they ſtood in their place after their manner, according to the law of Moſes the man of God: *and* the prieſts ſprinkled the [q] blood *received* of the hands of the Levites.

17 Becauſe there were many in the congregation that were not ſanctified, therefore the Levites had the charge of killing of the paſſover for all that were not clean, to ſanctify it to the Lord.

18 For a multitude of the people, *even* a multitude of Ephraim and Manaſſeh, Iſſachar and Zebulun, had not cleanſed themſelves, yet did eat the paſſover, *but* not as it was written: wherefore Hezekiah prayed for them, ſaying, The good [r] Lord be merciful toward *him*,

19 That prepareth his whole heart to ſeek the Lord God, the God of his fathers, though he be not *cleanſed* according to the purification of the ſanctuary.

20 And the Lord heard Hezekiah, and [s] healed the people.

21 And the children of Iſrael that were preſent at Jeruſalem, kept the feaſt of the unleavened bread ſeven days with great joy, and the Levites and the prieſts praiſed the Lord, day by day, ſinging with loud inſtruments unto the Lord.

† *Heb. ſpake to the heart.* 22 And Hezekiah † ſpake comfortably unto all the Levites that had good knowledge *to ſing* unto the Lord: and they did eat in that feaſt ſeven days, and offered peace-offerings, and praiſed the Lord God of their fathers.

23 And the whole aſſembly took counſel to keep it other ſeven days. So they kept it ſeven days with joy.

24 For Hezekiah king of Judah had given to the congregation a [t] thouſand bullocks, and ſeven thouſand ſheep. And the princes had given to the congregation a thouſand bullocks, and ten thouſand ſheep: and many prieſts were ſanctified.

25 And all the congregation of Judah rejoiced with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah. Bef. Chr. 726.

26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſon of David king of Iſrael, there *was* not the like thing in Jeruſalem.

27 Then the prieſts and the Levites aroſe, and [u] bleſſed the people, and their voice was heard, and their prayer came up unto heaven, to his holy habitation.

CHAP. XXXI.

1 *The people deſtroy idolatry.* 2 *Hezekiah appointeth prieſts and Levites,* 4 *and provideth for their living.* 13 *He ordaineth overſeers to diſtribute to every one his portion.*

AND when all theſe things were finiſhed, all Iſrael that were found in the cities of Judah, went out and [w] brake the images, and cut down the groves, and brake down the high places, and the altars throughout all Judah and Benjamin, in Ephraim alſo and Manaſſeh, until they had made an end: afterward all the [x] children of Iſrael returned every man to his poſſeſſion, into their own cities.

2 And Hezekiah appointed the courſes of the prieſts and Levites by their turns, every man according to his office, *both* prieſts and Levites, for the burnt-offering and peace-offerings, to miniſter and to give thanks, and to praiſe in the gates of the [y] tents of the Lord.

3 (And the king's portion *was* of his own ſubſtance for the burnt-offerings, *even* for the burnt-offerings of the morning, and of the evening, and the burnt-offerings for the ſabbaths, and for the new moons, and for the ſolemn feaſts, * as it is written in the law of the Lord) * Num. 28. 3, 9.

4 He commanded alſo the people that dwelt in Jeruſalem, to give a [z] part to the prieſts and Levites, that they might be [a] encouraged in the law of the Lord.

5 ¶ And when the commandment was ‡ ſpread, the children of Iſrael brought abundance of firſt-fruits, of corn, wine, and oil, and honey, and of all the increaſe of the field, and the tythes of all things brought they abundantly. ‡ Or, publiſhed.

6 And the children of Iſrael and Judah that dwelt in the cities of Judah, they alſo brought the tythes of bullocks and ſheep, and the holy tythes [b] which were conſecrated unto the Lord their God, and laid them on [c] many heaps.

7 In the third month they began to lay the foundation of the heaps, and finiſhed them in the ſeventh month.

8 ¶ And

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[n] He ſheweth the cauſe why ſome obey, and ſome mock at God's calling, to wit, becauſe his Spirit is with the one ſort, and moveth their heart, and the other are left to themſelves.

[o] Which declareth that we muſt put away thoſe things wherewith God is offended, before we can ſerve him aright.

[p] Seeing their own negligence (who ſhould have been moſt prompt) and the readineſs of the people, ch. 29. 36.

[q] To wit, of the lamb of the paſſover.

[r] He knew, that faith and ſincerity of heart was more agreeable to God than the obſervation of theſe ceremonies, and therefore he prayed unto God to pardon this fault unto the people which did not offend of malice, but of ignorance.

[s] That is, did accept them as purified.

[t] This great liberality declareth how kings, princes, and all they to whom God hath given wherewith, ought to be moſt ready to beſtow it in ſetting forth of God's glory.

[u] According to that which is written, Num. 6. 23. when they ſhould diſmiſs the people.

[w] According to the commandment of the Lord, Deut. 7. 25. Joſh. 7. 1.

[x] That is, all they which came to the paſſover.

[y] That is, in the temple where they aſſembled as in a tent.

[z] The tythes and firſt-fruits for the maintenance of the prieſts and Levites.

[a] That their minds might not be entangled with proviſion of worldly things, but that they might wholly and chearfully ſerve the Lord.

[b] Which they had dedicated to the Lord by a vow.

[c] For the relief of the prieſts, Levites, widows, pupils, fatherleſs, ſtrangers, and ſuch as were in neceſſity.

Bef. Chr. 726.

8 ¶ And when Hezekiah and the princes came, and ſaw the heaps, they [d] bleſſed the Lord and his people Iſrael.

9 And Hezekiah queſtioned with the prieſts and the Levites, concerning the heaps.

10 And Azariah the chief prieſt of the houſe of Zadok anſwered him, and ſaid, Since the people began to bring the offerings into the houſe of the Lord, we have [e] eaten and have been ſatisfied, and there is left in abundance: for the Lord hath bleſſed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the houſe of the Lord: and they prepared them,

12 And carried in the firſt-fruits, and the tythes, and the dedicate things faithfully: and over them *was* Cononiah the Levite, the chief, and Shimei his brother the ſecond.

13 And Jehiel, and Azariah, and Nahath, and Aſahel, and Jerimoth, and Jozabad, and Eliel, and Iſmachiah, and Mahath, and Benaiah, *were* overſeers † by the appointment of Cononiah and Shimei his brother, *and* by the commandment of Hezekiah the king, and of Azariah the chief of the houſe of God.

† Heb. by the hand.

14 And Kore the ſon of Immah the Levite, porter toward the Eaſt, *was* over the things that were willingly offered unto God, to diſtribute the oblations of the Lord, and the holy things that were conſecrate.

15 And at his hand *were* Eden, and Miniamin, and Jeſhua, and Shemaiah, Amariah, and Shechaniah, in the cities of the prieſts, to diſtribute with fidelity to their brethren by courſes, both to the great and ſmall,

16 Their daily portion: beſide their generation, being males [f] from three years old and above, *even* to all that entered into the houſe of the Lord to their office in their charge, according to their courſes:

17 Both to the generation of the prieſts after the houſe of their fathers, and to the Levites from twenty years old and above, according to their charge in their courſes:

18 And to the generation of all their children, their wives, and their ſons, and their daughters throughout all their congregation: for by their [g] fidelity are they partakers of the holy things.

19 Alſo the ſons of Aaron, the prieſts, *which were* in the fields *and* ſuburbs of their cities, in every city the men which were appointed by names, ſhould give portions to all the males of the prieſts, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Judah, and did well, and uprightly, and truly before the Lord his God.

21 And in all the works that he began for the ſervice of the houſe of God, both in the law and in the commandments, to ſeek his God, he did it with all his heart, and proſpered.

Bef. Chr. 713.

CHAP. XXXII.

1 Sennacherib invadeth Judah. 3 Hezekiah prepareth for the war. 7 He exhorteth the people to put their truſt in the Lord. 9 Sennacherib blaſphemeth God. 20 Hezekiah prayeth. 21 The angel deſtroyeth the Aſſyrians, and the king is ſlain. 25 Hezekiah is not thankful toward the Lord. 33 His death.

AFTER theſe things faithfully *deſcribed*, * Sennacherib king of Aſſhur came and entered into Judah, and beſieged the ſtrong cities, and thought to † win them for himſelf.

* 2 Kings 18. 13. Iſa. 30. 1.

† Heb. break them up.

2 When Hezekiah ſaw that Sennacherib was come, and that his † purpoſe *was* to fight againſt Jeruſalem,

† Heb. face.

3 Then he took counſel with his princes and his nobles, to ſtop the water of the fountains without the city: and they did help him.

4 So many of the people aſſembled themſelves, and ſtopt all the fountains, and the river that ran through the midſt of the country, ſaying, Why ſhould the kings of Aſſhur come, and find much water?

5 And † he took courage, and built all the broken wall, and made up the towers, and another wall without, and repaired [h] Millo in the [i] city of David, and made many [k] darts and ſhields.

† Heb. he was ſtrengthened.

6 And he ſet captains of war over the people, and aſſembled them to him in the broad place of the gate of the city, and † ſpake comfortably unto them, ſaying,

† Heb. he ſpake to their hearts.

7 Be ſtrong and courageous: fear not, neither be afraid for the king of Aſſhur, neither for all the multitude that is with him: * for there *be* more with us, than *is* with him.

* 2 Kings 6. 16.

8 With him *is* an [l] arm of fleſh, but with us *is* the [m] Lord our God for to help us, and to fight our battles. Then the people were confirmed by the words of Hezekiah king of Judah.

9 * After this, did Sennacherib king of Aſſhur ſend his ſervants to Jeruſalem (while he was [n] againſt Lachiſh, and all his dominion with him) unto Hezekiah king of Judah, and unto all Judah that were at Jeruſalem, ſaying,

* 2 Kings 18. 17.

10 Thus ſaith Sennacherib the king of Aſſhur, Wherein do ye truſt, that ye will remain in Jeruſalem, *during* the ſiege?

11 Doth not Hezekiah entice you to give over yourſelves unto death, by famine and by thirſt, ſaying, The Lord our God ſhall deliver us out of the hand of the king of Aſſhur?

12 Hath not the ſame Hezekiah taken away his high places and his [o] altars, and commanded

Judah

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[d] They praiſed the Lord, and prayed for all proſperity to his people.

[e] He ſheweth that this plenteous liberality is expedient for the maintenance of the miniſters, and that God therefore proſpereth his people, and increaſeth by his bleſſing that which is given.

[f] Who had alſo a portion and allowance in this diſtribution.

[g] Meaning, that either by the faithful diſtributions of the officers, every one had their part in the things that were offered, or elſe that their wives and children were relieved, becauſe the Levites were faithful in their office, and ſo depended on them.

[h] He made a double wall.

[i] Read 2 Sam 5. 9.

[k] Some read ſwords or daggers.

[l] That is, the power of man.

[m] This declareth that Hezekiah did ever put his truſt in God, and yet made himſelf ſtrong and uſed lawful means, leſt he ſhould ſeem to tempt God.

[n] While he beſieged Lachiſh.

[o] Thus the wicked put no difference between true religion and falſe, God and idols: for Hezekiah only deſtroyed idolatry, and placed true religion. Thus the Papiſts ſlander the ſervants of God: for when they deſtroy idolatry, they ſay that they aboliſh religion.

Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* countries? were the gods of the nations of *other* lands able to deliver their land out of mine hand?

14 Who is he of all the [p] gods of thoſe nations (that my fathers have deſtroyed) that could deliver his people out of my hand? that your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor ſeduce you after this ſort, neither believe ye him: for none of all the gods of any nation or kingdom was able to deliver his people out of [q] mine hand, and out of the hand of my fathers: how much leſs ſhall your gods deliver you out of mine hand?

16 And his ſervants ſpake yet more againſt the Lord God, and againſt his [r] ſervant Hezekiah.

17 He wrote alſo letters, blaſpheming the Lord God of Iſrael, and ſpeaking againſt him, ſaying, As the gods of the nations of *other* countries could not deliver their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

18 Then they [s] cried with a loud voice in the Jews ſpeech unto the people of Jeruſalem that were on the wall, to fear them and to aſtoniſh them, that they might take the city.

19 Thus they ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth, *even* the [t] works of man's hands.

20 But Hezekiah the king, and the prophet Iſaiah the ſon of Amoz [u] prayed againſt this, and cried to heaven.

21 And the Lord ſent an angel which deſtroyed all the valiant men, and the princes and [w] captains of the hoſt of the king of Aſſhur: ſo he returned † with ſhame to his own land. And when he was come into the houſe of his god, they that came forth of his [x] own bowels, ſlew him there with the ſword.

† *Heb. with ſhame of face.*

22 So the Lord ſaved Hezekiah and the inhabitants of Jeruſalem from the hand of Sennacherib king of Aſſhur, and from the hand of all *other*, and ‡ maintained them on every ſide.

‡ Or, governed.

23 And many brought offerings unto the Lord to Jeruſalem, and preſents to Hezekiah king of Judah, ſo that he was [y] magnified in the ſight of all nations from thenceforth.

24 * In thoſe days Hezekiah was ſick unto the death, and prayed unto the Lord, who ſpake unto him, and gave him a [z] ſign.

* 2 Kings 20. 1. Iſa. 38. 1.

25 But Hezekiah did not render according to the reward *beſtowed* upon him: for his heart [a] was lift up, and wrath came upon him, and upon Judah and Jeruſalem.

26 Notwithſtanding Hezekiah humbled himſelf (after that his heart was lifted up) he and the inhabitants of Jeruſalem, and the wrath of the Lord came not upon them in the days of Hezekiah.

27 Hezekiah alſo had exceeding much riches and honour, and he gat him treaſures of ſilver, and of gold, and of precious ſtones, and of ſweet odours, and of ſhields, and of all pleaſant veſſels:

28 And of ſtore-houſes for the increaſe of wheat, and wine and oil, and ſtalls for all beaſts, and ‡ rows for the ‡ ſtables.

‡ Or, ranges, and partitions.
‡ Or, racks.

29 And he made him cities, and *had* poſſeſſion of ſheep and oxen in abundance: for God had given him ſubſtance exceeding much.

30 This ſame Hezekiah alſo ſtopped the upper water ſprings of [b] Gihon, and led them ſtraight underneath toward the city of David weſtward: ſo Hezekiah proſpered in all his works.

31 But becauſe of the ambaſſadors of the princes of Babel which ſent unto him to inquire of the wonder that was done in the land, God left him to [c] try him: *and* to know all that was in his heart.

32 Concerning the reſt of the acts of Hezekiah, and his goodneſs, behold, they are written in the viſion of Iſaiah the prophet, the ſon of Amoz, in the book of the kings of Judah and Iſrael.

33 So Hezekiah ſlept with his fathers, and they buried him in the higheſt ſepulchre of the ſons of David: and all Judah and the inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſon reigned in his ſtead.

CHAP XXXIII.

2 *Manaſſeh an idolater.* 9 *He cauſeth Judah to err.*
11 *He is led away priſoner into Babylon.* 12 *He*
prayeth to the Lord, and is delivered. 14 *He*
aboliſheth idolatry, 16 *and ſetteth up true religion.*
20 *He dieth, and Amon his ſon ſucceedeth,* 24
whom his own ſervants ſlay.

MANASSEH *was* twelve years old * when he began to reign, and he reigned five and fifty years in Jeruſalem:

* 2 Kings 21. 1.

2 And he did evil in the ſight of the Lord, like the abominations of the heathen, * whom the Lord had caſt out before the children of Iſrael.

* Deut. 18. 9.

3 For he went back and built the high places * which Hezekiah his father had broken down: * and he ſet up altars for Baalim, and made groves

* 2 Kings 18. 4.
* Jer. 32. 34. 2 Kings 17. 10.

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[p] This is his blaſphemy, that he will compare the living God to vile idols.

[q] When man hath proſperity, he ſwelleth in pride, and thinketh himſelf able to reſiſt and overcome even God himſelf.

[r] Herein we ſee that when the wicked ſpeak evil of the ſervants of God, they care not to blaſpheme God himſelf: for if they feared God, they would love his ſervants.

[s] Their words are written, 2 Kings 18. 19.

[t] Which were invented, made and authorized by man.

[u] This ſheweth what is the beſt refuge in all troubles and dangers.

[w] To the number of an hundred fourſcore and five thouſand, as 2 Kings 19. 35, 36.

[x] Meaning, Adrammelech and Sharezer his ſons.

[y] Thus after trouble, God ſendeth comfort to all them that patiently wait on him, and conſtantly put their truſt in his mercies.

[z] To confirm his faith in God's promiſe, who declared to him by his prophet, that his life ſhould be prolonged fifteen years.

[a] He was lifted up with the pride of his victory and treaſures, and ſhewed them for an oſtentation to the ambaſſadors of Babylon.

[b] Which alſo was called Siloam, whereof mention is made, Iſa. 8. 6. John 9. 7.

[c] Here we ſee the cauſe, why the faithful are tempted, which is to try whether they have faith or no, and that they may feel the preſence of God, who ſuffereth them not to be overcome by temptations, but in their weakneſs miniſtereth ſtrength.

Bef. Chr. 686. groves, and worſhipped all the hoſt of the heaven, and ſerved them.

4 Alſo he built altars in the houſe of the Lord, whereof the Lord had ſaid, * In Jeruſalem ſhall my name be for ever. * 2 Kings 21. 4.

5 And he built altars for all the hoſt of the heaven in the two courts of the houſe of the Lord.

6 [d] And he cauſed his ſons to paſs through the fire in the valley of Ben-hinnom: he gave himſelf to witchcraft, and to charming, and to ſorcery, and he uſed them that had familiar ſpirits, and ſoothſayers: he did very much evil in the ſight of the Lord to anger him.

7 He put alſo the carved image which he had made, in the houſe of God: whereof God had ſaid to David and to Solomon his ſon, * In this houſe and in Jeruſalem which I have choſen before all the tribes of Iſrael, will I put my name for ever. * 1 Kings 8. 29. and 9. 3. 2 Kings 21. 7. and 23. 27.

8 Neither will * I make the foot of Iſrael to remove any more out of the land which I have appointed for your fathers, ſo that they take heed and do all that I have commanded them, according to the law, and ſtatutes, and judgments, by the [e] hand of Moſes. * 2 Sam. 7. 10.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen whom the Lord had deſtroyed before the children of Iſrael.

10 ¶ And the Lord ſpake [f] to Manaſſeh and to his people, but they would not regard.

11 Wherefore the Lord brought upon them the captains of the hoſt of the king of Aſſhur, which took Manaſſeh *and put him* in fetters, and bound him in chains, and carried him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, and humbled himſelf greatly before the God of his fathers,

13 And prayed unto him: and *God* was [g] entreated of him, and heard his prayer, and brought him again to Jeruſalem into his kingdom: then Manaſſeh knew that the Lord was God.

14 Now after this he built a wall without the city of David, on the weſt ſide of [h] Gihon in the valley, even at the entry of the fiſh-gate, and compaſſed about [i] Ophel, and raiſed it very high, and put captains of war in all the ſtrong cities of Judah.

15 And he took away the ſtrange gods, and the image out of the houſe of the Lord, and all the altars that he had built in the mount of the houſe of the Lord, and in Jeruſalem, and caſt them out of the city.

16 Alſo he prepared the [k] altar of the Lord, and ſacrificed thereon peace-offerings, and of thanks, and commanded Judah to ſerve the Lord God of Iſrael.

17 Nevertheleſs the people did ſacrifice ſtill in the high places, but unto the [l] Lord their God. Bef. Chr. 677.

18 ¶ Concerning the reſt of the acts of Manaſſeh, and his [m] prayer unto his God, and the words of the ſeers, that ſpake to him in the name of the Lord God of Iſrael, behold, they are *written* in the book of the kings of Iſrael.

19 And his prayer, and how *God* was intreated of him: and all his ſin, and his treſpaſs, and the places where he built high places, and ſet groves and images (before he was humbled) behold, they are written in the book of the ‡ ſeers. ‡ Or, Hozai.

20 So Manaſſeh ſlept with his fathers, and they buried him in his own [n] houſe: and Amon his ſon reigned in his ſtead.

21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned two years in Jeruſalem.

22 But he did evil in the ſight of the Lord, as did Manaſſeh his father: for Amon ſacrificed to all the images which Manaſſeh his father had made, and ſerved them,

23 And he humbled not himſelf before the Lord, as Manaſſeh his father had humbled himſelf: but this Amon treſpaſſed more and more.

24 And his ſervants * conſpired againſt him, and ſlew him in his own houſe. * 2 Kings 21. 23.

25 But the people of the land ſlew all them that had conſpired againſt king Amon: and the people of the land made Joſiah his ſon king in his ſtead.

CHAP. XXXIV.

1 *Joſiah deſtroyeth the idols,* 8 *and reſtoreth the temple.* 14 *The book of the law is found.* 21 *He ſendeth to Huldah the propheteſs for counſel.* 27 *God heareth his prayer.* 31 *He maketh a covenant with God.*

JOSIAH * *was* eight years old when he began to reign, and he reigned in Jeruſalem one and thirty years. * 2 Kings 22. 1.

2 And he did uprightly in the ſight of the Lord, and walked in the ways of [o] David his father, and bowed neither to the right hand nor to the left.

3 And in the eighth year of his reign (when he was yet a [p] child) he began to ſeek after the God of David his father: and in the twelfth year he began to purge Judah and Jeruſalem from the high places, and the groves, and the carved images, and molten images.

4 And they brake down [q] in his ſight the altars of Baalim, and he cauſed to cut down the images that were on high upon them: he brake alſo the groves, and the carved images, and the molten images, and ſtampt them to powder, and ſtrewed

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[d] Read 2 Kings 16. 3.

[e] By the charge given to Moſes.

[f] Meaning, by his prophets; but their hearts were not touched to believe and repent, without the which the preaching of the word taketh no place.

[g] Thus affliction giveth underſtanding: for he that hated God in his proſperity, now in his miſery he ſeeketh unto him.

[h] Read ch. 32. 30.

[i] Read ch. 27. 3.

[k] Which Solomon had cauſed to be made.

[l] Thus by ignorance they were deceived, thinking it nothing to keep the altar, ſo that they worſhipped God: but it is idolatry to worſhip God any otherwiſe than he hath appointed.

[m] Which albeit that it is not contained in the Hebrew, yet becauſe it is here mentioned, and is written in the Greek, we have placed it in the end of this book.

[n] Becauſe he had ſo horribly offended againſt the Lord, they did not bury him in the ſepulchres of the kings, but in the garden of the king's houſe.

[o] He followed David in all points that he followed the Lord.

[p] When he was but ſixteen years old, he ſhewed himſelf zealous of God's glory, and at twenty years old he aboliſhed idolatry, and reſtored the true religion.

[q] Which ſheweth that he would ſee the reformation with his own eyes.

Bef. Chr. 630.

ed it upon the graves of them that had ſacrificed unto them.

5 Alſo he burnt the [r] bones of the prieſts upon their altars, and purged Judah and Jeruſalem.

6 And in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali, with their mauls *they brake all* round about.

7 And when he had [s] deſtroyed the altars and the groves, and had broken and ſtamped to powder the images, and had cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.

* 2 Kings 22. 3.

8 ¶ * Then in the eighteenth year of his reign, when he had purged the land and the temple, he ſent Shaphan the ſon of Azaliah, and Maaſeiah the governor of the city, and Joah the ſon of Joahaz the recorder, to repair the houſe of the Lord his God.

9 And when they came to Hilkiah the high prieſt, they delivered the money that was brought into the houſe of God, which the Levites that kept the door had gathered at the hand of Manaſſeh and Ephraim, and of all the reſidue of Iſrael, and of all Judah and Benjamin, and ‡ of the inhabitants of Jeruſalem.

‡ Or, they returned to Jeruſalem, meaning Shaphan, &c.

10 And they put it in the hands of them that ſhould do the work *and* had the overſight in the houſe of the Lord, and they gave it to the workmen that wrought in the houſe of the Lord, to repair and amend the houſe.

11 Even to the workmen and to the builders gave they it, to buy hewed ſtone and timber for couples and for beams of the [t] houſes, which the kings of Judah had deſtroyed.

12 And the men did the work [u] faithfully, and the overſeers of them *were* Jahath and Obadiah the Levites, of the children of Merari, and Zechariah, and Meſhullam, of the children of the Kohathites, to ſet it forward; and of the Levites all that could ſkill of inſtruments of muſic.

13 And *they were* over the bearers of burdens, and them that ſet forward all the workmen in every work: and of the Levites *were* ſcribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the houſe of the Lord, Hilkiah the prieſt found the [w] book of the law of the Lord *given* by the hand of Moſes.

15 Therefore Hilkiah anſwered and ſaid to Shaphan the chancellor, I have found the book of the law in the houſe of the Lord: and Hilkiah gave the book to Shaphan.

16 And Shaphan carried the book to [x] the king, and brought the king word again, ſaying, All that is committed to the hand of thy ſervants, that do they.

17 For they have gathered the money that was found in the houſe of the Lord, and have delivered it into the hands of the overſeers, and to the hands of the workmen.

Bef. Chr. 630.

18 Alſo Shaphan the chancellor declared to the king, ſaying, Hilkiah the prieſt hath given me a book, and Shaphan read it before the king.

19 And when the king had heard the words of the law, he [y] tare his cloaths,

20 And the king commanded Hilkiah, and Ahikam the ſon of Shaphan, and Abdon the ſon of Micah, and Shaphan the chancellor, and Aſaiah the king's ſervant, ſaying,

21 Go *and* inquire of the Lord for me, and for the reſt in Iſrael and Judah, concerning the words of this book that is found: for great *is* the wrath of the Lord that is fallen upon us, becauſe our [z] fathers have not kept the word of the Lord, to do after all that is written in this book.

22 Then Hilkiah and they that the king *had appointed*, went to Huldah the propheteſs the wife of Shallum, the ſon of ‡ Tokhath, the ſon of ‡ Haſrah keeper of the [a] wardrobe (and ſhe dwelt in Jeruſalem within the [b] college) and they communed hereof with her.

‡ Or, Tikuah.
‡ Or, Harhas.

23 And ſhe anſwered them, Thus ſaith the Lord God of Iſrael, Tell ye [c] the man that ſent you to me,

24 Thus ſaith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curſes that are written in the book which they have read before the king of Judah:

25 Becauſe they have forſaken me, and burnt incenſe unto other gods, to anger me with all the works of their [d] hands, therefore ſhall my wrath fall upon this place, and ſhall not be quenched.

26 But to the king of Judah, who ſent you to inquire of the Lord, ſo ſhall ye ſay unto him, Thus ſaith the Lord God of Iſrael, The words which thou haſt heard *ſhall come to paſs*.

27 *But* becauſe thine heart did [e] melt, and thou didſt humble thyſelf before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thyſelf before me, and taredſt thy cloaths, and wepteſt before me, I have alſo heard it, ſaith the Lord.

28 Behold, I will gather thee to thy fathers, and thou ſhalt be put in thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this [f] place, and upon the inhabitants of the ſame. Thus they brought the king word again.

29 ¶ Then the king ſent and gathered all the elders of Judah and Jeruſalem.

30 And

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[r] Read 2 Kings 23. 16.

[s] This great zeal of this godly king the Holy Ghoſt ſetteth forth as an example and pattern to other kings and rulers, to teach them what God requireth of them.

[t] For there were many portions and pieces annexed to the temple.

[u] Meaning, that they were in ſuch credit for their fidelity, that they made none accounts of that which they received, 2 Kings 22. 7, 9.

[w] Read 2 Kings 22. 8.

[x] For the king was commanded to have continually a copy of this book, and to read therein day and night, Deut. 17. 18.

[y] For ſorrow, that the word of God had been ſo long ſuppreſſed, and the people kept in ignorance, conſidering alſo the curſes contained therein againſt the tranſgreſſors.

[z] Thus the godly do not only lament their own ſins, but alſo that their fathers and predeceſſors have offended God.

[a] Meaning, either of the prieſts apparel, or of the king's.

[b] Read hereof, 2 Kings 22. 15.

[c] That is, to the king.

[d] This ſhe ſpeaketh in contempt of the idolaters, who contrary to reaſon and nature make that a god, which they have made and framed with their own hands.

[e] This declareth what is the end of God's threatenings, to call his to repentance, and to aſſure the unrepentant of their deſtruction.

[f] It may appear that very few were touched with true repentance, ſeeing that God ſpared them for a time only for the king's ſake.

Bef. Chr 624. 30 And the king went up into the houſe of the Lord, and all the men of Judah, and the inhabitants of Jeruſalem, and the prieſts and the Levites, and all the people from the greateſt to the [g] ſmalleſt, and he read in their ears all the words of the book of the covenant that was found in the houſe of the Lord.

31 And the king ſtood by his pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all his heart, and with all his ſoul, *and* that he would accompliſh the words of the covenant written in the ſame book.

32 And he cauſed all that were found in Jeruſalem, and Benjamin to ſtand to it: and the inhabitants of Jeruſalem did according to the covenant of God, *even* the God of their fathers.

33 So Joſiah took away all the abominations out of all the countries that pertained to the children of Iſrael, and compelled all [h] that were found in Iſrael to ſerve the Lord their God: *ſo* all his days they turned not back from the Lord God of their fathers.

CHAP. XXXV.

1 *Joſiah keepeth the paſſover.* 2 *He ſetteth forth God's ſervice.* 20 *He fighteth againſt the king of Egypt, and dieth.* 24 *The people bewail him.*

* 2 Kings 23. 21. MOreover * Joſiah kept a paſſover unto the Lord in Jeruſalem, and they ſlew the [i] paſſover in the fourteenth day of the firſt month.

2 And he appointed the prieſts to their charges, and encouraged them to the ſervice of the houſe of the Lord,

3 And he ſaid unto the Levites that [k] taught all Iſrael, and were ſanctified unto the Lord, Put the holy ark in the houſe which Solomon the ſon of David king of Iſrael did build: it *ſhall be* no more a [l] burden upon your ſhoulders: ſerve now the Lord your God, and his people Iſrael,

* 1 Chron. 23, 24, 25 and 26 ch. 4 And prepare yourſelves by the houſes of your fathers according to your courſes, as * David the king of Iſrael hath written, and according to the writing of Solomon his ſon,

‡ Or, the people. 5 And ſtand in the ſanctuary according to the diviſion of the families of your brethren ‡ the children of the people, and *after* the diviſion of the family of the Levites:

6 So kill the paſſover and ſanctify yourſelves, and [m] prepare your brethren that they may do according to the word of the Lord by the hand of Moſes.

† Heb. ſons of the people. 7 Joſiah alſo gave to the † people ſheep, lambs and kids, all for the paſſover, *even* to all that were preſent, to the number of thirty thouſand, and three thouſand bullocks: theſe were of the king's ſubſtance. Bef. Chr. 623.

8 And his princes offered willingly unto the people, to the prieſts and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the houſe of God, gave unto the prieſts for the paſſover, *even* two thouſand and ſix hundred *ſheep*, and three hundred bullocks.

9 [n] Conaniah alſo and Shemaiah and Nethaneel his brethren, and Haſhabiah and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for the paſſover, five thouſand *ſheep*, and five hundred bullocks.

10 Thus the ſervice was prepared, and the prieſts ſtood in their places, alſo the Levites in their orders, according to the king's commandment:

11 And they ſlew the paſſover, and the prieſts [o] ſprinkled *the blood* with their hands, and the Levites flayed *them*.

12 And they took away *from* the [p] burnt-offering to give it according to the diviſions of the families of the children of the people, to offer unto the Lord, as it is written in the book of Moſes, and ſo of the bullocks.

13 And * they roaſted the paſſover with fire according to the cuſtom, but the ſanctified things they ſod in pots, pans, and caldrons, and diſtributed them quickly to all the people. * Exod. 12. 8.

14 Afterward alſo they prepared for themſelves and for the prieſts: for the prieſts the ſons of Aaron *were occupied* in offering of burnt-offerings, and the fat until night: therefore the Levites prepared for themſelves, and for the prieſts the ſons of Aaron.

15 And the ſingers the ſons of Aſaph *ſtood* in their ſtanding, * according to the commandment of David, and Aſaph, and Heman, and Jeduthun the king's [q] ſeer: and the porters at every gate, who might not depart from their ſervice: therefore their brethren the Levites prepared for them. * 1 Chron. 25. 1.

16 So all the ſervice of the Lord was prepared the ſame day, to keep the paſſover, and to offer burnt-offerings upon the altar of the Lord, according to the commandment of king Joſiah.

17 And the children of Iſrael that were preſent kept the paſſover the ſame time, and the feaſt of the unleavened bread ſeven days.

18 And there was no paſſover kept like that in Iſrael, from the days of Samuel the prophet: neither did all the kings of Iſrael keep ſuch a paſſover as Joſiah kept, and the prieſts and the Levites, and all Judah, and Iſrael that were † preſent, and the inhabitants of Jeruſalem. † Heb. found.

19 This

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[g] Foraſmuch as neither young nor old could be exempted from the curſes contained therein, if they did tranſgreſs, he knew it pertained to all, and was his duty to ſee it read to all ſorts, that every one might learn to avoid thoſe puniſhments by ſerving God aright.

[h] Becauſe he had charge over all, and muſt anſwer for every one that periſhed, he thought it his duty to ſee that all ſhould make profeſſion to receive the word of God.

[i] The ſcripture uſeth in ſundry places to call the lamb, the paſſover, which was but the ſign of the paſſover, becauſe in all ſacraments the ſigns of the things have the names which are ſignified.

[k] So that the Levites charge was not only to miniſter in the temple, but alſo to inſtruct the people in the word of God.

[l] As it was before the temple was built: therefore your office only is now to teach the people, and to praiſe God.

[m] Exhort every one to examine themſelves, that they be not unmeet to eat of the paſſover.

[n] So that every one, and of all ſorts, gave of that they had, a liberal portion to the ſervice of God.

[o] Meaning of the lamb, which was called the paſſover: for only the prieſts might ſprinkle, and in neceſſity the Levites might kill the ſacrifice.

[p] They reſerved for the people that which was not expedient to be offered, that every man might offer peace-offerings, and ſo have his portion.

[q] Meaning hereby his prophet, becauſe he appointed the pſalms and prophecies which were to be ſung.

Bef. Chr. 623.

19 This paſſover was kept in the [r] eighteenth year of the reign of Joſiah.

* 2 Kings 23. 29.

‡ Or, Euphrates.

20 ¶ After all this, when Joſiah had prepared the temple, Necho king of Egypt came up to fight againſt [s] Carchemiſh by ‡ Perath, and Joſiah went out againſt him.

21 But he ſent meſſengers to him, ſaying, What have I to do with thee, thou king of Judah? *I come* not againſt thee this day, but againſt the houſe † of mine enemy, and God commanded me to make haſte: leave off to come againſt God, which is with me, leſt he deſtroy thee.

† *Heb. of my battle.*

22 But Joſiah would not turn his face from him, but [t] changed his apparel to fight with him, and hearkened not unto the words of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the ſhooters ſhot at king Joſiah: then the king ſaid to his ſervants, Carry me away, for I am very ſick.

24 So his ſervants took him out of that chariot, and put him in the ſecond chariot which he had, and when they had brought him to Jeruſalem, he died, and was buried in the ſepulchres of his fathers: and all Judah and Jeruſalem [u] mourned for Joſiah.

25 And Jeremiah lamented Joſiah, and all ſinging men and ſinging women mourned for Joſiah in their lamentations to this day, and made the ſame for an ordinance unto Iſrael: and behold, they be written in the [w] Lamentations.

26 Concerning the reſt of the acts of Joſiah, and his goodneſs, *doing* as it was written in the law of the Lord,

27 And his deeds, firſt and laſt, behold, they are written in the book of the kings of Iſrael and Judah.

CHAP. XXXVI.

1 After Joſiah, reigneth Jehoahaz. 4 After Jehoahaz, Jehoiakim. 8 After him Jehoiachin. 11 After him Zedekiah, 14, 17 In whoſe time all the people were carried away to Babel for contemning the admonitions of the prophets, 22 And were reſtored again the ſeventieth year after by king Cyrus.

* 2 Kings 23. 30.

THEN * the people of the land took Jehoahaz the ſon of Joſiah, and made him king in his father's ſtead in Jeruſalem.

2 Jehoahaz *was* three and twenty years old when he began to reign, and he reigned three [x] months in Jeruſalem.

3 And the king of Egypt took him away at Jeruſalem, and condemned the land in an [y] hundred talents of ſilver, and a talent of gold.

Bef. Chr. 610.

4 ¶ And the king of Egypt made Eliakim, his brother king over Judah and Jeruſalem, and turned his name to Jehoiakim: and Necho took Jehoahaz his brother, and carried him to Egypt.

5 Jehoiakim was five and twenty years old when he began to reign, and he reigned eleven years in Jeruſalem, and did [z] evil in the ſight of the Lord his God.

6 Againſt him came up Nebuchadnezzar king of Babel, and bound him with chains to carry him to Babel.

7 Nebuchadnezzar alſo * carried of the veſſels of the houſe of the Lord to Babel, and put them in his temple at Babel.

* 2 Kings 24. 3.

8 Concerning the reſt of the acts of Jehoiakim, and his abominations which he did, and [a] that which was found upon him, behold, they are written in the book of the kings of Iſrael and Judah, and Jehoiachin his ſon reigned in his ſtead.

9 ¶ Jehoiachin *was* [b] eight years old when he began to reign, and he reigned three months and ten days in Jeruſalem, and did evil in the ſight of the Lord.

10 And when the year was out, king Nebuchadnezzar ſent and brought him to Babel with the precious veſſels of the houſe of the Lord: and he made Zedekiah his ‡ brother king over Judah and Jeruſalem.

‡ Or, uncle.

11 Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jeruſalem.

* 2 Kings 24. 17, 19. Jer. 52. 2.

12 * And he did evil in the ſight of the Lord his God, and humbled not himſelf before Jeremiah the prophet at the commandment of the Lord.

13 But he rebelled moreover againſt Nebuchadnezzar, which had cauſed him to ſwear by God: and he hardened his neck, and made his heart obſtinate, that he might not return to the Lord God of Iſrael.

14 All the chief of the prieſts alſo, and of the people treſpaſſed wonderfully, according to all the abominations of the heathen, and polluted the houſe of the Lord which he had ſanctified in Jeruſalem.

15 Therefore the Lord God of their fathers ſent to them † by his meſſengers, [c] riſing early, and ſending: for he had compaſſion on his people, and on his habitation.

† *Heb. by the hand of his.*

16 But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the Lord aroſe againſt his people, and till there was no [d] remedy.

17 For he brought upon them the king of the Chaldeans, who ſlew their young men with the ſword [e] in the houſe of their ſanctuary, and ſpared

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[r] Which was in the ſix and twentieth year of his age.

[s] Which was a city of the Aſſyrians, and Joſiah fearing leſt the paſſing through Judah would have taken his kingdom, made war againſt him, and conſulted not with the Lord.

[t] That is, armed himſelf, or diſguiſed himſelf, becauſe he might not be known.

[u] The people ſo much lamented the loſs of this good king, that after when there was any great lamentation, this was ſpoken of as a proverb, read Zech. 12. 11.

[w] Which ſome think Jeremiah made, wherein he lamenteth the ſtate of the church after this king's death.

[x] For three months after the death of Joſiah came Necho to Jeruſalem, and ſo the plagues began, which Huldah and the prophets forewarned ſhould come upon Jeruſalem.

[y] To pay this as a yearly tribute.

[z] Becauſe he and the people turned not to God by his firſt plague, he brought a new upon him, and at length rooted them out.

[a] He meaneth, ſuperſtitious marks, which were found upon his body, when he was dead: which thing declared how deeply idolatry was rooted in his heart, ſeeing he bare the marks in his fleſh.

[b] That is, he began his reign at eight years old, and reigned ten years when his father was alive, and after his father's death, which was the eighteenth year of his age, he reigned alone three months and ten days.

[c] By this phraſe the ſcripture meaneth, oftentimes and diligently, as Jer. 11. 7. and 25. 3. and 26. 5. and 32. 33.

[d] Till God could no longer ſuffer their ſins, but muſt needs puniſh them.

[e] Whither they fled, thinking to have been ſaved, for the holineſs thereof.

Bef. Chr. 588.

ſpared neither young man nor virgin, ancient nor aged. *God* [f] gave all into his hands.

18 And all the veſſels of the houſe of God great and ſmall, and the treaſures of the houſe of the Lord, and the treaſures of the king, and of his princes: all theſe carried he to Babel.

19 And they burnt the houſe of God, and broke down the wall of Jeruſalem, and burnt all the palaces thereof with fire, and all the precious veſſels thereof, to deſtroy *all*.

20 And they that were left by the ſword carried he away to Babel, and they were ſervants to him and to his ſons, until the kingdom of the [g] Perſians had rule,

21 To fulfil the word of the Lord by the [h] mouth of Jeremiah, until the land had her fill of her ſabbaths: *for* all the days that ſhe lay deſolate, ſhe kept ſabbath, to fulfil ſeventy years.

Bef. Chr. 588.

22 ¶ * But in the [i] firſt year of Cyrus king of Perſia (when the word of the Lord, *ſpoken* by the mouth of Jeremiah, was finiſhed) the Lord ſtirred up the ſpirit of Cyrus king of Perſia, and he made a proclamation through all his kingdom, and alſo by writing, ſaying,

* Jer. 25. 13. and 29. 10.

23 Thus ſaith Cyrus king of Perſia, All the kingdoms of the earth hath the Lord God of heaven given me, and he hath [k] commanded me to build him an houſe in Jeruſalem, that is in Judah. Who is among you of all his people, with whom the Lord his God *is*? let him go up.

¶ The Prayer of Manaſſeh king of the Jews.

This prayer is not in the Hebrew, but is tranſlated out of the Greek.

O LORD Almighty, God of our fathers, Abraham, Iſaac, and Jacob, and of their righteous ſeed, which haſt made heaven and earth, with all their ornament, which haſt bound the ſea by the word of thy commandment, which haſt ſhut up the deep, and ſealed it by thy terrible and glorious name, whom all do fear, and tremble before thy power: for the majeſty of thy glory cannot be borne, and thy angry threatening towards ſinners is inſupportable, but thy merciful promiſe is unmeaſurable and unſearchable. For thou art the moſt high Lord, of great compaſſion, long ſuffering, and moſt merciful, and repenteſt for man's miſeries. Thou, O Lord, according to thy great goodneſs, haſt promiſed [l] repentance and forgiveneſs to them that ſin againſt thee, and for thine infinite mercies haſt appointed repentance unto ſinners that they may be ſaved. Thou, therefore, O Lord, that art the God of the juſt, haſt not appointed repentance to the juſt, *as* to Abraham, and Iſaac, and Jacob, which have not [m] ſinned againſt thee, but thou haſt appointed repentance unto me that am a ſinner: for I have ſinned above the number of the ſand of the ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are exceeding many: and I am not worthy to behold and ſee the height of the heavens for the multitude of mine unrighteouſneſs. I am bowed down with many iron bands that I cannot lift up mine head, neither have any releaſe. For I have provoked thy wrath and done evil before thee. I did not thy will, neither kept I thy commandments. I have ſet up abominations, and have multiplied offences. Now, therefore, I bow the knee of mine heart, beſeeching thee of grace. I have ſinned, O Lord, I have ſinned, and I acknowledge my tranſgreſſions: but I humbly beſeech thee, forgive me: O Lord, forgive me, and deſtroy me not with my tranſgreſſions. Be not angry with me for ever by reſerving evil for me, neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent: and in me thou wilt ſhew all thy goodneſs: for thou wilt ſave me that am unworthy, according to thy great mercy: therefore I will praiſe thee for ever all the days of my life: for all the power of the heavens praiſe thee, and thine is the glory for ever and ever. Amen.

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[f] Which is not becauſe God approveth him, which yet is the miniſter of his juſtice, but becauſe God would by his juſt judgment puniſh this people: for this king was led with ambition and vain glory, whereunto were joined fury and cruelty: therefore his work was condemnable, notwithſtanding it was juſt and holy on God's part, who uſed this wicked inſtrument to declare his juſtice.

[g] When Cyrus king of Perſia had made the Babylonians ſubject.

[h] Who threatened the vengeance of God, and ſeventy years captivity, which he calleth the ſabbaths, or reſt of the land, Jer. 25. 11.

[i] In the firſt year that he reigned over the Chaldeans, Ezra 1. 1.

[k] God had ſo forewarned by his prophet above an hundred years before Cyrus was born, Iſa. 44. 28 that Jeruſalem and the temple ſhould be built again by Cyrus his anointed: ſo called, becauſe God uſed his ſervice for a time to deliver his church.

[l] Thou haſt promiſed that repentance ſhall be the way for them to return to thee.

[m] He ſpeaketh this in compariſon of himſelf and thoſe holy fathers, which have their commendation in the ſcriptures, ſo that in reſpect of himſelf, he calleth their ſins nothing, but attributeth unto them righteouſneſs.

E Z R A.

THE ARGUMENT.

AS the Lord is ever merciful unto his church, and doth not puniſh them, but to the intent they ſhould ſee their own miſeries, and be exerciſed under the croſs, that they may contemn the world and aſpire unto the heavens: ſo after that he had viſited the Jews and kept them now in bondage ſeventy years in a ſtrange country among infidels and idolaters, he remembered his tender mercies and their infirmities, and therefore for his own ſake raiſed them up a deliverer, and moved both the heart of the chief ruler to pity them, and alſo by him puniſhed ſuch which had kept them in ſervitude. Notwithſtanding, leſt they ſhould grow into a contempt of God's great benefit, he keepeth them ſtill in exerciſe, and raiſeth domeſtical enemies, which endeavour as much as they can to hinder their moſt worthy enterpriſes: yet by the exhortation of the prophets they went forward by little and little till their work was finiſhed. The author of this book was Ezra, who was prieſt and ſcribe of the law, as chap. vii. 6. *He returned to Jeruſalem the ſixth year of Darius, who ſucceeded Cyrus, that is, about fifty years after the return of the firſt under Zerubbabel, when the temple was built. He brought with him a great company and much treaſures, with letters to the king's officers for all ſuch things as ſhould be neceſſary for the temple: and at his coming he redreſſed that which was amiſs, and ſet the things in good order.*

CHAP. I.

Bef. Chr. 536.

1 *Cyrus ſendeth again the people that was in captivity,* 8 *and reſtoreth them their holy veſſels.*

* 2 Chron. 36. 22. Jer. 25. 12. and 29. 10.

NOW * in [a] the firſt year of Cyrus king of Perſia (that the word of the Lord, *ſpoken* by the [b] mouth of Jeremiah, might be accompliſhed) the Lord ſtirred up the [c] ſpirit of Cyrus king of Perſia, and he made a proclamation through all his kingdom, and alſo by writing, ſaying,

2 Thus ſaith Cyrus king of Perſia, The Lord God of heaven hath given me [d] all the kingdoms of the earth, and he hath commanded me to build him an houſe in Jeruſalem, which is in Judah.

3 Who is he among you of all his people with whom his God is? let him go up to Jeruſalem which is in Judah, and build the houſe of the Lord God of Iſrael: he is the God, which is in Jeruſalem.

4 And every one that remaineth in any place (where he ſojourneth) [e] let the men of his place relieve him with ſilver and with gold, and with ſubſtance, and with cattle, [f] *and* with a willing offering, for the houſe of God that is in Jeruſalem.

5 Then the chief father of Judah and Benjamin, and the prieſts and the Levites roſe up, with all them whoſe ſpirit God had raiſed to go up to build the houſe of the Lord which is in Jeruſalem.

Bef. Chr. 536.

6 And all [g] they that were about them, ſtrengthened their hands with veſſels of ſilver, with gold, with ſubſtance, and with cattle, and with precious things, beſides all that was willingly offered.

7 Alſo the king Cyrus brought forth the veſſels of the houſe of the Lord, * which Nebuchadnezzar had taken out of Jeruſalem, and had put them in the houſe of his god:

* 2 Kings 15. 2 Chron. 36. 7. Jer. 27. 19, 20. Dan. 1. 2.

8 Even them did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and counted them unto [h] Sheſhbazzar the prince of Judah.

9 And this is the number of them, thirty baſons of gold, a thouſand baſons of ſilver, nine and twenty [i] knives,

10 Thirty bowls of gold, *and* of ſilver bowls of the ſecond ſort four hundred and ten, *and* of other veſſels a thouſand.

11 All the veſſels of gold and ſilver *were* five thouſand and four hundred. Sheſhbazzar brought up all [k] with them of the captivity that came up from Babel to Jeruſalem.

CHAP. II.

The number of them that returned from the captivity.

* Nehem. 7. 6.

THESE * alſo are the ſons [l] of the province, that went up out of the captivity (whom Nebuchadnezzar king of Babel had carried

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[a] After that he and Darius had won Babylon.

[b] Who promiſed them deliverance after that ſeventy years were paſt, Jer. 25. 11.

[c] That is, moved him, and gave him heart.

[d] For he was chief monarch, and had many nations under his dominion, which this heathen king confeſſeth to have received of the living God.

[e] If any, through poverty, were not able to return, the king's commiſſion was, that he ſhould be furniſhed with neceſſaries.

[f] Which they themſelves ſhould ſend toward the reparation of the temple.

[g] The Babylonians and Chaldeans gave them theſe preſents: thus rather than the children of God ſhould want for their neceſſities, he would ſtir up the heart of the very infidels to help them.

[h] So the Chaldeans called Zerubbabel, who was the chief governor, ſo that the pre-eminence ſtill remained in the houſe of David.

[i] Which ſerved to kill the beaſts that were offered in ſacrifice.

[k] With the Jews that had been kept captives in Babylon.

[l] Meaning, Judea, which was a province, that is, a country which was in ſubjection.

Bef. Chr. 536.

ried away unto Babel) and returned to Jeruſalem, and to Judah, every one to his city,

2 Which came with [m] Zerubbabel, *to wit*, Jeſhua, Nehemiah, Seraiah, Reelaiah, [n] Mordecai, Bilſhan, Miſpar, Bigvai, Rehum, Baanah. The number of the men [o] of the people of Iſrael *was*,

3 The ſons of Paroſh, two thouſand an hundred ſeventy and two:

4 The ſons of Shephatiah, three hundred ſeventy and two:

5 The ſons of Arah, ſeven hundred ſeventy and five:

6 The ſons of ‡ Pahath Moab, of the ſons of Jeſhua, *and* Joab, two thouſand eight hundred and twelve:

‡ Or, of the duke of Moab.

7 The ſons of Elam, a thouſand two hundred and four and fifty:

8 The ſons of Zattu, nine hundred and five and forty:

9 The ſons of Saccai, ſeven hundred and threeſcore:

10 The ſons of Bani, ſix hundred and two and forty:

11 The ſons of Bebai, ſix hundred and three and twenty:

12 The ſons of Azgad, a thouſand two hundred and two and twenty:

13 The ſons of Adonikam, ſix hundred threeſcore and ſix:

14 The ſons of Bigvai, two thouſand and ſix and fifty:

15 The ſons of Adin, four hundred and four and fifty:

16 The ſons of Ater of [p] Hizkiah, ninety and eight:

17 The ſons of Bezai, three hundred and three and twenty:

18 The ſons of Jorah, an hundred and twelve:

19 The ſons of Haſhum, two hundred and three and twenty:

20 The ſons of Gibbar, ninety and five:

21 [q] The ſons of Beth-lehem, an hundred and three and twenty:

22 The men of Netophah, ſix and fifty:

23 The men of Anathoth, an hundred and eight and twenty:

24 The ſons of Azmaveth, two and forty:

25 The ſons of Kirjath-arim, of Chephirah, and Beeroth, ſeven hundred and three and forty:

26 The ſons of Ramah and Gaba, ſix hundred and one and twenty:

27 The men of Michmas, an hundred and two and twenty:

28 The ſons of Beth-el, and Ai, two hundred and three and twenty:

29 The ſons of Nebo, two and fifty:

30 The ſons of Magbiſh, an hundred and ſix and fifty:

31 The ſons of the other Elam, a thouſand and two hundred and four and fifty:

32 The ſons of Harim, three hundred and twenty:

Bef. Chr. 536.

33 The ſons of Lod-hadid and Ono, ſeven hundred and five and twenty:

34 The ſons of Jericho, three hundred and five and forty:

35 The ſons of Senaah, three thouſand ſix hundred and thirty.

36 ¶ The [r] prieſts: of the ſons of Jedaiah of the houſe of Jeſhua, nine hundred ſeventy and three:

37 The ſons of Immer, a thouſand and two and fifty:

38 The ſons of Paſhur, a thouſand two hundred and ſeven and forty:

39 The ſons of Harim, a thouſand and ſeventeen.

40 ¶ ‡ The Levites: the ſons of Jeſhua, and Kadmiel of the ſons of Hodaviah, ſeventy and four.

‡ The Levites.

41 ¶ ‡ The ſingers: the ſons of Aſaph, an hundred and eight and twenty.

‡ The ſingers.

42 ¶ ‡ The ſons of the porters: the ſons of Shallum, the ſons of Ater, the ſons of Talmon, the ſons of Akkub, the ſons of Hatita, the ſons of Shobai: all *were* an hundred and nine and thirty.

‡ The porters.

43 ¶ The [s] Nethinims: the ſons of Ziha, the ſons of Haſupha, the ſons of Tabbaoth,

44 The ſons of Keros, the ſons of Siaha, the ſons of Padon,

45 The ſons of Lebanah, the ſons of Hagabah, the ſons of Akkub,

46 The ſons of Hagab, the ſons of Shamlai, the ſons of Hanan,

47 The ſons of Giddel, the ſons of Gahar, the ſons of Reaiah,

48 The ſons of Rezin, the ſons of Nekoda, the ſons of Gazzam,

49 The ſons of Uzza, the ſons of Paſeah, the ſons of Beſai,

50 The ſons of Aſnah, the ſons of Meunim, the ſons of Nephuſim,

51 The ſons of Bakbuk, the ſons of Hakupa, the ſons of Harhur,

52 The ſons of Bazluth, the ſons of Mehida, the ſons of Harſha,

53 The ſons of Barcos, the ſons of Siſera, the ſons of Thamah,

54 The ſons of Neziah, the ſons of Hatipha,

55 The ſons of Solomon's [t] ſervants: the ſons of Sotai, the ſons of Shophereth, the ſons of Peruda,

56 The ſons of Jaalah, the ſons of Darkon, the ſons of Giddel,

57 The ſons of Shephatiah, the ſons of Hattil, the ſons of Pochereth Hazzebaim, the ſons of Ami.

58 All the Nethinims, and the ſons of Solomon's ſervants *were* three hundred ninety and two.

59 ¶ And theſe went up from Telmelah, and from Telharſha, Cherub, Addan, *and* Immer, but they could not diſcern their father's houſe and their ſeed, whether they were of Iſrael.

60 The

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[m] Zerubbabel was chief captain, and Jeſhua the high prieſt: but Nehemiah a man of great authority went no now, but came after ſixty-four years.

[n] This was not that Mordecai which was Eſther's kinſman.

[o] Meaning, of the common people.

[p] Which were of the poſterity of Hezekiah.

[q] That is, inhabitants: for ſo this word (ſon) ſignifieth, when it is joined with the names of places.

[r] Before, he hath declared the two tribes of Judah and Benjamin, and now cometh to the tribe of Levi, and beginneth at the prieſts.

[s] So called, becauſe they were given for the temple, to cut wood, and bear water for the uſe of the ſacrifices, and came of the Gibeonites, which were appointed to this uſe by Joſhua, Joſh. 9. 23.

[t] Which came of them that Solomon had appointed for the work of the temple.

Bef. Chr. 536.

60 The ſons of Delaiah, the ſons of Tobiah, the ſons of Nekoda, ſix hundred and two and fifty.

61 And of the ſons of the prieſt, [u] the ſons of Habaiah, the ſons of Coz, the ſons of Barzillai: which took of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 Theſe ſought their writing of the genealogies, but they were not found: therefore were they put from the prieſthood.

63 And [w] Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy thing, till there roſe up a prieſt with [x] Urim and Thummim.

64 The whole congregation together *was* two and forty thouſand, three hundred and threeſcore,

65 Beſide their ſervants and their maids: of whom *were* ſeven thouſand three hundred and ſeven and thirty: and among them *were* two hundred ſinging men and ſinging women.

66 Their horſes *were* ſeven hundred and ſix and thirty: their mules two hundred and five and forty.

67 Their camels four hundred and five and thirty: their aſſes ſix thouſand ſeven hundred and twenty.

68 And *certain* of the chief fathers, when they came to the houſe of the Lord, which was in Jerulem, they offered willingly for the houſe of God, to ſet it up upon his foundation.

69 They gave after their ability unto the treaſure of the work, *even* one and threeſcore thouſand [y] drams of gold, and five thouſand [z] pieces of ſilver, and an hundred prieſts garments.

70 So the prieſts and the Levites, and *certain* of the people, and the ſingers, and the porters, and the Nethinims dwelt in their cities, and all Iſrael in their cities.

CHAP. III.

1 They build the altar of God. 6 They offer to the Lord. 7 They prepare for the temple. 11 And ſing unto the Lord.

AND when the [a] ſeventh month was come, and the children of Iſrael *were* in their cities, the people aſſembled themſelves as one man unto Jeruſalem.

2 Then ſtood up Jeſhua, the ſon of Jozadak, and his brethren the prieſts, and Zerubbabel, the [b] ſon of Shealtiel, and his brethren, and builded the altar of the God of Iſrael, to offer burnt-offerings thereon, as it is written in the law of Moſes the man of God.

3 And they ſet the altar upon [c] his baſes (for fear *was* among them, becauſe of the people of thoſe countries) therefore they offered burnt-offerings thereon unto the Lord, *even* burnt-offerings in the morning, and at even.

Bef. Chr. 536.

4 They kept alſo the feaſt of the tabernacles, as it is written, and the burnt-offerings * daily, by number according to the cuſtom day by day, * Exod. 23. 16.

5 And afterward [d] the continual burnt-offering, both in the new moons, and in all the feaſt days that were conſecrate unto the Lord, and in all the oblations willingly offered unto the Lord.

6 From the firſt day of the ſeventh month began they to offer burnt-offerings unto the Lord: but the foundation of the temple of the Lord was not laid.

7 They gave money alſo unto the maſons, and to the workmen, and meat and drink, and oil unto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the ſea unto ‡ Japho, according to the grant that they had of Cyrus king of Perſia. ‡ Or, Joppa.

8 ¶ And in the ſecond year of their coming unto the houſe of God in Jeruſalem, in the [e] ſecond month, began Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and the remnant of their brethren the prieſts and the Levites, and all they that were come out of the captivity unto Jeruſalem, and appointed the Levites from twenty years old and above, to ſet forward the work of the houſe of the Lord.

9 And Jeſhua [f] ſtood with his ſons, and his brethren, *and* Kadmiel with his ſons, *and* the ſons of Judah together, to ſet forward the workmen in the houſe of God, and the ſons of Henadad with their ſons, and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the Lord, they appointed the prieſts in their apparel with trumpets, and the Levites the ſons of Aſaph with cymbals, to praiſe the Lord, * after the ordinance of David king of Iſrael. * 1 Chron. 16. 7, 8.

11 Thus they ſang when they gave praiſe, and when they gave thanks unto the Lord, For he is good, for his mercy *endureth* for ever toward Iſrael. And all the people ſhouted with a great ſhout, when they praiſed the Lord, becauſe the foundation of the houſe of the Lord was laid.

12 Many alſo of the prieſts and the Levites and the chief of the fathers, ancient men which had ſeen the firſt houſe, (when the foundation of this houſe was laid before their eyes) [g] wept with a loud voice, and many ſhouted aloud for joy.

13 So that the people could not diſcern the ſound of the ſhout for joy, from the noiſe of the weeping of the people: for the people ſhouted with a loud cry, and the noiſe was heard afar off.

CHAP.

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[u] Of him is made mention, 2 Sam. 17. 27. and 19. 31. and becauſe the prieſts office was had in contempt, theſe would have changed their eſtate by their name, and ſo by God's juſt judgment loſt both the eſtimation of the world, and the dignity of their office.

[w] This is a Chaldee name, and ſignifieth him that hath authority over others.

[x] Read Exod. 28. 30.

[y] Which mount to of our money, 24826 l. 13 s. 4 d. eſteeming the French crown at 6 s. 4 d. for the dram is the eighth part of an ounce, and the ounce the eighth part of a mark.

[z] Which are called minæ, and contain apiece two marks: ſo 5000 minæ make 550000 franks, which mount to, of our money, 69666 l. 13 s. 4 d. ſo that the whole ſum was 94493 l. 6 s. 8 d.

[a] Called Tiſhri, which anſwereth to part of September, and part of October.

[b] Meaning, nephew: for he was the ſon of Pedaiah, read 1 Chron. 3. 19.

[c] In the place where Solomon had placed it.

[d] That is, after the feaſt of tabernacles.

[e] Which month contained part of April and part of May, for in the mean ſeaſon they had provided for things neceſſary for the work.

[f] They gave them exhortations, and encouraged every man forward in the work.

[g] Becauſe they ſaw that it was nothing ſo glorious as that temple which Solomon had built, notwithſtanding Haggai comforteth them, and propheſieth that it ſhall be more beautiful than the firſt, meaning the ſpiritual temple, which are the members of Chriſt's body.

Bef. Chr. 534.

CHAP. IV.

2 *The building of the temple is hindered, and how.* 11 *Letters to Artaxerxes, and the anſwer.*

BUT [h] the adverſaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Iſrael.

2 And they came to Zerubbabel, and to the chief fathers, and ſaid unto them, We will build with you: for we ſeek the Lord your God as ye *do*, and we have ſacrificed unto him ſince the time of Eſar-Haddon king of Aſſhur, which brought us up hither.

3 Then Zerubbabel, and Jeſhua, and the reſt of the chief fathers of Iſrael, ſaid unto them, It is not for you, but for us to build the houſe unto our God: [i] for we ourſelves together will build it unto the Lord God of Iſrael, as king Cyrus the king of Perſia hath commanded us.

† *Heb. made their hands weak.*

4 Wherefore the people of the land † diſcouraged the people of Judah, and troubled them in building,

5 And they [k] hired counſellors againſt them to hinder their device, all the days of Cyrus king of Perſia, even unto the reign of Darius king of Perſia.

6 And in the reign of [l] Ahaſuerus (in the beginning of his reign) wrote they an accuſation againſt the inhabitants of Judah and Jeruſalem.

7 And in the days of [m] Artahſhaſhte, Mithridath, Tabeel, and the reſt of their companions wrote when it was peace, unto Artahſhaſhte king of Perſia, and the writing of the letter was the Aramites writing, and the thing declared *was* in the language of the Aramites.

‡ *Or, counſellor.*

8 Rehum the ‡ chancellor, and Shimſhai the ſcribe wrote a letter againſt Jeruſalem to Artahſhaſhte the king, in this ſort.

9 Then *wrote* Rehum the chancellor, and Shimſhai the ſcribe, and their companions [n] Dinai, and Apharſathcaie, Tarpelaie, Apharſaie, Archevaie, Bablaie, Shuſhanchaie, Dehave, Elmaie,

10 And the reſt of the people whom the great and noble [o] Aſnappar brought over, and ſet it in the cities of Samaria, and other that are beyond the [p] river and [q] Cheeneth.

11 ¶ This is the copy of the letter that they ſent unto king Artahſhaſhte, Thy ſervants the men beyond the river and Cheeneth, *ſalute thee.*

12 Be it known unto the king, that the Jews, which came up from thee to us, are come unto Jeruſalem (a city rebellious and wicked) and build, and lay the foundations of the walls, and have joined the foundations.

13 Be it known now unto the king, that if this city be built, and the foundations of the walls laid, they will not give toll, tribute, nor [r] cuſtom: ſo ſhalt thou hinder the king's tribute.

Bef. Chr. 522.

† *Heb. in the Chaldee, We have eaten the ſalt of the palace.*

14 Now therefore becauſe † we have been brought up in the king's palace, it was not meet for us to ſee the king's diſhonour: for this cauſe have we ſent and certified the king,

15 That one may ſearch in the book of the Chronicles of thy fathers, and thou ſhalt find in the book of the Chronicles, and perceive that this city is rebellious and noiſome unto kings and provinces, and that they have moved ſedition of old time, for the which cauſe this city was deſtroyed.

16 We certify the king *therefore*, that if this city be builded, and the foundation of the walls laid, by this means the portion beyond the river ſhall not be thine.

17 ¶ The king ſent an anſwer unto Rehum the chancellor, and Shimſhai the ſcribe, and to the reſt of their companions that dwelt in Samaria, and unto the other beyond the river [s] Shelam and [t] Cheeth.

18 ¶ The letter which ye ſent unto us hath been openly read before me,

19 And I have commanded, and they have ſearched, and found, that this city of old time hath made inſurrection againſt kings, and hath rebelled, and rebellion hath been committed therein.

20 There have been mighty kings alſo over Jeruſalem, which have ruled over all beyond the river, and toll, tribute, and cuſtom was given unto them.

21 Make ye now a decree, that thoſe men may ceaſe, and that the city be not built, till I have given *another* commandment.

22 Take heed now that ye fail not to do this: why ſhould damage grow to hurt the king?

23 When the copy of king Artaxerxes letter was read before Rehum and Shimſhai the ſcribe, and their companions, they went up in all the haſte to Jeruſalem unto the Jews, and cauſed them to ceaſe by force and power.

24 Then [u] ceaſed the work of the houſe of God, which was in Jeruſalem, and did ſtay unto the ſecond year of Darius king of Perſia.

CHAP. V.

1 *Haggai and Zechariah do propheſy.* 3 *The work of the temple goeth forward contrary to the mind of Tatnai.* 6 *His letter to Darius.*

‡ *Or, Haggeus.* * *Hagg. 1. 1.*

THEN ‡ * Haggai a prophet, and Zechariah the ſon of Iddo a prophet, propheſied unto the Jews that were in Judah and Jeruſalem in the name of the God of Iſrael, *even* unto them.

2 Then Zerubbabel the ſon of Shealtiel, and

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[h] Meaning, the inhabitants of Samaria, whom the king of Aſſyria had placed in the ſtead of the ten tribes, 2 Kings 17. 24. and 19. 37. Theſe profeſſed God, but worſhipped idols alſo, and therefore were the greateſt enemies to the true ſervants of God.

[i] For they perceived what their pretence was, to wit, to erect idolatry inſtead of true religion.

[k] They bribed the governors under the king, to hinder their work; thus they that halt, cannot abide that God ſhould be purely ſerved.

[l] He was alſo called Artaxerxes, which is a Perſian name: ſome think it was Cambyſes, Cyrus's ſon, or Darius, as ver. 5.

[m] Called Artaxerxes, which ſignifieth in the Perſian tongue, an excellent warrior.

[n] Theſe were certain people, which the Aſſyrians placed in Samaria, inſtead of the ten tribes.

[o] Some think it was Sennacherib, but rather Salmanaſar.

[p] To wit, Euphrates, and he meaneth in reſpect of Babel that they dwelt beyond it.

[q] Which were a certain people that envied the Jews.

[r] Meaning, the gifts that are wont to be given to kings when they paſs by any country.

[s] Some read for Shelam, ſalutation, or greeting.

[t] Called alſo Cheeneth, as ver. 10.

[u] Not altogether: for the prophets exhorted them to continue, but they uſed leſs diligence becauſe of the troubles.

Bef. Chr. 520. Jeſhua the ſon of Jozadak aroſe, and began to build the houſe of God at Jeruſalem, and with them *were* the prophets of God, which [w] helped them.

3 ¶ At the ſame time came to them Tatnai, which was captain beyond the river, and Shethar-boznai and their companions, and ſaid thus unto them, Who hath given you commandment to build this houſe, and to lay the foundations of theſe walls?

4 [x] Then ſaid we unto them after this manner, What are the names of the men that build this building?

5 But the [y] eye of their God was upon the elders of the Jews, that they could not cauſe them to ceaſe, till the matter came to Darius: and then they anſwered by letters thereunto.

6 The copy of the letter that Tatnai captain beyond the river, and Shethar-boznai and his companions, Apharſechaie (which were beyond the river) ſent unto king Darius.

7 They ſent a letter unto him, wherein it was written thus, Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the houſe of the great God, which is builded with ‡ great ſtones, and beams are laid in the walls, and this work is wrought ſpeedily, and proſpereth in their hands.

‡ Or, marble.

9 Then aſked we thoſe elders, and ſaid unto them thus, Who hath given you commandment to build this houſe, and to lay the foundation of theſe walls?

10 We aſked their names alſo, that we might certify thee, *and* that we might write the names of the men that were their rulers.

11 But they anſwered us thus, and ſaid, We are the ſervants of the God of heaven and earth, and build the houſe that was built of old many years ago, which a [z] great king of Iſrael * builded, and founded it.

* 1 Kings 6. 2. 2 Chron. 3. 2.

12 But after that our fathers had provoked the God of heaven unto wrath, * he gave them over into the hand of Nebuchadnezzar king of Babel the Chaldean, and he deſtroyed this houſe, and carried the people away captive unto Babel.

* 2 Kings 24. 12. and 25. 9.

13 But in the [a] firſt year of Cyrus king of Babel, king Cyrus made a decree to build this houſe of God.

14 And the veſſels of gold and ſilver of the houſe of God, which Nebuchadnezzar took out of the temple that was in Jeruſalem, and brought them into the temple of Babel, thoſe did Cyrus the king take out of the temple of Babel, and they gave them unto *one* [b] Sheſhbazzar by his name, whom he had made captain:

15 And he ſaid unto him, Take theſe veſſels and go thy way, and put them in the temple that is in Jeruſalem, and let the houſe of God be built in his place.

16 Then came the ſame Sheſhbazzar, and laid the foundation of the houſe of God, which is in Jeruſalem: and ſince that time even until now hath it been in building, yet is it not finiſhed.

17 Now therefore, if it pleaſe the king, let there be ſearch made in the houſe of the king's [c] treaſures, which is there in Babel, whether a decree hath been made by king Cyrus, to build this houſe of God in Jeruſalem, and let the king ſend *his* mind concerning this. Bef. Chr. 519.

CHAP. VI.

At the command of Darius king of Perſia, after the temple was builded and dedicated, the children of Iſrael keep the feaſt of unleavened bread.

THEN king Darius gave commandment, and they made ſearch in the † library of the treaſures, which were there laid up in Babel:

† Heb. houſe of books.

2 And there was found in a [d] coffer (in the palace that was in the province of the Medes) a volume, and therein was it thus written, *as* a memorial:

3 In the firſt year of king Cyrus, king Cyrus made a decree for the houſe of God in Jeruſalem, Let the houſe be built, *even* the place where they offered ſacrifices, and let the walls thereof be joined together: let the height thereof *be* threeſcore cubits, *and* the breadth thereof threeſcore cubits:

4 Three ‡ orders of ‡ great ſtones, and one order of timber, and let the expences be given of the king's houſe.

‡ Or, rows, or courſes. ‡ Or, marble.

5 And alſo let them render the veſſels of the houſe of God (of gold and ſilver, which Nebuchadnezzar took out of the temple, which was in Jeruſalem, and brought unto Babel) and let [e] him go unto the temple that is in Jeruſalem to his place, and put them in the houſe of God.

6 Therefore Tatnai captain beyond the river, and Shethar-boznai, (and their companions Apharſechaie, which are beyond the river) be ye far [f] from thence.

7 Suffer ye the work of this houſe of God, that the captain of the Jews, and the elders of the Jews, may build this houſe of God in his place.

8 For I have given a commandment what ye ſhall do to the elders of theſe Jews, for the building of this houſe of God, that of the revenues of the king, which is of the tribute beyond the river, there be incontinently expences given unto theſe men, that they [g] ceaſe not.

9 And that which they ſhall have need of, let it be given unto them day by day, whether it be young bullocks, or rams, or lambs, for the burnt-offerings of the God of heaven, wheat, ſalt, wine, and oil, according to the appointment of the prieſts that are in Jeruſalem, that there be no fault.

10 That they may have to offer ſweet odours unto the God of heaven, and pray for the king's life, and for his ſons.

11 And I have made a decree, that whoſoever ſhall alter this ſentence, the wood ſhall be pulled down from his houſe, and ſhall be ſet up, *and* he ſhall be hanged thereon, and his houſe ſhall be made a dunghil for this.

12 And the God that hath cauſed his name

to

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[w] Which encouraged them to go forward, and accuſed them that they were more careful to build their own houſes, than zealous to build the temple of God.

[x] That is, the enemies aſked this, as ver. 10.

[y] His favour and the ſpirit of ſtrength.

[z] To wit, Solomon.

[a] Read ch. 1. 1, 2.

[b] Read ch. 1. 8.

[c] Meaning, in the library, or, places where lay the regiſters, or records of times.

[d] Which were the acts of the kings of Medes and Perſians.

[e] Meaning, Zerubbabel, to whom he giveth charge.

[f] Meddle not with them, neither hinder them.

[g] For lack of money.

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Bef. Chr. 519. [h] to dwell there, deſtroy all kings and people that put to their hand to alter, *and* to deſtroy this houſe of God, which is in Jeruſalem. I Darius have made a decree, let it be done with ſpeed.

13 ¶ Then Tatnai the captain beyond the river, *and* Shethar-boznai and their companions, according to that which Darius had ſent, ſo they did ſpeedily.

14 So the elders of the Jews builded, and they proſpered by the propheſying of [i] Haggai the prophet, and Zechariah the ſon of Iddo, and they builded and finiſhed it, by the appointment of the God of Iſrael, and by the commandment of Cyrus and Darius, and Artaxerxes king of Perſia.

15 And this houſe was finiſhed the third day of the month [k] Adar, which was [l] the ſixth year of the reign of king Darius.

16 ¶ And the children of Iſrael, the prieſts, and the Levites, and the reſidue of the children of the captivity kept the dedication of this houſe of God with joy,

17 And offered at the dedication of this houſe of God an hundred bullocks, two hundred rams, four hundred lambs, and twelve goats, for the ſin of all Iſrael, according to the number of the tribes of Iſrael.

18 And they ſet the prieſts in their order, and the Levites in their courſes over the ſervice of God in Jeruſalem, as it is written in the * book of Moſes. *Num. 3. 6. and 8. 9.

19 And the children of the captivity kept the paſſover on the fourteenth *day* of the firſt month.

20 (For the prieſts and the Levites were purified altogether) and they killed the paſſover for all the children of the captivity, and for their brethren the prieſts, and for themſelves.

21 So the children of Iſrael which were come again out of captivity, and all ſuch as had [m] ſeparated themſelves unto them, from the filthineſs of the heathen of the land, to ſeek the Lord God of Iſrael, did eat,

22 And they kept the feaſt of unleavened bread ſeven days with joy: for the Lord had made them glad, and turned the heart of the king of [n] Aſhur unto them, to † encourage them in the work of the houſe of God, *even* the God of Iſrael. † *Heb. to ſtrengthen their hands.*

CHAP. VII.

1 By the commandment of the king, Ezra and his companions come to Jeruſalem. 27 He giveth thanks to God.

NOW after theſe things, in the reign of [o] Artaxerxes king of Perſia, *was* Ezra the ſon of Seraiah, the ſon of Azariah, the ſon of Hilkiah,

Bef. Chr. 457. 2 The ſon of Shallum, the ſon of Zadok, the ſon of Ahitub,

3 The ſon of Amariah, the ſon of Azariah, the ſon of Meraioth,

4 The ſon of Zeraiah, the ſon of Uzzi, the ſon of Bukki,

5 The ſon of Abiſhua, the ſon of Phinehas, the ſon of Eleazar, the ſon of [p] Aaron the chief prieſt.

6 This Ezra came up from Babel, and was a [q] ſcribe prompt in the law of Moſes, which the Lord God of Iſrael had given: and the king gave him all his requeſt, according to the hand of the Lord his God *which was* upon him.

7 And there went up *certain* of the children of Iſrael, and of the prieſts, and the Levites, and the ſingers, and the porters, and the Nethinims unto Jeruſalem, in the ſeventh year of king Artaxerxes.

8 And he came to Jeruſalem in the [r] fifth month, which was in the ſeventh year of [s] the king.

9 For upon the firſt *day* of the firſt month began he to go up from Babel, and on the firſt *day* of the fifth month came he to Jeruſalem, according to the good hand of his God *that was* upon him.

10 For Ezra had prepared his heart to ſeek the law of the Lord, and to do it, and to teach the precepts and judgments in Iſrael.

11 ¶ And this is the copy of the letter that king Artaxerxes gave unto Ezra the prieſt *and* ſcribe, *even* a writer of the words of the commandments of the Lord, and of his ſtatutes over Iſrael.

12 Artaxerxes king of kings, to Ezra the prieſt, and perfect ſcribe of the law of the God of heaven, and to [t] Cheeneth.

13 I have given commandment, that every one, that is willing in my kingdom of the people of Iſrael, and of the prieſts and Levites, [u] to go to Jeruſalem with thee, ſhall go.

14 Therefore art thou ſent of the king and his ſeven counſellors, to [w] inquire in Judah and Jeruſalem, according to the law of thy God, which is in [x] thine hand,

15 And to carry the ſilver and the gold, which the king and his counſellors willingly offered unto the God of Iſrael (whoſe habitation is in Jeruſalem)

16 And all the ſilver and gold that thou canſt find in all the province of Babel, with the free-offering of the people, and that which the prieſts offer willingly to the houſe of their God which is in Jeruſalem,

17 That thou mayeſt buy ſpeedily with this ſilver, bullocks, rams, lambs, with their meat-offerings and their drink-offerings: and thou ſhalt

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[h] Who hath appointed that place to have his name called upon there.

[i] Whom God ſtirreth up, to aſſure them that he would give their work good ſucceſs.

[k] That is, the twelfth month, and containeth part of February and part of March.

[l] And the two and fortieth after their firſt return.

[m] Which were of the heathen, and forſaked their idolatry to worſhip the true God.

[n] Meaning, Darius, who was king of the Medes, Perſians, and Aſſyrians.

[o] The Hebrews write, that divers of the kings of Perſia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Ceſar to the Roman emperors.

[p] Ezra deduceth his kindred, till he cometh to Aaron, to prove that he came of him.

[q] He ſheweth here what a ſcribe is, who had charge to write the law and to expound it, whom Mark called a ſcribe, Mark 12. 28. Matthew and Luke call him a lawyer, or doctor of the Law, Matt. 22. 35. Luke 10. 25.

[r] That containeth part of July, and part of Auguſt.

[s] Of king Darius.

[t] Some take this for the name of a people, ſome for the time or continuance, meaning that the king wiſhed him long life.

[u] Which remained as yet in Babylon, and had not returned with Zerubbabel.

[w] To examine who lived according to the law.

[x] Whereof thou art expert.

Bef. Chr. 515.

ſhalt offer them upon the altar of the houſe of your God, which is in Jeruſalem.

18 And whatſoever it pleaſeth thee and thy brethren to do with the reſt of the ſilver and gold, do ye it according to the will of your [y] God.

19 And the veſſels that are given thee for the ſervice of the houſe of thy God, thoſe deliver thou before God in Jeruſalem.

20 And the reſidue that ſhall be needful for the houſe of thy God, which ſhall be meet for thee to beſtow, thou ſhalt beſtow it out of the king's treaſure-houſe,

21 And I king Artahſhaſhte have given commandment to all the treaſurers which are beyond [z] the river, that whatſoever Ezra the prieſt and ſcribe of the law of the God of heaven ſhall require of you, that it be done incontinently,

22 Unto an hundred talents of ſilver, unto an hundred † meaſures of wheat, and unto an hundred baths of wine, and unto an hundred [a] baths of oil, and ſalt without writing.

† *Heb. Corim.*

23 Whatſoever *is* by the commandment of the God of heaven, let it be done ſpeedily for the houſe of the God of heaven: for why ſhould he be wroth [b] againſt the realm of the king and his children?

24 And we certify you, that upon any of the prieſts, Levites, ſingers, porters, Nethinims, or miniſters, in this houſe of God, there ſhall no governor lay upon them toll, tribute, nor cuſtom.

25 And thou Ezra (after the wiſdom of thy God, that is in thine hand) [c] ſet judges and arbiters, which may judge all the people that is beyond the river, *even* all that know the law of thy God, and teach ye *them* that know it not.

26 And whoſoever will not do the law of thy God, and the king's law, let him have judgment without delay, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

27 [d] Bleſſed *be* the Lord God of our fathers, which ſo hath put in the king's heart, to beautify the houſe of the Lord that is in Jeruſalem,

28 And hath inclined mercy toward me, before the king and his counſellors, and before all the king's mighty princes: and I was comforted by the hand of the Lord my God *which was* upon me, and I gathered the chief of Iſrael to go up with me.

CHAP. VIII.

1 The number of them that returned to Jeruſalem with Ezra. 21 He cauſeth them to faſt. 24 He admoniſheth the prieſts of their duty. 31 What they did when they came to Jeruſalem.

THESE are now the chief fathers of them, and the genealogy of them that came up with me from Babel, in the reign of king [e] Artahſhaſhte.

2 Of the ſons of Phinehas, Gerſhom: of the ſons of Ithamar, Daniel: of the ſons of David, Hattuſh:

Bef. Chr. 457.

3 Of the ſons of Shechaniah, of the ſons of Paroſh, Zechariah, and with him the count of the males, an hundred and fifty.

4 Of the ſons of ‡ Pahath Moab, Elihoenai, the ſon of Zerahiah, and with him two hundred males.

‡ Or, captain of Moab.

5 Of the ſons of Shechaniah, the ſon of Jahaziel, and with him three hundred males.

6 And of the ſons of Adin, Ebed the ſon of Jonathan, and with him fifty males.

7 And of the ſons of Elam, Jeſhaiah the ſon of Athaliah, and with him ſeventy males.

8 And of the ſons of Shephatiah, Zebadiah the ſon of Michael, and with him fourſcore males.

9 Of the ſons of Joab, Obadiah the ſon of Jehiel, and with him two hundred and eighteen males.

10 And of the ſons of Shelomith the ſon of Joſiphiah, and with him an hundred and threeſcore males.

11 And of the ſons of Bebai, Zechariah the ſon of Bebai, and with him eight and twenty males.

12 And of the ſons of Azgad, Johanan the ſon of Hakkatan, and with him an hundred and ten males.

13 And of the ſons of Adonikam, *that were* the [f] laſt, whoſe names are theſe: Eliphet, Jehiel, and Shemaiah, and with them threeſcore males.

14 And of the ſons of Biguai, Uthai, and Zabbud, and with them ſeventy males.

15 And I gathered them to the [g] river that goeth toward Ahava, and there abode we three days: then I viewed the people, and the prieſts, and found there none of the ſons of Levi.

16 Therefore ſent I to Eliezer, to Ariel, Shemeiah, and to Elnathan, and to Jarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meſhullam the chief, and to Jocharib, and to Elnathan, men of underſtanding.

17 And I gave them commandment, to Iddo the [h] chiefeſt at the place of Caſiphia, and † I told them the words that they ſhould ſpeak to Iddo, *and* to his brethren the Nethinims at the place of Caſiphia, that they ſhould cauſe the miniſters of the houſe of our God to come unto us.

18 So by the good hand of our God *which was* upon us, they brought us a man of underſtanding of the ſons of Mahali the ſon of Levi the ſon of Iſrael, and Sherebiah with his ſons and his brethren, even eighteen.

19 Alſo Haſhabiah, and with him Jeſhaiah the ſons of Merari, with his brethren, and their twenty ſons.

20 And of the [i] Nethinims, whom David had ſet, and the princes for the ſervice of the Levites two hundred and twenty of the Nethinims, which all were named by name.

21 And there at the river, by Ahava, I proclaimed a faſt, that we might humble [k] ourſelves before

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[y] As ye know beſt may ſerve to God's glory.

[z] Which was the river Euphrates, and they were beyond it in reſpect of Babylon.

[a] Read 1 Kings 7. 26. and 2 Chron. 2. 10.

[b] This declareth that the fear of God's judgments cauſed him to uſe this liberality, and not the love that he bare to God's glory or affection to his people.

[c] He gave Ezra full authority to reſtore all things according to the word of God, and to puniſh them that reſiſted, and would not obey.

[d] Thus Ezra gave God thanks, for that he gave him ſo good ſucceſs in his affairs, by reaſon of the king.

[e] Read ch. 7. 1.

[f] That came to go with Ezra.

[g] To that place of Euphrates, where Ahava the river entereth into it.

[h] He was the chiefeſt that taught there the law of God unto the Levites.

[i] Read ch. 2. 43.

[k] He ſheweth that the end of faſting is to humble the body to the ſpirit, which muſt proceed of the heart lively touched, or elſe it is but hypocriſy.

Bef. Chr. 457. fore our God, and ſeek of him a right way for us, and for our children, and for all our ſubſtance.

22 For I was [l] aſhamed to require of the king an army and horſemen, to help us againſt the enemy in the way, becauſe we had ſpoken to the king, ſaying, The hand of our God *is* upon all them that ſeek him in goodneſs, but his power and his wrath *is* againſt all them that forſake him.

23 So we faſted, and beſought our God, for this: and he was intreated of us.

24 Then I ſeparated twelve of the chief of the prieſts, Sherebiah, and Haſhabiah, and ten of their brethren with them,

25 And weighed them the ſilver and the gold, and the veſſels, *even* the offering of the houſe of our God, *which* the king and his counſellers, and his princes, and all Iſrael that were preſent had offered.

26 And I weighed unto their hand ſix hundred and fifty [m] talents of ſilver, and in ſilver veſſels an hundred talents, *and* in gold an hundred talents:

27 And twenty baſons of gold, of a thouſand [n] drams, and two veſſels of ſhining braſs, very good, and precious as gold.

28 ¶ And I ſaid unto them, Ye are conſecrate unto the Lord, and the veſſels are conſecrate, and the gold and the ſilver are freely offered unto the Lord God of your fathers.

29 Watch ye, and keep *them* until ye weigh them before the chief prieſts and the Levites, and the chief fathers of Iſrael in Jeruſalem in the chambers of the houſe of the Lord.

30 So the prieſts and the Levites received the weight of the ſilver and of the gold, and of the veſſels to bring *them* to Jeruſalem, unto the houſe of our God.

31 ¶ Then we departed from the river of Ahava, on the twelfth day of the firſt month, to go unto Jeruſalem, and the hand of our God was upon us, and delivered us from the hand of the enemy, and of ſuch as laid [o] wait by the way.

32 And we came to Jeruſalem, and abode there three days.

33 And on the fourth day was the ſilver weighed, and the gold and the veſſels in the houſe of our God, by the hand of Meremoth the ſon of Uriah the prieſt, and with him *was* Eleazar the ſon of Phinehas, and with them *was* Jozabad the ſon of Jeſhua, and Noadiah the ſon of Binnui the [p] Levites.

34 By number and by weight of every one, and all the weight was written at the ſame time.

35 Alſo the children of the captivity, which were come out of captivity, offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rams, ſeventy and ſeven lambs, *and* twelve he-goats for ſin: all *was* a burnt-offering unto the Lord. Bef. Chr. 457.

36 And they delivered the king's commiſſion unto the king's officers, and to the captains beyond the river: and they promoted the people and the houſe of God.

CHAP. IX.

1 *Ezra complaineth on the people that had turned themſelves from God and married with the Gentiles.* 5 *He prayeth unto God.*

WHEN AS theſe things were done, the rulers came to me, ſaying, The people of Iſrael, and the prieſts and the Levites, are not [q] ſeparated from the people of the lands (as touching their abominations) *to wit,* of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken their daughters to themſelves, and to their ſons, and they have mixed the holy ſeed with the people of the lands, and the hands of the [r] princes and rulers have been chief in this treſpaſs.

3 But when I heard this ſaying, I rent my cloaths and my garment, and plucked off the hair of mine head, and of my beard, and ſat down [s] aſtoniſhed.

4 And there aſſembled unto me all that feared the words of the God of Iſrael, becauſe of the tranſgreſſion of them of the captivity. * Exod. 29. 39. Num. 28. 3, 4.
And I ſat down aſtoniſhed until the * evening ſacrifice.

5 And at the evening ſacrifice I aroſe up from mine heavineſs, and when I had rent my cloaths and my garment, I fell upon my knees, and ſpread out mine hands unto the Lord my God,

6 And ſaid, O my God, I am confounded and aſhamed, to lift up mine eyes unto thee my God: for our iniquities are increaſed over [t] our head, and our treſpaſs is grown up unto [u] the heaven.

7 From the days of our fathers have we been in a great treſpaſs unto this day, and for our iniquities have we, our kings *and* our prieſts, been delivered into the hand of the kings of the lands, unto the ſword, into captivity, into a ſpoil, and into confuſion of face, as *appeareth* this day.

8 And now for a little ſpace grace hath been ſhewed from the Lord our God in cauſing a remnant to eſcape, and in giving us a [x] nail in his holy place, that our God may light our eyes, and give us a little reviving in our ſervitude.

9 For *though* we were bondmen, yet our God hath not forſaken us in our bondage, but hath inclined

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[l] He thought it better to commit himſelf to the protection of God, than by ſeeking theſe ordinary means, to give an occaſion to others to think that he did doubt of God's power.

[m] Read 1 Kings 9. 14.

[n] Read ch. 2. 69.

[o] This declared that their journey was full of danger, and yet God delivered them according to their prayer.

[p] This was a token of a good conſcience, and of his integrity, that he would have witneſſes of his fidelity.

[q] From the time they came home under Zerubbabel until the coming of Ezra, they had degenerated contrary to the law of God, and married where it was not lawful, Deut. 7. 3.

[r] That is, the governors are the chief beginners thereof.

[s] As one doubting whether God would continue his benefits towards us, or elſe deſtroy this which he had begun.

[t] That is, we are drowned in ſin.

[u] They ſo exceed that they cannot grow greater.

[x] In giving us a reſting-place. It is a ſimilitude taken of them that remain ſtill in a place, which ſmite nails to hang things upon, Iſa. 22. 23.

Bef. Chr. 457. inclined mercy unto us in the ſight of the kings of Perſia, to give us life, *and* to erect the houſe of our God, and to redreſs the deſolate places thereof, and to give us a wall in Judah and in Jeruſalem.

10 And now, our God; what ſhall we ſay after this? for we have forſaken thy commandments,

11 Which thou haſt commanded by thy ſervants the prophets, ſaying, * The land whereunto ye go to poſſeſs it, is an unclean land, becauſe of the filthineſs of the people of the lands, which by their abominations *and* by their uncleanneſs have filled it from corner to corner.

* Exod. 23. 32. and 34. 12. 15, 16. Deut. 7. 23.

12 Now therefore ſhall ye not give your daughters unto their ſons, neither ſhall ye take their daughters unto your ſons, nor ſeek their * peace nor wealth for ever, that ye may be ſtrong and eat the goodneſs of the land, and leave it for an inheritance to your ſons for ever.

* Deut. 23. 6.

13 And after all that is come upon us for our evil deeds, and for our great treſpaſſes, (ſeeing that thou our God haſt ſtayed *us from being* beneath [y] for our iniquities, and haſt given us ſuch deliverance)

14 Should we return to break thy commandments, and join in affinity with the people of ſuch abominations? wouldeſt not thou be angry toward us till thou hadſt conſumed *us*, ſo that there *ſhould be* no remnant, nor any eſcaping?

15 O Lord God of Iſrael, thou art juſt, for we have been [z] reſerved to eſcape, as *appeareth* this day: behold, we are before thee in our treſpaſs: therefore we cannot ſtand before thee becauſe of it.

CHAP. X.

1 *The people repent and turn, and put away their ſtrange wives.*

WHILE Ezra prayed thus, and [a] confeſſed himſelf, weeping, and falling down before the houſe of God, there aſſembled unto him of Iſrael a very great congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the ſon of Jehiel, one of the ſons of Elam, anſwered, and ſaid to Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives of the people of the land: yet now there is [b] hope in Iſrael concerning this.

3 Now therefore let us make a covenant with our God to put away [c] all the wives (and ſuch as are born of them) according to the counſel of the Lord, and of thoſe that fear the commandments of our God, and let it be done according to the law.

4 Ariſe: for the matter [d] belongeth unto thee: we alſo will be with thee: be of comfort and do it. Bef. Chr. 457.

5 ¶ Then aroſe Ezra, and cauſed the chief prieſts, the Levites, and all Iſrael, to ſwear that they would do according to this word. So they ſware.

6 And Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſon of Eliaſhib: he went even thither, *but* he did eat neither bread, nor drink water: for he mourned, becauſe of the tranſgreſſion of them of the captivity.

7 And they cauſed a proclamation to go throughout Judah and Jeruſalem, unto † all them of the captivity, that they ſhould aſſemble themſelves unto Jeruſalem.

† Heb. ſons of the captivity.

8 And whoſoever would not come within three days according to the counſel of the princes and elders, all his ſubſtance ſhould be ‡ forfeit, and he ſhould be ſeparate from the congregation of them of the captivity.

‡ Or, condemned.

9 ¶ Then all the men of Judah and Benjamin aſſembled themſelves unto Jeruſalem within three days, which was the twentieth *day* of the [e] ninth month, and all the people ſat in the ſtreet of the houſe of God, trembling for this matter, and for the [f] rain.

10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange wives, to [g] increaſe the treſpaſs of Iſrael.

11 Now therefore [h] give praiſe unto the Lord God of your fathers, and do his will, and ſeparate yourſelves from the people of the land, and from the ſtrange wives.

12 And all the congregation anſwered, and ſaid with a loud voice, So will we do according to thy words unto us.

13 But the people are many, and it is a rainy weather, and we are not able to ſtand without, neither *is it* the work of one day or two: for we are many that have offended in this thing.

14 Let our rulers ſtand therefore [i] before all the congregation, and let all them which have taken ſtrange wives in our cities, come at the time appointed, and with them the elders of every city, and the judges thereof, till the fierce wrath of our God for this matter turn away from us.

15 Then were appointed Jonathan the ſon of Aſahel, and Jahaziah the ſon of Tikuah over this matter, and Meſhullam and Shabbethai the Levites helped them.

16 And they of the captivity did ſo, and [k] departed, *even* Ezra the prieſt, *and* the men *that were* chief fathers to the family of their fathers by name, and ſat down in the firſt day of the tenth month to examine the matter.

17 And until the firſt day of the firſt month they were finiſhing the buſineſs with all the men that had taken ſtrange wives.

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[y] Haſt not utterly caſt us down and deſtroyed us for our ſins, Deut. 28. 13.

[z] He ſheweth that God is juſt in puniſhing his people, and yet merciful in reſerving a reſidue to whom he ſheweth favour.

[a] He confeſſed his ſins, and the ſins of the people.

[b] Meaning, that God would receive them to mercy.

[c] Which are ſtrangers and married contrary to the law of God.

[d] Becauſe God hath given thee authority, and learning to perſuade the people herein, and to command them.

[e] Which contained part of November and part of December.

[f] For the ſeaſon was given to rain, and ſo the weather was more ſharp and cold, and alſo their conſcience touched them.

[g] Ye have laid one ſin upon another.

[h] Read Joſh. 7. 19.

[i] Let them be appointed to examine this matter.

[k] They went to the chief cities to ſit on this matter, which was three months in finiſhing.

Bef. Chr. 456. 18 And of the ſons of the prieſts there were men found, that had taken ſtrange wives, *to wit*, of the ſons of Jeſhua, the ſon of Jozadak, and of his brethren, Maaſeiah, Eliezer, and Jarib, and Gedaliah.

19 And they gave [l] their hands, that they would put away their wives, and they that had treſpaſſed, *gave* a ram for their treſpaſs.

20 And of the ſons of Immer, Honani, and Zebadiah.

21 And of the ſons of Harim, Maaſeiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the ſons of Paſhur, Elioenai, Maaſeiah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 And of the Levites, Jozabad and Shimei, and Kelaiah, (which is Kelitah) Pethahiah, Judah and Eliezer.

24 And of the ſingers, Eliaſhib: and of the porters, Shallum, and Telem, and Uri.

25 And of [m] Iſrael: of the ſons of Paroſh, Ramia, and Jeſiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the ſons of Elam, Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the ſons of Zattu, Elioenai, Eliaſhib, Mattaniah, and Jerimoth, and Zabad, and Aziza.

28 And of the ſons of Bebai, Jehohanan, Hananiah, Zabbai, Athlai. Bef. Chr. 456.

29 And of the ſons of Bani, Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, Jeramoth.

30 And of the ſons of ‡ Pahath Moab, Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

‡ Or, the captain of Moab.

31 And of the ſons of Harim, Eliezer, Iſhijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, Shamariah.

33 Of the ſons of Haſhum, Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manaſſeh, Shimei.

34 Of the ſons of Bani, Maadai, Amram, and Uel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Jaaſau,

38 And Banni, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Joſeph.

43 Of the ſons of Nebo, Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All theſe had taken ſtrange wives: and among them were women that had [n] children.

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[l] As a token that they would keep promiſe and do it.

[m] Meaning, of the common people: for before he ſpake of the prieſts and Levites.

[n] Which alſo were made illegitimate, becauſe the marriage was unlawful.

NEHEMIAH.

THE ARGUMENT.

GOD doth in all ages and at all times ſet up worthy perſons for the commodity and profit of his church, as now within the compaſs of ſeventy years he raiſed up divers excellent men for the preſervation of his people, after their return from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the firſt was their captain to bring them home, and provided that the temple was builded: the ſecond reformed their manners and planted religion: and the third builded up the walls, delivered the people from oppreſſion, and provided that the law of God was put in execution among them. He was a godly man, and in great authority with the king, ſo that the king favoured him greatly, and gave him moſt ample letters for the accompliſhment of all things which he could deſire. This book is alſo called of the Latins, the ſecond book of Ezra, becauſe he was the writer thereof.

Bef. Chr. 446.

CHAP. I.

1 Nehemiah bewaileth the calamity of Jeruſalem. 5 He confeſſeth the ſins of the people, and prayeth God for them.

THE words of Nehemiah the ſon of Hachaliah. In the month [a] Chiſleu, in the twentieth year, as I was in the palace of Shuſhan,

2 Came Hanani, one of my [b] brethren, he and the men of Judah, and I aſked them concerning the Jews that were delivered, which were of the reſidue of the captivity, and concerning Jeruſalem.

3 And they ſaid unto me, The reſidue that are left of the captivity there in the [c] province, *are* in great affliction and in reproach, and the wall of Jeruſalem *is* broken down, and the gates thereof are burnt with fire. Bef. Chr. 446.

4 And when I heard theſe words, I ſat down and wept, and mourned *certain* days, and I faſted and prayed before the God of heaven,

5 And ſaid, * O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and obſerve his commandments, * Dan. 9. 4.

6 I pray thee, let thine ears be attentive, and thine

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[a] Which contained part of November, and part of December, and was their ninth month.

[b] A Jew as I was.

[c] Meaning, in Judea.

Bef. Chr. 445. thine eyes open, to hear the prayer of thy ſervant, which I pray before thee daily, day and night for the children of Iſrael thy ſervants, and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee, both I and my father's houſe have ſinned:

† *Heb. corrupted.* 7 We have † grievouſly ſinned againſt thee, and have not kept the commandments, nor the ſtatutes, nor the judgments, which thou commandedſt thy ſervant Moſes.

8 I beſeech thee, remember the word that thou commandedſt thy ſervant Moſes, ſaying, Ye will tranſgreſs, and I * will ſcatter you abroad among the people. * Deut. 29. 21, 28.

9 But if ye turn unto me, and keep my commandments, and do them, * though your ſcattering were to the uttermoſt part of the heaven, *yet* will I gather you from thence, and will bring you into the place that I have choſen to place my name there. * Deut. 30. 4.

10 Now theſe are thy ſervants, and thy people, whom thou haſt redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beſeech thee, let thine ear now hearken to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to [d] fear thy name, and I pray thee, cauſe thy ſervant to proſper this day, and give him favour in the preſence of [e] this man: for I was the king's butler.

CHAP. II.

1 *After Nehemiah had obtained letters of Artaxerxes,* 11 *he came to Jeruſalem,* 17 *and builded the walls.*

NOW in the month [f] Niſan, in the twentieth year of king [g] Artaxerxes, the wine *ſtood* before him: and I took up the wine, and gave it unto the king. Now I was not *before time* ſad in his preſence.

2 And the king ſaid unto me, Why is thy countenance ſad, ſeeing thou art not ſick? this is nothing but ſorrow of heart. Then was I ſore afraid,

3 And I ſaid to the king, God ſave the king for ever: why ſhould not my countenance be ſad, when the city *and* houſe of the ſepulchres of my fathers lieth waſte, and the gates thereof are devoured with fire?

4 And the king ſaid unto me, For what thing doſt thou require? Then I prayed [h] to the God of heaven,

5 And ſaid unto the king, If it pleaſe the king, and if thy ſervant have found favour in thy ſight, *I deſire* that thou wouldſt ſend me to Judah unto the city of the ſepulchres of my fathers, that I may build it.

6 And the king ſaid unto me, (the queen alſo ſitting by him) How long ſhall thy journey be? and when wilt thou come again? So it pleaſed the king, and he ſent me, and I ſet him a time.

7 After I ſaid unto the king, If it pleaſe the king, let them give me letters to the captains beyond the ‡ river, that they may convey me over, till I come into Judah, Bef. Chr. 445. ‡ Or, Euphrates.

8 And letters unto Aſaph the keeper of the king's ‡ park, that he may give me timber to build the gates of the palace (which appertained to the houſe) and for the walls of the city, and for the houſe that I ſhall enter into. And the king gave me according to the [i] good hand of my God upon me. ‡ Or, paradiſe.

9 ¶ Then came I to the captains beyond the river, and gave them the king's letters. And the king had ſent captains of the army, and horſemen with me.

10 But [k] Sanballat the Horonite, and Tobiah a ſervant an Ammonite heard it, and it grieved them ſore, that there was come a man which ſought the wealth of the children of Iſrael.

11 So I came to Jeruſalem, and was there three days.

12 And I roſe in the night, I, and a few men with me: for I told no man, what God had put in mine heart to do at Jeruſalem: and there was not a beaſt with me, ſave the beaſt whereon I rode.

13 And I went out by night by the gate of the valley, and *came* before the dragon well, and to the dung port, and viewed the walls of Jeruſalem, how they were broken down, and the ports thereof devoured with the fire.

14 Then I went forth unto the gate of the ‡ fountain, and to the king's fiſhpool, and there was no room for the beaſt that was under me to paſs. ‡ Or, conduit.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and coming back, I entered by the gate of the valley, and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it unto the Jews, nor to the prieſts, nor to the noblemen, nor to the rulers, nor to the reſt that laboured in the work.

17 Afterward I ſaid unto them, Ye ſee the miſery that we are in, how Jeruſalem lieth waſte, and the gates thereof are burnt with fire: come and let us build the wall of Jeruſalem, that we be no more a [l] reproach.

18 Then I told them of the hand of my God (which was good over me) and alſo of the king's words that he had ſpoken unto me. And they ſaid, Let us riſe, and build. So they ſtrengthened [m] their hand to good.

19 But when Sanballat the Horonite, and Tobiah the ſervant an Ammonite, and [n] Geſhem the Arabian heard it, they mocked us and deſpiſed us, and ſaid, What a thing is this that ye do? Will ye [o] rebel againſt the king?

20 Then anſwered I them, and ſaid to them,

The

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[d] That is, to worſhip thee.

[e] To wit, the king Artaxerxes.

[f] Which was the firſt month of the year, and containeth part of March, and part of April.

[g] Who is alſo called Darius: read Ezra 7. 1. and was the ſon of Hyſtaſpis.

[h] I deſired God in mine heart to proſper mine enterpriſe.

[i] As God moved me to aſk, and as he gave me good ſucceſs therein.

[k] Theſe were great enemies to the Jews, and laboured always both by force and ſubtilty to overcome them, and Tobiah, becauſe his wife was a Jeweſs, had advertiſement ever of their affairs, and ſo wrought them great trouble.

[l] That is, contemned of other nations, as though God had forſaken us.

[m] They were encouraged, and gave themſelves to do well, and to travail in this worthy enterpriſe.

[n] Theſe were three chief governors under the king of Perſia beyond Euphrates.

[o] Thus the wicked, when they will burden the children of God, even lay treaſon unto their charge, both becauſe it maketh them moſt odious to the world, and alſo ſtirreth the hatred of princes moſt againſt them.

Bef. Chr. 445. The God of heaven, he will proſper us, and we his ſervants will riſe up and build: but as for you, ye have no portion, nor right, nor [p] memorial in Jeruſalem.

CHAP. III.

The number of them that builded the walls.

THEN aroſe Eliaſhib the high prieſt with his brethren the prieſts, and they built the ſheep-gate: they [q] repaired it, and ſet up the doors thereof: even unto the tower of Meah repaired they it, *and* unto the tower of Hananeel.

2 And next unto him builded the men of Jericho, and beſide him Zaccur the ſon of Imri.

3 But the fiſh-port did the ſons of Senaah build, which alſo laid the beams thereof, and ſet on the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them fortified Merimoth, the ſon of Urijah, the ſon of Hakkoz: and next unto them fortified Meſhullam, the ſon of Berechiah, the ſon of Meſhezabeel: and next unto them fortified Zadok, the ſon of Baana.

5 And next unto them fortified the Tekoites: but the great men of them [r] put not their necks to the work of their lords.

* Iſa. 22. 11. 6 And the gate of the * old *fiſh-pool* fortified Jehoiada the ſon of Paſeah, and Meſhullam the ſon of Beſodaiah: they laid the beams thereof, and ſet on the doors thereof, and the locks thereof, and the bars thereof.

7 Next unto them alſo fortified Melatiah the Gibeonite, and Jadon the Meronothite, men of Gibeon, and of Mizpah, unto the [s] throne of the duke, *which was* beyond the river.

‡ Or, Zorephim. ‡ Or, of the apothecaries. 8 Next unto him fortified Uzziel the ſon of Harhaiah ‡ of the goldſmiths: next unto him alſo fortified Hananiah, the ſon ‡ of Harakkahim, and they repaired Jeruſalem unto the broad wall.

9 Alſo next unto them fortified Rephaiah, the ſon of Hur, the ruler of the half part of Jeruſalem.

10 And next unto him fortified Jedaiah the ſon of Harumaph, even over-againſt his houſe: and next unto him fortified Hattuſh, the ſon of Haſhabniah.

‡ Or, meaſure. 11 Malchijah the ſon of Harim, and Haſhub the ſon of Pahath-Moab, fortified the ſecond ‡ portion, and the tower of the furnaces.

12 Next unto him alſo fortified Shallum, the ſon of Haloheſh, the ruler of the half part of Jeruſalem, he and his daughters.

13 The valley-gate fortified Hanun, and the inhabitants of Zanoah: they built it, and ſet on the doors thereof, the locks thereof, and the bars thereof, even a thouſand cubits on the wall unto the dung port.

14 But the dung-port fortified Malchiah the ſon of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and ſet on the doors thereof, the locks thereof, and the bars thereof.

Bef. Chr. 445. 15 But the gate of the fountain fortified Shallum the ſon of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and covered it, and ſet on the doors thereof, the locks thereof, and the bars thereof, and the wall unto the fiſh-pool of ‡ Shelah by the king's garden, and unto the ſteps that go down from the city of David. ‡ Or, Siloh.

16 After him fortified Nehemiah the ſon of Azbuk, the ruler of the half part of Beth-zur, until the other ſide over-againſt the ſepulchres of David, and to the fiſh-pool that was repaired, and unto the houſe of the mighty.

17 After him fortified the Levites, Rehum the ſon of Bani, and next unto him fortified Haſhabiah the ruler of the half part of Keilah in his quarter.

18 After him fortified their brethren: Bavai, the ſon of Henadad, the ruler of the half part of Keilah:

19 And next unto him fortified Ezer, the ſon of Jeſhua the ruler of Mizpah, the other portion over-againſt the going up to the [t] corner of the armour.

20 After him was earneſt Baruch the ſon of Zacchai, *and* fortified another portion from the corner unto the door of the houſe of Eliaſhib the high prieſt.

21 After him fortified Merimoth the ſon of Urijah, the ſon of Hakkoz, another portion from the door of the houſe of Eliaſhib, even as long as the houſe of Eliaſhib extended.

22 After him alſo fortified the prieſts, the men of the [u] plain.

23 After him fortified Benjamin and Haſhub, over-againſt their houſe: after him fortified Azariah the ſon of Maaſeiah, the ſon of Ananiah, by his houſe.

24 After him fortified Binnui, the ſon of Henadad, another portion, from the houſe of Azariah unto the turning and unto the corner.

25 Palal, the ſon of Uzai, from over-againſt the corner, and the high-tower, that lieth out from the king's houſe, which is beſide the court of the priſon. After him Pedaiah the ſon of Paroſh.

26 And the [x] Nethinims that dwelt in the fortreſs unto the *place* over-againſt the water-gate eaſtward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion over-againſt the great tower that lieth out, even unto the wall of the fortreſs.

28 From above the horſe-gate forth fortified the prieſts, every one over-againſt his houſe.

29 After them fortified Zadok the ſon of Immer over-againſt his houſe: and after him fortified Shemaiah the ſon of Shechaniah, the keeper of the eaſt-gate.

30 After him fortified Hananiah the ſon of Shelemiah, and Hanun the ſon of Zalaph, the [y] ſixth, another portion: after him fortified Meſhullam the ſon of Berechiah, over-againſt his chamber.

31 After him fortified Malchiah the goldſmith's

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[p] Neither ye are of the number of the children of God (to whom he hath appointed this city only), neither did any of your predeceſſors ever fear God.

[q] In Hebrew, they ſanctified it, that is, they finiſhed it, and ſo dedicated it to the Lord by prayer, in deſiring him to maintain it.

[r] The rich and mighty would not obey them, which were appointed officers in this work, neither would they help thereunto.

[s] Unto the place where the duke was wont to ſit in judgment, who governed the country in their abſence.

[t] Where the weapons and armour of the city lay.

[u] Which dwelt in the plain country by Jordan and Jericho.

[x] Read Ezra, ch. 2. 43.

[y] Meaning, the ſixth of his ſons.

ſmith's ſon, until the houſe of the Nethenims, and of the merchants over-againſt the gate [z] Miphkad, and to the chamber in the corner.

32 And between the chamber of the corner unto the ſheep-gate, fortified the goldſmiths and the merchants.

CHAP. IV.

7 The building of Jeruſalem is hindered, 15 but God breaketh their enterprize. 17 The Jews build with one hand, and hold their weapons in the other.

BUT when Sanballat heard that we builded the wall, then was he wroth, and ſore grieved, and mocked the Jews,

2 And ſaid before his [a] brethren, and the army of Samaria, thus he ſaid, What do theſe [b] weak Jews? will they fortify themſelves? will they ſacrifice? will they finiſh it in a day? will they make the ſtones whole again out of the heaps of duſt, ſeeing they are burnt?

3 And Tobiah the Ammonite *was* beſide him, and ſaid, Although they build, *yet* if a fox go up, he ſhall even break down their ſtony wall.

4 [c] Hear, O our God, (for we are deſpiſed) and turn their ſhame upon their own head, and give them unto a prey [d] in the land of their captivity,

5 And cover not their [e] iniquity, neither let their ſin be put out in thy preſence: for they have provoked *us* before the builders.

6 So we built the wall, and all the wall was joined unto the ‡ half thereof, and the heart of the people was to work.

‡ Or, half height.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodims heard that the walls of Jeruſalem were repaired, (for the breaches began to be ſtopped) then they were very wroth,

8 And conſpired all together to come and to fight againſt Jeruſalem, and to † hinder them.

† Heb. make to ſtay, meaning the people.

9 Then we prayed unto our God, and ſet watchmen by them, day and night, becauſe of them.

10 And Judah ſaid, The ſtrength of the bearers is weakened, and there *is* much earth, ſo that we are not able to build the wall.

11 Alſo our adverſaries had ſaid, They ſhall not know, neither ſee, till we come into the midſt of them, and ſlay them, and cauſe the work to ceaſe.

12 But when the Jews (which dwelt beſide them) came, they told us [f] ten times, [g] From all places, whence ye ſhall return, *they will be* upon us.

13 Therefore ſet I in the lower places behind the wall upon the tops of the ſtones, and placed the people by their families, with their ſwords, their ſpears, and their bows.

14 Then I beheld, and roſe up, and ſaid unto the princes, and to the rulers, and to the reſt of the people, Be not afraid of them: [h] remember the great Lord, and fearful, and fight for your brethren, your ſons, and your daughters, your wives, and your houſes.

15 And when our enemies heard that it was known unto us, then God brought their counſel to nought, and we turned all again to the wall, every one unto his work.

16 And from that day, half of the young men did the labour, and the other half part of them held the ſpears, and ſhields, and bows, and habergeons: and the rulers *ſtood* [i] behind all the houſe of Judah.

17 They that builded on the wall, and they that bare burdens, *and* they that laded, did the work with one hand, and with the other held the ſword.

18 For every one of the builders *had* his ſword girded on his loins, and *ſo* builded: and he that blew the trumpet *was* beſide me.

19 Then ſaid I unto the princes, and to the rulers, and to the reſt of the people, The work is great and large, and we are ſeparated upon the wall, one far from another.

20 In what place *therefore* ye hear the ſound of the trumpet, [k] reſort ye thither unto us: our God ſhall fight for us.

21 So we laboured in the work, and half of them held the ſpears, from the appearing of the morning, till the ſtars came forth.

22 And at the ſame time ſaid I unto the people, Let every one with his ſervant lodge within Jeruſalem, that they may be a watch for us in the night, and labour in the day.

23 So neither I, nor my brethren, nor my ſervants, nor the men of the ward (which followed me) none of us did put off our cloaths, *ſave* every one put them off [l] for waſhing.

CHAP. V.

1 The people are oppreſſed, and in neceſſity. 6 Nehemiah remedieth it. 14 He took not the portion of others that had ruled before, leſt he ſhould grieve the people.

NOW there was a great cry of the people, and of their wives [m] againſt their brethren the Jews.

2 For there were that ſaid, We, our ſons and our daughters are many, therefore we take up [n] corn, that we may eat and live.

3 And there were that ſaid, We muſt gauge our land, and our vineyards, and our houſes, and take up corn for the famine.

4 There

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[z] Which was the place of judgment or execution.

[a] Of his companions that dwelt in Samaria.

[b] Thus the wicked, that conſider not that God's power is ever in a readineſs for the defence of his, mock them, as though they were weak and feeble.

[c] This is the remedy that the children of God have againſt the deriſion and threatenings of their enemies, to flee to God by prayer.

[d] Let them be ſpoiled and led away captive.

[e] Let thy plagues declare to the world that they ſet themſelves againſt thee, and againſt thy church: thus he prayeth, only having reſpect to God's glory, and not for any private affection or grudge.

[f] That is, oftentimes.

[g] They which brought the tidings, ſaid thus, When you leave your work, and go either to eat or to reſt, your enemies will aſſail you.

[h] Who is ever at hand to deliver his out of danger, and therefore ſeeing they ſhould fight for the maintenance of God's glory, and for the preſervation of their own lives, and of others, he encourageth them to play the valiant men.

[i] To overſee them, and to encourage them to their work.

[k] Meaning, to reſiſt their enemies, if needs required.

[l] That is, when they purified themſelves, or elſe when they waſhed their cloaths.

[m] Againſt the rich, which oppreſſed them.

[n] This is the complaint of the people, ſhewing to what extremity they were brought.

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Bef. Chr. 445.

4 There were alſo that ſaid, We have borrowed money for the king's [o] tribute, *upon* our lands and our vineyards.

5 And now our fleſh *is* as [p] the fleſh of our brethren, *and* our ſons as their ſons: and lo, we bring into ſubjection our ſons and our daughters, as ſervants, and there be of our daughters *now* in ſubjection, and there *is* no power [q] in our hands: for other men *have* our lands and our vineyards.

6 Then was I very angry when I heard their cry, and theſe words.

7 And I thought in my mind, and I rebuked the princes, and the rulers, and ſaid unto them, You lay [r] burthens every one upon his brethren: and I ſet a great [s] aſſembly againſt them,

8 And I ſaid unto them, We (according to our ability) have redeemed our brethren the Jews, which were ſold unto the heathen: and will you ſell your brethren again, or ſhall they be [t] ſold unto us? Then held they their peace, and could not anſwer.

9 [u] I ſaid alſo, That which ye do, is not good. Ought ye not to walk in the fear of our God, for the [w] reproach of the heathen our enemies?

10 For even I, my brethren, and my ſervants do lend them money, and corn: I pray you, let us leave off this ‡ burden.

‡ Or, uſury.

11 Reſtore, I pray you, unto them this day their lands, their vineyards, their olives, and their houſes, and *remit* the hundredth part of the ſilver and of the corn, of the wine, and of the oil [x] that ye exact of them.

12 Then ſaid they, We will reſtore it, and will not require it of them: we will do as thou haſt ſaid. Then I called the prieſts, and cauſed them to ſwear, that they ſhould do according to this promiſe.

13 So I ſhook my lap, and ſaid, So let God ſhake out every man that will not perform this promiſe, from his houſe, and from his labour: even thus let him be ſhaken out, and emptied. And all the congregation ſaid, Amen, and praiſed the Lord: and the people did according to this promiſe.

14 And from the time that *the king* gave me charge to be governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of king Artaxerxes, *that is*, twelve years, I, and my brethren have not eaten the [y] bread of the governor.

15 For the former governors that were before me, had been chargeable unto the people, and had taken of them bread and wine, beſides forty ſhekels of ſilver: yea, and their ſervants bare rule over the people: but ſo did not I, becauſe of the fear of God.

16 But rather I fortified *a portion* in the work of this wall, and we bought no land, and all my ſervants came thither together unto the work.

Bef. Chr. 445.

17 Moreover, there *were* at my table an hundred and fifty of the Jews, and rulers, which came unto us from among the heathen that are about us.

18 And there was prepared daily an ox, *and* ſix choſen ſheep, and birds were prepared for me, and ‡ within ten days wine for all [z] in abundance. Yet for all this I required not the bread of the governor: for the bondage was grievous unto this people.

‡ Or, once in ten days.

19 Remember me, O my God, in goodneſs, *according* to all that I have done for this people.

CHAP. VI.

8 *Nehemiah anſwereth with great wiſdom, and zeal to his adverſary.* 11 *He is not diſcouraged by the falſe prophets.*

AND when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had built the wall, and that there were no more [a] breaches therein, (though at that time I had not ſet up the doors upon the gates)

2 Then ſent Sanballat and Geſhem unto me, ſaying, Come thou that we may meet together in the villages in the plain of Ono: and they thought to do me evil.

3 Therefore I ſent meſſengers unto them, ſaying, I have a great work to do, and I cannot come down; [b] why ſhould the work ceaſe, while I leave it, and come down to you?

4 Yet they ſent unto me four times after this ſort. And I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant after this ſort unto me the fifth time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‡ Gaſhmu hath ſaid it, that thou and the Jews think to rebel, for the which cauſe thou buildeſt the wall, and thou wilt be their king according to theſe [c] words.

‡ Or, Geſhom.

7 Thou haſt alſo ordained [d] the prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah: and now according to theſe words it ſhall come to the king's ears: come now therefore, and let us take counſel together.

8 Then I ſent unto him, ſaying, It is not done according to theſe words that thou ſayeſt: for thou feigneſt them of thine own heart.

9 For all they affrayed us, ſaying, Their hands ſhall be weakened from the work, and it ſhall not be done: now therefore † encourage thou me.

† *Heb. ſtrengthen thou mine hand.*

10 ¶ And I came to the houſe of Shemaiah the

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[o] To pay our tribute to the king of the Perſians, which was exacted yearly of us.

[p] By nature the rich is no better than the poor.

[q] We are not able to redeem them, but for poverty are conſtrained to hire them to others.

[r] You preſs them with uſury, and ſeek how to bring all things into your hands.

[s] Both becauſe they ſhould be moved with pity, ſeeing how many were by them oppreſt, and alſo hear the judgment of others, which ſhould be as it were witneſſes of their dealing toward their brethren.

[t] Seeing God hath once delivered them from the bondage of the heathen, ſhall we make them our ſlaves?

[u] Meaning, Nehemiah.

[w] Who by this occaſion will blaſpheme the name of God, ſeeing that our acts are no better than theirs.

[x] Which ye take of them for the loan.

[y] I received not that portion, and diet, which the governors that were before me, exacted: wherein he declareth that he rather ſought the wealth of the people, than his own commodity.

[z] Whereas at other times they had by meaſure, at this time they had moſt liberally.

[a] That is, that they were joined together, as ch. 4. 6.

[b] Meaning, that if he ſhould obey their requeſt, the work, which God had appointed, ſhould ceaſe: ſhewing hereby, that we ſhould not commit ourſelves to the hands of the wicked.

[c] As the ſame goeth.

[d] Thou haſt bribed, and ſet up falſe prophets, to make thyſelf king, and ſo to defraud the king of Perſia of that ſubjection which you owe unto him.

Bef. Chr. 445.

the ſon of Delaiah the ſon of Mehetabeel, and he was [e] ſhut up, and he ſaid, Let us come together into the houſe of God in the midſt of the temple, and ſhut the doors of the temple: for they will come to ſlay thee: yea, in the night will they come to kill thee.

11 Then I ſaid, [f] Should ſuch a man as I flee? Who is he, being as I am, that would go into the temple to live? I will not go in.

12 And lo, I perceived, that God had not ſent him, but that he pronounced this prophecy againſt me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and do thus, and ſin, and that they might have an evil report, that they might reproach me.

14 My God, remember thou Tobiah, and Sanballat according unto theſe their works, and Noadiah the [g] propheteſs alſo, and the reſt of the prophets that would have put me in fear.

15 ¶ Notwithſtanding the wall was finiſhed on the five and twentieth *day* of [h] Elul, in two and [i] fifty days.

16 And when all our enemies heard thereof, *even* all the heathen that were about us, they were afraid, and their courage failed them: for they knew that this work was wrought by our God.

17 And in theſe days *were* there many of the princes of Judah, whoſe [k] letters went unto Tobiah, and thoſe of Tobiah came unto them.

18 For there *were* many in Judah, that were ſworn unto him: for he was the ſon-in-law of Shecaniah, the ſon of Arah: and his ſon Johanan had the daughter of Meſhullam, the ſon of Berechiah.

19 Yea, they ſpake in his praiſe before me, and told him my words, *and* Tobiah ſent letters to put me in fear.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captivity are numbered.

NOW when the wall was builded, and I had ſet up the doors, and the porters, and the ſingers, and the Levites were appointed,

2 Then I commanded my brother Hanani, and Hananiah the prince of the palace in Jeruſalem (for he was doubtleſs a faithful man, and feared God above many.)

3 And I ſaid unto them, Let not the gates of Jeruſalem be opened, until the heat of the ſun: and while [l] they ſtand by, let them ſhut the doors, and † make them faſt: and I appointed wards of the inhabitants of Jeruſalem, every one in his ward, and every one over-againſt his houſe.

† *Heb. hold them, meaning, till the bars were put in.*

4 Now the city *was* large and great, but the people *were* few therein, and the houſes were not builded.

Bef. Chr. 445.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a book of the genealogy of them * which came up at the firſt, and found written therein,

* Ezra 2, 2.

6 Theſe are the [m] ſons of the province that came up from the captivity that was carried away (whom Nebuchadnezzar king of Babylon had carried away) and they returned to Jeruſalem, and to Judah, every one unto his city.

7 They which came with Zerubbabel, Jeſhua, Nehemiah, [n] Azariah, Raamaiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum, Baanah. *This is* the number of the men of the people of Iſrael.

8 The ſons of Paroſh, two thouſand an hundred ſeventy and two.

9 The ſons of Shepatiah, three hundred ſeventy and two.

10 The ſons of Arah, ſix hundred fifty and two.

11 The ſons of ‡ Pahath-moab of the ſons of Jeſhua, and Joab, two thouſand eight hundred and eighteen.

‡ Or, the captain of Moab.

12 The ſons of Elam, a thouſand two hundred fifty and four.

13 The ſons of Zattu, eight hundred and five and forty.

14 The ſons of Zacchai, ſeven hundred and threeſcore.

15 The ſons of Binnui, ſix hundred and eight and forty.

16 The ſons of Bebai, ſix hundred and eight and twenty.

17 The ſons of Azgad, two thouſand three hundred two and twenty.

18 The ſons of Adonikam, ſix hundred threeſcore and ſeven.

19 The ſons of Bigvai, two thouſand threeſcore and ſeven.

20 The ſons of Adin, ſix hundred and five and fifty.

21 The ſons of Ater of Hezekiah, ninety and eight.

22 The ſons of Haſhum, three hundred and eight and twenty,

23 The ſons of Bezai, three hundred and four and twenty.

24 The ſons of Hariph, an hundred and twelve.

25 The [o] ſons of Gibeon ninety and five.

26 The men of Beth-lehem, and Netophah, an hundred fourſcore and eight.

27 The men of Anathoth, an hundred and eight and twenty.

28 The men of Beth-azmaveth, two and forty.

29 The men of Kirjath-jearim, Chephirah, and

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[e] As though he would be ſecret, to the intent that he might pray unto God with greater liberty, and receive ſome revelation, which in him was but hypocriſy.

[f] He doubted not but God was able to preſerve him, and knew that if he had obeyed this counſel, he ſhould have diſcouraged all the people: thus God giveth power to his, to reſiſt falſe prophecies, though they ſeem to have never ſo great probability.

[g] Very grief cauſed him to pray againſt ſuch, which under the pretence of being the miniſters of God, were adverſaries to his glory, and went about to overthrow his church, declaring alſo hereby that where there is one true miniſter of God, the devil hath a great ſort of hirelings.

[h] Which was the ſixth month, and contained part of Auguſt, and part of September.

[i] After that I had ſent Sanballat his anſwer.

[k] Thus the church of God hath evermore enemies within itſelf, which are more dangerous than the outward and profeſſed enemy.

[l] To wit, they that are mentioned, ver. 2.

[m] That is, the inhabitants of Judah.

[n] Azariah in Ezra is called Seraiah, and Raamiah, Reeliah, ch. 2. 2.

[o] That is, the inhabitants of Gibeon.

Bef. Chr. 536.

and Beeroth, ſeven hundred and three and forty.

30 The men of Ramah and Gaba, ſix hundred and one and twenty.

31 The men of Michmas, an hundred and two and twenty.

32 The men of Beth-el and Ai, an hundred and three and twenty.

33 The men [p] of the other Nebo, two and fifty.

34 The ſons of the other Elam, a thouſand two hundred and four and fifty.

35 The ſons of Harim, three hundred and twenty.

36 The ſons of Jericho, three hundred and five and forty.

37 The ſons of Lod-hadid and Ono, ſeven hundred and one and twenty.

38 The ſons of Senaah, three thouſand nine hundred and thirty.

39 The prieſts: the ſons of Jedaiah of the houſe of Joſhua, nine hundred ſeventy and three.

40 The ſons of Immer, a thouſand and two and fifty.

41 The ſons of Paſhur, a thouſand two hundred and ſeven and forty.

42 The ſons of Harim, a thouſand and ſeventeen.

43 ¶ The Levites: the ſons of Jeſhua of Kadmiel, and of the ſons of ‡ Hodivah, ſeventy and four.

‡ Or, Hedaiah.

44 ¶ The ſingers: the children of Aſaph, an hundred and eight and forty.

45 The porters: the ſons of Shallum, the ſons of Ater, the ſons of Talmon, the ſons of Akkub, the ſons of Hatita, the ſons of Shobai, an hundred and eight and thirty.

46 ¶ The [q] Nethinims: the ſons of Ziha, the ſons of Haſhupha, the ſons of Tabaoth,

47 The ſons of Keros, the ſons of Sia, the ſons of Padon,

48 The ſons of Lebana, the ſons of Hagaba, the ſons of Salmai,

49 The ſons of Hanan, the ſons of Giddel, the ſons of Gahar,

50 The ſons of Reaiah, the ſons of Rezin, the ſons of Nekoda,

51 The ſons of Gazzam, the ſons of Uzza, the ſons of Paſeah,

52 The ſon of Beſai, the ſons of Meunim, the ſons of Nephiſheſim,

53 The ſons of Bakbuk, the ſons of Hakupha, the ſons of Harhur.

54 The ſons of Bazlith, the ſons of Mehida, the ſons of Harſha,

55 The ſons of Barkos, the ſons of Siſera, the ſons of Tamah,

56 The ſons of Neziah, the ſons of Hatipha.

57 The ſons of Solomon's ſervants, the ſons of Sotai, the ſons of Sophereth, the ſons of Perida,

58 The ſons of Jaala, the ſons of Darkon, the ſons of Giddel,

59 The ſons of Shephatiah, the ſons of Hattil, the ſons of Pochereth of Zebaim, the ſons of Amon.

Bef. Chr. 536.

60 All the Nethinims, and the ſons of Solomon's ſervants *were* three hundred ninety and two.

61 ¶ And theſe came up from Tel-melah, Tel-hareſha, Cherub, Addon, and Immer: but they could not ſhew their father's houſe, nor their ſeed, *or* if they were of Iſrael.

62 The ſons of Delaiah: the ſons of Tobiah, the ſons of Nekoda, ſix hundred and two and forty.

63 And of the prieſts: the ſons of Habaiah, the ſons of Hakkoz, the ſons of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 Theſe ſought their writing of the genealogies, but it was not found: therefore they were put from the prieſthood.

65 And the [r] Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy, till there roſe up a prieſt with * Urim and Thummim.

* Exod. 28. 30.

66 All the congregation together *was* two and forty thouſand three hundred and threeſcore.

67 Beſides their ſervants and their maids, which were ſeven thouſand three hundred and ſeven and thirty: and they had two hundred and five and forty ſinging men and ſinging women.

68 Their horſes *were* ſeven hundred and ſix and thirty, *and* their mules two hundred and five and forty.

69 The camels four hundred and five and thirty, *and* ſix thouſand ſeven hundred and twenty aſſes.

70 And certain of the chief fathers gave unto the work. The Tirſhatha gave to the treaſure, a thouſand [s] drams of gold, fifty baſons, five hundred and thirty prieſts garments.

71 And *ſome* of the chief fathers gave unto the treaſure of the work, twenty thouſand drachms of gold, and two thouſand two hundred ‡ pieces of ſilver.

‡ Or, mines.

72 And the reſt of the people gave twenty thouſand drachms of gold, and two thouſand pieces of ſilver, and threeſcore and ſeven prieſts garments.

73 And the prieſts, and the Levites, and the porters, and the ſingers, and the reſt of the people, and the Nethinims, and all Iſrael dwelt in their cities: and when the ſeventh [t] month came, the children of Iſrael were in their cities.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the law. 12 They rejoice in Iſrael for the knowledge of the word of God. 15 They keep the feaſt of tabernacles or booths.

AND all the people aſſembled themſelves † together, in the ſtreet that was before the water-gate, and they ſpake unto Ezra the [u] ſcribe, that he would bring the book of the law of Moſes, which the Lord had commanded to Iſrael.

† *Heb. as one man.*

2 And Ezra the prieſt brought the law before the congregation both of men and women, and of all that [w] could hear and underſtand it, in the firſt day of the ſeventh month.

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[p] For there were two cities of this name.

[q] Read Ezra 2. 58.

[r] Meaning, Nehemiah: for Tirſhatha in the Chaldee tongue ſignifieth a butler.

[s] Read Ezra 2. 69.

[t] Which containeth part of September, and part of October.

[u] Read Ezra 7. 6.

[w] Which had age and diſcretion to underſtand.

Bef. Chr. 445.

3 And he read therein in the ſtreet that was before the water-gate (from the morning until the [x] mid-day) before men and women, and them that underſtood it, and the ears of all the people *hearkened* unto the book of the law.

4 And Ezra the ſcribe ſtood upon a pulpit of wood which he had made for the preaching, and beſide him ſtood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaſeiah on his right hand, and on his left hand Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam.

5 And Ezra opened the book before all the people: for he was [y] above all the people: and when he opened it, all the people ſtood up.

6 And Ezra praiſed the Lord the great God, and all the people anſwered, Amen, Amen, with lifting up their hands: and they bowed themſelves, and worſhipped the Lord with their faces toward the ground.

7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law, and the people *ſtood* in their place.

8 And they read in the book of the law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading.

9 Then Nehemiah (which is Tirſhatha) and Ezra the prieſt and ſcribe, and the Levites that inſtructed the people, ſaid unto all the people, This day is holy unto the Lord your God: mourn not, neither weep: for all the people [z] wept when they heard the words of the law.

10 He ſaid unto them, Go, *and* eat of the fat, and drink the ſweet, and ſend part unto them for whom none *is* [a] prepared: for this day is holy unto our Lord: be ye not ſorry therefore: for the [b] joy of the Lord is your ſtrength.

11 And the Levites made ſilence throughout all the people, ſaying, Hold your peace: for the day is holy, be not ſad therefore.

12 Then all the people went to eat and to drink, and to ſend away part, and to make great joy, becauſe they had underſtood the words that they had taught them.

13 And on the ſecond day the chief fathers of all the people, the prieſts and the Levites, were gathered unto Ezra the ſcribe, that he alſo might inſtruct them in the words of the law.

14 And they found written in the law (that the Lord had commanded by Moſes) that the children of Iſrael ſhould dwell in * booths in the feaſt of the ſeventh month,

* Lev. 23. 34.

15 And that they ſhould cauſe it to be declared and proclaimed in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount, and bring olive-branches, and pine-branches, and branches of ‡ myrtle, and palm-branches, and branches of thick trees, to make booths, as it is written.

‡ Or, goodly branches, as Lev. 23. 40.

16 So the people went forth and brought *them*, and made them booths, every one upon the [b] roof of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet by the water-gate, and in the ſtreet of the gate of Ephraim.

Bef. Chr. 445.

17 And all the congregation of them that were come again out of the captivity made booths, and ſat under the booths: for ſince the [d] time of Joſhua the ſon of Nun unto this day, had not the children of Iſrael done ſo, and there was very great joy.

18 And he read in the book of the law of God every day, from the firſt day unto the laſt day. And they kept the feaſt ſeven days, and on the eighth day a ſolemn aſſembly, according unto the manner.

CHAP. IX.

1 The people repent, and forſake their ſtrange wives. 5 The Levites exhort them to praiſe God, 6 Declaring his wonders, 26 and their ingratitude, 30 and God's great mercies toward them.

IN the four and twentieth day of this [e] month the children of Iſrael were aſſembled with faſting, and with ſackcloth, and earth upon them.

2 (And they that were of the ſeed of Iſrael were ſeparated from all the † ſtrangers) and they ſtood and confeſſed their ſins, and the iniquities of their fathers.

† Heb. ſtrange children.

3 And they ſtood up in their place and read in the book of the law of the Lord their God four times on the day, and they [f] confeſſed and worſhipped the Lord their God four times.

4 Then ſtood up upon the ſtairs of the Levites, Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the Lord their God.

5 And the Levites ſaid, *even* Jeſhua, and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, Stand up, *and* praiſe the Lord your God for ever and ever, and let them praiſe thy glorious name, O God, which excelleth above all thankſgiving and praiſe.

6 Thou art Lord alone: thou haſt made heaven, and the heaven of all heavens, with all their hoſt, the earth, and all things that are therein, the ſeas, and all that are in them, and thou preſerveſt them all, and the hoſt of the heaven worſhippeth thee.

7 Thou art, O Lord, the God that haſt choſen Abram, and broughteſt him out of * Ur in Chaldea, * and madeſt his name Abraham,

* Gen. 11. 31.
* Gen. 17. 5.

8 And foundeſt his heart faithful before thee, * and madeſt a covenant with him, to give unto his ſeed the land of the Canaanites, Hittites, Amorites, and Perizzites, and Jebuſites, and Girgaſhites, and haſt performed thy words, becauſe thou art juſt.

* Gen. 15. 18.

9 * Thou haſt alſo conſidered the affliction of our fathers in Egypt, and heard their cry by the red ſea,

* Exod. 3. 7. and 14. 10.

10 And ſhewed tokens and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt

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[x] This declareth the great zeal that the people had to hear the word of God.

[y] To the intent that his voice might be the better heard.

[z] In conſidering their offences againſt the law, therefore the Levites do not reprove them for mourning, but aſſure them of God's mercies, foraſmuch as they are repentant.

[a] That is, remember the poor.

[b] Rejoice in the Lord, and he will give you ſtrength.

[c] For their houſes were made flat above, read Deut. 22. 8.

[d] Which was almoſt a thouſand years.

[e] Meaning, the ſeventh.

[f] They made confeſſion of their ſins, and uſed prayers.

Bef. Chr. 445. dealt proudly againſt them: therefore thou madeſt thee a name, as *appeareth* this day.

* Exod. 14. 22. 11 * For thou didſt break up the ſea before them, and they went through the midſt of the ſea on the dry land: and thoſe that purſued them haſt thou caſt into the bottoms as a ſtone in the mighty waters:

* Exod. 13. 21. 12 * And leddeſt them in the day with a pillar of a cloud, and in the night with a pillar of fire to give them light in the way that they went.

* Exod. 19. 18, 20. and 20. 1. 13 * Thou cameſt down alſo upon mount Sinai, and ſpakeſt unto them from heaven, and gaveſt them right judgments, and true laws, ordinances, and good commandments,

14 And declaredſt unto them thine holy ſabbath, and commandedſt them precepts, and ordinances, and laws, by the hand of Moſes thy ſervant,

* Exod. 16. 15. * Exod. 17. 6. * Deut. 1. 8. 15 * And gaveſt them bread from heaven for their hunger, * and broughteſt forth water for them out of the rock for their thirſt: and and * promiſedſt them that they ſhould go in, and take poſſeſſion of the land, for the which thou hadſt lift up thine hand for to give them.

16 But they and our fathers behaved themſelves proudly, and hardened their neck, ſo that they hearkened not unto thy commandments,

17 But refuſed to obey, and would not remember thy marvellous works, that thou hadſt done for them, but hardened their necks, and had in their heads to return to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compaſſion, of long-ſuffering, and of great mercy, yet forſookeſt them not.

18 Moreover, when they made them a molten calf (and ſaid, This is thy God that brought thee up out of the land of Egypt) and committed great blaſphemies,

* Exod. 13. 22. Num. 14. 14. 1 Cor. 10. 1. 19 Yet thou for thy great mercies forſookeſt them not in the wilderneſs: * the pillar of the cloud departed not from them by day to lead them the way, neither the pillar of fire by night, to ſhew them light, and the way whereby they ſhould go.

20 Thou gaveſt alſo thy good Spirit to inſtruct them, and with-heldeſt not thy MAN from their mouth, and gaveſt them water for their thirſt.

* Deut. 8. 4. 21 Thou didſt alſo feed them forty years in the wilderneſs: they lacked nothing: * their cloaths waxed not old, and their feet [g] ſwelled not.

* Num. 21. 6. 22 And thou gaveſt them kingdoms and people, and [h] ſcatteredſt them into corners: ſo they poſſeſſed the * land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

23 And thou didſt multiply their children like the ſtars of the heaven, and broughteſt them into the land, whereof thou hadſt ſpoken unto their fathers, that they ſhould go and poſſeſs it.

24 So the children went in, and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, *even* the Canaanites, and gaveſt them into their hands, with their kings and the people of the land, that they might do with them what they would. Bef. Chr. 445.

25 And they took their ſtrong cities and the fat land, and poſſeſſed houſes full of all goods, ciſterns digged out, vineyards, and olives, and trees for food in abundance, and they did eat, and were filled, and became fat, and lived in pleaſure through thy great goodneſs.

26 Yet they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs, and ſlew thy prophets (which [i] proteſted among them to turn them unto thee) and committed great blaſphemies.

27 Therefore thou deliveredſt them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cried unto thee, thou heardeſt them from the heaven, and through thy great mercies thou gaveſt them ſaviours, who ſaved them out of the hands of their adverſaries.

28 But when they had [k] reſt, they returned to do evil before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them, yet when they converted and cried unto thee, thou heardeſt them from heaven, and deliveredſt them according to thy great mercies many times,

29 And proteſtedſt among them that thou mighteſt bring them again unto thy law: but they behaved themſelves proudly, and hearkened not unto thy commandments, but ſinned againſt thy judgments (*which a man ſhould do and live in them) and [l] pulled away the ſhoulder, and were ſtiff-necked, and would not [m] hear. * Lev. 18. 5. Ezek. 10. 5. Rom. 10. 5. Gal. 3. 12.

30 Yet thou † didſt forbear them many years, and proteſtedſt among them by thy Spirit, *even* by the hand of thy prophets, but they would not hear: therefore gaveſt thou them into the hand of the people of the lands. † *Heb. thou didſt prolong upon them many years.*

31 Yet for thy great mercies thou haſt not conſumed them, neither forſaken them: for thou art a gracious and a merciful God.

32 Now therefore our God, * thou great God, mighty and terrible, that keepeſt covenant and * mercy, let not all the affliction that hath come unto us ſeem a little before thee, *that is*, to our kings, and to our princes, and to our prieſts, and to our prophets, and to our fathers, and to all thy people ſince the time of the kings of [n] Aſſhur unto this day. * Exod. 34. * Pſ. 143 1, 2.

33 Surely thou art juſt in all that is come upon us: for thou [o] haſt dealt truly, but we have done wickedly.

34 And our kings, and our princes, our prieſts, and our fathers have not done thy law, nor regarded thy commandments, nor thy proteſtations, wherewith thou haſt [p] proteſted among them,

35 And they have not ſerved thee in their kingdom,

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[g] Though the way was tedious and long.

[h] Meaning, the heathen whom he drove out.

[i] Taking heaven and earth to witneſs, that God would deſtroy them, except they returned, as 2 Chron. 24. 19.

[k] He declareth how God's mercies ever contended with the wickedneſs of the people, who ever in their proſperity forgat God.

[l] Which is a ſimilitude taken of oxen that ſhrink at the yoke, or burden, as Zech. 7. 11.

[m] When thou didſt admoniſh them by thy prophets.

[n] By whom we were led away into captivity, and have been appointed to be ſlain, as Eſther 3. 13.

[o] He confeſſeth that all theſe things came to them juſtly for their ſins, but he appealeth from God's juſtice to his mercies.

[p] That thou wouldeſt deſtroy them, except they would return to thee, as ver. 26.

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Bef. Chr. 445.

kingdom, and in thy great goodneſs that thou ſhewedſt unto them, and in the large and fat land which thou didſt ſet before them, and have not converted from their evil works.

36 Behold, we are ſervants this day, and the land that thou gaveſt unto our fathers, to eat the [q] fruit thereof, and the goodneſs thereof, behold, we are ſervants therein.

37 And it yielded much fruit unto the kings whom thou haſt ſet over us, becauſe of our ſins: and they have dominion over our bodies, and over our cattle at their pleaſure, and we are in great affliction.

38 Now becauſe of all this we make [r] a ſure covenant, and write it, and our princes, our Levites, *and* our prieſts ſeal unto it.

CHAP. X.

1 *The names of them that ſealed the covenant between God and the people.*

NOW they that ſealed *were* Nehemiah the ‡ Tirſhatha the ſon of Hachaliah and Zidkijah,

‡ Or, butler.

2 Seraiah, Azariah, Jeremiah,
3 Paſhur, Amariah, Malchijah,
4 Hattuſh, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meſhullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: theſe are [s] the prieſts.

9 ¶ And the Levites: Jeſhua the ſon of Azaniah, Binnui, of the ſons of Henadad, Kadmiel.

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rhehob, Haſhabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu,

14 ¶ The chief of the people *were* Paroſh, ‡ Pahath-moab, Elam, Zattu, Bani,

‡ Or, captains of Moab.

15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Haſhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiaſh, Meſhullam, Hezir,
21 Meſhezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoſhea, Hananiah, Haſhub,
24 Halloheſh, Pileha, Shobek,
25 Rehum, Haſhabnah, Maaſeiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah,

28 And the reſt of the people, the prieſts, the Levites, the porters, the ſingers, the [t] Nethinims, and all that were [u] ſeperated from the people of the lands unto the law of God, their wives, their ſons, and their daughters, all that could underſtand,

Bef. Chr. 445.

29 The chief of them [w] received it for their brethren, and they came to the [x] curſe, and to the oath to walk in God's law, which was given by Moſes the ſervant of God, to obſerve and do all the commandments of the Lord our God, and his judgments and his ſtatutes:

30 And that we would not give our daughters to the people of the land, neither take their daughters for our ſons.

31 And *if* the people of the land brought ware on the ſabbath, or any victuals to ſell, [y] that we ſhould not take it of them on the ſabbath, and on the holy days: * and that we would let the ſeventh year be free, and the debts of every † perſon.

* Lev. 25. 4. Deut. 15. 1.

† Heb. hand.

32 And we made ſtatutes for ourſelves, to give by the year the third part of a ſhekel for the ſervice of the houſe of our God.

33 For the [z] ſhew-bread, and for the daily offering, and for the daily burnt-offering, the ſabbaths, the new moons, for the ſolemn feaſts, and for the things that were ſanctified, and for the ſin-offerings to make an atonement for Iſrael, and for all the work of the houſe of our God,

34 We caſt alſo lots for the offerings of the wood, even the prieſts, the Levites, and the people to bring it into the houſe of our God, ‡ by the houſe of our fathers, yearly at the times appointed, to burn it upon the altar of the Lord our God, as it is written in the law.

‡ Or, into the houſe of.

35 And to bring the firſt fruits of our land, and the firſt of all the fruits of all trees, year by year, into the houſe of the Lord,

36 And the firſt-born of our ſons, and of our cattle, as it is [a] written in the law, and the firſt born of our bullocks and of our ſheep, to bring it into the houſe of our God, unto the prieſts that miniſter in the houſe of our God,

37 And that we ſhould bring the firſt fruit of our dough, and our offerings, and the fruit of every tree, of wine, and of oil, unto the prieſts, to the chambers of the houſe, of our God: and the tithes of our land unto the Levites, that the Levites might have the tithes in all the cities of our [b] travail.

38 And the prieſt, the ſon of Aaron, ſhall be with the Levites, when the Levites take tithes, and the Levites * ſhall bring up the tenth part of the tithes unto the houſe of our God, unto the chambers of the treaſure-houſe.

* Num. 18. 26.

39 For the children of Iſrael, and the children of Levi ſhall bring up the offerings of the corn, of the wine, and of the oil, unto the chambers: and there *ſhall be* the veſſels of the ſanctuary, and the prieſts that miniſter, and the porters, and the ſingers, and [c] we will not forſake the houſe of our God.

CHAP.

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[q] That is, to be the lords thereof.

[r] Thus by affliction they promiſe to keep God's commandments, whereunto they could not be brought by God's great benefits.

[s] Which ſubſcribed to keep the promiſe.

[t] Read Ezra ii. 43.

[u] Which being idolaters forſook their wickedneſs, and gave themſelves to ſerve God.

[w] They made the oath in the name of the whole multitude.

[x] Whereunto they gave themſelves, if they brake the law, as Deut. 28. 15.

[y] Which notwithſtanding they brake ſoon after, as ch. 13. 15.

[z] This declareth wherefore they gave this third part of the ſhekel, which was beſides the half ſhekel, that they were bound to pay, Exod. 30. 13.

[a] By this rehearſal is meant, that there was no part nor ceremony in the law whereunto they did not bind themſelves by covenant.

[b] Whereſoever we laboured, or travailed, there the tithes were due unto the Lord, both by the law, and according to the oath and covenant that we made.

[c] We will not leave it deſtitute of that, that ſhall be neceſſary for it.

CHAP. XI.

1 *Who dwelled in Jeruſalem, after it was builded,* 21 *and who in the cities of Judah.*

AND the rulers of the people dwelt in Jeruſalem: the other people alſo caſt lots, [d] to bring one out of ten to dwell in Jeruſalem the holy city, and nine parts *to be* in the cities.

2 And the people thanked all the men that were willing to dwell in Jeruſalem.

3 Theſe now are the chief of the province, that dwelt in Jeruſalem, but in the cities of Judah, every one dwelt in his own poſſeſſion in their cities of Iſrael, the prieſts, and the Levites, and the Nethinims, and the ſons of Solomon's ſervants.

4 And in Jeruſalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the ſons of Judah, Athaiah, the ſon of Uzziah, the ſon of Zechariah, the ſon of Amariah, the ſon of Shephatiah, the ſon of Mahaleel, of the ſons of [e] Perez.

5 And Maaſeiah the ſon of Baruch, the ſon of Col-hozeh, the ſon of Hazaiah, the ſon of Adaiah, the ſon of Joiarib, the ſon of Zechariah, the ſon ‡ of Shiloni.

‡ Or, of a Shilonite.

6 All the ſons of Perez that dwelt at Jeruſalem, *were* four hundred threeſcore and eight valiant men.

7 Theſe alſo are the ſons of Benjamin, Sallu, the ſon of Meſhullam, the ſon of Joed, the ſon of Pedaiah, the ſon of Kolaiah, the ſon of Maaſeiah, the ſon of Ithiel, the ſon of Jeſhaiah.

8 And after him Gabai, Sallai, nine hundred and twenty and eight.

9 And Joel the ſon of Zichri *was* governor over them: and Judah, the ſon of Senuah *was* the ſecond over the city:

10 Of the prieſts, Jedaiah, the ſon of Joiarib, Jachin.

11 Seraiah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, [f] *was* chief of the houſe of God.

12 And their brethren [g] that did the work in the temple, *were* eight hundred twenty and two: and Adaiah the ſon of Jeroham, the ſon of Pelaliah, the ſon of Amzi, the ſon of Zechariah, the ſon of Paſhur, the ſon of Malchiah:

13 And his brethren, chief of the fathers, two hundred and two and forty: and Amaſhai the ſon of Azareel, the ſon of Ahaſai, the ſon of Meſhillemoth, the ſon of Immer:

14 And their brethren valiant men, an hundred and eight and twenty, and their overſeer *was* Zabdiel the ſon of ‡ Haggedolim.

‡ Or, of one of the great men.

15 And of the Levites, Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, the ſon of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites *were* over the works of the houſe of God without.

17 And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſaph, *was* the chief to [h] begin the thankſgiving *and* prayer: and Bakbukiah the ſecond of his brethren, and Abda, the ſon of Shammua, the ſon of Galal, the ſon of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourſcore and four.

19 And the porters, Akkub, Talmon and their brethren that kept the [i] gates, *were* an hundred twenty and two.

20 And the [k] reſidue of Iſrael, of the prieſts, *and* of the Levites *dwelt* in all the cities of Judah, every one in his inheritance.

21 And the Nethinims dwelt in the ‡ fortreſs, and Zicha and Giſpa *were* over the Nethinims.

‡ Or, Ophel.

22 And the overſeer of the Levites in Jeruſalem *was* Uzzi the ſon of Bani, the ſon of Haſhabiah, the ſon of Mattaniah, the ſon of Micha: of the ſons of Aſaph ſingers *were* over the work of the houſe of God.

23 For it *was* the king's commandment concerning them, that faithful *proviſion ſhould be* for the ſingers every day.

24 And Pethathiah the ſon of Meſhezabeel, of the ſons of Zerah, the ſon of Judah, [l] *was* at the king's hand in all matters concerning the people.

25 And in the villages in their lands, *ſome* of the children of Judah dwelt in Kirjath-arba and in the villages thereof, and in Dibon and in the villages thereof, and in Jekabzeel and in the villages thereof,

26 And in Jeſhua, and in Moladah, and in Beth-palet,

27 And in Hazer-ſhual, and in Beer-ſheba and in the villages thereof,

28 And in Ziklag, and in Mechonah and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Jarmuth,

30 Zanoah, Adullam, and in their villages, in Lachiſh and in the fields thereof, at Azekah and in the villages thereof: and they dwelt from Beer-ſheba, unto the valley of Hinnom.

31 And the ſons of Benjamin from Geba, in Michmaſh, and Aijah, and Beth-el and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod and Ono, in the carpenters valley,

36 And of the Levites *were* diviſions in Judah and in Benjamin.

CHAP. XII.

1 *The prieſts and the Levites which came with Zerubbabel unto Jeruſalem are numbered,* 27 *and the wall is dedicated.*

THESE alſo are the prieſts and the Levites that [m] went up with Zerubbabel the ſon of Shealtiel, and Jeſhua; *to wit,* Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattuſh,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

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[d] Becauſe their enemies dwelt round about them, they provided that it might be repleniſhed with men, and uſed this policy, becauſe there were few that offered themſelves willingly.

[e] Which came of Perez the ſon of Judah.

[f] That is, was the high prieſt.

[g] That ſerved and miniſtered in the temple.

[h] That is, he began the pſalm, and was the chanter.

[i] Meaning, of the temple.

[k] Of them which dwelt not in Jeruſalem.

[l] Was chief about the king for all his affairs.

[m] From Babylon unto Jeruſalem.

Bef. Chr. 536.

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkijah, Jedaiah: theſe were the [n] chief of the prieſts and of their brethren in the days of Jeſhua.

8 And the Levites, Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah [o] *were* over the thankſgivings, he, and his brethren.

9 And Bakbukiah, and Unni, *and* their brethren were about them in the [p] watches.

10 And Jeſhua begat Joiakim: Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were *theſe* the chief fathers of the prieſts: under [q] Seraiah *was* Meraiah: under Jeremiah, Hananiah:

13 Under Ezra, Meſhullam: under Amariah, Jehohanan:

14 Under Melicu, Jonathan: under Shebaniah, Joſeph:

15 Under Harim, Adna: under Meraioth, Helkai:

16 Under Iddo, Zechariah: under Ginnethon, Meſhullam:

17 Under [r] Abijah, Zichri: under Miniamin, *and* under Moadiah, Piltai:

18 Under Bilgah, Shammua: under Shemaiah, Jehonathan:

19 Under Joiarib, Mattenai: under Jedaiah, Uzzi:

20 Under Sallai, Kallai: under Amok, Eber:

21 Under Hilkiah, Haſhabiah: under Jedaiah, Nethaneel.

22 In the days of Eliaſhib, Joiada and Johanan and Jaddua *were* the chief fathers of the Levites written, and the prieſts in the reign of Darius the Perſian.

23 The ſons of Levi, the chief fathers *were* written in the book of the Chronicles, even unto the days of Johanan the ſon of Eliaſhib.

24 And the chief of the Levites *were* Haſhabiah, Sherabiah, and Jeſhua the ſon of Kadmiel, and their brethren about them to give praiſe and thanks, according to the ordinance of David the man of God, ward [s] over-againſt ward.

25 Mattaniah and Bakbukiah, Obadiah, Meſhullam, Talmon *and* Akkub *were* porters keeping the ward at the threſholds of the gates.

26 Theſe were in the days of Joiakim, the ſon of Jeſhua, the ſon of Jozadak, and in the days of Nehemiah the captain, and of Ezra the prieſt and ſcribe.

27 And in the dedication of the wall at Jeruſalem they ſought the Levites out of all their places to bring them to Jeruſalem to keep the dedication with gladneſs, both with thankſgivings and with ſongs, cymbals, viols, and with harps.

28 Then the † ſingers gathered themſelves together both from the plain country about Jeruſalem, and from the villages of [t] Netophathi.

† *Heb. ſons of the ſingers.*

Bef. Chr. 445.

29 And from the houſe of Gilgal, and out of the countries of Jeba and Azmaveth: for the ſingers had built them villages round about Jeruſalem.

30 And the prieſts and Levites were purified, and cleanſed the people, and the gates, and the wall.

31 And I [u] brought up the princes of Judah upon the wall, and appointed two great companies to give thanks, and the *one* went on the right hand of the wall toward the dung gate.

32 And after them went Hoſhaiah, and half of the princes of Judah.

33 And Azariah, Ezra, and Meſhullam,

34 Judah, Benjamin, and Shemaiah, and Jeremiah,

35 And of the prieſts ſons with trumpets, Zechariah the ſon of Jonathan, the ſon of Shemaiah, the ſon of Mattaniah, the ſon of Michaiah, the ſon of Zaccur, the ſon of Aſaph:

36 And [w] his brethren, Shemaiah and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the muſical inſtruments of David the man of God: and Ezra the ſcribe *went* before them.

37 And to the gate of the fountain, even over-againſt them, went they up by the [x] ſtairs of the city of David, at the going up of the wall beyond the houſe of David, even unto the water-gate eaſtward.

38 And the ſecond company of them that gave thanks, went on the other ſide, and I after them, and the half of the people *was* upon the wall, *and* upon the tower of the furnaces, even unto the broad wall.

39 And upon the gate of Ephraim, and upon the old gate, and upon the fiſh-gate, and the tower of Hananeel, and the tower of Meah, even unto the ſheep-gate: and they ſtood in the gate of the ward.

40 So ſtood the two companies of them that gave thanks, in the houſe of God, and I and the half of the rulers with me.

41 The prieſts alſo, Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets.

42 And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the ſingers † ſang loud, having Izrahiah, which *was* the overſeer.

† *Heb. cauſed to hear.*

43 And the ſame day they offered great ſacrifices and rejoiced: for God had given them great joy, ſo that both the women and the children were joyful: and the joy of Jeruſalem was heard far off.

44 Alſo at the ſame time were men appointed [y] over the chambers of the ſtore for the offerings, for the firſt fruits, and for the tithes, to gather into them out of the fields of the cities, the portions of the law for the prieſts and the Levites: for Judah rejoiced for the prieſts and for the Levites that ſerved.

45 And

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[n] Next in dignity to the high prieſts, and which were of the ſtock of Aaron.

[o] Had charge of them that ſang the pſalms.

[p] They kept the wards and watches according to their turns, as 1 Chron. 23. 6.

[q] That is, next to Seraiah, or rather of the order which was called after the name of Seraiah.

[r] Whereof was Zachariah John Baptiſt's father.

[s] That is, one after another, and every one in his courſe.

[t] Which were a certain family, and had their poſſeſſions in the fields, 1 Chron. 2. 54.

[u] Meaning, Nehemiah.

[w] That is, the brethren of Zaccur.

[x] Which was the going up to the mount Zion, which is called the city of David.

[y] Which were chambers appointed by Hezekiah to put in the tithes, and ſuch things, 2 Chron. 31. 11. and now were repaired again for the ſame uſe.

Bef. Chr. 445. 45 And both the ſingers and the Levites kept the ward of their God, and the ward of the purification, according to the commandment of David *and* Solomon his ſon.

* 1 Chron. 15. 16. 46 * For in the days of David and Aſaph, of old *were* chief ſingers, and ſongs of praiſe and thankſgiving unto God.

47 And in the days of Zerubbabel, and in the days of Nehemiah, did all Iſrael give portions unto the ſingers and porters, every day his portion, and they gave the holy things unto the Levites, and the Levites gave [z] the holy things unto the ſons of Aaron.

CHAP. XIII.

1 The law is read. 3 They ſeparate from them all ſtrangers. 5 Nehemiah reproveth them that break the ſabbath. 30 An ordinance to ſerve God.

AND on that day did they read in the book of Moſes, in the audience of the people, and it was found written therein, that the Ammonite and the Moabite * ſhould not enter into the congregation of God, * Deut. 23. 3.

* Num. 22. 5, 6. 2 Becauſe they met not the children of Iſrael with bread and with water, * but hired Balaam againſt them, that he ſhould curſe them: and our God turned the curſe into a bleſſing.

3 Now when they had heard the law, they ſeparated from Iſrael [a] all thoſe that were mixed.

4 ¶ And before [b] this had the prieſt Eliaſhib the overſight of the chamber of the houſe of our God, [c] being kinſman to Tobiah:

5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incenſe, and the veſſels, and the tithes of corn, of wine, and of oil (appointed for the Levites, and the ſingers, and the porters) and the offerings of the prieſts.

6 But in all this *time* was not I in Jeruſalem: for in the two and thirtieth year of [d] Artahſhaſhte king of Babel, came I unto the king, and ‡ after certain days I obtained of the king. ‡ Or, at the year's end.

7 And when I was come to Jeruſalem, I underſtood [e] the evil that Eliaſhib had done for Tobiah, in that he had made him a chamber in the court of the houſe of God,

8 And it grieved me ſore: therefore I caſt forth all the veſſels of the houſe of Tobiah out of the chamber.

9 And I commanded them to cleanſe the chambers: and thither brought I again the veſſels of the houſe of God with the meat-offering and the incenſe.

10 And I perceived that the portions of the Levites had not been given, and that every one was fled to his land, *even* the Levites and the ſingers that executed the work.

11 Then reproved I the rulers and ſaid, Why is the houſe of God forſaken? And I aſſembled them, and ſet them in their place. Bef. Chr. 434.

12 Then brought all Judah the tithes of corn and of wine, and of oil unto the treaſures.

13 And I made treaſurers over the treaſures, Shelemiah the prieſt, and Zadok the ſcribe, and of the Levites, Pedaiah, and under their hand Hanan the ſon of Zaccur the ſon of Mattaniah: for they were counted faithful, and their office was to diſtribute unto their brethren.

14 Remember me, O my God herein, and wipe not out my [f] kindneſs that I have ſhewed on the houſe of my God, and on the offices thereof.

15 In thoſe days ſaw I in Judah, them that trod wine-preſſes on the ſabbath, and that brought in ſheaves, and which laded aſſes alſo with wine, grapes, and figs, and all burdens, and brought them into Jeruſalem upon the ſabbath-day: and [g] I proteſted to them in the day that they ſold victuals.

16 There dwelt men of Tyrus alſo therein, which brought fiſh and all wares, and ſold on the ſabbath unto the children of Judah even in Jeruſalem.

17 Then reproved I the rulers of Judah, and ſaid unto them, What evil thing is this that ye do, and break the ſabbath-day?

18 Did not your fathers [h] thus, and our God brought all this plague upon us, and upon this city? yet ye increaſe the wrath upon Iſrael, in breaking the ſabbath.

19 And when the gates of Jeruſalem began to be [i] dark before the ſabbath, I commanded to ſhut the gates, and charged that they ſhould not be opened till after the ſabbath-day, and *ſome* of my ſervants ſet I at the gates, that there ſhould no burden be brought in on the ſabbath day.

20 So the chapmen and merchants of all merchandize remained once or twice all night without Jeruſalem.

21 And I proteſted among them, and ſaid unto them, Why tarry ye all night about the wall? If ye do it once again, I will lay hands upon you. From that time came they no more on the ſabbath.

22 ¶ And I ſaid unto the Levites, that they ſhould cleanſe themſelves, and that they ſhould come and keep [k] the gates, to ſanctify the ſabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercy.

23 In thoſe days I alſo ſaw Jews that married wives of [l] Aſhdod, of Ammon, and of Moab.

24 And their children ſpake half in the ſpeech of Aſhdod, and could not ſpeak in the Jews language,

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[z] That is, the tenth part of the tithes.

[a] That is, all ſuch which had joined in unlawful marriage, and alſo thoſe with whom God had forbidden them to have ſociety.

[b] That the ſeparation was made.

[c] He was joined in affinity with Tobiah the Ammonite, an enemy of the Jews.

[d] Called alſo Darius, Ezra 7. 1.

[e] Thus we ſee what inconveniences the people fall into, when they are deſtitute of one that hath the fear of God, ſeeing that their chief governor was but awhile abſent, and yet they fell into ſuch great abſurdities: as appeareth alſo, Exod. 32. 1.

[f] He proteſteth that he did his duty with good conſcience, yet he doth not juſtify himſelf herein, but deſireth God to favour him, and to be merciful unto him for his own goodneſs ſake, as ver. 22 and 31.

[g] I declared unto them, that God would not ſuffer ſuch tranſgreſſors of his law to be unpuniſhed.

[h] Was not this a great cauſe, why God plagued us in times paſt? meaning, that if they tranſgreſſed now in the ſame again, their plague ſhould be greater.

[i] About the time that the ſun went down: for the ſabbath laſted from the ſun going down of the one day, to the ſun ſetting of the other.

[k] Meaning, of the temple, that none that was unclean, ſhould enter.

[l] Which was a city of the Philiſtines, and they had married wives thereof, and ſo had corrupted their ſpeech and religion.

Bef. Chr. 434.

language, and according to the language of the *one* people, and of the *other* people.

25 Then I reproved them, and [m] curſed them, and ſmote certain of them, and pulled off their hair, and took an oath of them by God, Ye ſhall not give your daughters unto their ſons, neither ſhall ye take of their daughters unto your ſons, nor for yourſelves.

* 1 Kings 3. 7, 12.
* 2 Sam. 12. 24, 25.
* 1 Kings 11. 1, 4.

26 * Did not Solomon the king of Iſrael ſin by theſe things? yet among many nations was there no king like him: for he was * beloved of his God, and God had made him king over Iſrael: * yet ſtrange women cauſed him to ſin.

27 Shall we then obey unto you, to do all this great evil, and to tranſgreſs againſt our God, *even* to marry ſtrange wives?

28 And *one* of the ſons of Joiada the ſon of Eliaſhib the high prieſt was the ſon-in-law of Sanballat the Horonite: but I chaſed him from me.

29 Remember them, O my God, that [n] defile the prieſthood, and the covenant of the prieſthood and of the Levites.

30 Then cleanſed I them from all ſtrangers, and appointed the wards of the prieſts and of the Levites, every one in his office,

31 And for the offering of the wood at times appointed, and for the firſt fruits. Remember me, O my God, [o] in goodneſs.

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[m] That is, I did excommunicate them, and drive them out of the congregation.

[n] Puniſh them according to their fault and evil example, which they have given to the reſt of thy people, contrary to their vocation.

[o] That is, to ſhew mercy unto me.

ESTHER.

THE ARGUMENT.

Becauſe of the diverſity of names, whereby they uſed to name their kings, and the ſupputation of years wherein the Hebrews and the Grecians do vary, divers authors write diverſly as touching this Ahaſuerus, but it ſeemeth, Dan. 6. 1. *and* 9. 1. *that he was Darius king of the Medes, and ſon of Aſtyages, called alſo Ahaſhueroſh, which was a name of honour, and ſignified great and chief, as chief head. Herein is declared the great mercies of God toward his church: who never faileth them in their greateſt dangers, but when all hope of worldly help faileth, he ever ſtirreth up ſome, by whom he ſendeth comfort and deliverance. Herein alſo is deſcribed the ambition, pride and cruelty of the wicked, when they come to honour, and their ſudden fall when they are at the higheſt, and how God preſerveth and preferreth them which are zealous of his glory, and have a care and love toward their brethren.*

Bef. Chr. 521.

CHAP. I.

3 King Ahaſuerus maketh a royal feaſt, 12 whereunto the queen Vaſhti will not come, 19 for which cauſe ſhe is divorced. 20 The king's decree touching the pre-eminence of man.

IN the days of [a] Ahaſuerus: (this is Ahaſuerus that reigned from India, even unto Ethiopia, over an [b] hundred and ſeven and twenty provinces)

* Nehem. 2. 1.

2 In thoſe days when the king Ahaſuerus [c] ſat on his throne, which was in the palace of * Shuſhan.

3 In the third year of his reign, he made a feaſt unto all his princes and his ſervants, even the power of Perſia and Media, and to the captains and governors of the provinces *which were* before him,

4 That he might ſhew the riches *and* glory of his kingdom, and the honour of his great majeſty many days, *even* an hundred and fourſcore days.

Bef. Chr. 519.

5 And when theſe days were expired, the king made a feaſt to all the people that were found in the palace of Shuſhan, both unto great and ſmall, ſeven days, in the court of the garden of the king's palace,

6 *Under* an hanging of white, green, and blue *cloaths*, faſtened with cords of fine linen and purple, in ſilver rings, and pillars of marble: the [d] beds *were* of gold and of ſilver upon a pavement of porphyry, and marble, and alabaſter, and blue colour.

7 And they gave them drink in veſſels of gold, and changed veſſel after veſſel, and royal wine in abundance according to the [e] power of the king.

8 And the drinking was by an order, none might [f] compel: for ſo the king had appointed unto all the officers of his houſe, that they ſhould do according to every man's pleaſure.

9 ¶ The queen Vaſhti made a feaſt alſo for the women in the royal houſe of king Ahaſuerus.

10 Upon

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[a] Called alſo Darius, who was now the ſovereign monarch, and had the government of the Medes, Perſians, and Chaldeans: ſome think he was Darius Hyſtaſpis's ſon, called alſo Artaxerxes.

[b] Daniel, ch. 6. 1. maketh mention but of ſixſcore, leaving out the number that is imperfect, as the ſcripture in divers places uſeth.

[c] That is, had reſt and quietneſs.

[d] Which they uſed in thoſe countries inſtead of tables.

[e] As was beſeeming for ſo magnifical a king.

[f] None might be compelled to drink more than it pleaſed him.

Bef. Chr. 519.

10 Upon the [g] ſeventh day, when the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven eunuchs, that ſerved in the preſence of king Ahaſuerus,

11 To bring queen Vaſhti before the king with the crown royal, that he might ſhew the people and the princes her beauty: for ſhe was fair to look upon.

12 But the queen Vaſhti refuſed to come at the king's word, †which he had given in charge to the eunuchs: therefore the king was very angry, and his wrath kindled in him.

† Heb. which was in the hand of the eunuchs.

13 Then the king ſaid to the wiſe men, [h] that knew the times (for ſo was the king's manner towards all that knew the law and the judgment:

14 And the next unto him *was* Carſhena, Shethar, Admatha, Tarſhiſh, Meres, Marſena, *and* Memucan, the ſeven princes of Perſia and Media, which ſaw the [i] king's face, and ſat the firſt in the kingdom)

15 What ſhall we do unto the queen Vaſhti according to the law, becauſe ſhe did not according to the word of the king Ahaſuerus by the commiſſion of the eunuchs?

16 Then Memucan anſwered before the king and the princes, The queen Vaſhti hath not only done [k] evil againſt the king, but againſt all the princes, and againſt all the people that are in all the provinces of king Ahaſuerus.

17 For the [l] act of the queen ſhall come abroad unto all women, ſo that they ſhall deſpiſe their huſbands in their own eyes, and ſhall ſay, The king Ahaſuerus commanded Vaſhti the queen to be brought in before him, but ſhe came not.

18 So ſhall the [m] princeſſes of Perſia and Media this day ſay unto all the king's princes, when they hear of the act of the queen: thus *ſhall there be* much deſpitefulneſs and wrath.

19 If it pleaſe the king, let a royal decree proceed from him, and let it be written among the ſtatutes of Perſia and Media, (and let it not be tranſgreſſed) that Vaſhti come [n] no more before king Ahaſuerus: and let the king give her royal eſtate unto her companion that is better than ſhe.

20 And when the decree of the king which ſhall be made, ſhall be publiſhed throughout all his kingdom, (though it be [o] great) all the women ſhall give their huſbands honour both great and ſmall.

21 And this ſaying pleaſed the king and the princes, and the king did according to the word of Memucan.

22 For he ſent letters into all the provinces of the king, into every province according to the writing thereof, and to every people after their language, that every man ſhould [p] bear rule in his own houſe, and that he ſhould publiſh it in the language of that ſame people.

Bef. Chr. 518.

CHAP. II.

2 After the queen was put away, certain young maids are brought to the king. 17 Eſther pleaſeth the king, and is made queen. 22 Mordecai diſcloſeth unto the king thoſe that would betray him.

AFTER theſe things, when the wrath of king Ahaſuerus was appeaſed, he [q] remembered Vaſhti, and what ſhe had done, and what was decreed [r] againſt her.

2 And the king's ſervants that miniſtered unto him, ſaid, Let them ſeek for the king beautiful young virgins,

3 And let the king appoint officers through all the provinces of his kingdom, and let them gather all the beautiful young virgins unto the palace of Shuſhan, into the houſe of the women, under the hand of Hege the king's eunuch, [s] keeper of the women, to give them their things [t] for purification.

4 And the maid that ſhall pleaſe the king, let her reign in the ſtead of Vaſhti. And this pleaſed the king, and he did ſo.

5 ¶ In the city of Shuſhan, there was a certain Jew whoſe name was Mordecai, the ſon of Jair, the ſon of Shimei, the ſon of Kiſh, a man of Jemini,

6 Which had been carried away from Jeruſalem, * with the captivity that was carried away with Jeconiah king of Judah (whom Nebuchadnezzar king of Babylon had carried away)

* 2 Kings 24. 15.

7 And he nouriſhed Hadaſſah, that is Eſther his uncle's daughter: for ſhe had neither father nor mother, and the maid was fair, and beautiful to look on: and after the death of her father and her mother, Mordecai took her for his own daughter.

8 And when the king's commandment, and his decree was publiſhed, and many maids were brought together to the palace of Shuſhan, under the hand of Hege, Eſther was brought alſo unto the king's houſe under the hand of Hege the keeper of the women.

9 And the maid pleaſed him, and ſhe found favour in his ſight: therefore he cauſed her things for purification to be given her ſpeedily, and her † ſtate, and ſeven comely maids to be given her out of the king's houſe, and he gave change to her and to her maids of the beſt in the houſe of the women.

† Heb. portions.

10 *But* Eſther ſhewed not her people and her kindred: for Mordecai had charged her, that ſhe ſhould not tell it.

11 And Mordecai walked [u] every day before the

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[g] Which was the laſt day of the feaſt that the king made for the people, as ver. 5.

[h] That had experience of things, as they had learned by diligent marking in continuance of time.

[i] Which were as chief counſellors, that might have always acceſs to him.

[k] By her diſobedience ſhe hath given an example to all women to do the like to their huſbands.

[l] That is, her diſobedience.

[m] Meaning, that they would take firſt occaſion hereof to do the like, and that the reſt of women would by continuance do the ſame.

[n] Let her be divorced, and another made queen.

[o] For he had under him an hundred twenty and ſeven countries.

[p] That is, that the wife ſhould be ſubject to the huſband, and at his commandment.

[q] That is, he called the matter again into communication.

[r] By the ſeven wiſe men of his counſel.

[s] The abuſe of theſe countries was ſo great, that they invented many means to ſerve the luſts of princes; and therefore, as they ordained wicked laws that the king might have whoſe daughters he would, ſo they had divers houſes appointed, as one for them whilſt they were virgins, another when they were concubines, and for the queens another.

[t] Read what this purification was, ver. 12.

[u] For though ſhe was taken away by a cruel law, yet he ceaſed not to have a fatherly care over her, and therefore did reſort oft-times to hear of her.

Bef. Chr. 515. the court of the women's houſe, to know if Eſther did well, and what ſhould be done with her.

12 And when the courſe of every maid came to go in to king Ahaſuerus, after that ſhe had been twelve months according to the manner of the women (for ſo were the days of their purifications accompliſhed, ſix months with oil of myrrh, and ſix months with ſweet odours, and in the purifying of the women:

13 And thus went the maids unto the king) whatſoever ſhe required, was [w] given her, to go with her out of the women's houſe unto the king's houſe.

14 In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women under the hand of Shaaſhgaz the king's eunuch, which kept the concubines: ſhe came in to the king no more, except ſhe pleaſed the king, and that ſhe were called by name.

15 Now when the courſe of Eſther, the daughter of Abihail the uncle of Mordecai (which had taken her as his own daughter) came, that ſhe ſhould go in to the king, ſhe deſired nothing, but what ‡ Hege the king's eunuch the keeper of the women [x] ſaid: and Eſther found favour in the ſight of all them that looked upon her.

‡ Or, Hegai.

16 ¶ So Eſther was taken unto king Ahaſuerus into his houſe royal in the tenth month, which is the [y] month Tebeth, in the ſeventh year of his reign.

17 And the king loved Eſther above all the women, and ſhe found grace and favour in his ſight more than all the virgins: ſo that he ſet the crown of the kingdom upon her head, and made her queen inſtead of Vaſhti.

18 Then the king made a great feaſt unto all his princes, and his ſervants, *which was* [z] the feaſt of Eſther, and gave reſt [a] unto the provinces, and gave gifts, according to [b] the power of a king.

19 And when the virgins were gathered the [c] ſecond time, then Mordecai ſat in the king's gate.

20 Eſther had not yet ſhewed her kindred nor her people, as Mordecai had charged her: for Eſther did after the word of Mordecai, as when ſhe was nouriſhed with him.

21 ¶ In thoſe days when Mordecai ſat in the king's gate, two of the king's eunuchs, Bigthan and Tereſh, which kept the door, were wroth, and ſought to lay [d] hand on the king Ahaſuerus.

22 And the thing was known to Mordecai, and he told it unto queen Eſther, and Eſther certified the king thereof in Mordecai's name: and when inquiſition was made, it was found ſo: therefore they were both hanged on a tree: and it was written in the book of the [e] Chronicles before the king.

CHAP. III.

Bef. Chr. 510.

1 *Haman, after he was exalted, obtained of the king, that all the Jews ſhould be put to death, becauſe Mordecai had not done him worſhip as others had.*

AFTER theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite, and exalted him, and ſet his ſeat above all the princes that were with him.

2 And all the king's ſervants that were at the king's gate, bowed their knees, and reverenced Haman: for the king had ſo commanded concerning him: but Mordecai [f] bowed not the knee, neither did reverence.

3 Then the king's ſervants which were at the king's gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the king's commandment?

4 And albeit they ſpake daily unto him, yet he would not hear them: therefore they [g] told Haman, that they might ſee how Mordecai's matters would ſtand: for he had told them that he was a Jew.

5 And when Haman ſaw that Mordecai bowed not the knee unto him, nor did reverence unto him, then Haman was full of wrath.

6 Now he † thought it too little to lay hands only on Mordecai: and becauſe they had ſhewed him the people of Mordecai, Haman ſought to deſtroy all the Jews that were throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai.

† Heb. deſpiſed in his eyes.

7 In the firſt month (that is the month [h] Niſan) in the twelfth year of king Ahaſuerus, they caſt Pur (that is, a lot) [i] before Haman, from day to day, and from month to month, *unto* the twelfth month, that is the month [k] Adar.

8 Then Haman ſaid unto king Ahaſuerus, There is a people ſcattered and diſperſed among the people in all the provinces of thy kingdom, and their laws *are* divers from all people, and they do not obſerve the [l] king's laws: therefore it is not the king's profit to ſuffer them.

9 If it pleaſe the king, let it be written that they may be deſtroyed, and I will † pay ten thouſand talents of ſilver by the hands of them that have the charge of this buſineſs to bring it into the king's treaſury.

† Heb. weight.

10 Then the king took his ring from his hand, and gave it unto Haman the ſon of Hammedatha the Agagite the Jews adverſary.

11 And the king ſaid unto Haman, Let the ſilver be thine, and the people to do with them as it pleaſeth thee.

12 Then were the king's ‡ ſcribes called on the thirteenth day of the firſt month, and there was written (according to all that Haman commanded)

‡ Or, ſecretaries.

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[w] What apparel ſhe aſked of the eunuch, that was he bound to give her.

[x] Wherein her modeſty appeared, becauſe ſhe ſought not apparel to commend her beauty, but ſtood to the eunuch's appointment.

[y] Which contained part of December, and part of January.

[z] That is, made for her ſake.

[a] He releaſed their tribute.

[b] That is, great and magnifical.

[c] That is, at the marriage of Eſther, which was the ſecond marriage of the king.

[d] Meaning, to kill him.

[e] In the chronicles of the Medes and Perſians, as ch. 10. 2.

[f] The Perſians manner was to kneel down and reverence their kings, and ſuch as he appointed in chief authority, which Mordecai would not do to this ambitious and proud man.

[g] Thus we ſee that there is none ſo wicked, but they have their flatterers to accuſe the godly.

[h] Which anſwereth to part of March, and part of April.

[i] To know what month and day ſhould be good to enterpriſe this thing, that it might have good ſucceſs: but God diſappointed their lots and expectation.

[k] Containing part of February, and part of March.

[l] Theſe be the two arguments which commonly the worldlings and the wicked uſe toward princes againſt the godly, that is, the contempt of their laws, and diminiſhing of their profit: without reſpect how God is either pleaſed or diſpleaſed.

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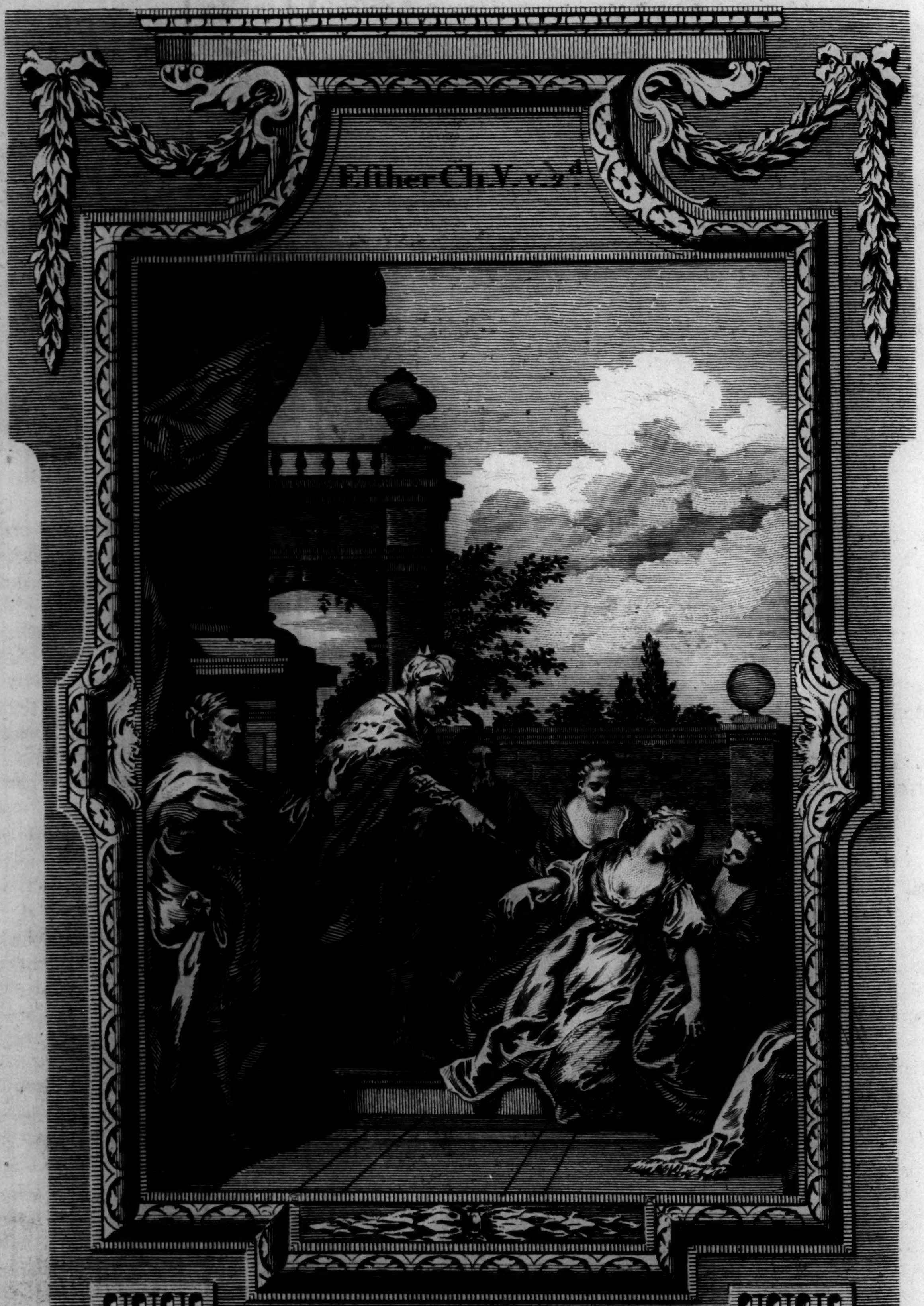

Esther Ch. V. v. 2d.

ESTHER before AHASUERUS

G. Burder sculpt: 1775

Bef. Chr. 510. manded) unto the king's officers, and to the captains that were over every province, and to the rulers of every people, *and* to every province according to the writing thereof, and to every people according to their language: in the name of king Ahaſuerus was it written, and ſealed with the king's ring.

13 And the letters were ſent † by poſts into all the king's provinces to root out, to kill and to deſtroy all the Jews, both young and old, children and women, in one day, upon the thirteenth day of the twelfth month (which is the month Adar) and to ſpoil them as a prey.

† Heb. the hands of poſts.

14 The contents of the writing *was*, that there ſhould be given a commandment in all provinces, *and* publiſhed unto all people, that they ſhould be ready againſt the ſame day.

15 And the poſts compelled by the king's commandment went forth, and the commandment was given in the palace at Shuſhan: and the king and Haman ſat drinking: but the [m] city of Shuſhan was in perplexity.

CHAP. IV.

5 *Mordecai giveth the queen knowledge of the cruel decree of the king againſt the Jews.* 16 *She willeth that they pray for her.*

NOW when Mordecai perceived all that was done, Mordecai rent his cloaths, and put on ſackcloth, and aſhes, and went out into the midſt of the city, and cried with a great cry and a bitter.

2 And he came even before the king's [n] gate, but he might not enter within the king's gate, being cloathed with ſackcloth.

3 And in every province, *and* place, whither the king's charge and his commiſſion came, there *was* great ſorrow among the Jews, and faſting, and weeping, and mourning, and † many lay in ſackcloth and in aſhes.

† Heb. ſackcloth & aſhes were ſpread for many.

4 ¶ Then Eſther's maids and her eunuchs came and told it her: therefore the queen was very heavy, and ſhe ſent raiment to cloath Mordecai, and to take away his ſackcloth from him, but he received it not.

5 Then called Eſther Hatach *one* of the king's eunuchs, whom he † had appointed to ſerve her, and gave him a commandment unto Mordecai, to know what it was, and why it was.

† Heb. had cauſed to ſtand before her.

6 So Hatach went forth to Mordecai unto the ſtreet of the city, which was before the king's gate.

7 And Mordecai told him of all that which had come unto him, and of the † ſum of the ſilver that Haman had promiſed to pay unto the king's treaſures, becauſe of the Jews, for to deſtroy them,

† Heb. declaration.

8 Alſo he gave him the ‡ copy of the writing *and* commiſſion that was given at Shuſhan, to deſtroy them, that he might ſhew it unto Eſther, and declare it unto her, and to charge her, that ſhe ſhould go in to the king, and make petition and ſupplication before him for her people.

‡ Or, contents.

9 ¶ So when Hatach came, he told Eſther the words of Mordecai. Bef. Chr. 510.

10 Then Eſther ſaid unto Hatach, and commanded him *to ſay* unto Mordecai,

11 All the king's ſervants and the people of the king's provinces do know, that whoſoever, man or woman, that cometh to the king into the inner court, which is not called, there *is* a law of his, that he ſhall die, except him to whom the king holdeth out the golden rod, that he may live. Now I have not been called to come unto the king theſe thirty days.

12 And they certified Mordecai of Eſther's words.

13 And Mordecai ſaid, that they ſhould anſwer Eſther *thus*, Think not with thyſelf that thou ſhalt eſcape in the king's houſe, more than all the Jews.

14 For if thou holdeſt thy peace at this time, † comfort and deliverance [o] ſhall appear to the Jews out of another place, but thou and thy father's houſe ſhall periſh: and who knoweth whether thou art come to the kingdom for [p] ſuch a time?

† Heb. breathing.

15 Then Eſther commanded to anſwer Mordecai,

16 Go, *and* aſſemble all the Jews that are found in Shuſhan, and faſt ye for me, and eat not, nor drink in three days, day nor night. I alſo and my maids will faſt likewiſe, and ſo will I go in to the king, which is not according to the law: and if I periſh, [q] I periſh.

17 So Mordecai went his way, and did according to all that Eſther had commanded him.

CHAP. V.

1 *Eſther entereth in to the king, and biddeth him and Haman to a feaſt.* 14 *Haman prepareth a gallows for Mordecai.*

AND on the third [r] day Eſther put on her royal apparel, and ſtood in the court of the king's palace within, over-againſt the king's houſe: and the king ſat upon his royal throne in the king's palace over-againſt the gate of the houſe.

2 And when the king ſaw Eſther the queen ſtanding in the court, ſhe found favour in his ſight: and the king [s] held out the golden ſcepter that was in his hand: ſo Eſther drew near, and touched the top of the ſceptre.

3 Then ſaid the king unto her, What wilt thou, queen Eſther? and what is thy requeſt? it ſhall be even given [t] thee to the half of the kingdom.

4 Then ſaid Eſther, If it pleaſe the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 And the king ſaid, Cauſe Haman to make haſte that he may do as Eſther hath ſaid. So the king and Haman came to the banquet that Eſther had prepared.

6 And the king ſaid unto Eſther at the banquet of [u] wine, What is thy petition, that it may be given thee? and what is thy requeſt? it ſhall

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[m] To wit, the Jews that were in Shuſhan.

[n] Becauſe he would advertiſe Eſther of this cruel proclamation.

[o] Thus Mordecai ſpake in the confidence of that faith, which all God's children ought to have: which is, that God will deliver them, though all worldly means fail.

[p] For to deliver God's church out of theſe preſent dangers.

[q] I will put my life in danger, and refer the ſucceſs to God, ſeeing it is for his glory, and the deliverance of his church.

[r] To wit, after that the Jews had begun to faſt.

[s] Which was a ſign that her coming was agreeable unto him, as ch. 4. 11.

[t] Meaning hereby, that whatſoever ſhe aſked, ſhould be granted, as Mar. 6. 23.

[u] Becauſe they uſed to drink exceſſively in their banquets, they called the banquet by the name of that which was moſt in uſe or eſteemed.

Bef. Chr. 510.

ſhall even be performed unto the half of the kingdom.

7 Then anſwered Eſther, and ſaid, My petition and my requeſt *is*,

8 If I have found favour in the ſight of the king, and if it pleaſe the king to give me my petition, and to perform my requeſt, let the king and Haman come to the banquet that I ſhall prepare for them, and I will do to-morrow according to the king's [x] ſaying.

9 ¶ Then went Haman forth the ſame day joyful and with a glad heart. But when Haman ſaw Mordecai in the king's gate, that he ſtood not up, nor moved for him, then was Haman full of indignation at Mordecai.

10 Nevertheleſs Haman refrained himſelf: and when he came home, he ſent, and called for his friends, and Zereſh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had [y] promoted him, and how that he had ſet him above the princes and ſervants of the king.

12 Haman ſaid moreover, Yea, Eſther the queen did let no man come in with the king to the banquet that ſhe had prepared, ſave me: and to-morrow I am bidden unto her alſo with the king.

13 But all this doth nothing avail me, as long as I ſee Mordecai the Jew ſitting at the king's gate.

14 Then ſaid Zereſh his wife and all his friends unto him, Let them make a tree of fifty [z] cubits high, and to-morrow ſpeak thou unto the king, that Mordecai may be hanged thereon: then ſhalt thou go joyfully with the king unto the banquet. And the thing pleaſed Haman, and he cauſed to make the tree.

CHAP. VI.

1 *The king turneth over the Chronicles, and findeth the fidelity of Mordecai,* 10 *and commanded Haman to cauſe Mordecai to be had in honour.*

† *Heb. the king's ſleep departed.*

THE ſame night † the king ſlept not, and he commanded to bring the book of the records, *and* the Chronicles; and they were read before the king.

* Ch. 2. 22.

2 Then it was found written, that Mordecai had * told of Bigthana and Tereſh, two of the king's eunuchs, keepers of the door, who ſought to lay hands on the king Ahaſuerus.

3 Then the king ſaid, What honour and dignity hath been given to Mordecai [a] for this? And the king's ſervants that miniſtered unto him, ſaid, There is nothing done for him.

4 And the king ſaid, Who is in the court? (Now Haman was come into the inner-court of the king's houſe, that he might ſpeak unto the king to [b] hang Mordecai on the tree that he had prepared for him)

5 And the king's ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 And when Haman came in, the king ſaid unto him, What ſhall be done unto the man whom the king will honour? Then Haman thought in his heart, To whom would the king do honour more than to me?

Bef. Chr. 510.

7 And Haman anſwered the king, The man whom the king would honour,

8 Let them bring *for him* royal apparel which the king *uſeth* to wear, and the [c] horſe that the king rideth upon, and that the crown royal may be ſet upon his head.

9 And let the raiment and the horſe be delivered by the hand of one of the king's moſt noble princes, and let them apparel the man (whom the king will honour) and cauſe him to ride upon the horſe through the ſtreet of the city, and proclaim before him, Thus ſhall it be done unto the man whom the king will honour.

10 Then the king ſaid to Haman, Make haſte, take the raiment and the horſe, as thou haſt ſaid, and do ſo unto Mordecai the Jew, that ſitteth at the king's gate: let nothing fail of all that thou haſt ſpoken.

11 So Haman took the raiment and the horſe, and arrayed Mordecai, and brought him on horſeback through the ſtreet of the city, and proclaimed before him, Thus ſhall it be done to the man whom the king will honour.

12 And Mordecai came again to the king's gate, but Haman haſted home mourning, and his head covered.

13 And Haman told Zereſh his wife, and all his friends all that had befallen him. Then ſaid his wiſe men, and Zereſh his wife unto him, If Mordecai *be* of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, [d] but ſhalt ſurely fall before him.

14 And while they were yet talking with him, came the king's eunuchs, and haſted to bring Haman unto the banquet that Eſther had prepared.

CHAP. VII.

3 *The queen biddeth the king and Haman again, and prayeth for herſelf and her people.* 6 *She accuſeth Haman, and he is hanged on the gallows which he had prepared for Mordecai.*

SO the king and Haman came to the banquet with queen Eſther.

2 And the king ſaid again unto Eſther on the ſecond day at the banquet of [e] wine, What is thy petition, queen Eſther, that it may be given thee? and what is thy requeſt? It ſhall be even performed unto the half of the kingdom.

3 And Eſther the queen anſwered, and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition, and my people at my requeſt.

4 For we are ſold, I, and my people, to be deſtroyed, to be ſlain, and to periſh: but if we were ſold for ſervants, and for handmaids, I would

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[x] I will declare what thing I demand.

[y] Thus the wicked, when they are promoted, inſtead of acknowledging their charge, and humbling themſelves, wax ambitious, diſdainful, and cruel.

[z] Meaning, the higheſt that could be found.

[a] For he thought it unworthy his eſtate to receive a benefit, and not reward it.

[b] Thus while the wicked imagine the deſtruction of others, they themſelves fall into the ſame pit.

[c] Meaning hereby that the king ſhould make him next unto himſelf, as Joſeph hereby was known to be next to Pharaoh, Gen. 41. 42.

[d] Thus God ſometime putteth in the mouth of the very wicked to ſpeak that thing which he hath decreed ſhall come to paſs.

[e] Read ch. 5. 6.

Bef. Chr. 510. would have held my tongue: although the adverſary could not [f] recompenſe the king's loſs.

5 Then king Ahaſuerus anſwered, and ſaid unto queen Eſther, Who is he? and where is he that † preſumeth to do thus?

† *Heb. filleth his heart.*

6 And Eſther ſaid, The adverſary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

7 And the king aroſe from the banquet of wine in his wrath, *and went* into the palace garden: but Haman ſtood up, to make requeſt for his life to the queen Eſther: for he ſaw that there was a [g] miſchief prepared for him of the king.

8 And when the king came again out of the palace-garden into the houſe where they drank wine, Haman was [h] fallen upon the bed whereon Eſther *ſat*: therefore the king ſaid, Will he force the queen alſo before me in the houſe? As the word went out of the king's mouth, they [i] covered Haman's face.

9 And Harbonah one of the eunuchs ſaid, in the preſence of the king, Behold, there ſtandeth yet the tree in Haman's houſe fifty cubits high, which Haman had prepared for Mordecai, that ſpake [k] good for the king. Then the king ſaid, Hang him thereon.

10 So they hanged Haman on the tree that he had prepared for Mordecai: then was the king's wrath pacified.

CHAP. VIII.

1 *After the death of Haman was Mordecai exalted.* 14 *Comfortable letters are ſent unto the Jews.*

THE ſame day did king Ahaſuerus give the houſe of Haman the adverſary of the Jews unto the queen Eſther: and Mordecai [l] came before the king: for Eſther told what he was [m] unto her.

2 And the king took off his ring, which he he had taken from Haman, and gave it unto Mordecai: and Eſther ſet Mordecai over the houſe of Haman.

3 And Eſther ſpake yet more before the king, and fell down at his feet weeping, and beſought him that he would put away the [n] wickedneſs of Haman the Agagite, and his device that he had imagined againſt the Jews.

4 And the king held out the golden [o] ſcepter toward Eſther. Then aroſe Eſther, and ſtood before the king,

5 And ſaid, If it pleaſe the king, and if I have found favour in his ſight, and the thing be acceptable before the king, and I pleaſe him, let it be written, that the letters of the device of Haman the ſon of Hammedatha the Agagite may be called again, which he wrote to deſtroy the Jews, that are in all the king's provinces.

Bef. Chr. 510.

6 For how can I ſuffer and ſee the evil that ſhall come unto my people? or how can I ſuffer and ſee the deſtruction of my kindred?

7 And the king Ahaſuerus ſaid unto the queen Eſther, and to Mordecai the Jew, Behold, I have given Eſther the houſe of Haman, whom they have hanged upon the tree, becauſe he ‡ laid hand upon the Jews.

‡ Or, went about to ſlay the Jews.

8 Write ye alſo for the Jews, as it liketh you in the king's name, and ſeal it with the king's ring (for the writings written in the king's name, and ſealed with the king's ring, may no [p] man revoke.)

9 Then were the king's ſcribes called at the ſame time, even in the third month, that is in the month [q] Sivan, on the three and twentieth *day* thereof: and it was written, according to all as Mordecai commanded, unto the Jews, and to the princes and captains, and rulers of the provinces, which were from India even unto Ethiopia, an hundred and ſeven and twenty provinces, unto every province, according to the [r] writing thereof, and to every people after their ſpeech, and to the Jews, according to their writing, and according to their language.

10 And he wrote in the king Ahaſuerus's name, and ſealed it with the king's ring: and he ſent letters by poſt on horſeback *and* that rode on *beaſts* of price, *as* dromedaries *and* ‡ colts of mares.

‡ Or, mules.

11 Wherein the king granted the Jews (in what cities ſoever they were) to gather themſelves together, and to ſtand for [s] their life, *and* to root out, to ſlay and to deſtroy all the power of the people and of the province that vexed them, *both* children and women, and to ſpoil their goods:

12 Upon one day in all the provinces of king Ahaſuerus, *even* in the thirteenth *day* of the twelfth month, which is the month [t] Adar.

13 The copy of the writing *was*, how there ſhould be a commandment given in all and every province, publiſhed among all the people, and that the Jews ſhould be ready againſt that day to [u] avenge themſelves on their enemies.

14 *So* the poſts rode upon *beaſts* of price, *and* dromedaries, *and* went forth with ſpeed, to execute the king's commandment, and the decree was given at Shuſhan the palace.

15 And Mordecai went out from the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple, and the city of Shuſhan rejoiced and was glad.

16 *And* unto the Jews was come light and [w] joy, and gladneſs, and honour.

17 Alſo in all and every province, and in all and every city and place where the king's com-

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[f] Haman could not ſo much profit the king by this his malice, as he ſhould hinder him by the loſs of the Jews, and the tribute which he had of them.

[g] His conſcience did accuſe him, that as he had conſpired the death of innocents, ſo the vengeance of God might fall upon him for the ſame.

[h] He fell down at the bed's feet or couch, whereupon ſhe ſat, and made requeſt for his life.

[i] This was the manner of the Perſians when one was out of the king's favour.

[k] Which diſcovered the conſpiracy againſt the king, ch. 2. 21, 22.

[l] That is, was received into the king's favour and preſence.

[m] That he was her uncle, and had brought her up.

[n] Meaning, that he ſhould aboliſh the wicked decrees, which he had made for the deſtruction of the Jews.

[o] Read ch. 5. 2.

[p] This was the law of the Medes and Perſians, as Dan. 6. 15. notwithſtanding the king revoked the former decree granted to Haman for Eſther's ſake.

[q] Which containeth part of May, and part of June.

[r] That is, in ſuch letters and language, as was uſual in every province.

[s] That is, to defend themſelves againſt all that would aſſail them.

[t] Which hath part of February, and part of March.

[u] The king gave them liberty to kill all that did oppreſs them.

[w] He ſheweth by theſe words that follow, what this light was.

Bef. Chr. 510. mandment and his decree came, *there was* joy and gladneſs to the Jews, a feaſt and good day, and many of the people of the land [x] became Jews: for the fear of the Jews fell upon them.

CHAP. IX.

1 *At the commandment of the king, the Jews put their adverſaries to death.* 14 *The ten ſons of Haman are hanged.* 17 *The Jews keep a feaſt in remembrance of their deliverance.*

SO in the twelfth month, which is the month Adar, upon the thirteenth day of the ſame, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them (but it [y] turned contrary, for the Jews had rule over them that hated them)

2 The Jews gathered themſelves together into their cities throughout all the provinces of the king Ahaſuerus, to lay hand on ſuch as ſought their hurt, and no man could withſtand them: for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the prince and the captains, and the officers of the king [z] exalted the Jews: for the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's houſe, and the report of him went through all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews ſmote all their [a] enemies with ſtrokes of the ſword, and ſlaughter, and deſtruction, and did what they would unto thoſe that hated them.

6 And at Shuſhan the palace the Jews ſlew and deſtroyed [b] five hundred men,

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha,

10 The ten ſons of Haman the ſon of Hammedatha, the adverſary of the Jews, ſlew they: but they laid not their hands [c] on the ſpoil.

11 On the ſame day came the number of thoſe that were ſlain, unto the palace of Shuſhan before the king,

12 And the king ſaid unto the queen Eſther, The Jews have ſlain in Shuſhan the palace, and deſtroyed five hundred men, and the ten ſons of Haman: what have they done in the reſt of the king's provinces? and what is thy petition that it may be given thee? or what is thy requeſt moreover, that it may be performed?

13 Then ſaid Eſther, If it pleaſe the king, let it be granted alſo to-morrow to the Jews that are in Shuſhan, to do according [d] unto this day's decree, that they may hang upon the tree Haman's ten ſons. Bef. Chr. 509.

14 And the king charged to do ſo, and the decree was given at Shuſhan, and they hanged Haman's ten ſons.

15 ¶ So the Jews that were in Shuſhan aſſembled themſelves upon the fourteenth day of the month Adar, and ſlew three hundred men in Shuſhan, but on the ſpoil they laid not their hand.

16 And the reſt of the Jews that were in the king's provinces aſſembled themſelves, and ſtood for their [e] lives, and had reſt from their enemies, and ſlew of them that [f] hated them, ſeventy and five thouſand: but they laid not their hand on the ſpoil.

17 *This they did* on the [g] thirteenth day of the month Adar, and reſted the fourteenth day thereof, and kept it a day of feaſting and joy.

18 But the Jews that were in Shuſhan aſſembled themſelves on the thirteenth *day*, and on the fourteenth thereof, and they reſted on the fifteenth of the ſame, and kept it a day of feaſting and joy.

19 Therefore the Jews of the villages that dwelt in the unwalled towns, [h] kept the fourteenth day of the month Adar: with joy and feaſting, *even* a joyful day, and every one ſent preſents to his neighbour.

20 ¶ And Mordecai wrote [i] theſe words, and ſent letters unto all the Jews that were through all the provinces of the king Ahaſuerus, *both* near and far,

21 Enjoining them that they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame every year.

22 According to the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning unto a joyful day, to keep them the days of feaſting, and joy, and [k] to ſend preſents every man to his neighbour, and gifts to the poor.

23 And the Jews promiſed to do as they had begun, and as Mordecai had written unto them.

24 Becauſe Haman the ſon of Hammedatha the Agagite, all the Jews adverſary, had imagined againſt the Jews, to deſtroy them, and had [l] caſt Pur (that is a lot) to conſume and deſtroy them.

25 And when [m] ſhe came before the king, he commanded by letters, Let his wicked [n] device (which he imagined againſt the Jews) turn upon his own head, and let them hang him and his ſons on the tree.

26 Therefore they called theſe days Purim, by

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[x] Conformed themſelves to the Jews religion.

[y] This was by God's great providence, who turneth the joy of the wicked into ſorrow, and the tears of the godly into gladneſs.

[z] Did them honour, and ſhewed them friendſhip.

[a] Which had conſpired their death, by the permiſſion of wicked Haman.

[b] Beſides thoſe three hundred, that they ſlew the ſecond day, as ver. 15.

[c] Whereby they declared that this was God's juſt judgment upon the enemies of his church, foraſmuch as they ſought not their own gain, but to execute his vengeance.

[d] This ſhe requireth not for deſire of vengeance, but with zeal to ſee God's judgments executed againſt his enemies.

[e] Read ch. 8. 11.

[f] Meaning, that they laid hands on none that were not the enemies of God.

[g] Meaning. in all places ſaving in Shuſhan.

[h] As the Jews do even to this day, calling it in the Perſian language Purim, that is, the day of lots.

[i] The Jews gather hereof, that Mordecai wrote this ſtory, but it ſeemeth that he wrote but only theſe letters and decrees that follow.

[k] He ſetteth before our eyes the uſe of this feaſt, which was for the remembrance of God's deliverance, the maintenance of mutual friendſhip, and relief of the poor.

[l] Read ch. 3. 7.

[m] That is, Eſther.

[n] Theſe are the words of the king's commandment to diſannul Haman's wicked enterpriſe.

Bef. Chr. 509. by the name of Pur, *and* becauſe of all the words of this letter, and of that which they had ſeen beſides this, and of that which had come unto them.

27 The Jews *alſo* ordained, and promiſed for them and for their ſeed, and for all that joined unto them, that they would not ‡ fail to obſerve thoſe [o] two days every year, according to their writing, and according to their ſeaſon: ‡ Or, tranſgreſs.

28 And that theſe days ſhould be remembered, and kept throughout every generation, and every family, and every province, and every city: even theſe days of Purim ſhould not fail among the Jews, and the memorial of them ſhould not periſh from their ſeed.

29 And the queen Eſther the daughter of Abihail, and Mordecai the Jew, wrote with all ‡ authority (to confirm this letter of Purim the ſecond time.) ‡ Or, ſtrength, or efficacy.

30 And he ſent letters unto all the Jews to the hundred and ſeven and twenty provinces of the kingdom of Ahaſuerus, with [p] words of peace and truth,

31 To confirm theſe days of Purim, according to their ſeaſons, as Mordecai the Jew and Eſther the queen had appointed them, and as they had promiſed for † themſelves, and for their ſeed with [q] faſting and prayer. Bef. Chr. 509. † Heb. ſouls.

32 And the decree of Eſther confirmed theſe words of Purim, and was written in the book.

CHAP. X.

The eſtimation and authority of Mordecai.

AND the king Ahaſuerus laid a tribute upon the land, and upon the iſles of the ſea.

2 And all the acts of his power, and of his might, and the declaration of the dignity of Mordecai, wherewith the king magnified him, are they not written in the book of the Chronicles of the kings of Media and Perſia?

3 For Mordecai the Jew was the ſecond unto king Ahaſuerus, and great among the Jews, and [r] accepted among the multitude of his brethren, who procured the wealth of his people, and ſpake peaceably to all his ſeed.

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[o] Meaning, the fourteenth and the fifteenth day of the month Adar.

[p] Which were letters, declaring unto them quietneſs, and aſſurance, and putting them out of doubt and fear.

[q] That they would obſerve this feaſt with faſting and earneſt prayer, which in Hebrew is ſignified by this word (their cry.)

[r] Theſe three points are here ſet forth as commendable and neceſſary for him that is in authority: to have the favour of the people, to procure their wealth, and to be gentle and loving toward them.

JOB.

THE ARGUMENT.

In this hiſtory is ſet before our eyes the example of a ſingular patience. For this holy man Job was not only extremely afflicted in outward things and in his body, but alſo in his mind and conſcience, by the ſharp temptations of his wife and chief friends: which by their vehement words, and ſubtil diſputations, brought him almoſt to deſpair: for they ſet forth God as a ſevere judge and mortal enemy unto him, which had caſt him off, therefore in vain he ſhould ſeek unto him for ſuccour. Theſe friends came unto him under pretence of conſolation, and yet they tormented him more than did all his affliction. Notwithſtanding he did conſtantly reſiſt them, and at length had good ſucceſs. In this ſtory we have to mark, that Job maintaineth a good cauſe, but handleth it evil: again, his adverſaries have an evil matter, but they defend it craftily. For Job held that God did not alway puniſh men according to their ſins, but that he had ſecret judgments, whereof man knew not the cauſe, and therefore man could not reaſon againſt God therein, but he ſhould be convicted. Moreover, he was aſſured that God had not rejected him, yet through his great torments and affliction he burſteth forth into many inconveniences both of words and ſentences, and ſheweth himſelf as a deſperate man in many things, and as one that would reſiſt God: and this is his good cauſe which he doth not handle well. Again, the adverſaries maintain with many goodly arguments, that God puniſheth continually according to the treſpaſs, grounding upon God's providence, his juſtice, and man's ſins, yet their intention is evil: for they laboured to bring Job into deſpair, and ſo they maintain an evil cauſe. Ezekiel commendeth Job as a juſt man, Ezek. xiv. 14. *and James ſetteth out his patience for an example, James* v. 11.

Bef. Chr. 1520.

CHAP. I.

1 *The holineſs, riches, and care of Job for his children.* 10 *Satan hath permiſſion to tempt him.* 13 *He tempteth him by taking away his ſubſtance, and his children.* 20 *His faith and patience.*

THERE was a man in the land of [a] Uz, called Job, and this man [b] was an upright and juſt man, [c] one that feared God and eſchewed evil.

2 And he had ſeven ſons, and three daughters.

3 His [d] ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe-aſſes, and his family was very great, ſo that this man was the greateſt of all the † men of the [e] eaſt,

† Heb. children.

4 And his ſons went and banquetted in their houſes, every one his day, and ſent, and called their three ſiſters to eat and drink with them.

5 And when the days of their banquetting were gone about, Job ſent, and [f] ſanctified them, and roſe up early in the morning, and [g] offered burnt-offerings *according* to the number of them all. For Job thought, It may be that my ſons have ſinned, and [h] blaſphemed God in their hearts: thus did Job [i] every day.

6 ¶ Now on a day when the [k] children of God came and ſtood [l] before the Lord, Satan [m] came alſo among them.

7 Then the Lord ſaid unto Satan, Whence [n] comeſt thou? And Satan anſwered the Lord, ſaying, [o] From compaſſing the earth to and fro, and from walking in it.

8 And the Lord ſaid unto Satan, Haſt thou not conſidered my ſervant Job, how none *is* like him in the earth? an upright and juſt man, one that feareth God, and eſcheweth evil?

9 Then Satan anſwered the Lord, and ſaid, Doth Job fear God for [p] nought?

10 Haſt thou not made [q] an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land.

11 But ſtretch out now thine hand [r] and touch all that he hath, *to ſee* if he will not blaſpheme thee to [s] thy face.

Bef. Chr. 1520.

12 Then the Lord ſaid unto Satan, Lo, all that he hath *is* in [t] thine hand: only upon himſelf ſhalt thou not ſtretch out thine hand. So Satan departed from the [u] preſence of the Lord.

13 ¶ And on a day when his ſons and his daughters were eating and drinking wine in their eldeſt brother's houſe,

14 There came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding in their places,

15 And the [x] Sabeans came violently, and took them: yea, they have ſlain the ſervants with the edge of the ſword: but I only am eſcaped alone to tell thee.

16 And whilſt he was yet ſpeaking, another came and ſaid, The [y] fire of God is fallen from the heaven, and hath burnt up the ſheep, and the ſervants, and devoured them: but I only am eſcaped to tell thee.

17 And whilſt he was yet ſpeaking, another came, and ſaid, The Chaldeans ſet out three bands, and fell upon the camels, and have taken them, and have ſlain the ſervants with the edge of the ſword: but I only am eſcaped alone to tell thee.

18 And whilſt he was yet ſpeaking, came another, and ſaid, Thy [z] ſons and thy daughters were eating, and drinking wine in their eldeſt brother's houſe,

19 And behold, there came a great wind from beyond the wilderneſs, and ſmote the four corners of the houſe, which fell upon the children, and they are dead, and I only am eſcaped alone to tell thee.

20 Then Job aroſe, and [a] rent his garment, and ſhaved his head, and fell down upon the ground, and worſhipped,

21 And ſaid, * Naked came I out of my mother's womb, and naked ſhall I return [b] thither: the Lord hath given, and the Lord hath taken it: [c] bleſſed be the name of the Lord.

* Eccleſ. 5. 14. 1 Tim. 6. 7.

22 In all this did not Job ſin, nor charge God [d] fooliſhly.

CHAP.

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[a] That is, of the country of Idumea, as Lam. 4. 21. or bordering thereupon: for the land was called by the name of Uz the ſon of Diſhan the ſon of Seir. Gen. xxxvi. 28.

[b] Foraſmuch as he was a Gentile, and not a Jew, and yet is pronounced upright, and without hypocriſy, it declareth that amongſt the heathen God hath his.

[c] Hereby is declared, what is meant by an upright and juſt man.

[d] His children and riches are declared to commend his virtue in his proſperity, and his patience and conſtancy, when God had taken them from him.

[e] Meaning, the Arabians, Chaldeans, Idumeans, &c.

[f] That is, commanded them to be ſanctified: meaning, that they ſhould conſider the faults that they had committed, and reconcile themſelves for the ſame.

[g] That is, he offered for every one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

[h] In Hebrew it is, and bleſſed God, which is ſometimes taken for blaſpheming and curſing, as here, and 1 Kings 21. 10. and 13, &c.

[i] While the feaſt laſted.

[k] Meaning, the angels, which are called the ſons of God, becauſe they are willing to execute his will.

[l] Becauſe our infirmity cannot comprehend God in his majeſty, he is ſet forth unto us as a king, that our capacity may be able to underſtand that which is ſpoken of him.

[m] This declareth, that although ſatan be adverſary to God, yet he is compelled to obey him, and to do him all homage, without whoſe permiſſion and appointment he can do nothing.

[n] This queſtion is aſked for our infirmity: for God knew whence he came.

[o] Herein is deſcribed the nature of ſatan, which is ever ranging for his prey, 1 Pet. 5. 8.

[p] He feareth not thee for thine own ſake, but for the commodity that he receiveth by thee.

[q] Meaning, the grace of God, which ſerved Job as a rampart againſt all temptations.

[r] This ſignifieth, that ſatan is not able to touch us, but it is God that muſt do it.

[s] Satan noteth the vice whereunto men are commonly ſubject: that is, to hide their rebellion, and to be content with God in the time of proſperity, which vice is diſcloſed in the time of their adverſity.

[t] God giveth not Satan power over man to gratify him, but to declare that he hath no power over man, but that which God giveth him.

[u] That is, went to execute that which God had permitted him to do: for elſe he can never go out of God's preſence.

[x] That is, the Arabians.

[y] Which thing alſo was done by the craft of Satan, to tempt Job the more grievouſly, foraſmuch as he might ſee, that not only men were his enemies, but that God made war againſt him.

[z] This laſt plague declareth that when one plague is paſt, which ſeemeth hard to be borne, God can ſend us another far more grievous to try his, and teach them obedience.

[a] Which came not of impatience, but declareth that the children of God are not inſenſible like blocks, but that in their patience they feel affliction and grief of mind: yet they keep a mean herein, and rebel not againſt God, as the wicked do.

[b] That is, into the belly of the earth, which is the mother of all.

[c] Hereby he confeſſeth that God is juſt and good, although his hand be ſore upon him.

[d] But declared that God did all things according to juſtice and equity.

Bef. Chr. 1520.

CHAP. II.

6 Satan hath permiſſion to afflict Job. 9 His wife tempteth him to forſake God. 11 His three friends viſit him.

AND on a day the [e] children of God came and ſtood before the Lord, and [f] Satan came alſo among them, and ſtood before the Lord.

2 Then the Lord ſaid unto Satan, Whence comeſt thou? And Satan anſwered the Lord, and ſaid, From compaſſing the earth to and fro, and from walking in it.

3 And the Lord ſaid unto Satan, Haſt thou not conſidered my ſervant Job, how none *is* like him in the earth? * an upright and juſt man, one that feareth God, and eſcheweth evil? for yet he continueth in his uprightneſs, [g] although thou movedſt me againſt him, to deſtroy him [h] without cauſe.

* Ezek. 14. 14. Ch. 1. 1.

4 And Satan anſwered the Lord, and ſaid, [i] Skin for ſkin, and all that ever a man hath will he give for his life.

5 But ſtretch now out thine hand, and touch his [k] bones and his fleſh, *to ſee* if he will not blaſpheme thee to thy face.

6 Then the Lord ſaid unto Satan, Lo, he is in thine hand, but ſave [l] his life.

7 ¶ So Satan departed from the preſence of the Lord, and ſmote Job with ſore [m] boils, from the ſole of his foot unto his crown.

8 And he took a [n] potſherd to ſcrape him, and he ſat down among the aſhes.

9 Then ſaid his [o] wife unto him, Doſt thou [p] continue yet in thine uprightneſs? Blaſpheme God, and die.

10 But he ſaid unto her, Thou ſpeakeſt like a fooliſh woman: what? ſhall we receive good at the hand of God, and not [r] receive evil? in all this did not Job ſin with his [s] lips.

11 Now when Job's three [t] friends heard of all this evil that was come upon him, they came, every one from his own place, *to wit*, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift up their eyes afar off, they knew him not: therefore they lift up their voices and wept, and every one of them rent his garment, and ſprinkled [u] duſt upon their heads toward the heaven.

13 So they ſat by him upon the ground ſeven days, and ſeven nights, and none ſpake a word unto him: for they ſaw that his grief *was* very [w] great.

CHAP. III.

1 Job complaineth, and curſeth the day of his birth. 11 He deſireth to die, as though death were the end of all man's miſery.

AFterward [x] Job opened his mouth, and [y] curſed his day.

2 And Job cried out, and ſaid,

3 Let the day [z] periſh wherein I was born, and the night when it was ſaid, There is a man child conceived.

4 Let that day be darkneſs, let not God [a] regard it from above, neither let the light ſhine upon it,

5 *But* let darkneſs, and the [b] ſhadow of death ſtain it: let the cloud remain upon it, and let them make it fearful as a bitter day.

6 Let darkneſs poſſeſs that night, let it not be joined unto the days of the year, nor let it come into the count of the months.

7 Yea, deſolate be that night, and let no joy be in it.

8 Let them that curſe the day (being [c] ready to renew their mourning) curſe it.

9 Let the ſtars of that twilight be dim through darkneſs of it: let it look for light, but have none: neither let it [d] ſee † the dawning of the day,

† Heb. the eye-lids of the morning.

10 Becauſe it ſhut not up the doors of my *mother's* womb, nor hid ſorrow from mine eyes.

11 [e] Why died I not in the birth? or why died I not when I came out of the womb?

12 Why did the knees prevent me? and why did I ſuck the breaſts?

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[e] That is, the angels, as ch. 1. 6.

[f] Read ch. 1. 6.

[g] He proveth Job's integrity by this, that he ceaſed not to fear God when his plagues were grievouſly upon him.

[h] That is, when thou hadſt nought againſt him, or when thou waſt not able to bring thy purpoſe to paſs.

[i] Hereby he meant that a man's own ſkin is dearer unto him than any other man's.

[k] Meaning, his own perſon.

[l] Thus ſatan can go no further in puniſhing, than God hath limited him.

[m] This ſore was moſt vehement, wherewith alſo God plagued the Egyptians, Exod. 9. 9. and threateneth to puniſh the rebellious people, Deut. 28. 27. So that this temptation was moſt grievous: for if Job had meaſured God's favour by the vehemence of his diſeaſe, he might have thought that God had caſt him off.

[n] As deſtitute of all other help and means, and wonderfully afflicted with the ſorrow of his diſeaſe.

[o] Satan uſeth the ſame inſtrument againſt Job, as he did againſt Adam.

[p] Meaning, what gaineſt thou to ſerve God, ſeeing he thus plagueth thee, as though he were thine enemy? This is the moſt grievous temptation of the faithful, when their faith is aſſailed, and when Satan goeth about to perſuade them, that they truſt in God in vain.

[q] For death was appointed to the blaſphemer, and ſo ſhe meant, that he ſhould be ſoon rid out of his pain.

[r] That is, to be patient in adverſity, as we rejoice when he ſendeth proſperity, and ſo to acknowledge him to be both merciful and juſt.

[s] He ſo bridled his affections, that his tongue through impatience did not murmur againſt God.

[t] Which were men of authority, wiſe and learned, and as the Septuagints write, kings, and came to comfort him; but when they ſaw how he was viſited, they conceived an evil opinion of him, as though he had been but an hypocrite, and ſo juſtly plagued of God for his ſins.

[u] This was alſo a ceremony, which they uſed in thoſe countries, as the rending of their cloaths in ſign of ſorrow, &c.

[w] And therefore thought that he would not have hearkened to their counſel.

[x] The ſeven days ended, ch. 2. 13.

[y] Here Job beginneth to feel his great imperfection, in this battle between the ſpirit and the fleſh, Rom. 7. 18. and after a manner yieldeth, yet in the end he getteth victory, though he was in the mean time greatly wounded.

[z] Men ought not to be weary of their life, and curſe it becauſe of the infirmities that it is ſubject unto, but becauſe they are given to ſin and rebellion againſt God.

[a] Let it be put out of the number of days, and let it not have the light of the ſun to ſeparate it from the night.

[b] That is, moſt obſcure darkneſs, which maketh them afraid of death, that are in it.

[c] Which curſe the day of their birth, let them lay that curſe upon this night.

[d] Let it be always night, and never ſee day.

[e] This, and that which followeth, declareth that when man

13 For *ſo* ſhould I now have [f] lien and been quiet, I ſhould have ſlept then, *and* been at reſt,

14 With the kings and counſellors of the earth, which have builded themſelves [g] deſolate places:

15 Or with the princes that had gold, *and* have filled their houſes with ſilver.

16 Or *why* was I not hid as an untimely birth, *either* as infants which have not ſeen the light?

17 The wicked have there [h] ceaſed from *their* tyranny, and there they that laboured valiantly are at reſt.

18 The [i] priſoners reſt together, *and* hear not the voice of the oppreſſor.

19 There are ſmall and great, and the ſervant *is* free from his maſter.

20 Wherefore is the light given to him that is in miſery? and [k] life unto them that have heavy hearts?

21 Which long for death, and if it come not, they would even ſearch it more than treaſures:

22 Which joy for gladneſs, *and* rejoice, when they can find the grave.

23 *Why is the light given* to the man whoſe way is [l] hid, and whom God hath hedged in?

24 For my ſighing cometh before I eat, and my roarings are poured out like the water.

25 For the thing I [m] feared, is come upon me, and the thing that I was afraid of, is come unto me.

26 I had no peace, neither had I quietneſs; neither had I reſt, [n] yet trouble is come.

CHAP. IV.

5 *Job is reprehended of impatience,* 7 *and injuſtice,* 17 *and of the preſumption of his own righteouſneſs.*

THEN Eliphaz the Temanite anſwered, and ſaid,

2 If we aſſay to commune with thee, wilt thou be grieved? but [o] who can with-hold himſelf from ſpeaking?

3 Behold, thou haſt taught many, and [p] haſt ſtrengthened the weary hands.

4 Thy words have confirmed him that was falling, and thou haſt ſtrengthened the weak knees.

5 But now it is come upon thee, and thou art grieved: it toucheth thee, and thou art troubled.

6 Is not this thy [q] fear, thy confidence, thy patience, and the uprightneſs of thy ways?

7 Remember, I pray thee: *who ever* periſhed, being an [r] innocent? or where were the upright deſtroyed?

8 As I have ſeen, they that [s] plow iniquity, and ſow wickedneſs, reap the ſame.

9 With the [t] blaſt of God they periſh, and with the breath of his noſtrils are they conſumed.

10 The roaring of the [u] lion, and the voice of the lioneſs, and the teeth of the lion's whelps are broken.

11 The lion periſheth for lack of prey, and the lion's whelps are ſcattered abroad.

12 But a thing was brought to me [w] ſecretly, and mine ear hath received a little thereof.

13 In the thoughts of a viſion in the night, when ſleep falleth on men,

14 Fear came upon me, and dread, which made all my bones to [x] tremble.

15 And the wind paſſed before me, and made the hairs of my fleſh to ſtand up.

16 *Then* ſtood *one*, and I knew not his face: an image *was* before mine eyes, *and* in [y] ſilence heard I a voice, *ſaying*,

17 Shall man be more [z] juſt than God? or ſhall a man be more pure than his maker?

18 Behold, he found no ſtedfaſtneſs in his ſervants, and laid folly upon his [a] angels.

19 How much more in them that dwell in houſes of [b] clay, whoſe foundation is in the duſt, which ſhall be deſtroyed before the moth?

20 They be deſtroyed from the [c] morning unto the evening: they periſh for ever, [d] without regard.

21 Doth not their dignity go away with them? do they not die, and that without [e] wiſdom?

CHAP.

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man giveth place to his paſſions, he is not able to ſtay, nor keep meaſure, but runneth headlong into all evil, except God call him back.

[f] The vehemency of his afflictions made him to utter theſe words, as though death were the end of all miſeries, and as if there were no life after this: which he ſpeaketh not as though it were ſo, but the infirmities of his fleſh cauſed him to burſt out into this error of the wicked.

[g] He noteth the ambition of them, which for their pleaſure as it were change the order of nature, and build in moſt barren places, becauſe they would hereby make their names immortal.

[h] That is, by death the cruelty of the tyrants hath ceaſed.

[i] All they that ſuſtain any kind of calamity and miſery in this world: which he ſpeaketh after the judgment of the fleſh.

[k] He ſheweth that the benefits of God are not comfortable, except the heart be joyful, and the conſcience quieted.

[l] That ſeeth not how to come out of his miſeries, becauſe he dependeth not on God's providence.

[m] In my proſperity I looked ever for a fall, as is now come to paſs.

[n] The fear of troubles that ſhould enſue, cauſed my proſperity to ſeem to me as nothing, and yet I am not exempted from trouble.

[o] Seeing this thine impatience.

[p] Thou haſt comforted others in their afflictions, and canſt not now comfort thyſelf.

[q] Thus he concludeth that Job was but an hypocrite, and had no true fear nor truſt in God.

[r] He concludeth that Job was reproved, ſeeing that God handled him ſo extremely, which is the argument that the carnal men make againſt the children of God.

[s] They that do evil, cannot but receive evil.

[t] He ſheweth that God needeth no great preparation to deſtroy his enemies: for he can do it with the blaſt of his mouth.

[u] Though men according to their office do not puniſh tyrants, (whom for their cruelty he compareth to lions, and their children to their whelps) yet God both is able, and his juſtice will puniſh them.

[w] A thing that I knew not before, was declared unto me by viſions, that is, that whoſoever thinketh himſelf juſt, ſhall be found a ſinner when he cometh before God.

[x] In theſe viſions which God ſheweth to his creatures, there is ever a certain fear joined, that the authority thereof might be had in greater reverence.

[y] When all things were quiet, or when the fear was ſomewhat aſſuaged, as God appeared to Elijah, 1 Kings 19. 12.

[z] He proveth that if God did puniſh the innocent, the creature ſhould be more juſt than the Creator, which were a blaſphemy.

[a] If God find imperfection in his angels, when they are not maintained by his power, how much more ſhall he lay folly to man's charge, when he would juſtify himſelf againſt God?

[b] That is, in this mortal body, ſubject to corruption, 2 Cor. 5. 1.

[c] They ſee death continually before their eyes, and daily approaching toward them.

[d] No man for all this doth conſider it.

[e] That is, before that any of them were ſo wiſe as to think on death.

CHAP. V.

1 2 *Eliphaz ſheweth the difference between the children of God and the wicked.* 3 *The fall of the wicked.* 9 *God's power, who deſtroyeth the wicked, and delivereth his.*

CALL now, if any will [f] anſwer thee, and to which of the ſaints wilt thou turn?

2 Doubtleſs [g] anger killeth the fooliſh, and envy ſlayeth the idiot.

3 I have ſeen the [h] fooliſh well rooted, and ſuddenly I [i] curſed his habitation, *ſaying,*

4 His [k] children ſhall be far from ſalvation, and they ſhall be deſtroyed in the [l] gate, and none ſhall deliver them.

5 The hungry ſhall eat up his harveſt: yea, they ſhall take it from among the [m] thorns, and the thirſty ſhall drink up their ſubſtance.

6 For miſery cometh not forth of the duſt, [n] neither doth affliction ſpring out of the earth.

7 But man is born unto [o] travail, as the ſparks fly upward.

8 But I would enquire [p] at God, and turn my talk unto God:

9 Which [q] doeth great things and unſearchable, *and* marvellous things without number.

10 He [r] giveth rain upon the earth, and poureth water upon the ſtreets,

11 And ſetteth up on high them that be low, that the ſorrowful may be exalted to ſalvation.

12 He ſcattereth the devices of the crafty: ſo that their hands cannot accompliſh that which they do enterpriſe.

* 1 Cor. 3. 19.

13 * He taketh the wiſe in their craftineſs, and the counſel of the wicked is made fooliſh.

14 They meet with [s] darkneſs in the daytime, and [t] grope at noon-day, as in the night.

15 But he ſaveth the [u] poor from the ſword, from their [w] mouth, and from the hand of the violent man.

16 So that the poor hath *his* hope, but iniquity ſhall [x] ſtop her mouth.

17 Behold, bleſſed *is* the man whom God correcteth: therefore refuſe not thou the chaſtiſing of the Almighty.

18 For he maketh the wound, and bindeth it up: he ſmiteth, and his hands make whole.

19 He ſhall deliver thee in [y] ſix troubles, and in the ſeventh the evil ſhall not touch thee.

20 In famine he ſhall deliver thee from death: and in battle from the power of the ſword.

21 Thou ſhalt be hid from the ſcourge of the tongue, and thou ſhalt not be afraid of deſtruction when it cometh.

22 *But* thou ſhalt [z] laugh at deſtruction and dearth, and ſhalt not be afraid of the beaſt of the earth.

23 For the ſtones of the field [a] ſhall be in league with thee, and the beaſts of the field ſhall be at peace with thee.

24 And thou ſhalt know, that peace *ſhall be* in thy tabernacle, and thou ſhalt viſit thine habitation, and ſhalt not [b] ſin.

25 Thou ſhalt perceive alſo, that thy ſeed *ſhall be* great, and thy poſterity as the graſs of the earth.

26 Thou ſhalt go to thy grave in [c] a full age, as a rick *of corn* cometh in due ſeaſon *into the barn.*

27 Lo, [d] thus have we enquired of it, *and* ſo it is: hear this, and know it for thyſelf.

CHAP. VI.

1 *Job anſwereth, that his pain is more grievous than his fault.* 8 *He wiſheth death.* 14 *He complaineth of his friends.*

BUT Job anſwered, and ſaid,

2 Oh that my grief were well weighed, and my miſeries were laid together in the [e] balance!

3 For it would be now heavier than the ſand of the ſea: therefore my words are [f] ſwallowed up.

4 For the arrows of the Almighty *are* in me: the venom whereof doth drink up my ſpirit, *and* the terrors of God [g] fight againſt me.

5 Doth the [h] wild aſs bray when he hath graſs? or loweth the ox when he hath fodder?

6 That

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[f] He willeth Job to conſider the example of all them that have lived, or do live godly, whether any of them be like unto him, in raging againſt God as he doth.

[g] Murmuring againſt God in afflictions increaſeth the pain, and uttereth man's folly.

[h] That is, the ſinner that hath not the fear of God.

[i] I was not moved with his proſperity, but knew that God had curſed him and his.

[k] Though God ſometime ſuffer the fathers to paſs in this world, yet his judgments will light upon their wicked children.

[l] By public judgment they ſhall be condemned, and none ſhall pity them.

[m] Though there be but two or three ears left in the hedges, yet theſe ſhall be taken from him.

[n] That is, the earth is not the cauſe of barrenneſs and man's miſery, but his own ſin.

[o] Which declareth that ſin is ever in our corrupt nature, for before ſin it was not ſubject to pain and affliction.

[p] If I ſuffered as thou doſt, I would ſeek unto God.

[q] He counſelleth Job to humble himſelf unto God, to whom all creatures are ſubject, and whoſe works declare that man is inexcuſeable, except he glorify God in all his works.

[r] He ſheweth by particular examples what the works of God are.

[s] In things plain and evident, they ſhew themſelves fools inſtead of wiſe men.

[t] This declareth that God puniſheth the worldly wiſe, as he threatened, Deut. 28. 29.

[u] That is, he that humbleth himſelf before God.

[w] He compareth the ſlander of the wicked to ſharp ſwords.

[x] If the wicked be compelled at God's works to ſtop their mouths, much more they that profeſs God.

[y] He will ſend trouble after trouble, that his children may not for one time, but continually truſt in him: but they ſhall have a comfortable iſſue, even in the greateſt and the laſt, which is here called the ſeventh.

[z] Whereas the wicked lament in their troubles, thou ſhalt have occaſion to rejoice.

[a] When we are in God's favour, all creatures ſhall ſerve us.

[b] God ſhall bleſs thee, that thou ſhalt have occaſion to rejoice in all things, and not to be offended.

[c] Though the children of God have not always this promiſe performed, yet God doth recompenſe it otherwiſe to their advantage.

[d] We have learned theſe points by experience, that God puniſheth not the innocent, that man cannot compare in juſtice with him, that the hypocrites ſhall not long proſper, and that the affliction which man ſuſtaineth, cometh for his own ſin.

[e] To know whether I complain without juſt cauſe.

[f] My grief is ſo great, that I lack words to expreſs it.

[g] Which declareth that he was not only afflicted in body, but wounded in conſcience, which is the greateſt battle that the faithful can have.

[h] Think you that I cry without cauſe, ſeeing the brute beaſts do not complain when they have what they would?

Bef. Chr. 1520.

6 That which is [i] unſavoury, ſhall it be eaten without ſalt? or is there any taſte in the white of an egg?

7 Such things as my ſoul refuſed to touch, as *were* ſorrows, are my meat.

8 Oh that I might have my [k] deſire, and that God would grant me the thing that I long for!

9 That is, that God would deſtroy me: that he would let his hand go, and cut me off.

10 Then ſhould I yet have comfort, (though I burn with ſorrow, let him not ſpare) [l] becauſe I have not denied the words of the holy One.

11 What power have I that I ſhould endure? or what is mine [m] end, if I ſhould prolong my life?

12 Is my ſtrength the ſtrength of ſtones? *or* is my fleſh of braſs?

13 Is it not ſo, that there is in me no [n] help? and that ‡ ſtrength is taken from me?

‡ Or, wiſdom or law.

14 He that is in miſery ought to be comforted of his neighbour: but men have forſaken the fear of the Almighty.

15 My brethren have deceived me as a [o] brook, *and* as the riſing of the rivers they paſs away.

16 Which are blackiſh with ice, *and* wherein the ſnow is hid.

17 But in time they are dried up with heat, *and* are conſumed: and when it is hot, they fail out of their places,

18 *Or* they depart from their way and courſe; *yea*, they vaniſh and periſh.

19 They that go to Tema, [p] conſidered them, *and* they that go to Sheba, waited for them.

20 *But* they were confounded: when they hoped, they came thither and were aſhamed.

21 Surely now are ye *like* [q] unto it: ye have ſeen *my* fearful plague, and are afraid.

22 Was it becauſe I ſaid, Bring unto me? or give a reward to me of your [r] ſubſtance?

23 And deliver me from the enemies hand, or ranſom me out of the hand of tyrants?

24 Teach me, and I will [s] hold my tongue: and cauſe me to underſtand, wherein I have erred.

25 How [t] ſtedfaſt are the words of righteouſneſs? and what can any of you juſtly reprove?

26 Do ye imagine to reprove [u] words, that the talk of the afflicted ſhould be as the wind?

Bef. Chr. 1520.

27 Ye make your wrath to fall upon the fatherleſs, and dig a pit for your friend.

28 Now therefore be content to [w] look upon me: for I will not lie before your face.

29 Turn, I pray you, let there be none iniquity: return, I ſay, *and ye ſhall ſee* yet my righteouſneſs in that behalf. Is there iniquity in my tongue? doth not my mouth feel ſorrows?

CHAP. VII.

1 *Job ſheweth the ſhortneſs and miſery of man's life.*

IS there not an appointed time to man upon earth? and *are not* his days as the days of an [x] hireling?

2 As a ſervant longeth for the ſhadow, and as an hireling looketh for *the end* of his work,

3 So have I had as an inheritance the [y] months of vanity, and painful nights have been appointed unto me.

4 If I laid me down, I ſaid, When ſhall I ariſe? and meaſuring the evening, I am full with toſſings to and fro, unto the dawning of the day.

5 My fleſh is [z] clothed with worms and filthineſs of the duſt: my ſkin is rent, and become horrible.

6 My days are ſwifter than a [a] weaver's ſhuttle, and they are ſpent without hope.

7 Remember that my life is but a wind, *and that* mine eye ſhall not return to ſee pleaſure.

8 The eye that hath ſeen me, ſhall ſee me no more: thine eyes *are* upon me, and I ſhall be no longer.

9 [b] *As* the cloud vaniſheth and goeth away, ſo he that goeth down to the grave, ſhall [c] come up no more.

10 He ſhall return no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not [d] ſpare my mouth, *but* will ſpeak in the trouble of my ſpirit, *and* muſe in the bitterneſs of my mind.

12 Am I a ſea [e] or a whale-fiſh, that thou keepeſt me in ward?

13 When I ſay, My couch ſhall relieve me, *and* my bed ſhall bring *comfort* in my meditation,

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[i] Can a man's taſte delight in that that hath no ſavour? meaning, that none take pleaſure in affliction, ſeeing they cannot away with things that are unſavoury to the mouth.

[k] Herein he ſinneth double, both in wiſhing through impatience to die, and alſo in deſiring of God a thing which was not agreeable to his will.

[l] That is, let me die at once, before I come to diſtruſt in God's promiſe through mine impatience.

[m] He feareth leſt he ſhould be brought to inconveniences, if his ſorrows ſhould continue.

[n] Have I not ſought to help myſelf as much as poſſible?

[o] He compareth thoſe friends which comfort us not in miſery, to a brook, which in ſummer, when we need waters, is dry; in winter is hard frozen; and in the time of rain, when we have no need, overfloweth with water.

[p] They that paſs thereby to go into the hot countries of Arabia, think to find water there to quench their thirſt, but they are deceived.

[q] That is, like to this brook, which deceiveth them that think to have water there in their need, as I looked for conſolation at your hands.

[r] He toucheth the worldlings, which for no neceſſity will give part of their goods, and much more theſe men, which would not give him comfortable words.

[s] Shew me wherein I have erred, and I will confeſs my fault.

[t] He that hath a good conſcience doth not ſhrink at the ſharp words or reaſonings of others, except they be able to perſuade him by reaſon.

[u] Do you cavil at my words, becauſe I ſhould be thought to ſpeak fooliſhly, which am now in miſery?

[w] Conſider whether I ſpeak as one that is driven to this impatience through very ſorrow, or as an hypocrite, as you condemn me.

[x] Hath not an hired ſervant ſome reſt and eaſe? then in this my continual torment I am worſe than an hireling.

[y] My ſorrow hath continued from month to month, and I have looked for hope in vain.

[z] This ſignifieth that his diſeaſe was rare and moſt horrible.

[a] Thus he ſpeaketh in reſpect of the brevity of man's life, which paſſeth without hope of returning, in conſideration whereof he deſireth God to have compaſſion on him.

[b] If thou behold me in thine anger, I ſhall not be able to ſtand in thy preſence.

[c] Shall no more enjoy this mortal life.

[d] Seeing I can by no other means comfort myſelf, I will declare my grief by words: and thus he ſpeaketh as one overcome with grief of mind.

[e] Am not I a poor wretch? what needeſt thou then to lay ſo much pain on me?

14 Then feareſt thou me [f] with dreams, and aſtoniſheſt me with viſions.

15 Therefore my ſoul [g] chuſeth rather to be ſtrangled *and* to die, than *to be* in my bones.

16 I abhor it: I ſhall not live alway: [h] ſpare me then, for my days *are* but vanity.

17 What is man that thou [i] doſt magnify him, and that thou ſetteſt thine heart upon him?

18 And doſt viſit him every morning, and trieſt him every moment?

19 How long will it be *ere* thou depart from me? thou wilt not let me alone while I may ſwallow my ſpittle.

20 I have [k] ſinned, what ſhall I do unto thee? O thou preſerver of men, why haſt thou ſet me *as a mark* againſt thee, ſo that I am a burden unto myſelf?

21 And why doſt thou not pardon my treſpaſs? and take away mine iniquity? for now ſhall I ſleep in the duſt, and if thou ſeek me in the morning, I ſhall [l] not be *found.*

CHAP. VIII.

1 *Bildad ſheweth that Job is a ſinner, becauſe God puniſheth the wicked, and preſerveth the good.*

THEN anſwered Bildad the Shuhite, and ſaid,

2 How long wilt thou talk of theſe things? and how long ſhall the words of thy mouth [m] *be as* a mighty wind?

3 Doth God pervert judgment? or doth the Almighty ſubvert juſtice?

4 If thy ſons have ſinned againſt him, and he hath ſent them into the place of their [n] iniquity,

5 *Yet,* if thou [o] wilt early ſeek unto God, and pray to the Almighty,

6 If thou be pure and upright, then ſurely he will awake up unto thee, and he will make the habitation of thy righteouſneſs proſperous.

7 And though thy beginning [p] be ſmall, yet thy latter end ſhall greatly increaſe.

8 [q] Inquire therefore, I pray thee, of the former age, and prepare thyſelf to ſearch of their fathers.

9 (For we are but [r] of yeſterday, and are ignorant: for our days upon earth *are* but a ſhadow)

10 Shall not they teach thee *and* tell thee, and utter the words of their heart?

11 Can a ruſh [s] grow without mire? or can the graſs grow without water?

12 Though it were in green *and* not cut down, yet ſhall it wither before any other herb.

13 So *are* the paths of all that forget God, and the hypocrite's hope ſhall periſh.

14 His confidence alſo ſhall be cut off, and his truſt *ſhall be as* the houſe of a [t] ſpider.

15 He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold him faſt by it, yet ſhall it not endure.

16 The [u] *tree* is green before the ſun, and the branches ſpread over the garden thereof.

17 The roots thereof are wrapped about the fountain, *and* are folden *about* the houſe of ſtones:

18 If *any* pluck it from his place, and it [x] deny, *ſaying,* I have not ſeen thee,

19 Behold, it will rejoice [y] by this means, that it may grow in another mold.

20 Behold, God will not caſt away an upright man, neither will he take the wicked by the hand,

21 Till he have filled thy mouth with [z] laughter, and thy lips with joy.

22 They that hate thee, ſhall be cloathed with ſhame, and the dwelling of the wicked ſhall not *remain.*

CHAP. IX.

1 *Job declareth the mighty power of God, and that man's righteouſneſs is nothing.*

THEN Job anſwered, and ſaid,

2 I know verily that it is ſo: for how ſhould man *compared* unto God be [a] juſtified?

3 If he would diſpute with him, he could not anſwer him one thing of a [b] thouſand.

4 He is wiſe in heart, and mighty in ſtrength: who hath been fierce againſt him, and hath proſpered?

5 He removeth the mountains, and they feel not when he overthroweth them in his wrath.

6 He [c] removeth the earth out of her place, that the pillars thereof do ſhake.

7 He commandeth the ſun, and it riſeth not: he cloſeth up the ſtars as under a ſignet.

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[f] So that I can have no reſt, night nor day.

[g] He ſpeaketh as one overcome with ſorrow, and not of judgment, or of the examination of his faith.

[h] Seeing my term of life is ſo ſhort, let me have ſome reſt and eaſe.

[i] Seeing that man of himſelf is ſo vile, why doſt thou give him that honour to contend againſt him? Job uſeth all kinds of perſuaſion with God, that he might ſtay his hand.

[k] After all temptations, faith burſteth forth, and leadeth Job to repentance: yet it was not in ſuch perfection, that he could bridle himſelf from reaſoning with God, becauſe that he ſtill tried his faith.

[l] That is, I ſhall be dead.

[m] He declareth that their words which would diminiſh any thing from the juſtice of God, are but as a puff of wind that vaniſheth away.

[n] That is, hath rewarded them according to their iniquity, meaning that Job ought to be warned by the example of his children, that he offend not God.

[o] That is, if thou turn betimes, while God calleth thee to repentance.

[p] Though the beginnings be not ſo pleaſant as thou wouldeſt deſire, yet in the end thou ſhalt have ſufficient occaſion to content thyſelf.

[q] He willeth Job to examine all antiquity, and he ſhall find it true which he here ſaith.

[r] Meaning, that it is not enough to have the experience of ourſelves, but to be confirmed by the examples of them that went before us.

[s] As a ruſh cannot grow without moiſtneſs, ſo cannot the hypocrite, becauſe he hath not faith, which is moiſtened with God's Spirit.

[t] Which is to-day, and to-morrow ſwept away.

[u] He compareth the juſt to a tree, which although it be removed out of one place unto another, yet flouriſheth: ſo the affliction of the godly turneth to their profit.

[x] That is, ſo that there remain nothing there to prove whether the tree had grown there or no.

[y] To be planted in another place, where it may grow at pleaſure.

[z] If thou be godly, he will give thee occaſion to rejoice, and if not, thine affliction ſhall increaſe.

[a] Job here anſwereth to that point of Eliphaz and Bildad's oration, touching the juſtice of God, and his innocence, confeſſing God to be infinite in juſtice, and man to be nothing in reſpect.

[b] Of a thouſand things which God could lay to his charge, man cannot anſwer him one.

[c] He declareth what is the infirmity of man, by the mighty and incomprehenſible power that is in God, ſhewing what he could do if he would ſet forth his power.

Bef. Chr. 1520.

8 He himſelf alone ſpreadeth out the heavens, and walketh upon the height of the ſea.

9 He maketh *the ſtars*[d] Arcturus, Orion, and Pleiades, and the climates of the ſouth.

10 He doth great things and unſearchable: yea, marvellous things without number.

11 Lo, when he goeth[e] by me, I ſee him not: and when he paſſeth by, I perceive him not.

12 Behold, when he taketh a prey, [f] who can make him to reſtore it? who ſhall ſay unto him, What doeſt thou?

13 God[g] will not withdraw his anger, *and* the moſt mighty helps[h] do ſtoop under him.

14 How much leſs ſhall I anſwer him? or how ſhould I find out[i] my words with him?

15 For though I were juſt, yet could I[k] not anſwer, *but* I would make ſupplication to my judge.

16 If I[l] cry, and he anſwer me, *yet* would I not believe, that he heard my voice.

17 For he deſtroyeth me with a tempeſt, and woundeth me[m] without cauſe.

18 He will not ſuffer me to take my breath, but filleth me with bitterneſs.

19 If *we ſpeak* of ſtrength, behold, he is[n] ſtrong: *if we ſpeak* of judgment, who ſhall bring me in to plead?

20 If I would juſtify myſelf, mine own mouth ſhall condemn me: [o] if I would be perfect, he ſhall judge me wicked.

21 *Though* I were perfect, *yet* I know not my ſoul: *therefore* abhor I my life.

22 This is one point: therefore I ſaid, He deſtroyeth the[p] perfect and the wicked.

23 If the ſcourge ſhould ſuddenly[q] ſlay, ſhould *God*[r] laugh at the puniſhment of the innocent?

24 The earth is given into the hand of the wicked: he[s] covereth the faces of the judges thereof: if not, where[t] is he? or who is he?

25 My days have been more ſwift than a poſt: they have fled, and have ſeen no good thing.

Bef. Chr. 1520.

26 They are paſſed *as* with the moſt ſwift ſhips, and as the eagle that flieth to the prey.

27 If[u] I ſay, I will forget my complaint, I will ceaſe from my wrath, and comfort me,

28 *Then* I am afraid of all my ſorrows, knowing that thou wilt not judge me innocent.

29 *If* I be wicked, why[w] labour I thus in vain?

30 If I waſh[x] myſelf with ſnow water, and purge mine hands moſt clean,

31 Yet ſhalt thou plunge me in the pit, and mine own[y] cloaths ſhall make me filthy.

32 For he is not a man as I am, that I ſhould anſwer him, *if* we come together to judgment.

33 Neither is there any umpire[z] that might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear aſtoniſh me:

35 *Then* will I ſpeak, and fear him not: [a] *but* becauſe I am not ſo, I hold me ſtill.

CHAP. X.

1 *Job is weary of his life, and ſetteth out his frailty before God.* 20 *He deſireth him to ſtay his hand.* 22 *A deſcription of death.*

MY ſoul is cut off[b] though I live: I will leave my[c] complaint upon myſelf, *and* will ſpeak in the bitterneſs of my ſoul.

2 I will ſay unto God, [d] Condemn me not: ſhew me wherefore thou contendeſt with me.

3 Thinkeſt thou it[e] good to oppreſs me, *and* to caſt off the[f] labour of thine hands, and to favour the[g] counſel of the wicked?

4 Haſt thou[h] carnal eyes? or doſt thou ſee as man ſeeth?

5 Are thy days as man's[i] days? or thy years as the time of man,

6 That thou inquireſt of mine iniquity, and ſearcheſt out my ſin?

7 Thou knoweſt that I cannot do[k] wickedly: for none can deliver me out of thine hand.

8 Thine[l] hands have made me, and faſhioned me

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[d] Theſe are the names of certain ſtars, whereby he meaneth that all ſtars both known and unknown are at his appointment.

[e] I am not able to comprehend his works, which are common and daily before mine eyes, much leſs in thoſe things which are hid and ſecret.

[f] He ſheweth that when God doth execute his power, he doth it juſtly, foraſmuch as none can controul him.

[g] God will not be appeaſed for aught that man can ſay for himſelf for his juſtification.

[h] That is, all the reaſons that men can lay to approve their cauſe.

[i] How ſhould I be able to anſwer him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talk, yet they felt not in heart that which they ſpake.

[k] Meaning, in his own opinion, ſignifying that man will ſometime flatter himſelf to be righteous, which before God is abomination.

[l] While I am in my pangs, I cannot but burſt forth into many inconveniences, although I know ſtill that God is juſt.

[m] I am not able to feel my ſins ſo great, as I feel the weight of his plagues: and this he ſpeaketh to condemn his dullneſs, and to juſtify God.

[n] After he hath accuſed his own weakneſs, he continueth to juſtify God and his power.

[o] If I would ſtand in mine own defence, yet God hath juſt cauſe to condemn me, if he examine mine heart and conſcience.

[p] If God puniſh according to his juſtice, he will deſtroy as well them that are counted perfect, as them that are wicked.

[q] To wit, the wicked.

[r] This is ſpoken according to our apprehenſion, as though he would ſay, If God deſtroy but the wicked, as ch. 5. 3. why ſhould he ſuffer the innocents to be ſo long tormented by them?

[s] That they cannot ſee to do juſtice.

[t] That can ſhew the contrary.

[u] I think not to fall into theſe affections, but my ſorrows bring me to theſe manifold infirmities, and my conſcience condemneth me.

[w] Why doth not God deſtroy me at once? Thus he ſpeaketh according to the infirmity of the fleſh.

[x] Though I ſeem never ſo pure in mine own eyes, yet all is but corruption before God.

[y] Whatſoever I would uſe to cover my filthineſs with, ſhall diſcloſe me ſo much more.

[z] Which might make an accord between God and me, ſpeaking of impatience, and yet confeſſing God to be juſt in puniſhing him.

[a] Signifying that God's judgments keep him in awe.

[b] I am more like to a dead man than to one that liveth.

[c] I will make an ample declaration of my torments, accuſing myſelf, and not God.

[d] He would not that God ſhould proceed againſt him by his ſecret juſtice, but by the ordinary means that he puniſheth others.

[e] Is it agreeable to thy juſtice to do me wrong?

[f] Wilt thou be without compaſſion?

[g] Wilt thou gratify the wicked, and condemn me?

[h] Doeſt thou this of ignorance?

[i] Art thou inconſtant and changeable, as the times, to-day a friend, and to-morrow an enemy?

[k] By affliction thou keepeſt me as in a priſon, and reſtraineſt me from doing evil, neither can any ſet me at liberty.

[l] In theſe eight verſes following he deſcribeth the mercy of God in the wonderful creation of man: and thereon groundeth that God ſhould not ſhew himſelf rigorous againſt him.

me wholly round about, and wilt thou deſtroy me?

9 Remember, I pray thee, that thou haſt made me as the [m] clay, and wilt thou bring me into duſt again?

10 Haſt thou not poured me out as milk? and turned me to curds like cheeſe?

11 Thou haſt cloathed me with ſkin and fleſh, and joined me together with bones and ſinews,

12 Thou haſt given me life, and [n] grace: and thy [o] viſitation hath preſerved my ſpirit.

13 Though thou haſt hid theſe things in thine heart, *yet* I know [p] that it is ſo with thee.

14 If I have ſinned, then thou wilt ſtraitly look unto me, and wilt not hold me guiltleſs of mine iniquity.

15 If I have done wickedly, wo unto me: if I have done righteouſly, I will not [q] lift up mine head, being full of confuſion, becauſe I ſee mine affliction.

16 But let it increaſe: hunt thou me as a lion: return and ſhew thyſelf [r] marvellous upon me.

17 Thou reneweſt thy plagues againſt me, and thou increaſeſt thy wrath againſt me: [s] changes and armies *of ſorrows* are againſt me.

18 Wherefore then haſt thou brought me out of the womb? Oh that I had periſhed, and that none eye had ſeen me!

19 *And* that I were as I had not been, *but* brought from the womb to the grave!

20 Are not my days few? let him [t] ceaſe, *and* leave off from me, that I may take a little comfort,

21 Before I go and ſhall not [u] return, *even* to the land of darkneſs and ſhadow of death:

22 Into a land, *I ſay*, dark as darkneſs itſelf, *and* into the ſhadow of death, where is none [w] order, but the light *is there* as darkneſs.

CHAP. XI.

1 *Job is unjuſtly reprehended of Zophar.* 7 *God is incomprehenſible.* 14 *He is merciful to the repentant.* 18 *Their aſſurance that live godly.*

THEN anſwered Zophar the Naamathite, and ſaid,

2 Should not the multitude of words be anſwered? or ſhould a great talker [x] be juſtified?

3 Should men hold their peace at thy lyes? and when thou mockeſt *others*, ſhall none make thee aſhamed?

4 For thou haſt ſaid, [y] My doctrine is pure, and I am clean in thine eyes.

5 But, Oh that God would ſpeak, and open his lips againſt thee!

6 That he might ſhew thee the [z] ſecrets of wiſdom, how thou haſt *deſerved* double, according to right: know therefore, that God hath forgotten thee for thine iniquity.

7 Canſt thou by ſearching find out God? canſt thou find out the Almighty to *his* perfection?

8 The heavens are high, what canſt thou do? [a] it is deeper than the hell, how canſt thou know it?

9 The meaſure thereof is longer than the earth, and it is broader than the ſea.

10 If he cut off and [b] ſhut up, or gather together, who can turn him back?

11 For he knoweth vain men, and ſeeth iniquity, and him that underſtandeth nothing.

12 Yet vain man would be wiſe, though man *new* born is like a wild aſs's [c] colt.

13 If thou [d] prepare thine heart, and ſtretch out thine hands toward him:

14 If iniquity be in thine [e] hand, put it far away, and let no wickedneſs dwell in thy tabernacle.

15 Then truly ſhalt thou lift up thy [f] face without ſpot, and ſhalt be ſtable, and ſhalt not fear.

16 But thou ſhalt forget *thy* miſery, and remember it as waters that are paſt.

17 Thine age alſo ſhall appear more *clear* than the noon-day: thou ſhalt ſhine, *and* be as the morning.

18 And thou ſhalt be bold, becauſe there is hope: and thou ſhalt dig pits, *and* ſhalt lie down ſafely.

19 * For when thou takeſt thy reſt, none ſhall make thee afraid: yea, many ſhall make ſuit unto thee. * Lev. 26. 5, 6.

20 But the eyes [g] of the wicked ſhall fail, and their refuge ſhall periſh, and their hope *ſhall be* ſorrow of mind.

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[m] As brittle as a pot of clay.

[n] That is, reaſon and underſtanding, and many other gifts, whereby man excelleth all earthly creatures.

[o] That is, thy fatherly care and providence, whereby thou preſerveſt me, and without the which I ſhould periſh ſtraitway.

[p] Though I be not fully able to comprehend theſe things, yet I muſt needs confeſs that it is ſo.

[q] I will alway walk in fear and humility, knowing that none is juſt before thee.

[r] Job being ſore aſſaulted in this battle between the fleſh and the ſpirit, burſteth out into theſe affections, wiſhing rather ſhort days than long pain.

[s] That is, diverſity of diſeaſes and in great abundance: ſhewing that God hath infinite means to puniſh man.

[t] He wiſheth that God would leave off his affliction, conſidering his great miſery, and the brevity of his life.

[u] He ſpeaketh thus in the perſon of a ſinner, that is overcome with paſſions and with the feeling of God's judgments, and therefore cannot apprehend in that ſtate the mercies of God and comfort of the reſurrection.

[w] No diſtinction between light and darkneſs, but where all is very darkneſs itſelf.

[x] Should he perſuade by his great talk, that he is juſt?

[y] He chargeth Job with this, that he ſhould *ſay*, that the thing which he ſpake was true, and that he was without ſin in the ſight of God.

[z] Which is not to ſtand in juſtifying of thyſelf: he ſignifieth that man will never be overcome, while he reaſoneth with another, and therefore God muſt break off the controverſy, and ſtop man's mouth.

[a] That is, this perfection of God: and if man be not able to comprehend the height of the heaven, the depth of hell, the length of the earth, the breadth of the ſea, which are but creatures, how can he attain to the perfection of the Creator?

[b] If God ſhould turn the ſtate of things, and eſtabliſh a new order in nature, who could controul him?

[c] That is, without underſtanding: ſo that whatſoever gifts he hath afterward, come of God and not of nature.

[d] If thou repent, pray unto him.

[e] Renounce thine own evil works, and ſee that they offend not God, over whom thou haſt charge.

[f] He declareth what quietneſs of conſcience and ſucceſs in all things ſuch ſhall have, which turn to God by true repentance.

[g] He ſheweth that contrary things ſhall come unto them that do not repent.

Bef. Chr. 1520.

CHAP. XII.

1 *Job accuſeth his friends of ignorance.* 7 *He declareth the might and power of God,* 17 *and how he changeth the courſe of things.*

THEN Job anſwered, and ſaid,

2 Indeed becauſe that ye are the people *only*, [h] wiſdom muſt die with you.

3 But I have underſtanding as well as you, and am not inferior unto you: yea, who knoweth not ſuch things?

* Prov. 14. 2.

4 * I am [i] as one mocked of his neighbour, who calleth upon God, and he [k] heareth him: the juſt and the upright is laughed to ſcorn.

5 [l] He that is ready to fall, *is as* a lamp deſpiſed in the opinion of the rich.

† Heb. to whom God hath brought in with his hand.

6 The tabernacle of robbers do proſper, and they are in ſafety that provoke God, † whom God hath enriched with his hand.

7 Aſk now the beaſts, [m] and they ſhall teach thee; and the fowls of the heaven, and they ſhall tell thee:

8 Or ſpeak to the earth, and it ſhall ſhew thee: or the fiſhes of the ſea, and they ſhall declare unto thee.

9 Who is ignorant of all theſe, but that the hand of the Lord hath made theſe?

‡ Or, fleſh.

10 In whoſe hand is the ſoul of every living thing, and the breath of all ‡ mankind.

11 Do not the ears [n] diſcern the words? and the mouth taſte meat for itſelf?

12 Among the [o] ancient *is* wiſdom, and in the length of days is underſtanding.

13 With him *is* wiſdom and ſtrength: he hath counſel and underſtanding.

14 Behold, he will break down, and it cannot be built: he ſhutteth a man up, and he cannot be looſed.

15 Behold, he with-holdeth the waters, and they dry up: but when he ſendeth them out, they deſtroy the earth.

16 With him *is* ſtrength and wiſdom: he that is deceived, and that [p] deceiveth, are his.

17 He cauſeth the counſellors to go *as* ſpoiled, and maketh the judges fools.

18 [q] He looſeth [r] the collar of kings, and girdeth their loins with a girdle.

19 He leadeth away the princes *as* a prey, and overthroweth the mighty.

20 He taketh away the ſpeech from the [s] faithful *counſellors*, and taketh away the judgment of the ancient.

21 He poureth contempt upon princes, and maketh the ſtrength of the mighty weak.

22 He diſcovereth the deep places from *their* darkneſs, and bringeth forth the ſhadow of death to light.

23 He [t] increaſeth the people, and deſtroyeth them: he enlargeth the nations, and bringeth them in again.

24 He taketh away the hearts of them that are the chief over the people of the earth, and maketh them to wander in the wilderneſs out of the way.

25 They grope in the dark without light: and he maketh them to ſtagger like a drunken man.

CHAP. XIII.

1 *Job compareth his knowledge with the experience of his friends.* 16 *The penitent ſhall be ſaved, and the hypocrite condemned.* 20 *He prayeth unto God that he would not handle him rigorouſly.*

LO, mine eye hath ſeen all *this*: mine ear hath heard, and underſtood it.

2 I know alſo as much as you know: I am not inferior unto you.

3 But I will ſpeak to the Almighty, and I deſire [u] to diſpute with God.

4 For indeed ye forge lyes, and all you are [w] phyſicians of no value.

5 Oh that you would hold your tongue, that it might be imputed to you for wiſdom!

6 Now hear my diſputation, and give ear to the argument of my lips.

7 Will ye ſpeak [x] wickedly for God's *defence*, and talk deceitfully for his cauſe?

8 Will ye accept his perſon? or will ye contend for God?

9 Is it well that he ſhould ſeek of you? will you make a lye for him, as one lyeth for a man?

10 He will ſurely reprove you, if ye do ſecretly accept any perſon.

11 Shall not his excellency make you afraid? and his fear fall upon you?

12 Your [y] memories may be compared unto aſhes, *and* your bodies to bodies of clay.

13 Hold your tongues in my preſence, that I may ſpeak, and let come upon me what will.

14 Where-

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[h] Becauſe you feel not that which you ſpeak, you think that the whole ſtandeth in words, and ſo flatter yourſelves as though none knew any thing, or could know but you.

[i] He reproveth theſe his friends of two faults: the one, that they thought that they had better knowledge than indeed they had; and the other, that inſtead of true conſolation, they did deride and deſpiſe their friend in his adverſity.

[k] The which neighbour being a mocker and a wicked man, thinketh that no man is in God's favour but he, becauſe he hath all things that he deſireth.

[l] As the rich eſteem not a light, or torch that goeth out, ſo is he deſpiſed that falleth from proſperity to adverſity.

[m] He declareth to them that did diſpute againſt him, that their wiſdom is common to all, and ſuch as the very brute beaſts do daily teach.

[n] He exhorteth them to be wiſe in judging, and as well to know the right uſe why God hath given them ears, as he hath done a mouth.

[o] Though men by age and continuance of time attain to wiſdom, yet it is not comparable to God's wiſdom, nor able to comprehend his judgments, wherein he anſwereth to that which was alledged, ch. 8. 8.

[p] He ſheweth that there is nothing done in this world without God's will and ordinance: for elſe he ſhould not be Almighty.

[q] He taketh wiſdom from them.

[r] He abateth the honour of princes, and bringeth them into the ſubjection of others.

[s] He cauſeth that their words have no credit, which is, when he will puniſh ſin.

[t] In this diſcourſe of God's wonderful works, Job ſheweth that whatſoever is done in this world both in the order and change of things, is by God's will and appointment: wherein he declareth that he thinketh well of God, and is as able to ſet forth his power in words as they that reaſoned againſt him, were.

[u] For although he knew that God had a juſtice, which was manifeſt in his ordinary working, and another in his ſecret counſel, yet he would utter his affection to God, becauſe he was not able to underſtand the cauſe why he did thus puniſh him.

[w] You do not well apply your medicine to the diſeaſe.

[x] He condemneth their zeal, which had not knowledge, neither regarded they to comfort him, but alway grated on God's juſtice, as though it was not evidently ſeen in Job, except they had undertaken the probation thereof.

[y] Your fame ſhall come to nothing.

Bef. Chr. 1520.

14 Wherefore do I [z] take my fleſh in my teeth, and put my ſoul in mine hand?

15 Lo, though he ſlay me, *yet* will I truſt in him, and I will reprove my ways in his ſight.

16 He ſhall be my ſalvation alſo: for the [a] hypocrite ſhall not come before him.

17 Hear diligently my words, and mark my talk.

18 Behold now: *if* I prepare me to judgment, I know that I ſhall be [b] juſtified.

19 Who is he that will plead [c] with me? for *if* I now hold my tongue, I [d] die.

20 But do not theſe two things unto me: then will I not hide myſelf from thee.

21 [e] Withdraw thine hand from me, and let not thy fear make me afraid:

22 Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me.

23 How many are [f] mine iniquities and ſins? ſhew me my rebellion, and my ſin.

24 Wherefore hideſt thou thy face, and takeſt me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?

26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſs [g] the iniquities of my youth.

27 Thou putteſt my feet alſo in the [h] ſtocks, and lookeſt narrowly unto all my paths, and makeſt the print *thereof* in the † heels of my feet. † Heb. roots.

28 Such a one conſumeth like a rotten thing, *and* as a garment that is moth-eaten.

CHAP. XIV.

1 *Job deſcribeth the ſhortneſs and miſery of the life of man.* 14 *Hope ſuſtaineth the godly.* 22 *The condition of man's life.*

MAN [i] that is born of a woman, is of ſhort continuance, and full of trouble.

2 He ſhooteth forth as a flower, and is cut down: he vaniſheth alſo as * a ſhadow, and continueth not. * Ch. 8. 9. Pſ. 144. 4.

3 *And* yet thou openeſt thine eyes upon ſuch [k] one, and cauſeſt me to enter into judgment with thee.

4 * Who can bring a clean thing out of filthineſs? there is not one. * Pſ. 51. 5, 7.

5 Are not his days determined? the number of his months *are* with thee: thou haſt appointed his bounds, which he cannot paſs.

6 Turn from him, that he may ceaſe until his deſired day, [l] as an hireling.

7 For there is hope of a tree, if it be cut down, that it will yet ſprout, and the branches thereof will not ceaſe.

8 Though the root of it wax old in the earth, and the ſtock thereof be dead in the ground,

9 *Yet* by the ſcent of water it will bud, and bring forth boughs like a plant.

10 [m] But man is ſick, and dieth, and man periſheth, and where is he?

11 *As* the waters paſs from the ſea, and as the flood decayeth and drieth up,

12 So man ſleepeth and riſeth not: *for* he ſhall not wake again, nor be raiſed from his ſleep, till the heaven be no more.

13 Oh that thou wouldeſt hide me in the grave, and keep me ſecret, until thy [n] wrath were paſt, *and* wouldeſt give me term, and [o] remember me!

14 If a man die, ſhall he live again? All the days of mine appointed time will I wait, till [p] my changing ſhall come.

15 Thou ſhalt call *me*, and I ſhall [q] anſwer thee: thou loveſt the work of thine own hands.

16 But now thou * numbereſt my ſteps, *and* doſt not delay my ſins. * Prov. 5. 21.

17 Mine iniquity is ſealed up, *as* in a [r] bag, and thou addeſt unto my wickedneſs.

18 And ſurely *as* the mountain that falleth, cometh to nought, and the [s] rock that is removed from his place:

19 *As* the water breaketh the ſtones, *when* thou overfloweſt the things which grow in the duſt of the earth, ſo thou deſtroyeſt the hope of man.

20 Thou prevaileſt alway againſt him, ſo that he paſſeth away: he changeth his face when thou caſteſt him away.

21 And he knoweth not if his ſons ſhall be honourable, neither ſhall he underſtand concerning them, whether they ſhall be of low degree.

22 But *while* his [t] fleſh *is* upon him, he ſhall be ſorrowful, and *while* his ſoul *is* in him, it ſhall mourn.

CHAP. XV.

1 *Eliphaz reprehendeth Job becauſe he aſcribeth wiſdom and pureneſs to himſelf.* 16 *He deſcribeth the curſe that falleth on the wicked, reckoning Job to be one of the number.*

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[z] Is not this a manifeſt ſign of mine affliction, and that I do not complain without cauſe, ſeeing that I am thus tormented, as though I ſhall tear mine own fleſh, and put my life in danger?

[a] Whereby he declareth that he is not an hypocrite, as they charged him.

[b] That is, cleared, and not caſt off for my ſins, as you reaſon.

[c] To prove that God doth thus puniſh me for my ſins.

[d] If I defend not my cauſe, every man will condemn me.

[e] He ſheweth what theſe two things are.

[f] His pangs thus move him to reaſon with God, not denying but that he had ſinned: but he deſired to underſtand what were his great ſins that had deſerved ſuch rigour, wherein he offended, that he would know a cauſe of God why he did puniſh him.

[g] Thou puniſheſt me now for the faults that I committed in my youth.

[h] Thou makeſt me thy priſoner, and doſt ſo preſs me, that I cannot ſtir hand nor foot.

[i] Taking occaſion of his adverſary's words, he deſcribeth the ſtate of man's life from his birth to his death.

[k] His meaning is, that ſeeing that man is ſo frail a creature, God ſhould not handle him ſo extremely: wherein Job ſheweth the wickedneſs of the fleſh, when it is not ſubject to the ſpirit.

[l] Until the time that thou haſt appointed for him to die, which he deſireth, as the hireling waiteth for the end of his labour to receive his wages.

[m] He ſpeaketh not here, as though he had not hope of the immortality, but as a man in extreme pain, when reaſon is overcome by afflictions and torments.

[n] Hereby he declareth that the fear of God's judgment was the cauſe why he deſired to die.

[o] That is, releaſe my pains, and take me to mercy.

[p] Meaning, unto the day of the reſurrection, when he ſhould be changed and renewed.

[q] Though I be afflicted in this life, yet in the reſurrection I ſhall feel thy mercies, and anſwer when thou calleſt me.

[r] Thou layeſt them all together, and ſuffereſt none of my ſins unpuniſhed.

[s] He murmureth through the impatiency of the fleſh againſt God, as though he uſed as great ſeverity againſt him, as againſt the hard rocks, or waters that overflow, ſo that hereby all the occaſion of his hope is taken away.

[t] Yet while he liveth, he ſhall be in pain and miſery.

THEN anſwered Eliphaz the Temanite, and ſaid,

2 Shall a wiſe man ſpeak words of the [u] wind, and fill his belly [w] with the eaſt wind?

3 Shall he diſpute with words not comely? or with talk that is not profitable?

4 Surely thou haſt caſt off [x] fear, and reſtraineſt prayer before God.

5 For thy mouth declareth thine iniquity, ſeeing thou haſt choſen the [y] tongue of the crafty.

6 Thine own mouth condemneth thee, and not I, and thy lips teſtify againſt thee.

7 Art thou the [z] firſt man that was born? and waſt thou made before the hills?

8 Haſt thou heard the ſecret counſel of God, and doſt thou reſtrain wiſdom [a] to thee?

9 What knoweſt thou that we know not? *and* underſtandeſt that is not in us?

10 With us are both ancient and very aged men, far older than thy father.

11 *Seem* the conſolations of God [b] ſmall unto thee? is this thing ſtrange unto thee?

12 Why doth thine heart [c] take thee away, and what do thine eyes mean,

13 That thou anſwereſt to God † at thy pleaſure, and bringeſt *ſuch* words out of thy mouth?

† *Heb. in thy ſpirit.*

14 What is man, that he ſhould be clean? and he that is born of woman, that he ſhould [d] be juſt?

15 Behold, he found no ſtedfaſtneſs in his ſaints: yea, the heavens are not clean in his ſight.

16 How much more *is* man abominable and filthy, which [e] drinketh iniquity like water?

17 I will tell thee, hear me, and I will declare that which I have ſeen:

18 Which wiſe men have told, *as they have heard* of their fathers, and have not kept it ſecret.

19 To whom alone the land was [f] given, and no ſtranger paſſed through them.

20 The wicked man is continually as one that travaileth of child, and the number [g] of years is hid from the tyrant.

21 A ſound of fear *is* in his ears, *and* in his proſperity the deſtroyer ſhall come upon him.

22 He believeth not to return out of [h] darkneſs: for he ſeeth the ſword before him.

23 He wandereth [i] to and fro for bread where *he may*: he knoweth that the day of darkneſs is prepared at hand.

24 Affliction and [k] anguiſh ſhall make him afraid: they ſhall prevail againſt him as a king ready to battle.

25 For he hath ſtretched out his hand againſt God, and made himſelf ſtrong againſt the Almighty.

26 *Therefore God* ſhall run upon him, *even* upon his neck, and againſt the moſt thick part of his ſhield,

27 Becauſe he hath covered his face with [l] his fatneſs, and hath collops in *his* flanks.

28 Though he dwell [m] in deſolate cities, *and* in houſes which no man inhabiteth, but are become heaps,

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the [n] perfection thereof in the earth.

30 He ſhall never depart out of darkneſs: the flame ſhall dry up his branches, and he ſhall go away with the breath of his mouth.

31 He [o] believeth not that he erreth in vanity: therefore vanity ſhall be his change.

32 His branch ſhall not be green, but ſhall be cut off before his day.

33 *God* ſhall deſtroy him as the vine her ſour [p] grape, and ſhall caſt him off as the olive *doth* her flower.

34 For the congregation of the hypocrite ſhall be deſolate, and fire ſhall devour the houſes of [q] bribes.

35 *For* they [r] conceive miſchief and bring forth vanity, and their belly hath prepared deceit.

CHAP. XVI.

1 *Job, moved by the importunity of his friends,* 7 *counteth in what extremity he is,* 19 *and taketh God to witneſs of his innocency.*

BUT Job anſwered and ſaid,

2 I have oftentimes heard ſuch things: miſerable comforters are ye all.

3 Shall there be no end of words of [s] wind? or what maketh thee bold ſo to [t] anſwer?

4 I could alſo ſpeak as ye do: (but would God your [u] ſoul were in my ſoul's ſtead) I could keep you company in ſpeaking, and could [w] ſhake mine head at you.

5 But

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[u] That is, vain words, and without conſolation.

[w] Meaning, with matters that are of none importance, which are forgotten as ſoon as they are uttered, as the eaſt wind drieth up the moiſture as ſoon as it falleth.

[x] He chargeth Job as though his talk cauſed men to caſt off the fear of God, and prayer.

[y] Thou ſpeakeſt as do the mockers and contemners of God.

[z] That is, the moſt ancient, and ſo by reaſon the moſt wiſe.

[a] Art thou only wiſe?

[b] He accuſeth Job's pride and ingratitude, that will not be comforted by God, nor by their counſel.

[c] Why doſt thou ſtand in thine own conceit?

[d] His purpoſe is to prove that Job is an unjuſt man, and an hypocrite, is puniſhed for his ſins, like as he did before, ch. 4. 18.

[e] Which hath a deſire to ſin, as he that is thirſty to drink.

[f] Who by their wiſdom ſo governed, that no ſtrangers invaded them, and ſo the land ſeemed to be given to them alone.

[g] The cruel man is ever in danger of death, and is never quiet in conſcience.

[h] Out of that miſery whereinto he once falleth.

[i] God doth not only impoveriſh the wicked oft-times, but even in their proſperity he puniſheth them with a greedineſs evermore to gather: which is as a beggary.

[k] He ſheweth what weapons God uſeth againſt the wicked, which lift up themſelves againſt him, to wit, terror of conſcience and outward afflictions.

[l] That is, he was ſo puft up with great proſperity and abundance of all things, that he forgat God: noting, that Job in his felicity had not the true fear of God.

[m] Though he build and repair ruinous places to get him fame, yet God ſhall bring all to nought, and turn his great proſperity into extreme miſery.

[n] Meaning, that his ſumptuous buildings ſhould never come to perfection.

[o] He ſtandeth ſo in his own conceit, that he will give no place to good counſel, therefore his own pride ſhall bring him to deſtruction.

[p] As one that gathereth grapes before they be ripe.

[q] Which were built or maintained by pillage and bribery.

[r] And therefore all their vain devices ſhall turn to their own deſtruction.

[s] Which ſerve for a vain oſtentation, and for no true comfort.

[t] For Eliphaz did reply againſt Job's anſwer.

[u] I would you felt that which I do.

[w] That is, mock at your miſery, as you do at mine.

5 But I would ſtrengthen you [x] with my mouth, and the comfort of my lips ſhould aſſuage *your ſorrow*.

6 Though I ſpeak, my ſorrow [y] cannot be aſſuaged: though I ceaſe, what releaſe have I?

7 But now he [z] maketh me weary: *O God*, thou haſt made all my [a] congregation deſolate,

8 And haſt made me full of [b] wrinkles, which is a witneſs thereof, and my leanneſs riſeth up in me, teſtifying *the ſame* in my face.

9 [c] His wrath hath torn *me*, and he hateth me, *and* gnaſheth upon me with his teeth: mine enemy hath ſharpened his eyes againſt me.

10 They have opened their mouths upon me, and ſmitten me on the [d] cheek in reproach: they gathered themſelves together againſt me.

11 God hath delivered me to the unjuſt, and hath made me to turn out of the way by the [e] hands of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken me by the neck and beaten me, and ſet me as a mark for himſelf.

13 His [f] archers compaſs me round about: he cutteth my reins, and doth not ſpare, and poureth my gall [g] upon the ground.

14 He hath broken me with one breaking upon another, and runneth upon me like a giant.

15 I have ſewed a ſackcloth upon my ſkin, and have abaſed mine [h] horn unto the duſt.

16 My face is withered with weeping, and the ſhadow of death *is* upon mine eyes,

17 Though *there be* no wickedneſs in [i] mine hands, and my prayer [k] *be* pure.

18 O earth, cover not thou my [l] blood, and let my crying find no place.

19 For lo, now my [m] witneſs *is* in the heaven, and my record *is* on high.

20 My friends [n] ſpeak eloquently againſt me: *but* mine eye poureth out *tears* unto God.

21 Oh that a man might [o] plead with God, as man with his neighbour!

22 For the years accounted come, and I ſhall go the way, whence I ſhall not return.

CHAP. XVII.

Job ſaith that he conſumeth away, and yet doth patiently abide it. 10 *He exhorteth his friends to repentance,* 13 *ſhewing that he looketh but for his death.*

MY breath is corrupt: my days are cut off, and the grave *is ready* for me.

2 There are none but [p] mockers with me, and mine eye continueth in [q] their bitterneſs.

3 [r] Lay down now, *and* put me in ſurety for thee, who is he that will [s] touch mine hand?

4 For thou haſt hid their heart from [t] underſtanding: therefore ſhalt thou not ſet *them* up on high.

5 [u] For the eyes of his children ſhall fail, that ſpeaketh flattery to *his* friends.

6 He hath alſo made me a [w] by-word of the people, and I am as a tabret [x] before them.

7 Mine eye therefore is dim for grief, and all my ſtrength *is* like a ſhadow.

8 The righteous ſhall be aſtoniſhed at [y] this, and the innocent ſhall be moved againſt the hypocrite.

9 But the righteous will hold his [z] way, and he whoſe hands are pure ſhall increaſe *his* ſtrength.

10 All [a] you, therefore, turn you, and come now, and I ſhall not find one wiſe amongſt you.

11 My days are paſt, mine enterpriſes are broken, *and* the thoughts of mine heart

12 Have changed the [b] night for the day, and the light that approached for darkneſs.

13 Though I hope, [c] *yet* the grave ſhall be mine houſe, *and* I ſhall make my bed in the dark.

14 I ſhall ſay to corruption, Thou art my [d] father, *and* to the worm, Thou art my mother and my ſiſter.

15 Where is then now mine hope? or who ſhall conſider the thing that I hoped for?

16 [e] They ſhall go down into the bottom of the pit: ſurely it ſhall lie together in the duſt.

CHAP.

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[x] If this were in my power, yet would I comfort you, and not do as ye do to me.

[y] If they would ſay, Why doſt thou not then comfort thyſelf? he anſwereth, that the judgments of God are more heavy than he is able to aſſuage either by words or ſilence.

[z] Meaning, God.

[a] That is, deſtroyed moſt of my family.

[b] In token of ſorrow and grief.

[c] That is, God by his wrath: and in this diverſity of words and high ſtile he expreſſeth how grievous the hand of God was upon him.

[d] That is, have handled me moſt contemptuouſly: for ſo ſmiting on the cheek ſignified, 1 Kings 22. 24. Mark 14. 65.

[e] They have led me whither they would.

[f] His manifold afflictions.

[g] I am wounded to the heart.

[h] Meaning, his glory was brought low.

[i] Signifying, that he is not able to comprehend the cauſe of this his grievous puniſhment.

[k] That is, unfeigned, and without hypocriſy.

[l] Let my ſin be known, if I be ſuch a ſinner as mine adverſaries accuſe me, and let me find no favour.

[m] Though man condemn me, yet God is witneſs of my cauſe.

[n] Uſe painted words inſtead of true conſolation.

[o] Thus by his great torments he is carried away, and breaketh out into paſſions, and ſpeaketh unadviſedly, as though God ſhould treat man more gently, ſeeing he hath but a ſhort time here to live.

[p] Inſtead of comfort, being now at death's door, he had but them that mocked at him, and diſcouraged him.

[q] I ſee ſtill that they ſeek but to vex me.

[r] He reaſoneth with God as a man beſide himſelf, to the intent that his cauſe might be brought to light.

[s] And anſwer for thee?

[t] That theſe mine afflictions are thy juſt judgments, though man know not the cauſe.

[u] He that flattereth a man, and only judgeth him happy in his proſperity, ſhall not himſelf only, but in his poſterity be puniſhed.

[w] God hath made all the world to ſpeak of me, becauſe of mine afflictions.

[x] That is, as a continual ſound in their ears.

[y] To wit, when they ſee the godly puniſhed: but in the end they ſhall come to underſtanding, and know what ſhall be the reward of the hypocrite.

[z] That is, will not be diſcouraged, conſidering that the godly are puniſhed, as well as the wicked.

[a] Job ſpeaketh to them three that came to comfort him.

[b] That is, have brought me ſorrow inſtead of comfort.

[c] Though I ſhould hope to come from adverſity to proſperity, as your diſcourſe pretendeth.

[d] I have no more hope in father, mother, ſiſter, or any worldly thing: for the duſt and worms ſhall be to me inſtead of them.

[e] All worldly hope and proſperity fail, which you ſay, are only ſigns of God's favour: but ſeeing that theſe things periſh, I ſet mine hope in God, and in the life everlaſting.

C H A P. XVIII.

1 *Bildad rehearſeth the pains of the unfaithful and wicked.*

THEN anſwered Bildad the Shuhite, and ſaid,

2 When will [f] ye make an end of *your* words? [g] cauſe us to underſtand, and then we will ſpeak.

3 Wherefore are we counted as beaſts, *and* are vile in your ſight?

4 *Thou art* [h] *as one* that teareth his ſoul in his anger, Shall the [i] earth be forſaken for thy ſake? or the rock removed out of his place?

5 Yea, the light of the wicked ſhall be [k] quenched, and the ſpark of his fire ſhall not ſhine.

6 The light ſhall be dark in his dwelling, and his candle ſhall be put out with him.

7 The ſteps of his ſtrength ſhall be reſtrained, and his own counſel ſhall caſt him down.

8 For he is taken in the net by his feet, and he [l] walketh upon the ſnares.

9 The grin ſhall take him by the heel, and the thief ſhall come upon him.

10 A ſnare is laid for him in the ground, and a trap for him in the way.

11 Fearfulneſs ſhall make him afraid on every ſide, and ſhall drive him to his feet.

12 His ſtrength ſhall be [m] famine: and deſtruction ſhall be ready at his ſide.

13 It ſhall devour the inner parts of his ſkin, *and* the [n] firſt-born of death ſhall devour his ſtrength.

14 His hope ſhall be rooted out of his dwelling, and ſhall cauſe him to go to the [o] king of fear.

15 *Fear* ſhall dwell in his houſe (becauſe it is not[p] his) [q] *and* brimſtone ſhall be ſcattered upon his habitation.

16 His roots ſhall be dried up beneath, and above ſhall his branch be cut down.

17 His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet.

18 They ſhall drive him out of the [r] light unto darkneſs, and chaſe him out of the world.

19 He ſhall neither have ſon nor nephew among his people, nor any poſterity in his dwellings.

20 The poſterity ſhall be aſtoniſhed at his [s] day, and fear ſhall come upon the ancient.

21 Surely ſuch are the habitations of the wicked, and this is the place of him that knoweth not God.

C H A P. XIX.

2 *Job reproveth his friends,* 15 *and reciteth his miſeries and grievous pains.* 25 *He aſſureth himſelf of the general reſurrection.*

BUT Job anſwered, and ſaid,

2 How long will ye vex my ſoul, and torment me with words?

3 Ye have now [t] ten times reproached me, and are not aſhamed: ye are impudent toward me.

4 And though I had indeed erred, mine error [u] remaineth with me.

5 But indeed, if ye will advance yourſelves againſt me, and rebuke me for my reproach,

6 Know now, that God hath [w] overthrown me, and hath compaſſed me with his net.

7 Behold, I cry out of violence, but I have none anſwer: I cry, but there *is* no judgment.

8 He hath hedged up my way that I cannot [x] paſs, and he hath ſet darkneſs in my paths.

9 He hath ſpoiled me of mine honour, and taken the [y] crown away from mine head.

10 He hath deſtroyed me on every ſide, and I am gone: and he hath removed mine hope like [z] a tree.

11 And he hath kindled his wrath againſt me, and counteth me as one of his enemies.

12 His [a] armies came together, and made their way upon me, and camped about my tabernacle.

13 He hath removed my brethren far from me, and alſo mine acquaintance were ſtrangers unto me.

14 My neighbours have forſaken me, and my familiars have forgotten me.

15 [b] They that dwell in mine houſe, and my maids took me for a ſtranger: for I was a ſtranger in their ſight.

16 I called my ſervant, but he would not anſwer, *though* I prayed him with my mouth.

17 My breath was ſtrange unto my wife, though I prayed her for the childrens ſake of mine [c] own body.

18 The wicked alſo deſpiſed me, *and* when I roſe, they ſpake againſt me.

19 All my ſecret friends abhorred me, and they whom I loved, are turned againſt me.

20 My bone [d] cleaveth to my ſkin, and to my fleſh, and I have eſcaped with the [e] ſkin of my teeth.

21 Have pity upon me: have [f] pity upon me, (O ye my friends) for the hand of God hath touched me.

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[f] Which count yourſelves juſt, ch. 12. 4.

[g] Whom you take to be but beaſts, as ch. 12. 7.

[h] That is, like a mad man.

[i] Shall God change the order of nature for thy ſake, by dealing with thee otherwiſe than he doth with all men?

[k] When the wicked is in his proſperity, then God changeth his ſtate: and this is his ordinary working for their ſins.

[l] Meaning, that the wicked are in continual danger.

[m] That which ſhould nouriſh him, ſhall be conſumed by famine.

[n] That is, ſome ſtrong and violent death ſhall conſume his ſtrength: or, as the Hebrew word ſignifieth, his members or parts.

[o] That is, with moſt great fear.

[p] Meaning, not truly come by.

[q] Though all the world would favour him, yet God would deſtroy him and his.

[r] He ſhall fall from proſperity to adverſity.

[s] When they ſhall ſee what came unto him.

[t] That is, many times, as Nehem. 4. 12.

[u] That is, I myſelf ſhall be puniſhed for it, or you have not yet confuted it.

[w] He breaketh out again into his paſſions, and declareth ſtill that his affliction cometh of God, though he be not able to feel the cauſe in himſelf.

[x] Meaning, out of his afflictions.

[y] Meaning, his children, and whatſoever was dear unto him in this world.

[z] Which is pluckt up, and hath no more hope to grow.

[a] His manifold afflictions.

[b] Mine houſhold ſervants: by all theſe loſſes Job ſheweth that touching the fleſh he had great occaſion to be moved.

[c] Which were hers and mine.

[d] Beſides theſe great loſſes and moſt cruel unkindneſs, he was touched in his own perſon, as followeth.

[e] All my fleſh was conſumed.

[f] Seeing I have theſe juſt cauſes to complain, condemn me not as an hypocrite, ſpecially ye which ſhould comfort me.

Bef. Chr. 1520.

22 Why do ye perſecute me, as [g] God? and are not ſatisfied with my [h] fleſh?

23 Oh that my words were now written! Oh that they were written even in a book,

24 *And* graven with [i] an iron pen in lead, or in ſtone for ever!

25 For I am ſure that my [k] Redeemer liveth, and he ſhall ſtand the laſt on the earth.

26 And though after my ſkin *worms* deſtroy this *body*, yet ſhall I ſee God [l] in my fleſh.

27 Whom I myſelf ſhall ſee, and mine eyes ſhall behold, and none other *for me*, *though* my reins are conſumed within me.

28 But ye ſaid, Why is he perſecuted? And there was a [m] deep matter in me.

29 Be ye afraid of the ſword: for the ſword will be [n] avenged of wickedneſs, that ye may know that there is a judgment.

CHAP. XX.

1 *Zophar ſheweth, that the wicked and the covetous ſhall have a ſhort end,* 22 *though for a time they flouriſh.*

THEN anſwered Zophar the Naamathite, and ſaid,

2 Doubtleſs my thoughts cauſe me to anſwer, and therefore I make haſte.

3 I have heard [o] the correction of my reproach: therefore the ſpirit of mine underſtanding cauſeth me to anſwer.

4 Knoweſt thou not this of old? *and* ſince *God* placed man upon the earth,

5 That the rejoicing of the wicked *is* ſhort, and that the joy of the hypocrites is but a moment?

6 Though [p] his excellency mount up to the heaven, and his head reach unto the clouds,

7 *Yet* ſhall he periſh for ever like his dung, *and* they which have ſeen him, ſhall ſay, Where is he?

8 He ſhall flee away as a dream, and they ſhall not find him, and ſhall paſs away as a viſion of the night.

9 So that the eye which had ſeen him, ſhall do ſo no more, and his place ſhall ſee him no more.

10 His children ſhall [q] flatter the poor, and his hands ſhall [r] reſtore his ſubſtance.

11 His bones are full *of the ſin* of his youth, and [s] it ſhall lie down with him in the duſt.

12 When wickedneſs was [t] ſweet in his mouth, *and* he hid it under his tongue,

13 *And* favoured it, and would not forſake it, but kept it cloſe in his mouth,

14 *Then* his meat in his bowels was turned: the gall of aſps *was* in the midſt of him.

15 He hath devoured ſubſtance, and he ſhall vomit it: for God ſhall draw it out of his belly.

16 He ſhall ſuck the [u] gall of aſps, *and* the viper's tongue ſhall ſlay him.

17 He ſhall not ſee the [w] rivers, *nor* the floods *and* ſtreams of honey and butter.

18 He ſhall reſtore the labour, and ſhall devour no more: *even* according to the ſubſtance *ſhall be* his exchange, [x] and he ſhall enjoy it no more.

19 For he hath undone *many*: he hath forſaken the poor, *and* hath ſpoiled houſes which he builded not.

20 Surely he ſhall feel no quietneſs in his body, *neither* ſhall he reſerve of that which he deſired.

21 There ſhall none of his [y] meat be left: therefore none ſhall hope for his goods.

22 When he ſhall be filled with his abundance, he ſhall be in pain, *and* the hand [z] of all the wicked ſhall aſſail him.

23 He ſhall be about to fill his belly, *but God* ſhall ſend upon him his fierce wrath, [a] and ſhall cauſe to rain upon him, *even* upon his meat.

24 He ſhall flee from the iron weapons, *and* the bow of ſteel ſhall ſtrike him through.

25 *The arrow* is drawn out, and cometh forth of the [b] body, and ſhineth of his gall, *ſo* fear cometh upon him.

26 [c] All darkneſs ſhall be hid in his ſecret places: the fire that is not [d] blown ſhall devour him, *and* that which remaineth in his tabernacle, ſhall be deſtroyed.

27 The heaven ſhall declare his wickedneſs, and the earth ſhall riſe up againſt him.

28 The [e] increaſe of his houſe ſhall go away: it ſhall flow away in the day of his wrath.

29 This is the portion of the wicked man from [f] God, and the heritage *that he ſhall have* of God, for his [g] words.

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[g] Is it not enough that God doth puniſh me, except you by reproaches increaſe my ſorrow?

[h] To ſee my body puniſhed, except ye trouble my mind?

[i] He proteſteth that notwithſtanding his ſore paſſions, his religion is perfect: and that he is not a blaſphemer, as they judged him.

[k] I do not ſo juſtify myſelf before the world, but I know that I ſhall come before the great Judge, who ſhall be my deliverer and ſaviour.

[l] Herein Job declareth plainly that he had a full hope, that both the ſoul and body ſhould enjoy the preſence of God in the laſt reſurrection.

[m] Though his friends thought that he was but perſecuted of God for his ſins, yet he declareth that there was a deeper conſideration, to wit, the trial of his faith and patience, and ſo to be an example for others.

[n] God will be revenged of this haſty judgment, whereby you condemn me.

[o] He declareth that two things moved him to ſpeak: to wit, becauſe Job ſeemed to touch him, and becauſe he thought he had knowledge ſufficient to confute him.

[p] His purpoſe is to provoke Job to be a wicked man, and an hypocrite, becauſe God puniſhed him and changed his proſperity into adverſity.

[q] Whereas the father, through ambition and tyranny, oppreſſed the poor; the children, through poverty and miſery, ſhall ſeek favour at the poor.

[r] So that the thing which he hath taken away by violence, ſhall be reſtored again by force.

[s] Meaning, that he ſhall carry nothing away with him but his ſin.

[t] As poiſon that is ſweet in the mouth, bringeth deſtruction when it cometh into the body: ſo all vice at the firſt is pleaſant, but afterward God turneth it to deſtruction.

[u] He compareth evil-gotten goods to the venom of aſps, which ſerpent is moſt dangerous: noting, that Job's great riches were not truly come by, and therefore God did plague him juſtly for the ſame.

[w] Though God give to all other abundance of his bleſſings, yet he ſhall have no part thereof.

[x] That is, theſe raveners and ſpoilers of the poor ſhall enjoy their theft but for a time; for after, God will take it from them, and cauſe them to make reſtitution, ſo that it is but an exchange.

[y] He ſhall leave nothing to his poſterity.

[z] The wicked ſhall never be in reſt: for one wicked man ſhall ſeek to deſtroy another.

[a] Some read, upon his fleſh, alluding to Job, whoſe fleſh was ſmitten with a ſcab.

[b] Some read, of the quiver.

[c] All fear and ſorrow ſhall light upon him, when he thinketh to eſcape.

[d] That is, fire from heaven, or the fire of God's wrath.

[e] Meaning, the children of the wicked ſhall flow away like rivers, and be diſperſed in divers places.

[f] Thus God will plague the wicked.

[g] Againſt God, thinking to excuſe himſelf, and to eſcape God's hand.

Bef. Chr. 1520.

CHAP. XXI.

7 Job declareth how the prosperity of the wicked maketh them proud, 15 insomuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be judged wicked for affliction, neither good for prosperity.

BUT Job answered, and said,

2 Hear diligently my words, and this [h] shall be instead of your consolations.

3 Suffer me that I may speak, and when I have spoken, mock on.

4 Do I *direct* my talk to man? If it [i] were so, how should not my spirit be troubled?

5 Mark me, and be abashed, and lay your hand upon *your* [k] mouth.

6 Even when I remember, I am afraid, and fear taketh hold on my flesh.

7 Wherefore do the wicked [l] live, *and* wax old, and grow in wealth?

8 Their seed is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without fear, and the rod of God is not upon them.

10 Their bullock gendereth, and faileth not: their cow calveth, and casteth not her calf.

11 They send forth their children [m] like sheep, and their sons dance.

12 They take the tabret and harp, and rejoice in the sound of the organs.

13 They spend their days in wealth, and suddenly [n] they go down to the grave.

14 They say also unto God, Depart from us: for we desire not the [o] knowledge of thy ways.

15 Who is the Almighty, that we should serve him? and what profit should we have, if we should pray unto him.

16 Lo, their wealth is not in their [p] hand: *therefore* let the counsel of the wicked [q] be far from me.

17 How oft shall the candle of the wicked be put out? and their destruction come upon them? he will divide *their* lives in his wrath.

18 They shall be as stubble before the wind, and as chaff that the storm carrieth away.

19 God will lay up the sorrow *of the father* for his children: when he rewardeth him, he shall know it.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his months is cut off?

22 Shall any teach [s] God knowledge, who judgeth the highest things?

23 One [t] dieth in his full strength, being in all ease and prosperity.

24 His breasts are full of milk, and his bones run full of marrow.

25 And another [u] dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall sleep both in [w] the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the enterprises *wherewith* ye do me wrong.

28 For ye say, Where is the prince's [x] house? and where is the tabernacle of the wicked's dwelling?

29 May ye not [y] ask them that go by the way? and ye cannot deny their signs.

30 But the wicked is kept unto the day of [z] destruction, *and* they shall be brought forth to the day of wrath.

31 Who shall declare his way [a] to his face? and who shall reward him for that he hath done?

32 Yet shall he be brought to the grave, and remain in the heap.

33 The [b] slimy valley shall be sweet unto him, and every man shall draw after him, as before him there were innumerable.

34 How then comfort [c] ye me in vain, seeing in your answers there remain but lyes?

CHAP. XXII.

2 Eliphaz affirmeth that Job is punished for his sins. 6 He accuseth him of unmercifulness, and that he denied God's providence. 21 He exhorteth him to repentance.

THEN Eliphaz the Temanite answered, and said,

2 May a man be [d] profitable unto God, as he that is wise may be profitable to himself?

3 * Is it any thing unto the Almighty, that thou art righteous? or is it profitable *to him*, that thou makest thy ways upright?

* Col. 35. 7.

4 Is it for fear [e] of thee that he will accuse thee? *or* go with thee into judgment?

5 Is

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[h] Your diligent marking of my words shall be to me a great consolation.

[i] As though he would say, I do not talk with man, but with God, who will not answer me, and therefore my mind must needs be troubled.

[k] He chargeth them as though they were not able to comprehend this his feeling of God's judgment, and exhorteth them therefore to silence.

[l] Job proveth against his adversaries, that God punisheth not straightways the wicked, but oft-times giveth them long life and prosperity: so that we must not judge God just or unjust by the things that appear to our eye.

[m] They have store of children, lusty and healthful, and in these points he answereth to that which Zophar alledged before.

[n] Not being tormented with long sickness.

[o] They desire nothing more than to be exempt from all subjection that they should bear to God: thus Job sheweth his adversaries, that if they reason only by that which is seen by common experience, the wicked that hate God are better dealt withal than they that love him.

[p] It is not their own, but God only lendeth it unto them.

[q] God keep me from their prosperity.

[r] When God recompenseth his wickedness, he shall know that his prosperity was but vanity.

[s] Who sendeth to the wicked prosperity, and punisheth the godly.

[t] Meaning, the wicked.

[u] To wit, the godly.

[w] As concerning their bodies: and this he speaketh according to the common judgment.

[x] Thus they called Job's house in derision, concluding that it was destroyed, because he was wicked.

[y] Which through long travelling have experience and tokens thereof, to wit, that the wicked do prosper, and the godly live in affliction.

[z] Though the wicked flourish here, yet God will punish him in the last day.

[a] Though men do flatter him, and none dare reprove him in this world, yet death is a token that God will bring him to an account.

[b] He shall be glad to lie in a slimy pit, who before could not be content with a royal palace.

[c] Sayings, that the just in this world had prosperity, and the wicked adversity.

[d] Though man were just, yet God could have no profit of this his justice: and therefore when he punisheth him, he hath no regard to his justice, but to his sin.

[e] Lest thou shouldst reprove or hurt him.

5 Is not thy wickedneſs great, and thine iniquities innumerable?

6 For thou haſt taken the [f] pledge from thy brother for nought, and ſpoiled the cloaths of the naked.

7 To ſuch as were weary thou haſt not given water to drink, and haſt withdrawn bread from the hungry.

8 But the mighty man [g] had the earth, and he that was in authority dwelt in it.

9 Thou haſt caſt out widows empty, and the arms of the [h] fatherleſs were broken.

10 Therefore ſnares *are* round about thee, and fears ſhall ſuddenly trouble thee:

11 Or darkneſs that thou ſhouldeſt not ſee, and [i] abundance of waters ſhall cover thee.

12 Is not God on [k] high in the heaven? and behold, the height of the [l] ſtars how high they are.

13 But thou ſayeſt, How ſhould God [m] know? can he judge through the dark cloud?

14 The clouds hide him that he cannot ſee, and he walketh in the circle of heaven.

15 Haſt thou marked the way of the world, [n] wherein wicked men have walked?

16 Which were [o] cut down before the time, whoſe foundation *was as* a river that overflowed.

17 Which ſaid unto God, Depart from us, and *aſked* what the Almighty could do for them.

18 Yet he [p] filled their houſes with good things: but let the counſel of the wicked *be* far from me.

19 The righteous ſhall ſee them, and ſhall rejoice, [q] and the innocent ſhall laugh them to ſcorn.

20 Surely, [r] our ſubſtance is hid: but the fire hath devoured the remnant of [s] them.

21 Therefore acquaint thyſelf, I pray thee, [t] with him, and make peace: thereby thou ſhalt have proſperity.

22 Receive, I pray thee, the law of his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou ſhalt [m] be built up, *and* thou ſhalt put iniquity far from thy tabernacle.

24 Thou ſhalt lay up gold for [w] duſt, and the gold of Ophir as the flints of the rivers.

25 Yea, the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver.

26 And thou ſhalt then delight in the Almighty, and lift up thy face unto God.

27 Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt render thy vows.

28 Thou ſhalt alſo decree a thing, and he ſhall eſtabliſh it unto thee, and the [x] light ſhall ſhine upon thy ways.

29 [y] When *others* are caſt down, then ſhalt thou ſay, I am lifted up: and *God* ſhall ſave the humble perſon.

30 The innocent ſhall deliver the [z] iſland, and it ſhall be preſerved by the pureneſs of thine hands.

CHAP. XXIII.

2 Job affirmeth, that he both knoweth and feareth the power and ſentence of the Judge, 10 And that he is not puniſhed only for his ſins.

BUT Job anſwered and ſaid;

2 Though my talk be this day in [a] bitterneſs, *and* my plague greater than my groaning.

3 Would God *yet* I knew how to find him, I would enter unto his place.

4 I would plead the cauſe before him, and fill my mouth with arguments.

5 I would know the words *that* he would anſwer me, and would underſtand what he would ſay unto me.

6 Would he [b] plead againſt me with *his* great power? No, but he would [c] put *ſtrength* in me.

7 [d] There the righteous might reaſon with him, ſo I ſhould be delivered for ever from my Judge.

8 [e] Behold, *if* I go to the eaſt, he is not there: if to the weſt, yet I cannot perceive him:

9 *If* to the north where he worketh, yet I cannot ſee him: he will hide himſelf in the ſouth, and I cannot behold him.

10 But he knoweth my [f] way, *and* trieth me, *and* I ſhall come forth like gold.

11 My foot hath followed his ſteps: his way have I kept, and have not declined.

12 Neither have I departed from the commandment of his lips, *and* I have [g] eſteemed the words of his mouth more than mine appointed food.

13 Yet

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[f] Thou haſt been cruel and without charity, and wouldeſt do nothing for the poor, but for thine own advantage.

[g] When thou waſt in power and authority, thou didſt not juſtice but wrong.

[h] Thou haſt not only not ſhewed pity, but oppreſſed them.

[i] That is, manifold afflictions.

[k] He accuſeth Job of impiety and contempt of God, as though he would ſay, If thou paſs not for men, yet conſider the height of God's majeſty.

[l] That ſo much the more by that excellent work thou mayeſt fear God, and reverence him.

[m] He reproveth Job as though he denied God's providence, and that he could not ſee the things that were done in this world.

[n] How God hath puniſhed them from the beginning?

[o] He proveth God's providence by the puniſhment of the wicked, whom he taketh away before they can bring their wicked purpoſes to paſs.

[p] He anſwereth to that which Job had ſaid, ch. 21. 7. that the wicked have proſperity in this world: deſiring that he might not be partaker of the like.

[q] The juſt rejoice at the deſtruction of the wicked for two cauſes: firſt, becauſe God ſheweth himſelf judge of the world, and by this means continueth his honour and glory: ſecondly, becauſe God ſheweth that he hath care over his, in that he puniſheth their enemies.

[r] That is, the ſtate and preſervation of the godly is hid under God's wings.

[s] Meaning, of the wicked.

[t] He exhorteth Job to repentance, and to return to God.

[u] God will reſtore unto thee all thy ſubſtance.

[w] Which ſhall be in abundance like duſt.

[x] That is, the favour of God.

[y] God will deliver his when the wicked are deſtroyed round about them, as in the flood and in Sodom.

[z] God will deliver a whole country from peril, even for the juſt man's ſake.

[a] He ſheweth the juſt cauſe of his complaining, and as touching that Eliphaz had exhorted him to return to God, ch. 22. 21. he declareth that he deſireth nothing more: but it ſeemed that God would not be found of him.

[b] Uſing his abſolute power, and ſaying, Becauſe I am God, I may do what I will.

[c] Of his mercy he would give me power to anſwer him.

[d] When he of his mercy hath given ſtrength to maintain their cauſe.

[e] Meaning, that if he conſider God's juſtice, he is not able to comprehend his judgments, on what ſide or part ſoever he turneth himſelf.

[f] God hath this pre-eminence above me, that he knoweth my way: to wit, that I am innocent, and I am not able to judge of his works: he ſheweth alſo his confidence, that God doth viſit him for his profit.

[g] His word is more precious unto me, than the meat wherewith the body is ſuſtained.

13 Yet he is in one *mind*, and who can [g] turn him? yea, he doeth what his mind deſireth.

14 For he will perform that which is decreed me, and [h] many ſuch things *are* with him.

15 Therefore I am troubled at his preſence, and in conſidering it, I am afraid of him.

16 For [i] God hath ſoftened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in [k] darkneſs, but he hath hid the darkneſs from my face.

C H A P. XXIV.

2 *Job deſcribeth the wickedneſs of men, and ſheweth what curſe belongeth to the wicked.* 12 *How all things are governed by God's providence.* 17 *And the deſtruction of the wicked.*

HOW ſhould not the times [l] be hid from the Almighty, ſeeing that they which know him, ſee not his [m] days?

2 *Some* remove the land-marks, that rob the flocks and feed *thereof*.

3 They lead away the aſs of the fatherleſs, *and* take away the widow's ox to pledge.

4 They make the poor to turn out of the way, ſo that the poor of the earth hide themſelves [n] together.

5 Behold, *others as* wild aſſes in the wilderneſs go forth to their buſineſs, and [o] riſe early for a prey: the wilderneſs [p] *giveth* him *and* his children food.

6 They reap [q] his proviſion in the field, but they gather the late [r] vintage of the wicked.

7 They cauſe the naked to lodge without garment, and without covering in the cold.

8 They are wet with the ſhowers of the mountains, [s] and they embrace the rock for want of a covering.

9 They pluck the fatherleſs [t] from the breaſt, and take the pledge of [u] the poor.

10 They cauſe him to go naked without cloathing, and take the gleaning from the hungry.

11 They that make oil [w] between their walls, and tread their wine-preſſes, ſuffer thirſt.

12 Men [x] cry out of the city, and the ſouls of the ſlain [y] cry out: yet God doth [z] not charge them with folly.

13 Theſe are they that abhor the [a] light: they know not the ways thereof, nor continue in the paths thereof.

14 The murderer riſeth early, *and* killeth the poor and the needy: and in the night he is as a thief.

15 The eye alſo of the [b] adulterer waiteth for the twilight, and ſaith, None eye ſhall ſee me, and diſguiſeth his face.

16 They dig through houſes in the dark, *which* they marked for themſelves in the day: they know not the light.

17 But the morning *is* even to them as the ſhadow of death: if one know them, *they are* in the terrors of the ſhadow of death.

18 He is ſwift upon the [c] waters: their [d] portion ſhall be curſed in the earth: he will not behold the way of the vineyards.

19 *As* the dry ground and heat conſume the ſnow waters, *ſo ſhall* the grave [e] the ſinners.

20 [f] The pitiful man ſhall forget him: the worm *ſhall feel* his ſweetneſs: he ſhall be no more remembered, and the wicked ſhall be broken like a tree.

21 He [g] doth evil intreat the barren that doth not bear, neither doth he good to the widow.

22 He draweth alſo the [h] mighty by his power, *and* when he riſeth up, none is ſure of life.

23 Though men give him aſſurance to be in ſafety, yet his eyes *are* upon their ways.

24 They are exalted for a little, but they are gone, and are brought low as all *others*: they are deſtroyed and cut off as the top of an ear of corn.

25 But if it be not [i] ſo, where is he? *or* who will prove me a lyar, and make my words of no value?

C H A P. XXV.

Bildad proveth that no man is clean nor without ſin before God.

THEN anſwered Bildad the Shuhite, and ſaid,

2 [k] Power and fear *is* with him that maketh peace in his high places.

3 Is

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[g] Job confeſſeth that at this preſent he felt not God's favour, and yet was aſſured that he had appointed him to a good end.

[h] In many points man is not able to attain to God's judgments.

[i] That I ſhould not be without fear.

[k] He ſheweth the cauſe of his fear, which is, that he being in trouble, ſeeth no end, neither yet knoweth the cauſe.

[l] Thus Job ſpeaketh in his paſſions, and after the judgment of the fleſh: that is, that he ſeeth not the things that are done at times, neither yet hath a peculiar care over all, becauſe he puniſheth not the wicked, nor revengeth the godly.

[m] When he puniſheth the wicked, and rewardeth the good.

[n] And for cruelty and oppreſſion dare not ſhew their faces.

[o] That is, ſpare no diligence.

[p] He and his, live by robbing and murdering.

[q] Meaning, the poor man's.

[r] Signifying, that one wicked man will not ſpoil another, but for neceſſity.

[s] The poor are driven by the wicked into the rocks and holes, where they cannot lie dry for the rain.

[t] That is, they ſo pillage and ſtrip the poor widow, that ſhe cannot have to ſuſtain herſelf that ſhe may be able to give her child ſuck.

[u] That is, his garment, wherewith he ſhould be covered or clad.

[w] In ſuch places which are appointed for that purpoſe: meaning, that thoſe that labour for the wicked, are pined for hunger.

[x] For the great oppreſſion and extortion.

[y] Cry out and call for vengeance.

[z] God doth not condemn the wicked, but ſeemeth to paſs over it by his long ſilence.

[a] That is, God's word, becauſe they are reproved thereby.

[b] By theſe particular vices and the licence thereunto, he would prove that God puniſheth not the wicked, and rewardeth the juſt.

[c] He fleeth to the waters for his ſuccour.

[d] They think that all the world is bent againſt them, and dare not go by the high-way.

[e] As the dry ground is never full with waters, ſo will they never ceaſe ſinning till they come to the grave.

[f] Though God ſuffer the wicked for a time, yet their end ſhall be moſt vile deſtruction, and in this point Job cometh to himſelf, and ſheweth his confidence.

[g] He ſheweth why the wicked ſhall not be lamented, becauſe he did not pity others.

[h] He declareth that after that the wicked have deſtroyed the weakeſt, they will do like to the ſtronger, and therefore they are juſtly prevented by God's judgments.

[i] That is, that contrary to your reaſoning no man can give a perfect reaſon of God's judgments, let me be reproved.

[k] His purpoſe is to prove, that albeit God try and afflict the juſt, yet ſoon after he ſendeth proſperity; and becauſe he did not ſo to Job, he concludeth that he is wicked.

3 Is there any number in his armies? and upon whom [l] ſhall not his light ariſe?

4 And how may a man [m] be juſtified with God? or how can he be clean that is born of woman?

5 Behold, he will give no light to the moon, [n] and the ſtars are unclean in his ſight.

6 How much more man, a worm, even the ſon of man, *which is but* a worm?

CHAP. XXVI.

Job ſheweth that man cannot help God, and proveth it by his miracles.

BUT Job anſwered, and ſaid,

2 [o] Whom helpeſt thou? him that hath no power? saveſt thou the arm that hath no ſtrength?

3 Whom counſelleſt thou? him that hath no wiſdom? thou [p] ſheweſt right well as the thing is.

4 To whom doſt thou declare *theſe* words? or whoſe ſpirit [q] cometh out of thee?

5 The [r] dead things are formed under the waters, and near unto them.

6 The grave is [s] naked before him, and there is no covering for [t] deſtruction.

7 He ſtretcheth out the [u] north over the empty place, and hangeth the earth upon nothing.

8 He bindeth the waters in his clouds, and the cloud is not broken under them.

9 He holdeth back the face of his throne, [w] and ſpreadeth his cloud upon it.

10 He hath ſet bounds about the waters, until the [x] day and night come to an end.

11 The [y] pillars of heaven tremble and quake at his reproof.

12 The ſea is calm by his power, and by his underſtanding he ſmiteth the pride *thereof*.

13 His Spirit hath garniſhed the heavens, *and* his hand hath formed the crooked [z] ſerpent.

14 Lo, theſe are part of his ways: but [a] how little a portion hear we of him? and who can underſtand his fearful power?

CHAP. XXVII.

3 *The conſtancy and perfectneſs of Job.* 13 *The reward of the wicked and of the tyrants.*

MOreover Job proceeded and continued his parable, ſaying,

2 The living God hath taken away my [b] judgment: for the Almighty hath put my ſoul in bitterneſs.

3 Yet ſo long as my breath is in me, and the Spirit of God in my noſtrils,

4 My lips ſurely ſhall ſpeak no wickedneſs, [c] and my tongue ſhall utter no deceit.

5 God forbid that I ſhould [d] juſtify you: until I die, I will never take away mine [e] innocency from myſelf.

6 I will keep my righteouſneſs, and will not forſake it: mine heart ſhall not reprove me of my [f] days.

7 Mine enemy ſhall be as the wicked, and he that riſeth againſt me, as the unrighteous.

8 For what [g] hope hath the hypocrite when he hath heaped up riches, if God take away his ſoul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he ſet his delight on the Almighty? will he call upon God at all times?

11 I will teach you *what is* in the hand of [h] God, *and* I will not conceal that which is with the Almighty.

12 Behold, all ye yourſelves [i] have ſeen it: why then do you thus vaniſh [k] in vanity?

13 This is the [l] portion of a wicked man with God, and the heritage of tyrants, *which* they ſhall receive of the Almighty.

14 If his children be in great number, the ſword *ſhall deſtroy* them, and his poſterity ſhall not be ſatisfied with bread.

15 His remnant ſhall be buried in death, and his widows [m] ſhall not weep.

16 Though he ſhould heap up ſilver as the duſt, and prepare raiment as the clay,

17 He may prepare it, but the juſt ſhall put it on, and the innocent ſhall divide the ſilver.

18 He buildeth his houſe as the [n] moth, and as a lodge that the watchman maketh.

19 When the rich man ſleepeth, [o] he ſhall not be gathered *to his fathers:* they opened their eyes, and he was gone.

20 Terrors ſhall take him as waters, *and* a tempeſt ſhall carry him away by night.

21 The eaſt wind ſhall take him away, and

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[l] Who can hide him from his preſence?

[m] That is, be juſt in reſpect of God?

[n] If God ſhew his power, the moon and ſtars cannot have that light which is given them, much leſs can man have any excellency, but of God.

[o] Thou concludeſt nothing: for neither thou helpeſt me, which am deſtitute of all help, neither yet ſpeakeſt ſufficiently on God's behalf, who hath no need of thy defence.

[p] But thou doſt not apply it to the purpoſe.

[q] That is, moveth thee to ſpeak this.

[r] Job beginneth to declare the force of God's power and providence in the mines and metals in the deep places of the earth.

[s] There is nothing hid in the bottom of the earth, but he ſeeth it.

[t] Meaning, the grave wherein things putrify.

[u] He cauſeth the whole heaven to turn about the north pole.

[w] That is, he hideth the heavens, which are called his throne.

[x] So long as this world endureth.

[y] Not that heaven hath pillars to uphold it, but he ſpeaketh by a ſimilitude, as though he would ſay, The heaven itſelf is not able to abide his reproach.

[z] Which is a figure of ſtars faſhioned like a ſerpent, becauſe of the crookedneſs.

[a] If theſe few things, which we ſee daily with our eyes, declare his great power and providence, how much more would they appear if we were able to comprehend all his works?

[b] He hath ſo ſore afflicted me, that men cannot judge of mine uprightneſs: for they judge only by outward ſigns.

[c] Howſoever men judge of me, yet will I not ſpeak contrary to that which I have ſaid, and ſo do wickedly in betraying the truth.

[d] Which condemn me as a wicked man, becauſe the hand of God is upon me.

[e] I will not confeſs that God doth thus puniſh me for my ſins.

[f] Of my life paſt.

[g] What advantage hath the diſſembler to gain never ſo much, ſeeing he ſhall loſe his own ſoul?

[h] That is, what God reſerveth to himſelf, and whereof he giveth not the knowledge to all.

[i] That is, theſe ſecret judgments of God, and yet do not underſtand them.

[k] Why maintain you then this error?

[l] Thus will God order the wicked and puniſh him, even unto his poſterity.

[m] None ſhall lament him.

[n] Which breedeth in another man's poſſeſſion or garment, but is ſoon ſhaken out.

[o] He meaneth that the wicked tyrants ſhall not have a quiet death, nor be buried honourably.

he ſhall depart: and it ſhall hurl him out of his place.

22 And *God* ſhall caſt upon him, and not ſpare, *though* he would fain flee out of his hand.

23 *Every man* ſhall clap their hands at him, and hiſs at him out of their place.

C H A P. XXVIII.

Job ſheweth that the wiſdom of God is unſearchable.

THE ſilver ſurely hath his vein, [p] and the gold his place, *where* they take it.

2 Iron is taken out of the duſt, and braſs is molten out of the ſtone.

3 *God* putteth an end to darkneſs, [q] and he trieth the perfection of all things: he ſetteth a bond of darkneſs, and of the ſhadow of death.

4 The flood breaketh out againſt the [r] inhabitant, *and the waters* [s] forgotten of the foot, being higher than man, are gone away.

5 Out of the ſame earth cometh [t] bread, and under it, as it were, fire is turned up.

6 The ſtones thereof *are* a place [u] of ſapphires, and the duſt of it *is* gold.

7 There is a path which no fowl has known, neither hath the kite's eye ſeen it.

8 The lion's whelps have not walked it, nor the lion paſſed thereby.

9 He putteth his hand upon the [w] rocks, and overthroweth the mountains by the roots.

10 He breaketh rivers in the rocks, and his eye ſeeth every precious thing.

11 He bindeth the floods, that they do not overflow, and the thing that is hid, bringeth he to light.

12 But where is the wiſdom found? [x] and where is the place of underſtanding?

13 Man knoweth not the [y] price thereof: for it is not found in the land of the living.

14 The depth ſaith, It is not in me: the ſea alſo ſaith, It is not with me.

15 [z] Gold ſhall not be given for it, neither ſhall ſilver be weighed for the price thereof.

16 It ſhall not be valued with the wedge of gold of Ophir, *nor* with the precious onyx, nor the ſapphire.

17 The gold nor the cryſtal ſhall be equal unto it, nor the exchange *ſhall be* for plate of fine gold.

18 No mention ſhall be made of coral, nor of the [a] gabliſh: for wiſdom is more precious than pearls.

19 The topaz of Ethiopia ſhall not be equal unto it, neither ſhall it be valued with the wedge of pure gold.

20 Whence then cometh wiſdom? and where is the place of underſtanding?

21 Seeing it is hid from the eyes of all the living, and is hid from the [b] fowls of the heaven?

22 Deſtruction and death ſay, We have heard the fame thereof with our ears.

23 *But* God underſtandeth the [c] way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of the world, *and* ſeeth all that is under heaven,

25 To make the weight of the winds, and to weigh the waters by meaſure.

26 When he made a decree for the rain, and a way for the lightning of the thunders,

27 Then did he ſee it, and counted it: he prepared it, and alſo conſidered it.

28 And unto man he ſaid, Behold, * the [d] fear of the Lord is wiſdom, and to depart from evil *is* underſtanding. * Prov. 1. 7.

C H A P. XXIX.

1 *Job complaineth of the proſperity of the time paſt.* 7, 21 *His authority,* 12 *juſtice and equity.*

SO Job proceeded and continued his parable, ſaying,

2 Oh that I were as † in times paſt, when God preſerved me! † Heb. months before.

3 When his [e] light ſhined upon mine head: *and when* by his light I walked through the [f] darkneſs,

4 As I was in the days of my youth: when [g] God's providence *was* upon my tabernacle:

5 When the Almighty was yet with me, *and* my children round about me:

6 When I waſhed my paths [h] with butter, and when the rock poured me out rivers of oil:

7 When I went out to the gate, *even* to the judgment-ſeat: *and when* I cauſed them to prepare my ſeat in the ſtreet.

8 The young men ſaw me, and [i] hid themſelves, and the aged aroſe, *and* ſtood up.

9 The princes ſtayed talk, and laid their hand on their [k] mouth.

10 The voice of princes was hid, and their tongue cleaved to the roof of their mouth.

11 And when the [l] ear heard me, it bleſſed me: and when the eye ſaw *me*, it gave witneſs to [m] me.

12 For I delivered the [n] poor that cried, and the fatherleſs, and him that had none to help him.

13 The

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[p] His purpoſe is to declare that man may attain in this world to divers ſecrets of nature, but man is never able to comprehend the wiſdom of God.

[q] There is nothing but it is compaſſed within certain limits, and hath an end, but God's wiſdom.

[r] Meaning, him that dwelleth thereby.

[s] Which a man cannot wade through.

[t] That is, corn, and underneath is brimſtone or coal, which eaſily conceiveth fire.

[u] He alludeth to the mines and ſecrets of nature, which are under the earth, whereinto neither fowls nor beaſts can enter.

[w] After that he hath declared the wiſdom of God in the ſecrets of nature, he deſcribeth his power.

[x] Though God's power and wiſdom may be underſtood in earthly things, yet his heavenly wiſdom cannot be attained unto.

[y] It is too high a thing for man to attain unto in this world.

[z] It can neither be bought for gold nor precious ſtones, but is only the gift of God.

[a] Which is thought to be a kind of precious ſtone.

[b] Meaning, that there is no natural means, whereby man might attain to the heavenly wiſdom: which he meaneth by the fowls that fly high.

[c] He maketh God only the author of this wiſdom, and the giver thereof.

[d] He declareth that man hath ſo much of this heavenly wiſdom, as he ſheweth by fearing God, and departing from evil.

[e] When I felt his favour.

[f] I was free from affliction.

[g] That is, ſeemed by evident tokens to be more preſent with me.

[h] By theſe ſimilitudes he declareth the great proſperity that he was in, ſo that he had no occaſion to be ſuch a ſinner as they accuſed him.

[i] Being aſhamed of their lightneſs, and afraid of my gravity.

[k] Acknowledging my wiſdom.

[l] All that heard me, praiſed me.

[m] Teſtifying, that I did good juſtice.

[n] Becauſe his adverſaries did ſo much charge him with wickedneſs, he is compelled to render account of his life.

13 [o] The bleſſing of him that was ready to periſh, came upon me, and I cauſed the widow's heart to rejoice.

14 I put [p] on juſtice, and it covered me: my judgment *was* as a robe, and a crown.

15 I was the eyes to the blind, and I was the feet to the lame.

16 I was a father unto the poor, and *when* I knew not the cauſe, I ſought it out diligently.

17 I brake alſo the jaws of the unrighteous man, and pluckt the prey out of his teeth.

18 Then I ſaid, I ſhall die in my [q] neſt, and I ſhall multiply *my* days as the ſand.

19 *For* my root is [r] ſpread out by the water, and the dew ſhall lie upon my branch.

20 My glory ſhall renew toward me, and my bow ſhall be reſtored in mine hand.

21 Unto me men gave ear, and waited, and held their tongue at my counſel.

22 After my words they replied not, and my talk [s] dropped upon them.

23 And they waited for me, as for the rain, and they opened their mouth [t] as for the latter rain.

24 *If* I [u] laughed on them, they believed it not: neither did they cauſe the light of my countenance [w] to fall.

25 I appointed out [x] their way, and did ſit as chief, and dwelt as a king in the army, *and* like him that comforteth the mourners.

CHAP. XXX.

1 *Job complaineth that he is contemned of the moſt contemptible,* 11, 21 *becauſe of his adverſity and affliction.* 23 *Death is the houſe of all fleſh.*

BUT now they that are younger than I, [y] mock me: *yea,* they whoſe fathers I have refuſed to ſet with the [z] dogs of my flocks.

2 For whereto ſhould the ſtrength of their hands have ſerved me, *ſeeing* age [a] periſhed in them?

3 For poverty and famine *they were* ſolitary, fleeing into the wilderneſs, *which is* dark, deſolate, and waſte.

4 They cut up ‡ nettles by the buſhes, and the juniper-roots *was* their meat.

‡ Or, mallows.

5 They were [b] chaſed forth from among *men:* they ſhouted at them as at a thief:

6 Therefore they dwelt in the clifts of rivers, in the holes of the earth and rocks.

7 They roared among the buſhes, and under the thiſtles they gathered themſelves.

8 *They were* the children of fools, and the children of villains, which were more vile than the earth.

9 And now am I their [c] ſong, and I am their talk.

10 They abhor me, *and* flee far from me, and ſpare not to ſpit in my face.

11 Becauſe that *God* hath looſed my [d] cord, and humbled me, [e] they have looſed the bridle before me.

12 The youth riſe up at my right hand: they have puſht my feet, and have trod on me *as on* the [f] paths of their deſtruction.

13 They have deſtroyed my paths: they took pleaſure at my calamity, they had none [g] help.

14 They came as a great breach *of waters,* and [h] under this calamity they come on heaps.

15 Fear is turned upon me: *and* they purſue my ſoul as the wind, and mine health paſſeth away as a cloud.

16 Therefore my ſoul is now [i] poured out upon me, and the days of affliction have taken hold on me.

17 [k] It pierceth my bones in the night, and my ſinews take no reſt.

18 For the great vehemency is my garment changed, *which* compaſſeth me about as the collar of my coat.

19 [l] He hath caſt me into the mire, and I am become like aſhes and duſt.

20 When I cry unto thee, thou doſt not hear me, neither regardeſt me *when* I ſtand up.

21 Thou turneſt thyſelf [m] cruelly againſt me, and art an enemy unto me with the ſtrength of thine hand.

22 Thou takeſt me up, *and* cauſeſt me to ride upon [n] the wind, and makeſt my ‡ ſtrength to fail.

‡ Or, wiſdom, or law.

23 Surely I know that thou wilt bring me to death, and to the houſe appointed for all the living.

24 Doubtleſs none can ſtretch his hand [o] unto the grave, though they cry in his deſtruction.

25 Did not I weep with him that was in trouble? Was not my ſoul in heavineſs for the poor?

26 Yet when I looked for good, [p] evil came unto me: and when I waited for light, there came darkneſs.

27 My bowels did boil without reſt: *for* the days of affliction are come upon me.

28 I went mourning [q] without ſun: I ſtood up in the congregation [r] *and* cried.

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[o] That is, I did ſuccour him that was in diſtreſs, and ſo he had cauſe to praiſe me.

[p] I delighted to do juſtice, as others did to wear coſtly apparel.

[q] That is, at home in my bed, without all trouble and unquietneſs.

[r] My felicity doth increaſe.

[s] That is, was pleaſant unto them.

[t] As the dry ground thirſteth for the rain.

[u] That is, they thought it not to be a jeſt, or they thought not that I would condeſcend unto them.

[w] They were afraid to offend me, and cauſe me to be angry.

[x] I had them at commandment.

[y] That is, mine eſtate is changed, and whereas before the ancient men were glad to do me reverence, the young men now contemn me.

[z] Meaning, to be my ſhepherds, or to keep my dogs.

[a] That is, their fathers died for famine before they came to age.

[b] Job ſheweth that theſe that mocked him in his affliction, were like to their fathers, wicked and lewd fellows, ſuch as he here deſcribeth.

[c] They make ſongs of me, and mock at my miſery.

[d] God hath taken from me the force, credit and authority, wherewith I kept them in ſubjection.

[e] He ſaid that the young men, when they ſaw him, hid themſelves, as ch. 29. 8. and now in his miſery they were impudent and licentious.

[f] That is, they ſought by all means how they might deſtroy me.

[g] They need none to help them.

[h] By my calamity they took an occaſion againſt me.

[i] My life faileth me, and I am as half dead.

[k] Meaning, ſorrow.

[l] That is, God hath brought me into contempt.

[m] He ſpeaketh not thus to accuſe God, but to declare the vehemency of his affliction, whereby he was carried beſide himſelf.

[n] He compareth his afflictions to a tempeſt or whirlwind.

[o] None can deliver me thence, though they lament at my death.

[p] Inſtead of comforting, they mocked at me

[q] Not delighting in any worldly thing, no not ſo much as in the uſe of the ſun.

[r] Lamenting them that were in affliction, and moving others to pity them.

Bef. Chr. 1520.

29 I am a brother to the [s] dragons, and a companion to the oſtriches.

30 My ſkin is black upon me, and my bones are burnt with [t] heat.

31 Therefore mine harp is turned to mourning, and mine organs into the voice of them that weep.

CHAP. XXXI.

1 *Job reciteth the innocency of his living, and number of his virtues, which declareth what ought to be the life of the faithful.*

I MADE a covenant with mine [u] eyes, why then ſhould I think on a [w] maid?

2 For what portion *ſhould I have* of God from above? and *what* inheritance of the Almighty from on high?

3 Is not deſtruction to the wicked, and ſtrange *puniſhment* to [x] the workers of iniquity?

4 Doth not he behold my ways, and tell all my ſteps?

5 If I have walked in vanity, or if my foot hath made haſte to deceit,

6 Let God weigh me in the juſt balance, and he ſhall know mine [y] uprightneſs.

7 If my ſtep hath turned out of the way, or mine heart hath [z] walked after mine eye, or if any blot hath cleaved to mine hands,

8 Let me ſow, and let another [a] eat: yea, let my plants be rooted out.

9 If mine heart hath been deceived by a woman, or if I have laid wait at the door of my neighbour,

10 Let my wife [b] grind unto another man, and let other men bow down upon her:

11 For this is a wickedneſs, and iniquity to be condemned:

12 Yea, this is a fire that ſhall devour [c] to deſtruction, and which ſhall root out all mine increaſe.

13 If I did contemn the judgment of my ſervant, and of my maid, when they [d] did contend with me,

14 What then ſhall I do when [e] God ſtandeth up? and when he ſhall viſit *me*, what ſhall I anſwer?

15 He that hath made me in the womb, hath he not made [f] him? hath not he alone faſhioned us in the womb?

16 If I reſtrained the poor of *their* deſire, or have cauſed the eyes of the widow [g] to fail,

17 Or have eaten my morſels alone, and the fatherleſs hath not eaten thereof,

18 (For from my youth he hath grown up with me [h] as *with* a father, and from my mother's womb I have been a guide unto her)

19 If I have ſeen any periſh for want of clothing, or any poor without covering:

20 If his loins have not bleſſed me, becauſe he was warmed with the fleece of my ſheep:

21 If I have lift [i] up mine hand againſt the fatherleſs, when I ſaw that I might help him in the gate:

22 Let mine [k] arm fall from my ſhoulder, and mine arm be broken from the bone.

23 For God's puniſhment was [l] fearful unto me, and I could not *be delivered* from his highneſs.

24 If I made gold mine hope, or have ſaid to the wedge of gold, *Thou* art my confidence:

25 If I rejoiced becauſe my ſubſtance was great, or becauſe mine hand had gotten much:

26 If I did behold the [m] ſun, when it ſhined, or the moon walking in *her* brightneſs:

27 If mine heart did flatter me in ſecret, or if my mouth did kiſs mine [n] hand:

28 (This alſo had been an iniquity to be condemned: for I had denied the God [o] above).

29 If I rejoiced at his deſtruction that hated me, or was moved *to joy* when evil came upon him:

30 Neither have I ſuffered my mouth to ſin, by wiſhing a curſe unto my ſoul.

31 Did not the men of my [p] tabernacle ſay, Who ſhall give us of his fleſh? we cannot be ſatisfied.

32 The ſtranger did not lodge in the ſtreet, *but* I opened my doors unto him, that went by the way.

33 If I have hid [q] my ſin, as Adam, concealing mine iniquity in my boſom:

34 Though I could have made afraid a great multitude, yet the moſt contemptible of the families did [r] fear me: ſo I kept [s] ſilence, and went not out of the door.

35 O that I had ſome to hear me! behold my [t] ſign that the Almighty will witneſs for me: though mine adverſary ſhould write a book *againſt me:*

36 Would not I take it upon my ſhoulder, *and* bind it as [u] a crown unto me?

37 I will tell him the number of my goings, and go unto him as to a [w] prince.

38 If

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[s] I am like the wild beaſts that deſire moſt ſolitary places.

[t] With the heat of affliction.

[u] I kept mine eyes from all wanton looks.

[w] Would not God then have puniſhed me?

[x] Job declareth that the fear of God was a bridle to ſtay him from all wickedneſs.

[y] He ſheweth wherein his uprightneſs ſtandeth, that is, inaſmuch as he was blameleſs before men, and ſinned not againſt the ſecond table.

[z] That is, hath accompliſhed the luſt of mine eye.

[a] According to the curſe of the law, Deut. 28. 33.

[b] Let her be made a ſlave.

[c] He ſheweth, that albeit man neglect the puniſhment of adultery, yet the wrath of God will never ceaſe till ſuch be deſtroyed.

[d] When they thought themſelves evil intreated by me.

[e] If I had oppreſſed others, how ſhould I have eſcaped God's judgment?

[f] He was moved to ſhew pity unto ſervants, becauſe they were God's creatures as he was.

[g] By long waiting for her requeſt.

[h] He nouriſhed the fatherleſs, and maintained the widow's cauſe.

[i] To oppreſs him and do him injury.

[k] Let me rot in pieces.

[l] I refrained not from ſinning for fear of men, but becauſe I feared God.

[m] If I was proud of my worldly proſperity and felicity, which is meant by the ſhining of the ſun and the brightneſs of the moon.

[n] If mine own doings delighted me.

[o] By putting confidence in any thing but in him alone.

[p] My ſervants moved me to be revenged of mine enemy, yet did I never wiſh him hurt.

[q] And not confeſſed it freely: whereby it is evident that he juſtified himſelf before men and not before God.

[r] That is, I reverenced the moſt weak and contemned, and was afraid to offend them.

[s] I ſuffered them to ſpeak evil of me, and went not out of my houſe to revenge it.

[t] This is a ſufficient token of my righteouſneſs, that God is my witneſs and will juſtify my cauſe.

[u] Should not this book of his accuſations be a praiſe and commendation to me?

[w] I will make him account of all my life, without fear.

Bef. Chr. 1520.

38 If my land [x] cry againſt me, or the furrows thereof complain together:

39 If I have eaten the fruits thereof without ſilver: or *if* I have grieved [y] the ſouls of the maſters thereof:

40 Let thiſtles grow inſtead of wheat, and cockle in the ſtead of barley.

The [z] words of Job are ended.

CHAP. XXXII.

2 *Elihu reproveth them of folly.* 8 *Age maketh not a man wiſe, but the Spirit of God.*

SO theſe three men ceaſed to anſwer Job, becauſe he † eſteemed himſelf juſt.

† *Heb. was juſt in his own eyes.*

2 Then the wrath of Elihu the ſon of Barachel the [a] Buzite, of the family of [b] Ram, was kindled: his wrath, *I ſay*, was kindled againſt Job, becauſe he juſtified himſelf [c] more than God.

3 Alſo his anger was kindled againſt his three friends, becauſe they could not find an anſwer, *and* yet condemned Job.

4 (Now Elihu had waited till Job had ſpoken: for [d] they were more ancient in years than he.)

5 So when Elihu ſaw, that there was none anſwer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu, the ſon of Barachel the Buzite, anſwered and ſaid, I am young in years, and ye are ancient: therefore I doubted, and was afraid to ſhew you mine opinion.

7 *For* I ſaid, The [e] days ſhall ſpeak, and the multitude of years ſhall teach wiſdom.

8 Surely there is a ſpirit in man, [f] but the inſpiration of the Almighty giveth underſtanding.

9 Great men are not *always* wiſe, neither do the aged *always* underſtand judgment.

10 Therefore I ſay, Hear me, *and* I will ſhew alſo mine opinion.

11 Behold, I did wait upon your words, *and* hearkened unto your knowledge, whilſt you ſought out [g] reaſons.

12 Yea, when I had conſidered you, lo, there was none of you that reproved Job, nor anſwered his words:

13 Leſt ye ſhould ſay, We have [h] found wiſdom: *for* God hath caſt him down, *and* no man.

14 Yet hath [i] he not directed *his* words to me, neither will I anſwer [k] him by your words.

Bef. Chr. 1520.

15 *Then* they fearing, anſwered no more, but left off their talk.

16 When I had waited (for they ſpake not, but ſtood ſtill, *and* anſwered no more)

17 *Then* anſwered I in my turn, and I ſhewed mine opinion.

18 For I am full of [l] matter, *and* the ſpirit within me compelleth me.

19 Behold, my belly *is* as the wine which hath no vent, *and* like the new bottles that burſt.

20 *Therefore* will I ſpeak, that I may take breath: I will open my lips, and will anſwer.

21 I will not now accept the perſon of man, [m] neither will I give titles to man.

22 For I may not give [n] titles, *leſt* my Maker ſhould take me away ſuddenly.

CHAP. XXXIII.

5 *Elihu accuſeth Job of ignorance.* 14 *He ſheweth that God hath divers means to inſtruct man, and to draw him from ſin.* 19, 29 *He afflicteth man, and ſuddenly delivereth him.* 26 *Man being delivered, giveth thanks to God.*

WHerefore, Job, I pray thee, hear my talk, and hearken unto all my words.

2 Behold, now, I have opened my mouth: my tongue hath ſpoken in my mouth.

3 My words *are* in the uprightneſs of mine heart, and my lips ſhall ſpeak pure knowledge.

4 The [o] Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canſt give me anſwer, prepare thyſelf, *and* ſtand before me.

6 Behold, I am according to thy wiſh in [p] God's ſtead: I am alſo formed of the clay.

7 Behold, my terror ſhall not fear thee, neither ſhall my hand be [q] heavy upon thee.

8 Doubtleſs thou haſt ſpoken in mine ears, and I have heard the voice of *thy* words.

9 I am [r] clean without ſin: I am innocent, and there is no iniquity in me.

10 Lo, he hath found occaſion againſt me, and counted me for his enemy.

11 He hath put my feet in the ſtocks, and looketh narrowly unto all my paths.

12 Behold, in this haſt thou not done right: I will anſwer thee, that God is greater than man.

13 Why doſt thou ſtrive againſt him? for he doth not [s] give account of all his matters.

14 For God ſpeaketh [t] once or twice, and one ſeeth it not.

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[x] As though I had with-holden their wages that laboured in it.

[y] Meaning, that he was no briber nor extortioner.

[z] That is, the talk which he had with his three friends.

[a] Which came of Buz the ſon of Nahor, Abraham's brother.

[b] Or, as the Chaldee paraphraſe readeth, Abram.

[c] By making himſelf innocent, and by charging God of rigour.

[d] That is, the three mentioned before.

[e] Meaning, the ancient, which have experience.

[f] It is a ſpecial gift of God that man hath underſtanding, and cometh neither of nature, nor by age.

[g] To prove that Job's affliction came for his ſins.

[h] And flatter yourſelves, as though you had overcome him.

[i] To wit, **Job.**

[k] He uſeth almoſt the like arguments, but without taunting and reproaches.

[l] I have conceived in my mind great ſtore of reaſons.

[m] I will neither have regard to riches, credit, nor authority, but will ſpeak the very truth.

[n] The Hebrew word ſignifieth, to change the name, as to call a fool a wiſe man: meaning, that he would not cloak the truth to flatter men.

[o] I confeſs the power of God, and am one of his, therefore thou oughteſt to hear me.

[p] Becauſe Job had wiſhed to diſpute his cauſe with God, ch. 16. 21. ſo that he might do it without fear, Elihu ſaith, he will reaſon in God's ſtead, whom he needeth not to fear, becauſe he is a man made of the ſame matter that he is.

[q] I will not handle thee ſo roughly as theſe others have done.

[r] He repeateth Job's words, whereby he proteſted his innocency in divers places, but eſpecially in the 13th, 16th and 30th chapters.

[s] The cauſe of his judgments is not always declared to man.

[t] Though God by ſundry examples of his judgments ſpeak unto man, yet the reaſon thereof is not known: yea and though God ſhould ſpeak, yet he is not underſtood.

15 In dreams *and* [u] viſions of the night, when ſleep falleth upon men, and they ſleep upon *their* beds,

16 Then he openeth the ears of men, even by their correctiōns, *which* he [w] had ſealed,

17 That he might cauſe man to turn away from *his* enterprize, and that he might hide the [x] pride of man,

18 And keep back his ſoul from the pit, and that his life ſhould not paſs by the ſword.

19 He is alſo ſtriken with ſorrow upon his bed, and the grief of his bones *is* ſore,

20 So that his [y] life cauſeth him to abhor bread, and his ſoul dainty meat.

21 His fleſh faileth that it cannot be ſeen, and his bones *which* were not ſeen, clatter.

22 So his ſoul draweth to the grave, and his [z] life to the buriers.

23 If there be a [a] meſſenger with him, *or* an interpreter, one of a thouſand, [b] to declare unto man his righteouſneſs,

24 Then will he have [c] mercy upon him, and will ſay, [d] Deliver him, that he go not down in to the pit: for I have received a reconciliation.

25 *Then* ſhall his fleſh be as [e] freſh as a child's, *and* ſhall return as in the days of his youth.

26 He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he will render unto man his [f] righteouſneſs.

27 He looketh upon men, and if one ſay, I have ſinned, and [g] perverted righteouſneſs, and it did not profit [h] me,

28 [i] He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.

29 Lo, all theſe things will God work [k] twice or thrice with a man,

30 That he may turn back his ſoul from the pit, to be illuminate in the light of the living.

31 Mark well, O Job, *and* hear me: keep ſilence, and I will ſpeak.

32 If there be [l] matter, anſwer me, *and* ſpeak: for I deſire to [m] juſtify thee.

33 If thou haſt not, hear me: hold thy tongue, and I will teach thee wiſdom.

C H A P. XXXIV.

5 *Elihu chargeth Job that he calleth himſelf righteous.* 12 *He ſheweth that God is juſt in his judgments.* 24 *God deſtroyeth the mighty.* 30 *By him the hypocrite reigneth.*

MOreover Elihu anſwered, and ſaid,

2 Hear my words, ye [n] wiſe men, and hearken unto me, ye that have knowledge.

3 For the ear trieth the words, as the mouth taſteth meat.

4 Let us ſeek [o] judgment among us, and let us know among ourſelves what is good.

5 For Job hath ſaid, I am righteous, and God hath taken [p] away my judgment.

6 Should I lye in my [q] right? my *wound* of the arrow is [r] grievous without *my* ſin.

7 What man is like Job that drinketh [s] ſcornfulneſs like water?

8 Which goeth in the [t] company of them that work iniquity, and walketh with wicked men?

9 For he hath ſaid, [u] It profiteth a man nothing that he ſhould [w] walk with God.

10 Therefore hearken unto me, ye men of wiſdom: God forbid that wickedneſs *ſhould be* in God, and iniquity in the Almighty.

11 For he will render unto man *according* to his work, and cauſe every one to find according to his way.

12 And certainly God will not do wickedly, neither will the Almighty pervert judgment.

13 Whom * hath he appointed over the earth beſide himſelf? or who hath placed the whole world? * Ch.36.23.

14 If [x] he ſet his heart upon *man*, and gather unto himſelf his ſpirit [y] and his breath,

15 All fleſh ſhall periſh together, and man ſhall return unto duſt.

16 And if thou haſt underſtanding, hear this, *and* hearken to the voice of my words.

17 Shall he that hateth judgment [z] govern? and wilt thou judge him wicked that is moſt juſt?

18 Wilt thou ſay unto a king, *Thou art* [a] wicked? or to princes, *Ye are* ungodly?

19 *How much leſs* to him that accepteth not the perſons of princes, and regardeth not the rich more than the poor? for they be all the work of his hands.

20 They ſhall die ſuddenly, [b] and the people ſhall be troubled at midnight, [c] and they ſhall paſs

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[u] God, ſaith he, ſpeaketh commonly either by viſions, to teach us the cauſe of his judgments; or elſe, by afflictions, or by his meſſengers.

[w] That is, determined to ſend upon them.

[x] He ſheweth for what end God ſendeth afflictions: to beat down man's pride, and to turn from evil.

[y] That is, his painful and miſerable life.

[z] To them that ſhall bury him.

[a] A man ſent of God to declare his will.

[b] A ſingular man, and as one choſen out of a thouſand, which is able to declare the great mercies of God unto ſinners: and wherein man's righteouſneſs ſtandeth, which is thought the juſtice of Jeſus Chriſt, and faith therein.

[c] He ſheweth that it is a ſure token of God's mercy toward ſinners, when he cauſeth his word to be preached unto them.

[d] That is, the miniſter ſhall by the preaching of the word pronounce unto him the forgiveneſs of ſins.

[e] He ſhall feel God's favour and rejoice: declaring hereby, wherein ſtandeth the true joy of the faithful: and that God will reſtore him to health of body, which is a token of his bleſſing.

[f] God will forgive his ſins, and accept him as juſt.

[g] That is, done wickedly.

[h] But my ſin hath been the cauſe of God's wrath toward me.

[i] God will forgive the penitent ſinner.

[k] Meaning, oft times, even as oft as a ſinner doth repent.

[l] If thou doubt of any thing, or ſee occaſion to ſpeak againſt it.

[m] That is, to ſhew thee wherein man's juſtification conſiſteth.

[n] Which are eſteemed wiſe of the world.

[o] Let us examine the matter uprightly.

[p] That is, hath afflicted me without meaſure.

[q] Should I ſay, I am wicked, being an innocent?

[r] I am ſorer puniſhed than my ſin deſerveth.

[s] Which is compelled to receive reproach and ſcorns of many for his fooliſh words.

[t] Meaning that Job was like to the wicked, becauſe he ſeemed not to glorify God, and ſubmit himſelf to his judgments.

[u] He wreſteth Job's words, who ſaid that God's children are oft-times puniſhed in this world, and the wicked go free.

[w] That is, live godly, as Gen. 5. 22.

[x] To deſtroy him.

[y] The breath of life which he gave man.

[z] If God were not juſt, how could he govern the world?

[a] If man of nature fear to ſpeak evil of ſuch as have power, then much more ought he to be afraid to ſpeak evil of God.

[b] When they look not for it.

[c] The meſſengers or viſitation that God ſhall ſend.

Job Chapter XXXIV Verſe II.

ELIHU reproving JOB.

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paſs forth and take away the mighty without hand.

21 For his eyes *are* upon the ways of man, and he ſeeth all his goings.

22 There is no darkneſs nor ſhadow of death, that the workers of iniquity might be hid therein.

23 For he will not lay on man ſo much that he ſhould [d] enter into judgment with God.

24 He ſhall break the mighty without [e] ſeeking, and ſhall ſet up other in their ſtead.

25 Therefore ſhall he declare their [f] works: he ſhall turn the [g] night, and they ſhall be deſtroyed.

26 He ſtriketh them as wicked men in the places of the [h] ſeers,

27 Becauſe they have turned back from him, and would not conſider all his ways.

28 So that they have cauſed the voice of the poor to [i] come unto him, and he hath heard the cry of the afflicted.

29 And when he giveth quietneſs, who can make trouble? and when he hideth his face, who can behold him, whether *it be* upon nations, or upon a man only?

30 Becauſe the [k] hypocrite doth reign, *and* becauſe the people are ſnared.

31 Surely *it appertaineth* unto God [l] to ſay, I have pardoned, I will not deſtroy.

32 [m] But if I ſee not, teach thou me: if I have done wickedly, I will do no more.

33 Will he perform the thing through [n] thee? for thou haſt reproved [o] it, becauſe that thou haſt choſen, and not I: now ſpeak what thou knoweſt.

34 Let men of underſtanding tell me, and let a wiſe man hearken unto me.

35 Job hath not ſpoken of knowledge, neither were his words according to wiſdom.

36 I deſire that Job may be [p] tried unto the end, touching the anſwers for wicked men.

37 For he [q] addeth rebellion unto his ſin: he clappeth his hands among us, and multiplieth his words againſt God.

CHAP. XXXV.

6 *Neither doth godlineſs profit, or ungodlineſs hurt God, but man.* 13 *The wicked cry unto God, and are not heard.*

ELIHU ſpake moreover, and ſaid,

2 Thinkeſt thou this right, that thou haſt ſaid, I [r] am more righteous than God?

3 For thou haſt ſaid, What profiteth it thee, and what availeth it me, *to purge me* from my ſin?

4 *Therefore* will I anſwer thee, and thy [s] companions with thee.

5 Look unto the heaven, and ſee, and behold the [t] clouds *which* are higher than thou.

6 If thou ſinneſt, what doeſt thou [u] againſt him? yea, when thy ſins be many, what doſt thou unto him?

7 If thou be righteous, what giveſt thou unto him? or what receiveth he at thine hand?

8 Thy wickedneſs *may hurt* a man as thou art: and thy righteouſneſs *may profit* the ſon of man.

9 They cauſe many that are oppreſſed [w] to cry, *which* cry out for the violence of the mighty.

10 But none ſaith, Where is God that made me, which giveth ſongs in the night?

11 Which teacheth us more than the beaſts of the earth, and giveth us more wiſdom than the fowls of the heaven.

12 Then they cry becauſe of the violence of the wicked, but [x] he anſwereth not.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou ſayeſt *to God*, Thou wilt not regard it, yet [y] judgment *is* before him: truſt thou in him.

15 But now becauſe his anger hath not viſited, nor called to count *the evil* with great extremity,

16 Therefore Job [z] openeth his mouth in vain, and multiplieth words without knowledge.

CHAP. XXXVI.

1 *Elihu ſheweth the power of God,* 6 *and his juſtice,* 9 *And wherefore he puniſheth.* 13 *The property of the wicked.*

ELIHU alſo proceeded and ſaid,

2 Suffer me a little, and I will inſtruct thee: for *I have* yet to ſpeak on God's behalf.

3 I will fetch [a] my knowledge afar off, and will attribute righteouſneſs unto my Maker.

4 For truly my words ſhall not be falſe, *and* he that is [b] perfect in knowledge *ſpeaketh* with thee.

5 Behold, the mighty God caſteth away none that is [c] mighty *and* valiant of courage.

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[d] God doth not afflict man above meaſure, ſo that he ſhould have occaſion to contend with him.

[e] For all his creatures are at hand to ſerve him, ſo that he needeth not to ſeek for any other army.

[f] Make them manifeſt, that they are wicked.

[g] Declare the things that were hid.

[h] Meaning, openly in the ſight of all men.

[i] By their cruelty and extortion.

[k] When tyrants ſit in the throne of juſtice, which under pretence of executing juſtice are but hypocrites, and oppreſs the people, it is a ſign that God hath drawn back his countenance and favour from that place.

[l] Only it belongeth to God to moderate his corrections, and not unto man.

[m] Thus Elihu ſpeaketh in the perſon of God, as it were mocking Job, becauſe he would be wiſer than God.

[n] Will God uſe thy counſel in doing his works?

[o] Thus he ſpeaketh in the perſon of God, as though Job ſhould chuſe and refuſe affliction at his pleaſure.

[p] That he may ſpeak as much as he can, that we may anſwer him and all the wicked that ſhall uſe ſuch arguments.

[q] He ſtandeth ſtubbornly in the maintenance of his cauſe.

[r] Job never ſpake theſe words: but becauſe he maintained his innocency, it ſeemed as though he would ſay, that God tormented him without juſt cauſe.

[s] Such as are in the like error.

[t] If thou canſt not controul the clouds, wilt thou preſume to inſtruct God?

[u] Neither doth thy ſin hurt God, nor thy juſtice profit him: for he will be glorified without thee.

[w] The wicked may hurt man, and cauſe him to cry, who if he ſought to God, which ſendeth comfort, ſhould be delivered.

[x] Becauſe they pray not in faith, as feeling God's mercies.

[y] God is juſt, howſoever thou judgeſt of him.

[z] For if he did puniſh thee as thou deſerveſt, thou ſhouldeſt not be able to open thy mouth.

[a] He ſheweth that when we ſpeak of God, we muſt lift up our ſpirits more high than our natural ſenſe is able to reach.

[b] Thou ſhalt perceive that I am a faithful inſtructor, and that I ſpeak to thee in the name of God.

[c] Strong and conſtant, and of underſtanding: for theſe are the gifts of God, and he loveth them in man: but foraſmuch as God puniſheth now Job, it is a ſign that theſe are not in him.

Bef. Chr. 1520. 6 He [d] maintaineth not the wicked, but he giveth judgment to the afflicted.

7 He withdraweth not his eyes from the righteous, but *they are* with [e] kings in the throne, where he placed them for ever: thus they are exalted.

8 And if they be bound in fetters, *and* tied with the cords of affliction,

9 Then he will ſhew them their [f] work and their ſins, becauſe they have been proud.

10 He openeth alſo their ear to diſcipline, and commandeth them that they return from iniquity.

*Iſa. 1. 19. 11 * If they obey and ſerve him, they ſhall end their days in proſperity, and their years in pleaſures:

12 But if they will not obey, they ſhall paſs by the ſword, and periſh [g] without knowledge.

13 But the hypocrites [h] of heart increaſe the wrath: *for* they [i] call not when he bindeth them.

14 Their ſoul dieth in [k] youth, and their life among the whoremongers.

15 He delivereth the poor in his affliction, and openeth their ear in trouble.

16 Even ſo would he have taken thee out of the ſtraight place *into* a broad place, *and* not ſhut up beneath: and [l] that which reſteth upon thy table, had been full of fat.

17 But thou art full of the [m] judgment of the wicked, *though* judgment and equity maintain *all things*.

18 [n] For *God*'s wrath is, leſt he ſhould take thee away in *thine* abundance: for no multitude of gifts can deliver thee.

19 Will he regard thy riches? *he regardeth* not gold, nor all them that excel in ſtrength.

20 [o] Be not careful in the night, how he deſtroyeth the people out of their place.

21 Take thou heed: look not to [p] iniquity: for thou haſt choſen it rather than affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can ſay, Thou haſt done wickedly?

24 Remember that thou magnify his work, which men behold.

25 All men ſee it, and men behold it [q] afar off.

26 Behold, God *is* excellent, [r] and we know him not, neither can the number of his years be ſearched out. Bef. Chr. 1520.

27 When he reſtraineth the drops of water, the rain [s] poureth down by the vapour thereof:

28 Which *rain* the clouds do drop, *and* let fall abundantly upon man.

29 Who can know the diviſions of the clouds, *and* the thunders of his [t] tabernacle?

30 Behold, he ſpreadeth his light upon [u] it, and covereth the [w] bottom of the ſea.

31 For thereby he judgeth [x] the people, and giveth meat abundantly.

32 He covereth the light with the clouds, and commandeth them to go [y] againſt it.

33 [z] His companion ſheweth him thereof, and there is anger in riſing up.

CHAP. XXXVII.

2 *Elihu proveth that the unſearchable wiſdom of God is manifeſt by his works,* 4 *As by the thunders,* 6 *The ſnow,* 9 *The whirlwind,* 11 *and the rain.*

AT this alſo mine heart is [a] aſtoniſhed, and is moved out of his place.

2 Hear the [b] ſound of his voice, and the noiſe that goeth out of his mouth.

3 He directeth it under the whole heaven, and his light unto the ends of the world.

4 After it a noiſe ſoundeth: he thundereth with the voice of his majeſty, and he will not ſtay [c] them when his voice is heard.

5 God thundereth marvellouſly with his voice: he worketh great things, which we know not.

6 For he ſaith to the ſnow, Be thou upon the earth: [d] likewiſe to the ſmall rain, and to the great rain of his power.

7 With the force *thereof* he [e] ſhutteth up every man, that all men may know his work.

8 Then the beaſts go into the den, and remain in their places.

9 The whirlwind cometh out of the South, and the cold from the [f] North wind.

10 At the breath of God the froſt is given, and the breadth of the waters [g] *is* made narrow.

11 He maketh alſo the clouds to [h] labour, to water *the earth, and* ſcattereth the cloud of [i] his light.

12 And

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[d] Therefore he will not preſerve the wicked: but to the humble and afflicted heart he will ſhew grace.

[e] He preferreth the godly to honour.

[f] He will move their hearts to feel their ſins, that they may come to him by repentance, as he did Manaſſeh.

[g] That is, in their folly or obſtination, and ſo ſhall becauſe of their own deſtruction.

[h] Which are malicioſluy bent againſt God, and flatter themſelves in their vices.

[i] When they are in affliction, they ſeek not to God for ſuccour, as Aſa, 2 Chron. 16. 12. Rev. 16. 11.

[k] They die of ſome vile death, and that before they come to age.

[l] If thou hadſt been obedient to God, he would have brought thee to liberty and wealth.

[m] Thou art altogether after the manner of the wicked: for thou doſt murmur againſt the juſtice of God.

[n] God doth puniſh thee, leſt thou ſhouldeſt forget God in thy wealth, and ſo periſh.

[o] Be not thou curious in ſeeking the cauſe of God's judgments, when he deſtroyeth any.

[p] And ſo murmur againſt God through impatience.

[q] The works of God are ſo manifeſt, that a man may ſee them afar off, and know God by the ſame.

[r] Our infirmity hindereth us ſo, that we cannot attain to the perfect knowledge of God.

[s] That is, the rain cometh of thoſe drops of water which he keepeth in the clouds.

[t] Meaning of the clouds, which he calleth the tabernacle of God.

[u] Upon the cloud.

[w] That men cannot come to the knowledge of the ſprings thereof.

[x] He ſheweth that the rain hath double uſe: the one, that it declareth God's judgments, when it doth overflow any places, and the other that it maketh the land fruitful.

[y] That is, one cloud to daſh againſt another.

[z] The cold vapour ſheweth him: that is, the cloud of the hot exhalation, which being taken in the cold cloud mounteth up toward the place where the fire is, and ſo anger is engendred: that is, noiſe and thunder-claps.

[a] At the marveling of the thunder and lightnings: whereby he declareth that the faithful are lively touched with the majeſty of God, when they behold his works.

[b] That is, the thunder, whereby he ſpeaketh to men to waken their dulneſs, and to bring them to the conſideration of his works.

[c] Meaning, the rains and thunders.

[d] So that neither ſmall rain nor great, ſnow, nor any thing elſe, cometh without God's appointment.

[e] By rains and thunders God cauſeth men to keep themſelves within their houſes.

[f] In Hebrew it is called the ſcattering wind, becauſe it driveth away the clouds, and purgeth the air.

[g] That is, is frozen up and dried.

[h] Gather the vapours, and move to and fro to water the earth.

[i] That is, the cloud that hath lightning in it.

Bef. Chr. 1520.

12 And it is turned about by his government, that they may do whatſoever he commandeth them upon the whole world :

13 Whether it be for [k] puniſhment, or for his land, or of mercy, he cauſeth it to come.

14 Hearken unto this, O Job : ſtand and conſider the wondrous works of God.

15 Didſt thou know when God diſpoſed them ? and cauſed the [l] light of his cloud to ſhine ?

16 Haſt thou known [m] the variety of the cloud, *and* the wondrous works of him that is perfect in knowledge ?

17 *Or* how thy cloaths are [n] warm, when he maketh the earth quiet through the South wind ?

18 Haſt thou ſtretched out the heavens, which are ſtrong, *and* as a molten [o] glaſs ?

19 Tell us what we ſhall ſay unto him : *for* we cannot diſpoſe *our matter* becauſe of [p] darkneſs.

20 Shall it be [q] told him when I ſpeak ? or ſhall man ſpeak when he ſhall be [r] deſtroyed ?

21 And now men ſee not the light [s] which ſhineth in the clouds, but the wind paſſeth and cleanſeth them.

22 The [t] brightneſs cometh out of the North: the praiſe *thereof is* to God, which is terrible.

23 *It is* the Almighty : we cannot find him out : *he is* excellent in power and judgment, and abundant in juſtice : he [u] afflicteth not.

24 Let men therefore fear him : *for* he will not regard any that are wiſe in their own conceit.

CHAP. XXXVIII.

1 *God ſpeaketh to Job, and declareth the weakneſs of man in the conſideration of his creatures, by whoſe excellency the power, juſtice, and providence of the Creator is known.*

THEN anſwered the Lord unto Job out of the [w] whirlwind, and ſaid,

2 Who is this that [x] darkeneth the counſel by words without knowledge ?

3 Gird up now thy loins like a man : I [y] will demand of thee, and declare thou unto me.

4 Where waſt thou when I laid the [z] foundations of the earth ? declare, if thou haſt underſtanding.

5 Who hath laid the meaſures thereof, if thou knoweſt ? or who hath ſtretched the line over it ?

6 Whereupon are the foundations thereof ſet ? or who hath laid the corner-ſtone thereof ?

7 When the ſtars of the morning [a] praiſed *me* together, and all the [b] children of God rejoiced :

8 Or *who* hath ſhut up the ſea with doors, when it iſſued and came forth *as* out of the womb ?

9 When I made the clouds *as* a covering thereof, and darkneſs *as* the [c] ſwadling-bands thereof :

10 When I ſtabliſhed my commandment upon it, and ſet bars and doors,

11 And ſaid, Hitherto ſhalt thou come, but no farther : and here [d] ſhall it ſtay thy proud waves.

12 Haſt thou commanded the [e] morning ſince thy days ? haſt thou cauſed the morning to know his place,

13 That it might take hold of the corners of the earth, and that the wicked might be [f] ſhaken out of it ?

14 It is turned as clay to faſhion, [g] and all ſtand up as a garment.

15 And from the wicked their light ſhall be taken away, and the high arm ſhall be broken.

16 Haſt thou entered into the bottoms of the ſea ? or haſt thou walked to ſeek out the [h] depth ?

17 Have the gates of death been opened unto thee ? or haſt thou ſeen the gates of the ſhadow of death ?

18 Haſt thou perceived the breadth of the earth ? tell, if thou knoweſt all this.

19 Where is the way *where* light dwelleth ? and where is the place of darkneſs,

20 That thou ſhouldeſt [i] receive it in the bounds thereof, and that thou ſhouldeſt know the paths to the houſe thereof ?

21 Kneweſt thou it, becauſe thou waſt then born, and *becauſe* the number of thy days *is* great ?

22 Haſt thou entered into the treaſures of the ſnow ? or haſt thou ſeen the treaſures of the hail,

23 Which I have [k] hid againſt the time of trouble, againſt the day of war and battle ?

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[k] Rain, cold, heat, tempeſts, and ſuch like, are ſent of God, either to puniſh man, or to profit the earth, or to declare his favour toward man, as ch. 36. 31.

[l] That is, the lightning to break forth in the clouds.

[m] Which is ſometime changed into rain, ſnow, or hail, or ſuch like.

[n] Why thy cloaths ſhould keep thee warm when the ſouth wind bloweth, rather than when any other wind bloweth ?

[o] For their clearneſs.

[p] That is, our ignorance : ſignifying that Job was ſo preſumptuous, that he would controul the works of God.

[q] Hath God need that any ſhould tell him, when man murmureth againſt him ?

[r] If God would deſtroy a man, ſhould he repine ?

[s] The cloud ſtoppeth the ſhining of the ſun, that man cannot ſee it till the wind have chaſed away the cloud : and if man be not able to attain to the knowledge of theſe things, how much leſs of God's judgments ?

[t] In Hebrew, gold : meaning, fair weather and clear as gold.

[u] Meaning, without cauſe.

[w] That his words might have greater majeſty, and that Job might know with whom he had to do.

[x] Which by ſeeking out the ſecret counſel of God by man's reaſon maketh it more obſcure, and ſheweth his own folly.

[y] Becauſe he had wiſhed to diſpute with God, ch. 13. 3. God reaſoneth with him, to declare his raſhneſs.

[z] Seeing he could not judge of thoſe things which were done ſo long before he was born, he was not able to comprehend all God's works : much leſs the ſecret cauſes of his judgments.

[a] The ſtars and dumb creatures are ſaid to praiſe God, becauſe his power, wiſdom, and goodneſs is manifeſt and known therein.

[b] Meaning, the angels.

[c] As though the great ſea were but as a little babe in the hands of God to turn to and fro.

[d] That is, God's decree and commandment, as ver. 10.

[e] To wit, to riſe, ſince thou waſt born.

[f] Who having in the night been given to wickedneſs, cannot abide the light, but hide themſelves.

[g] The earth, which ſeemed in the night to have no form, by the riſing of the ſun is as it were created anew, and all things therein clad with new beauty.

[h] If thou art not able to ſeek out the depth of the ſea, how much leſs art thou able to comprehend the counſel of God ?

[i] That thou mighteſt appoint it his way and limits.

[k] To puniſh mine enemies with them, as Exod. 9. 18. Joſh. 10. 11.

Bef. Chr. 1520.

24 By what way is the light parted, *which* ſcattereth the Eaſt wind upon the earth?

25 Who hath divided the ſpouts for the rain? or the way for the lightning of the thunders,

26 To cauſe it to rain on the earth where no man is, and in the wilderneſs where there is no man?

27 To fulfil the wild and waſte place, and to cauſe the bud of the herb to ſpring forth?

28 Who is the father of the rain? or who hath begotten the drops of the dew?

29 Out of whoſe womb came the ice? who hath ingendered the froſt of the heaven?

30 The waters are hid [l] as *with* a ſtone: and the face of the deep is frozen.

31 Canſt thou reſtrain the ſweet *influences* of [m] the Pleiades? or looſe the bands of [n] Orion?

32 Canſt thou bring forth [o] Mazzaroth in their time? Canſt thou alſo guide [p] Arcturus with his ſons?

33 Knoweſt thou the courſe of heaven? or canſt thou ſet [q] the rule thereof in the earth?

34 Canſt thou lift up thy voice to the clouds, that the abundance of waters may cover thee?

35 Canſt thou ſend the lightnings that they may walk, and ſay unto thee, Lo, here we are?

36 Who hath put wiſdom in the [r] reins? or who hath given the heart underſtanding?

37 Who can number clouds by wiſdom? or who can cauſe to ceaſe the [s] bottles of heaven,

38 When the earth groweth into hardneſs [t], and the clods are faſt together?

CHAP. XXXIX.

1 *The bounty and providence of God, which extendeth even to the young ravens, giveth man full occaſion to put his confidence in God.* 37 *Job confeſſeth and humbleth himſelf.*

WILT [u] thou hunt the prey for the lion? or fill the appetite of the lion's whelps,

2 When they couch in their places, *and* remain in the covert to lie in wait?

3 Who prepareth for the raven his meat, when his birds [w] cry unto God, wandering for lack of meat?

4 Knoweſt thou the time when the wild goats bring forth young? *or* doſt thou mark when the [x] hinds do calve?

5 Canſt thou number the months that they [y] fulfil? or knoweſt thou the time when they bring forth?

6 They bow themſelves: they [z] bruiſe their young, and caſt out their ſorrows.

Bef. Chr. 1520.

7 *Yet* their young wax fat, and grow up with corn: they go forth and return not unto them.

8 Who hath ſet the wild aſs at liberty? or who hath looſed the bonds of the wild aſs?

9 *It is I* which have made the wilderneſs his houſe, and the [a] ſalt places his dwellings.

10 He derideth the multitude of the city: he heareth not the cry of the driver.

11 He ſeeketh out the mountain for his paſture, and ſearcheth after every green thing.

12 Will the unicorn [b] ſerve thee? or will he tarry by thy crib?

13 Canſt thou bind the unicorn with his band *to labour* in the furrow? or will he plow the valleys after thee?

14 Wilt thou truſt in him, becauſe his ſtrength is great, and caſt off thy labour unto him?

15 Wilt thou believe him, that he will bring home thy ſeed, and gather it unto thy barn?

16 *Haſt thou given* the pleaſant wings unto the peacocks? or wings and feathers unto the oſtrich?

17 Which leaveth his eggs in the earth, and maketh [c] them hot in the duſt,

18 And forgetteth that the foot might ſcatter them, or that the wild beaſt might break them.

19 He ſheweth himſelf cruel unto his young ones, *as* they were not his: *and* is without fear, as if he travailed [d] in vain.

20 For God hath deprived him of [e] wiſdom, and hath given him no part of underſtanding.

21 When [f] time *is*, he mounteth on high; he mocketh the horſe and his rider.

22 Haſt thou given the horſe ſtrength? *or* covered his neck with [g] neighing?

23 Haſt thou made him afraid as the graſhopper? his ſtrong neighing is fearful.

24 He [h] diggeth in the valley, and rejoiceth in *his* ſtrength: he goeth forth to meet the harneſſed *man*.

25 He mocketh at fear, and is not afraid, and turneth not back from the ſword.

26 *Though* the quiver rattle againſt him, the glittering ſpear and the ſhield.

27 He [i] ſwalloweth the ground for fierceneſs and rage, and he believeth not that it is the noiſe of the trumpet.

28 He ſaith among the trumpets, Ha, ha: he ſmelleth

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[l] The ice covereth it, as though it were paved with ſtone.

[m] Which ſtars ariſe when the ſun is in Taurus, which is the ſpring-time, and bring flowers.

[n] Which ſtar bringeth in winter.

[o] Certain ſtars ſo called; ſome think they were the twelve ſigns.

[p] The north ſtar with thoſe that are about him.

[q] Canſt thou cauſe the heavenly bodies to have any power over the earthly bodies?

[r] In the ſecret parts of man.

[s] That is, the clouds wherein the water is contained as in bottles.

[t] For when God doth not open theſe bottles, the earth cometh to this inconvenience.

[u] After he had declared God's works in the heavens, he ſheweth his marvellous providence in earth, even toward the brute beaſts.

[w] Read Pſalm 147. 9.

[x] He chiefly maketh mention of wild goats and hinds, becauſe they bring forth their young with moſt difficulty.

[y] That is, how long they go with young?

[z] They bring forth with great difficulty.

[a] That is, the barren ground, where no good fruits grow.

[b] Is it poſſible to make the unicorn tame? ſignifying, that if man cannot rule a creature, that it is much more impoſſible that he ſhould appoint the wiſdom of God, whereby he governeth all the world.

[c] They write that the oſtrich covereth her eggs in the ſand, and becauſe the country is hot, and the ſun ſtill keepeth them warm, they are hatched.

[d] If he ſhould take care for them.

[e] That is, to have a care and natural affection toward his young.

[f] When the young oſtrich is grown up, he outrunneth the horſe.

[g] That is, given him courage? which is meant by neighing and ſhaking his mane? for with his breath he covereth his neck.

[h] He beateth with his hoof.

[i] He ſo riddeth the ground, that it ſeemeth nothing under him.

Bef. Chr. 1520. ſmelleth the battle afar off, and the noiſe of the captains, and the ſhouting.

29 Shall the hawk fly by thy wiſdom, *ſtretching out* his wings toward the [k] ſouth?

30 Doth the eagle mount up at thy commandment, or make his neſt on high?

31 She abideth and remaineth in the rock, *even* upon the top of the rock, and the tower.

32 From thence ſhe ſpieth for meat, *and* her eyes behold afar off.

33 His young ones alſo ſuck up blood: and where the ſlain *are*, there is ſhe.

34 Moreover, the Lord ſpake unto Job, and ſaid,

35 Is this to [l] learn, to ſtrive with the Almighty? he that reproveth God, let him anſwer to it.

36 ¶ Then Job anſwered the Lord, ſaying,

37 Behold, I am [m] vile: what ſhall I anſwer thee? I will lay mine hand upon my mouth.

38 Once have I ſpoken, but I will anſwer no more, yea, twice, but I will proceed no further.

CHAP. XL.

2 *How weak man's power is, being compared to the works of God,* 10 *Whoſe power appeareth in the creation and governing of the great beaſts.*

*Ch. 38. 1. AGAIN the Lord anſwered Job out of the * whirlwind, and ſaid,

2 Gird up now thy loins like a man: I will demand of thee, and declare thou unto me.

3 Wilt thou diſannul [n] my judgment? *or* wilt thou condemn me, that thou mayeſt be juſtified?

4 Or haſt thou an arm like God? or doſt thou thunder with a voice like him?

5 Deck thyſelf now with [o] majeſty and excellency, and array thyſelf with beauty and glory.

6 Caſt abroad the indignation of thy wrath, and behold every one that is proud, and abaſe him.

7 Look on every one that is arrogant, *and* bring them low: and deſtroy the wicked in their place.

8 Hide them in the duſt together, *and* bind [p] their faces in a ſecret place.

9 Then will I confeſs unto thee alſo, that thy right hand can [q] ſave thee.

10 ¶ Behold now [r] Behemoth (whom I made [s] with thee) which eateth [t] graſs as an ox.

11 Behold now, his ſtrength *is* in his loins, and his force *is* in the navel of his belly.

12 *When* he taketh pleaſure, his tail is like a cedar: the ſinews of his ſtones are wrapt together. Bef. Chr. 1520.

13 His bones are *like* ſtaves of braſs, *and* his ſmall bones like ſtaves of iron.

14 [u] He is chief of the ways of God: [w] he that made him will make his ſword to approach unto him.

15 Surely the mountains bring him forth graſs, where all the beaſts of the field play.

16 Lieth he under the trees in the covert of the reeds and fens?

17 Can the trees cover him with their ſhadow? or can the willows of the river compaſs him about?

18 Behold, he ſpoileth the river, [x] and haſteth not: he truſteth that he can draw up Jordan into his mouth.

19 He taketh it with his eyes, and thruſteth *his* noſe through whatſoever meeteth him.

20 ¶ Canſt thou draw out [y] Leviathan with an hook, and with a line which thou ſhalt caſt down unto his tongue?

21 Canſt thou caſt an hook into his noſe? canſt thou pierce his jaws with an angle?

22 Will he make many [z] prayers unto thee, or ſpeak thee fair?

23 Will he make a covenant with thee? *and* wilt thou take [a] him as a ſervant for ever?

24 Wilt thou play with him as with a bird? or wilt thou bind him for thy maids?

25 Shall the companions banquet with him? ſhall they divide him among the merchants?

26 Canſt thou fill the baſket with his ſkin? or the fiſh-pannier with his head?

27 Lay thine hand upon him: remember [b] the battle, *and* do no more ſo.

28 Behold, [c] his hope is in vain: *for* ſhall not one periſh even at the ſight of him?

CHAP. XLI.

1 *By the greatneſs of this monſter Leviathan God ſheweth his greatneſs, and his power which nothing can reſiſt.*

NONE *is* ſo fierce that dare ſtir him up. Who is he then that can ſtand [d] before me?

2 Who hath prevented me that I ſhould [e] make an end? All under heaven is mine.

3 I will not keep ſilence *concerning* [f] his parts, nor *his* power, nor his comely proportion.

4 Who can diſcover the face [g] of his garment? *or* who ſhall come to him with a double [h] bridle?

5 Who ſhall [i] open the doors of his face? his teeth are fearful round about.

6 The

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[k] That is, when cold cometh, to fly into the warm countries.

[l] Is this the way for a man that will learn, to ſtrive with God? which thing he reproved in Job.

[m] Whereby he ſheweth, that he repented, and deſired pardon for his faults.

[n] Signifying, that they that juſtify themſelves, condemn God as unjuſt.

[o] Meaning, that theſe were proper unto God, and belonged to no man.

[p] Cauſe them to die if thou canſt.

[q] Proving hereby, that whoſoever attributeth to himſelf power and ability to ſave himſelf, maketh himſelf God.

[r] This beaſt is thought to be the elephant, or ſome other, which is unknown.

[s] Whom I made as well as thee.

[t] This commendeth the providence of God toward man: for if he were given to devour as a lion, nothing were able to reſiſt him or content him.

[u] He is one of the chiefeſt works of God among the beaſts.

[w] Though man dare not come near him, yet God can kill him.

[x] He drinketh at leiſure, and feareth nobody.

[y] Meaning, the whale.

[z] Becauſe he feareth leſt thou ſhouldeſt take him?

[a] To do thy buſineſs, and be at thy commandment?

[b] If thou once conſider the danger, thou wilt not meddle with him.

[c] To wit, that truſteth to take him.

[d] If none dare ſtand againſt a whale, which is but a creature, who is able to compare with God the Creator?

[e] Who hath taught me to accompliſh my work?

[f] The parts and members of the whale.

[g] That is, who dare pull off his ſkin?

[h] Who dare put a bridle in his mouth?

[i] Who dare look in his mouth?

6 The majeſty *of his ſcales is like* ſtrong ſhields, *and* are ſure ſealed.

7 One is ſet to another, that no wind can come between them.

8 One is joined to another: they ſtick together, that they cannot be ſundered.

9 His ſneezings [k] make the light to ſhine, and his eyes *are* like the eye lids of the morning.

10 Out of his mouth go lamps, *and* ſparks of fire leap out.

11 Out of his noſtrils cometh out ſmoak, as out of a boiling pot or cauldron.

12 His breath maketh the coals burn: for a flame goeth out of his mouth.

13 In his neck remaineth ſtrength, and [l] labour is rejected before his face.

14 The members of his body are joined: they are ſtrong in themſelves, *and* cannot be moved.

15 His heart is as ſtrong as a ſtone, and as hard as the nether mill-ſtone.

16 The mighty are afraid of his majeſty, *and* for fear they faint in themſelves.

17 When the ſword doth touch him he will not riſe up, *nor for* the ſpear, dart, or habergeon.

18 He eſteemeth iron as ſtraw, and braſs as rotten wood.

19 The archer cannot make him flee: the ſtones of the ſling are turned into ſtubble unto him.

20 The darts are counted as ſtraw: and he laugheth at the ſhaking of the ſpear.

21 Sharp ſtones [m] are under him, and he ſpreadeth ſharp things upon the mire.

22 He maketh the depth to [n] boil like a pot, and maketh the ſea like *a pot* of ointment.

23 He maketh a path to [o] ſhine after him: one would think the depth as an hoar head.

24 In the earth there is none like him: he is made without fear.

25 He beholdeth [p] all high things: he is a king over all the children of pride.

CHAP XLII.

6 *The repentance of Job.* 9 *He prayeth for his friends.* 12 *His goods are reſtored double unto him.* 15 *His children, age, and death.*

THEN Job anſwered the Lord, and ſaid,

2 I know that thou canſt do all things, and that there is no [q] thought hid from thee.

3 Who is he that hideth counſel without [r] knowledge? therefore have I ſpoken that I underſtood not, *even* things too wonderful for me, and [s] *which* I knew not.

4 Hear, I beſeech thee, and I will ſpeak: I will demand of thee, [t] and declare thou unto me.

5 I have [u] heard of thee by the hearing of the ear, but now mine eye ſeeth thee.

6 Therefore I abhor *myſelf*, and repent in duſt and aſhes.

7 ¶ Now after that the Lord had ſpoken theſe words unto Job, the Lord alſo ſaid unto Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me the thing that is [w] right, like my ſervant [x] Job.

8 Therefore take unto you now ſeven bullocks, and ſeven rams, and go to my ſervant Job, and offer up for yourſelves a burnt-offering, and my ſervant Job ſhall [y] pray for you: for I will accept him, leſt I ſhould put you to ſhame, becauſe ye have not ſpoken of me the thing which is right, like my ſervant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite, went and did according as the Lord had ſaid unto them, and the Lord accepted Job.

10 ¶ Then the Lord turned the [z] captivity of Job, when he prayed for his friends: alſo the Lord gave Job twice ſo much as he had before.

11 Then came unto him all his [a] brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe, and had compaſſion of him, and comforted him for all the evil that the Lord had brought upon him, and every man gave him a ‡ piece of money, and every one an earring of gold.

‡ Or, lamb, or money ſo marked.

12 So the Lord bleſſed the laſt days of Job more than the firſt: for he had [b] fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes.

13 He had alſo ſeven ſons, and three daughters.

14 And he called the name of one [c] Jemimah, and the name of the ſecond [d] Keziah, and the name of the third [e] Keren-happuch.

15 In all the land were no women found ſo fair as the daughters of Job, and their father gave them inheritance among their brethren.

16 And after this lived Job an hundred and forty years, and ſaw his ſons, and his ſons ſons, *even* four generations.

17 So Job died, being old, and full of days.

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[k] That is, caſteth out flames of fire.

[l] Nothing is painful or hard unto him.

[m] His ſkin is ſo hard, that he lieth with as great eaſe on the ſtones as in the mire.

[n] Either he maketh the ſea to ſeem as it boiled by his wallowing, or elſe he ſpouteth water in ſuch abundance, as it would ſeem that the ſea boiled.

[o] That is, a white froth and ſhining ſtream before him.

[p] He deſpiſeth all other beaſts and monſters, and is the proudeſt of all others.

[q] No thought ſo ſecret, but thou doſt ſee it, nor any thing that thou thinkeſt, but thou canſt bring it to paſs.

[r] Is there any but I? for this God laid to his charge, ch. 38. 2.

[s] I confeſs herein mine ignorance, and that I ſpake I wiſt not what.

[t] He ſheweth that he will be God's ſcholar, to learn of him.

[u] I knew thee only before by hear-ſay, but now thou haſt cauſed me to feel what thou art to me, that I may reſign myſelf over unto thee.

[w] You took in hand an evil cauſe, in that you condemned him by his outward afflictions, and comforted him not with my mercies.

[x] Who had a good cauſe, but handled it evil.

[y] When you have reconciled yourſelves to him for the faults that you have committed againſt him, he ſhall pray for you, and I will hear him.

[z] He delivered him out of the affliction wherein he was.

[a] That is, all his kindred, read ch. 19. 13.

[b] God made him twice ſo rich in cattle as he was afore, and gave him as many children as he had taken from him.

[c] That is, of long life, or beautiful as the day.

[d] As pleaſant as Caſſia or ſweet ſpice.

[e] That is, the horn of beauty.

THE

The PSALMS* of DAVID.

* Or, praiſes, according to the Hebrews: and were chiefly inſtituted to praiſe & give thanks to God for his benefits. They are called the Pſalms or ſongs of David, becauſe the moſt part were made by him.

THE ARGUMENT.

This book of Pſalms is ſet forth unto us by the Holy Ghoſt, to be eſteemed as a moſt precious treaſure, wherein all things are contained that appertain to true felicity, as well in this life preſent, as in the life to come. For the riches of true knowledge and heavenly wiſdom are ſet open for us, to take thereof moſt abundantly. If we would know the great and high majeſty of God, here we may ſee the brightneſs thereof ſhine moſt clearly. If we would ſeek his incomprehenſible wiſdom, here is the ſchool of the ſame profeſſion. If we would comprehend his ineſtimable bounty, and approach near thereunto, and fill our hands with that treaſure, here we may have a moſt lively and moſt comfortable taſte thereof. If we would know wherein ſtandeth our ſalvation, and how to attain to life everlaſting, here is Chriſt our only Redeemer and Mediator moſt evidently deſcribed. The rich man may learn the true uſe of riches. The poor man may find full content. He that will rejoice, ſhall know the true joy, and how to keep meaſure therein. They that are afflicted and oppreſſed, ſhall ſee wherein ſtandeth their comfort, and how they ought to praiſe God when he ſendeth them deliverance. The wicked and the perſecutors of the children of God ſhall ſee how the hand of God is ever againſt them, and though he ſuffer them to proſper for a while, yet he bridleth them, inſomuch that they cannot touch an hair of one's head, except he permit them, and how in the end their deſtruction is moſt miſerable. Briefly, here we may have moſt preſent remedies againſt all temptations, and troubles of mind and conſcience, ſo that, being well practiſed therein, we may be aſſured againſt all dangers in this life, live in the true fear and love of God, and at length attain to that incorruptible crown of glory, which is laid up for all them that love the coming of our Lord Jeſus Chriſt.

PSALM I.

Whether it was Eſdras, or any other that gathered the Pſalms into a book, it ſeemeth he did ſet this Pſalm firſt in manner of a preface, to exhort all godly men to ſtudy and meditate the heavenly wiſdom. For the effect hereof is, 1 *That they be bleſſed, which give themſelves wholly all their life to the holy Scriptures:* 4 *and that the wicked contemners of God, though they ſeem for a while happy, yet at length ſhall come to miſerable deſtruction.*

BLESSED *is* the man that doth not walk in the [a] counſel of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeat of the ſcornful:

2 But his delight *is* in the * law of the Lord, and in his [b] law doth he meditate day and night.

* Deut. 6. 6. Joſh. 1. 8. Prov. 6. 20.

3 For he ſhall be like a * tree planted by the rivers of waters, that will bring forth her fruit in due ſeaſon: whoſe leaf ſhall not fade: ſo [c] whatſoever he ſhall do, ſhall proſper.

* Jer. 7. 8.

4 [d] The wicked *are* not ſo, but as the chaff which the wind driveth away.

5 Therefore the wicked ſhall not ſtand in the [e] judgment, nor ſinners in the aſſembly of the righteous.

6 For the Lord [f] knoweth the way of the righteous, and the way of the wicked ſhall periſh.

PSALM II.

1 *The prophet David rejoiceth, that notwithſtanding his enemies rage, yet God will continue his kingdom for ever, and advance it even to the end of the world:* 10 *and therefore exhorteth kings and rulers, that they would humbly ſubmit themſelves under God's yoke, becauſe it is in vain to reſiſt God. Herein is figured Chriſt's kingdom.*

WHY do the [g] heathen * rage, and the people murmur in vain?

* Acts 4. 25.

2 The kings of the earth band themſelves, and the princes are aſſembled together againſt the Lord, and againſt his † Chriſt.

† Or, anointed.

3 [h] Let us break their bands, and caſt their cords from us.

4 * *But* he that dwelleth in the heaven ſhall laugh: the Lord ſhall have them in deriſion.

* Prov. 1. 26.

5 [i] Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure, *ſaying,*

6 *Even* I have ſet my king upon Sion mine holy mountain.

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[a] When a man hath once given place to evil counſel, or to his own concupiſcence, he beginneth to forget himſelf in his ſin, and ſo falleth into contempt of God, which contempt is called the ſeat of the ſcorners.

[b] In the holy ſcriptures.

[c] God's children are ſo moiſtened ever with his grace, that whatſoever cometh unto them tendeth to their ſalvation.

[d] Though the wicked ſeem to bear the ſwing in this world, yet the Lord driveth them down, that they ſhall not riſe nor ſtand in the company of the righteous.

[e] But tremble when they feel God's wrath.

[f] Doth approve and proſper, like as not to know is to reprove and reject.

[g] The conſpiracy of the Gentiles, the murmuring of the Jews, and power of kings, cannot prevail againſt Chriſt.

[h] Thus the wicked ſay, that they will caſt off the yoke of God and of his Chriſt.

[i] God's plagues will declare, that in reſiſting his Chriſt, they fought againſt him.

7 I will declare the [k] decree: *that is*, the Lord hath ſaid unto me, * Thou art my Son, this [l] day have I begotten thee. * Acts 13. 33. Heb. 1. 5.

8 Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the [m] ends of the earth for thy poſſeſſion.

* Rev 2. 27. 9 * Thou ſhalt cruſh them with a ſceptre of iron, *and* break them in pieces like a potter's veſſel.

10 [n] Be wiſe now therefore, ye kings: be learned, ye judges of the earth.

11 Serve the Lord in fear, and rejoice in trembling.

12 [o] Kiſs the ſon, leſt he be angry, and ye [p] periſh in the way, when his wrath ſhall ſuddenly burn: bleſſed *are* all that truſt in him.

PSALM III.

1 *David driven forth of his kingdom, was greatly tormented in mind for his ſins againſt God.* 4 *And therefore calleth upon God, and waxeth bold through his promiſes againſt the great railings and terrors of his enemies, yea, againſt death itſelf, which he ſaw preſent before his eyes.* 7 *Finally, he rejoiceth for the good ſucceſs that God gave him, and all the church.*

¶ A Pſalm of David, when he fled from his ſon Abſalom.

LORD, how are mine adverſaries [q] increaſed! how many riſe againſt me!

2 Many ſay to my ſoul, *There is* no help for him in God. [r] Selah.

3 But thou, Lord, art a buckler for me: my glory, and the lifter up of mine head.

4 I did call unto the Lord with my voice, and he heard me out of his holy mountain. Selah.

5 I laid me down and ſlept, *and* roſe up again: for the Lord ſuſtained me.

6 I will not be afraid for [s] ten thouſand of the people, that ſhould beſet me round about.

7 O Lord, ariſe: help me, my God: for thou haſt ſmitten all mine enemies upon the cheek bone: thou haſt broken the teeth of the wicked.

8 [t] Salvation *belongeth* unto the Lord, *and* thy bleſſing *is* upon thy people. Selah.

PSALM IV.

1 *When Saul perſecuted him, he called upon God, truſting moſt aſſuredly in his promiſe, and therefore boldly reproveth his enemies, who wilfully reſiſted his dominion,* 7 *and finally preferreth the favour of God before all worldly treaſures.*

¶ [u] To him that excelleth on Neginoth. A Pſalm of David.

HEAR me when I call, [w] O God of my righteouſneſs: thou haſt ſet me at liberty, *when I was* [x] in diſtreſs: have mercy upon me, and hearken unto my prayer.

2 O ye [y] ſons of men, how long *will ye turn* my glory into ſhame, [z] loving vanity, *and* ſeeking lyes? Selah.

3 For be ye ſure that the Lord hath choſen to himſelf [a] a godly man: the Lord will hear when I call unto him.

4 [b] Tremble, and ſin not: examine your own heart upon your bed, and be [c] ſtill. Selah.

5 [d] Offer the ſacrifices of righteouſneſs, and truſt in the Lord.

6 Many ſay, Who will ſhew us *any* [e] good? *but* Lord, lift up the light of thy countenance upon us.

7 Thou haſt given me more joy of heart, than *they have had*, when their wheat and their wine did abound.

8 I will lay me down, and alſo ſleep in peace: for thou, Lord, [f] only makeſt me dwell in ſafety.

PSALM V.

1 *David oppreſſed with the cruelty of his enemies, and fearing greater dangers, calleth to God for ſuccour, ſhewing how requiſite it is that God ſhould puniſh the malice of his adverſaries.* 7 *After being aſſured of proſperous ſucceſs, he conceiveth comfort:* 12 *Concluding, that when God ſhall deliver him, others alſo ſhall be partakers of the ſame mercies.*

¶ To him that excelleth upon ‡ Nehiloth. A Pſalm of David. ‡ Or, a muſical inſtrument or tune.

HEAR my words, O Lord: underſtand my [g] meditation.

2 Hearken unto the voice of my cry, my King and my God: for unto thee do I pray.

3 Hear my voice in the morning, O Lord: *for* in the morning will I direct *me* unto thee, and I will [h] wait.

4 For thou art not a God that loveth [i] wickedneſs: neither ſhall evil dwell with thee.

5 [k] The fooliſh ſhall not ſtand in thy ſight: *for* thou hateſt all them that work iniquity.

6 Thou

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[k] To ſhew that my vocation to the kingdom is of God.

[l] That is to ſay, as touching man's knowledge, becauſe it was the firſt time that David appeared to be elected of God. So it is applied to Chriſt in his firſt coming and manifeſtation to the world.

[m] Not only the Jews, but the Gentiles alſo.

[n] He exhorteth all rulers to repent in time.

[o] In ſign of homage.

[p] When the wicked ſhall ſay, peace and reſt, ſeeming yet to be but in the mid-way of their purpoſes, then ſhall deſtruction ſuddenly come, 1 Theſſ. 5. 3.

[q] This was a token of his ſtable faith, that for all his troubles he had his recourſe to God.

[r] Selah here ſignifieth a lifting up of the voice, to cauſe us to conſider the ſentence as a thing of great importance.

[s] When he conſidered the truth of God's promiſe, and tried the ſame, his faith increaſed marvellouſly.

[t] Be the dangers never ſo great or many, yet God hath ever means to deliver his.

[u] Among them that were appointed to ſing the Pſalms, and to play on the inſtruments, one was appointed chief to ſet the tune and to begin: who had the charge, becauſe he was moſt excellent, and he began this Pſalm on the inſtrument called Neginoth, or in a tune ſo called.

[w] Thou that art the defender of my juſt cauſe.

[x] Both of mind and body.

[y] Ye that think yourſelves noble in this world.

[z] Though your enterpriſes pleaſe you never ſo much, yet God will bring them to nought.

[a] A king that walketh in his vocation.

[b] For fear of God's judgment.

[c] Ceaſe your rage.

[d] Serve God purely, and not with outward ceremonies.

[e] The multitude ſeek worldly wealth, but David ſetteth his felicity in God's favour.

[f] This word in Hebrew may be referred to God, as it is here tranſlated, or to David, ſignifying that he ſhould dwell as joyfully alone, as if he had many about him, becauſe the Lord is with him.

[g] That is, my vehement prayer and ſecret complaint and ſighings.

[h] With patience and truſt, till I be heard.

[i] Seeing that God of nature hateth wickedneſs, he muſt needs puniſh the wicked, and ſave the godly.

[k] Which run moſt ragingly after their carnal affections.

6 Thou ſhalt deſtroy them that ſpeak lyes: the Lord will abhor the bloody man and deceitful.

7 But I [l] will come into thine houſe in the multitude of thy mercy: *and* in thy fear will I worſhip toward thine holy temple.

8 Lead me, O Lord, in thy righteouſneſs, [m] becauſe of *mine* enemies: make thy way plain before my face.

9 For no conſtancy *is* in their mouth: within they are very corruption: their * throat *is* an open ſepulchre, *and* they flatter with their tongue.

* Rom. 3. 13.

10 Deſtroy them, O God: ‡ let them [n] fall from their counſels: caſt them out for the multitude of their iniquities, becauſe they have rebelled againſt thee.

‡ Or, cauſe them to err.

11 And [o] let all them that truſt in thee, rejoice *and* triumph for ever, and cover thou them: and let them that love thy name rejoice in thee.

12 For thou, Lord, wilt ‡ bleſs the righteous, and with favour [p] wilt compaſs him, as with a ſhield.

‡ Or, give good ſucceſs.

PSALM VI.

1 *When David by his ſins had provoked God's wrath, and now felt not only his hand againſt him, but alſo conceived the horrors of death everlaſting, he deſireth forgiveneſs;* 6 *Bewailing, that if God took him away in his indignation, he ſhould lack occaſion to praiſe him, as he was wont to do whilſt he was among men.* 9 *Then ſuddenly feeling God's mercy, he ſharply rebuked his enemies which rejoiced in his affliction.*

¶ To him that excelleth on Neginoth, upon the eighth tune. A Pſalm of David.

O LORD, * [q] rebuke me not in thine anger, neither chaſtiſe me in thy wrath.

* Jer. 10. 24.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my [r] bones are vexed.

3 [s] My ſoul is alſo ſore troubled: but, Lord, how long wilt thou delay?

4 Return, O Lord: deliver my ſoul: ſave me for thy mercies ſake.

5 For in [t] death *there is* no remembrance of thee: in the grave who ſhall praiſe thee?

6 I fainted in my mourning: I cauſe my bed every night to ſwim, *and* water my couch with my tears.

7 ‡ Mine eye is dimmed for deſpight, and ſunk in becauſe of all mine enemies.

‡ Or, mine eye is eaten as it were with worms.

8 [u] Away from me, all ye workers of iniquily: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies ſhall be confounded and ſore vexed: they ſhall be turned back, *and* put to ſhame [w] ſuddenly.

PSALM VII.

1 *Being falſly accuſed by Cuſh, one of Saul's kinſmen, he calleth to God to be his defender;* 3 *To whom he commendeth his innocency:* 9 *Firſt, ſhewing that his conſcience did not accuſe him of any evil towards Saul:* 10 *Next, that it touched God's glory to award ſentence againſt the wicked.* 12 *And ſo entering into the conſideration of God's mercies and promiſe, he waxeth bold, and derideth the vain enterprizes of his enemies:* 16 *Threatening that that ſhall fall on their own neck, which they have purpoſed for others.*

¶ ‡ Shigaion of David, which he ſang unto the Lord, concerning the ‡ words of * Cuſh, the ſon of Jemini.

‡ Or, kind of tune.
‡ Or, accuſation.
* 2 Sam. 16. 7.

O LORD my God, in thee I put my truſt: ſave me from all that perſecute me, and deliver me,

2 Leſt [x] he devour my ſoul like a lion, and tear it in pieces, while there is none to help.

3 O Lord my God, if I have done [y] this thing, if there be *any* wickedneſs in mine hands,

4 [z] If I have rewarded evil unto him that had peace with me, (yea, I have delivered him that vexed me without cauſe)

5 *Then* let the enemy perſecute my ſoul, and take it: yea, let him tread my life down upon the earth, and lay mine [a] honour in the duſt. Selah.

6 Ariſe, O Lord, in thy wrath, and lift up thyſelf againſt the rage of mine enemies, and awake for me *according* to the [b] judgment *that* thou haſt appointed.

7 So ſhall the congregation of the people compaſs thee about: for their ſakes therefore [c] return on high.

8 The Lord ſhall judge the people: judge thou me, O Lord, according to my [d] righteouſneſs, and according to mine innocency, *that is* in me.

9 Oh let the malice of the wicked come to an end: but guide thou the juſt: for the righteous God trieth the [e] hearts and reins.

10 My defence *is* in God, who preſerveth the upright in heart.

11 God judgeth the righteous, and him that contemneth God [f] every day.

12 Except

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[l] In the deepeſt of his temptations he putteth his full confidence in God.

[m] Becauſe thou art juſt, therefore lead me out of the dangers of mine enemies.

[n] Let their devices come to nought.

[o] Thy favour toward me ſhall confirm the faith of all others.

[p] So that he ſhall be ſafe from all dangers.

[q] Though I deſerve deſtruction, yet let thy mercy pity my frailty.

[r] For my whole ſtrength is abated.

[s] His conſcience is alſo touched with the fear of God's judgment.

[t] He lamenteth that occaſion ſhould be taken from him to praiſe God in the congregation.

[u] God ſendeth comfort and boldneſs in affliction, that we may triumph over our enemies.

[w] When the wicked think that the godly ſhall periſh, God delivereth them ſuddenly, and deſtroyeth their enemies.

[x] He deſireth God to deliver him from the rage of cruel Saul.

[y] Wherewith Cuſh chargeth me.

[z] If I reverenced not Saul for affinity's ſake, and preſerved his life, 1 Sam. 26. 8, 9.

[a] Let me not only die, but be diſhonoured for ever.

[b] In promiſing me the kingdom.

[c] Not only for mine, but for thy church's ſake, declare thy power.

[d] As touching my behaviour toward Saul and mine enemies.

[e] Though they pretend a juſt cauſe againſt me, yet God ſhall judge their hypocriſy.

[f] He doth continually call the wicked to repentance by ſome ſigns of his judgments.

12 Except [g] he turn, he hath whet his ſword: he hath bent his bow, and made it ready.

13 He hath alſo prepared him deadly weapons: he will ordain his arrows for them that perſecute *me*.

14 * Behold, he ſhall travail with wickedneſs: for he hath conceived miſchief, but he ſhall bring forth a lye.

* Iſa. 59. 4. Job 15. 35.

15 He hath made a pit, and digged it, and is fallen into the pit *that* he made.

16 His miſchief ſhall return upon his own head, and his cruelty ſhall fall upon his own pate.

17 I will praiſe the Lord according to his [h] righteouſneſs, and will ſing praiſe to the name of the Lord moſt high.

PSALM VIII.

1 *The prophet conſidering the excellent liberality and fatherly providence of God towards man, whom he made, as it were a god, over all his works, doth not only give great thanks, but is aſtoniſhed with the admiration of the ſame, as one nothing able to compaſs ſuch great mercies.*

¶ To him that excelleth on ‡ Gittith.
A Pſalm of David.

‡ Or, kind of inſtrument or tune.

‡ Or, noble, or marvellous.

O LORD our Lord, how ‡ excellent is thy name in all the world! which haſt ſet thy glory above the heavens.

2 Out of the mouth [i] of babes and ſucklings haſt thou ‡ ordained ſtrength, becauſe of thine enemies, that thou mighteſt ‡ ſtill the enemy, and the avenger.

‡ Or, eſtabliſhed.

‡ Or, confound.

3 When I behold thine heavens, *even* the works of thy fingers, the moon and the ſtars which thou haſt ordained,

4 What is [k] man, *ſay I*, that thou art mindful of him? and the ſon of man, that thou viſiteſt him?

5 For thou haſt made him a little lower than [l] God, and crowned him with glory and worſhip.

6 Thou haſt made him to have dominion in the works of thine hands: thou haſt put all things under his feet:

7 All [m] ſheep and oxen: yea, and the beaſts of the field:

8 The fowls of the air, and the fiſh of the ſea, *and* that which paſſeth through the paths of the ſeas.

9 O Lord our Lord, how excellent is thy name in all the world!

PSALM IX.

1 *After he had given thanks to God for the ſundry victories that he had ſent him againſt his enemies, and alſo proved by manifold experience how ready God was at hand in all his troubles,* 14 *He being now likewiſe in danger of new enemies, deſireth God to help him according to his wont,* 17 *and to deſtroy the malicious arrogancy of his adverſaries.*

¶ To him that excelleth upon ‡ Muth Labben.
A Pſalm of David.

‡ Or, kind of inſtrument, or tune: or for the death of Labben and Goliath.

I WILL praiſe the Lord with my [n] whole heart: I will ſpeak of all thy marvellous works.

2 I will be glad and rejoice in thee: I will ſing praiſe to thy name, O moſt High.

3 For that mine enemies are turned back: they ſhall fall and periſh at thy preſence.

4 For [o] thou haſt maintained my right and my cauſe: thou art ſet in the throne, *and* judgeſt right.

5 Thou haſt rebuked the heathen: thou haſt deſtroyed the wicked: thou haſt put out their name for ever and ever.

6 [p] O enemy, deſtructions are come to a perpetual end, and thou haſt deſtroyed the cities: their memorial is periſhed with them.

7 But the ‡ Lord ſhall ſit for ever: he hath prepared his throne for judgment.

‡ Or, reign as judge.

8 For he ſhall judge the world in righteouſneſs, *and* ſhall judge the people with equity.

9 The Lord alſo will be a refuge for the [q] poor, a refuge in *due* time, *even* in affliction.

10 And they that know thy name, will truſt in thee: for thou, Lord, haſt not failed them that ſeek thee.

11 Sing praiſes to the Lord, which dwelleth in Zion: ſhew the people his works.

12 For [r] when he maketh inquiſition for blood, he remembereth it, *and* forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord: conſider my trouble *which I ſuffer* of them that hate me, thou that lifteſt me up from the gates of death.

14 That I may ſhew all thy praiſes within the [s] gates of the daughter of Zion, *and* rejoice in thy ſalvation.

15 The heathen are [t] ſunken down in the pit *that* they made: in the net that they hid, is their foot taken.

16 [u] The Lord is known by executing judgment: the wicked is ſnared in the work of his own hands. ‡ Higgaion. Selah.

‡ Or, this is worthy to be noted.

17 The wicked ſhall turn into hell, *and* all nations that forget God.

18 For the poor ſhall not be alway forgotten: the hope [w] of the afflicted ſhall not periſh for ever.

19 Up, Lord: let not man prevail: let the heathen be judged in thy ſight.

20 Put them in fear, O Lord, that the heathen may know that they are but [x] men. Selah.

PSALM

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[g] Except Saul turn his mind, I die: for he hath both men and weapons to deſtroy me. Thus conſidering his great danger, he magnifieth God's grace.

[h] In keeping faithfully his promiſe with me.

[i] Though the wicked would hide God's praiſes: yet the very babes are ſufficient witneſſes of the ſame.

[k] It had been ſufficient for him to have ſet forth his glory by the heavens, though he had not come ſo low as to man, which is but duſt.

[l] Touching his firſt creation.

[m] By the temporal gifts of man's creation he is led to conſider the benefits which he hath by his regeneration through Chriſt.

[n] God is not praiſed, except the whole glory be given to him alone.

[o] Howſoever the enemy ſeem for a time to prevail, yet God preſerveth the juſt.

[p] A deriſion of the enemy, that mindeth nothing but deſtruction: but the Lord will deliver his, and bring him into judgment.

[q] Our miſeries are means to cauſe us to feel God's preſent care over us.

[r] Though God revengeth not ſuddenly the wrong done to his, yet he ſuffereth not the wicked unpuniſhed.

[s] In the open aſſembly of the church.

[t] For God overthroweth the wicked in their enterpriſes.

[u] The mercy of God toward his ſaints muſt be declared, and the fall of the wicked muſt always be conſidered.

[w] God promiſeth not to help us before we have felt the croſs.

[x] Which they cannot learn without the fear of thy judgment.

I

PSALM X.

1 *He complaineth of the fraud, rapine, tyranny, and all kinds of wrong, which worldly men uſe, aſſigning the cauſe thereof, that wicked men, being as it were drunken with worldly proſperity, and therefore ſetting apart all fear and reverence towards God, think they may do all things without controuling.* 15 *Therefore he calleth upon God to ſend ſome remedy againſt theſe deſperate evils:* 16 *And at length comforteth himſelf with hope of deliverance.*

WHY ſtandeſt thou far off, O Lord, *and* hideſt thee in [y] *due* time, *even* in affliction?

2 The wicked with pride doth perſecute the poor: let them be taken in the crafts that they have imagined.

3 For the wicked hath [z] made boaſt of his own heart's deſire, and the covetous bleſſeth *himſelf:* he contemneth the Lord.

4 The wicked is ſo proud that he ſeeketh not *for God:* he thinketh always, There is no God.

5 His ways alway proſper: thy judgments are high above his ſight: therefore ‡ defieth he all his enemies.

‡ Or, ſnuffeth at.

6 He ſaith in his heart, I ſhall ‡ never be moved, [a] nor be in danger.

‡ Or, not be moved, becauſe he was never in evil.

7 His mouth is full of curſing, and deceit, and fraud: under his tongue is miſchief and iniquity.

8 [b] He lieth in wait in the villages: in the ſecret places doth he murder the innocent: his eyes are bent againſt the poor.

9 He lieth in wait ſecretly, *even* as a lion in his den: he lieth in wait to ſpoil the poor: he doth ſpoil the poor when he draweth him into his net.

10 He croucheth *and* boweth: therefore heaps of the [c] poor do fall by his might.

11 He hath ſaid in his heart, God hath forgotten, he hideth away his face, *and* will never ſee.

12 [d] Ariſe, O Lord God: lift up thine hand: forget not the poor.

13 Wherefore doth the wicked contemn God? he ſaith in his heart, Thou wilt not [e] regard.

14 *Yet* thou haſt ſeen it: for thou beholdeſt miſchief and wrong, that thou mayeſt [f] take it into thine hands: the poor committeth himſelf unto thee: *for* thou art the helper of the fatherleſs.

15 Break thou the arm of the wicked and malicious: ſearch his wickedneſs, and thou ſhalt find [g] none.

16 The Lord *is* King for ever and ever: the [h] heathen are deſtroyed forth of his land.

17 Lord, thou haſt heard the deſire of the poor: thou prepareſt their heart: thou bendeſt thine ear *to them:*

18 [i] To judge the fatherleſs and poor, that earthly man ‡ cauſe to fear no more.

‡ Or, deſtroy no more man upon the earth.

PSALM. XI.

1 *This Pſalm containeth two parts. In the firſt, David ſheweth how hard aſſaults of temptations he ſuſtained, and in how great anguiſh of mind he was, when Saul did perſecute him.* 4 *Then next he rejoiceth that God ſent him ſuccour in his neceſſity, declaring his juſtice as well in governing the good and the wicked men, as the whole world.*

¶ To him that excelleth. A Pſalm of David.

IN the Lord put I my truſt: how ſay ye then to my ſoul, [k] Flee to your mountain *as* a bird?

2 For lo, the wicked bend their bow, *and* make ready their arrows upon the ſtring, that they may ſecretly ſhoot at them which are upright in heart.

3 For the [l] foundations are caſt down: what hath the [m] righteous done?

4 The Lord *is* in his holy palace: the Lord's throne *is* in the heaven: his eyes [n] will conſider: his eye lids will try the children of men.

5 The Lord will try the righteous: but the wicked and him that loveth iniquity, doth his ſoul hate.

6 Upon the wicked he ſhall rain ſnares, [o] fire and brimſtone, and ſtormy tempeſt: *this is* the [p] portion of their cup.

7 For the righteous Lord loveth righteouſneſs: his countenance doth behold the juſt.

PSALM XII.

1 *The prophet lamenting the miſerable eſtate of the people, and the decay of all good order, deſireth God ſpeedily to ſend ſuccour to his children.* 7 *Then comforting himſelf and others with the aſſurance of God's help, he commendeth the conſtant verity that God obſerveth in keeping his promiſes.*

¶ To him that excelleth upon the eighth tune.
A Pſalm of David.

HELP, Lord, for there is not [q] a godly man left: for the faithful are failed from among the children of men.

2 They ſpeak deceitfully every one with his neighbour, [r] flattering with their lips, *and* ſpeak with a double heart.

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[y] So ſoon as we enter into affliction, we think God ſhould help us, but that is not always his due time.

[z] The wicked man rejoiceth in his own luſt: he boaſteth when he hath that he would: he braggeth of his wit and wealth, and bleſſeth himſelf, and thus blaſphemeth the Lord.

[a] The evil ſhall not touch me, Iſa. 28. 15. or elſe he ſpeaketh thus becauſe he never felt evil.

[b] He ſheweth that the wicked have many means to hide their cruelty, and therefore ought more to be feared.

[c] By the hypocriſy of them that have authority, the poor are devoured.

[d] He calleth to God for help, becauſe wickedneſs is ſo far over-grown, that God muſt now help or never.

[e] Therefore thou muſt needs puniſh this their blaſphemy.

[f] To judge between the right and the wrong.

[g] For thou haſt utterly deſtroyed him.

[h] The hypocrites, or ſuch as live not after God's law, ſhall be deſtroyed.

[i] God helpeth when man's help ceaſeth.

[k] This is the wicked counſel of his enemies to him and his companions, and to drive him from the hope of God's promiſe.

[l] All hope of ſuccour is taken away.

[m] Yet am I innocent, and my cauſe good.

[n] Though all things in earth be out of order, yet God will execute judgment from heaven.

[o] As in the deſtruction of Sodom and Gomorrah.

[p] Which they ſhall drink even to the dregs, Ezek. 23. 34.

[q] Which dare defend the truth, and ſhew mercy to the oppreſſed.

[r] He meaneth the flatterers of the court, which hurt him more with their tongues than with their weapons.

3 The Lord cut off all flattering lips, *and* the tongue that ſpeaketh proud things:

4 Which have ſaid, [s] With our tongue will we prevail: our lips are our own: who is Lord over us?

5 [t] Now for the oppreſſion of the needy, *and* for the ſighs of the poor, I will up, ſaith the Lord, *and* will [u] ſet at liberty him *whom the wicked* hath ſnared.

6 The words of the Lord *are* pure words, *as* the ſilver tried in a furnace of earth, fined ſeven fold.

7 Thou wilt keep [w] them, O Lord: thou wilt preſerve him from this generation for ever.

8 The wicked walk on every ſide: when they are exalted, [x] *it is* a ſhame for the ſons of men.

PSALM XIII.

1 *David, as it were overcome with ſundry and new afflictions, fleeth to God as his only refuge,* 3 *and ſo at the length being encouraged through God's promiſes, he conceiveth moſt ſure confidence againſt the extreme horrors of death.*

¶ To him that excelleth.
A Pſalm of David.

HOW long wilt thou forget me, O Lord, [y] for ever? how long wilt thou hide thy face from me?

2 How long ſhall I take [z] counſel within myſelf, *having* heavineſs daily in mine heart? how long ſhall mine enemy be exalted above me?

3 Behold, *and* hear me, O Lord, my God: lighten mine eyes that I ſleep not in death:

4 Leſt mine enemy ſay, I have [a] prevailed againſt him: *and* they that afflict me, rejoice when I ſlide.

5 But I truſt in thy [b] mercy, mine heart ſhall rejoice in thy ſalvation. I will ſing to the Lord, becauſe he hath [c] dealt lovingly with me.

PSALM XIV.

1 *He deſcribeth the perverſe nature of men, which were ſo grown to licentiouſneſs, that God was brought to utter contempt.* 7 *For the which thing, although he was greatly grieved, yet being perſuaded that God would ſend ſome preſent remedy, he comforteth himſelf and others.*

¶ To him that excelleth.
A Pſalm of David.

* Pſ. 53. THE * fool hath ſaid in his heart, [d] *There is* no God: they have [e] corrupted, and done an abominable work: *there is* none that doth good.

2 The Lord looked down from heaven upon the children of men, to ſee if there were any that would underſtand, and ſeek God.

3 [f] All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Do not all the workers of iniquity know that they eat up my people *as* they eat bread? they call not upon the Lord.

5 [g] There they ſhall be taken with fear, becauſe God *is* in the generation of the juſt.

6 You have made [h] a mock at the counſel of the poor, becauſe the Lord *is* his truſt.

7 Oh give ſalvation unto [i] Iſrael out of Zion: when the Lord turneth the captivity of his people, *then* Jacob ſhall rejoice, and Iſrael ſhall be glad.

☞ Note, that of this 14th Pſalm, the 5th, 6th, and 7th verſes, which are put into the common tranſlation, and may ſeem unto ſome to be left out in this, are not in the ſame Pſalm in the Hebrew text, but are rather put more fully to expreſs the manners of the wicked: and are gathered out of the 5th, 140th, and 10th Pſalm, the 59th of the prophet Iſaiah, and the 36th Pſalm, and are alledged by St. Paul, and placed together in the 3d to the Romans.

PSALM XV.

1 *This Pſalm teacheth on what condition God did chuſe the Jews for his peculiar people, and wherefore he placed his temple among them, which was to the intent that they, by living uprightly and godly, might witneſs that they were his ſpecial and holy people.*

¶ A Pſalm of David.

LORD, who ſhall dwell in thy tabernacle? who ſhall reſt in thy holy mountain?

2 He that [k] walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.

3 He that ſlandereth not with his tongue, nor doth evil to his neighbour, nor receiveth a falſe report againſt his neighbour.

4 [l] In whoſe eyes a vile perſon is contemned, but he *honoureth* them that fear the Lord: he that ſweareth to his *own* hinderance and changeth not.

5 He that [m] giveth not his money unto uſury, nor taketh reward againſt the innocent: he that doth theſe things, [n] ſhall never be moved.

PSALM XVI.

1 *David prayeth to God for ſuccour, not for his works, but for his faith's ſake.* 4 *Proteſting that he hateth all idolatry, taking God only for his comfort and felicity,* 8 *who ſuffered his to lack nothing.*

¶ Mitch-

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[s] They think themſelves able to perſuade, whatſoever they take in hand.

[t] The Lord is moved with the complaints of his, and delivereth in the end from all dangers.

[u] Becauſe the Lord's word and promiſe is true and unchangeable, he will perform it, and preſerve the poor from this wicked generation.

[w] That is, thine, though he were but one man.

[x] For they ſuppreſs the godly, and maintain the wicked.

[y] He declareth that his afflictions laſted a long time, and that his faith fainted not.

[z] Changing my purpoſe, as the ſick man doth his place.

[a] Which might turn to God's diſhonour, if he did not defend his.

[b] The mercy of God is the cauſe of our ſalvation.

[c] Both by the benefits paſt, and by others to come.

[d] He ſheweth that the cauſe of all wickedneſs is to forget God.

[e] There is nothing but diſorder and wickedneſs among them.

[f] David here maketh compariſon between the faithful and the reprobate, but St. Paul ſpeaketh the ſame of all men naturally, Rom. 3. 10.

[g] Where they think themſelves moſt ſure.

[h] You mock them that put their truſt in God.

[i] He prayeth for the whole church, whom he is aſſured God will deliver: for none but he only can do it.

[k] Firſt, God requireth uprightneſs of life; next, doing well to others; and thirdly, truth and ſimplicity in our words.

[l] He that flattereth not the ungodly in their wickedneſs.

[m] To the hinderance of his neighbour.

[n] That is, ſhall not be caſt forth of the church as hypocrites.

¶ ‡ Mitchtam of David. ‡ Or, a certain tune.

PRESERVE me, O God: for in thee do I [o] truſt.

2 *O my ſoul,* thou haſt ſaid unto the Lord, Thou art my Lord: my [p] well-doing *extendeth* not to thee,

3 *But* to the ſaints that are in the earth, and to the excellent: for all my delight is in them.

4 The [q] ſorrows of them that offer to another *god,* ſhall be multiplied: [r] their offerings of blood will I not offer, neither make * mention of their names with my lips. * Exod. 23. 13.

5 The Lord *is* the portion of my inheritance and of my cup: thou ſhalt maintain my lot.

6 The [s] lines are fallen unto me in pleaſant places: yea, I have a fair heritage.

7 I will praiſe the Lord, who hath given me counſel: my [t] reins alſo teach me in the nights.

8 I have ſet the Lord always before me: for he is at my right hand: *therefore* I [u] ſhall not ſlide.

9 Wherefore [x] mine heart is glad, and my tongue rejoiceth: my fleſh alſo doth reſt in hope.

10 For thou [y] wilt not leave my ſoul in the grave: neither wilt thou ſuffer thine holy One to ſee corruption.

11 Thou wilt ſhew me the path of life: in thy [z] preſence *is* the fulneſs of joy: *and* at thy right hand there *are* pleaſures for evermore.

PSALM XVII.

1 *Here he complaineth to God of the cruel pride and arrogancy of Saul, and the reſt of his enemies, who thus raged without any cauſe given on his part.* 6 *Therefore he deſireth God to revenge his innocency, and deliver him.*

The Prayer of David.

HEAR [a] the right, O Lord, conſider my cry: hearken unto my prayer of lips unfeigned.

2 Let my [b] ſentence come forth from thy preſence, *and* let thine eyes behold equity.

3 Thou haſt [c] proved *and* viſited mine heart in the night: thou haſt tried me, *and* foundeſt nothing: *for* I was purpoſed that my [d] mouth ſhould not offend.

4 Concerning the works of men, by the [e] words of thy lips I kept me from the paths of the cruel man.

5 Stay my ſteps in thy paths, that my feet do not ſlide.

6 I have called upon thee: [f] ſurely thou wilt hear me, O God: incline thine ear to me, *and* hearken unto my words.

7 Shew thy marvellous mercies, *thou* that art the Saviour of them that truſt *in thee,* from ſuch as [g] reſiſt thy right hand.

8 Keep me as the apple of the eye: hide me under the ſhadow of thy wings:

9 From the wicked that oppreſs me, *from mine* enemies, which compaſs me round about for [h] *my* ſoul.

10 They are incloſed in their own [i] fat, *and* they have ſpoken proudly with their mouth.

11 They have compaſſed us now in our ſteps: they have ſet their eyes to bring down to the ground:

12 Like as a lion that is greedy of prey, and as it were a lion's whelp lurking in ſecret places.

13 Up, Lord, [k] diſappoint him: caſt him down: deliver my ſoul from the wicked ‡ with thy ſword, ‡ Or, which is thy ſword.

14 From men by thine [l] hand, O Lord, from men ‡ of the world, who have their [m] portion in this life, whoſe bellies thou filleſt with thine hid treaſure: their children have enough, and leave the reſt of their ſubſtance for their children. ‡ Or, whoſe tyranny hath too long endured.

15 *But* I will behold [n] thy face in righteouſneſs, *and* when I [o] awake, I ſhall be ſatisfied with thine image.

PSALM XVIII.

1 *This Pſalm is the firſt beginning of his gratulation, and thankſgiving in the entering into his kingdom, wherein he extolleth and praiſeth moſt highly the marvellous mercies and grace of God, who hath thus preſerved and defended him.* 32 *Alſo he ſetteth forth the image of Chriſt's kingdom, that the faithful may be aſſured that Chriſt ſhall always conquer and overcome by the unſpeakable power of his Father, though all the whole world ſhould ſtrive there againſt.*

¶ To him that excelleth.

A Pſalm of David the ſervant of the Lord, who ſpake unto the Lord the words of this ſong (in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul) and ſaid,

I WILL love thee dearly, O Lord, my ſtrength.

2 * [p] The Lord *is* my rock, and my fortreſs, and he that delivereth me, my God, *and* my ſtrength: in him will I truſt, my ſhield, the horn alſo of my ſalvation, *and* my refuge. * 2 Sam. 22. 2.

3 I will call upon the Lord, which is worthy to

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[o] He ſheweth that we cannot call upon God, except we truſt in him.

[p] Though we cannot enrich God, yet we muſt beſtow God's gifts to the uſe of his children.

[q] As grief of conſcience and miſerable deſtruction.

[r] He would neither by outward profeſſion, nor in heart, nor in mouth conſent to their idolatries.

[s] Wherewith my portion is meaſured.

[t] God teacheth me continually by ſecret inſpiration.

[u] The faithful are ſure to perſevere to the end.

[x] That is, I rejoice both in body and in ſoul.

[y] This is chiefly meant of Chriſt, by whoſe reſurrection all his members have immortality.

[z] Where God favoureth, there is perfect felicity.

[a] My righteous cauſe.

[b] The vengeance that thou ſhalt ſhew againſt mine enemies.

[c] When thy ſpirit examined my conſcience.

[d] I was innocent toward mine enemy both in deed and thought.

[e] Though the wicked provoked me to do evil for evil, yet thy word kept me back.

[f] He was aſſured that God would not refuſe his requeſt.

[g] For all rebel againſt thee, which trouble thy church.

[h] For their cruelty cannot be ſatisfied but with my death.

[i] They are puft up with pride, as the ſtomach that is choaked with fat.

[k] Stop his rage.

[l] By thine heavenly power.

[m] And feel not the ſmart that God's children oft-times do.

[n] This is the full felicity, comforting againſt all aſſaults, to have the face of God, and favourable countenance opened unto us.

[o] And am delivered out of my great troubles.

[p] He uſeth this diverſity of names to ſhew, that as the wicked have many means to hurt, ſo God hath many ways to help.

to be [q] praiſed: ſo ſhall I be ſafe from mine enemies.

4 The [r] ſorrows of death compaſſed me, and the floods of wickedneſs made me afraid.

5 The ‡ ſorrows of the grave have compaſſed me about: the ſnares of death overtook me.

‡ Or cords, or cables.

6 *But* in my trouble did I call upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry did come before him, *even* into his ears.

7 [s] Then the earth trembled and quaked: the foundations alſo of the mountains moved and ſhook, becauſe he was angry.

8 Smoke went out at his noſtrils, and a [t] conſuming fire out of his mouth: coals were kindled thereat.

9 He bowed the heavens alſo and came down, and [u] darkneſs *was* under his feet.

10 And he rode upon [w] Cherub and did fly, and he came flying upon the wings of the wind.

11 He made darkneſs his [x] ſecret place, *and* his pavilion round about him, *even* darkneſs of waters, *and* clouds of the air.

12 At the brightneſs of his preſence his clouds paſſed, hail-ſtones, and coals of fire.

13 The Lord alſo thundered in the heaven, and the higheſt gave [y] his voice, hail-ſtones and coals of fire.

14 Then he ſent out [z] his arrows and ſcattered them, and he increaſed lightnings and deſtroyed them.

15 And the channels of water were ſeen, and the [a] foundations of the world were diſcovered at thy rebuking, O Lord, at the blaſting of the breath of thy noſtrils.

16 He hath ſent down from above *and* taken me: he hath drawn me out of many [b] waters.

17 He hath delivered me from my [c] ſtrong enemy, and from them which hate me: for they were [d] too ſtrong for me.

18 They prevented me in the day of my calamity: but the Lord was my ſtay.

19 He brought me forth alſo into a large place: [e] he delivered me becauſe he favoured me.

20 The Lord rewarded me according to my [f] righteouſneſs: according to the pureneſs of mine hands he recompenſed me.

21 Becauſe I kept the ways of the Lord, and did not wickedly againſt my God.

22 For all his laws *were* before me, and I did not caſt away his [g] commandments from me.

23 I was upright alſo with him, and have kept me from my [h] wickedneſs.

24 Therefore the Lord rewarded me according to my righteouſneſs, *and* according to the pureneſs of mine hands in his ſight.

25 With the [i] godly thou wilt ſhew thyſelf godly: and with the upright man thou wilt ſhew thyſelf upright.

26 With the pure thou wilt ſhew thyſelf pure, and with the froward thou wilt ſhew thyſelf froward.

27 Thus thou wilt ſave the poor people, and wilt [k] caſt down the proud looks.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkneſs.

29 For by thee I have [l] broken through an hoſt, and by my God I have leaped over a wall.

30 The way of the Lord is uncorrupt: the [m] word of the Lord is tried *in the fire:* he is a ſhield to all that truſt in him.

31 For who is God beſides the Lord? and who is mighty ſave our God?

32 God girdeth me with ſtrength, and maketh my [n] way upright.

33 He maketh my feet like hinds *feet*, and ſetteth me upon mine [o] high places.

34 He teacheth mine hands to fight: ſo that a bow of ‡ braſs is broken with mine arms.

‡ Or, ſteel.

35 Thou haſt alſo given me the [p] ſhield of thy ſalvation, and thy right hand hath ſtayed me, and thy [q] loving kindneſs hath cauſed me to increaſe.

36 Thou haſt enlarged my ſteps under me, and mine heels have not ſlid.

37 [r] I have purſued mine enemies, and taken them, and have not turned again till I had conſumed them.

38 I have wounded them, that they were not able to reſiſt: they are fallen under my feet.

39 For thou haſt girded me with ſtrength to battle: them that roſe againſt me, thou haſt ſubdued under me.

40 And thou haſt [s] given me the necks of mine enemies, that I might deſtroy them that hate me.

41 They [t] cried, but there was none to ſave *them, even* unto the Lord, but he anſwered them not.

42 Then did I beat them ſmall as the duſt before the wind: I did tread them flat as the clay in the ſtreets.

43 Thou

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[q] For none can obtain their requeſts of God, that join not his glory with their petition.

[r] He ſpeaketh of the dangers and malice of his enemies, from the which God had delivered him.

[s] A deſcription of the wrath of God againſt his enemies, after he had heard his prayers.

[t] He ſheweth how horrible God's judgments ſhall be to the wicked.

[u] Darkneſs ſignifieth the wrath of God, as the clear light ſignifieth God's favour.

[w] This is deſcribed at large, Pſ. 104.

[x] As a king angry with the people, will not ſhew himſelf unto them.

[y] Thundred, lightned, and hailed.

[z] His lightnings.

[a] That is, the deep bottoms were ſeen when the red ſea was divided.

[b] Out of ſundry and great dangers.

[c] To wit, Saul.

[d] Therefore God ſent me ſuccour.

[e] The cauſe of God's deliverance is his only favour and love to us.

[f] David was ſure of his righteous cauſe and good behaviour toward Saul and his enemies, and therefore was aſſured of God's favour and deliverance.

[g] For all his dangers he exerciſed himſelf in the law of God.

[h] I neither gave place to their wicked temptations, nor to mine own affections.

[i] Here he ſpeaketh of God according to our capacity, who ſheweth mercy to his, and puniſheth the wicked, as is ſaid alſo, Lev. 26. 21, 24.

[k] When their ſin is come to the full meaſure.

[l] He attributeth it to God, that he both gat the victory in the field, and alſo deſtroyed the cities of his enemies.

[m] Be the dangers never ſo many or great, yet God's promiſe muſt take effect.

[n] He giveth good ſucceſs to all mine enterpriſes.

[o] As towers and forts, which he took out of the hands of God's enemies.

[p] To defend me from dangers.

[q] He attributeth the beginning, continuance, and increaſe in well-doing only to God's favour.

[r] David declareth that he did nothing beſides his vocation, but was ſtirred up by God's Spirit to execute his judgment.

[s] Thou haſt given them into mine hands to be ſlain.

[t] They that reject the cry of the afflicted, God will alſo reject them when they cry for help: for either pain or fear cauſe thoſe hypocrites to cry.

43 Thou haſt delivered me from the contentions of the people: thou haſt made me the head of the [u] heathen: a people, *whom* I have not [w] known, ſhall ſerve me.

44 As ſoon as they hear, they ſhall obey me: the ſtrangers ſhall [x] be in ſubjection to me.

45 Strangers ſhall [y] ſhrink away, and fear in their privy chambers.

46 Let the Lord live, and bleſſed be my ſtrength, and the God of my ſalvation be exalted.

47 *It is* God that giveth me *power* to avenge me, and ſubdueth the people under me.

48 O my deliverer from mine enemies, even thou haſt ſet me up from them that roſe againſt me: thou haſt delivered me from the [z] cruel man.

49 Therefore [a] I will praiſe thee, O Lord, among the nations, and I will ſing unto thy name.

50 Great deliverances giveth he unto his King, and ſheweth mercy to his anointed, *even* to David, and to his [b] ſeed for ever.

PSALM XIX.

1 *To the intent that he might move the faithful to a deeper conſideration of God's glory, he ſetteth before their eyes the moſt exquiſite workmanſhip of the heavens, with their proportion and ornaments:* 8 *And afterward calleth them to the law, wherein God hath revealed himſelf more familiarly to his choſen people. The which peculiar grace, by commending the law, he ſetteth forth more at large.*

¶ To him that excelleth.
A Pſalm of David.

* Rom. 1. 20.

THE * [c] heavens declare the glory of God, and the firmament ſheweth the work of his hands.

2 [d] Day unto day uttereth the ſame, and night unto night teacheth knowledge.

3 *There is* no ſpeech nor [e] language, *where* their voice is not heard.

4 Their [f] line is gone forth through all the earth, and their words into the ends of the world: in them hath he ſet a tabernacle for the ſun.

5 Which cometh forth as a bridegroom out of his [g] chamber, *and* rejoiceth like a mighty man to run *his* race.

6 His going out *is* from the ends of the heaven, and his compaſs *is* unto the ends of the ſame, and none is hid from the heat thereof.

7 The [h] law of the Lord is perfect, converting the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord *are* right and rejoice the heart: the commandment of the Lord *is* pure, and giveth light unto the eyes.

9 The fear of the Lord *is* clean, and endureth for ever: the judgments of the Lord *are* [i] truth: they are righteous [k] altogether,

10 And more to be [l] deſired than gold, yea, than much fine gold: ſweeter alſo than honey and the honey-comb.

11 Moreover by them *is* thy ſervant made circumſpect, *and* in keeping of them there is great [m] reward.

12 Who can underſtand *his* [o] faults? cleanſe me from ſecret *faults*.

13 Keep thy ſervant alſo from [n] preſumptuous ſins: let them not reign over me: [p] ſo ſhall I be upright, and made clean from much wickedneſs.

14 Let the words of my mouth, and the meditation [q] of my heart, be acceptable in thy ſight, O Lord, my ſtrength and my Redeemer.

PSALM XX.

1 *A prayer of the people unto God, that it would pleaſe him to hear their king, and receive his ſacrifice which he offered before he went to battle againſt the Ammonites.*

¶ To him that excelleth.
A Pſalm of David.

THE [r] Lord hear thee in the day of trouble: the [s] name of the God of Jacob defend thee:

2 Send thee help from the ſanctuary, and ſtrengthen thee out of Zion.

3 Let him remember all thine offerings, and [t] turn thy burnt-offerings into aſhes. Selah.

4 *And* grant thee according to thine heart, and fulfil all thy purpoſe:

5 *That* we may rejoice in thy [u] ſalvation, and ſet up the banner in the name of our God, *when* the Lord ſhall perform all thy petitions.

6 Now [w] know I that the Lord will help his anointed, *and* will hear him from his [x] ſanctuary by the mighty help of his right hand.

7 Some *truſt* in chariots, and ſome in horſes:

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[u] Which dwell round about me.

[w] The kingdom of Chriſt is in David's kingdom prefigured: who by the preaching of his word bringeth all to his ſubjection.

[x] Or, lie: ſignifying a ſubjection conſtrained and not voluntary.

[y] Fear ſhall cauſe them to be afraid, and come forth of their ſecret holes and holds to ſeek pardon.

[z] That is, Saul, who of malice perſecuted him.

[a] This prophecy appertaineth to the kingdom of Chriſt, and vocation of the Gentiles, as Rom. 15. 9.

[b] This did not properly appertain to Solomon, but to Jeſus Chriſt.

[c] He reproacheth unto man his ingratitude, ſeeing the heavens, which are dumb creatures, ſet forth God's glory.

[d] The continual ſucceſſion of the day and night is ſufficient to declare God's power and goodneſs.

[e] The heavens are a ſchool-maſter to all nations, be they never ſo barbarous.

[f] The heavens are as a line of great capital letters, to ſhew unto us God's glory.

[g] Or, vail. The manner was, that the bride and bridegroom ſhould ſtand under a vail together, and after come forth with great ſolemnity and rejoicing of the aſſembly.

[h] Though the creatures cannot ſerve, yet this ought to be ſufficient to lead us unto him.

[i] So that all man's inventions and intentions are lyes.

[k] Every one without exception.

[l] Except God's word be eſteemed above all worldly things, it is contemned.

[m] For God accepteth our endeavour, though it be far imperfect.

[n] Then there is no reward of duty, but of grace: for where ſin is, there death is the reward.

[o] Which are done purpoſely and of malice.

[p] If thou ſuppreſs my wicked affections by thine Holy Spirit.

[q] That I may obey thee in thought, word and deed.

[r] Hereby kings are alſo admoniſhed to call to God in their affairs.

[s] The virtue, power, and grace of God.

[t] In token they are acceptable unto him.

[u] Granted to the king, in whoſe wealth our felicity ſtandeth.

[w] The Church feeleth that God hath heard their petition.

[x] As by the viſible ſanctuary God's familiarity appeared toward his people, ſo by the heavenly, is meant his power and majeſty.

but we will remember the name of the Lord our God.

8 [y] They are brought down and fallen, but we are riſen and ſtand upright.

9 Save, Lord: [z] let the king hear us in the day that we call.

PSALM XXI.

1 *David, in the perſon of the people, praiſeth God for the victory, attributing it to God, and not to the ſtrength of man: wherein the Holy Ghoſt directeth the faithful to Chriſt, who is the perfection of his kingdom.*

¶ To him that excelleth.
A Pſalm of David.

THE king ſhall [a] rejoice in thy ſtrength, O Lord: yea, how greatly ſhall he rejoice in thy ſalvation!

2 Thou haſt given him his heart's deſire, and haſt not denied *him* the requeſt of his lips. Selah.

3 For thou [b] didſt prevent him with liberal bleſſings, *and* didſt ſet a crown of pure gold upon his head.

4 [c] He aſked life of thee, *and* thou gaveſt him a long life for ever and ever.

5 His glory *is* great in thy ſalvation: dignity and honour haſt thou laid upon him.

6 For thou haſt ſet him as [d] bleſſings for ever: thou haſt made him glad with the joy of thy countenance.

7 Becauſe the king truſteth in the Lord, and in the mercy of the moſt High he ſhall not ſlide.

8 [e] Thine hand ſhall find out all thine enemies, *and* thy right hand ſhall find out all that hate thee.

9 Thou ſhalt make them like a fiery oven in time of thine anger: the Lord ſhall deſtroy them in his [f] wrath, and the fire ſhall devour them.

10 Their fruit ſhalt thou deſtroy from the earth, and their ſeed from the children of men.

11 For they [g] intended evil againſt thee, *and* imagined miſchief, *but* they ſhall not prevail.

12 Therefore ſhalt thou put [h] them apart, *and* the ſtrings of thy bow ſhalt thou make ready againſt their faces.

13 [i] Be thou exalted, O Lord, in thy ſtrength: *ſo* will we ſing and praiſe thy power.

PSALM XXII.

1 *David complained becauſe he was brought into ſuch extremities, that he was paſt all hope, but after he had rehearſed the ſorrows and griefs, wherewith he was vexed,* 10 *he recovereth himſelf from the bottomleſs pit of temptations, and groweth in hope. And here under his own perſon he ſetteth forth the figure of Chriſt, whom he did foreſee by the ſpirit of prophecy, that he ſhould marvellouſly and ſtrangely be dejected and abaſed, before his Father ſhould raiſe and exalt him again.*

¶ To him that excelleth upon ‡ Aijeleth Haſſhahar. A Pſalm of David.

‡ Or, the hind of the morning, and this was the name of ſome common ſong.

MY [k] God, my God, why haſt thou forſaken me, *and* art ſo far from mine health, *and from* the words of my [l] roaring?

2 O my God, I cry by day, but thou heareſt not, and by night, but ‡ have no audience.

‡ Or, I cea not.

3 But thou art holy, and doſt inhabit the [m] praiſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliver them.

5 They called upon thee, and were delivered: they truſted in thee, and were not confounded.

6 But I am [n] a worm, and not a man: a ſhame of men, and the contempt of the people.

7 All they that ſee me, have me in deriſion: they make a mow *and* nod the head, *ſaying,*

8 † * He truſted in the Lord, let him deliver him: let him ſave him, ſeeing he loveth him.

† *Heb. rolled upon God.*
* Matt. 27. 43.

9 But thou didſt draw me out of the [o] womb: thou gaveſt me hope, *even* at my mother's breaſts.

10 I was caſt upon thee, *even* from the [p] womb: thou art my God from my mother's belly.

11 Be not far from me, becauſe trouble is near: for *there is* none to help *me.*

12 Many young bulls have compaſſed me: mighty [q] bulls of Baſhan have cloſed me about.

13 They gape upon me with their mouths, *as* a ramping and roaring lion.

14 I am like [r] water poured out, and all my bones are out of joint: mine heart is like wax: it is molten in the midſt of my bowels.

15 My ſtrength is dried up like a potſherd, and my tongue cleaveth to my jaws, and thou haſt [s] brought me into the duſt of death.

16 For dogs have compaſſed me, *and* the aſſembly of the wicked have incloſed me: they [t] pierced mine hands and my feet.

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[y] The worldlings that put not their only truſt in God.

[z] Let the king be able to deliver us by thy ſtrength, when we ſeek unto him for ſuccour.

[a] When he ſhall overcome his enemies, and ſo be aſſured of his vocation.

[b] Thou declaredſt thy liberal favour toward him before he prayed.

[c] David did not only obtain life, but alſo aſſurance that his poſterity ſhould reign for ever.

[d] Thou haſt made him thy bleſſings to others, and a perpetual example of thy favour for ever.

[e] Here he deſcribeth the power of Chriſt's kingdom againſt the enemies thereof.

[f] This teacheth us patiently to endure the croſs, till God deſtroy the adverſary.

[g] They laid as it were their nets, to make God's power to give place to their wicked enterpriſes.

[h] As a mark to ſhoot at.

[i] Maintain thy church againſt thine adverſaries, that we may have ample occaſion to praiſe thy name.

[k] Here appeareth that horrible conflict which he ſuſtained between faith and deſperation.

[l] Being tormented with extreme anguiſh.

[m] He meaneth the place of praiſing, even the tabernacle: or elſe it is ſo called, becauſe he gave the people continually occaſion to praiſe him.

[n] And ſeeming moſt miſerable of all creatures, which was meant of Chriſt. And herein appeareth the unſpeakable love of God toward man, that he would thus abaſe his ſon for our ſakes.

[o] Even from my birth thou haſt given me occaſion to truſt in thee.

[p] For except God's providence preſerve the infants, they ſhould periſh a thouſand times in the mother's womb.

[q] He meaneth, that his enemies were ſo fat, proud and cruel, that they were rather beaſts than men.

[r] Before he ſpake of the cruelty of his enemies, and now he declareth the inward griefs of the mind, ſo that Chriſt was tormented both in ſoul and body.

[s] Thou haſt ſuffered me to be without all hope of life.

[t] Thus David complaineth, as though he were nailed by his enemies both hands and feet: but this was accompliſhed in Chriſt.

17 I may tell all my bones : *yet* they behold, *and* look upon me.

18 They part my garments among them, and caſt lots upon my veſture.

19 But be not thou far off, O Lord, my ſtrength : haſten to help me.

20 Deliver my ſoul from the ſword : my [u] deſolate *ſoul* from the power of the dog.

21 [w] Save me from the lion's mouth, and anſwer me *in ſaving me* from the horns of the unicorns.

* Heb. 2. 12. 22 * I will declare thy name unto my brethren : in the midſt of the congregation will I praiſe thee, *ſaying*,

23 [x] Praiſe the Lord, ye that fear him : magnify ye him, all the ſeed of Jacob, and fear ye him, all the ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the affliction of the [y] poor : neither hath he hid his face from him, but when he called unto him, he heard.

25 My praiſe *ſhall be* of thee in the great congregation : my [z] vows will I perform before them that fear him.

26 [a] The poor ſhall eat and be ſatisfied : they that ſeek after the Lord, ſhall praiſe him : your heart ſhall live for ever.

27 All the ends of the world ſhall remember *themſelves*, and turn to the Lord : and all the kindreds of the nations ſhall worſhip before thee.

28 For the kingdom *is* the Lord's, and he ruleth among the nations.

29 All they that be fat [b] in the earth, ſhall eat and worſhip : all they that go down into the duſt, ſhall bow before him, [c] even he that cannot quicken his own ſoul.

30 [d] *Their* ſeed ſhall ſerve him : it ſhall be counted unto the Lord for a generation.

31 They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born, becauſe he hath [e] done it.

PSALM XXIII.

1 *Becauſe the prophet had proved the great mercies of God at divers times, and in ſundry manners, he gathereth a certain aſſurance, fully perſuading himſelf that God will continue the very ſame goodneſs towards him for ever.*

¶ A Pſalm of David.

* Iſa. 40. 11. Jer. 23. 5. Ezek 34. 23. John 10. 11. 1 Pet. 2. 25. THE Lord *is* * my ſhepherd [f] I ſhall not want.

2 He maketh me to reſt in green paſture, *and* leadeth me by the ſtill waters.

3 He [g] reſtoreth my ſoul, *and* leadeth me in the [h] paths of righteouſneſs for his name's ſake.

4 Yea, though I ſhould walk through the valley of the [i] ſhadow of death, I will fear no evil : for thou art with me : thy rod and thy ſtaff, they comfort me.

5 Thou doſt prepare a [k] table before me in the ſight of mine adverſaries : thou doſt [l] anoint mine head with oil, *and* my cup runneth over.

6 Doubtleſs kindneſs and mercy ſhall follow me all the days of my life, and I ſhall remain a long ſeaſon in the [m] houſe of the Lord.

PSALM XXIV.

3 *Albeit the Lord God hath made and governeth all the world, yet toward his choſen people his gracious goodneſs doth moſt abundantly appear, in that among them he will have his dwelling place. Which tho' it was appointed among the children of Abraham, yet only they do enter aright into this ſanctuary, which are the true worſhippers of God, purged from the ſinful filth of this world. 7 Finally, he magnifieth God's grace for the building of the temple, to the end he might ſtir up all the faithful to the true ſervice of God.*

¶ A Pſalm of David.

THE earth * *is* the Lord's, and all that therein is : the world and they that dwell therein. * Deut. 10. 14. Job 28. 24. 1 Cor. 10. 26.

2 For he hath founded it upon the [n] ſeas : and eſtabliſhed it upon the floods.

3 Who ſhall aſcend into the mountain of the Lord, and who ſhall ſtand in his holy place ?

4 *Even he that hath* innocent hands, and a pure heart : which hath not lift up his mind unto vanity, nor ſworn deceitfully.

5 He ſhall receive a bleſſing from the Lord, and righteouſneſs from the God of his ſalvation.

6 This is the [o] generation of them that ſeek him, of them that ſeek thy face, *this is* Jacob. Selah.

7 [p] Lift up your heads, ye gates, and be ye lift up, ye everlaſting doors, and the King of glory ſhall come in.

8 Who is this King of glory ? the Lord ſtrong and mighty, *even* the Lord mighty in battle.

9 Lift up your heads, ye gates, and lift up *yourſelves*,

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[u] My life that is ſolitary, left alone and forſaken of all, Pſal. 35. 17. and 25. 16.

[w] Chriſt is delivered with a more mighty deliverance by overcoming death, than if he had not taſted death at all.

[x] He promiſeth to exhort the Church, that they by his example might praiſe the Lord.

[y] The poor afflicted, are comforted by this example of David or Chriſt.

[z] Which were ſacrifices of thankgiving, which they offered by God's commandment, when they were delivered out of any great danger.

[a] He doth allude ſtill to the ſacrifice.

[b] Though the poor be firſt named, as ver. 26. yet the wealthy are not ſeparated from the grace of Chriſt's kingdom.

[c] In whom there is no hope that he ſhall recover life : ſo neither poor nor rich, quick nor dead, ſhall be rejected from his kingdom.

[d] Meaning, the poſterity, which the Lord keepeth as a ſeed to the church to continue his praiſe among men.

[e] That is, God hath fulfilled his promiſe.

[f] He hath care over me, and miniſtereth unto me all things.

[g] He comforteth or refreſheth me.

[h] Plain, or ſtraight ways.

[i] Though he were in danger of death as the ſheep that wandereth in the dark valley without his ſhepherd.

[k] Albeit his enemies ſought to deſtroy him, yet God delivereth him, and dealeth moſt liberally with him in deſpite of them.

[l] As was the manner of great feaſts.

[m] He ſetteth not his felicity in the pleaſures of this world, but in the fear and ſervice of God,

[n] He noteth two things : the one, that the earth to man's judgment ſeemeth above the waters : and next, that God miraculouſly preſerveth the earth, that it is not drowned with the waters, which naturally are above it.

[o] Though circumciſion ſeparate the carnal ſeed of Jacob from the Gentiles, yet he that ſeeketh God, is the true Jacob and the very Iſraelite.

[p] David deſireth the building up of the temple, wherein the glory of God ſhould appear, and under the figure of this temple, he alſo prayeth for the ſpiritual temple, which is eternal, becauſe of the promiſe which was made to the temple, as it is written, Pſal. 132. 14.

yourſelves, ye everlaſting doors, and the King of glory ſhall come in.

10 Who is this King of glory? the Lord of hoſts, he is the King of glory. Selah.

PSALM XXV.

1 The prophet touched with the conſideration of his ſins, and alſo grieved with the cruel malice of his enemies, 6 prayeth to God moſt fervently to have his ſins forgiven, 7 eſpecially ſuch as he had committed in his youth. He beginneth every verſe according to the Hebrew letters, two or three except.

¶ A Pſalm of David.

UNTO thee, [q] O Lord, lift I up my ſoul.

2 My God, I [r] truſt in thee: let me not be confounded: let not mine enemies rejoice over me.

* Iſa. 28. 6. Rom. 10. 11.

3 * So all that hope in thee ſhall not be aſhamed: *but* let them be confounded, that tranſgreſs without cauſe.

4 [s] Shew me thy ways, O Lord, *and* teach me thy paths.

5 Lead me forth in thy truth, and teach me: for thou art the God of my ſalvation: in thee do I truſt all [t] the day.

6 Remember, O Lord, thy tender mercies, and thy loving kindneſs: for they have been for ever.

7 Remember not the [u] ſins of my youth, nor my rebellions, *but* according to thy kindneſs remember thou me, *even* for thy goodneſs ſake, O Lord.

8 Gracious and righteous *is* the Lord: therefore will he [w] teach ſinners in the way.

9 Them that be meek will [x] he guide in judgment, and teach the humble his way.

10 All the paths of the Lord *are* mercy and truth unto ſuch as keep his covenant and his teſtimonies.

11 For thy [y] name's ſake, O Lord, be merciful unto mine iniquity, for it is great.

12 What [z] man is he that feareth the Lord? him will he teach the way *that* he ſhall [a] chuſe.

13 His ſoul ſhall dwell at [b] eaſe, and his ſeed ſhall inherit the land.

14 The [c] ſecret of the Lord *is revealed* to them that fear him: and his covenant to give them underſtanding.

15 Mine eyes *are* ever toward the Lord: for he will bring my feet out of the net.

16 Turn thy face unto me, and have mercy upon me: for I am deſolate and poor.

17 The ſorrows of mine heart [d] are enlarged: draw me out of my troubles.

18 Look upon mine affliction and my travail, and forgive all my ſins.

19 Behold, mine [e] enemies, for they are many, and they hate me with cruel hatred.

20 Keep my ſoul, and deliver me: let me not be confounded, for I truſt in thee.

21 Let [f] *mine* uprightneſs and equity preſerve me: for mine hope is in thee.

22 Deliver Iſrael, O God, out of all his troubles.

PSALM XXVI.

1 David oppreſſed with many injuries, finding no help in the world, calleth for aid from God: and aſſured of his integrity toward Saul, deſireth God to be his judge, and to defend his innocency. 6 Finally, he maketh mention of his ſacrifice, which he will offer for his deliverance, and deſireth to be in the company of the faithful, in the congregation of God, whence he was baniſhed by Saul, promiſing integrity of life, and open praiſes and thankſgivings.

A Pſalm of David.

JUDGE me, [g] O Lord, for I have walked in mine innocency: my truſt hath been alſo in the Lord: *therefore* ſhall I not ſlide.

2 Prove me, O Lord, and try me: examine my [h] reins, and mine heart.

3 For thy [i] loving kindneſs *is* before mine eyes: therefore have I walked in thy truth.

4 I have not [k] haunted with vain perſons, neither kept company with the diſſemblers.

5 I have hated the aſſembly of the evil, and have not companied with the wicked.

6 I will [l] waſh mine hands in innocency, O Lord, and compaſs thine altar,

7 That I may declare with the voice of thankſgiving, and ſet forth all thy wondrous works.

8 O Lord, I have loved the habitation of thine houſe, and the place where thine honour dwelleth.

9 [m] Gather not my ſoul with the ſinners, nor my life with the bloody men:

10 In whoſe hand *is* [n] wickedneſs, and their right hand is full of bribes.

11 But I will walk in mine innocency: redeem me, *therefore*, and be merciful unto me.

12 My foot ſtandeth in [o] uprightneſs: I will praiſe thee, O Lord, in the congregations.

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[q] I put not my truſt in any worldly thing.

[r] That thou wilt take away mine enemies, which are thy rods.

[s] Retain me in the faith of thy promiſe, that I ſwerve not on any ſide.

[t] Conſtantly and againſt all temptations.

[u] He confeſſeth that his manifold ſins were the cauſe that his enemies did thus perſecute him, deſiring that the cauſe of the evil may be taken away, to the intent that the effect may ceaſe.

[w] That is, call them to repentance.

[x] He will govern and comfort them that are truly humbled for their ſins.

[y] And for none other reſpect.

[z] Meaning, the number is very ſmall.

[a] He will direct ſuch with his Spirit to follow the right way.

[b] He ſhall proſper both in ſpiritual and corporal things.

[c] His counſel contained in his word, whereby he declareth that he is the protector of the faithful.

[d] My grief is increaſed becauſe of mine enemies cruelty.

[e] The greater that his afflictions were, and the more that his enemies increaſed, the more near felt he God's help.

[f] Foraſmuch as I have behaved myſelf uprightly toward mine enemies, let them know that thou art the defender of my juſt cauſe.

[g] He fleeth to God to be the judge of his juſt cauſe, ſeeing there is no equity among men.

[h] My very affections, and inward motions of the heart.

[i] He ſheweth what ſtayed him, that he did not recompenſe evil for evil.

[k] He declareth that they cannot walk in ſimplicity before God, that delight in the company of the ungodly.

[l] I will ſerve thee with a pure affection, and with the godly that ſacrifice unto thee.

[m] Deſtroy me not in the overthrow of the wicked.

[n] Whoſe cruel hands do execute the malicious devices of their hearts.

[o] I am preſerved from mine enemies by the power of God, and therefore will praiſe him openly.

PSALM XXVII.

1 David maketh this Pſalm, being delivered from great perils, as appeareth by the praiſes and thankſgivings annexed: 6 Wherein we may ſee the conſtant faith of David againſt the aſſaults of all his enemies, 7 and alſo the end wherefore he deſireth to live and to be delivered, only to worſhip God in his congregation.

A Pſalm of David.

THE Lord *is* my [p] light and my ſalvation, whom ſhall I fear? the Lord *is* the ſtrength of my life, of whom ſhall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat my fleſh, they ſtumbled and fell.

3 Though an hoſt pitched againſt me, mine heart ſhould not be afraid: though war be raiſed againſt me, I will truſt [q] in this.

4 [r] One thing have I deſired of the Lord, that I will require, *even* that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle: in the ſecret *place* of his pavilion ſhall he hide me, *and* ſet me up upon a rock.

6 [s] And now ſhall he lift up my head above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy: I will ſing and praiſe the Lord.

7 Hearken unto my voice, O Lord, *when* I cry: have mercy alſo upon me, and hear me.

8 *When thou ſaidſt,* [t] Seek ye my face, mine heart anſwered unto thee, O Lord, I will ſeek thy face.

9 Hide not *therefore* thy face from me, nor caſt thy ſervant away in diſpleaſure: thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

10 [u] Though my father and my mother ſhould forſake me, yet the Lord will gather me up.

11 Teach me thy way, O Lord, and lead me in a right path, becauſe of mine enemies.

12 Give me not unto the [x] luſt of mine adverſaries: for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak cruelly.

13 *I ſhould have fainted,* except I had believed to ſee the goodneſs of the Lord [y] in the land of the living.

14 [z] Hope in the Lord: be ſtrong, and he ſhall comfort thine heart, and truſt in the Lord.

PSALM XXVIII.

1 Being in great fear and heavineſs of heart to ſee God diſhonoured by the wicked, he deſireth to be rid of them, 4 and crieth for vengeance againſt them, and at length aſſureth himſelf that God hath heard his prayer: 9 Unto whoſe tuition he commendeth all the faithful.

A Pſalm of David.

UNTO thee, O Lord, do I cry: O my ſtrength, be not deaf toward me, leſt, if thou anſwer me not, I be [a] like them that go down into the pit.

2 Hear the voice of my petitions, when I cry unto thee, when I hold up mine hands toward thine [b] holy oracle.

3 [c] Draw me not away with the wicked, and with the workers of iniquity: which ſpeak friendly to their neighbours, when malice *is* in their hearts.

4 [d] Regard them according to their deeds, and according to the wickedneſs of their inventions: recompenſe them after the work of their hands: render them their reward.

5 For they regard not the works of the Lord, nor the operation of his hands: *therefore* [e] break them down, and build them not up.

6 [f] Praiſed *be* the Lord, for he hath heard the voice of my petitions.

7 The Lord *is* my ſtrength and my ſhield, mine heart truſted in him, and I was helped: therefore mine heart ſhall rejoice, and with my ſong will I praiſe him.

8 The Lord *is* [g] their ſtrength, and he is the ſtrength of the deliverance of his anointed.

9 Save thy people, and bleſs thine inheritance: feed them alſo, and exalt them for ever.

PSALM XXIX.

1 The prophet exhorteth the princes and rulers of the world, (which for the moſt part think there is no God) 3 at the leaſt to fear him for the thunders and tempeſts, for fear whereof all creatures tremble. 11 And though thereby God threateneth ſinners, yet is he always merciful to his, and moveth them thereby to praiſe his name.

A Pſalm of David.

GIVE unto the Lord, ye [h] ſons of the mighty, give unto the Lord glory and ſtrength.

2 Give unto the Lord glory *due* unto his name: worſhip the Lord in his glorious ſanctuary.

3 The [i] voice of the Lord *is* upon the waters:

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[p] Becauſe he was aſſured of good ſucceſs in all his dangers, and that his ſalvation was ſurely laid up in God, he feared not the tyranny of his enemies.

[q] That God will deliver me, and give my faith the victory.

[r] The loſs of country, wife, and all worldly commodities, grieve me not in reſpect of this one thing, that I may not praiſe thy name in the midſt of the congregation.

[s] David aſſured himſelf by the ſpirit of prophecy, that he ſhould overcome his enemies, and ſerve God in his tabernacle.

[t] He groundeth upon God's promiſe, and ſheweth, that he is moſt willing to obey his commandment.

[u] He magnifieth God's love toward his, which far paſſeth the moſt tender love of parents towards their children.

[x] But either pacify their wrath, or bridle their rage.

[y] In this preſent life before I die, as Iſa. 38. 11.

[z] He exhorteth himſelf to depend on the Lord, ſeeing he never failed in his promiſes.

[a] He counteth himſelf as a dead man, till God ſhew his favour toward him, and grant him his petition.

[b] He uſed this outward means to help the weakneſs of his faith: for in that place was the ark, and there God promiſed to ſhew the tokens of his favour.

[c] Deſtroy not the good with the bad.

[d] He thus prayeth in reſpect of God's glory, and not for his own cauſe, being aſſured that God would puniſh the perſecutors of his church.

[e] Let them be utterly deſtroyed, as Mal. 1. 4.

[f] Becauſe he felt the aſſurance of God's help in his heart, his mouth was opened to ſing his praiſes.

[g] Meaning, his ſoldiers, who were as means by whom God declared his power.

[h] He exhorteth the proud tyrants to humble themſelves under God's hand, and not to be inferior to brute beaſts and dumb creatures.

[i] The thunder-claps that are heard out of the clouds ought to make the wicked to tremble for fear of God's anger.

the God of glory maketh it to thunder: the Lord is upon the great waters.

4 The voice of the Lord *is* mighty: the voice of the Lord is glorious.

5 The [k] voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them alſo to leap like a calf: Lebanon *alſo* and [l] Shirion like a young unicorn.

7 The voice of the Lord divideth the [m] flames of fire.

8 The voice of the Lord maketh the wilderneſs to tremble: the Lord maketh the wilderneſs of [n] Kadeſh to tremble.

9 The voice of the Lord maketh the hinds to [o] calve, and [p] diſcovereth the foreſts, *therefore* in his [q] temple doth every man ſpeak of *his* glory.

10 The Lord ſitteth upon the [r] flood, and the Lord doth remain king for ever.

11 The Lord ſhall give ſtrength unto his people: the Lord ſhall bleſs his people with peace.

PSALM XXX.

1 *When David was delivered from great danger, he rendered thanks to God, exhorting others to do the like; and to learn by his example, that God is rather merciful than ſevere and rigorous towards his children:* 7 *And alſo that the fall from proſperity to adverſity is ſudden.* 8 *This done, he returneth to prayer, promiſing to praiſe God for ever.*

* 2 Sam. 7.2.
* Deut. 20.5.

¶ * A Pſalm, or ſong of the * dedication of the [s] houſe of David.

I WILL magnify thee, O Lord: for thou [t] haſt exalted me, and haſt not made my foes to rejoice over me.

2 O Lord my God, I cried unto thee, and thou haſt [u] reſtored me.

3 O Lord, thou haſt brought my [w] ſoul out of the grave: thou haſt revived me from them that go down into the pit.

4 Sing praiſes unto the Lord, ye [x] his ſaints, and give thanks [y] before the remembrance of his holineſs.

* Pſ. 122. 1. Iſa. 54 8. 2 Cor. 4 17.

5 * For *he endureth but* a while in his anger: *but* in his favour *is* life: weeping may abide at evening, but joy *cometh* in the morning.

6 And in my [z] proſperity I ſaid, I ſhall never be moved:

7 *For* thou, Lord, of thy goodneſs hadſt made my [a] mountain to ſtand ſtrong: *but* thou didſt hide thy face, *and* I [b] was troubled.

8 *Then* cried I unto thee, O Lord, and prayed to my Lord.

9 What profit *is there* in my blood, when I go down to the pit? ſhall the [c] duſt give thanks unto thee? or ſhall it declare thy truth?

10 Hear, O Lord, and have mercy upon me: Lord, be thou mine helper.

11 Thou haſt turned my mourning into joy: thou haſt looſed my ſack, and girded me with gladneſs.

12 Therefore ſhall *my* [d] tongue praiſe thee, and not ceaſe: O Lord my God, I will give thanks unto thee for ever.

PSALM XXXI.

1 *David, delivered from ſome great danger, firſt rehearſeth what meditation he had by the power of faith, when death was before his eyes, his enemy being ready to take him.* 15 *Then he affirmeth, that the favour of God is always ready to thoſe that fear him.* 20 *Finally, he exhorteth all the faithful to truſt in God, and to love him, becauſe he preſerveth and ſtrengtheneth them, as they may ſee by this example.*

¶ To him that excelleth. A Pſalm of David.

* Pſalm 71. 1.

IN * thee, O Lord, have I put my truſt: let me never be confounded: deliver me in thy [e] righteouſneſs.

2 Bow down thine ear to me: make haſte to deliver me: be unto me a ſtrong rock, *and* an houſe of defence to ſave me.

3 For thou art my rock and my fortreſs: therefore for thy name's ſake direct me and guide me.

4 Draw me out of the [f] net that they have laid privily for me: for thou art my ſtrength.

5 Into thine [g] hand I commend my ſpirit: *for* thou haſt redeemed me, O Lord God of truth.

6 I have hated them that give themſelves to deceitful vanities: for I [h] truſt in the Lord.

7 I will be glad and rejoice in thy mercy: for thou haſt ſeen my trouble: thou haſt known my ſoul in adverſities,

8 And thou haſt not ſhut me up in the hand of the enemy, *but* haſt ſet my feet at [i] large.

9 Have mercy upon me, O Lord: for I am in trouble: mine [k] eye, my ſoul and my belly, are conſumed with grief.

10 For my life is waſted with heavineſs, and my years with mourning: my ſtrength faileth for my pain: and my bones are conſumed.

11 I was

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[k] That is, the thunderbolt breaketh the moſt ſtrong trees, and ſhall men think their power to be able to reſiſt God?

[l] Called alſo Hermon.

[m] It cauſeth the lightnings to ſhoot and glide.

[n] In places moſt deſolate, whereas it ſeemeth there is no preſence of God.

[o] For fear maketh them to caſt their calves.

[p] Maketh the trees bare, or pierceth the moſt ſecret places.

[q] Though the wicked are nothing moved with theſe ſights, yet the faithful praiſe God.

[r] To moderate the rage of the tempeſt and waters, that they deſtroy not all.

[s] After that Abſalom had polluted it with moſt filthy fornication.

[t] He condemneth them of great ingratitude, which do not praiſe God for his benefits.

[u] Reſtored from the rebellion of Abſalom.

[w] Meaning, that he eſcapeth death moſt narrowly.

[x] The word ſignifieth them that have received mercy, and ſhew mercy liberally unto others.

[y] Before his tabernacle.

[z] I put too much confidence in my quiet ſtate, as Jer. 31. 18. 2 Chron. 32. 24, 25.

[a] I thought thou hadſt eſtabliſhed me in Zion moſt ſurely.

[b] After that thou hadſt withdrawn thine help, I felt my miſery.

[c] David meaneth that the dead are not profitable to the congregation of the Lord here on earth: therefore he would live to praiſe his name, which is the end of man's creation.

[d] Becauſe thou haſt preſerved me, that my tongue ſhould praiſe thee, I will not be unmindful of my duty.

[e] For then God declareth himſelf juſt, when he preſerveth his according as he hath promiſed.

[f] Preſerve me from the crafty counſels and ſubtil practices of mine enemies.

[g] He deſireth God not only to take care for him in this life, but that his ſoul may be ſaved after this life.

[h] This affection ought to be in all God's children, to hate whatſoever thing is not grounded upon a ſure truſt in God, as deceitful and vain.

[i] Largeneſs ſignifieth comfort, as ſtraitneſs ſorrow and peril.

[k] Meaning, that his ſorrow and torment had continued a great while.

11 I was a [l] reproach among all mine enemies, but eſpecially among my neighbours: and a fear to my acquaintance, [m] who ſeeing me in the ſtreet, fled from me.

12 I am forgotten, as a dead man out of mind: I am like a broken veſſel.

13 For I have heard the railing [n] of great men: fear *was* on every ſide, while they conſpired together againſt me, *and* conſulted to take my life.

14 But I truſted in thee, O Lord: I ſaid, [o] Thou art my God.

15 My [p] times are in thine hand: deliver me from the hand of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine upon thy ſervant, *and* ſave me through thy mercy.

17 Let me not be confounded, O Lord: for I have called upon thee: let the wicked be put to confuſion, and [q] to ſilence in the grave.

18 Let the lying lips be made dumb, which cruelly, proudly, and ſpitefully ſpeak againſt the righteous.

19 How great is thy goodneſs, which thou [r] haſt laid up for them that fear thee! *and* done to them that truſt in thee, *even* before the ſons of men!

20 Thou doſt hide them † [s] privily in thy preſence from the pride of men: thou keepeſt them ſecretly in thy tabernacle from the ſtrife of tongues.

† *Heb. in the ſecret of thy face.*

21 Bleſſed *be* the Lord: for he hath ſhewed his marvellous kindneſs toward me in a [t] ſtrong city.

22 Though I ſaid in mine [u] haſte, I am caſt out of thy ſight, yet thou heardeſt the voice of my prayer when I cried unto thee.

23 Love ye the Lord, all his ‡ ſaints: *for* the Lord preſerveth the faithful, and rewardeth abundantly the proud doer.

‡ Or, ye that feel his mercies.

24 All ye that truſt in the Lord, be [w] ſtrong, and he ſhall eſtabliſh your heart.

PSALM XXXII.

1 *David, puniſhed with grievous ſickneſs for his ſins, counteth them bleſſed to whom God doth not impute their tranſgreſſions:* 5 *and after that he had confeſſed his ſins, and obtained pardon,* 6 *he exhorteth the wicked men to live godly,* 11 *and the good to rejoice.*

¶ A Pſalm of David, to give [x] inſtruction.

BLESSED *is he* whoſe wickedneſs is [y] forgiven, *and* whoſe ſin is covered.

2 Bleſſed *is* the man, unto whom the Lord imputeth not iniquity, and in whoſe ſpirit *there is* no guile.

3 When I held my [z] tongue, my bones conſumed, *or* when I [a] roared all the day,

4 (For thine hand is heavy upon me, day and night: *and* my moiſture is turned into the drought of ſummer. Selah.)

5 *Then* I [b] acknowledged my ſin unto thee, neither hid I mine iniquity: *for* I thought, I will confeſs againſt myſelf my wickedneſs unto the Lord, and thou forgaveſt the puniſhment of my ſin. Selah.

6 Therefore ſhall every one that is godly make his prayer unto thee in [c] a time when thou mayeſt be found: ſurely, in the flood of great waters [d] they ſhall not come near him.

7 Thou art my ſecret place: thou preſerveſt me from trouble: thou compaſſeſt me about with joyful deliverance. Selah.

8 I will [e] inſtruct thee, and teach thee in the way that thou ſhalt go, *and* I will guide thee with mine eye.

9 Be ye not like a horſe, *or* like a mule, *which* underſtand not: [f] whoſe mouths thou doſt bind with bit and bridle, leſt they come near thee.

10 Many ſorrows *ſhall come* to the wicked: but he that truſteth in the Lord, mercy ſhall compaſs him.

11 Be glad, ye righteous, and [g] rejoice in the Lord: and be joyful, all ye that are upright in heart.

PSALM XXXIII.

1 *He exhorteth good men to praiſe God, for that he hath not only created all things, and by his providence governeth the ſame, but alſo is faithful in his promiſes.* 10 *He underſtandeth man's heart, and ſcattereth the counſel of the wicked.* 16 *So that no man can be preſerved by any creature or man's ſtrength: but they that put their confidence in his mercy, ſhall be preſerved from all adverſities.*

REJOICE in the Lord, O ye righteous, *for* it [h] becometh upright men to be thankful.

2 Praiſe the Lord with harp: ſing unto him with viol *and* [i] inſtrument of ten ſtrings.

3 Sing unto him a new ſong: ſing chearfully with a loud voice.

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[l] Mine enemies had drawn all men to their part againſt me, even my chief friends.

[m] They were afraid to ſhew me any token of friendſhip.

[n] They that were in authority, condemned me as a wicked doer.

[o] I had this teſtimony of conſcience, that thou wouldeſt defend mine innocency.

[p] Whatſoever changes come, thou governeſt them by thy providence.

[q] Let death deſtroy them, to the intent that they may hurt no more.

[r] The treaſures of God's mercy are always laid up in ſtore for his children, albeit at all times they do not enjoy them.

[s] That is, in a place where they ſhall have comfort, and be hid ſafely from the enemies pride.

[t] Meaning, there was no city ſo ſtrong to preſerve him, as the defence of God's favour.

[u] And ſo by raſhneſs and infidelity deſerved to have been forſaken.

[w] Be conſtant in your vocation, and God will confirm you with heavenly ſtrength.

[x] Concerning the free remiſſion of ſins, which is the cheifeſt point of our faith.

[y] To be juſtified by faith, is to have our ſins freely remitted, and to be reputed juſt, Rom. 4. 6.

[z] Between hope and deſpair.

[a] Neither by ſilence nor crying, found I eaſe: ſignifying that before the ſinner be reconciled to God, he feeleth a perpetual torment.

[b] He ſheweth that as God's mercy is the only cauſe of forgiveneſs of ſins, ſo the means thereof are repentance and confeſſion, which proceed of faith.

[c] When neceſſity cauſeth him to ſeek to thee for help, Iſa. 55. 6.

[d] To wit, the waters and great dangers.

[e] David promiſeth to make the reſt of God's children partakers of the benefits which he felt, and that he will diligently look and take care to direct them in the way of ſalvation.

[f] If men can rule brute beaſts, think they that God will not bridle and tame their rage?

[g] He ſheweth that peace and joy of conſcience in the Holy Ghoſt, is the fruit of faith.

[h] It is the duty of the godly to ſet forth the praiſes of God, for his mercy and power ſhewed toward them.

[i] To ſing on inſtruments, was a part of the ceremonial ſervice of the temple, which doth no more appertain unto us, than the ſacrifices, cenſings, and lights.

4 For the [k] word of the Lord *is* righteous, and all his [l] works *are* faithful.

5 He [m] loveth righteouſneſs and judgment, the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made, and all the hoſt of them by the breath of his mouth.

7 He [n] gathereth the waters of the ſea together as upon an heap, and layeth up the depths in *his* treaſures.

8 Let all the earth fear the Lord: let all them that dwell in the world fear him.

‡ Or, was created. 9 For he ſpake, and it was done: he commanded, and it ‡ ſtood.

10 The Lord breaketh the [o] counſel of the heathen, *and* bringeth to nought the devices of the people.

11 The counſel of the Lord ſhall ſtand for ever, *and* the thoughts of his heart throughout all ages.

12 Bleſſed *is* that nation, whoſe [p] God is the Lord: *even* the people *that* he hath choſen for his inheritance.

13 The Lord [q] looketh down from heaven, *and* beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in the earth.

15 He [r] faſhioneth their hearts every one, *and* underſtandeth all their works.

16 The [s] king is not ſaved by the multitude of an hoſt, *neither* is the mighty man delivered by great ſtrength.

17 An horſe is a vain help, and ſhall not deliver *any* by his great ſtrength.

18 Behold, [t] the eye of the Lord is upon them that fear him, *and* upon them that truſt in his mercy,

19 To deliver their ſouls from death, and to preſerve them in famine.

20 [u] Our ſoul waiteth for the Lord: *for* he is our help and our ſhield.

21 Surely our heart ſhall rejoice in him, becauſe we truſted in his holy name.

22 Let thy mercy, O Lord, be upon us, as we truſt in thee.

PSALM XXXIV.

1 *After David had eſcaped Achiſh, according as it is written in* 1 *Sam.* 21. 11. *whom in this title he calleth Abimelech (which was a general name to all the kings of the Philiſtines) he praiſeth God for his deliverance:* 3 *Provoking all others by his example to truſt in God, to fear and ſerve him,* 7 *who defendeth the godly with his angels,* 16 *and utterly deſtroyeth the wicked in their ſins.*

¶ A Pſalm of David, when he changed his behaviour before Abimelech, who drove him away, and he departed.

I WILL [w] alway give thanks unto the Lord: his praiſe *ſhall be* in my mouth continually.

2 My ſoul ſhall glory in the Lord: the [x] humble ſhall hear it, and be glad.

3 Praiſe ye the Lord with me, and let us magnify his name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my [y] fear.

5 They [z] ſhall look unto him, and run *to him:* and their faces ſhall not be aſhamed, *ſaying,*

6 This poor man cried, and the Lord heard *him*, and ſaved him out of all his troubles.

7 The [a] angel of the Lord pitcheth round about them that fear him, and delivereth them.

8 Taſte ye, and ſee how gracious the Lord is: bleſſed *is* the man that truſteth in him.

9 Fear the Lord, ye his ſaints: for nothing wanteth to them that fear him.

10 The [b] lions do lack, and ſuffer hunger: but they which ſeek the Lord, ſhall [c] want nothing that is good.

11 Come, children, hearken unto me: I will teach you the [d] fear of the Lord.

12 * What man is he that deſireth life, and loveth *long* days for to [e] ſee good? * 1 Pet. 3.

13 Keep thy tongue from evil, and thy lips, that they ſpeak no guile.

14 Eſchew evil, and do good: ſeek peace, and follow after it.

15 The eyes of the Lord *are* upon the righteous, and his ears *are open* unto their cry.

16 *But* the [f] face of the Lord *is* againſt them that do evil, to cut off their remembrance from the earth.

17 *The righteous* cry, and the Lord heareth *them*, and delivereth them out of all their troubles.

18 The Lord is near unto them that are of a [g] contrite heart, and will ſave ſuch as be afflicted in ſpirit.

19 Great *are* the troubles of the righteous, but the Lord delivereth him out of them all.

20 [h] He keepeth all his bones: not one of them is broken:

21 *But*

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[k] That is, counſel or commandment in governing the world.

[l] That is, the effect and execution.

[m] Howſoever the world judgeth of God's works, yet he doth all things according to juſtice and mercy.

[n] By the creation of the heavens and beautiful ornament, with the gathering alſo of the waters, he ſetteth forth the power of God, that all creatures might fear him.

[o] No counſel can prevail againſt God, but he defeateth it, and it ſhall have evil ſucceſs.

[p] He ſheweth that all our felicity ſtandeth in this, that the Lord is our God.

[q] He proveth, that all things are governed by God's providence, and not by fortune.

[r] Therefore he knoweth their wicked enterpriſes.

[s] If kings and the mighty of the world cannot be ſaved by worldly means, but only by God's providence, what have others to truſt in that have not like means?

[t] God ſheweth that toward his of his mercy, which man by no means is able to compaſs.

[u] Thus he ſpeaketh in the name of the whole church, which only depend on God's providence.

[w] He promiſeth never to become unmindful of God's great benefit for his deliverance.

[x] They that are beaten down with the experience of their own evils.

[y] Which I conceived for the danger wherein I was.

[z] They ſhall be bold to flee to thee for ſuccour, when they ſhall ſee thy mercies toward me.

[a] Though God's power be ſufficient to govern us, yet for man's infirmity he appointeth his angels to watch over us.

[b] The godly, by their patient obedience, profit more than they which ravin and ſpoil.

[c] If they abide the laſt trial.

[d] That is, the true religion and worſhip of God.

[e] Seeing all men naturally deſire felicity, he wondereth why they caſt themſelves willingly into miſery.

[f] The anger of God doth not only deſtroy the wicked, but alſo aboliſheth their name for ever.

[g] When they ſeemed to be ſwallowed up with afflictions, then God is at hand to deliver them.

[h] And as Chriſt ſaith, all the hairs of his head.

21 *But* malice ſhall ſlay the [i] wicked: and they that hate the righteous ſhall periſh.

22 The Lord [k] redeemeth the ſouls of his ſervants: and none that truſt in him ſhall periſh.

PSALM XXXV.

1 *So long as Saul was enemy to David, all that had any authority under him, to flatter their king (as is the courſe of the world) did alſo moſt cruelly perſecute David, againſt whom he prayeth God to plead and to avenge his cauſe,* 8 *That they may be taken in their nets and ſnares which they laid for him, that his innocency may be declared,* 27 *And that the innocent which taketh part with him, may rejoice and praiſe the name of the Lord, that thus delivereth his ſervant:* 28 *And ſo he promiſeth to ſpeak forth the juſtice of the Lord, and to magnify his name all the days of his life.*

¶ A Pſalm of David.

PLEAD thou my [l] cauſe, O Lord, with them that ſtrive with me: fight thou againſt them that fight againſt me.

2 [m] Lay hand upon the ſhield and buckler, and ſtand up for mine help.

3 Bring out alſo the ſpear, and ſtop *the way* againſt them that perſecute me: ſay unto my [n] ſoul, I am thy ſalvation.

4 Let them be confounded and put to ſhame, that ſeek after my ſoul: let them be turned back, and brought to confuſion, that imagine my hurt.

5 Let them be as chaff before the wind, and let the angel of the [o] Lord ſcatter *them.*

6 Let their way be dark and ſlippery: and let the angel of the Lord perſecute them.

7 For [p] without cauſe they have hid the pit *and* their net for me: without cauſe they have digged *a pit* for my ſoul.

8 Let deſtruction come upon [q] him at unawares, and let his net that he hath laid privily, take him: let him fall into [r] the ſame deſtruction.

9 Then my ſoul ſhall be joyful in the Lord: it ſhall rejoice in his ſalvation.

10 All my [s] bones ſhall ſay, Lord, Who is like unto thee, which delivereſt the poor from him that is too ſtrong for him! yea, the poor and him that is in miſery from him that ſpoileth him!

11 [t] Cruel witneſſes did riſe up: they aſked of things that I knew not.

12 They rewarded me evil for good, to [u] have ſpoiled my ſoul.

13 Yet I, when they were ſick, I was cloathed with a ſack: I humbled my ſoul with faſting, and my [w] prayer was turned upon my boſom.

14 I behaved myſelf as to *my* friend, *or* as to my brother: I humbled myſelf, mourning as one that bewaileth his mother.

15 But in mine [x] adverſity they rejoiced, and gathered themſelves together: the abjects aſſembled themſelves againſt me: and I knew not: they tare [y] me, and ceaſed not.

16 With the falſe ſcoffers at [z] banquets, gnaſhing their teeth againſt me.

17 Lord, how long wilt thou behold *this?* deliver my ſoul from their tumult, *even* my deſolate *ſoul* from the lions.

18 *So* will I give thee thanks in a great congregation: I will praiſe thee among much people.

19 Let not them that are mine enemies, unjuſtly rejoice over me, neither let them [a] wink with the eye, that hate me without a cauſe.

20 For they ſpeak not as friends: but they imagine deceitful words againſt the ‡ quiet of the land.

‡Or, clefts of the earth meaning, himſelf and others in their miſery.

21 And they gaped upon me with their mouths, ſaying, Aha, aha, [b] our eye hath ſeen.

22 Thou haſt ſeen it, O Lord: keep not ſilence: be not far from me, O Lord.

23 Ariſe and wake to my judgment, *even* to my cauſe, my God, and my Lord.

24 Judge me, O Lord my God, according to thy [c] righteouſneſs, and let them not rejoice over me.

25 Let them not ſay in their hearts, [d] O our ſoul, rejoice: neither let them ſay, We have devoured him.

26 Let them be confounded, and put to ſhame [e] together, that rejoice at mine hurt: let them be cloathed [f] with confuſion and ſhame that lift up themſelves againſt me.

27 *But* let them be joyful and glad [g] that love my righteouſneſs: yea, let them ſay alway, Let the Lord be magnified, which loveth the [h] proſperity of his ſervant.

28 And my tongue ſhall utter thy righteouſneſs, *and* thy praiſe every day.

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[i] Their wicked enterpriſes ſhall turn to their own deſtruction.

[k] For when they ſeem to be overcome with great danger and death itſelf, then God ſheweth himſelf their Redeemer.

[l] He deſireth God to undertake his cauſe againſt them that did perſecute him and ſlander him.

[m] Albeit God can with his breath deſtroy all his enemies, yet the Holy Ghoſt attributeth unto him theſe outward weapons to aſſure us of his preſent power.

[n] Aſſure me againſt theſe temptations, that thou art the author of my ſalvation.

[o] Smite them with the ſpirit of giddineſs, that their enterpriſes may be fooliſh, and they receive juſt reward.

[p] Shewing, that we may not call God to be a revenger, but only for his glory, and when our cauſe is juſt.

[q] When he promiſeth to himſelf peace.

[r] Which he prepared againſt the children of God.

[s] He attributeth his deliverance only to God, praiſing him therefore both in ſoul and body.

[t] That would not ſuffer me to purge myſelf.

[u] To have taken from me all comfort, and brought me into deſpair.

[w] I prayed for them with inward affection, as I would have done for myſelf: or, I declared mine affection with bowing down mine head.

[x] When they ſaw me ready to ſlip, and as one that halted for infirmity.

[y] With their railing words.

[z] The word ſignifieth cakes, meaning, that the proud courtiers at their dainty feaſts ſcoff, rail, and conſpire his death.

[a] In token of contempt and mocking.

[b] They rejoiced as though they had now ſeen David overthrown.

[c] It is the juſtice of God, to give to the oppreſſors affliction and torment; and to the oppreſſed, aid and relief, 2 Theſſ. 1. 6.

[d] Becauſe we have that which we ſought for, ſeeing he is deſtroyed.

[e] That is, at once, were they never ſo many or mighty.

[f] This prayer ſhall always be verified againſt them that perſecute the faithful.

[g] That at leaſt favour my right, though they be not able to help me.

[h] He exhorteth the church to praiſe God for the deliverance of his ſervants, and for the deſtruction of his adverſaries.

PSALM XXXVI.

1 The prophet, grievouſly vexed by the wicked, doth complain of their malicious wickedneſs. 6 Then he turneth to conſider the unſpeakable goodneſs of God toward all creatures, 9 but ſpecially toward his children, that by the faith thereof he may be comforted and aſſured of his deliverance by this ordinary courſe of God's work, 13 who in the end deſtroyeth the wicked, and ſaveth the juſt.

¶ To him that excelleth.
A Pſalm of David.

Wickedneſs ſaith to the wicked man, [i] even in mine heart, *that there is* no fear of God before his eyes.

2 For he [k] flattereth himſelf in his own eyes, while his iniquity is found *worthy* to be hated.

3 The words of his mouth *are* inquity and [l] deceit: he hath left off to underſtand *and* to do good.

4 He [m] imagineth miſchief upon his bed: he ſetteth himſelf upon a way *that is* not good, *and* doth not abhor evil.

† Heb. the mountains of of God: for whatſoever is excellent is thus called.

5 Thy [n] mercy, O Lord, *reacheth* unto the heavens, *and* thy faithfulneſs unto the clouds.

6 Thy righteouſneſs *is* like † the mighty mountains: thy judgments *are like* a great [o] deep: thou, Lord, doſt ſave man and beaſt.

7 How excellent is thy mercy, O God! therefore the children of men truſt under the ſhadow of thy wings.

8 They ſhall be [p] ſatisfied with the fatneſs of thine houſe, and thou ſhalt give them drink out of the river of thy pleaſures.

9 For with thee *is* the well of life, *and* in thy light ſhall we ſee light.

10 Extend thy loving kindneſs unto them that [q] know thee, and thy righteouſneſs unto them that are upright in heart.

11 Let not the [r] foot of pride come againſt me, and let not the hand of the wicked men move me.

12 [s] There they are fallen that work iniquity: they are caſt down, and ſhall not be able to riſe.

PSALM XXXVII.

1 This Pſalm containeth exhortation and conſolation for the weak, that are grieved at the proſperity of the wicked, and the affliction of the godly. 7 For how proſperouſly ſoever the wicked do live for the time, he doth affirm their felicity to be vain and tranſitory, becauſe they are not in the favour of God, but in the end they are deſtroyed as his enemies, 11 And how miſerably ſoever the righteous ſeemeth to live in the world, yet his end is peace, and he is in the favour of God, he is delivered from the wicked, and preſerved.

¶ A Pſalm of David.

Fret not [t] thyſelf becauſe of the wicked men, neither be envious for the evil doers.

2 For they ſhall ſoon be [u] cut down like graſs, and ſhall wither as the green herb.

3 [w] Truſt thou in the Lord, and do good: dwell in the land, and thou ſhalt be fed aſſuredly.

4 And delight thyſelf in the Lord, and he ſhall give thee thine heart's deſire.

5 [x] Commit thy way unto the Lord, and truſt in him, and he ſhall bring it to paſs.

6 And he ſhall bring forth thy righteouſneſs as the light, and thy [y] judgment as the noon day.

7 Wait patiently upon the Lord, and hope in him: fret not thyſelf for him [z] which proſpereth in his way: *nor* for the man that bringeth his enterpriſes to paſs.

8 Ceaſe from anger, and leave off wrath: fret not thyſelf [a] alſo to do evil.

9 For evil doers ſhall be cut off, and they that wait upon the Lord, they ſhall inherit the land.

10 [b] Therefore yet a little while, and the wicked ſhall not *appear*, and thou ſhalt look after his place, and he ſhall not *be found*.

11 But * meek men ſhall poſſeſs the earth, and ſhall have their delight in the multitude of peace. *Matt. 12. 42.*

12 [c] The wicked practiſeth againſt the juſt, and gnaſheth his teeth againſt him.

13 *But* the Lord ſhall laugh him to ſcorn; for he ſeeth that his day is coming.

14 The wicked have drawn *their* ſword, and have bent their bow, to caſt down the poor and needy, *and* to ſlay ſuch as be of upright converſation.

15 *But* their ſword ſhall enter into their own heart, and their bows ſhall be broken.

16 [d] A ſmall thing unto the juſt man is better than great riches to the wicked *and* mighty.

17 For the arms of the wicked ſhall be broken: but the Lord upholdeth the juſt men.

18 The Lord [e] knoweth the days of upright men, and their inheritance ſhall be perpetual.

9 They

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[i] I ſee evidently by his deeds, that ſin puſheth forward the reprobate from wickedneſs to wickedneſs, albeit he goeth about to cover his impiety.

[k] Though all other deteſt his vile ſin, yet he himſelf ſeeth it not.

[l] The reprobates mock at wholeſome doctrine, and put not difference between good and evil.

[m] By deſcribing at large the nature of the reprobate, he admoniſheth the godly to beware of theſe vices.

[n] Though wickedneſs ſeemeth to overflow all the world, yet by thine heavenly providence thou governeſt heaven and earth.

[o] The depth of thy providence governeth all things, and diſpoſeth them, albeit the wicked ſeem to overwhelm the world.

[p] Only God's children have enough of all things both concerning this life, and the life to come.

[q] He ſheweth who are God's children, to wit, they that know him, and lead their lives uprightly.

[r] Let not the proud advance himſelf againſt me, neither the power of the wicked drive me away.

[s] That is, in their pride wherein they flatter themſelves.

[t] He admoniſheth us neither to vex ourſelves for the proſperous eſtate of the wicked, neither to deſire to be like them to make our ſtate the better.

[u] For God's judgment cutteth down their ſtate in a moment.

[w] To truſt in God, and do according to his will, are ſure tokens that his providence will never fail us.

[x] Be not led by thine own wiſdom, but obey God, and he will finiſh his work in thee.

[y] As the hope of the day-light cauſeth us not to be offended with the darkneſs of the night: ſo ought we patiently to truſt that God will clear our cauſe, and reſtore us to our right.

[z] When God ſuffereth the wicked to proſper, it ſeemeth to the fleſh that he favoureth their doings, Job 21. 7, &c.

[a] Meaning, except he moderate his affections, he ſhall be led to do as they do.

[b] He correcteth the impatiency of our nature, which cannot abide till the fulneſs of God's time be come.

[c] The godly are aſſured that the power and craft of the wicked ſhall not prevail againſt them, but fall on their own necks, and therefore ought patiently to abide God's time, and in the mean while bewail their ſins, and offer up their tears as a ſacrifice of their obedience.

[d] For they are daily fed, as with manna from heaven, and have ſufficient, when the wicked have never enough, but ever hunger.

[e] God knoweth what dangers hang over his, and by what means to deliver them.

19 They ſhall not be confounded in the perilous time, and in the days of famine they ſhall have [f] enough.

20 But the wicked ſhall periſh, and the enemies of the Lord ſhall be conſumed as the [g] fat of lambs: *even* with the ſmoke ſhall they conſume away.

21 The wicked borroweth and payeth not again: but the righteous is merciful and [h] giveth.

22 For ſuch as be bleſſed *of God* ſhall inherit the land, and they that be curſed of him ſhall be cut off.

23 [i] The paths of man are directed by the Lord: for he loveth his way.

24 Though he [k] fall, he ſhall not be caſt off, for the Lord putteth under his hand.

25 I have been young, and am old: yet I ſaw never the righteous forſaken, nor his [l] ſeed begging bread.

26 *But* he is ever merciful and lendeth, and his ſeed *enjoyeth* the bleſſing.

27 Flee from evil and do good, and dwell for ever.

28 For the Lord loveth judgment, and forſaketh not his ſaints: they ſhall be preſerved for evermore: but the ſeed of the wicked ſhall be cut off.

29 The righteous men ſhall inherit the land, and dwell therein [m] for ever.

30 The [n] mouth of the righteous will ſpeak of wiſdom, and his tongue will talk of judgment.

31 *For* the law of his God *is* in his heart, *and* his ſteps ſhall not ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 *But* the Lord will not leave him in his hand, nor condemn him when he is [o] judged.

34 Wait thou on the Lord, and keep his way, and he ſhall exalt thee, that thou ſhalt inherit the land: when the wicked men ſhall periſh, thou ſhalt ſee.

35 I have ſeen the wicked ſtrong, and ſpreading himſelf like a green bay tree:

36 Yet he [p] paſſed away, and lo, he was gone, and I ſought him, but he could not be found.

37 [q] Mark the upright man, and behold the juſt: for the end of *that* man *is* peace.

38 But the tranſgreſſors ſhall be deſtroyed together, *and* the end of the wicked ſhall be cut off.

39 But the [r] ſalvation of the righteous men *ſhall be* of the Lord: he *ſhall be* their ſtrength in the time of trouble.

40 For the Lord ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſhall ſave them, becauſe they truſt in him.

PSALM XXXVIII.

1 *David lying ſick of ſome grievous diſeaſe, acknowledgeth himſelf to be chaſtiſed of the Lord for his ſins, and therefore prayeth God to turn away his wrath.* 5 *He uttereth the greatneſs of his grief by many words and circumſtances, as wounded with the arrows of God's ire, forſaken of his friends, evil intreated of his enemies.* 22 *But in the end, with firm confidence he commendeth his cauſe to God, and hopeth for ſpeedy help at his hand.*

¶ A Pſalm of David for [s] remembrance.

O Lord, rebuke me not in thine [t] anger, neither chaſtiſe me in thy wrath.

2 For thine [u] arrows have light upon me, and thine hand lieth upon me.

3 There *is* nothing ſound in my fleſh, becauſe of thine anger: neither *is* there reſt in my bones, becauſe of my [w] ſin.

4 For [x] mine iniquities are gone over mine head, *and* as a weighty burden they are too heavy for me.

5 My wounds are putrified, and corrupt, becauſe of [y] my fooliſhneſs.

6 I am bowed, and crooked very ſore: I go ‡ mourning all the day.

‡ Or, black as one that is disfigured and conſumed with ſickneſs.

7 For my reins are full of burning, and there *is* nothing ſound in my fleſh.

8 I am weakened and ſore broken: I [z] roar for the very grief of mine heart.

9 Lord, *I pour* my whole deſire before thee, and my ſighing is not hid from thee.

10 Mine heart † panteth: my ſtrength faileth me, and the light of mine eyes, even [a] they are not mine own.

† *Heb. runneth about, or is toſſed to and fro: meaning, that he was deſtitute of all help and counſel.*

11 My lovers and my friends ſtand aſide from my plague, and my [b] kinſmen ſtand afar off.

12 They alſo that ſeek after my life, lay ſnares, and they that go about to do me evil, talk wicked things, and imagine deceit continually.

13 But I as [c] a deaf man heard not, and *am* as a dumb man *which* openeth not his mouth.

14 Thus

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[f] For God will give them contented minds, and that which ſhall be neceſſary.

[g] They ſhall vaniſh away ſuddenly: for they are fed for the day of ſlaughter.

[h] God ſo furniſheth him with his bleſſing, that he is able to help others.

[i] God proſpereth the faithful, becauſe they walk in his ways with an upright conſcience.

[k] When God doth exerciſe his faith with divers temptations.

[l] Though the juſt man die, yet God's bleſſings are extended to his poſterity; and though God ſuffer ſome juſt man to lack temporal benefits, yet he recompenſeth him with ſpiritual treaſures.

[m] They ſhall continually be preſerved under God's wings, and have at leaſt inward reſt.

[n] Theſe three points are required of the faithful, that their talk be godly, that God's law be in their heart, and that their life be upright.

[o] For though it be ſometime ſo expedient both for God's glory and their ſalvation, yet he will approve their cauſe, and revenge their wrong.

[p] So that the proſperity of the wicked is but as a cloud, which vaniſheth away in a moment.

[q] He exhorteth the faithful to mark diligently the examples both of God's mercies, and alſo of his judgments.

[r] He ſheweth that the patient hope of the godly is never in vain, but in the end hath good ſucceſs, though for a time God prove them by ſundry temptations.

[s] To put himſelf and others in mind of God's chaſtiſement for ſin.

[t] He deſireth not to be exempted from God's rod, but that he would ſo moderate his hand, that he might be able to bear it.

[u] Thy ſickneſs, wherewith thou haſt viſited me.

[w] David acknowledgeth God to be juſt in his puniſhments, becauſe his ſin had deſerved much more.

[x] He confeſſeth his ſins, God's juſtice, and maketh prayer his refuge.

[y] That rather gave place to mine own luſts, than to the will of God.

[z] This example warneth us never to deſpair, be the torment never ſo great: but always to cry unto God with ſure truſt for deliverance.

[a] My ſight faileth me for very ſorrow.

[b] Partly for fear, and partly for pride, they denied all duty and friendſhip.

[c] For I can have no audience before men, and therefore patiently wait for the help of God.

14 Thus am I as a man that heareth not, and in whoſe mouth *are* no reproofs.

15 For on thee, O Lord, do I wait: thou wilt hear *me*, my Lord, my God.

16 For I ſaid, *Hear me*, leſt they rejoice over me, *for* [d] when my foot ſlippeth, they extol themſelves againſt me.

17 Surely I am ready to [e] halt, and my ſorrow *is* ever before him.

18 When I declare my pain, *and* am ſorry for my ſin,

19 Then mine [f] enemies are alive *and* are mighty, and they that hate me wrongfully are many.

20 They alſo that reward evil for good are mine adverſaries, becauſe I follow [g] goodneſs.

21 Forſake me not, O Lord: be not thou far from me, my God.

22 Haſte thee to help me, O my Lord, my [h] ſalvation.

PSALM XXXIX.

1 *David uttereth with what great grief and bitterneſs of mind he was driven to theſe outrageous complaints of his infirmities.* 2 *For he confeſſeth that when he had determined ſilence, he broke forth yet into words that he would not, through the greatneſs of his grief.* 4 *Then he rehearſeth certain requeſts which taſte of the infirmity of man,* 8 *And mixeth with them many prayers: but all do ſhew a mind wonderfully troubled, that it may plainly appear how he did ſtrive mightily againſt death and deſperation.*

¶ To the excellent muſician [i] Jeduthun.
A Pſalm of David.

I THOUGHT, [k] I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth bridled while the wicked is in my ſight.

2 I was dumb and ſpake nothing: I kept ſilence *even* from good, [l] and my ſorrow was more ſtirred.

3 Mine heart was hot within me, *and* while I was muſing the fire kindled, *and* [m] I ſpake with my tongue, *ſaying*,

4 Lord, let me know mine end, and the meaſure of my days, what it is: let me know how long I have to live.

5 Behold, thou haſt made my days as an hand-breadth, and mine age as nothing in reſpect of thee: ſurely, every man *in his beſt* ſtate is altogether [n] vanity. Selah.

6 Doubtleſs, man walketh in a ſhadow, and diſquieteth himſelf in vain: he heapeth up *riches*, and cannot tell who ſhall gather them.

7 And now, Lord, what wait I for? mine hope is even in thee.

8 Deliver me from all my tranſgreſſions, and make me not a rebuke unto the [o] fooliſh.

9 I ſhould have been dumb, and not have opened my mouth, becauſe [p] thou didſt it.

10 Take thy plague away from me: for I am conſumed by the ſtroke of thine hand.

11 When thou with rebukes doſt chaſtiſe man for iniquity, thou as a moth [q] makeſt his [r] beauty to conſume: ſurely every man *is* vanity. Selah.

12 Hear my prayer, O Lord, and hearken unto my cry: keep not ſilence at my tears, for for I am a ſtranger with thee, *and* a ſojourner, as all my fathers were.

13 Stay *thine anger* from me, that I may recover my ſtrength, [s] before I go hence, and be not.

PSALM XL.

1 *David delivered from great danger, doth magnify and praiſe the grace of God for his deliverance, and commendeth his providence towards all mankind.* 5 *Then doth he promiſe to give himſelf wholly to God's ſervice, and ſo declareth how God is truly worſhipped.* 14 *Afterwards he giveth thanks, and praiſeth God: and having complained of his enemies, with good courage he calleth for aid and ſuccour.*

¶ To him that excelleth.
A Pſalm of David.

I WAITED [t] patiently for the Lord, and he inclined unto me, and heard my cry,

2 He brought me alſo out of the [u] horrible pit, out of the miry clay, and ſet my feet upon the rock, and ordered my goings.

3 And he hath put in my mouth a [w] new ſong of praiſe unto our God: many ſhall ſee it and fear, and ſhall truſt in the Lord.

4 Bleſſed *is* the man that maketh the Lord his truſt, and regardeth [x] not the proud, nor ſuch as turn aſide to lyes.

5 [y] O Lord my God, thou haſt made thy wonderful works *ſo* many, that none can count in order to thee thy thoughts towards us: I would declare, and ſpeak *of them*, *but* they are more than I am able to expreſs.

6 Sacri-

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[d] That is, if they ſee that thou ſuccour me not in time, they will mock and triumph as though thou hadſt forſaken me.

[e] I am without hope to recover my ſtrength.

[f] In my greateſt miſery they moſt rejoice.

[g] He had rather have the hatred of all the world, than to fail in any part of his duty to Godward.

[h] Which art the author of my ſalvation: and this declareth that he prayed with ſure hope of deliverance.

[i] This was one of the chief ſingers, 1 Chron. 16. 41.

[k] Albeit he had appointed with himſelf patiently to have tarried God's leiſure, yet the vehemency of his pain cauſed him to break his purpoſe.

[l] Though when the wicked ruled, he thought to have kept ſilence, yet his zeal cauſed him to change his mind.

[m] He confeſſeth that he grudged againſt God, conſidering the greatneſs of his ſorrows, and the ſhortneſs of his life.

[n] Yet David offended in that, that he reaſoned with God, as though that he were too ſevere toward his weak creature.

[o] Make me not a mocking-ſtock to the wicked, wrap me not up with the wicked, when they are put to ſhame.

[p] Seeing my troubles came of thy providence, I ought to have endured them patiently.

[q] Though thine open plagues light not evermore upon them, yet thy ſecret curſe continually fretteth them.

[r] The word ſignifieth all that he deſireth, as health, force, ſtrength, beauty, and in whatſoever he hath delight, ſo that the rod of God taketh away all that is deſired in this world.

[s] For his ſorrow cauſed him to think that God would deſtroy him utterly: whereby we ſee how hard it is for the very ſaints to keep a meaſure in their words, when death and deſpair aſſail them.

[t] Though God deferred his help, yet he patiently abode till he was heard.

[u] He hath delivered me from moſt great dangers.

[w] That is, a ſpecial occaſion to praiſe him: for God's benefits are ſo many occaſions for us to praiſe his name.

[x] To follow their example, which he muſt needs do that ruſteth not only in the Lord.

[y] David goeth from one kind of God's favour, to the contemplation of his providence over all, and confeſſeth that his counſels towards us are far above our capacities: we cannot ſo much as tell them in order.

6 Sacrifice and offering thou didſt not deſire : (*for* [z] mine ears haſt thou prepared) burnt-offering and ſin-offering haſt thou not required.

7 [a] Then ſaid I, Lo, I come : *for* in the roll of the book it *is* written of me.

8 I deſired to do thy good will, O my God: yea, thy law is within mine heart.

9 I have declared *thy* righteouſneſs in the [b] great congregation: lo, I will not refrain my lips, O Lord, thou knoweſt.

10 I have not hid thy righteouſneſs within mine heart, *but* I have declared thy [c] truth and thy ſalvation : I have not concealed thy mercy and thy truth from the great congregation.

11 Withdraw not thou thy tender mercy from me, O Lord : let thy mercy and thy truth alway preſerve thee.

12 For innumerable troubles have compaſſed me : my ſins have taken ſuch hold upon me, that I am not able to look up : *yea*, they are more in number than the hairs of mine head : therefore mine heart hath [d] failed me.

13 Let it pleaſe thee, O Lord, to deliver me : make haſte, O Lord, to help me.

14 Let them be [e] confounded and put to ſhame together, that ſeek my ſoul to deſtroy it : let them be driven backward and put to rebuke that deſire mine hurt.

15 Let them be [f] deſtroyed for a reward of their ſhame, which ſay unto me, Aha, aha.

16 Let all them that ſeek thee, rejoice and be glad in thee : and let them that love thy ſalvation, ſay alway, [g] The Lord be praiſed.

17 Though I be poor and needy, the Lord thinketh on me: thou art mine helper and my deliverer : my God, make no tarrying.

PSALM XLI.

1 *David being grievouſly afflicted, bleſſeth them that pity his caſe,* 9 *And complaineth of the treaſon of his own friends and familiars, as came to paſs in Judas,* John 13. 18. *After, he feeling the great mercies of God gently chaſtiſing him, and not ſuffering his enemies to triumph againſt him,* 13 *giveth moſt hearty thanks unto God.*

¶ To him that excelleth.
A Pſalm of David.

BLESSED *is* he that [h] judgeth wiſely of the poor : the Lord ſhall deliver him in the time of trouble.

2 The Lord will keep him, and preſerve him alive: he ſhall be bleſſed upon the earth, and thou wilt not deliver him unto the will of his enemies.

3 The Lord will ſtrengthen him upon the [i] bed of ſorrow : thou haſt turned all his [k] bed in his ſickneſs.

4 *Therefore* I ſaid, Lord have mercy upon me : heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies [l] ſpeak evil of me, *ſaying*, When ſhall he die, and his name periſh ?

6 And if he come to ſee me, he ſpeaketh [m] lyes, *but* his heart heapeth iniquity within him, *and when* he cometh forth, he telleth it.

7 All they that hate me, whiſper together againſt me : *even* againſt me do they imagine mine hurt.

8 [n] A miſchief is light upon him, and he that lieth, ſhall no more riſe.

9 Yea, my † familiar friend, whom I truſted, which did eat of my bread, [o] hath lifted up the heel againſt me.

† *Heb. the man of my peace.*

10 Therefore, O Lord, have mercy upon me, and raiſe me up : ſo I ſhall reward them.

11 By this I know that thou favoureſt me, becauſe mine enemy doth not triumph againſt me.

12 And as for me, thou upholdeſt me [p] in mine integrity, and doſt ſet me before thy [q] face for ever.

13 Bleſſed *be* the Lord God of Iſrael world without end. [r] So be it, even ſo be it.

PSALM XLII.

1 *The prophet grievouſly complaineth that being letted by his perſecutors, he could not be preſent in the congregation of God's people ; proteſting that although he was ſeparated in body from them, yet his heart was thitherward affectioned.* 7 *And laſt of all, he ſheweth that he was not ſo far overcome with theſe ſorrows and thoughts,* 8 *but that he continually put his confidence in the Lord.*

¶ To him that excelleth. A Pſalm to give inſtruction, [s] committed to the ſons of Korah.

AS the hart brayeth for the rivers of water, ſo [t] panteth my ſoul after thee, O God.

2 My ſoul thirſteth for God, *even* for the living God : when ſhall I come and appear *before* the preſence of God ?

3 [u] My tears have been my meat day and night, while they daily ſay unto me, Where is thy God ?

4 When I remembered [w] theſe things, I poured

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[z] Thou haſt opened mine ears to underſtand the ſpiritual meaning of the ſacrifices: and here David eſteemeth the ceremonies of the law nothing in reſpect of the ſpiritual ſervice.

[a] When thou hadſt opened mine ears and heart, I was ready to obey thee, being aſſured that I was written in the book of thine elect for this end.

[b] In the church aſſembled in the ſanctuary.

[c] David here numbereth three degrees of our ſalvation : God's mercy, whereby he pitieth us : his righteouſneſs, which ſignifieth his continual protection : and his truth, whereby appeareth his conſtant favour : ſo that hereof proceedeth our ſalvation.

[d] As touching the judgment of the fleſh, I was utterly deſtitute of all counſel: yet faith inwardly moved my heart to pray.

[e] He deſireth that God's mercy may contend for him againſt the rage of his enemies.

[f] Let the ſame ſhame and confuſion light upon them, which they intended to have brought upon me.

[g] As the faithful always praiſe God for his benefits : ſo the wicked mock God's children in their afflictions.

[h] Not condemning him as accurſed, whom God doth viſit, knowing that there are divers cauſes why God layeth his hand upon us : yea, and afterward he reſtoreth us.

[i] When for ſorrow or grief of mind he caſteth himſelf upon his bed.

[k] Thou haſt reſtored him in his ſick bed, and ſent him comfort.

[l] That is, curſe me, and cannot have their cruel hate quenched but with my ſhameful death.

[m] For pretending to comfort me, he conſpireth my death in his heart, and braggeth thereof.

[n] The enemies thought by his ſharp puniſhments, that God was become his mortal enemy.

[o] As David felt this falſhood, and as it was chiefly accompliſhed in Chriſt, John 13. 18. ſo ſhall his members continually prove the ſame.

[p] Meaning, either in proſperity of life, or in the true fear of God, againſt all temptations.

[q] Shewing me evident ſigns of thy fatherly providence.

[r] By this repetition he ſtirreth up the faithful to praiſe God.

[s] As a treaſure to be kept of them, which were of the number of the Levites.

[t] By theſe ſimilitudes of thirſt and panting, he ſheweth his fervent deſire to ſerve God in his temple.

[u] As others take pleaſure in eating and drinking, ſo he was altogether given to weeping.

[w] That is, how I led the people to ſerve thee in thy tabernacle, and now ſeeing my contrary ſtate I die for ſorrow.

poured out my very heart, becauſe I had gone with the multitude, *and* led them into the houſe of God with the voice of ſinging *and* praiſe, *as* a multitude that keepeth a feaſt.

5 Why art thou caſt down, my ſoul, and unquiet within me? [x] wait on God: for I will yet give him thanks for the help of his preſence.

6 My God, my ſoul is caſt down within me, [y] becauſe I remember thee, from the land of Jordan, and Hermonin, *and* from the mount Miſar.

7 *One* [z] deep calleth *another* deep by the noiſe of the water-ſpouts: all thy waves and thy floods are gone over me.

8 The Lord [a] will grant his loving kindneſs in the day, and in the night ſhall I ſing of him, *even* a prayer unto the God of my life.

9 I will ſay unto God, *which is* my rock, Why haſt thou forgotten me? why go I mourning when the enemy oppreſſeth *me?*

10 My [b] bones are cut aſunder, while mine enemies reproach me, ſaying daily unto me, Where is thy God?

11 [c] Why art thou caſt down, my ſoul? and why art thou diſquieted within me? wait on God: for I will yet give him thanks: *he* is my preſent help, and my God.

PSALM XLIII.

1 He prayeth to be delivered from them which conſpire againſt him, that he might joyfully praiſe God in his holy congregation.

JUDGE[d] me, O God, and defend my cauſe againſt the unmerciful[e] people: deliver me from the deceitful and wicked man.

2 For thou art the God of my ſtrength: why haſt thou put me away? why go I ſo mourning when the enemy oppreſſeth *me?*

3 Send thy [f] light and thy truth: let them lead me: let them bring me unto thine holy mountain and to thy tabernacles.

4 Then [g] will I go unto the altar of God, *even* unto the God of my joy *and* gladneſs: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou caſt down, my ſoul? and why art thou diſquieted within me? [h] wait on God: for I will yet give him thanks, *he is* my preſent help, and my God.

PSALM XLIV.

1 The faithful remember the great mercy of God toward his people. 9 After they complain, becauſe they feel it no more. 17 Alſo they alledge the covenant made with Abraham, for the keeping whereof they ſhew what grievous things they ſuffered. 23 Finally, they pray unto God not to contemn their affliction, ſeeing the ſame redoundeth to the contempt of his honour.

¶ To him that excelleth. A Pſalm to give inſtruction, committed to the ſons of Korah.

WE have heard with our [i] ears, O God: our fathers have told us the works *that* thou haſt done in their days, in the old time:

2 *How* thou haſt driven out the [k] heathen with thine hand, and planted [l] them: *how* thou haſt deſtroyed the [m] people, and cauſed [n] them to grow.

3 For they inherited not the land by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou didſt [o] favour them.

4 Thou art my king, O God: ſend help unto [p] Jacob.

5 [q] Through thee have we thruſt back our adverſaries: by thy name have we trodden down them that roſe up againſt us.

6 For I do not truſt in my bow, neither can my ſword ſave me.

7 But thou haſt ſaved us from our adverſaries, and haſt put them to confuſion that hate us.

8 *Therefore* will we praiſe God continually, and will confeſs thy name for ever. Selah.

9 But *now* thou art far off, and putteſt us to [r] confuſion, and goeſt not forth with our armies.

10 Thou makeſt us to turn back from the adverſary, and they which hate us, ſpoil ‡ for themſelves.

11 * Thou giveſt us [s] as ſheep to be eaten, and doſt ſcatter us among the nations.

‡ Or, at their pleaſure.
* Rom. 8. 36.

12 Thou ſelleſt thy people [t] without gain, and doſt not increaſe their price.

13 Thou makeſt us a reproach to our neighbours, a jeſt and a laughing-ſtock to them that are round about us.

14 Thou

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[x] Though he ſuſtained grievous aſſaults of the fleſh, to caſt him into deſpair, yet his faith, grounded on God's accuſtomed mercies, getteth the victory.

[y] That is, when I remember thee in this land of my baniſhment among the mountains.

[z] Afflictions came ſo thick upon me, that I felt myſelf as overwhelmed: whereby he ſheweth there is no end of our miſery, till God be pacified, and ſend remedy.

[a] He aſſureth himſelf of God's help in time to come.

[b] That is, I am moſt grievouſly tormented.

[c] This repetition doth declare that David did not over come at once: to teach us to be conſtant, foraſmuch as God will certainly deliver his.

[d] He deſireth God to undertake his cauſe againſt his enemies, but chiefly that hewould reſtore him to the tabernacle.

[e] That is, the cruel company of mine enemies.

[f] To wit, thy favour, which appeareth by the performance of thy promiſes.

[g] He promiſeth to offer a ſolemn ſacrifice of thankſgiving in token of his great deliverance.

[h] Whereby he admoniſheth the faithful not to relent, but conſtantly to wait on the Lord, though their troubles be long and great.

[i] This Pſalm ſeemeth to have been made by ſome excellent prophet for the uſe of the people, when the church was in extreme miſery, either at their return from Babylon, or under Antiochus, or in ſuch like affliction.

[k] That is, the Canaanites.

[l] To wit, our fathers.

[m] Of Canaan.

[n] That is, our fathers.

[o] God's free mercy and love is the only fountain and beginning of the church, Deut. 4. 37.

[p] Becauſe thou art our king, therefore deliver thy people from their miſery.

[q] Becauſe they and their forefathers made both one church, they apply that to themſelves, which before they did attribute to their fathers.

[r] As they confeſſed before that their ſtrength came of God, ſo now they acknowledge that this affliction came by his juſt judgment.

[s] Knowing God to be the author of this calamity, they murmur not, but ſeek remedy at his hands, who wounded them.

[t] As ſlaves which are ſold for a low price; neither lookeſt thou for him that offereth moſt, but takeſt the firſt chapman.

14 Thou makeſt us a proverb among the nations, and a nodding of the head among the people.

15 My [u] confuſion *is* daily before me, and the ſhame of my face hath covered me.

16 For the voice of the ſlanderer and rebuker, for the enemy and [w] avenger.

17 All this is come upon us, yet do we not [x] forget thee, neither deal we falſly concerning thy covenant.

18 Our heart is not turned back, neither our ſteps gone out of thy paths.

19 Albeit thou haſt ſmitten us down into the place of ‡ dragons, and covered us with the ſhadow of death.

‡ Or, whales: meaning, the bottomleſs ſeas of temptation. Here we ſee the power of of faith, which can be overcome by no perils.

20 If we have forgotten the name of God, and holden up our hands to [y] a ſtrange god,

21 Shall not God [z] ſearch this out? for he knoweth the ſecrets of the heart.

22 Surely for thy ſake [a] are we ſlain continually, and are counted as ſheep for the ſlaughter.

23 Up, why ſleepeſt thou, O Lord? awake, be not far off for ever.

24 Wherefore hideſt thou thy face? *and* forgetteſt our miſery and our affliction?

25 For our ſoul is [b] beaten down unto the duſt: our belly cleaveth unto the ground.

26 Riſe up for our ſuccour, and redeem us for thy [c] mercies ſake.

PSALM XLV.

1 *The majeſty of Solomon, his honour, ſtrength, beauty, riches, and power are praiſed, and alſo his marriage with the Egyptian being an heathen woman, is bleſſed:* 10 *If that ſhe can renounce her people and the love of her country, and give herſelf wholly to her huſband. Under the which figure the wonderful majeſty and increaſe of the kingdom of Chriſt, and his church his ſpouſe, now taken of the Gentiles, is deſcribed.*

¶ To him that excelleth on [d] Shoſhannim, a ſong of [e] love to give inſtruction, committed to the ſons of Korah.

MINE heart will utter forth a good matter, I will intreat *in* my works of the King: my tongue *is as* the pen of a ſwift writer.

2 Thou art [f] fairer than the children of men: grace is poured in thy lips, becauſe God hath bleſſed thee for ever.

3 Gird thy ſword upon *thy* thigh, O moſt Mighty, *to wit,* thy worſhip and thy glory.

4 And proſper with thy glory: [g] ride upon the word of truth and of meekneſs *and* of righteouſneſs: ſo thy right hand ſhall teach thee terrible things.

5 Thine arrows are ſharp *to pierce* the heart of the King's enemies: *therefore* the people ſhall fall under thee.

6 Thy [h] throne, O God, *is* for ever and ever: the ſcepter of thy kingdom *is* a ſcepter of righteouſneſs.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs, becauſe God, even thy God, hath [i] anointed thee with the oil of gladneſs above thy fellows.

8 All thy garments *ſmell* of myrrh and aloes, *and* caſſia, *when thou comeſt* out of the ivory palaces, [k] where they have made thee glad.

9 Kings daughters *were* among thine honourable *wives:* upon thy right hand did ſtand the [l] queen in a veſture of gold of Ophir.

10 [m] Hearken, O daughter, and conſider, and incline thine ear: forget alſo thine own people, and thy father's houſe.

11 So ſhall the king have pleaſure in thy beauty: for he is thy Lord, and reverence thou him.

12 And the [n] daughter of ‡ Tyrus *with* the rich of the people ſhall do homage before thy face with preſents.

‡ Or, Zor.

13 The king's daughter is all glorious [o] within: her cloathing is of broidered gold.

14 She ſhall be brought unto the king in raiment of needle-work: the virgins *that follow* after her, *and* her companions ſhall be brought unto thee.

15 With joy and gladneſs ſhall they be brought, *and* ſhall enter into the King's palace.

16 Inſtead of thy fathers ſhall thy [p] children be: thou ſhalt make them princes [q] through all the earth.

17 I will make thy [r] name to be remembered through all generations: therefore ſhall the people give thanks unto thee, world without end.

PSALM XLVI.

1 *A ſong of triumph or thankſgiving for the deliverance of Jeruſalem, after Sennacherib with his army*

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[u] I dare not lift up mine head for ſhame.

[w] Meaning, the proud and cruel tyrant.

[x] They boaſt not of their virtues, but declare that they reſt upon God in the midſt of their afflictions: who puniſhed not now their ſins, but by hard afflictions called them to the conſideration of heavenly joys.

[y] They ſhew that they honoured God aright, becauſe they truſted in him alone.

[z] They take God to witneſs that they were upright to him ward.

[a] The faithful make this their comfort, that the wicked puniſh them not for their ſin, but for God's cauſe, Matt. 5. 10. 1 Pet. 4. 14.

[b] There is no hope of recovery, except thou put to thine hand and raiſe us up.

[c] Which is the only ſufficient ranſom to deliver both body and ſoul from all kind of ſlavery and miſery.

[d] This was a certain tune or an inſtrument.

[e] Of that perfect love that ought to be between the huſband and the wife.

[f] Solomon's beauty and eloquence to win favour with his people, and his power to overcome his enemies, is here deſcribed.

[g] He alludeth to them that ride in chariots in their triumphs, ſhewing that the quiet ſtate of a kingdom ſtandeth in truth, meekneſs and juſtice, not in worldly pomp and vanity.

[h] Under this figure of this kingdom of juſtice is ſet forth the everlaſting kingdom of Chriſt.

[i] Hath eſtabliſhed thy kingdom as the figure of Chriſt, which is the peace and joy of the church.

[k] In the which palace the people made thee joyful to ſee them give thanks and rejoice for thee.

[l] Though he had many kings daughters among his wives, yet he loved Pharaoh's daughter beſt.

[m] Under the figure of Pharaoh's daughter, he ſheweth that the church muſt caſt off all affections to obey Chriſt only.

[n] He ſignifieth that divers of them that be rich, ſhall be benefactors to the church, albeit they give not perfect obedience to the goſpel.

[o] There is nothing feigned nor hypocritical, but ſhe is glorious both within and without: and howbeit the church hath not at all times this outward glory, the fault is to be imputed only to their own ingratitude.

[p] They ſhall have greater graces than their fathers.

[q] He ſignifieth the great compaſs of Chriſt's kingdom, which ſhall be ſufficient to enrich all his members.

[r] This muſt only be referred to Chriſt, and not to Solomon.

my was driven away, or ſome other like ſudden and marvellous deliverance by the mighty hand of God.

8 *Whereby the prophet commending this great benefit, doth exhort the faithful to give themſelves wholly into the hand of God, doubting nothing but that under his protection they ſhall be ſafe againſt all the aſſaults of their enemies, becauſe this is his delight, to aſſuage the rage of the wicked, when they are moſt buſy againſt the juſt.*

¶ To him that excelleth upon [s] Alamoth, a ſong committed to the ſons of Korah.

‡ Or, protection.

GOD *is* our ‡ hope and ſtrength, *and* help in [t] troubles, ready to be found.

2 Therefore will not we [u] fear, though the earth be moved, and though the mountains fall into the midſt of the ſea.

3 *Though* the waters thereof [w] rage, *and* be troubled, *and* the mountains ſhake at the ſurges of the ſame. Selah.

4 *Yet there is* a [x] river, whoſe ſtream ſhall make glad the city of God, *even* the ſanctuary of the tabernacles of the Moſt High.

5 God is in the midſt of it: *therefore* ſhall it not be moved: God ſhall help it [y] very early.

† *Heb. gave his voice.*

6 *When* the nations raged, *and* the kingdoms were moved, *God* † thundered, *and* the earth melted.

7 The Lord of hoſts [z] is with us: the God of Jacob *is* our refuge. Selah.

8 Come, *and* behold the works of the Lord, [a] what deſolations he hath made in the earth.

9 He maketh wars to ceaſe unto the ends of the world: he breaketh the bow and cutteth the ſpear, *and* burneth the chariots with fire.

10 Be [b] ſtill, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts *is* with us: the God of Jacob *is* our refuge. Selah.

PSALM XLVII.

1 *The prophet exhorteth all people to the worſhip of the true and ever-living God, commending the mercy of God toward the poſterity of Jacob:* 9 *And after propheſieth of the kingdom of Chriſt in the proſperity of the goſpel.*

¶ To him that excelleth.
A Pſalm committed to the ſons of Korah.

ALL people, [c] clap your hands: ſing loud unto God with a joyful voice.

2 For the Lord *is* high, *and* terrible: a great king over all the earth.

3 He hath [d] ſubdued the people under us, and the nations under our feet.

4 He hath choſen [e] our inheritance for us: *even* the glory of Jacob whom he loved. Selah.

5 God is gone up with triumph, even the Lord, with the [f] ſound of the trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes.

7 For God is the king of all the earth: ſing praiſes *every one* that hath [g] underſtanding.

8 God reigneth over the heathen: God ſitteth upon his holy throne.

9 The princes of the people are gathered unto the people of the God of Abraham: for the ſhields of the world *belong* to God: he [h] is greatly to be exalted.

PSALM XLVIII.

1 *A notable deliverance of Jeruſalem from the hand of many kings is mentioned, for the which thanks are given to God; and the ſtate of that city is praiſed, that hath God ſo preſently at all times ready to defend them. The Pſalm ſeemeth to be made in the time of Ahaz, Jehoſhaphat, Aſa, or Hezekiah: for in their times chiefly was the city by foreign princes aſſaulted.*

¶ [i] A ſong or Pſalm committed to the ſons of Korah.

GREAT *is* the Lord, and greatly to be praiſed in the [k] city of our God, *even* upon his holy mountain.

2 Mount Zion *lying* northward is fair in ſituation: *it is* the [l] joy of the whole earth, *and* the city of the great King.

3 In the palaces thereof God is known for a [m] refuge.

4 For lo, the kings were [n] gathered, *and* went together.

5 When they [o] ſaw it, they marvelled, they were aſtoniſhed, and ſuddenly driven back.

6 Fear came there upon them, *and* ſorrow, as upon a woman in travail.

7 *As* with an eaſt-wind thou breakeſt the ſhips of [p] Tarſhiſh, *ſo were they deſtroyed.*

8 As

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[s] Which was either a muſical inſtrument, or a ſolemn tune unto the which this Pſalm was ſung.

[t] In all manner of troubles, God ſheweth his ſpeedy mercy and power in defending his.

[u] That is, we will not be overcome with fear.

[w] Though the afflictions rage never ſo much, yet the rivers of God's mercies bring ſufficient comfort to his.

[x] The river of Shiloah, which paſſed through Jeruſalem: meaning, though the defence ſeem never ſo ſmall, yet if God have appointed it, it is ſufficient.

[y] Always when need requireth.

[z] They are aſſured that God can and will defend his church from all dangers and enemies.

[a] To wit, how oft he hath deſtroyed his enemies, and delivered his people.

[b] He warneth them that perſecute the church, to ceaſe their cruelty: for elſe they ſhall feel that God is too ſtrong for them againſt whom they fight.

[c] Here is figured Chriſt, unto whom all his ſhould give willing obedience, and who would ſhew himſelf terrible to the wicked.

[d] He hath made the Jews, who were the keepers of the law and prophets, ſchoolmaſters to the Gentiles, that they ſhould with gladneſs obey them.

[e] God hath choſen us above all other nations to enjoy a moſt glorious inheritance.

[f] He doth allude unto the trumpets that were blown at ſolemn feaſts: but he doth further ſignify the triumph of Chriſt, and his glorious aſcenſion into the heavens.

[g] He requireth that underſtanding be joined with ſinging, leſt the name of God be prophaned with vain crying.

[h] He praiſeth God's highneſs, for that he calleth the great princes of the world (whom he calleth ſhields) to the fellowſhip of his church.

[i] Some put this difference between a ſong, and Pſalm, ſaying that it is called a ſong, when there is no inſtrument: but the voice and the Pſalm the contrary. The ſong of the Pſalm is when the inſtruments begin, and the voice followeth. The Pſalm of the ſong, the contrary.

[k] Albeit God ſhew his wonders through all the world, yet he will be chiefly praiſed in his church.

[l] Becauſe the word of ſalvation came thence to all them that ſhould believe.

[m] Except God were the defence thereof, neither ſituation nor munition could prevail.

[n] They conſpired and went againſt God's people.

[o] The enemies were afraid at the ſight of the city.

[p] That is, of Cilicia, or the ſea called Mediterranean.

8 As we have [q] heard, ſo have we ſeen in the city of the Lord of hoſts, in the city of our God: God will ſtabliſh it for ever. Selah.

9 We wait for thy loving kindneſs, O God, in the midſt of thy temple.

10 O God, according to thy name, ſo is thy praiſe unto the [r] world's end: thy right hand is full of righteouſneſs.

11 Let [s] mount Zion rejoice, *and* the daughters of Judah be glad, becauſe of thy judgments.

12 [t] Compaſs about Zion, and go round about it, *and* tell the towers thereof.

13 Mark well the wall thereof: behold her towers, that ye may tell your poſterity.

14 For this God *is* our God for ever and ever: he ſhall be our guide unto the death.

PSALM XLIX.

1 *The Holy Ghoſt calleth all men to the conſideration of man's life,* 7 *ſhewing them not to be moſt bleſſed that are moſt wealthy, and therefore not to be feared: but contrariwiſe, he lifteth up our minds to conſider how all things are ruled by God's providence:* 14 *Who as he judgeth theſe worldly miſers to everlaſting torments,* 15 *ſo doth he preſerve his, and will reward them in the day of the reſurrection,* 2 *Theſſ.* 1. 6.

¶ To him that excelleth.

A Pſalm committed to the ſons of Korah.

HEAR [u] this, all *ye* people: give ear, all ye that dwell in the world.

2 As well low as high, both rich and poor.

3 My mouth ſhall ſpeak of wiſdom, and the meditation of mine heart *is* of knowledge.

4 I will incline mine ear to a parable, *and* utter my grave matter upon the harp.

5 Wherefore ſhould [w] I fear in the evil days, *when* iniquity ſhall compaſs me about, *as at* mine heels?

6 They truſt in their [x] goods, and boaſt themſelves in the multitude of their riches.

7 Yet a man can by no means redeem *his* brother, he cannot give his ranſom to God,

8 (So [y] precious is the redemption of their ſouls [z], and the continuance for ever)

9 That he may live ſtill for ever, *and* not ſee the grave.

10 For he ſeeth that wiſe men [a] die, *and* alſo that the ignorant and fooliſh periſh, and leave their riches for [b] others.

11 *Yet* they think, their houſes *and* their habitations *ſhall continue* for ever, *even* from generation to generation, and ‡ call *their* lands by their names.

‡ Or, labour, that their name may be famous in earth.

12 But man ſhall not continue in honour: he is like the [c] beaſts *that* die.

13 This their way *uttereth* their fooliſhneſs, *yet* their poſterity [d] delight in their talk. Selah.

14 [e] Like ſheep they lie in the grave: [f] death devoureth them, and the righteous ſhall have domination over them in the [g] morning: for their beauty ſhall conſume, *when they ſhall go* from their houſe to the grave.

15 But God ſhall deliver my ſoul from the power of the grave: ‡ for he will receive me. Selah.

‡ Or, becauſe he hath received me.

16 Be not thou afraid when one is made rich, *and* when the glory of his houſe is increaſed.

17 * For he ſhall take nothing away when he dieth: neither ſhall his pomp deſcend after him.

* Job. 27. 19. 1 Tim. 6. 7.

18 For while he lived, † he rejoiced himſelf: and [h] men will praiſe thee, when thou makeſt much of thyſelf.

† *Heb. he bleſſed his ſoul.*

19 ‡ [i] He ſhall enter into the generation of his fathers, [k] *and* they ſhall not live for ever.

‡ Or, his ſoul.

20 Man *is* in honour, and [l] underſtandeth not: he is like to beaſts *that* periſh.

PSALM L.

1 *Becauſe the church is alway full of hypocrites,* 8 *which do imagine that God will be worſhipped with outward ceremonies only, without the heart: and eſpecially the Jews were of this opinion, becauſe of their figures and ceremonies of the law, thinking that their ſacrifices were ſufficient,* 21 *therefore the prophet doth reprove this groſs error, and pronounceth the name of God to be blaſphemed, where holineſs is ſet in ceremonies,* 23 *for he declareth the worſhip of God to be ſpiritual, whereof are two principal parts, invocation, and thankſgiving.*

¶ A Pſalm of [m] Aſaph.

THE God of gods, *even* the Lord hath ſpoken, and called the [n] earth from the riſing-up of the ſun unto the going-down thereof.

2 Out of Zion, *which is* the [o] perfection of beauty, hath God ſhined.

3 Our God ſhall come and ſhall not keep ſilence: [p] a fire ſhall devour before him, and a mighty tempeſt ſhall be moved round about him.

4 He

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[q] To wit, of our fathers, ſo have we proved: or, God hath performed his promiſe.

[r] In all places where thy name ſhall be heard of, men ſhall praiſe thee when they hear of thy marvellous works.

[s] Let Jeruſalem and the cities of Judah rejoice for thy juſt judgments againſt thine enemies.

[t] For in this outward defence and ſtrength, God's bleſſings did alſo appear, but the chief is to be referred to God's favour and ſecret defence, who never leaveth his.

[u] He will intreat how God governeth the world by his providence, which cannot be perceived by the judgment of the fleſh.

[w] Though wickedneſs reign, and enemies rage, ſeeing God will execute his judgments againſt the wicked in time convenient.

[x] To truſt in riches is mere madneſs, ſeeing they can neither reſtore life, nor prolong it.

[y] That is, ſo rare, or not to be found, as propheſy was precious in the days of Eli, 1 Sam. 3. 1.

[z] Meaning, it is impoſſible to live for ever, alſo, that life and death are only in God's hands.

[a] In that death maketh no difference between the perſons.

[b] That is, not to their children, but to ſtrangers. Yet the wicked profit not by theſe examples, but ſtill dream an immortality on earth.

[c] As touching the death of the body.

[d] They ſpeak and do the ſame things that their fathers did.

[e] As ſheep are gathered into the fold, ſo ſhall they be brought to the grave.

[f] Becauſe they have no part of life everlaſting.

[g] Chriſt's coming is as the morning, when the elect ſhall reign with Chriſt their head over the wicked.

[h] The flatterers praiſe them that live in delights and pleaſures.

[i] And not paſs the term appointed for life.

[k] Both they and their fathers ſhall live here but a while, and at length die for ever.

[l] He condemneth man's ingratitude, who having received excellent gifts of God, abuſeth them like a beaſt to his own condemnation.

[m] Who was either the author, or a chief ſinger, to whom it was committed.

[n] To plead againſt his diſſembling people, before heaven and earth.

[o] Becauſe God had choſen it to have his name there called upon, and alſo his image ſhined there in the doctrine of the law.

[p] As when God gave his law in mount Sinai, he appeared terrible with thunder and tempeſt, ſo will he appear terrible to take account for the keeping thereof.

4 He ſhall call the heaven above, and the [q] earth to judge his people.

5 Gather my [r] ſaints together unto me, thoſe that make a covenant with me with [s] ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God is judge himſelf. Selah.

7 Hear, O my people, and I will ſpeak: *hear*, O Iſrael, and I will teſtify unto thee: *for* I am God, *even* thy God.

8 I will not [t] reprove thee for thy ſacrifices, or thy burnt-offerings, *that have not been* continually before me.

9 I will take no bullock out of thine houſe, *nor* goats out of thy folds.

10 [u] For all the beaſts of the foreſt are mine, *and* the beaſts on a thouſand mountains.

11 I know all the fowls on the mountains: and the wild beaſts of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

13 [w] Will I eat the fleſh of bulls? or drink the blood of goats.

14 Offer unto God praiſe, and [x] pay thy vows unto the moſt High.

15 And call upon me in the day of trouble: *ſo* will I deliver thee, and thou ſhalt glorify me.

16 But unto the wicked ſaid God, [y] What haſt thou to do to declare mine ordinances, that thou ſhouldeſt take my covenant in thy mouth,

17 Seeing thou hateſt [z] to be reformed, and haſt caſt my words behind thee?

18 For when thou ſeeſt a thief, [a] thou runneſt with him, and thou art partaker with the adulterers.

19 Thou giveſt thy mouth to evil, and with thy tongue thou forgeſt deceit.

20 Thou [b] ſitteſt, *and* ſpeakeſt againſt thy brother, *aud* ſlandereſt thy mother's ſon.

21 Theſe things thou haſt done, and I held my tongue: *therefore* thou thoughteſt that I was like thee: *but* I will reprove thee, and [c] ſet *them* in order before thee.

22 Oh conſider this, ye that forget God, leſt I tear you in pieces, and there be none that can deliver *you*.

23 He that offereth [d] praiſe, ſhall glorify me: and to him that [e] diſpoſeth his way *aright*, will I [f] ſhew the ſalvation of God.

PSALM LI.

1 *When David was rebuked by the prophet Nathan, for his great offences, he did not only acknowledge the ſame to God with proteſtation of his natural corruption and iniquity, but alſo left a memorial thereof to his poſterity.* 7 *Therefore, firſt, he deſireth God to forgive his ſins,* 10 *and to renew in him his holy Spirit,* 13 *With promiſes that he will not be unmindful of thoſe great graces.* 18 *Finally, fearing, leſt God would puniſh the whole church for his fault, he requireth that he would rather increaſe his graces towards the ſame.*

¶ To him that excelleth.

A Pſalm of David, when the prophet Nathan [g] came unto him after he had gone in to Bathſheba.

HAVE mercy upon me, O God, [h] according to thy loving kindneſs: according to the multitude of thy compaſſions put away mine iniquities.

2 Waſh me [i] thoroughly from mine iniquity, and cleanſe me from my ſin.

3 For I [k] know mine iniquities, and my ſin *is* ever before me.

4 Againſt thee, againſt thee only have I ſinned, and done evil in thy ſight, that thou mayeſt be juſt when thou [l] ſpeakeſt, *and* pure when thou judgeſt.

5 Behold, I was born in iniquity, and in ſin hath my mother conceived me.

6 Behold, thou [m] loveſt truth in the inward affections: therefore haſt thou taught me wiſdom in the ſecret *of mine heart*.

7 Purge me with * hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow. *Lev. 14. 6.

8 Make me to hear [n] joy and gladneſs, *that* the [o] bones *which* thou haſt broken may rejoice.

9 Hide thy face from my ſins, and put away all mine iniquities.

10 [p] Create in me a clean heart, O God, and renew a right ſpirit within me.

11 Caſt me not away from thy preſence, and take not thine holy Spirit from me.

12 Reſtore to me the joy of thy ſalvation, and eſtabliſh me with *thy* [q] free Spirit.

13 *Then* ſhall I teach thy [r] ways unto the wicked, and ſinners ſhall be converted unto thee.

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[q] [illegible] witneſſes againſt the hypocrites.

[r] God in reſpect of his elect calleth the whole body holy ſaints and his people.

[s] Which ſhould know that ſacrifices are ſeals of the covenant between God and his people, and not ſet religion therein.

[t] For I paſs not for ſacrifices except the true uſe be there, which is to confirm your faith in my promiſes.

[u] Though he did delight in ſacrifice, yet had he no need of man's help thereunto.

[w] Though man's life for the infirmity thereof hath need of food, yet God, whoſe life quickeneth all the world, hath no need of ſuch means.

[x] Shew thyſelf mindful of God's benefits by thankſgiving.

[y] Why doſt thou feign to be of my people, and talkeſt of my covenant, ſeeing thou art but an hypocrite?

[z] And to live according to my word!

[a] He ſheweth what are the fruits of them that contemn God's word.

[b] He noteth the cruelty of hypocrites, which ſpare not in their talk or judgment their own mother's ſon.

[c] I will write all thy wicked deeds in a roll, and make thee to read and acknowledge them whether thou wilt or no.

[d] Under the which is contained faith and invocation.

[e] As God hath appointed.

[f] That is, declare myſelf to be his Saviour.

[g] To reprove him becauſe he had committed ſo horrible ſins, and lien in the ſame without repentance more than a whole year.

[h] As his ſins were manifold and great, ſo he requireth that God would give him the feeling of his excellent and abundant mercies.

[i] My ſins ſtick ſo faſt in me, that I have need of ſome ſingular kind of waſhing.

[k] My conſcience accuſeth me, ſo that I can have no reſt till I be reconciled.

[l] When thou giveſt ſentence againſt ſinners, they muſt needs confeſs thee to be juſt, and themſelves ſinners.

[m] He confeſſeth that God, who loveth pureneſs of heart, may juſtly deſtroy man, who of nature is a ſinner, much more him whom he had inſtructed in his heavenly wiſdom.

[n] He meaneth God's comfortable mercies towards repentant ſinners.

[o] By the bones he underſtandeth all ſtrength of ſoul and body, which by cares and mourning are conſumed.

[p] He confeſſeth that when God's Spirit is cold in us, to have it again revived, is as a new creation.

[q] Which may aſſure me that I am drawn out of the ſlavery of ſin.

[r] He promiſeth to endeavour, that others by his example may turn to God.

14 Deliver me from [s] blood, O God, *which art* the God of my ſalvation, *and* my tongue ſhall ſing joyfully of thy righteouſneſs.

15 [t] Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.

16 For thou deſireſt no ſacrifice, though I would give it: thou delighteſt not in burnt offering.

17 The ſacrifices of God *are* a [u] contrite ſpirit: a contrite and a broken heart, O God, thou wilt not deſpiſe.

18 Be favourable unto [w] Sion for thy good pleaſure: build the walls of Jeruſalem.

19 Then ſhalt thou accept the ſacrifices of [x] righteouſneſs, *even* the burnt-offering and oblation: then ſhall they offer calves upon thine altar.

PSALM LII.

1 *David deſcribeth the arrogant tyranny of his adverſary Doeg: who by falſe ſurmiſes cauſed Abimelech with the reſt of the prieſts to be ſlain.* 5 *David propheſieth his deſtruction,* 6 *and encourageth the faithful to put their confidence in God, whoſe judgments are moſt ſharp againſt his adverſaries.* 9 *And finally, he rendereth thanks to God for his deliverance. In this Pſalm is lively ſet forth the kingdom of Antichriſt.*

¶ To him that excelleth.
A Pſalm of David to give inſtruction. When Doeg the Edomite came and ſhewed Saul, and ſaid to him, David is come to the houſe of Ahimelech.

WHY boaſteth thou thyſelf in thy wickedneſs, O [y] man of power? the loving kindneſs of God *endureth* daily.

2 Thy tongue imagineth [z] miſchief, *and is* like a ſharp razor that cutteth deceitfully.

3 Thou doſt love evil more than good, *and* lyes more than to ſpeak the † truth. Selah. † *Heb.* righteouſneſs.

4 Thou loveſt all words that may deſtroy, O deceitful tongue!

5 So ſhall God [a] deſtroy thee for ever: he ſhall take thee, and pluck thee out of *thy* tabernacle, and [b] root thee out of the land of the living. Selah.

6 The [c] righteous alſo ſhall ſee it, and [d] fear, and ſhall laugh at him, *ſaying,*

7 Behold, the man that took not God for his ſtrength, but truſted unto the multitude of his riches, *and* put his ſtrength ‡ in his malice. ‡ Or, in his ſubſtance.

8 But I ſhall be like a green olive-tree in the houſe of God: *for* I truſted in the mercy of God for ever and ever.

9 I will alway praiſe thee, for that thou haſt done [f] *this*, and I will ‡ hope in thy name, becauſe it is good before thy ſaints. ‡ Or, wait upon thy grace and promiſe.

PSALM LIII.

1 *He deſcribeth the crooked nature,* 4 *The cruelty, and puniſhment of the wicked, when they look not for it,* 6 *And deſireth the deliverance of the godly, that they may rejoice together.*

¶ To him that excelleth on [g] Mahalath.
A Pſalm of David to give inſtruction.

THE fool hath ſaid in his heart, *There is* [h] no God: they have corrupted and done abominable wickedneſs: *there is* none that doeth good.

2 God looked down from heaven upon the children of men, to ſee if there were any that would underſtand, and [i] ſeek God.

3 * Every one is gone back: they are altogether corrupt: there is none that doeth good, no not one. * Rom. 3. 10.

4 Do not the [k] workers of iniquity know that they eat up my people *as* they eat bread? they call not upon God.

5 There they were afraid for fear, *where* no [l] fear was: for God hath ſcattered the [m] bones of him that beſieged thee: thou haſt put them to confuſion, becauſe God hath caſt them off.

6 Oh give ſalvation unto Iſrael out of Zion: when God turneth the captivity of his people, *then* Jacob ſhall rejoice, and Iſrael ſhall be glad.

PSALM LIV.

1 *David brought into great danger by reaſon of the Ziphims,* 5 *calleth upon the name of God to deſtroy his enemies,* 6 *promiſing ſacrifice and free offerings for ſo great deliverance.*

¶ To him that excelleth on Neginoth.
A Pſalm of David, to give inſtruction, when the Ziphims came and ſaid unto Saul, * Is not David hid among us? * 1 Sam. 23. 19.

SAVE me, O God, [n] by thy name, and by thy power judge me.

2 O God, hear my prayer: hearken unto the words of my mouth.

For

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[s] From the murder of Uriah, and the others that were ſlain with him, 2 Sam. 11. 17.

[t] By giving me occaſion to praiſe thee when thou ſhalt forgive my ſins.

[u] Which is a wounding of the heart, proceeding of faith, which ſeeketh unto God for mercy.

[w] He prayeth for the whole church, becauſe through his ſin it was in danger of God's judgment.

[x] That is, juſt and lawful, applied to their right end, which is the exerciſe of faith and repentance.

[y] O Doeg, which haſt credit with the tyrant Saul, and haſt power to murder the ſaints of God?

[z] Thy malice moveth thee by crafty flatteries and lyes, to accuſe and deſtroy the innocents.

[a] Though God forbear for a time, yet at length he will recompenſe thy falſhood.

[b] Albeit thou ſeem to be never ſo ſure ſettled.

[c] For the eyes of the reprobate are ſhut up at God's judgments.

[d] With joyful reverence, ſeeing that he taketh their part againſt the wicked.

[e] He rejoiceth to have a place among the ſervants of God, that he may grow in the knowledge and underſtanding of godlineſs.

[f] Executed his vengeance.

[g] Which was an inſtrument or kind of note.

[h] Where no regard is had of honeſty or diſhoneſty of virtue nor of vice, there the prophet pronounceth that the people have no God.

[i] Whereby he condemneth all knowledge and underſtanding that tendeth not to ſeek God.

[k] David pronounceth God's vengeance againſt cruel governors, who having charge to defend and preſerve God's people, do moſt cruelly devour them.

[l] When they thought there was none occaſion to fear, the ſudden vengeance of God lighted upon them.

[m] Be the enemies power never ſo great, nor the danger ſo fearful, yet God delivereth his in due time.

[n] He declareth that when all means do fail, God will deliver, even as it were by miracle, them that call unto him with an upright conſcience.

3 For[o] ſtrangers are riſen up againſt me, and [p] tyrants ſeek my ſoul: they have not ſet God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with [q] them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies: Oh cut them off in thy [r] truth.

6 *Then* I will ſacrifice [s] freely unto thee: I will praiſe thy name, O Lord, becauſe it is good.

7 For he hath delivered me out of all trouble, and mine eye hath [t] ſeen *my deſire* upon mine enemies.

PSALM LV.

1 *David being in great heavineſs and diſtreſs, complaineth of the cruelty of Saul,* 13 *And of the falſhood of his familiar acquaintance,* 17 *Uttering moſt ardent affections to move the Lord to pity him.* 22 *After being aſſured of deliverance, he ſetteth forth the grace of God, as though he had already obtained his requeſt.*

¶ To him that excelleth on Neginoth.
A Pſalm of David to give inſtruction.

HEAR [u] my prayer, O God, and hide not thyſelf from my ſupplication.

2 Hearken unto me, and anſwer me: I mourn in my prayer, and make a noiſe.

3 For the [w] voice of the enemy, *and* for the vexation of the wicked, becauſe [x] they have brought iniquity upon me, and furiouſly hate me.

4 Mine heart trembleth within me, and the terrors of death are fallen upon me.

5 Fear and trembling are come upon me, and an horrible fear hath [y] covered me.

6 And I ſaid, Oh that I had wings like a dove: then would I [z] flee away and reſt.

7 Behold, I would take my flight far off, *and* lodge in the wilderneſs. Selah.

8 He would make haſte for my deliverance [a] from the ſtormy wind and tempeſt.

9 Deſtroy, O Lord, *and* [b] divide their tongues: for I have ſeen cruelty and ſtrife in the city.

10 Day and night they go about it upon the walls thereof: both [c] iniquity and miſchief *are* in the midſt of it.

11 Wickedneſs *is* in the midſt thereof: deceit and guile depart not from her ſtreets.

12 Surely mine [d] enemy did not defame me: for I could have borne it: neither did mine adverſary exalt himſelf againſt me: for I would have hid me from him,

13 But *it was* thou, O man, even my [e] companion, my guide, and my familiar:

14 Which delighted in conſulting together, *and* went into the houſe of God as companions.

15 Let death ſeize upon them: let them [f] go down quick into the grave: for wickedneſs *is* in their dwellings, *even* in the midſt of them.

16 *But* I will call unto God, and the Lord will ſave me.

17 Evening and morning, and at noon will I pray, [g] and make a noiſe, and he will hear my voice.

18 He hath delivered my ſoul in peace from the battle *that was* againſt me: for [h] many were with me.

19 God ſhall hear and afflict them, even he that reigneth of old. Selah: becauſe they [i] have no changes, therefore they fear not God.

20 He [k] laid his hand upon ſuch as be at peace with him, *and* he brake his covenant.

21 *The words* of his mouth were ſofter than butter, yet war *was* in his heart: his words were more gentle than oil, yet they were ſwords.

22 Caſt thy ‡ burden upon the Lord, and he ſhall nouriſh thee: he will not ſuffer the righteous to fall for [l] ever.

‡ Or, gift, to wit, which thou wouldeſt that God ſhould give thee.

23 And thou, O God, ſhalt bring them down into the pit of corruption: the bloody and deceitful men ſhall not live [m] half their days: but I will truſt in thee.

PSALM LVI.

1 *David being brought to Achiſh the king of Gath,* 1 *Sam.* 21. 12. *complaineth of his enemies, demandeth ſuccour,* 3 *Putteth his truſt in God and in his promiſes,* 12 *And promiſeth to perform his vows, which he had taken upon him, whereof this was the effect, to praiſe God in his church.*

¶ To him that excelleth.
A Pſalm of David on Michtam, concerning the [n] dumb dove in a far country, when the Philiſtines took him in Gath.

BE merciful unto me, O God, for[o] man would ſwallow me up: he fighteth continually *and* vexeth me.

2 Mine enemies would daily ſwallow me up: for many fight againſt me, O thou Moſt High.

3 When I was afraid, I truſted in thee.

4 I will

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[o] To wit, the Ziphims.

[p] Saul and his army, which were like cruel beaſts, and could not be ſatisfied but by his death.

[q] Be they never ſo few, as he was with Jonathan.

[r] According to thy faithful promiſe for my defence.

[s] For hypocrites ſerve God for fear, or upon conditions.

[t] We may lawfully rejoice for God's judgments againſt the wicked, if our affections be pure.

[u] The earneſtneſs of his prayer declareth the vehemency of his grief, inſomuch as he is compelled to burſt out into cries.

[w] For the threatnings of Saul and his adherents.

[x] They have defamed me as a wicked perſon, or they have imagined my deſtruction.

[y] There was no part of him that was not aſtoniſhed with extreme fear.

[z] Fear had driven him to ſo great diſtreſs, that he wiſhed to be hid in ſome wilderneſs, and to be baniſhed from that kingdom, which God had promiſed that he ſhould enjoy.

[a] From the cruel rage and tyranny of Saul.

[b] As in the confuſion of Babylon, when the wicked conſpired againſt God.

[c] All laws and good orders are broken, and only vice and diſſolution reigneth under Saul.

[d] If my open enemy had ſought mine hurt, I could the better have avoided him.

[e] Which was not only joined to me in friendſhip and counſel in worldly matters, but alſo in religion.

[f] As Korah, Dathan, and Abiram.

[g] Which ſignifieth a fervent mind and ſure truſt to obtain his petition, which thing made him earneſt at all times in prayer.

[h] Even the angels of God fought on my ſide againſt mine enemies, 2 Kings 6. 16.

[i] But their proſperous eſtate ſtill continueth.

[k] I did not provoke him, but was as at peace with him, yet he made war againſt me.

[l] Though for their bettering and trial, he ſuffer them to ſlip for a time.

[m] Though they ſometime live longer, yet their life is curſed of God, unquiet, and worſe than any death.

[n] Being chaſed by the fury of his enemies into a ſtrange country, he was as a dumb dove not ſeeking revenge.

[o] He ſheweth that it is either now time or never, that God help him, for all the world is againſt him and ready to devour him.

4 I will rejoice in God, *becauſe* of his [p] word: I truſt in God, *and* will not fear what fleſh can do unto me.

5 Mine own [q] words grieve *me* daily: all their thoughts *are* againſt me to do me hurt.

6 [r] They gather together, and keep themſelves cloſe: they mark my ſteps, becauſe they wait for my ſoul.

7 [s] They *think* they ſhall eſcape by iniquity: O God, caſt *theſe* people down in *thine* anger.

8 Thou haſt counted my wanderings: put my [t] tears into thy bottle: are they not in thy regiſter?

9 When I cry, then mine enemies ſhall turn back: this I know, for God is with me.

10 I will rejoice in God *becauſe of his* word: in the Lord will I rejoice *becauſe of his* word.

11 In God do I truſt: I will not be afraid what man can do unto me.

12 [u] Thy vows *are* upon me, O God: I will render praiſes unto thee.

13 For thou haſt delivered my ſoul from death, and alſo my feet from falling, that I may [w] walk before God in the [x] light of the living.

PSALM LVII.

1 *David being in the deſert of Ziph, where the inhabitants did betray him, and at length in the ſame cave with Saul,* 2 *calleth moſt earneſtly unto God, with full confidence that he will perform his promiſe, and take his cauſe in hand:* 5 *Alſo that he will ſhew his glory in the heavens and the earth againſt his cruel enemies.* 9 *Therefore doth he render laud and praiſe.*

¶ To him that excelleth.

[y] Deſtroy not. A Pſalm of David, on Michtam, * When he fled from Saul in the cave.

* 1 Sam. 24. 4.

HAVE mercy upon me, O God, have mercy upon me: for my ſoul truſteth in thee, and in the ſhadow of thy wings will I ‡ truſt, till *theſe* [z] afflictions overpaſs.

‡ Or, dwell moſt ſafely.

2 I will call unto the moſt high God, *even* to the God that [a] performeth *his promiſe* toward me.

3 He will ſend from [b] heaven, and ſave me from the reproof of him that would ſwallow me. Selah. God will ſend his mercy, and his truth.

4 My ſoul *is* among lions: I lie *among* the children of men, that are ſet on fire: whoſe [c] teeth *are* ſpears and arrows, and their tongue a ſharp ſword.

5 [d] Exalt thyſelf, O God, above the heaven, *and* let thy glory *be* upon all the earth.

6 They have laid a net for my ſteps: [e] my ſoul is preſſed down: they have digged a pit before me, *and* are fallen into the midſt of it. Selah.

7 Mine heart is [f] prepared, O God, mine heart is prepared: I will ſing and give praiſe.

8 Awake my [g] tongue, awake viol and harp: I will awake early.

9 I will praiſe thee, O Lord, among the people, *and* I will ſing unto thee among the nations.

10 For thy mercy is great unto the heavens, *and* thy truth unto the [h] clouds.

11 Exalt thyſelf, O God, above the heavens, *and* let thy glory *be* upon all the earth.

PSALM LVIII.

1 *He deſcribeth the malice of his enemies, the flatterers of Saul, who both ſecretly and openly ſought his deſtruction, from whom he appealeth to God's judgment,* 10 *ſhewing that the juſt ſhall rejoice, when they ſee the puniſhment of the wicked to the glory of God.*

¶ To him that excelleth.

Deſtroy not. A Pſalm of David on Michtam.

IS it true? O [i] congregation, ſpeak ye juſtly? O ſons of men, judge ye uprightly?

2 Yea, rather ye imagine miſchief in *your* heart: [k] your hands execute cruelty upon the earth.

3 The wicked [l] are ſtrangers from the womb: *even* from the belly have they erred, and ſpeak lyes.

4 Their poiſon is even like the poiſon of a ſerpent: like the deaf [m] adder *that* ſtoppeth his ear:

5 Which heareth not the voice of the inchanter, though he be moſt expert in charming.

6 Break their [n] teeth, O God, in their mouths: break the jaws of the young lions, O Lord.

7 Let them [o] melt like the waters, let them paſs away: when he ſhooteth his arrows, *let them be* as broken.

8 Let them conſume like a ſnail that melteth, *and like* the untimely fruit of a woman, *that* hath not ſeen the ſun.

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[p] He ſtayeth his conſcience upon God's promiſe, though he ſee not preſent help.

[q] All my counſels have evil ſucceſs, and turn to mine own ſorrow.

[r] As all the world againſt one man, and cannot be ſatiate, except they have my life.

[s] They think not only to eſcape puniſhment, but the more wicked they are, the more impudent they wax.

[t] If God keep the tears of his ſaints in ſtore, much more will he remember their blood, to avenge it: and though tyrants burn the bones, yet can they not blot the tears and blood out of God's regiſter.

[u] Having received that which I required, I am bound to pay my vows of thankſgiving, as I promiſed.

[w] As mindful of his great mercies, and giving him thanks for the ſame.

[x] That is, in this life and light of the ſun.

[y] This was either the beginning of a certain ſong, or the words which David uttered when he ſtayed his affection.

[z] He compareth the afflictions which God layeth upon his children, to a ſtorm that cometh and goeth.

[a] Who leaveth not his works begun imperfect.

[b] He would rather deliver me by a miracle, than that I ſhould be overcome.

[c] He meaneth their calumnies and falſe reports.

[d] Suffer me not to be deſtroyed to the contempt of thy name.

[e] For very fear, ſeeing the great danger on all ſides.

[f] That is, wholly bent to give thee praiſe for my deliverance.

[g] He ſheweth that both his heart ſhall praiſe God, and his tongue ſhall confeſs him, and alſo that he will uſe other means to provoke himſelf forward to the ſame.

[h] Thy mercies do not only appertain to the Jews, but alſo to the Gentiles.

[i] Ye counſellors of Saul, who under pretence of conſulting for the commonwealth, conſpire my death, being an innocent,

[k] Ye are not aſhamed to execute that cruelty publicly, which ye have imagined in your hearts.

[l] That is, enemies to the people of God even from their birth.

[m] They paſs in malice and ſubtilty the crafty ſerpent, which could preſerve himſelf by ſtopping his ear from the enchanter.

[n] Take away all occaſions and means whereby they hurt.

[o] Conſidering God's divine power, he ſheweth that God in a moment can deſtroy their force whereof they brag.

9 [p] As raw fleſh before your pots feel *the fire* of thorns : *ſo* let him carry them away as with a whirlwind in *his* wrath.

10 The righteous ſhall [q] rejoice when he ſeeth the vengeance : he ſhall waſh his feet in the [r] blood of the wicked.

11 And men ſhall ſay, [s] Verily there is fruit for the righteous : doubtleſs there is a God that judgeth the earth.

PSALM LIX.

1 David being in great danger of Saul, who ſent to ſlay him in his bed, prayeth unto God : 3 Declareth his innocency, and their fury, 5 deſiring God to deſtroy all thoſe that ſin of malicious wickedneſs : 11 Whom, though he kept alive for a time to exerciſe his people, yet in the end he will conſume them in his wrath, 13 that he may be known to be the God of Jacob to the end of the world. 16 For this he ſingeth praiſes to God, aſſured of his mercies.

¶ To him that excelleth. Deſtroy not. A Pſalm of David on [t] Michtam. * When Saul ſent, and they did watch the houſe to kill him. * 1 Sam. 19. 11.

O MY God, [u] deliver me from mine enemies : defend me from them that riſe up againſt me.

2 Deliver me from the wicked doers, and ſave me from the bloody men.

3 For lo, they have laid wait for my ſoul : the mighty men are gathered againſt me, not for mine [w] offence, nor for my ſin, O Lord.

4 They run and prepare themſelves without a fault *on my part* : ariſe, *therefore*, to aſſiſt me, and behold,

5 Even thou, O Lord God of hoſts, O God of Iſrael, awake to viſit all the heathen, *and* be not [x] merciful unto all that tranſgreſs maliciouſly. Selah.

6 They go to and fro in the evening : they bark like [y] dogs, and go about the city.

7 Behold, they [z] brag in their talk, *and* ſwords *are* in their lips : for who, *ſay they*, doth hear ?

8 But thou, O Lord, ſhalt have them in deriſion, *and* thou ſhalt laugh at all the heathen.

9 [a] He is ſtrong : *but* I will wait upon thee : for God *is* my defence.

10 My merciful God will [b] prevent me : God will let me ſee *my deſire* upon mine enemies.

11 Slay them [c] not, leſt my people forget it : *but* ſcatter them abroad by thy power, and put them down, O Lord our ſhield,

12 *For* the ſin of their mouth, *and* the words of their lips : and let them be [d] taken in their pride, even for their perjury and lyes *that* they ſpeak.

13 [e] Conſume *them* in *thy* wrath : conſume *them* that they be no more : and let them know that God ruleth in Jacob, *even* unto the ends of the world. Selah.

14 And in the evening they [f] ſhall go to and fro, *and* bark like dogs, and go about the city.

15 They ſhall run here and there for meat : *and* ſurely they ſhall not be ſatisfied, though they tarry all night.

16 But I will ſing of thy [g] power, and will praiſe thy mercy in the morning : for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my [h] Strength, will I ſing : for God is my defence, *and* my merciful God.

PSALM LX.

1 David being now king over Judah, and having had many victories, ſheweth by evident ſigns, that God elected him king, aſſuring the people that God will proſper them, if they approve the ſame. 11 After he prayeth unto God to finiſh that that he hath begun.

¶ To him that excelleth upon [i] Shuſhan Eduth. or Michtam. A Pſalm of David to teach, * When he fought againſt Aram Naharaim, and againſt ‡ Aram [k] Zobah, when Joab returned and ſlew twelve thouſand Edomites in the ſalt valley. * 1 Sam. 8. 3. and 10. 1. 1 Chron. 18. 3. ‡ Or, Syria, called Meſopotamia.

O GOD, thou haſt caſt us out, thou haſt [l] ſcattered us, thou haſt been angry, turn again unto us.

2 Thou haſt made the land to tremble, and haſt made it to [m] gape : heal the breaches thereof, for it is ſhaken.

3 Thou haſt ſhewed [n] thy people heavy things : thou haſt made us to drink the wine of giddineſs.

4 *But now* thou haſt given [o] a banner to them that fear thee, that it may be diſplayed becauſe of *thy* truth. Selah.

5 That thy beloved may be delivered, help with thy right hand, and hear me.

6 God hath ſpoken in his [p] holineſs : *therefore* I will

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[p] [illegible] fleſh is taken raw out of the pot before the water ſeethe : ſo he deſireth God to deſtroy their enterpriſes before they bring them to paſs.

[q] With a pure affection.

[r] Their puniſhment and ſlaughter ſhall be ſo great.

[s] Seeing God governeth all by his providence, he muſt needs put difference between the godly and the wicked.

[t] Read Pſalm 16.

[u] Though his enemies were even at hand to deſtroy him, yet he aſſured himſelf that God had ways enough in his hand to deliver him.

[w] For I am innocent to them wards, and have not offended them.

[x] Seeing it appertaineth to God's judgments to puniſh the wicked, he deſireth God to execute his vengeance on the reprobate, who maliciouſly perſecute his church.

[y] He compareth their cruelty to hungry dogs, ſhewing that they are never weary in doing evil.

[z] They boaſt openly of their wicked devices, and every word is as a ſword : for they neither fear God, nor are aſhamed of men.

[a] Though Saul have never ſo great power, yet I know that thou doſt bridle him : therefore will I patiently hope on thee.

[b] He will not fail to ſuccour me when need requireth.

[c] Altogether, but by little and little, that the people ſee ing oftentimes thy judgments, may be mindful of thee.

[d] That in their miſery and ſhame they may be as glaſſes and examples of God's vengeance.

[e] When the time ſhall come, and when they have ſufficiently ſerved for an example of thy vengeance unto others.

[f] He mocketh at their vain enterpriſes, being aſſured that they ſhall not bring their purpoſe to paſs.

[g] Which didſt uſe the policy of a weak woman to confound the enemies ſtrength, as 1 Sam. 19. 12.

[h] Confeſſing himſelf to be void of all virtue and ſtrength, he attributeth the whole to God.

[i] Theſe were certain ſongs after the note whereof this Pſalm was ſung.

[k] Called alſo Sophene, which ſtandeth by Euphrates.

[l] For when Saul was not able to reſiſt the enemy, the people fled hither and thither : for they could not be ſafe in their own houſes.

[m] As cleft with an earthquake.

[n] Thou haſt handled the people ſharply, in taking from them ſenſe and judgment, in that they aided Saul the wicked king, and purſued him to whom God had given the juſt title of the realm.

[o] In making me king, thou haſt performed thy promiſe, which ſeemed to have loſt the force.

[p] It is ſo certain as if it were ſpoken by an oracle, that I ſhall poſſeſs theſe places which Saul had left to his children.

I will rejoice: I will divide Shechem, and meaſure the valley of Succoth.

7 Gilead *ſhall be* mine, and Manaſſeh *ſhall be* mine: Ephraim alſo *ſhall be* [q] the ſtrength of mine head: [r] Judah *is* my lawgiver:

8 Moab *ſhall be* my [s] waſh-pot: over Edom will I caſt out my ſhoe: [t] Paleſtina, ſhew thyſelf joyful for me.

9 Who will lead me into the [u] ſtrong city? who will bring me unto Edom?

10 Wilt not thou, O God, *which* hadſt caſt us off, and didſt not go forth, O God, with our armies?

11 Give us help againſt trouble: for vain is the help of man.

12 Through God we ſhall do valiantly: for he ſhall tread down our enemies.

PSALM LXI.

2 Whether that he were in danger of the Ammonites, or being purſued of Abſalom, here he crieth to be heard and delivered, 7 and confirmed in his kingdom. 8 He promiſeth perpetual praiſes.

¶ To him that excelleth on Neginoth.
A Pſalm of David.

HEAR my cry, O God: give ear unto my prayer.

2 From [w] the ends of the earth will I cry unto thee: when mine heart is oppreſt, bring me upon the rock that is [x] higher than I.

3 For thou haſt been my hope, *and* a ſtrong tower againſt the enemy.

4 I will dwell in thy tabernacle for ever, *and* my truſt ſhall be under the covering of thy wings. Selah.

5 For thou, O God, [y] haſt heard my deſires: thou haſt given an heritage unto thoſe that fear thy name.

6 Thou ſhalt give the King a [z] long life: his years *ſhall be* as many ages.

7 He ſhall dwell before God for ever: prepare [a] mercy and faithfulneſs, *that* they may preſerve him.

8 So will I alway ſing praiſe unto thy name, in performing daily my vows.

PSALM LXII.

This Pſalm partly containeth meditations, whereby David encourageth himſelf to truſt in God againſt the aſſaults of temptations. And becauſe our minds are eaſily drawn from God by the allurements of the world, he ſharply reproveth this vanity, to the intent he might cleave faſt to the Lord.

¶ To the excellent muſician * Jeduthun.
A Pſalm of David.

* 1 Chron. 16. 41.

YET [b] my ſoul keepeth ſilence unto God: of him *cometh* my ſalvation.

2 [c] Yet he is my ſtrength and my ſalvation, *and* my defence: *therefore* I ſhall not much be moved.

3 How long will ye imagine miſchief againſt a [d] man? ye ſhall be all ſlain: *ye ſhall be* as a bowed wall, *or* as a [e] wall ſhaken.

4 Yet they conſult to caſt him down from his dignity: their delight is in lyes, they bleſs with their mouths, but curſe with their hearts. Selah.

5 [f] Yet, my ſoul, keep thou ſilence unto God: for mine hope *is* in him.

6 Yet is he my ſtrength, and my ſalvation, *and* my defence: *therefore* I ſhall not be moved.

7 In God *is* my ſalvation and my [g] glory, the rock of my ſtrength: in God *is* my truſt.

8 Truſt in him alway, ye people: [h] pour out your hearts before him: *for* God is our hope. Selah.

9 Yet the children of men *are* vanity, the chief men *are* lyars: to lay them upon a balance, they are altogether lighter than vanity.

10 Truſt not in oppreſſion nor in robbery: [i] be not vain: if riches increaſe, ſet not your heart thereon.

11 God ſpake [k] once or twice, I have heard it, that power *belongeth* unto God.

12 And to thee, O Lord, mercy: for thou [l] rewardeſt every one according to his work.

PSALM LXIII.

1 David, after he had been in great danger by Saul in the deſert of Ziph, made this Pſalm, 3 wherein he giveth thanks to God for his wonderful deliverance, in whoſe mercies he truſted, even in the midſt of his miſeries, 9 propheſying the deſtruction of God's enemies: 11 And contrariwiſe happineſs to all them that truſt in the Lord.

A Pſalm of David, when he was in the [m] wilderneſs of Judah.

O God, thou art my God, early will I ſeek thee: my ſoul [n] thirſteth for thee: my fleſh longeth greatly after thee in a barren and dry land without water.

2 Thus [o] I behold thee *as* in the ſanctuary, when I behold thy power and thy glory.

3 For thy loving kindneſs *is* better than life: *therefore* my lips ſhall praiſe thee.

4 Thus will I magnify thee *all* my life, *and* lift up my hands in thy name.

5 My

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[q] For it was ſtrong and well peopled.

[r] David meaneth, that in this tribe his kingdom ſhall be eſtabliſhed, Gen. 49. 10.

[s] In moſt vile ſubjection.

[t] For thou wilt diſſemble, and faint as though thou wert glad.

[u] He was aſſured that God would give him the ſtrong cities of his enemies, wherein they thought themſelves ſure.

[w] From the place where I was baniſhed, being driven out of the city and temple by my ſon Abſalom.

[x] Unto the which without thy help I cannot attain.

[y] There is nothing that doth more ſtrengthen our faith than the remembrance of God's ſuccour in times paſt.

[z] This chiefly is referred to Chriſt, who liveth eternally not only in himſelf, but alſo in his members.

[a] For the ſtability of thy kingdom ſtandeth in thy mercy and truth.

[b] Though Satan tempted him to murmur againſt God, yet he bridled his affections, and reſting upon God's promiſe, beareth his croſs patiently.

[c] It appeareth by the oft repetition of this word, that the prophet abode manifold temptations, but by reſting on God, and by patience he overcame them all.

[d] He meaneth himſelf, being the man whom God had appointed to the kingdom.

[e] Though ye ſeem to be in honour, yet God will ſuddenly deſtroy you.

[f] David was greatly moved with theſe troubles, therefore he ſtirreth up himſelf to truſt in God.

[g] Theſe vehement and often repetitions were neceſſary to ſtrengthen his faith againſt the horrible aſſaults of Satan.

[h] He admoniſheth us of our wicked nature, who rather hide our ſorrow and bite on the bridle, than utter our grief to God, to obtain remedy.

[i] Give yourſelves wholly to God, by putting away all things that are contrary to his law.

[k] He hath plainly borne witneſs of his power, ſo that none needeth to doubt thereof.

[l] So that the wicked ſhall feel thy power, and the godly thy mercy.

[m] To wit, of Ziph, 1 Sam. 2-. 14.

[n] Though he was both hungry and in great diſtreſs, yet he made God his ſufficiency, and above all meat and drink.

[o] In this miſery I exerciſe myſelf in the contemplation of thy power and glory, as if I were in the ſanctuary.

5 My ſoul ſhall be ſatisfied as with [p] marrow and fatneſs, and my mouth ſhall praiſe *thee* with joyful lips,

6 When I remember thee on my bed, *and when* I think upon thee in the *night* watches.

7 Becauſe thou haſt been my helper, therefore under the ſhadow of thy wings will I rejoice.

8 My ſoul [q] cleaveth unto *thee: for* thy right hand upholdeth me.

9 Therefore they that ſeek my ſoul to deſtroy it, they ſhall go into the loweſt parts of the earth.

10 [r] They ſhall caſt him down with the edge of the ſword, *and* they ſhall be a portion for foxes.

11 But the king ſhall rejoice in God, *and* all that [s] ſwear by him ſhall rejoice *in him:* for the mouth of them that ſpeak lyes ſhall be ſtopped.

PSALM LXIV.

1 *David prayeth againſt the fury and falſe reports of his enemies.* 7 *He declareth their puniſhment and deſtruction,* 10 *to the comfort of the juſt, and glory of God.*

¶ To him that excelleth.
A Pſalm of David.

HEAR my [t] voice, O God, in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the [u] conſpiracy of the wicked, *and* from the [w] rage of the workers of iniquity,

3 Which have whet their tongue like a ſword, and ſhot *for* their arrows [x] bitter words:

4 To ſhoot at the upright in ſecret: they ſhoot at him ſuddenly and [y] fear not.

5 They [z] encourage themſelves *in* a wicked purpoſe: they commune together to lay ſnares privily, *and* ſay, Who ſhall ſee them?

6 They have ſought out iniquities, *and* have accompliſhed that which they ſought out, even every one [a] *his* ſecret *thoughts*, and the depth of *his* heart.

7 But God will ſhoot an arrow at them ſuddenly: their ſtrokes ſhall be *at once.*

8 They ſhall cauſe their own tongue to fall upon them: *and* whoſoever ſhall ſee them, ſhall [b] flee away.

9 And all men ſhall ſee it, and declare the work of God, and they ſhall underſtand what he hath wrought.

10 *But* the righteous [c] ſhall be glad in the Lord, and truſt in him: and all that are upright of heart, ſhall rejoice.

PSALM LXV.

1 *A praiſe and thankſgiving unto God by the faithful, who are ſignified by Zion,* 4 *for the chuſing, preſervation, and governance of them,* 9 *and for the plentiful bleſſings poured forth upon all the earth, but eſpecially toward his church.*

¶ To him that excelleth.
A Pſalm or ſong of David.

O GOD, [d] praiſe waiteth for thee in Zion, and unto thee ſhall the vow be performed.

2 *Becauſe thou* heareſt the prayer, unto thee ſhall all [e] fleſh come.

3 Wicked deeds [f] have prevailed againſt me: *but* thou wilt be merciful unto our tranſgreſſions.

4 Bleſſed *is he whom* thou chuſeſt and cauſeſt to come *to thee:* he ſhall dwell in thy courts, *and* we ſhall be ſatisfied with the pleaſures of thine houſe, *even* of thine holy temple.

5 O God of our ſalvation, thou wilt [g] anſwer us with fearful *ſigns* in *thy* righteouſneſs, O *thou* the hope of all the ends of the earth, and of them that are far off in the [h] ſea.

6 He ſtabliſheth the mountains by his power: *and* is girded about with ſtrength.

7 He appeaſeth the [i] noiſe of the ſeas, *and* the noiſe of the waves thereof, and the tumults of the people.

8 They alſo that dwell in the uttermoſt parts *of the earth*, ſhall be afraid of thy ſigns: thou ſhalt make the † eaſt and the weſt to rejoice.

† *Heb. in the going forth of the morning and of the evening.*

9 Thou [k] viſiteſt the earth, and watereſt it: thou makeſt it very rich: the [l] river of God is full of water: thou prepareſt them corn: for ſo thou [m] appointeſt it.

10 Thou [n] watereſt abundantly the furrows thereof: thou cauſeſt *the rain* to deſcend into the vallies thereof: thou makeſt it ſoft with ſhowers, *and* bleſſeſt the bud thereof.

11 Thou crowneſt the year with thy goodneſs, and thy ſteps drop fatneſs.

12 They drop *upon* the paſtures of the wilderneſs: and the hills ſhall be compaſſed with gladneſs.

13 The paſtures are clad with ſheep: the vallies alſo ſhall be covered with corn: *therefore* they ſhout for joy, [o] and ſing.

PSALM

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[p] The remembrance of thy favour is more ſweet unto me than all the pleaſures and dainties of the world.

[q] He aſſureth himſelf by the Spirit of God to have the gift of conſtancy.

[r] He propheſieth the deſtruction of Saul and them that take his part, whoſe bodies ſhall not be buried, but be devoured with wild beaſts.

[s] All that ſwear by God aright or profeſs him, ſhall rejoice in this worthy king.

[t] In that he calleth to God with his voice, it is a ſign that his prayer was vehement, and that his life was in danger.

[u] That is, from their ſecret malice.

[w] To wit, their outward violence.

[x] Falſe reports and ſlanders.

[y] To be without fear of God and reverence of man, is a ſign of reprobation.

[z] The more that the wicked ſee God's children in miſery, the more bold and impudent are they in oppreſſing them.

[a] There is no way ſo ſecret and ſubtil to do hurt, which they invented not for his deſtruction.

[b] To ſee God's heavy judgments againſt them, and how he hath caught them in their own ſnares.

[c] When they ſhall conſider that he will be favourable to them as he was to his ſervant David.

[d] Thou giveſt daily new occaſion to thy church to praiſe thee.

[e] Not only the Jews but alſo the Gentiles in the kingdom of Chriſt.

[f] He imputeth it to his ſins and to the ſins of the people, that God, who was accuſtomed to aſſiſt them, withdraweth his ſuccour from them.

[g] Thou wilt declare thyſelf to be the preſerver of thy church in deſtroying thine enemies, as thou didſt in the Red ſea.

[h] As of all barbarous nations and far off.

[i] He ſheweth that there is no part nor creature in the world, which is not governed by God's power and providence.

[k] To wit, with rain.

[l] That is, Shiloah, or the rain.

[m] Thou haſt appointed the earth to bring forth food to man's uſe.

[n] By this deſcription he ſheweth that all the order of nature is a teſtimony of God's love toward us, who cauſeth all creatures to ſerve our neceſſity.

[o] That is, the dumb creatures ſhall not only rejoice for a time for God's benefits, but ſhall continually ſing.

PSALM LXVI.

1 He provoketh all men to praiſe the Lord, and to conſider his works. 6 He ſetteth forth the power of God to affray the rebels, 10 and ſheweth how God hath delivered Iſrael from great bondage and afflictions. 13 He promiſeth to give ſacrifice, 16 and provoketh all men to hear what God hath done for him, and to praiſe his name.

¶ To him that excelleth.
A ſong or Pſalm.

REJOICE in God, [p] all ye *inhabitants* of the earth.

2 Sing forth the glory of his name: make his praiſe glorious.

3 Say unto God, How terrible art thou in thy works! through the greatneſs of thy power ſhall thine enemies be in [q] ſubjection unto thee.

4 All the world ſhall worſhip thee, and ſing unto thee, *even* ſing of thy name. Selah.

5 [r] Come, and behold the works of God: he is terrible in *his* doings toward [s] the ſons of men.

6 He hath turned the ſea into dry land: they paſſed through the river on foot: there did we rejoice in him.

7 He ruleth the world with his power: his eyes behold the nations: the rebellious ſhall not [t] exalt themſelves. Selah.

8 Praiſe our God, ye people, and make the voice of his praiſe to be heard.

9 Which [u] holdeth our ſouls in life, and ſuffereth not our feet to ſlip.

10 For thou, O God, haſt proved us, thou haſt tried us as ſilver is tried.

11 Thou haſt brought us into [w] the ſnare, *and* laid a ſtrait *chain* upon our loins.

12 Thou haſt cauſed men to ride over our heads: we went into fire, and into water, but thou broughteſt us out into a wealthy *place*.

13 I will go into thine [x] houſe with burnt-offerings, *and* will pay thee my vows,

14 Which my lips have promiſed, and my mouth hath ſpoken in mine affliction.

15 I will offer unto thee the burnt-offerings of fat rams with incenſe: I will prepare bullocks and goats. Selah.

16 [y] Come, *and* hearken, all ye that fear God, and I will tell you what he hath done to my ſoul.

17 I called unto him with my mouth, and he was exalted with my tongue.

18 [z] If I regard wickedneſs in mine heart, the Lord will not hear me.

19 But God hath heard *me*; *and* conſidered the voice of my prayer.

20 Praiſed *be* God, which hath not put back my prayer, nor his mercy from me.

PSALM LXVII.

1 A prayer of the church to obtain the favour of God and to be lightened with his countenance, 2 to the end that his way and judgment may be known throughout the earth. 7 And, finally, is declared the kingdom of God, which ſhould be univerſally erected at the coming of Chriſt.

¶ To him that excelleth on Neginoth.
A Pſalm or ſong.

GOD be merciful unto us, and bleſs us, *and* [a] cauſe his face to ſhine among us. (Selah.)

2 That [b] they may know thy way upon earth, *and* thy ſaving health among all nations.

3 Let the people praiſe thee, O God: let all the people praiſe thee.

4 [c] Let the people be glad and rejoice: for thou ſhalt judge the people righteouſly, and govern the nations upon the earth. Selah.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 *Then* ſhall [d] the earth bring forth her increaſe, *and* God, *even* our God ſhall bleſs us.

7 God ſhall bleſs us, and all the ends of the earth [e] ſhall fear him.

PSALM LXVIII.

1 In this Pſalm David ſetteth forth as in a glaſs the wonderful mercies of God toward his people: 5 Who by all means and moſt ſtrange ſorts declareth himſelf to them. 15 And therefore God's church, by reaſon of his promiſes, graces, and victories, doth excel without compariſon all worldly things. 34 He exhorteth therefore all men to praiſe God for ever.

¶ To him that excelleth.
A Pſalm or ſong of David.

GOD [f] will ariſe, *and* his enemies ſhall be ſcattered: they alſo that hate him ſhall flee before him.

2 As the ſmoak vaniſheth, *ſo* ſhalt thou drive *them* away: *and* as wax melteth before the fire, *ſo* ſhall the wicked periſh at the preſence of God.

3 [g] But the righteous ſhall be glad, *and* rejoice before God: yea, they ſhall leap for joy.

4 Sing unto God, *and* ſing praiſes unto his

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[p] He propheſieth that all nations ſhall come to the knowledge of God, who then was only known in Judea.

[q] As the faithful ſhall obey God willingly, ſo the infidels for fear ſhall diſſemble themſelves to be ſubject.

[r] He toucheth the ſlothful dulneſs of man, who is cold in the conſideration of God's works.

[s] His providence is wonderful in maintaining their eſtate.

[t] He proveth that God will extend his grace alſo to the Gentiles, becauſe he puniſheth among them ſuch as will not obey his calling.

[u] He ſignifieth ſome ſpecial benefit that God had ſhewed to his church of the Jews, in delivering them from ſome great danger: whereof or of the like he promiſeth that the Gentiles ſhall be partakers.

[w] The condition of the church is here deſcribed, which is to be led by God's providence into troubles, to be ſubject under tyrants, and to enter into manifold dangers.

[x] The duty of the faithful is here deſcribed, which are never unmindful to render God praiſe for his benefits.

[y] It is not enough to have received God's benefits and to be mindful thereof, but alſo we are bound to make others to profit thereby and praiſe God.

[z] If I delight in wickedneſs, God will not hear me; but if I confeſs it, he will receive me.

[a] That is, move our hearts with his Holy Spirit, that we may feel his favour toward us.

[b] That both Jews and Gentiles may know God's covenant made with them.

[c] By theſe oft repetitions he ſheweth, that the people can never rejoice ſufficiently and give thanks for the great benefits that they ſhall receive under the kingdom of Chriſt.

[d] He ſheweth, that where God favoureth, there ſhall be abundance of all other things.

[e] When they feel his great benefits both ſpiritual and corporal toward them.

[f] The prophet ſheweth that albeit God ſuffereth the wicked tyrants to oppreſs his church for a time, yet at length he will be revenged of them.

[g] He ſheweth that when God declareth his power againſt the wicked, that it is for the commodity and ſalvation of his church, which praiſe him therefore.

name: exalt him that rideth upon the heavens, in his name [h] Jah, and rejoice before him.

5 *He is* a father of the fatherleſs, and a judge of the widows, *even* God in his holy habitation.

6 God [i] maketh the ſolitary to dwell in families, *and* delivereth them that were priſoners in ſtocks: but the rebellious ſhall dwell in a [k] dry land.

7 [l] O God, when thou wenteſt forth before thy people: when thou wenteſt through the wilderneſs: (Selah)

8 The earth ſhook, and the heavens dropped at the preſence of this God: *even* Sinai *was moved* at the preſence of God, *even* the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain *upon* thine inheritance, and thou didſt refreſh it when it was weary.

10 Thy congregation dwelled therein: *for* thou, O God, haſt of thy [m] goodneſs prepared it for the poor.

11 The Lord gave matter to the [n] women to tell of the great army.

12 Kings of the armies did flee: they did flee, and [o] ſhe that remained in the houſe, divided the ſpoil.

13 Though ye have lien among [p] pots, *yet ſhall ye be as* the wings of a dove that is covered with ſilver, and whoſe feathers are *like* yellow gold.

14 When the Almighty ſcattered kings [q] in it, it was white as the ſnow in Salmon.

15 The [r] mountain of God *is like* the mountain of Baſhan: *it is* an high mountain, *as* mount Baſhan.

16 [s] Why leap ye, ye high mountains? as for this mountain God, delighteth to dwell in it: yea, the Lord will dwell in it for ever.

17 The chariots of God *are* twenty thouſand thouſand angels, *and* the Lord is among them, *as* in the ſanctuary of Sinai.

18 Thou art gone up on high: thou haſt [t] led captivity captive, *and* received gifts for men: yea, even the rebellious *haſt thou led*, that the Lord God might dwell *there*.

19 Praiſed *be* the Lord, *even* the God of my ſalvation, *which* ladeth us daily *with benefits*. Selah.

20 This *is* our God, *even* the God that ſaveth *us*: and to the Lord God *belong* the [u] iſſues of death.

21 Surely God will wound the head of his enemies, *and* the hairy pate of him that walketh in his ſins.

22 The Lord hath ſaid, I will bring *my people* again from [w] Baſhan: I will bring them again from the depths of the ſea:

23 That thy foot may be dipped in blood, *and* the tongue of thy dogs *in the blood* of the enemies, *even* in [x] it.

24 They have ſeen, O God, thy [y] goings, the goings of my God, *and* my King, *which art* in the ſanctuary.

25 The [z] ſingers went before, the players of inſtruments after: in the midſt *were* the maids playing with timbrels.

26 Praiſe ye God in the aſſemblies, *and* the Lord, *ye that are* of the fountain of [a] Iſrael.

27 There *was* [b] little Benjamin *with* their [c] ruler, *and* the princes of Judah *with* their aſſembly, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath appointed thy ſtrength: eſtabliſh, O God, that *which* thou haſt wrought in us.

29 [d] Out of thy temple upon Jeruſalem, *and* kings ſhall bring preſents unto thee.

30 Deſtroy the company of the ſpearmen, *and* multitude of the mighty bulls, with the calves of the people that [e] tread under feet pieces of ſilver: ſcatter the people that delight in war.

31 *Then* ſhall the princes come out [f] of Egypt: Ethiopia ſhall haſte to ſtretch her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: ſing praiſe unto the Lord. (Selah.)

33 To him that rideth upon the moſt high heavens, *which were from* the beginning: behold, he will ſend out by his [g] voice a mighty ſound.

34 Aſcribe the power to God: *for* his majeſty *is* upon Iſrael, and his ſtrength *is* in the clouds.

35 O God, thou art [h] terrible, out of thine holy [i] places: the God of Iſrael is he that giveth ſtrength and power unto the people: praiſed *be* God.

PSALM

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[h] Jah and Jehovah are the names of God, which do ſignify his eſſence and majeſty incomprehenſible, ſo that thereby is declared that all idols are but vanity, and that the God of Iſrael is the only true God.

[i] He giveth children to them that be childleſs, and increaſeth their families.

[k] Which is barren of God's bleſſings, which before they had abuſed.

[l] He teacheth that God's favour peculiarly belongeth to his church, as appeareth by their wonderful deliverance out of Egypt.

[m] God bleſſed the land of Canaan, becauſe he had choſen that place for his church.

[n] The faſhion then was, that women ſang ſongs after the victory, as Miriam, Deborah, Judith, and others.

[o] The prey was ſo great, that not only the ſoldiers, but women alſo had part thereof.

[p] Though God ſuffer his church for a time to lie in black darkneſs, yet he will reſtore it, and make it moſt ſhining and white.

[q] In the land of Canaan, where his church was.

[r] Zion, the church of God, doth excel all worldly things, not in pomp and outward ſhew, but by the inward grace of God, which there remaineth becauſe of his dwelling there.

[s] Why boaſt ye of your ſtrength and beauty againſt this mountain of God?

[t] As God overcame the enemies of his church, took them priſoners, and made them tributaries: ſo Chriſt, which is God manifeſted in the fleſh, ſubdued Satan and ſin under us, and gave unto his church moſt liberal gifts of his Spirit, Eph. 4. 8.

[u] In moſt extreme dangers God hath infinite ways to deliver his.

[w] As he delivered his church once from Og of Baſhan, and other tyrants, and from the danger of the Red ſea, ſo will he ſtill do as oft as neceſſity requireth.

[x] That is, in the blood of that great ſlaughter, where dogs ſhall lap blood.

[y] That is, how thou, which art chief king, goeſt out with thy people to war, and giveſt them the victory.

[z] He deſcribeth the order of the people, when they went to the temple to give thanks for the victory.

[a] Which came of the patriarch Jacob.

[b] Benjamin is called little, becauſe he was the youngeſt ſon of Jacob.

[c] Who was ſome chief ruler of the tribe.

[d] Declare out of thine holy palace thy power for the defence of thy church Jeruſalem.

[e] He deſireth that the pride of the mighty may be deſtroyed, which accuſtomed to garniſh their ſhoes with ſilver: and therefore for their glittering pomp thought themſelves above all men.

[f] He propheſieth that the Gentiles ſhall come to the true knowledge and worſhip of God.

[g] By his terrible thunders he will make himſelf to be known the God of all the world.

[h] In ſhewing fearful judgments againſt thine enemies for the ſalvation of thy people.

[i] He alludeth to the tabernacle, which was divided into three parts.

PSALM LXIX.

1 *The complaints, prayers, fervent zeal and great anguiſh of David are ſet forth as a figure of Chriſt and all his members:* 21 *The malicious cruelty of the enemies,* 22 *and their puniſhment alſo:* 26 *Where Judas and ſuch traitors are accurſed.* 30 *He gathereth courage in his affliction, and offereth praiſes unto God,* 32 *which are more acceptable than all ſacrifices: whereof all the afflicted may take comfort.* 35 *Finally, he doth provoke all creatures to praiſes, propheſying of the kingdom of Chriſt, and the preſervation of the church, where all the faithful,* 36 *and their ſeed, ſhall dwell for ever.*

¶ To him that excelleth upon [k] Shoſhannim. A Pſalm of David.

SAVE me, O God: for the [l] waters are entered even to my ſoul.

2 I ſtick faſt in the deep mire, where no [m] ſtay *is*: I am come into deep waters, and the ſtreams run over me.

3 I am weary of crying: my throat is dry: mine [n] eyes fail, while I wait for my God.

4 They that hate me without a cauſe, are more than the hairs of mine head: they that would deſtroy me, *and* are mine enemies [o] falſly, are mighty, ſo that I reſtored that which I [p] took not.

5 O God, thou knoweſt my [q] fooliſhneſs, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for [r] me: let not thoſe that ſeek thee, be confounded through me, O God of Iſrael.

7 For thy ſake have I ſuffered reproof: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren, even an alien unto my mother's ſons.

9 [s] For the zeal of thine houſe hath eaten me, and the rebukes of them that rebuked thee, are fallen upon me.

10 I [t] wept and my ſoul faſted, but that was to my reproof.

11 I put on a ſack alſo: and I became a proverb unto them.

12 They that [u] ſat in the gate, ſpake of me, and the drunkards ſang *of me*.

13 But, Lord, I *make* my prayer unto thee in an [w] acceptable time, *even* in the multitude of thy mercy: O God, hear me in the truth of thy ſalvation.

14 Deliver me out of the mire, that I ſink not: let me be delivered from them that hate me, and out of the deep [x] waters.

15 Let not the water flood drown me, neither let the deep ſwallow me up: and let not the pit ſhut her mouth upon me.

16 Hear me, O Lord, for thy loving kindneſs is good: turn unto me according to the multitude of thy tender mercies.

17 And [y] hide not thy face from thy ſervant, for I am in trouble: make haſte *and* hear me.

18 Draw near unto my ſoul *and* redeem it: deliver me becauſe of mine enemies.

19 Thou haſt known my reproof and my ſhame, and my diſhonour: all mine [z] adverſaries *are* before thee.

20 Rebuke hath broken mine heart, and I am full of heavineſs, and [a] I looked *for ſome* to have pity *on me*, but there was none: and for comforters, but I found none.

21 For they gave me gall in my meat, and in my thirſt they gave me vinegar to drink.

22 Let their [b] table be a ſnare before them, and their proſperity *their* ruin.

23 Let their eyes be blinded that they ſee not: and make their [c] loins alway to tremble.

24 Pour out thine anger upon them, and let thy wrathful diſpleaſure take them.

25 * Let their [d] habitation be void, *and* let none dwell in their tents. * Acts 1, 20.

26 For they perſecute him whom thou haſt ſmitten: and they add unto the ſorrow of them whom thou haſt wounded.

27 Lay [e] iniquity upon their iniquity, and let them not come into thy righteouſneſs.

28 Let them be put out of the [f] book of life, neither let them be written with the righteous.

29 When I am poor and in heavineſs, thine help, O God, ſhall exalt me.

30 I will praiſe the name of God with a ſong, and magnify him with thankſgiving.

31 *This* alſo ſhall pleaſe the Lord better than a [g] young bullock that hath horns and hoofs.

32 The humble ſhall ſee this, and they that ſeek God ſhall be glad, and your heart ſhall live.

33 For the Lord heareth the poor, and deſpiſeth not his [h] priſoners.

34 Let heaven and earth praiſe him: the ſeas, and all that moveth in them.

35 For God will ſave Zion, and build the cities of Judah, that men may dwell there and have it in poſſeſſion.

36 The

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[k] Of Shoſhannim, read Pſalm 45.

[l] David ſignifieth by the waters, in what great dangers he was, out of which God did deliver him.

[m] No firmity or ſtableneſs to ſettle my feet.

[n] Though his ſenſes failed him, yet his faith was conſtant, and encouraged him ſtill to pray.

[o] Condemning me guiltleſs.

[p] They judged me, poor innocent, as a thief, and gave my goods to others, as though I had ſtolen them.

[q] Though I be guilty to thee ward, yet am I innocent toward them.

[r] Let not mine evil intreaty of the enemies be an occaſion that the faithful fall from thee.

[s] When I ſaw thine enemies pretend thy name only in mouth, and in their life deny the ſame, thine Holy Spirit thruſt me forward, to reprove them and defend thy glory.

[t] My zeal moved me to lament and pray for my ſalvation.

[u] The more he ſought to win them to God, the more they were againſt him, both poor and rich.

[w] Knowing that albeit I ſuffer now trouble, yet thou haſt a time wherein thou haſt appointed my deliverance.

[x] He ſheweth a lively faith, in that he aſſureth himſelf that God is favourable to him when he ſeemeth to be angry: and at hand when he ſeemeth to be far off.

[y] Not that he feared that God would not hear him, but that care made him to think that God deferred long.

[z] Thou ſeeſt that I am beſet as a ſheep among many wolves.

[a] He ſheweth that it is in vain to put our truſt in men in our great neceſſities, but that our comfort only dependeth of God; for man rather increaſeth our ſorrows, than diminiſheth them, John 19. 29.

[b] He deſireth God to execute his judgments againſt the reprobate, which cannot by any means be turned, Rom. 11. 9.

[c] Take both judgment and power from them.

[d] Puniſh not only them but their poſterity, which ſhall be like unto them.

[e] By their continuance and increaſing in their ſins, let it be known that they be of the reprobate.

[f] They which ſeemed by their profeſſion to have been written in thy book, yet by their fruits prove the contrary, let them be known as reprobate.

[g] There is no ſacrifice, which God more eſteemeth, than thankſgiving for his benefits.

[h] For as he delivered his ſervant David, ſo will he do all that are in diſtreſs, and call upon him.

36 The [i] ſeed alſo of his ſervants ſhall inherit it: and they that love his name ſhall dwell therein.

PSALM LXX.

1 He prayeth to be right ſpeedily delivered. 2 He deſireth the ſhame of his enemies, 4 and the joyful comfort of all thoſe that ſeek the Lord.

¶ To him that excelleth.
A Pſalm of David, to put in [k] remembrance.

* Pſ. 40. 13. O * God, [l] *haſte thee* to deliver me: make haſte to help me, O Lord.

2 Let them be [m] confounded and put to ſhame, that ſeek my ſoul: let them be turned backward and put to rebuke that deſire mine hurt.

3 Let them be turned back for a reward of their [n] ſhame, which ſaid, Aha, aha.

4 *But* let all thoſe that ſeek thee, be joyful and glad in thee, and let all that love thy ſalvation, ſay always, God be praiſed.

5 Now I am [o] poor and needy: O God, make haſte to me: thou art mine helper, and my deliverer: O Lord, make no tarrying.

PSALM LXXI.

1 He prayeth in faith, eſtabliſhed by the word of promiſe, 5 and confirmed by the work of God from his youth. 10 He complaineth of the cruelty of his enemies, 17 and deſireth God to continue his graces toward him, 22 promiſing to be mindful and thankful for the ſame.

* Pſ. 31. 1. IN * [p] thee, O Lord, I truſt: let me never be aſhamed.

2 Reſcue me and deliver me in thy [q] righteouſneſs: incline thine ear unto me, and ſave me.

3 Be thou my ſtrong Rock, whereunto I may alway reſort: thou [r] haſt given commandment to ſave me: for thou art my Rock, and my fortreſs.

4 Deliver me, O my God, out of the hand [s] of the wicked: and out of the hand of the evil and cruel man.

5 For thou art mine hope, O Lord God, *even* my [t] truſt from my youth.

6 Upon thee have I been ſtayed from the womb: thou art he that took me out of my mother's bowels: my praiſe ſhall be always of thee.

7 I am become as it were a [u] monſter unto many: but thou art my ſure truſt.

8 Let my mouth be filled with thy praiſe, *and* with thy glory every day.

9 Caſt me not off in the time of [w] age: forſake me not when my ſtrength faileth.

10 For mine enemies ſpeak of me, and they that lay wait for my ſoul, take their counſel together,

11 Saying, [x] God hath forſaken him: purſue and take him, for there is none to deliver *him*.

12 Go not far from me, O God: [y] my God, haſte thee to help me.

13 Let them be confounded *and* conſumed that are againſt my ſoul: let them be covered with reproof and confuſion that ſeek mine hurt.

14 But I will wait continually, and will praiſe thee more and more.

15 My mouth ſhall daily rehearſe thy righteouſneſs, *and* thy ſalvation: [z] for I know not the number.

16 I will [a] go forward in the ſtrength of the Lord God, *and* will make mention of thy righteouſneſs, even of thine only.

17 O God, thou haſt taught me from my youth even until now: *therefore* will I tell of thy wondrous works.

18 [b] Yea, even unto *mine* old age and grey head, O God: forſake me not, until I have declared thine arm unto *this* generation, *and* thy power to all them that ſhall come.

19 And thy [c] righteouſneſs, O God, *I will exalt* on high: for thou haſt done great things: [d] O God, who is like unto thee!

20 Which haſt ſhewed me great troubles and [e] adverſities, *but* thou wilt return *and* revive me, and wilt come again, *and* take me up from the depth of the earth.

21 Thou wilt increaſe mine honour, and return *and* comfort me.

22 Therefore will I praiſe thee *for* thy [f] faithfulneſs, O God, upon inſtrument *and* viol: unto thee will I ſing upon the harp, O holy One of Iſrael.

23 My lips will rejoice when I ſing unto thee, and my [g] ſoul which thou haſt delivered.

24 My tongue alſo ſhall talk of thy righteouſneſs daily: for they are confounded and brought unto ſhame, that ſeek mine hurt.

PSALM

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[i] Under the temporal promiſe of the land of Canaan, he comprehendeth the promiſe of life everlaſting to the faithful and their poſterity.

[k] Which might put him in remembrance of his deliverance.

[l] He teacheth us to be earneſt in prayer, though God ſeem to ſtay: for at his time he will hear us.

[m] He was aſſured that the more they raged, the nearer they were to deſtruction, and he the nearer to his deliverance.

[n] Hereby we are taught not to mock at others in their miſery, leſt the ſame fall on our own necks.

[o] Becauſe he had felt God's help before, he groundeth on experience, and boldly ſeeketh unto him for ſuccour.

[p] He prayeth to God with full aſſurance of faith, that he will deliver him from his adverſaries.

[q] By declaring thyſelf true of promiſe.

[r] Thou haſt infinite means, and all creatures are at thy commandment: therefore ſhew ſome ſign, whereby I ſhall be delivered.

[s] That is, from Abſalom, Ahithophel and that conſpiracy.

[t] He ſtrengtheneth his faith by the experience of God's benefits, who did not only preſerve him in his mother's belly, but took him thence, and ever ſince hath preſerved him.

[u] All the world wondereth at me, becauſe of my miſery, as well they in authority, as the common people, yet being aſſured of thy favour, I remained ſtedfaſt.

[w] Thou that didſt help me in my youth, when I had more ſtrength, help me now ſo much the more in mine old age and weakneſs.

[x] Thus the wicked both blaſpheme God, and triumph againſt his ſaints, as though he had forſaken them, if he ſuffer them to fall into their hands.

[y] In calling him his God, he putteth back the falſe reports of the adverſaries, that ſaid, God hath forſaken him.

[z] Becauſe thy benefits toward me are innumerable, I cannot but continually meditate and rehearſe them.

[a] I will remain ſtedfaſt, being upholden with the power of God.

[b] He deſireth that as he hath begun, he would ſo continue his benefits, that his liberality may have perfect praiſe.

[c] The juſt performance of thy promiſe.

[d] His faith breaketh through all temptations, and by this exclamation he praiſeth the power of God.

[e] As he confeſſeth that God is the only author of his deliverance: ſo he acknowledgeth that theſe evils were ſent unto him by God's providence.

[f] He confeſſeth that his long tarriance was well recompenſed, when God performed his promiſe.

[g] For there is no true praiſing of God, except it come from the heart: and therefore he promiſeth to delight in nothing but wherein God may be glorified.

PSALM LXXII.

1 *He prayeth for the proſperous eſtate of the kingdom of Solomon, who was the figure of Chriſt:* 4 *Under whom ſhall be righteouſneſs, peace, and felicity,* 10 *unto whom all kings and nations ſhall do homage,* 17 *whoſe name and power ſhall endure for ever, and in whom all nations ſhall be bleſſed.*

¶ A Pſalm of [h] Solomon.

GIVE thy [i] judgments to the king, O God, and thy righteouſneſs to the king's [k] ſon.

2 *Then* ſhall he judge thy people in righteouſneſs, and thy poor with equity.

3 The [l] mountains and the hills ſhall bring peace to the people by juſtice.

4 He ſhall judge the [m] poor of the people: he ſhall ſave the children of the needy, and ſhall ſubdue the oppreſſor.

5 They ſhall [n] fear thee as long as the ſun and moon endureth, from generation to generation.

6 He ſhall come [o] down like the rain upon the mowen graſs, *and* as the ſhowers that water the earth.

7 In his days ſhall the righteous flouriſh, and abundance of peace *ſhall be* ſo long as the moon endureth.

8 His dominion ſhall be alſo from [p] ſea to ſea, and from the river unto the ends of the land.

9 They that dwell in the wilderneſs, ſhall kneel before him, and the enemies ſhall lick the duſt.

10 The kings of [q] Tarſhiſh and of the iſles ſhall bring preſents: the kings of [r] Sheba and Seba ſhall bring gifts.

11 Yea, all kings ſhall worſhip him: all nations ſhall ſerve him.

12 For he ſhall deliver the poor when he crieth: the needy alſo, and him that hath no helper.

13 He ſhall be merciful to the poor and needy, and ſhall preſerve the ſouls of the poor.

14 He ſhall redeem their ſouls from deceit and violence, and [s] dear ſhall their blood be in his ſight.

15 Yea, he ſhall live, and unto him ſhall they give of the [t] gold of Sheba: and they ſhall alſo pray for him continually, *and* daily bleſs him.

16 An handful of corn ſhall be *ſown* in the earth, *even* in the top of the mountains, and the [u] fruit thereof ſhall ſhake like the trees of Lebanon: and the *children* ſhall flouriſh out of the city like the graſs of the earth.

17 His name ſhall be for ever: his name ſhall endure as long as the ſun: all nations ſhall bleſs [x] him, and be bleſſed in him.

18 Bleſſed *be* the Lord God, *even* the God of Iſrael, which doeth only [y] wondrous things.

19 And bleſſed be his glorious name for ever: and let all the earth be filled with his glory. So be it, even ſo be it.

Here end the [z] prayers of David the ſon of Jeſſe.

PSALM LXXIII.

1 *The prophet teacheth by his example, that neither the worldly proſperity of the ungodly,* 14 *nor the affliction of the good, ought to diſcourage God's children: but rather ought to move us to conſider our father's providence, and to cauſe us to reverence God's judgments,* 19 *forasmuch as the wicked vaniſh away,* 24 *and the godly enter into life everlaſting,* 28 *in hope whereof he reſigneth himſelf into God's hands.*

¶ A Pſalm committed to Aſaph.

YET [a] God is good to Iſrael: *even* to the pure in heart.

2 As for me, my feet were almoſt gone: my ſteps had well near ſlipt.

3 For I fretted at the fooliſh, *when* I ſaw the proſperity of the wicked.

4 For there are [b] no bands in their death, yet they are luſty *and* ſtrong.

5 They are not in trouble *as other* men, neither are they plagued with *other* men.

6 [c] Therefore pride is as a chain unto them, *and* cruelty covereth them as a garment.

7 Their eyes ſtand out for fatneſs: ‡ they have more than heart can wiſh.

‡ They paſs the deſires of the heart.

8 They are licentious, and ſpeak wickedly of *their* oppreſſion: they talk preſumptuouſly.

9 They [d] ſet their mouth againſt heaven, and their tongue walketh through the earth.

10 Therefore his [e] people turn hither: for waters of a full *cup* are wrung out to them.

11 And they [f] ſay, How doth God know it? is there knowledge in the moſt High?

12 Lo, theſe are the wicked, yet proſper they alway, *and* increaſe in riches.

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[h] Compoſed by David as touching the reign of his ſon Solomon.

[i] Endue the king with the ſpirit of wiſdom and juſtice, that he reign not as do the worldly tyrants.

[k] To wit, to his poſterity.

[l] When juſtice reigneth, even the places moſt barren ſhall be enriched with thy bleſſings.

[m] He ſheweth wherefore the ſword is committed to kings: to wit, to defend the innocent, and ſuppreſs the wicked.

[n] The people ſhall embrace thy true religion, when thou giveſt a king that ruleth according to thy word.

[o] As this is true in all godly kings, ſo is it chiefly verified in Chriſt, who with his heavenly dew maketh his church ever to flouriſh.

[p] That is, from the Red Sea to the ſea called Syriacum, and from Euphrates forward, meaning, that Chriſt's kingdom ſhould be large and univerſal.

[q] Of Cilicia, and of all other countries beyond the ſea, which he meaneth by the iſles.

[r] That is, of Arabia, that rich country, whereof Sheba was a part bordering upon Ethiopia.

[s] Though tyrants paſs not to ſhed blood, yet this godly king ſhall preſerve his ſubjects from all kind of wrong.

[t] God will both proſper his life, and alſo make the people moſt willing to obey him.

[u] Under ſuch a king ſhall be moſt great plenty, both of fruit and alſo of the increaſe of mankind.

[x] They ſhall pray to God for his continuance, and know that God doth proſper them for his ſake.

[y] He confeſſeth that except God miraculouſly preſerve his people, that neither the king nor the kingdom can continue.

[z] Concerning his ſon Solomon.

[a] As it were between hope and deſpair he burſteth forth into this affection, being aſſured that God would continue his favour toward ſuch as were godly indeed, and not hypocrites.

[b] The wicked in this life live at pleaſure, and are not drawn to death like priſoners: that is, by ſickneſs, which is death's meſſenger.

[c] They glory in their pride as ſome do in their chains, and in cruelty as ſome do in apparel.

[d] They blaſpheme God, and fear not his power, and rail upon men, becauſe they eſteem themſelves above all others.

[e] Not only the reprobate, but alſo the people of God oftentimes fall back, ſeeing the proſperous eſtate of the wicked, and are overwhelmed with ſorrows, thinking that God conſidereth not aright the ſtate of the godly.

[f] Thus the fleſh moveth even the godly to diſpute with God touching their poor eſtate, and the proſperity of the wicked.

13 Certainly I have cleanſed mine heart in vain, and waſhed mine hands in innocency.

14 For daily have I been puniſhed, and chaſtened *every* morning.

15 If I ſay, [g] I will judge thus, behold, the generation of thy children: I have treſpaſſed.

16 Then thought I to know this, *but* it was too painful for me,

17 Until I went into the [h] ſanctuary of God: *then* underſtood I their end.

18 Surely thou haſt ſet them in ſlippery places, *and* caſteth them down into deſolation.

19 How ſuddenly are they deſtroyed, periſhed, *and* [i] horribly conſumed,

20 As a dream when one awaketh! O Lord, when [k] thou raiſeſt us up, thou ſhalt make their image deſpiſed.

21 Certainly mine heart was vexed, and I was pricked in my reins:

22 So fooliſh was I and ignorant: I was a [l] beaſt before thee.

23 Yet I was alway [m] with thee: thou haſt holden *me* by my right hand.

24 Thou wilt guide me by thy counſel, and afterward receive me to glory.

25 Whom have I in [n] heaven *but thee?* and I have deſired none in the earth with thee.

26 My fleſh faileth and mine heart *alſo*: *but* God *is* the ſtrength of mine heart, and my [o] portion for ever.

27 For lo, they that withdraw themſelves from thee ſhall periſh: thou deſtroyeſt all them that go [p] a whoring from thee.

28 As for me, it is good for me [q] to draw near to God: *therefore* I have put my truſt in the Lord God, that I may declare all thy works.

PSALM LXXIV.

1 *The faithful complain of the deſtruction of the church and true religion,* 2 *under the name of Zion, and the temple deſtroyed:* 11 *and truſting in the might and free mercies of God,* 20 *by his covenant,* 21 *they require help and ſuccour for the glory of God's holy name, for the ſalvation of his poor afflicted ſervants,* 23 *and the confuſion of his proud enemies.*

¶ A Pſalm to give inſtruction, committed to Aſaph.

O GOD, [r] why haſt thou put us away for ever? why is thy wrath kindled againſt the ſheep of thy paſture?

2 Think upon thy congregation, *which* thou haſt poſſeſſed of old, *and* on the [s] rod of thine inheritance, *which* thou haſt redeemed, *and* on this mount Zion wherein thou haſt dwelt.

3 Lift up thy ‡ ſtrokes, that thou mayeſt for ever deſtroy every enemy that doeth evil to the ſanctuary.

‡ Or, feet.

4 Thine adverſaries roar in the midſt of thy congregation, *and* [t] ſet up their banners for ſigns.

5 *He that* [u] *lifted* the axes upon the thick trees, was renowned, as one that brought a thing to perfection:

6 But now they break down the carved work thereof with axes and hammers.

7 They have caſt thy ſanctuary into the fire, *and raſed it* to the ground, *and* have defiled the dwelling-place of thy name.

8 They ſaid in their [w] hearts, Let us deſtroy them altogether: they have burnt all the ſynagogues of God in the land.

9 We ſee not our ſigns: there is not one prophet more, nor any with us that knoweth [x] how long.

10 O God, how long ſhall the adverſary reproach *thee?* ſhall the enemy blaſpheme thy name for ever?

11 Why withdraweſt thou thine hand, even thy right hand? *draw* it out of thy boſom, *and* [y] conſume them.

12 Even God *is* my King of old, working ſalvation [z] in the midſt of the earth.

13 Thou didſt divide the ſea by thy power: thou brakeſt the heads of the [a] dragons in the waters.

14 Thou brakeſt the head of [b] Leviathan in pieces, *and* gaveſt him to be [c] meat for the people in the wilderneſs.

15 Thou brakeſt up the fountain and river: thou driedſt up mighty rivers.

16 The [d] day is thine, and the night is thine: thou haſt prepared the light and the ſun.

17 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

18 Remember this, *that* the enemy hath reproached the Lord, and the fooliſh people hath blaſphemed thy name.

19 Give not the ſoul of thy [e] turtle dove unto the beaſt, *and* forget not the congregation of thy poor for ever.

20 Conſider *thy* covenant: for [f] the dark places

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[g] If I give place to this wicked thought, I offend againſt thy providence, ſeeing thou diſpoſeſt all things moſt wiſely, and preſerveſt thy children in their greateſt dangers.

[h] Until I entered into thy ſchool, and learned by thy word and Holy Spirit, that thou ordereſt all things wiſely and juſtly.

[i] By thy fearful judgment.

[k] When thou openeſt our eyes to conſider thy heavenly felicity, we contemn all their vain pomp.

[l] For the more that man goeth about by his own reaſon to ſeek out God's judgments, the more doth he declare himſelf a beaſt.

[m] By faith I was aſſured that thy providence did watch always over me, to preſerve me.

[n] He ſought neither help nor comfort of any ſave of God only.

[o] He teacheth us to deny ourſelves, to have God our whole ſufficiency, and only contentment.

[p] That is, forſake thee to ſeek others.

[q] Though all the world ſhrink from God, yet he promiſeth to truſt in him, and to magnify his works.

[r] The church of God being oppreſſed by the tyranny either of the Babylonians or of Antiochus, prayeth to God, by whoſe hand this yoke was laid upon them for their ſins.

[s] Which inheritance thou haſt meaſured out thyſelf as with a line or rod.

[t] They have deſtroyed thy true religion, and ſpread their banners in ſign of defiance.

[u] He commendeth the temple for the coſtly matter, the excellent workmanſhip and beauty thereof, which notwithſtanding the enemies did deſtroy.

[w] They encouraged one another to cruelty, that not only God's people might be deſtroyed, but alſo his religion utterly in all places ſuppreſſed.

[x] They lament that they have no prophet among them to ſhew them how long their miſery ſhould endure.

[y] They join their deliverance with God's glory and power, knowing that the puniſhment of the enemy ſhould be their deliverance.

[z] Meaning, in the ſight of all the world.

[a] To wit, Pharaoh's army.

[b] Which was a great monſter of the ſea, or whale, meaning Pharaoh.

[c] His deſtruction did rejoice them, as meat refreſheth the body.

[d] Seeing that God by his providence governeth and diſpoſeth all things, he gathereth that he will take care chiefly for his children.

[e] He meaneth the church of God, which is expoſed as a prey to the wicked.

[f] That is, all places where thy word ſhineth not, there reigneth tyranny and ambition.

places of the earth are full of the habitations of the cruel.

21 Oh let not the oppreſſed return aſhamed, *but* let the poor and needy praiſe thy name.

22 Ariſe, O God: maintain thine [g] own cauſe: remember thy daily reproach by the fooliſh man.

23 Forget not the voice of thine enemies: *for* the tumult of them that riſe againſt thee, ‡ aſcendeth continually.

‡ Or, increaſeth more and more.

PSALM LXXV.

1 *The faithful do praiſe the name of the Lord,* 2 *who ſhall come to judge at the time appointed,* 8 *when the wicked ſhall be put into confuſion, and drink of the cup of his wrath.* 10 *Their pride ſhall be abated, and the righteous ſhall be exalted to honour.*

¶ To him that excelleth. [h] Deſtroy not.
A Pſalm or ſong, committed to Aſaph.

WE will praiſe thee, O God, we will praiſe *thee*, for thy name *is* near: *therefore* [i] they will declare thy wondrous works.

2 [k] When I ſhall take a convenient time, I will judge righteouſly.

3 The earth and all the inhabitants thereof are diſſolved: *but* I will eſtabliſh the pillars [l] of it. Selah.

4 I ſaid unto the fooliſh, Be not ſo fooliſh: and to the wicked, Lift not up the horn.

5 Lift not up your [m] horn on high, neither ſpeak with a ſtiff neck.

6 For to come to preferment *is* neither from the eaſt, nor from the weſt, nor from the ſouth.

7 But God *is* the judge: he maketh low, and he maketh high.

8 For in the hand of the Lord *is* a [n] cup, and the wine is red: it is full mixt, and he poureth out of the ſame: ſurely all the wicked of the earth ſhall wring out *and* drink the dregs thereof.

9 But I will declare for ever, and ſing praiſes unto the God of Jacob.

10 All the horns of the wicked alſo will I break: *but* the horns of the [o] righteous ſhall be exalted.

PSALM LXXVI.

1 *This Pſalm ſetteth forth the power of God, and care for the defence of his people in Jeruſalem, in the deſtruction of the army of Sennacherib:* 11 *and exhorteth the faithful to be thankful for the ſame.*

¶ To him that excelleth on Neginoth.
A Pſalm or ſong committed to Aſaph.

GOD is [p] known in Judah: his name *is* great in Iſrael.

2 For in [q] Salem is his tabernacle, and his dwelling in Sion.

3 There brake he the arrows of the bow, the ſhield, and the ſword, and the battle. Selah.

4 Thou art more bright and puiſſant than [r] the mountains of prey.

5 The ſtout-hearted are ſpoiled: they have ſlept their ſleep, and all the men of ſtrength have not [s] found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horſe are caſt aſleep.

7 Thou, *even* thou art to be feared, and who ſhall ſtand in thy [t] ſight, when thou art angry!

8 Thou didſt cauſe *thy* judgments to be heard from heaven: *therefore* the earth feared, and was ſtill.

9 When thou, O God, didſt ariſe to judgment, to [u] help all the meek of the earth. Selah.

10 Surely the [x] rage of man ſhall turn to thy praiſe: the remnant of the rage ſhalt thou reſtrain.

11 Vow and perform unto the Lord your God, all *ye* that be [y] round about him, let them bring preſents unto him that ought to be feared.

12 He ſhall [z] cut off the ſpirit of princes: he is terrible to the kings of the earth.

PSALM LXXVII.

1 *The prophet in the name of the church rehearſeth the greatneſs of his affliction, and his grievous temptations.* 6 *whereby he was driven to this end, to conſider his former converſation,* 11 *and the continual courſe of God's work in the preſervation of his ſervants, and ſo he confirmeth his faith againſt theſe temptations.*

¶ For the excellent Muſician * Jeduthun.
A Pſalm committed to Aſaph.

* Pſ. 39. 62.

MY [a] voice *came* to God, when I cried: my voice came to God, and he heard me.

2 In the day of my trouble I ſought the Lord: ‡ my ſore ran and ceaſed not in the night: my ſoul refuſed comfort.

‡ Or, mine hand was ſtretched out.

3 I did think upon God, and was [b] troubled: I prayed, and my ſpirit was full of anguiſh. Selah.

4 Thou keepeſt mine eyes [c] waking: I was aſtoniſhed, and could not ſpeak.

5 *Then* I conſidered the days of old: *and* the years of antient time.

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[g] He ſheweth that God cannot ſuffer his church to be oppreſſed, except he loſe his own right.

[h] Read Pſalm 57. 1.

[i] He declareth how the faithful ſhall ever have juſt occaſion to praiſe God, foraſmuch as in their need they ſhall feel his power at hand to help them.

[k] When I ſee my time (ſaith God) to help your miſeries, I will come and ſet all things in good order.

[l] Though all things be brought to ruin, yet I can reſtore and preſerve them.

[m] The prophet warneth the wicked that they would not ſet themſelves againſt God's people, ſeeing that God at his time deſtroyeth them that rule wickedly.

[n] God's wrath is compared to a cup of ſtrong and delicate wine, wherewith the wicked are made ſo drunk, that by drinking till they come to the very dregs, they are utterly deſtroyed.

[o] The godly ſhall better proſper by their innocent ſimplicity, than the wicked ſhall by all their craft and ſubtilty.

[p] He declareth that God's power is evidently ſeen in preſerving his people, and deſtroying his enemies.

[q] Which afterward was called Jeruſalem.

[r] He compareth the kingdoms full of extortion and rapine to the mountains that are full of ravening beaſts.

[s] God hath taken their ſpirits and ſtrength from them, as though their hands were cut off.

[t] God with a look is able to deſtroy all the power and activity of the enemies, were they never ſo many or mighty.

[u] To revenge the wrongs done to thy church.

[x] For the end ſhall ſhew that the enemy was able to bring nothing to paſs: alſo thou ſhalt bridle their rage, that they ſhall not compaſs their purpoſe.

[y] To wit, the Levites that dwell about the tabernacle, or the people among whom he doth dwell.

[z] The Hebrew word ſignifieth to vintage, or gather grapes: meaning that he ſhall make the counſels and enterpriſes of wicked tyrants fooliſh and vain.

[a] The prophet teacheth us by his example to flee unto God for help in our neceſſities.

[b] He ſheweth that we muſt patiently abide, although God deliver us not out of our troubles at the firſt cry.

[c] Meaning, that his ſorrows were as watchmen that kept his eyes from ſleeping.

6 I called to remembrance my [d] ſong in the night: I communed with mine own heart, and my ſpirit ſearched [e] diligently.

7 Will the Lord abſent himſelf for ever? and will he ſhew no more favour?

8 Is his [f] mercy clean gone for ever? doth his promiſe fail for evermore?

9 Hath God forgotten to be merciful? hath he ſhut up his tender mercies in diſpleaſure? Selah.

10 And I ſaid, This is my [g] death: *yet I remembered* the years of the right hand of the moſt High.

11 I remembered the works of the Lord: certainly I remembered thy wonders of old.

12 I did alſo meditate on all thy works, and did deviſe of thine acts, *ſaying*,

13 Thy way, O God, *is* [h] in the ſanctuary: who is ſo great a [i] God as *our* God?

14 Thou art the God that doeſt wonders: thou haſt declared thy power among the people.

15 Thou haſt redeemed thy people with *thine* arm, *even* the ſons of Jacob and Joſeph. Selah.

16 The [k] waters ſaw thee, O God: the waters ſaw thee, *and* were afraid: yea, the depths trembled.

17 The clouds poured out water: the heavens gave a [l] ſound: yea, thine arrows went abroad.

18 The voice of thy thunder was round about: the lightnings lightened the world: the earth trembled and ſhook.

19 Thy way *is* in the ſea, and thy paths in the great waters, and thy footſteps are not [m] known.

20 Thou didſt lead thy people like ſheep, by the hand of Moſes and Aaron.

PSALM LXXVIII.

1 *He ſheweth how God of his mercy choſe his church of the poſterity of Abraham,* 8 *reproaching the ſtubborn rebellion of their fathers; that the children might not only underſtand,* 11 *that God of his free mercy made his covenant with their anceſtors,* 17 *but alſo ſeeing them ſo malicious and perverſe, might be aſhamed, and ſo turn wholly to God. In this Pſalm the Holy Ghoſt hath comprehended, as it were, the ſum of all God's benefits, to the intent the ignorant and groſs people might ſee in few words the effect of the whole hiſtories of the Bible.*

¶ A Pſalm to give [n] inſtruction; committed to Aſaph.

HEAR my [o] doctrine, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare high ſentences of old,

3 Which we have heard and known, and our [p] fathers have told us.

4 We will not hide them from their children, *but* to the generation to come we will ſhew the praiſes of the Lord, his power alſo, and his wonderful works that he hath done:

5 How he eſtabliſhed a [q] teſtimony in Jacob, and ordained a law in Iſrael, when he commanded our fathers, that they ſhould teach their children:

6 That the [r] poſterity might know it, and the children which ſhould be born, ſhould ſtand up, and declare it to their children:

7 That they might [s] ſet their hope on God, and not forget the works of God, but keep his commandments:

8 And not to be as their [t] fathers, a diſobedient and rebellious generation: a generation that ſet not their heart aright, and whoſe ſpirit was not faithful unto God.

9 The children of [u] Ephraim being armed, and ſhooting with the bow, turned back in the day of battle.

10 They kept not the covenant of God, but refuſed to walk in his law.

11 And forgat his acts, and his wonderful works that he had ſhewed them.

12 He did marvellous things in the ſight of their [w] fathers in the land of Egypt, *even* in the field of Zoan.

13 * He divided the ſea, and led them through: he made alſo the waters to ſtand as an heap. * Exod. 14. 21.

14 * In the day-time alſo he led them with a cloud, and all the night with a light of fire. * Exod. 14. 24.

15 * He clave the rocks in the wilderneſs, and gave them drink as of the great depths. * Exod. 17. 6.

16 * He brought floods alſo out of the ſtony rock, ſo that he made the waters to deſcend like the rivers. * Num. 20. 11.

17 And they [x] ſinned ſtill againſt him, and provoked the Higheſt in the wilderneſs.

18 And tempted God in their hearts in [y] requiring meat for their luſt.

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[d] Of thankſgiving, which I was accuſtomed to ſing in my proſperity.

[e] Both the cauſes why I was chaſtened, and when my ſorrows ſhould have an end.

[f] As if he ſhould ſay, It is impoſſible: whereby he exhorteth himſelf to patience.

[g] Though I firſt doubted of my life, yet conſidering that God had his years, that is, change of times, and was accuſtomed alſo to lift up them whom he hath beaten, I took heart again.

[h] That is, in heaven, whereunto we muſt aſcend by faith, if we will know the ways of God.

[i] He condemneth all that worſhip any thing ſave the only true God, whoſe glory appeareth through the world.

[k] He declareth, wherein the power of God was declared, when he delivered the Iſraelites through the Red Sea.

[l] That is, thundered and lightened.

[m] For when thou hadſt brought over thy people, the water returned to her courſe, and the enemies that thought to have followed them, could not paſs through, Exod. 14. 28, 29.

[n] Read Pſalm 32.

[o] The prophet, under the name of a teacher, calleth the people his, and the doctrine his, as Paul calleth the goſpel his, whereof he was but the preacher, as Rom. 2. 16. and 16. 25.

[p] Which were the people of God.

[q] By the teſtimony and law, he meaneth the law written, which they were commanded to teach their children, Deut. 6. 7.

[r] He ſheweth wherein the children ſhould be like their fathers, that is, in maintaining God's pure religion.

[s] He ſheweth wherein the uſe of this doctrine ſtandeth: in faith, in the meditation of God's benefits, and in obedience.

[t] Though theſe fathers were the ſeed of Abraham, and the choſen people, yet he ſheweth by their rebellion, provocation, falſhood and hypocriſy, that the children ought not to follow their examples.

[u] By Ephraim he meaneth alſo the reſt of the tribes, becauſe they were moſt in number: whoſe puniſhment declareth that they were unfaithful to God, and by their multitude and authority had corrupted all others.

[w] He proveth that not only the poſterity, but alſo their forefathers were wicked and rebellious to God.

[x] Their wicked malice could be overcome by no benefits, which were great and many.

[y] Then to require more than is neceſſary, and to ſeparate God's power from his will, is to tempt God.

* Num. 11. 1. 19 * They ſpake againſt God alſo, ſaying, Can God [z] prepare a table in the wilderneſs?

* Exod. 17. 6. Num. 20. 11. Pſ. 105. 41. 1 Cor. 10. 4. 20 * Behold, he ſmote the rock, that the water guſhed out, and the ſtreams overflowed: can he give bread alſo? or prepare fleſh for his people?

* Num. 11. 1. 21 Therefore the Lord heard, and was angry, and the * fire was kindled in Jacob, and alſo wrath came upon Iſrael.

22 Becauſe they believed not in God, and [a] truſted not in his help.

23 Yet he had commanded the [b] clouds above, and had opened the doors of heaven.

24 And had rained down MAN upon them for to eat, and had given them of the wheat of heaven.

* John 6. 31. 1 Cor. 10. 3. 25 * Man did eat the bread of angels, he ſent them meat enough.

26 He cauſed the [c] eaſt wind to paſs in the heaven, and through his power he brought in the ſouth wind.

27 He rained fleſh alſo upon them as duſt, and feathered fowl as the ſand of the ſea.

28 And he made it fall in the midſt of their camp, *even* round about their habitations.

29 So they did eat and were well filled: for he gave them their deſire.

30 They were not turned from their [d] luſt, *but* the meat *was* yet in their mouths,

31 When the wrath of God came even upon them, and ſlew the [e] ſtrongeſt of them, and ſmote down the choſen men in Iſrael.

32 For all this, they [f] ſinned ſtill, and believed not his wondrous works.

33 Therefore their days did he conſume in vanity, and their years haſtily.

34 And when he [g] ſlew them, they ſought him, and they returned, and ſought God early.

35 And they remembered that God *was* their ſtrength, and the moſt high God their redeemer.

36 But they flattered him with their mouth, and diſſembled with him with their tongue.

37 For their [h] heart was not upright with him: neither were they faithful in his covenant.

38 Yet he, being merciful, [i] forgave *their* iniquity, and deſtroyed *them* not, but oft-times called back his anger, and did not ſtir up all his wrath,

39 For he remembered that they were fleſh: *yea*, a wind that paſſeth and cometh not again.

40 How oft did they provoke him in the wilderneſs? *and* grieve him in the deſert?

41 Yea, they [k] returned and tempted God, and [l] limited the holy one of Iſrael.

42 They [m] remembered not his hand, *nor* the day when he delivered them from the enemy,

43 *Nor* him that ſet his ſigns in Egypt, and his wonders in the field of Zoan,

44 And turned their rivers into blood, and their floods that they could not drink.

45 He ſent [n] a ſwarm of flies among them, which devoured them, and frogs, which deſtroyed them.

46 He [o] gave alſo their fruits unto the caterpillar, and their labour unto the graſhopper.

47 He deſtroyed their vines with hail, and their wild fig-trees with the hail-ſtone.

48 He gave their cattle alſo to the hail, and their flocks to the thunderbolts.

49 He caſt upon them the fierceneſs of his anger, indignation and wrath, and vexation, by the ſending out of [p] evil angels.

50 He made a way to his anger: he ſpared not their ſoul from death, *but* gave their life to the peſtilence,

51 And ſmote all the firſt-born in Egypt, *even* the [q] beginning of *their* ſtrength in the tabernacles of [r] Ham.

52 But he made his people to go out like ſheep, and led them in the wilderneſs like a flock.

53 Yea, he carried them out ſafely, and they [s] feared not, and the ſea covered their enemies.

54 And he brought them unto the borders of his [t] ſanctuary: *even* to this mountain, *which* his right hand purchaſed.

55 * He caſt out the heathen alſo before them, and cauſed them to fall to the lot of *his* inheritance, and made the tribes of Iſrael to dwell in their tabernacles. * Joſh. 11. 6. and 13. 6.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies,

57 But turned back, and dealt [u] falſly, like their fathers: they turned like a deceitful bow.

58 And they [w] provoked him to anger with their high places, and moved him to wrath with their graven images.

59 God heard *this*, and was wroth, and greatly abhorred Iſrael,

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[z] Thus when we give place to ſin, we are moved to doubt of God's power, except he will always be ready to ſerve our luſt.

[a] That is, in his fatherly providence, whereby he careth for his, and provideth ſufficiently.

[b] So that they had that which was neceſſary and ſufficient: but their luſt made them to covet that which they knew God had denied them.

[c] God uſed the means of the wind to teach them that all elements were at his commandment, and that no diſtance of place could let his working.

[d] Such is the nature of concupiſcence, that the more it hath, the more it luſteth.

[e] Though other were not ſpared, yet chiefly they ſuffered which truſted in their ſtrength againſt God.

[f] Thus ſin by continuance maketh men inſenſible, ſo that by no plagues they can be amended.

[g] Such was their hypocriſy, that they ſought unto God for fear of puniſhment, though in their heart they loved him not.

[h] Whatſoever cometh not from the pure fountain of the heart, is hypocriſy.

[i] Becauſe he would ever have ſome remnant of a church to praiſe his name in earth, he ſuffered not their ſins to overcome his mercy.

[k] That is, they tempted him oftentimes.

[l] As they all do that meaſure the power of God by their capacity.

[m] The forgetfulneſs of God's benefits is the root of rebellion and all vice.

[n] This word ſignifieth a confuſed mixture of flies and venemous worms. Some take it for all ſorts of ſerpents: ſome for all wild beaſts.

[o] He repeateth not here all the miracles that God did in Egypt, but certain which might be ſufficient to convince the people of malice and ingratitude.

[p] So called, either of the effect, that is, of puniſhing the wicked: or elſe, becauſe they were wicked ſpirits whom God permitted to vex men.

[q] The firſt-born are ſo called, as Gen. 49. 3.

[r] That is, Egypt: for it was called Mizraim, or Egypt, of Mizraim, that was the ſon of Ham.

[s] That is, they had no occaſion to fear, foraſmuch as God deſtroyed their enemies, and delivered them ſafely.

[t] Meaning, Canaan, which God had conſecrated to himſelf, and appointed to his people.

[u] Nothing more diſpleaſeth God in the children, than when they continue in that wickedneſs which their fathers had begun.

[w] By ſerving God otherwiſe than he had appointed.

60 So that he [x] forſook the habitation of Shiloh, *even* the tabernacle where he dwelt among men,

61 And delivered his [y] power into captivity, and his beauty into the enemies hand.

62 And he gave up his people to the ſword, and was angry with his inheritance.

63 The fire [z] devoured their choſen men, and their maids were not [a] praiſed.

64 Their prieſts fell by the ſword, and their [b] widows lamented not.

65 But the Lord awaked as one out of ſleep, *and* as a ſtrong man that after *his* [c] wine crieth out,

66 And ſmote his enemies in the hinder *parts*, *aud* put them to a perpetual ſhame.

67 Yet he refuſed the tabernacle of [d] Joſeph, and choſe not the tribe of Ephraim:

68 But choſe the tribe of Judah, *and* Mount Zion which he loved.

69 And he [e] built his ſanctuary as an high palace, like the earth, which he ſtabliſhed for ever.

70 He choſe David alſo his ſervant, and took him from the ſheep-folds:

71 Even from behind the ewes with young, brought he him to feed his people in Jacob, and his inheritance in Iſrael.

72 So [f] he fed them according to the ſimplicity of his heart, and guided them by the diſcretion of his hands.

PSALM LXXIX.

1 *The Iſraelites complain to God for the great calamity and oppreſſion that they ſuffered by God's enemies,* 8 *and confeſſing their ſins, flee to God's mercies with full hope of deliverance,* 10 *becauſe their calamities were joined with the contempt of his name,* 12 *for the which they promiſe to be thankful.*

¶ A Pſalm committed to Aſaph.

O God, the [g] heathen are come into thine inheritance: thine holy temple have they defiled, *and* made Jeruſalem heaps *of ſtones*.

2 The [h] dead bodies of thy ſervants have they given to be meat unto fowls of the heaven, *and* the fleſh of thy ſaints unto the beaſts of the earth.

3 Their blood have they ſhed like waters round about Jeruſalem, and there was none to [i] bury them.

4 We are a reproach to our [k] neighbours, *even* a ſcorn and deriſion unto them that are round about us.

5 Lord, how long wilt thou be angry, for ever? ſhall thy jealouſy [l] burn like fire?

6 * Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

* Jer. 10. 25.

7 For they have devoured Jacob, and made his dwelling-place deſolate.

8 Remember not againſt us the [m] former iniquities, *but* [n] make haſte *and* let thy tender mercies prevent us: for we are in great miſery.

9 Help us, O God of our [o] ſalvation, for the glory of thy name, and deliver us, and be merciful unto our ſins for thy name's ſake.

10 Wherefore ſhould the heathen ſay, Where is their God? Let them be known among the heathen in our ſight by the vengeance of the blood of thy ſervants that is ſhed.

11 Let the ſighing of the [p] priſoners come before thee: according to thy mighty arm preſerve [q] the children of death.

12 And render to our neighbours ſevenfold into their boſom their reproach wherewith they have reproached thee, O Lord.

13 So we thy people, and ſheep of thy paſture, ſhall praiſe thee for ever: and from generation to generation [r] we will ſet forth thy praiſe.

PSALM LXXX.

1 *A lamentable prayer to God to help the miſeries of his church,* 8 *deſiring him to conſider their firſt eſtate, when his favour ſhined toward them, to the intent that he might finiſh that work which he had begun.*

¶ To him that excelleth on Shoſhannim Eduth. A Pſalm committed to Aſaph.

HEAR, [s] O thou Shepherd of Iſrael, thou that leadeſt Joſeph like a ſheep: ſhew *thy* brightneſs, thou that ſitteſt between the [t] cherubims.

2 Before Ephraim and Benjamin and Manaſſeh ſtir up thy ſtrength, and come to help us.

3 [u] Turn us again, O God, and cauſe thy face to ſhine, that we may be ſaved.

4 O Lord God of hoſts, how long wilt thou be [w] angry againſt the prayer of thy people?

5 Thou haſt fed them with the bread of tears,

and

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[x] For their ingratitude he ſuffered the Philiſtines to take the ark, which was the ſign of his preſence, from among them.

[y] The ark is called his power and beauty, becauſe thereby he defended his people, and beautifully appeared unto them.

[z] They were ſuddenly deſtroyed, 1 Sam. 4. 10.

[a] They had no marriage ſongs, that is, they were not married.

[b] Either they were ſlain before, or taken priſoners of their enemies, and ſo were forbidden.

[c] Becauſe they were drunken in their ſins, they judged God's patience to be a ſlumbering, as though he were drunken; therefore he anſwering their beaſtly judgment, ſaith, he will awake, and take ſudden vengeance.

[d] Shewing, that he ſpared not altogether the Iſraelites, though he puniſhed their enemies.

[e] He ſheweth wherein a king's charge ſtandeth, to wit, to provide faithfully for his people, to guide them by counſel, and defend them by power.

[f] By building the temple, and eſtabliſhing the kingdom, he declareth that the ſigns of his favour were among them.

[g] The people cry unto God againſt the barbarous tyranny of the Babylonians: who ſpoiled God's inheritance, polluted his temple, deſtroyed his religion, and murdered his people.

[h] The prophet ſhewed to what extremities God ſuffereth ſometimes his church to fall, to exerciſe their faith, before he ſet to his hand to deliver them.

[i] Their friends and kinsfolks durſt not bury them for fear of the enemies.

[k] Whereof ſome came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miſeries.

[l] Wilt thou utterly conſume us for our ſins, before thou takeſt us to mercy?

[m] Which we and our fathers have committed.

[n] And ſtay not till we have recompenſed for our ſins.

[o] Seeing we have none other Saviour, neither can we help ourſelves, and alſo by our ſalvation thy name ſhall be praiſed: therefore, O Lord, help us.

[p] Who, though in reſpect of God they were juſtly puniſhed for their ſins, yet in conſideration of their cauſe, were unjuſtly murdered.

[q] Which were captives among their enemies, and could look for nothing but death.

[r] We ought to deſire no benefit of God, but on this condition, to praiſe his name, Iſa. 43. 21.

[s] This Pſalm was made as a prayer for to deſire God to be merciful to the ten tribes.

[t] Move their hearts, that they may return to worſhip God aright: that is, in the place where thou haſt appointed.

[u] Join thy whole people and all the tribes together again.

[w] The faithful fear God's anger, when they perceive that their prayers are not forthwith heard.

and given them tears to drink with great meaſure.

6 Thou haſt made us a [x] ſtrife unto our neighbours, and our enemies laugh *at us* among themſelves.

7 [y] Turn us again, O God of hoſts: cauſe thy face to ſhine, and we ſhall be ſaved.

8 Thou haſt brought a [z] vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt room for it, and didſt cauſe it to take root, and it filled the land.

10 The mountains were covered with the ſhadow of it, and the boughs thereof *were like* the † goodly cedars.

† *Heb. cedars of God.*

11 She ſtretched out her branches unto the ſea, and her boughs unto [a] the river.

12 Why haſt thou *then* broken down her hedges, ſo that all they which paſs by the way have plucked her?

13 The wild [b] boar out of the wood hath deſtroyed it, and the wild beaſts of the field have eaten it up.

14 Return, we beſeech thee, O God of hoſts: look down [c] from heaven, and behold and viſit this vine,

15 And the vineyard, that thy right hand hath planted, and the young vine, *which* thou madeſt [d] ſtrong for thyſelf:

16 It is burnt with fire, *and* cut down: *and* they periſh at the [e] rebuke of thy countenance.

17 Let thine hand be upon the [f] man of thy right hand, *and* upon the ſon of man, *whom* thou madeſt ſtrong for thine own ſelf.

18 So will not we go back from thee: [g] revive thou us, and we ſhall call upon thy name.

19 Turn us again, O Lord God of hoſts: cauſe thy face to ſhine, and we ſhall be ſaved.

PSALM LXXXI.

1 *An exhortation to praiſe God both in heart and voice for his benefits,* 8 *and to worſhip him only.* 11 *God condemneth their ingratitude,* 12 *and ſheweth what great benefits they have loſt through their own malice.*

¶ To him that excelleth upon [h] Gittith.
A Pſalm committed to Aſaph.

SING [i] joyfully unto God our ſtrength: ſing loud unto the God of Jacob.

2 Take the ſong and bring forth the timbrel, the pleaſant harp with the viol.

3 Blow the trumpet in the [k] new moon, *even* in the time appointed at our feaſt day.

4 For this is a ſtatute for Iſrael, *and* a law of the God of Jacob.

5 He ſet this in [l] Joſeph for a teſtimony, when he came out of the land of Egypt, *where* I heard a language that [m] I underſtood not.

6 I have withdrawn his ſhoulder from the burden, *and* his hands have left the [n] pots.

7 Thou calledſt in affliction and I delivered thee, *and* [o] anſwered thee in the ſecret of the thunder: I proved thee at the waters of ‡ Meribah. Selah.

‡ Or, contention, Exod. 17. 7.

8 [p] Hear, O my people, and I will proteſt unto thee: O Iſrael, if thou wilt hearken unto me,

9 And wilt have no ſtrange god in thee, neither worſhip any ſtrange god,

10 (*For* I am the Lord thy God, which brought thee out of the land of Egypt:) [q] open thy mouth wide, and I will fill it.

11 But my people would not hear my voice, and Iſrael would none of me.

12 So I gave them up unto the hardneſs of their heart, *and* they have walked in their own counſels.

13 [r] Oh that my people had hearkened unto me, *and* Iſrael had walked in my ways!

14 I would ſoon have humbled their enemies, and turned mine [s] hand againſt their adverſaries,

15 The haters of the Lord ſhould have been ſubject unto him, and their time [t] ſhould have endured for ever.

16 And *God* would have fed them with the [u] fat of wheat, and with honey out of the rock would I have ſufficed thee.

PSALM LXXXII.

1 *The Prophet declaring God to be preſent among the judges and magiſtrates,* 2 *reproveth their partiality,* 3 *and exhorteth them to do juſtice.* 5 *But ſeeing none amendment,* 8 *he deſireth God to undertake the matter, and execute juſtice himſelf.*

¶ A Pſalm committed to Aſaph.

GOD ſtandeth in the aſſembly of [w] gods: he judgeth among gods.

2 How

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[x] Our neighbours have continual ſtrife and war againſt us.

[y] Becauſe that repentance only cometh of God, they moſt inſtantly and oftentimes call to God for it, as a means whereby they ſhall be ſaved.

[z] Seeing, that of thy mercy thou haſt made us a moſt dear poſſeſſion to thee, and we through our ſins are made open for wild beaſts to devour us, declare again thy love, and finiſh the work that thou haſt begun.

[a] To wit, Euphrates.

[b] That is, as well they that hate our religion, as they that hate our perſons.

[c] They gave not place to temptation, knowing, that albeit there were no help in earth, yet God was able to ſuccour them from heaven.

[d] So that no power can prevail againſt it, and which as a young bud thou raiſeſt up again as out of the burnt aſhes.

[e] Only when thou art angry, and not with the ſword of the enemy.

[f] That is, upon this vine, or people whom thou haſt planted with thy right hand, that they ſhould be as one man, or one body.

[g] For none can call upon God, but ſuch as are raiſed up, as it were from death to life, and regenerate by the Holy Spirit.

[h] An inſtrument of muſick brought from Gath.

[i] It ſeemeth that this Pſalm was appointed for ſolemn feaſts and aſſemblies of the people, to whom for a time theſe ceremonies were ordained, but now under the goſpel are aboliſhed.

[k] Under this feaſt he comprehendeth all other ſolemn days.

[l] That is, in Iſrael: for Joſeph's family was counted the chief, before that Judah was preferred.

[m] God ſpeaketh in the perſon of the people, becauſe he was their leader.

[n] If they were never able to give ſufficient thanks to God for this deliverance from corporal bondage, how much more are we indebted to him for our ſpiritual deliverance from the tyranny of Satan and ſin?

[o] By a ſtrange and wonderful faſhion.

[p] He condemneth all aſſemblies, where the people are not attentive to hear God's voice, and to give obedience to the ſame.

[q] God accuſeth their incredulity, becauſe they opened not their mouths to receive God's benefits in ſuch abundance as he poureth them out.

[r] God by his word calleth all, but his ſecret election appointeth who ſhall hear with fruit.

[s] If their ſins had not letted.

[t] If the Iſraelites had not broken covenant with God, he would have given them victory againſt their enemies.

[u] That is, with moſt fine wheat, and abundance of honey.

[w] The prophet ſheweth, that if princes and judges do not their duty, God, whoſe authority is above them, will take vengeance on them.

2 How long will ye judge unjuſtly, and accept the perſons of the [x] wicked? Selah.

3 Do right to the poor and fatherleſs: do juſtice to the poor and needy.

4 Deliver the poor and [y] needy: ſave them from the hand of the wicked.

5 They know not and underſtand nothing: they walk in darkneſs, *albeit* all the [z] foundations of the earth be moved.

6 I have ſaid, Ye are gods, and ye all are children of the Moſt High.

7 [a] But ye ſhall die as a man, and ye princes, ſhall fall like others.

8 O God, ariſe, *therefore* judge thou the earth, for thou ſhalt inherit [b] all nations.

PSALM LXXXIII.

1 *The people of Iſrael pray unto the Lord to deliver them from their enemies both at home and afar off, which imagined nothing but their deſtruction.* 9 *And they deſire that all ſuch wicked people may, according as God was accuſtomed, be ſtricken with the ſtormy tempeſt of God's wrath.* 18 *That they may know that the Lord is moſt high upon the earth.*

¶ A ſong or Pſalm committed to Aſaph.

KEEP [c] not thou ſilence, O God: be not ſtill, and ceaſe not, O God.

2 For lo, thine [d] enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counſel againſt thy people, and have conſulted againſt thy [e] ſecret ones.

4 They have ſaid, Come, and let us [f] cut them off from being a nation: and let the name of Iſrael be no more in remembrance.

5 For they have conſulted together [g] in heart, *and* have made a league [h] againſt thee.

6 The tabernacles of Edom, and the Iſhmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalek, the Philiſtines, with the inhabitants of ‡ Tyrus:

‡ Or, Zor.

8 Aſhur alſo is joined with them: they have been an arm to the children of [i] Lot. Selah.

9 Do thou to them as unto the [k] Midianites: as to Siſera *and* as to Jabin at the river of Kiſhon.

10 They periſhed at En-dor, *and* were [l] dung for the earth.

11 Make them, *even* their princes, like * Oreb and like Zeeb: yea all their princes like Zebah, and like Zalmunna,

* Judg. 7. 25. and 8. 21.

12 Which have ſaid, Let us take for our poſſeſſion the [m] habitations of God.

13 O my God, make them like unto a [n] wheel, *and* as the ſtubble before the wind.

14 As the fire burneth the foreſt, and as the flame ſetteth the mountains on fire:

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.

16 Fill their faces with ſhame, that they may [o] ſeek thy name, O Lord.

17 Let them be confounded and troubled for ever: yea, let them be put to ſhame and periſh,

18 That they may [p] know that thou, which art called Jehovah, art alone, *even* the moſt High over all the earth.

PSALM LXXXIV.

1 *David driven forth of his country,* 2 *deſireth moſt ardently to come again to the tabernacle of the Lord, and the aſſembly of the ſaints to praiſe God,* 4 *pronouncing them bleſſed that may ſo do.* 6 *Then he praiſeth the courage of the people, that paſs through the wilderneſs to aſſemble themſelves in Zion.* 10 *Finally, with praiſe of this matter, and confidence of God's goodneſs, he endeth the Pſalm.*

¶ To him that excelleth upon Gittith.

A Pſalm committed to the ſons of Korah.

O [q] Lord of hoſts, how amiable *are* thy tabernacles!

2 My ſoul longeth, yea, and fainteth for the [r] courts of the Lord: *for* mine heart and my fleſh rejoice in the living God.

3 Yea, the ſparrow hath found *her* an houſe, and the ſwallow a neſt for her, where ſhe may lay her young: *even* by thine [s] altars, O Lord of hoſts, my king *and* my God.

4 Bleſſed *are* they that dwell in thine houſe: they will ever praiſe thee. Selah.

5 Bleſſed *is* the man, whoſe [t] ſtrength *is* in thee, *and* in whoſe heart *are thy* ways.

6 They going through the vale of [u] Baca, make

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[x] For thieves and murderers find favour in judgment, when the cauſe of the godly cannot be heard.

[y] Not only when they cry for help, but when their cauſe requireth aid and ſupport.

[z] That is, all things are out of order, either by their tyranny, or careleſs negligence.

[a] No title of honour ſhall excuſe you, but you ſhall be ſubject to God's judgments, and render account, as well as other men.

[b] Therefore no tyrant ſhall pluck thy right and authority from thee.

[c] This Pſalm ſeemeth to have been compoſed as a form of prayer againſt the danger that the church was in, in the days of Jehoſhaphat.

[d] He calleth them God's enemies, which are enemies to his church.

[e] The elect of God are his ſecret ones: for he hideth them in the ſecret of his tabernacle, and preſerveth them from all dangers.

[f] They were not content to take the church as priſoner, but ſought utterly to deſtroy it.

[g] By all ſecret means.

[h] They thought to have ſubverted thy counſel, wherein the perpetuity of the church was eſtabliſhed.

[i] The wickedneſs of the Ammonites and Moabites is deſcribed, in that they provoked theſe other nations to fight againſt the Iſraelites their brethren.

[k] By theſe examples they were confirmed that God would not ſuffer his people to be utterly deſtroyed, Judges 7. 21. and 4. 15.

[l] Trodden under feet as mire.

[m] That is, Judea: for where his church is, there dwelleth he among them.

[n] Becauſe the reprobate could by no means be amended, he prayeth that they may be utterly deſtroyed, be unſtable, and led with all winds.

[o] That is, be compelled by thy plagues to confeſs thy power.

[p] Though they believe not, yet they may prove by experience, that it is in vain to reſiſt againſt thy counſel in eſtabliſhing thy church.

[q] David complaineth that he cannot have acceſs to the church of God, to make profeſſion of his faith, and to profit in religion.

[r] For none but the prieſts could enter into the ſanctuary, and the reſt of the people into the courts.

[s] So that the poor birds have more liberty than I.

[t] Who truſteth nothing in himſelf, but in thee only, and learneth of thee to rule his life.

[u] That is, of mulberry trees, which was a barren place: ſo that they which paſſed through, muſt dig pits for water: ſignifying, that no lets can hinder them that are fully bent to come to Chriſt's church, neither yet that God will ever fail them.

make wells therein: the rain alſo covereth the pools.

7 They go from [w] ſtrength to ſtrength, *till every one* appear before God in Zion.

8 O Lord God of hoſts, hear my prayer: hearken, O God of Jacob. Selah.

9 Behold, O God, our ſhield, and look upon the face of thine [x] Anointed.

10 For [y] a day in thy courts is better than a thouſand *otherwhere:* I had rather be a doorkeeper in the houſe of my God, than to dwell in the tabernacles of wickedneſs.

11 For the Lord God is the ſun and ſhield *unto us:* the Lord will give grace and glory, and no [z] good thing will he with-hold from them that walk uprightly.

12 O Lord of hoſts, bleſſed is the man that truſteth in thee.

PSALM LXXXV.

1 Becauſe God withdrew not his rods from his church after their return from Babylon, firſt they put him in mind of their deliverance, to the intent that he ſhould not leave the work of his grace imperfect. 5 Next, they complain of their long affliction. 8 And thirdly, they rejoice in hope of felicity promiſed. 9 For their deliverance was a figure of Chriſt's kingdom, under the which ſhould be perfect felicity.

¶ To him that excelleth.

A Pſalm committed to the ſons of Korah.

LORD, thou haſt been [a] favourable unto thy land: thou haſt brought again the captivity of Jacob.

2 Thou haſt forgiven the iniquity of thy people, *and* [b] covered all their ſins. Selah.

3 Thou haſt withdrawn all thine anger, and haſt turned back from the [c] fierceneſs of thy wrath.

4 Turn us, O God of our ſalvation, and releaſe thine anger towards us.

5 Wilt thou be angry with us [d] for ever? *and* wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turn again *and* quicken us, that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord, and grant us thy [e] ſalvation.

8 I will hearken what the Lord God will ſay: for he will ſpeak [f] peace unto his people, and to his ſaints, that they turn not again to folly.

9 Surely his ſalvation is near to them that fear him, that glory may dwell in our land.

10 Mercy and truth ſhall meet: righteouſneſs and peace ſhall kiſs *one another.*

11 [g] Truth ſhall bud out of the earth, and righteouſneſs ſhall look down from heaven.

12 Yea, the Lord ſhall give good things, and our land ſhall give her increaſe.

13 [h] Righteouſneſs ſhall go before him, and ſhall ſet her ſteps in the way.

PSALM LXXXVI.

1 David ſore afflicted and forſaken of all, prayeth fervently for deliverance: ſometime rehearſing his miſeries, 5 ſometime the mercies received. 11 Deſiring alſo to be inſtructed of the Lord, that he may fear him, and glorify his name. 14 He complaineth alſo of his adverſaries, and requireth to be delivered from them.

¶ A Prayer of David.

INcline [i] thine ear, O Lord, *and* hear me, for I am poor and needy.

2 Preſerve thou my ſoul, for I am [k] merciful: my God, ſave thou thy ſervant that truſteth in thee.

3 Be merciful unto me, O Lord: for I [l] cry upon thee continually.

4 Rejoice the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, art good and [m] merciful, and of great kindneſs unto all them that call upon thee.

6 Give ear, Lord, unto my prayer, and [n] hearken to the voice of my ſupplication.

7 In the day of my trouble I will call upon thee: for thou heareſt me.

8 Among the gods there is none like thee, O Lord, and [o] there is none *that can do* like thy works.

9 All nations whom thou haſt made, ſhall come and [p] worſhip before thee, O Lord, and ſhall glorify thy name.

10 For thou art great, and doſt wonderous things: thou art God alone.

11 [q] Teach me thy way, O Lord, *and* I will walk in thy truth: knit mine heart unto thee, that I may fear thy name.

12 I will praiſe thee, O Lord my God, with all mine heart: yea, I will glorify thy name for ever.

13 For great is thy mercy toward me, and

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[w] They are never weary, but increaſe in ſtrength and courage, till they come to God's houſe.

[x] That is, for Chriſt's ſake, whoſe figure I repreſent.

[y] He would wiſh to live but one day rather in God's church, than a thouſand among the worldlings.

[z] But will from time to time increaſe his bleſſings toward his more and more.

[a] They confeſs that God's free mercy was the cauſe of their deliverance, becauſe he loved the land which he had choſen.

[b] Thou haſt buried them, that they ſhall not come into judgment.

[c] Not only in withdrawing thy rod, but in forgiving our ſins, and in touching our hearts to confeſs them.

[d] As in times paſt they had felt God's mercies: ſo now being oppreſſed by the long continuance of evils, they pray unto God, that according to his nature he would be merciful unto them.

[e] He confeſſeth that our ſalvation cometh only of God's mercy.

[f] He will ſend all proſperity to his church, when he hath ſufficiently corrected them: alſo by his puniſhments the faithful ſhall learn to beware that they return not to like offences.

[g] Though for a time God thus exerciſeth them with his rods, yet under the kingdom of Chriſt they ſhould have peace and joy.

[h] Juſtice ſhall then flouriſh, and have free courſe and paſſage in every place.

[i] David perſecuted of Saul, thus prayed, leaving the ſame to the church as a monument, how to ſeek redreſs againſt their miſeries.

[k] I am not an enemy to them, butpity them, though they be cruel toward me.

[l] Which was a ſure token that he believed that God would deliver him.

[m] He doth confeſs that God is good to all, but only merciful to poor ſinners.

[n] By crying and calling continually, he ſheweth how we may not be weary, though God grant not forthwith our requeſt, but that we muſt earneſtly and often call upon him.

[o] He condemneth all idols, foraſmuch as they can do no works, to declare that they are gods.

[p] This proveth, that David prayed in the name of Chriſt the Meſſiah, of whoſe kingdom he doth here propheſy.

[q] He confeſſeth himſelf ignorant till God hath taught him, and his heart variable and ſeparate from God, till God join it to him, and confirm it in his obedience.

thou haſt delivered my ſoul from [r] the loweſt grave.

14 O God, the proud are riſen againſt me, and the aſſemblies of violent men have [s] ſought my ſoul, and have not ſet thee before them.

15 But thou, O Lord, art a pitiful God, and merciful, ſlow to anger, and great in kindneſs and truth.

16 Turn unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and ſave the [t] ſon of thine handmaid.

17 Shew a token of *thy* goodneſs toward me, that they which hate me may ſee it and be aſhamed, becauſe thou, O Lord, haſt holpen me, and comforted me.

PSALM LXXXVII.

1 *The Holy Ghoſt promiſeth that the condition of the church, which was in miſery after the captivity of Babylon, ſhould be reſtored to great excellency,* 4 *ſo that there ſhould be nothing more comfortable, than to be numbered among the members thereof.*

¶ A Pſalm or ſong committed to the ſons of Korah.

GOD *laid* his [u] foundations among the holy mountains.

2 The Lord loveth the gates of Zion above all the habitations of Jacob.

3 [w] Glorious things are ſpoken of thee, O city of God. Selah.

4 I will make mention of [x] Rahab and Babel among them that know me: behold Paleſtina and Tyrus with Ethiopia, [y] There is he born.

5 And of Zion it ſhall be ſaid: [z] Many are born in her: and he *even* the moſt High ſhall ſtabliſh her.

6 The Lord ſhall count, when he [a] writeth the people, He was born there. Selah.

7 As well the ſingers as the players on inſtruments *ſhall praiſe thee:* all my [b] ſprings *are* in thee.

PSALM LXXXVIII.

1 *A grievous complaint of the faithful, ſore afflicted by ſickneſs, perſecution and adverſity,* 7 *being as it were left of God without any conſolation:* 13 *Yet he calleth on God by faith, and ſtriveth againſt deſperation,* 18 *complaining himſelf to be forſaken of all earthly help.*

¶ A ſong or Pſalm of * Heman the Ezrahite to give inſtruction, committed to the ſons of Korah, for him that excelleth upon Malath [c] Leannoth.

* 1 Kings 4. 31. Pſ. 53.

O Lord God of my ſalvation, I cried day *and* night [d] before thee:

2 Let my prayer enter into thy preſence: incline thine ear unto my cry.

3 For my ſoul is filled with evils, and my life draweth near to the grave.

4 I am counted among them that go down unto the pit, *and* am as a man without ſtrength:

5 [e] Free among the dead, like the ſlain lying in the grave, whom thou remembéreſt no more, and they are cut off from thine [f] hand.

6 Thou haſt laid me in the loweſt pit, in darkneſs, *and* in the deep.

7 Thine indignation lieth upon me, and thou haſt vexed me with all [g] thy waves. Selah.

8 Thou haſt put away mine [h] acquaintance far from me, *and* made me to be abhorred of them: [i] I am ſhut up, and cannot get forth.

9 [k] Mine eye is ſorrowful, through mine affliction: Lord, I call daily upon thee: I ſtretch out mine hands unto thee.

10 Wilt thou ſhew [l] a miracle to the dead? or ſhall the dead riſe and praiſe thee? Selah.

11 Shall thy loving kindneſs be declared in the grave? *or* thy faithfulneſs in deſtruction?

12 Shall thy wonderous works be known in the dark? and thy righteouſneſs in the land [m] of oblivion?

13 But unto thee have I cried, O Lord, and early ſhall my prayer come before thee.

14 Lord, why doſt thou reject my ſoul, *and* hideſt thy face from me?

15 I am afflicted and at the point of death: [n] from *my* youth I ſuffer thy terrors, doubting *of my life.*

16 Thine indignations go over me, and thy fear hath cut me off.

17 They came round about me daily like water, *and* compaſſed me together.

18 My lovers and friends haſt thou put away from me, *and* mine acquaintance † hid themſelves.

† *Heb. were in darkneſs.*

PSALM LXXXIX.

1 *With many words doth the prophet praiſe the goodneſs of God,* 23 *for his teſtament and covenant, that he had made between him and his elect, by Jeſus Chriſt the ſon of David.* 38 *Then doth he complain of the great ruin and deſolation of the kingdom of David, ſo that to the outward appearance, the promiſe was*

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[r] That is, from moſt great danger of death: out of the which none, but only the mighty hand of God, could deliver him.

[s] He ſheweth that there can be no moderation nor equity where proud tyrants reign, and that the lack of God's fear is a privilege to all vice and cruelty.

[t] He boaſteth not of his own virtues, but confeſſeth that God of his free goodneſs hath ever been merciful unto him, and given him power againſt his enemies, as to one of his own houſhold.

[u] God did chuſe that place among the hills, to eſtabliſh Jeruſalem and his temple.

[w] Though thy glorious eſtate do not yet appear, yet wait with patience, and God will accompliſh his promiſe.

[x] That is, Egypt and theſe other countries ſhall come to the knowledge of God.

[y] It ſhall be ſaid of him that is regenerate, and come to the church, that he is as one that was born in the church.

[z] Out of all quarters they ſhall come into the church, and be counted as citizens.

[a] When he calleth by his word them into the church, whom he had elected and written in his book.

[b] The prophet ſetteth his whole affections and comfort in the church.

[c] That is, to humble. It was the beginning of a ſong, by the tune whereof this Pſalm was ſung.

[d] Though many cry in their ſorrows, yet they cry not earneſtly to God for remedy as he did: whom he confeſſed to be the author of his ſalvation.

[e] For he that is dead is free from all cares and buſineſs of this life, and thus he ſaith, becauſe he was unprofitable for all matters concerning man's life, and as it were cut off from this world.

[f] That is, from thy providence and care, which is meant according to the judgment of the fleſh.

[g] The ſtorms of thy wrath have overwhelmed me.

[h] He attributeth the wrath and diſpleaſure of his friends to God's providence, whereby he partly puniſheth, and parly trieth his.

[i] I ſee no end of my ſorrows.

[k] Mine eyes and face declare my ſorrows.

[l] He ſheweth that the time is more convenient for God to help, when men call unto him in their dangers, than to tarry till they be dead, and then raiſe them up again.

[m] That is, in the grave, where only the body lieth, without all ſenſe and remembrance.

[n] I am ever in great dangers and ſorrows, as though my life ſhould utterly be cut off every moment.

was broken. 46 Finally, he prayeth to be delivered from his afflictions, making mention of the ſhortneſs of man's life, and confirming himſelf by God's promiſes.

¶ A Pſalm to give inſtruction, of Ethan the Ezrahite.

I WILL [o] ſing the mercies of the Lord for ever: with my mouth will I declare thy truth from generation to generation.

2 For I [p] ſaid, Mercy ſhall be ſet up for ever: thy truth ſhalt thou [q] eſtabliſh in the very heavens.

3 [r] I have made a covenant with my choſen: I have ſworn to David my ſervant:

4 Thy ſeed ſhall I eſtabliſh for ever, and ſet up thy throne from generation to generation. Selah.

5 O Lord, even the [s] heavens ſhall praiſe thy wondrous work: yea, thy truth in the [t] congregation of the ſaints.

6 For who is equal to the Lord in the heaven? *and who* is like the Lord among the [u] ſons of the gods?

7 God is very terrible in the aſſembly of the [w] ſaints, and to be reverenced above all *that are* about him.

8 O Lord God of hoſts, who is like unto thee, *which art* a mighty Lord, and thy truth *is* about thee?

9 [x] Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them.

10 Thou haſt beaten down Rahab as a man ſlain: thou haſt ſcattered thine enemies with thy mighty arm.

11 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the world, and all that therein is.

12 Thou haſt created the north and the ſouth: [y] Tabor and Hermon ſhall rejoice in thy name.

13 Thou haſt a mighty arm: ſtrong is thine hand, *and* high is thy right hand.

14 [z] Righteouſneſs and equity *are* the ſtabliſhment of thy throne: mercy and truth go before thy face.

15 Bleſſed *is* the people that can rejoice *in thee:* they ſhall walk in the light of thy [a] countenance, O Lord.

16 They ſhall rejoice continually in thy name, and in thy righteouſneſs ſhall they exalt themſelves.

17 For thou art the [c] glory of their ſtrength, and by thy favour our horns ſhall be exalted.

18 For our [d] ſhield appertaineth to the Lord, and our king to the holy One of Iſrael.

19 Thou ſpakeſt then in a viſion unto [e] thine holy one, and ſaidſt, I have laid help upon one that is [f] mighty: I have exalted one choſen out of the people.

20 I have found David my ſervant: with mine holy oil have I anointed him.

21 Therefore mine hand ſhall be eſtabliſhed with him, and mine arm ſhall ſtrengthen him.

22 The enemy ſhall not oppreſs him, neither ſhall the wicked hurt him.

23 But I will [g] deſtroy his foes before his face, and plague them that hate him.

24 My truth alſo and my [h] mercy *ſhall be* with him, and in my name ſhall his [i] horn be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the [k] floods.

26 He ſhall cry unto me, Thou art my [l] father, my God, and the rock of my ſalvation.

27 Alſo I will make him my firſt-born, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.

29 His ſeed will I make to endure for [m] ever, and his throne as the days of heaven.

30 *But* if his children forſake my law, and walk not in my judgments:

31 * If they break my ſtatutes, and keep not my commandments:

* 2 Sam. 7. 14.

32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtrokes.

33 [n] Yet my loving kindneſs will I not take from him, neither will I falſify my truth.

34 My covenant will I not break, nor [o] alter the thing that is gone out of my lips.

35 I have ſworn once by mine holineſs, † that I will not fail David, *ſaying*,

† *Heb. If I be unto David, which is a manner of oath.*

36 His ſeed ſhall endure for ever, and his throne *ſhall be* as the ſun before me.

37 He ſhall be eſtabliſhed for evermore as the moon, and *as* a faithful [p] witneſs in the heaven.

38 But thou haſt rejected and abhorred, thou haſt been angry with thine anointed.

39 Thou haſt [q] broken the covenant of thy ſervant,

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[o] Though the horrible confuſion of things might cauſe them to deſpair of God's favour, yet the manifold examples of his mercies, cauſe them to truſt in God, though to man's judgment they ſaw no occaſion.

[p] As he that ſurely believeth in heart.

[q] As thine inviſible heaven is not ſubject to any alteration and change: ſo ſhall the truth of thy promiſe be unchangeable.

[r] The prophet ſheweth what was the promiſe of God, whereon he grounded his faith.

[s] The angels ſhall praiſe thy power and faithfulneſs in delivering thy church.

[t] That is, in the heavens.

[u] Meaning, the angels.

[w] If the angels tremble before God's majeſty and infinite juſtice, what earthly creature, by oppreſſing the church, dare ſet himſelf againſt God?

[x] For as he delivered the church by the Red Sea, and by deſtroying Rahab, that is, the Egyptians: ſo will he eftſoon deliver it when the dangers be great.

[y] Tabor is a mountain weſtward from Jeruſalem, and Hermon eaſtward: ſo the prophet ſignifieth, that all parts and places of the world ſhall obey God's power for the deliverance of his church.

[z] For hereby he judgeth the world, and ſheweth himſelf a merciful father, and faithful protector unto his.

[a] Feeling in their conſcience that God is their father.

[b] They ſhall be preſerved by thy fatherly providence.

[c] In that they are preſerved and continue, they ought to give the praiſe and glory only to thee.

[d] In that, that our king hath power to defend us, it is the gift of God.

[e] To Samuel and to others, to aſſure that David was thy choſen one.

[f] Whom I have both choſen, and given him ſtrength to execute his office, as ver. 21.

[g] Though there ſhall be evermore enemies againſt God's kingdom, yet he promiſeth to overcome them.

[h] I will mercifully perform my promiſes to him, notwithſtanding his infirmities and offences.

[i] His power, glory, and eſtate.

[k] He ſhall enjoy the land round about.

[l] His excellent dignity ſhall appear herein, that he ſhall be named the ſon of God, and the firſt-born, wherein he is a figure of Chriſt.

[m] Though for the ſins of the people, the ſtate of this kingdom decayed, yet God reſerved ſtill a root, till he had accompliſhed this promiſe in Chriſt.

[n] Though the faithful anſwer not in all points to their profeſſion, yet God will not break his covenant with them.

[o] For God in promiſing hath reſpect to his mercy, and not to man's power in performing.

[p] As long as the ſun and moon endure, they ſhall be witneſſes to me of this promiſe.

[q] Becauſe of the horrible confuſion of things, the prophet complaineth to God, as though he ſaw not the performance of his promiſe. And thus diſcharging [illegible] God, he reſiſteth doubt and impatience.

ſervant, and profaned his [r] crown, *caſting it* on the ground.

40 Thou haſt broken down all his walls: thou haſt laid his fortreſſes in ruin.

41 All that go by the way ſpoil him: he is a rebuke unto his neighbours.

42 Thou haſt ſet up the right hand of his enemies, *and* made all his adverſaries to rejoice.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battle.

44 Thou haſt cauſed his dignity to decay, and caſt his throne to the ground.

45 The days of his [s] youth haſt thou ſhortened, *and* covered him with ſhame. Selah.

46 [t] Lord, how long wilt thou hide thyſelf, for ever? ſhall thy wrath burn like fire?

47 Remember [u] of what time I am: wherefore ſhouldeſt thou create in vain all the children of men?

48 What man liveth and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah.

49 Lord, where are thy former mercies, *which* thou ſwareſt unto David in thy truth?

50 Remember, O Lord, the rebuke of thy ſervants, which I bear in my [x] boſom of all the mighty people.

51 For [y] thine enemies have reproached *thee*, O Lord, becauſe they have reproached the [z] footſteps of thine anointed.

52 Praiſed *be* the Lord for evermore. So be it, even ſo be it.

PSALM XC.

1 *Moſes in his prayer ſetteth before us the eternal favour of God toward his,* 3 *who are neither admoniſhed by the brevity of their life,* 7 *nor by his plagues to be thankful:* 12 *Therefore Moſes prayeth God to turn their hearts, and continue his mercies toward them, and their poſterity for ever.*

¶ A prayer of Moſes the [a] man of God.

LORD, thou haſt been our [b] habitation from generation to generation.

2 Before the [c] mountains were made, and *before* thou hadſt formed the earth, and the world, even from everlaſting to everlaſting, thou art *our* God.

3 Thou [d] turneſt man to deſtruction: again thou ſayeſt, Return, ye ſons of Adam.

4 [e] For a thouſand years in thy ſight *are* as yeſterday when it is paſt, and *as a* watch in the night.

5 Thou haſt [f] overflowed them: they are *as* a ſleep: in the morning he groweth like the graſs.

6 In the morning it flouriſheth and groweth, *but* in the evening it is cut down and withereth.

7 For we [g] are conſumed by thine anger, and by thy wrath are we troubled.

8 Thou haſt ſet our iniquities before thee, *and* our ſecret ſins in the light of thy countenance.

9 For all our days are paſt in thine anger: we have [h] ſpent our years as a thought.

10 The time of our life *is* threeſcore years and ten, and if they be of ſtrength, [i] fourſcore years: yet their ſtrength *is* but labour and ſorrow: for it is cut off quickly, and we flee away.

11 [k] Who knoweth the power of thy wrath? for according to thy fear *is* thine anger.

12 Teach us ſo to number our days, that we may apply *our* hearts unto [l] wiſdom.

13 Return (O Lord, [m] how long?) and be ‡ pacified toward thy ſervants.

‡ Or, take comfort in thy ſervants.

14 Fill us with thy mercy in the morning: ſo ſhall we rejoice and be glad all our days.

15 Comfort us according to the days that thou haſt afflicted us, *and according* to the years that we have ſeen evil.

16 [n] Let thy work be ſeen toward thy ſervants, and thy glory upon their [o] children.

17 And let the [p] beauty of the Lord our God be upon us, and [q] direct thou the work of our hands upon us, even direct the work of our hands.

PSALM XCI.

1 *Here is deſcribed in what aſſurance he liveth, that putteth his whole truſt in God, and committeth himſelf wholly to his protection in all temptations.* 14 *A promiſe of God to thoſe that love him, know him, and truſt in him, to deliver them, and give them immortal glory.*

WHOSO dwelleth in the [r] ſecret of the Moſt High, ſhall abide in the ſhadow of the Almighty.

2 [s] I will ſay unto the Lord, O mine hope, and my fortreſs: *he is* my God, in him will I truſt.

3 Surely

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[r] By this he meaneth, the horrible diſſipation and rending of the kingdom, which was under Jeroboam: or elſe by the Spirit of prophecy Ethan ſpeaketh of thoſe great miſeries which came ſoon afterward to paſs at the captivity of Babylon.

[s] He ſheweth that the kingdom fell before it came to perfection, or was ripe.

[t] The prophet, in joining prayer with his complaint, ſheweth that his faith never failed.

[u] Seeing man's life is ſhort, and thou haſt created man to beſtow thy benefits upon him, except thou haſte to help, death will prevent thee.

[x] He meaneth, that God's enemies did not only ſlander him behind his back: but alſo mocked him to his face, and, as it were, caſt their injuries in his boſom.

[y] So he calleth them that perſecute the church.

[z] They laugh at us which patiently wait for the coming of thy Chriſt.

[a] Thus the ſcripture uſeth to call the prophets.

[b] Thou haſt been as an houſe and defence unto us in all our troubles and travels now theſe four hundred years.

[c] Thou haſt choſen us to be thy people before the foundations of the world were laid.

[d] Moſes, by lamenting the frailty and ſhortneſs of man's life, moveth God to pity.

[e] Though man think his life long, which is indeed moſt ſhort, yea, though it were a thouſand years: yet in God's ſight it is as nothing, and as the watch that laſteth but three hours.

[f] Thou takeſt them away ſuddenly as with a flood.

[g] Thou calleſt us by thy rods to conſider the ſhortneſs of our life, and for our ſins thou abridgeſt our days.

[h] Our days are not only ſhort, but miſerable, foraſmuch as our ſins daily provoke thy wrath.

[i] Meaning, according to the common ſtate of life.

[k] If man's life for the brevity be miſerable, much more if thy wrath lie upon it, as they which fear thee only know.

[l] Which is, by conſidering the ſhortneſs of our life, and by meditating the heavenly joys.

[m] Meaning, wilt thou be angry?

[n] Even thy mercy, which is thy chiefeſt work.

[o] As God's promiſe appertained as well to their poſterity as to them, ſo Moſes prayeth for the poſterity.

[p] Meaning, that it was obſcured when he ceaſeth to do good to his church.

[q] For except thou guide us with thine Holy Spirit, our enterpriſes can have no good ſucceſs.

[r] He that maketh God his defence and truſt, ſhall perceive his protection to be a moſt true ſafeguard.

[s] Being aſſured of this protection, he prayeth unto the Lord.

3 Surely I will deliver thee from the [t] ſnare of the hunter, *and* from the noiſom peſtilence.

4 He will cover thee under his wings, and thou ſhalt be ſure under his feathers: his [u] truth ſhall be thy ſhield and buckler.

5 [w] Thou ſhalt not be afraid of the fear of the night, *nor* of the arrow that flieth by day:

6 *Nor* of the peſtilence that walketh in the darkneſs, *nor* of the plague that deſtroyeth at noon day.

7 A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, *but* it ſhall not come near thee.

8 Doubtleſs with thine [x] eyes ſhalt thou behold and ſee the reward of the wicked:

9 For thou *haſt ſaid*, The Lord is mine hope: thou haſt ſet the Moſt High for thy refuge.

10 There ſhall none evil come unto thee, neither ſhall any plague come near thy tabernacle.

11 [y] For he ſhall give his angels charge over thee, to keep thee in all thy ways.

12 They ſhall bear thee in their hands, that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt walk upon the lion and aſp: the [z] young lion and the dragon ſhalt thou tread under feet.

14 [a] Becauſe he hath loved me, therefore will I deliver him: I will exalt him, becauſe he hath known my name.

15 He ſhall call upon me, and I will hear him: I will be with him in trouble: I will deliver him, and glorify him.

16 With [b] long life will I ſatisfy him, and ſhew him my ſalvation.

P S A L M XCII.

1 *This Pſalm was made to be ſung on the ſabbath, to ſtir up the people to acknowledge God, and to praiſe him in his works: the prophet rejoiceth therein.* 6 *But the wicked is not able to conſider that the ungodly, when he is moſt flouriſhing, ſhall moſt ſpeedily periſh.* 12 *In the end is deſcribed the felicity of the juſt, planted in the houſe of God to praiſe the Lord.*

¶ A Pſalm or ſong for the [c] ſabbath-day.

IT is a good thing to praiſe the Lord, and to ſing unto thy name, O moſt High:

2 To declare thy loving kindneſs in the [d] morning, and thy truth in the night,

3 Upon an [e] inſtrument of ten ſtrings, and upon the viol, with the ſong upon the harp.

4 For thou, Lord, haſt made me glad by thy [f] works, *and* I will rejoice in the works of thine hands.

5 O Lord, how glorious are thy works! *and* thy thoughts are very deep.

6 An [g] unwiſe man knoweth it not, and a fool doth not underſtand this,

7 (When the wicked grow as the graſs, and all the workers of wickedneſs do flouriſh) that they ſhall be deſtroyed for ever.

8 But thou, O Lord, art [h] moſt high for evermore.

9 For lo, thine enemies, O Lord: for lo, thine enemies ſhall periſh: all the workers of iniquity ſhall be deſtroyed.

10 [i] But thou ſhalt exalt mine horn, like the unicorn's, *and* I ſhall be anointed with freſh oil.

11 Mine eyes alſo ſhall ſee *my deſire* againſt mine enemies: and mine ears ſhall hear *my wiſh* againſt the wicked, that riſe up againſt me.

12 The righteous ſhall [k] flouriſh like a palm-tree, *and* ſhall grow like a cedar in Lebanon.

13 Such as be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God.

14 They ſhall bring forth fruit in *their* [l] age: they ſhall be fat and flouriſhing.

15 To declare that the Lord my rock is righteous, and that none iniquity *is* in him.

P S A L M XCIII.

1 *He praiſeth the power of God in the creation of the world, and beateth down all people which lift them up againſt his majeſty,* 5 *and provoketh to conſider his promiſes.*

THE Lord [m] reigneth, *and* is cloathed with majeſty: the Lord is cloathed, *and* girded with power: the world alſo ſhall be eſtabliſhed, that it cannot be moved.

2 Thy [n] throne is eſtabliſhed of old: thou art from everlaſting.

3 [o] The floods have lifted up, O Lord: the floods have lifted up their voice: the floods lift up their waves.

4 The waves of the ſea *are* marvellous through the noiſe of many waters, *yet* the Lord on high is more mighty.

5 Thy [p] teſtimonies are very ſure: holineſs becometh thine houſe, O Lord, for ever.

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[t] That is, God's help is moſt ready for us, whether Satan aſſail us ſecretly, which he calleth a ſnare: or openly, which is here meant by the peſtilence.

[u] That is, his faithful keeping of promiſe to help thee in thy neceſſity.

[w] The care that God hath over his, is moſt ſufficient to defend them from all dangers.

[x] The godly ſhall have ſome experience of God's judgments againſt the wicked even in this life, but fully they ſhall ſee it at that day when all things ſhall be revealed.

[y] God hath not appointed every man one angel, but many to be miniſters of his providence to keep his, and defend them in their vocation, which is the way to walk in without tempting God.

[z] Thou ſhalt not only be preſerved from all evil, but overcome it, whether it be ſecret or open.

[a] To aſſure the faithful of God's protection, he bringeth in God to confirm the ſame.

[b] For he is contented with that life that God giveth: for by death the ſhortneſs of this life is recompenſed with immortality.

[c] Which teacheth that the uſe of the ſabbath ſtandeth in praiſing God, and not only in ceaſing from work.

[d] For God's mercy and fidelity in his promiſes toward his, bind them to praiſe him continually both day and night.

[e] Theſe inſtruments were then permitted, but at Chriſt's coming aboliſhed.

[f] He ſheweth what is the uſe of the ſabbath day: to wit, to meditate God's works.

[g] That is, the wicked conſider not God's works, nor his judgments againſt them, and therefore moſt juſtly periſh.

[h] Thy judgments are moſt conſtant againſt the wicked, and paſs our reach.

[i] Thou wilt ſtrengthen them with all power, and bleſs them with all felicity.

[k] Though the faithful ſeem to wither, and be cut down by the wicked, yet they ſhall grow again and flouriſh in the church of God, as the cedars do in mount Lebanon.

[l] The children of God ſhall have a power above nature, and their age ſhall bring forth moſt freſh fruits.

[m] As God by his power and wiſdom hath made and governeth the world: ſo muſt the ſame be our defence againſt all enemies and dangers.

[n] Wherein thou ſitteſt and governeſt the world.

[o] God's power appeareth in ruling the furious waters.

[p] Beſides God's power and wiſdom in creating and governing, his great mercy alſo appeareth, in that he hath given his people his word and covenant.

PSALM XCIV.

1 *He prayeth unto God againſt the violence and arrogancy of tyrants,* 10 *warning them of God's judgments.* 12 *Then doth he comfort the afflicted by the good iſſue of their afflictions, as he felt in himſelf, and did ſee in others, and by the ruin of the wicked,* 23 *whom the Lord will deſtroy.*

O Lord God [q] the avenger, O God the avenger, ſhew thyſelf [r] clearly.

2 Exalt thyſelf, O Judge of the world, *and* render a reward to the proud.

3 Lord, how long ſhall the wicked, how long ſhall the wicked [s] triumph?

4 They prate *and* ſpeak fiercely: all the workers of iniquity vaunt themſelves.

5 They [t] ſmite down thy people, O Lord, and trouble thine heritage.

6 They ſlay the widow and the ſtranger, and murder the fatherleſs.

7 [u] Yet they ſay, the Lord ſhall not ſee: neither will the God of Jacob regard it.

8 Underſtand, ye unwiſe among the people: and ye fools, when will ye be wiſe?

9 He that [w] planted the ear, ſhall he not hear? or he that formed the eye, ſhall he not ſee?

10 Or he that [x] chaſtiſeth the nations, ſhall he not correct? he that teacheth man knowledge, *ſhall be not know?*

11 The Lord knoweth the thoughts of man, that they are vanity.

12 Bleſſed *is* the man whom thou [y] chaſtiſeſt, O Lord, and teacheſt him in thy law,

13 That thou mayeſt give him reſt from the days of evil, while the pit is digged for the wicked.

14 Surely the Lord will not fail his people, neither will he forſake his inheritance.

15 For [z] judgment ſhall return to juſtice, and all the upright in heart *ſhall follow* after it.

16 Who will riſe up with me againſt the wicked? *or* who will take my part againſt the workers of iniquity?

17 If the Lord had not [a] holpen me, my ſoul had almoſt dwelt in ſilence.

18 When I ſaid, [b] My foot ſlideth, thy mercy, O Lord, ſtayed me.

19 In the multitude of my [c] thoughts in mine heart, thy comforts have rejoiced my ſoul.

20 Hath the thorn of iniquity [d] fellowſhip with thee, which forgeth wrong for a law?

21 They gather them together againſt the ſoul of the righteous, and condemn the innocent blood.

22 But the Lord is my refuge, and my God *is* the rock of my hope.

23 And he will recompenſe them their wickedneſs, and [e] deſtroy them in their own malice: *yea,* the Lord our God ſhall deſtroy them.

PSALM XCV.

1 *An earneſt exhortation to praiſe God,* 4 *for the government of the world, and the election of his church.* 8 *An admonition not to follow the rebellion of the old fathers, that tempted God in the wilderneſs:* 11 *For the which they might not enter into the land of promiſe.*

COME, let us rejoice unto the Lord: let us ſing [f] aloud unto the rock of our ſalvation.

2 Let us come before his face with praiſe: let us ſing loud unto him with Pſalms.

3 For the Lord is a great God, and a great King above all [g] gods.

4 In whoſe hand *are* the deep places of the earth, and the [h] heights of the mountains *are* his:

5 To whom the ſea *belongeth:* for he made it, and his hands formed the dry land.

6 Come, let us [i] worſhip and fall down, and kneel before the Lord our maker.

7 For he is our God, and we are the people of his paſture, and the ſheep of his [k] hand: today if ye will hear his voice,

8 [l] Harden not your heart, as ‡ in Meribah, *and* as in the day of ‡ Maſſah in the wilderneſs.

9 Where your fathers * tempted me, proved me, though they had ſeen my work.

10 Forty years have I contended with *this* generation, and ſaid, They are a people that [m] err in heart, for they have not known my ways.

11 Wherefore I ſware in my wrath, *ſaying,* Surely they ſhall not enter into my [n] reſt.

‡ Or, in ſtrife: whereof the place was ſo called.
‡ Or, temptation, read Exod. 17.2.
* Num. 14. 22.

PSALM XCVI.

1 *An exhortation both to the Jews and Gentiles to praiſe God for his mercy. And this ſpecially ought to be referred to the kingdom of Chriſt.*

SING

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[q] Whoſe office it is to take vengeance on the wicked.

[r] Shew by effect that thou art judge of the world to puniſh the wicked.

[s] That is, brag of their cruelty and oppreſſion: or eſteem themſelves above all other.

[t] Seeing the church was then ſo ſore oppreſſed, it ought not to ſeem ſtrange to us, if we ſee it ſo now, and therefore muſt call to God to take our cauſe in hand.

[u] He ſheweth, that they are deſperate in malice, foraſmuch as they feared not God, but gave themſelves wholly to do wickedly.

[w] He ſheweth that it is impoſſible but God ſhould hear, ſee, and underſtand their wickedneſs.

[x] If God puniſh whole nations for their ſins, it is mere folly for any one man, or elſe a few, to think that God will ſpare them.

[y] God hath care over his, and chaſtiſeth them for their wealth, that they ſhould not periſh for ever with the wicked.

[z] God will reſtore the ſtate and government of things to their right uſe, and then the godly ſhall follow him chearfully.

[a] He complaineth of them which would not help him to reſiſt the enemies: yet was aſſured that God's help would not fail.

[b] When I thought there was no way but death.

[c] In my trouble and diſtreſs I ever found thy preſent help.

[d] Though the wicked judges pretend juſtice in oppreſſing the church, yet they have not that authority of God.

[e] It is a great token of God's judgment, when the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their own malice.

[f] He ſheweth that God's ſervice ſtandeth not in dead ceremonies, but chiefly in the ſacrifice of praiſe and thankſgiving.

[g] Even the angels (who in reſpect of men are thought as gods) are nothing in his ſight: much leſs the idols which man's brain inventeth.

[h] All things are governed by his providence.

[i] By theſe three words he ſignifieth one thing: meaning, that they muſt wholly give themſelves to ſerve God.

[k] That is, the flock whom he governeth with his own hand. He ſheweth wherein they are God's flock: that is, if they hear his voice.

[l] By the contemning of God's word.

[m] They were without judgment and reaſon.

[n] That is, into the land of Canaan, where he promiſed them reſt.

SING [o] unto the Lord a new ſong: ſing unto the Lord, all the earth.

2 Sing unto the Lord, *and* praiſe his name: declare his ſalvation from day to day.

3 Declare his glory among all nations, *and* his wonders among all people.

4 For the Lord *is* [p] great and much to be praiſed: he is to be feared above all gods.

5 For all the gods of the people *are* ‡ idols: but the Lord [q] made the heavens. ‡ Or, vanities.

6 [r] Strength and glory *are* before him: power and beauty *are* in his ſanctuary.

7 Give unto the Lord, ye families of the people: give unto the Lord glory and [s] power.

8 Give unto the Lord the glory of his name: bring [t] an offering, and enter into his courts.

9 Worſhip the Lord in the glorious ſanctuary: tremble before him, all the earth.

10 Say among the [u] nations, The Lord reigneth: ſurely the world ſhall be ſtable, *and* not move, *and* he ſhall judge the people [w] in righteouſneſs.

11 Let the heavens rejoice, and let the earth be glad: let the ſea roar, and all that therein is.

12 Let the field be joyful, and all that is in it: let all the [x] trees of the wood then rejoice,

13 Before the Lord: for he cometh, for he cometh to judge the earth: he will judge the world with righteouſneſs, and the people in his truth.

PSALM XCVII.

1 *The prophet exhorteth all to rejoice for the coming of the kingdom of Chriſt,* 7 *dreadful to the rebels and idolaters.* 8 *And joyful to the juſt, whom he exhorteth to innocency,* 12 *to rejoicing and thankſgiving.*

THE [y] Lord reigneth: let the earth rejoice: let the [z] multitude of the iſles be glad.

2 [a] Clouds and darkneſs *are* round about him: righteouſneſs and judgment *are* the foundation of his throne.

3 There ſhall go a fire before him, and burn up his enemies round about.

4 His lightnings gave light unto the world: the earth ſaw it and was [b] afraid.

5 The mountains melted like wax at the preſence of the Lord, at the preſence of the Lord of the whole earth.

6 The heavens declare his righteouſneſs, and all the people ſee his glory.

7 [c] Confounded be all they that ſerve graven images, *and* that glory in idols: worſhip him [d], all ye gods.

8 Zion heard of it, and was glad: and the [e] daughters of Judah rejoiced, becauſe of thy judgments, O Lord.

9 For thou, Lord, art moſt high above all the earth: thou art much exalted above all gods.

10 Ye that [f] love the Lord, hate evil: he preſerveth the ſouls of his ſaints: he will deliver them from the hand of the wicked.

11 [g] Light is ſown for the righteous, and joy for the upright in heart.

12 Rejoice, ye righteous, in the Lord: and give thanks for his holy [h] remembrance.

PSALM XCVIII.

1 *An earneſt exhortation to all creatures to praiſe the Lord for his power, mercy and fidelity in his promiſe by Chriſt,* 10 *by whom he hath communicated his ſalvation to all nations.*

¶ A Pſalm.

SING [i] unto the Lord a new ſong: for he hath done marvellous things: * his right hand and his holy [k] arm hath gotten him the victory. * Iſa. lix. 16.

2 The Lord declared his [l] ſalvation: his righteouſneſs hath he revealed in the ſight of the nations.

3 He hath [m] remembered his mercy and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.

4 All the earth, ſing ye loud unto the Lord: cry out and rejoice, and ſing praiſes.

5 Sing praiſe to the Lord upon the harp, *even* upon the harp with a ſinging voice.

6 With [n] ſhawms and ſound of trumpets, ſing loud before the Lord the king.

7 Let the ſea roar, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, *and* let the mountains rejoice together

9 Before the Lord: for he is come to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.

PSALM

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[o] The prophet ſheweth that the time ſhall come, that all nations ſhall have occaſion to praiſe the Lord for the revealing of his goſpel.

[p] Seeing he will reveal himſelf to all nations contrary to their own expectation, they ought all to worſhip him contrary to their own imaginations, and only as he hath appointed.

[q] Then the idols, or whatſoever made not the heavens, are not God.

[r] God cannot be known, but by his ſtrength and glory: the ſigns whereof appear in his ſanctuary.

[s] As by experience ye ſee that it is only due unto him.

[t] By offering yourſelves wholly unto God, declare that you worſhip him only.

[u] He propheſieth that the Gentiles ſhall be partakers with the Jews of God's promiſe.

[w] He ſhall regenerate them anew with his Spirit, and reſtore them to the image of God.

[x] If the inſenſible creatures ſhall have cauſe to rejoice when God appeareth much more we, from whom he hath taken malediction and ſin.

[y] He ſheweth that whree God reigneth, there is all felicity and ſpiritual joy

[z] For the goſpel ſhall not be only preached in Judea, but through all iſles and countries.

[a] He is thus deſcribed to keep his enemies in fear, which commonly contemn God's power.

[b] This fear bringeth not the wicked to true obedience, but maketh them to run away from God.

[c] He ſignifieth that God's judgments are in a readineſs to deſtroy the idolaters.

[d] Let all that which is eſteemed in the world fall down before him.

[e] The Jews ſhall have occaſion to rejoice that the Gentiles are made partakers with them of God's favour.

[f] He requireth two things of his children, the one, that they deteſt vice; the other, that they put their truſt in God for their deliverance.

[g] Though God's deliverance appear not ſuddenly, yet it is ſown and laid up in ſtore for them.

[h] Be mindful of his benefits, and only truſt in his defence.

[i] That is, ſome ſong newly made in token of their wonderful deliverance by Chriſt.

[k] He preſerveth his church miraculouſly.

[l] For the deliverance of his church.

[m] God was moved by no other means to gather his church of the Jews and Gentiles, but becauſe he would perform his promiſe.

[n] By this repetition and earneſt exhortation to give praiſes with inſtruments, and alſo of the dumb creatures, he ſignifieth, that the world is never able to praiſe God ſufficiently for their deliverance.

PSALM XCIX.

1 *He commendeth the power, equity and excellency of the kingdom of God by Chriſt over the Jews and Gentiles,* 5 *and provoketh them to magnify the ſame, and to ſerve the Lord,* 6 *following the example of the ancient fathers, Moſes, Aaron, Samuel, who calling upon God, were heard in their prayers.*

THE Lord reigneth, let the [o] people tremble: he ſitteth *between* the * cherubims, let the earth be moved.

* Exod. 25. 25.

2 The Lord *is* great in Zion, and he is high above all the people.

3 They ſhall [p] praiſe thy great and fearful name (*for* it is holy.)

4 And the king's power that loveth judgment: *for* thou haſt prepared equity: thou haſt executed judgment and juſtice in Jacob.

5 Exalt the Lord our God, and fall down before his [q] footſtool: *for* he is holy.

6 Moſes and Aaron *were* among his prieſts, [r] and Samuel among ſuch as call upon his name: theſe called upon the Lord, and he heard them.

7 He ſpake unto them in the cloudy pillar: they kept his teſtimonies, *and* the law *that* he gave them.

8 Thou heardeſt them, O Lord our God: thou waſt a favourable God unto them, though thou didſt take vengeance for [s] their inventions.

9 Exalt the Lord our God, and fall down before his holy mountain: for the Lord our God is holy.

PSALM C.

1 *He exhorteth all to ſerve the Lord,* 3 *who hath choſen us and preſerved us,* 4 *and to enter into his aſſemblies to praiſe his name.*

¶ A Pſalm of praiſe.

SING [t] ye loud unto the Lord, all the earth.

2 Serve the Lord with gladneſs: come before him with joyfulneſs.

3 Know ye that even the Lord is God: he hath [u] made us, and not we ourſelves: *we are* his people, and the ſheep of his paſture.

4 [w] Enter into his gates with praiſe, *and* into his courts with rejoicing: praiſe him *and* bleſs his name.

5 For the Lord is good: his mercy *is* [x] everlaſting, and his truth *is* from generation to generation.

PSALM CI.

1 *David deſcribeth what government he will obſerve in his houſe and kingdom.* 5 *He will puniſh and correct by rooting forth the wicked,* 6 *and cheriſhing the godly perſons.*

¶ A Pſalm of David.

I Will [y] ſing mercy and judgment: unto thee, O Lord, will I ſing.

2 I will do wiſely in the perfect way, [z] till thou comeſt to me: I will walk in the uprightneſs of mine heart in the midſt of mine houſe.

3 I will ſet no wicked thing before mine eyes: I hate [a] the work of them that fall away: it ſhall not cleave unto me.

4 A froward heart ſhall depart from me: I will know none evil.

5 Him that privily [b] ſlandereth his neighbour, will I deſtroy: him that hath a proud look and high heart, I cannot *ſuffer*.

6 Mine eyes *ſhall be* unto the [c] faithful of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerve me.

7 There ſhall no deceitful perſon dwell within mine houſe: he that telleth lyes ſhall not remain in my ſight.

8 [d] Betimes will I deſtroy all the wicked of the land, that I may cut off all the workers of iniquity from the city of the Lord.

PSALM CII.

1 *It ſeemeth that this prayer was appointed to the faithful to pray in the captivity of Babylon.* 16 *A conſolation for the building of the church.* 18 *Whereof followeth the praiſe of God to be publiſhed to all poſterity.* 22 *The converſion of the Gentiles,* 28 *and the ſtability of the church.*

¶ A prayer [e] of the afflicted, when he ſhall be in diſtreſs, and pour forth his meditation before the Lord.

O Lord, hear my prayer, and let my [f] cry come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me: when I call, make haſte to hear me.

3 For my days are [g] conſumed like ſmoak, and my bones are burnt like an hearth.

4 Mine heart is ſmitten and withereth like graſs, becauſe I forgat [h] to eat my bread.

5 For the voice of my groaning, my bones do cleave to my ſkin.

6 I

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[o] When God delivereth his church, all the enemies ſhall have cauſe to tremble.

[p] Though the wicked rage againſt God, yet the godly ſhall praiſe his name and mighty power.

[q] That is, before his temple, or ark, where he promiſed to hear when they worſhipped him, as now he promiſeth his ſpiritual preſence, whereſoever his church is aſſembled.

[r] Under theſe three he comprehendeth the whole people of Iſrael, with whom God made his promiſe.

[s] For the more liberally that God dealeth with his people, the more doth he puniſh them that abuſe his benefits.

[t] He propheſieth that God's benefit in calling the Gentiles ſhall be ſo great, that they ſhall have wonderful occaſion to praiſe his mercy, and rejoice.

[u] He chiefly meaneth, touching the ſpiritual regeneration, whereby we are his ſheep and people.

[w] He ſheweth that God will not be worſhipped, but by that means which he hath appointed.

[x] He declareth, that we ought never to be weary in praiſing him, ſeeing his mercies toward us laſt for ever.

[y] David conſidereth what manner of king he would be when God ſhould place him in the throne, promiſing openly that he would be merciful and juſt.

[z] Though as yet thou deferreſt to place me in the kingly dignity, yet will I give myſelf to wiſdom and uprightneſs, being a private man.

[a] He ſheweth that magiſtrates do not their duties, except they be enemies to all vice.

[b] In promiſing to puniſh theſe vices, which are moſt pernicious in them that are about kings, he declareth that he will puniſh all.

[c] He ſheweth what is the true uſe of the ſword: to puniſh the wicked, and to maintain the good.

[d] Magiſtrates muſt immediately puniſh vice, leſt it grow to farther inconvenience: and if heathen magiſtrates are bound to do this, how much more they that have the charge of the church of God?

[e] Whereby is ſignified, that albeit we be in never ſo great miſeries, yet there is ever place left for prayer.

[f] He declareth, that in our prayer we muſt lively feel that which we deſire, and ſtedfaſtly believe to obtain.

[g] Theſe exceſſive kinds of ſpeech ſhew how much the affliction of the church ought to wound the hearts of the godly.

[h] My ſorrows were ſo great, that I paſſed not for mine ordinary food.

6 I am like a [i] pelican of the wilderneſs: I am like an owl of the deſerts.

7 I watch, and am as a ſparrow alone upon the houſe-top.

8 Mine enemies revile me daily, *and* they that rage againſt me, have [k] ſworn againſt me.

9 Surely, I have [l] eaten aſhes as bread, and mingled my drink with weeping:

10 Becauſe of thine [m] indignation, and thy wrath: for thou haſt heaved me up, and caſt me down.

11 My days *are* like a ſhadow that fadeth, and I am withered like graſs.

12 But thou, O Lord, doſt [n] remain for ever, and thy remembrance from generation to generation.

13 Thou wilt ariſe *and* have mercy upon Zion: for the time to have mercy thereon, for the [o] appointed time is come.

14 For thy ſervants delight in the [p] ſtones thereof, and have pity on the duſt thereof.

15 Then the heathen ſhall fear the name of the Lord, and all the kings of the earth thy glory,

16 When the Lord ſhall build up Zion, *and* ſhall appear [q] in his glory,

17 *And* ſhall turn unto the prayer of the deſolate, and not deſpiſe their prayer.

18 This ſhall be written for the generation to come: and the people, which ſhall be [r] created, ſhall praiſe the Lord.

19 For he hath looked down from the height of his ſanctuary: out of the heaven did the Lord behold the earth,

20 That he might hear the mourning of the priſoner, and deliver the [s] children of death:

21 That they may declare the name of the Lord in Zion, and his praiſe in Jeruſalem,

22 When the people ſhall be gathered [t] together, and the kingdoms to ſerve the Lord.

23 He [u] abated my ſtrength in the way, *and* ſhortened my days.

24 *And* I ſaid, O my God, take me not away in the midſt of my days: thy years *endure* from generation to generation.

25 Thou haſt aforetime laid the foundation of the earth, and the heavens *are* the work of thine hands.

26 [w] They ſhall periſh, but thou ſhalt endure: even they ſhall all wax old, as doth a garment: as doth a veſture ſhalt thou change them, and they ſhall be changed.

27 But thou art the ſame, and thy years ſhall not fail.

28 The children of thy ſervants ſhall continue, and their ſeed ſhall ſtand [x] faſt in thy ſight.

PSALM CIII.

1 He provoketh all to praiſe the Lord, which hath pardoned his ſins, delivered him from deſtruction, and given him ſufficient of all good things: 10 Then, he addeth the tender mercies of God, which he ſheweth like a moſt tender father toward his children. 14 The frailty of man's life. 20 An exhortation to men and angels to praiſe the Lord.

¶ A Pſalm of David.

MY ſoul, [y] praiſe thou the Lord, and all that is within me, *praiſe* his holy name.

2 My ſoul, praiſe thou the Lord, and forget not all his benefits:

3 Which [z] forgiveth all thine iniquity, and healeth all thine infirmities:

4 Which redeemeth thy life from the [a] grave, and crowneth thee with mercy and compaſſions:

5 Which ſatisfieth thy mouth with good things: and thy [b] youth is renewed like the eagle's.

6 The Lord executeth righteouſneſs and judgment to all that are oppreſſed.

7 He made his ways known unto [c] Moſes, *and* his works unto the children of Iſrael.

8 The Lord is full of compaſſion and mercy, ſlow to anger, and of great kindneſs.

9 He will not alway [d] chide, neither keep *his anger* for ever.

10 He hath not [e] dealt with us after our ſins, nor rewarded us according to our iniquities.

11 For as high as the heaven is above the earth, ſo great is his mercy toward them that fear him.

12 As far as [f] the Eaſt is from the Weſt, ſo far hath he removed our ſins from us.

13 As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that fear him.

14 For he knoweth wherefore we be made: he remembereth that we are but duſt.

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[i] Ever mourning and ſolitary, caſting out fearful cries.

[k] Have conſpired my death.

[l] I have not riſen out of my mourning, to take my refection.

[m] He ſheweth, that the afflictions did not only thus move him, but chiefly the feeling of God's diſpleaſure.

[n] Howſoever we be frail; yet thy promiſe is ſure, and the remembrance thereof ſhall confirm us for ever.

[o] That is, the ſeventy years, which by the prophet Jeremiah thou didſt appoint, Jer. 29. 12.

[p] The more that the church is in miſery and deſolation, the more ought the faithful to love and pity it.

[q] That is, when he ſhall have drawn his church out of the darkneſs of death.

[r] The deliverance of the church is a moſt excellent benefit, and therefore he compareth it to a new creation: for in their baniſhment the body of the church ſeemed to have been dead, which by deliverance was as it were created anew.

[s] Who now in their baniſhment could look for nothing but death.

[t] He ſheweth that God's name is never more praiſed, than when religion flouriſheth, and the church increaſeth: which thing is chiefly accompliſhed under the kingdom of Chriſt.

[u] The church lament that they ſee not the time of Chriſt, which was promiſed, but have but few years and ſhort days.

[w] If heaven and earth periſh, much more man ſhall periſh: but the church, by reaſon of God's promiſe, endureth for ever.

[x] Seeing thou haſt choſen thy church out of the world, and joined it to thee, it cannot but continue for ever: for thou art everlaſting.

[y] He wakeneth his dulneſs to praiſe God, ſhewing, that both underſtanding and affections, mind and heart, are too little to ſet forth his praiſe.

[z] This is the beginning and chiefeſt of all benefits: remiſſion of ſin.

[a] For before that we have remiſſion of our ſins, we are as dead men in the grave.

[b] As the eagle, when her beak over groweth, ſucketh blood, and ſo is renewed in ſtrength, even ſo God miraculouſly giveth ſtrength to his church above all man's expectation.

[c] As to his chief miniſter, and next to his people.

[d] He ſheweth firſt his ſevere judgment, but ſo ſoon as the ſinner is humbled, he receiveth him to mercy.

[e] We have proved by continual experience, that his mercy hath ever prevailed againſt our offences.

[f] As great as the world is, ſo full is it of ſigns of God's mercies toward his faithful, when he hath removed their ſins.

15 The days of [g] man are as graſs: as a flower of the field, ſo flouriſheth he.

16 For the wind goeth over it, and it is gone, and the place thereof ſhall know it no more.

17 But the loving kindneſs of the Lord *endureth* for ever and ever upon them that fear him, and his [h] righteouſneſs upon childrens children.

18 Unto them that keep his [i] covenant, and think upon his commandments to do them.

19 The Lord hath prepared his throne in heaven, and his kingdom ruleth over all.

20 Praiſe the Lord, ye [k] his angels, that excel in ſtrength, that do his commandment in obeying the voice of his word.

21 Praiſe the Lord, all ye his hoſts, ye his ſervants that do his pleaſure.

22 Praiſe the Lord, all ye his works, in all places of his dominion: my ſoul, praiſe thou the Lord.

PSALM CIV.

1 *An excellent Pſalm to praiſe God for the creation of the world, and the governance of the ſame by his marvellous providence,* 35 *wherein the prophet prayeth againſt the wicked, who are occaſions that God diminiſhed his bleſſings.*

MY ſoul, praiſe thou the Lord: O Lord my God, thou art exceeding great, thou art [l] cloathed with glory and honour.

2 Which covereth himſelf with light as with a garment, *and* ſpreadeth the heavens like a curtain.

3 Which layeth the beams of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 Which [m] maketh the ſpirits his meſſengers, *and* a flaming fire his miniſters.

5 He ſet the earth upon her foundations, ſo that it ſhall never move.

6 Thou covereſt it with the [n] deep as with a garment: the [o] waters would ſtand above the mountains.

7 *But* at thy rebuke they flee: at the voice of thy thunder they haſte away.

8 *And* the mountains aſcend, *and* the vallies deſcend to the place which thou haſt eſtabliſhed for them.

9 *But* thou haſt ſet them a bound, which they ſhall not paſs: they ſhall not return to cover the earth.

10 He ſendeth the ſprings into the vallies which run between the mountains.

11 They ſhall give drink to all the [p] beaſts of the field, and the wild aſſes ſhall quench their thirſt.

12 By theſe [q] ſprings ſhall the fowls of the heaven dwell, and ſing among the branches.

13 He watereth the mountains from his [r] chambers, *and* the earth is filled with the fruit of thy works.

14 He cauſeth graſs to grow for the cattle, and herb for the uſe of [s] man, that he may bring forth bread out of the earth:

15 And wine *that* maketh glad the heart of man, *and* oil to make the face to ſhine, and bread *that* ſtrengtheneth man's heart.

16 The high trees are ſatisfied, *even* the cedars of Lebanon which he hath planted,

17 That the birds may make their neſts there: the ſtork dwelleth in the fir-trees.

18 The high mountains are for the ‡ goats: the rocks *are* a refuge for the conies.

‡ Or, does, roes, and ſuch like.

19 He appointed the [t] moon for certain ſeaſons: [u] the ſun knoweth his going down.

20 Thou makeſt darkneſs, and it is night, wherein all the beaſts of the foreſt creep forth.

21 The lions roar after their prey, and ſeek their meat [w] at God.

22 *When* the ſun riſeth, they retire, and couch in their dens.

23 [x] *Then* goeth man forth to his work, and to his labour until the evening.

24 O Lord, how [y] manifold are thy works! in wiſdom thou haſt made them all: the earth is full of thy riches.

25 *So is* this ſea great and wide: *for* therein *are* things creeping innumerable, both ſmall beaſts and great.

26 There go the ſhips, *yea* that ‡ Leviathan, which thou haſt made to play therein.

‡ Or, whales.

27 [z] All theſe wait upon thee, that thou mayeſt give them food in due ſeaſon.

28 Thou giveſt it to them, *and* they gather it: thou openeſt thine hand, *and* they are filled with good things.

29 *But* if thou [a] hide thy face, they are troubled: *if* thou take away their breath, they die and return to their duſt.

30 *Again,* if thou [b] ſend forth thy Spirit, they are created, and thou reneweſt the face of the earth.

31 Glo-

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[g] He declareth, that man hath nothing in himſelf to move God to mercy, but only the confeſſion of his infirmity and miſery.

[h] His juſt and faithful keeping of his promiſe.

[i] To whom he giveth grace to fear him, and to obey his word.

[k] In that that we, who naturally are ſlow to praiſe God, exhort the angels, who willingly do it, we ſtir up ourſelves to conſider our duty, and awake out of our ſluggiſhneſs.

[l] The prophet ſheweth, that we need not to enter into the heavens to ſeek God, foraſmuch as all the order of nature, with the propriety and placing of the elements, are moſt lively mirrors to ſee his majeſty in.

[m] As the prophet here ſheweth, that all viſible powers are ready to ſerve God: ſo the apoſtle to the Hebrews 1. 7. beholdeth in this glaſs how the very angels alſo are obedient to his commandment.

[n] Thou makeſt the ſea to be an ornament unto the earth.

[o] If by thy power thou didſt not bridle the rage of the waters, it were not poſſible but the whole world ſhould be deſtroyed.

[p] If God provide for the very beaſts, much more will he extend his provident care to man.

[q] There is no part of the world ſo barren, where moſt evident ſigns of God's bleſſings appear not.

[r] From the clouds.

[s] He deſcribeth God's provident care over man, who doth not only provide neceſſary things for him, as herbs and other meat: but alſo things to rejoice and comfort him, as wine, and oil, or ointments.

[t] As to ſeparate the night from the day, and to note days, months, and years.

[u] That is, by his courſe, either far or near, it noteth ſummer, winter, and other ſeaſons.

[w] That is, they only find meat according to God's providence, who careth even for the brute beaſts.

[x] To wit, when the day ſpringeth: for the light is as it were a ſhield to defend man againſt the tyranny and fierceneſs of beaſts.

[y] He confeſſeth, that no tongue is able to expreſs God's words, nor mind to comprehend them.

[z] God is a moſt nouriſhing father, who provideth for all creatures their daily food.

[a] As by thy preſence all things have life: ſo if thou withdraw thy bleſſings, they all periſh.

[b] As the death of creatures ſheweth that we are nothing of ourſelves: ſo their generation declareth, that we receive all things of our Creator.

31 Glory be to the Lord for ever, let the Lord rejoice in his works.

32 He looketh on the earth and it trembleth: he toucheth the mountains, [c] and they ſmoke.

33 I will ſing unto the Lord *all* my life: I will praiſe my God, while I live.

34 Let my words be acceptable unto him: I will rejoice in the Lord.

35 Let the ſinners be [d] conſumed out of the earth, and the wicked till there be no more: O my ſoul, praiſe thou the Lord. Praiſe ye the Lord.

PSALM CV.

1 *He praiſeth the ſingular grace of God, who hath of all the people of the world choſen a peculiar people to himſelf, and having choſen them, never ceaſeth to do them good, even for his promiſe ſake.*

PRAISE the Lord, and call upon his name: [e] declare his works among the people.

2 Sing unto him, ſing praiſe unto him, and talk of all his wondrous works.

3 Rejoice in his holy name, let the heart of them that ſeek the Lord, rejoice.

4 Seek the Lord and his [f] ſtrength: ſeek his face continually.

5 Remember his [g] marvellous works, that he hath done, his wonders, and the [h] judgments of his mouth,

6 Ye ſeed of Abraham his ſervant, ye children of Jacob, which are his elect.

7 He is the Lord our God: his judgments *are* through all the earth.

8 He hath alway remembered his covenant *and* promiſe, that he made to a thouſand generations,

9 *Even* that which he made with [i] Abraham, and his oath unto Iſaac:

10 And *ſince* hath confirmed it to Jacob for a law, *and* to Iſrael for an everlaſting covenant,

11 Saying, [k] Unto thee will I give the land of Canaan, the lot of your inheritance.

12 Albeit, they were few in number, *yea*, very few, and ſtrangers in the land,

13 And walked about from nation to nation, from *one* kingdom to another people,

14 *Yet* ſuffered he no man to do them wrong, but reproved [l] kings for their ſakes, *ſaying*,

15 Touch not mine [m] anointed, and do my [n] prophets no harm.

16 Moreover, he called a famine upon the land, *and* utterly brake the [o] ſtaff of bread.

17 *But* he ſent a man before them: Joſeph was ſold for a ſlave.

18 They held his feet in the ſtocks, *and* he was laid in irons,

19 Until [p] his appointed time came, *and* the counſel of the Lord had tried him.

20 The king ſent and looſed him: *even* the ruler of the people delivered him.

21 He made him lord of his houſe, and ruler of all his ſubſtance,

22 That he ſhould bind his [q] princes unto his will, and teach his ancients wiſdom.

23 Then Iſrael came to Egypt, and Jacob was a ſtranger in the land of Ham.

24 And he increaſed his people exceedingly, and made them ſtronger than their oppreſſors.

25 [r] He turned their heart to hate his people, and to deal craftily with his ſervants.

26 *Then* ſent he Moſes his ſervant, *and* Aaron whom he had choſen.

27 They ſhewed among them the meſſage of his ſigns, and wonders in the land of Ham.

28 He ſent darkneſs, and made it dark: and they were not [s] diſobedient unto his commiſſion.

29 * He turned their waters into blood, and ſlew their fiſh. * Exod. 7. 20.

30 * Their land brought forth frogs, *even* in their king's chambers. * Exod. 8. 6.

31 He [t] ſpake, and there came ſwarms of flies, *and* lice in all their quarters.

32 He gave them [u] hail for rain, and flames of fire in their land.

33 He ſmote their vines alſo and their fig-trees, and brake down the trees in their coaſts.

34 * He ſpake, and the graſhoppers came, and caterpillars innumerable,

35 And did eat up all the graſs in their land, and devoured the fruit of their ground.

36 * He ſmote alſo the firſt-born in their land, *even* the beginning of all their ſtrength. * Exod. 12. 29.

37 He brought them forth alſo with ſilver and gold, and there was [x] none feeble among their tribes.

38 Egypt was [y] glad at their departing: for the fear of them had fallen upon them.

39 He ſpread a cloud to be a covering, and fire to give light in the night.

40 They [z] aſked, and he brought quails, and he filled them with the bread of heaven.

41 He opened the rock, and the waters flowed out, *and* ran in the dry places *like* a river.

42 For

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[c] God's merciful face giveth ſtrength to the earth, but his ſevere countenance burneth the mountains.

[d] Who infect the world, and ſo cauſe God that he cannot rejoice in his works.

[e] Foraſmuch as the Iſraelites were exempted from the common condemnation of the world, and were elected to be God's people, the prophet willeth them to ſhew themſelves mindful by thankſgiving.

[f] By the ſtrength and face, he meaneth the ark, where God declared his power and his preſence.

[g] Which he hath wrought in the deliverance of his people.

[h] Becauſe his power was thereby as lively declared, as if he ſhould have declared it by mouth.

[i] The promiſe which God made to Abraham to be his God, and the God of his ſeed after him, he renewed and repeated it again to his ſeed after him.

[k] He ſheweth, that they ſhould not enjoy the land of Canaan by any other means, but by reaſon of his covenant made with their fathers.

[l] That is, the king of Egypt, and the king of Gerar, Gen. 12. 17. & 20. 3.

[m] Thoſe whom I have ſanctified to be my people.

[n] Meaning, the old fathers, to whom God ſhewed himſelf plainly, and who were ſetters forth of his word.

[o] Either by ſending ſcarcity, or by taking away the ſtrength and nouriſhment thereof.

[p] So long he ſuffered adverſity, as God had appointed, and till he had tried ſufficiently his patience.

[q] That the very princes of the country ſhould be at Joſeph's commandment, and learn wiſdom of him.

[r] So is it in God, either to move the hearts of the wicked to love or hate God's children.

[s] Meaning, Moſes and Aaron.

[t] So that this vermin came not by fortune, but as God had appointed, and his prophet Moſes ſpake.

[u] It was ſtrange to ſee rain in Egypt, much more it was fearful to ſee hail.

[w] He ſheweth, that all creatures are armed againſt man, when God is his enemy: as at his commandment the graſhoppers deſtroyed the land.

[x] When the enemies felt God's plagues, his children by his providence were exempted.

[y] For God's plagues cauſed them rather to depart with the Iſraelites, than with their lives.

[z] Not for neceſſity, but for ſatisfying of their luſt.

42 For he remembered his holy [a] promiſe to Abraham his ſervant.

43 And he brought forth his people with [b] joy, *and* his choſen with gladneſs.

44 And gave them the lands of the heathen, and they took the labours of the people in poſſeſſion.

45 That they might keep [c] his ſtatutes, and obſerve his laws. Praiſe ye the Lord.

PSALM CVI.

1 *The people diſperſed under Antiochus, do magnify the goodneſs of God among the juſt and repentant:* 4 *Deſiring to be brought again into the land by God's merciful viſitation.* 8 *And after the manifold marvels of God wrought in their deliverance forth of Egypt, and the great ingratitude of the people rehearſed,* 47 *they do pray and deſire to be gathered from among the heathen, to the intent they may praiſe the name of the God of Iſrael.*

¶ Praiſe ye the Lord.

PRAISE [d] ye the Lord, becauſe he is good: for his mercy *endureth* for ever.

2 Who can expreſs the noble acts of the Lord, *or* ſhew forth all his praiſe?

3 Bleſſed *are* they that [e] keep judgment, and do righteouſneſs at all times.

4 Remember me, O Lord, with the [f] favour of thy people: viſit me with thy ſalvation.

5 That I may ſee the felicity of thy choſen, and rejoice in the joy of thy people, and glory with thine inheritance.

6 We have [g] ſinned with our fathers: we have committed iniquity, *and* done wickedly.

7 Our fathers underſtood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the ſea, *even* at the Red Sea.

8 Nevertheleſs, he [h] ſaved them for his name's ſake, that he might make his power to be known.

9 And he rebuked the Red Sea, and it was dried up, and he led them in the deep, as in the wilderneſs.

10 And he ſaved them from the adverſaries hand, and delivered them from the hand of the enemy.

* Exod. 14. 27. 11 * And the waters covered their oppreſſors: not one of them was left.

12 Then [i] believed they his words, *and* ſang praiſe unto him.

13 But incontinently they forgat his works: they waited not for his [k] counſel,

14 But luſted with concupiſcence in the wilderneſs, and tempted God in the deſert.

15 Then he gave them their deſire, but he ſent [l] leanneſs into their ſoul.

16 They envied Moſes alſo in the tents, *and* Aaron the holy one of the Lord.

17 *Therefore* the earth opened and [m] ſwallowed up Dathan, and covered the company of Abiram.

18 And the fire was kindled in their aſſembly: the flame burnt up the wicked.

19 They made a calf in Horeb, and worſhipped the molten image.

20 Thus they turned their [n] glory into the ſimilitude of a bullock that eateth graſs.

21 They forgat God their Saviour, which had done great things in Egypt,

22 Wonderous works in the land of Ham, and fearful things by the Red Sea.

23 Therefore he minded to deſtroy them, had [o] not Moſes his choſen ſtood in the breach before him to turn away his wrath, leſt he ſhould deſtroy *them*.

24 Alſo they contemned that [p] pleaſant land, *and* believed not his word:

25 But murmured in their tents, *and* hearkened not unto the voice of the Lord.

26 Therefore [q] he lifted up his hand againſt them, to deſtroy them in the wilderneſs,

27 And to deſtroy their ſeed among the nations, and to ſcatter them throughout the countries.

28 They joined themſelves alſo unto [r] Baal-peor, and did eat the offerings of the [s] dead.

29 Thus they [t] provoked *him* unto anger with their inventions, and the plague brake in upon them.

30 But [u] Phinehas ſtood up, and executed judgment, and the plague was ſtayed.

31 * And it was [w] imputed unto him for righteouſneſs, from generation to generation for ever. * Num. 25. 12.

32 They angered him alſo at the waters of * Meribah, ſo that [x] Moſes was puniſhed for their ſakes. * Num. 20. 13. Pſ. 95. 8.

33 Becauſe they vexed his Spirit, ſo that he ſpake unadviſedly with his lips.

34 Neither deſtroyed they the people, as the Lord had commanded them.

35 But

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[a] Which he confirmeth to the poſterity, in whom after a ſort the dead live and enjoy the promiſes.

[b] When the Egyptians lamented and were deſtroyed.

[c] That is the end why God preſerveth his church, becauſe they ſhould worſhip, and call upon him in this world.

[d] The prophet exhorteth the people to praiſe God for his benefits paſt, that thereby their minds may be ſtrengthened againſt all preſent troubles and deſpair.

[e] He ſheweth, that it is not enough to praiſe God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.

[f] Let the good will that thou beareſt to thy people, extend unto me, that thereby I may be received into the number of thine.

[g] By earneſt confeſſion, as well of their own, as of their fathers ſins, they ſhew that they had hope that God according to his promiſe would pity them.

[h] The ineſtimable goodneſs of God appeareth in this, that he would change the order of nature, rather than his people ſhould not be delivered, although they were wicked.

[i] The wonderful works of God cauſed them to believe for a time, and to praiſe him.

[k] They would prevent his wiſdom and providence.

[l] The abundance that God gave them, profited not, but made them pine away, becauſe God curſed it.

[m] By the greatneſs of the puniſhment, the heinous offence may be conſidered: for they that riſe againſt God's miniſters, rebel againſt him.

[n] He ſheweth, that all idolaters renounce God to be their glory, when inſtead of him they worſhip any creature, much more wood, ſtone, metal, or calves.

[o] If Moſes by his interceſſion had not obtained God's favour againſt their rebellions.

[p] That is, Canaan, which was as it were an earneſt penny of the heavenly inheritance.

[q] That is, he ſware. Sometimes alſo it meaneth to puniſh.

[r] Which was the idol of the Moabites.

[s] Sacrifices offered to the dead idols.

[t] Signifying, that whatſoever man inventeth of himſelf to ſerve God by, is deteſtable, and provoketh his anger.

[u] When all others neglected God's glory, he in his zeal killed the adulterers; and prevented God's wrath.

[w] This act declared his lively faith, and for his faith's ſake was accepted.

[x] If ſo notable a prophet of God eſcape not puniſhment, though others provoked him to ſin, how much more ſhall they be ſubject to God's judgment, which cauſe God's children to ſin?

35 But were mingled among the heathen, and learned their works,

36 And ſerved their idols, which were their ruin.

37 Yea, they offered their [y] ſons and their daughters unto devils,

38 And ſhed innocent blood, *even* the blood of their ſons and of their daughters, whom they offered unto the idols of Canaan, and the land was defiled with blood.

39 Thus were they ſtained with their own works, and went [z] a whoring with their own inventions.

40 Therefore was the wrath of the Lord kindled againſt his people, and he abhorred his own inheritance.

41 And he gave them into the hand of the heathen: and they that hated them, were lords over them.

42 Their enemies alſo oppreſſed them, and they were humbled under their hand.

43 Many a [a] time did he deliver them, but they provoked him by their counſels: therefore they were brought down by their iniquity.

44 Yet he ſaw when they were in affliction, and he heard their cry.

45 And he remembered his covenant toward them, and [b] repented according to the multitude of his mercies:

46 And gave them favour in the ſight of all them that led them captives.

47 Save us, O Lord our God, and [c] gather us from among the heathen, that we may praiſe thine holy name, and glory in thy praiſe.

48 Bleſſed *be* the Lord God of Iſrael for ever and ever, and let all the people ſay, So be it. Praiſe ye the Lord.

PSALM CVII.

1 *The prophet exhorteth all thoſe that are redeemed by the Lord, and gathered unto him, to give thanks,* 9 *for this merciful providence of God governing all things at his good pleaſure,* 20 *ſending good and evil, proſperity and adverſity, to bring men unto him,* 42 *therefore as the righteous thereat rejoice, ſo ſhall the wicked have their mouths ſtopped.*

PRAISE [d] the Lord, becauſe he is good: for his mercy *endureth* for ever.

2 Let them, [e] which have been redeemed of the Lord, ſhew how he hath delivered them from the hand of the oppreſſor,

3 And gathered them out of the lands, from the Eaſt, and from the Weſt, from the North, and from the ‡ South.

‡ Or, from the ſea: meaning the Red Sea, which was the South part of the land.

4 *When* they wandered in the deſert *and* wilderneſs out of the way, *and* found no city to dwell in.

5 [f] Both hungry *and* thirſty, their ſoul fainted in them.

6 Then they cried unto the Lord in their trouble, *and* he delivered them from their diſtreſs,

7 And led them forth by the right way, that they might go to a city of habitation.

8 Let them *therefore* confeſs before the Lord his loving kindneſs, and his wonderful works before the ſons of men.

9 For he ſatisfied the thirſty ſoul, and filled the hungry ſoul with goodneſs.

10 They that dwell in darkneſs and in the ſhadow of death, being bound in miſery and iron,

11 Becauſe they [g] rebelled againſt the words of the Lord, and deſpiſed the counſel of the Moſt High.

12 When he humbled their heart with heavineſs, *then* they fell down and there was no helper.

13 Then they [h] cried unto the Lord in their trouble, *and* he delivered them from their diſtreſs.

14 He brought them out of darkneſs, and *out* of the ſhadow of death, and brake their bands aſunder.

15 Let them *therefore* confeſs before the Lord his loving kindneſs, and his wonderful works before the ſons of men.

16 For he hath broken the [i] gates of braſs, and burſt the bars of iron aſunder.

17 [k] Fools by reaſon of their tranſgreſſion, and becauſe of their iniquities are afflicted.

18 Their ſoul abhorreth all meat, and they are brought to death's door.

19 Then they cry unto the Lord in their trouble, *and* he delivereth them from their diſtreſs.

20 [l] He ſendeth his word and healeth them, and delivereth them from their [m] graves.

21 Let them *therefore* confeſs before the Lord his loving kindneſs, and his wonderful works before the ſons of men.

22 And let them offer ſacrifices of [n] praiſe, and declare his works with rejoicing.

23 They that go down to the [o] ſea in ſhips, *and* occupy by the great waters,

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[y] He ſheweth how monſtrous a thing idolatry is, which can win us to things abhorring to nature, whereas God's word cannot obtain moſt ſmall things.

[z] Then true chaſtity is, to cleave wholly and only unto God.

[a] The prophet ſheweth, that neither by menaces nor promiſes, we can come to God, except we be altogether newly reformed, and that his mercy over-cover and hide our malice.

[b] Not that God is changeable in himſelf, but that then he ſeemeth to us to repent, when he altereth his puniſhments and forgiveth us.

[c] Gather thy church which is diſperſed, and give us conſtancy under the croſs, that with one conſent we may all praiſe thee.

[d] This notable ſentence was in the beginning uſed, as the foot or tenor of the ſong which was oftentimes repeated.

[e] As this was true in the Jews, ſo is there none of God's elect that feel not his help in their neceſſity.

[f] He ſheweth, that there is no affliction ſo grievous, out of the which God will not deliver his; and alſo exhorteth them that are delivered, to be mindful of ſo great a benefit.

[g] Then the true way to obey God, is to follow his expreſs commandment: alſo hereby all are exhorted to deſcend into themſelves, foraſmuch as none are puniſhed but for their ſins.

[h] He ſheweth, that the cauſe why God doth puniſh us extremely is, becauſe we can be brought unto him by no other means.

[i] Where there ſeemeth to man's judgment no recovery, but all things are brought to deſpair, then God chiefly ſheweth his mighty power.

[k] They that have no fear of God, by his ſharp rods are brought to call upon him, and ſo find mercy.

[l] By healing them he declareth his good will toward them.

[m] Meaning, their diſeaſes, which had almoſt brought them to the grave, and corruption.

[n] Praiſe and confeſſion of God's benefits are the true ſacrifices of the godly.

[o] He ſheweth by the ſea what care God hath over man, for in that, that he delivereth them from the great dangers of the ſea, he delivereth them as it were from a thouſand deaths.

24 They ſee the works of the Lord, and his wonders in the deep.

25 For he commandeth and raiſeth the ſtormy wind, and it lifteth up the waves thereof.

26 They mount up to the heaven, *and* deſcend to the deep, ſo that their ſoul [p] melteth for trouble.

27 They are toſſed to and fro, and ſtagger like a drunken man, and all their [q] cunning is gone.

28 Then they cry unto the Lord in their trouble, *and* he bringeth them out of their diſtreſs.

29 He turneth the ſtorm to calm, ſo that the waves thereof are ſtill.

30 When they are [r] quieted, they are glad, and he bringeth them unto the haven where they would be.

31 Let them *therefore* confeſs before the Lord his loving kindneſs, and his wonderful works before the ſons of men:

32 And let them exalt him in the [s] congregation of the people, and praiſe him in the aſſembly of the elders.

33 He turneth the floods into a wilderneſs, and the ſprings of water into drineſs,

‡ Or, ſaltneſs.

34 *And* a fruitful land into ‡ barrenneſs, for the wickedneſs of them that dwell therein.

35 *Again,* he [t] turneth the wilderneſs into pools of water, and the dry land into water ſprings.

36 And there he placeth the hungry, and they build a city to dwell in,

37 And ſow the fields, and plant vineyards, which bring forth fruitful [u] increaſe.

38 For he bleſſeth them, and they multiply exceedingly, and he diminiſheth not their cattle.

39 [x] Again, *men* are diminiſhed, and brought low by oppreſſion, evil and ſorrow.

40 He poureth [y] contempt upon princes, and cauſeth them to err in deſert places out of the way.

41 Yet he raiſeth up the poor out of miſery, and maketh him families like a flock of ſheep.

42 The [z] righteous ſhall ſee it and rejoice, and all iniquity ſhall ſtop her mouth.

43 Who is wiſe, that he may obſerve theſe things? for they ſhall underſtand the loving kindneſs of the Lord.

PSALM CVIII.

1 *This Pſalm is compoſed of two other Pſalms before, the ſeven and fiftieth, and the ſixtieth. The manner here contained, is,* 1 *That David giveth himſelf with heart and voice to praiſe the Lord,* 7 *and aſſureth himſelf of the promiſe of God concerning his kingdom over Iſrael, and his power againſt other nations:* 11 *Who though he ſeem to forſake us for a time, yet he alone will in the end caſt down our enemies.*

¶ A Pſalm or ſong of David.

O God, mine heart *is* [a] prepared, ſo *is* ‡ my tongue: I will ſing and give praiſe.

‡ Or, my glory, becauſe it chiefly ſetteth forth the glory of God.

2 Awake, viol and harp: I will awake early.

3 I will praiſe thee, O Lord, among the [b] people, and I will ſing unto thee among the nations.

4 For thy mercy is great above the heavens, and thy truth unto the clouds.

5 [c] Exalt thyſelf, O God, above the heavens, and *let* thy glory *be* upon all the earth.

6 That thy beloved may be delivered: [d] help with thy right hand, and hear me.

7 God hath ſpoken in his [e] holineſs: *therefore* I will rejoice, I will divide Shechem, and meaſure the valley of Succoth.

8 Gilead *ſhall be* mine, *and* Manaſſeh *ſhall be* mine: Ephraim alſo *ſhall be* the ſtrength of mine head: Judah *is* my law-giver.

9 * Moab *ſhall be* my waſh-pot: over Edom will I caſt out my ſhoe: upon Paleſtina will I triumph.

* Pſ. 60. 8.

10 Who will lead me into the ſtrong city? who will bring me unto Edom?

11 [f] Wilt not thou, O God, *which* haſt forſaken us, and didſt not go forth, O God, with our armies?

12 Give us help againſt trouble: for vain is the help of man.

13 Through God we ſhall do valiantly: for he ſhall tread down our enemies.

PSALM CIX.

1 *David being falſely accuſed by flatterers unto Saul, prayeth God to help him, and to deſtroy his enemies:* 8 *And under them he ſpeaketh of Judas the traitor unto Jeſus Chriſt, and of all the like enemies of the children of God:* 27 *And deſireth to be delivered, that his enemies may know the work to be of God.* 30 *Then doth he promiſe to give praiſes unto God.*

¶ To him that excelleth.
A Pſalm of David.

HOLD not thy tongue, O God of my [g] praiſe.

2 For the mouth of the wicked, and the mouth *full* of deceit are opened upon me: they have ſpoken unto me with a lying tongue.

3 They compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

4 For my friendſhip they were mine adverſaries, [h] but I gave myſelf to prayer.

5 And they have rewarded me evil for good, and hatred for my friendſhip.

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[p] Their fear and danger is ſo great.

[q] When their art and means fail them, they are compelled to confeſs, that only God's providence doth preſerve them.

[r] Though before every drop ſeemed to fight one againſt another, yet at his commandment they are as ſtill as though they were frozen.

[s] This great benefit ought not only to be conſidered particularly, but magnified in all places and aſſemblies.

[t] For the love that he beareth to his church, he changeth the order of nature for their commodity.

[u] Continual increaſe and yearly.

[x] As God by his providence doth exalt men, ſo doth he alſo humble them by afflictions to know themſelves.

[y] For their wickedneſs and tyranny he cauſeth the people and ſubjects to contemn them.

[z] They, whoſe faith is lightened by God's Spirit, ſhall rejoice to ſee God's judgments againſt the wicked and ungodly.

[a] This earneſt affection declareth, that he is free from hypocriſy, and that ſluggiſhneſs taketh him not.

[b] He propheſieth of the calling of the Gentiles: for except they were called, they could not hear the goodneſs of God.

[c] Let all the world ſee thy judgments, in that that thou art God over all, and ſo confeſs that thou art glorious.

[d] When God by his benefits maketh us partakers of his mercies, he admoniſheth us to be earneſt in prayer, to deſire him to continue and finiſh his graces.

[e] As he hath ſpoken to Samuel concerning me, ſo will he ſhew himſelf conſtant and holy in his promiſe, ſo that theſe nations following ſhall be ſubject unto me.

[f] From the ſixth verſe of this Pſalm, unto the laſt, read the expoſition in the ſixtieth Pſalm, and fifth verſe.

[g] Though all the world condemn me, yet thou wilt approve mine innocency, and that is a ſufficient praiſe to me.

[h] To declare that I had no other refuge but thee, in whom my conſcience was at reſt.

6 [i] Set thou the wicked over him, and let the adverſary ſtand at his right hand.

7 When he ſhall be judged, let him be condemned, and let his [k] prayer be turned into ſin.

8 Let his days be few: and let another take his [l] charge.

9 Let his children be fatherleſs, and his wife a widow.

10 Let his children be vagabonds, and beg and ſeek *bread, coming out* of their places deſtroyed.

11 Let the [m] extortioner catch all that he hath, and let the ſtrangers ſpoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to ſhew mercy upon his fatherleſs children.

13 Let his poſterity be deſtroyed, *and* in the generation following let their name be put out.

14 [n] Let the iniquity of his fathers be had in remembrance with the Lord: and let not the ſin of his mother be done away.

15 *But* let them alway be before the Lord, that he may cut off their memorial from the earth.

16 Becauſe [o] he remembered not to ſhew mercy, but perſecuted the afflicted and poor man, and the ſorrowful hearted to ſlay him.

17 As he loved curſing, [p] ſo ſhall it come unto him: *and* as he loved not bleſſing, ſo ſhall it be far from him.

18 As he cloathed himſelf with curſing, like a raiment, ſo ſhall it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as a garment to cover him, and for a girdle wherewith he ſhall be alway girded.

20 Let this be the reward of mine adverſary [q] from the Lord, and of them that ſpeak evil againſt my ſoul.

21 But thou, O Lord my God, deal with me according to thy [r] name: deliver me (for thy mercy is good)

22 Becauſe I am poor and needy, and mine heart is wounded within me.

23 I depart like the ſhadow that declineth, and am ſhaken off as the [s] graſhopper.

24 My knees are weak through faſting, and my fleſh hath [t] loſt *all* fatneſs.

25 I became alſo a rebuke unto them: they that looked upon me ſhaked their heads.

26 Help me, O Lord my God: [u] ſave me according to thy mercy,

27 And they ſhall know, that this is thine hand, *and that* thou, Lord, haſt done it.

28 *Though* they [x] curſe, yet thou wilt bleſs: they ſhall ariſe and be confounded, but thy ſervant ſhall rejoice.

29 Let mine adverſaries be cloathed with ſhame, and let them cover themſelves with their confuſion, as with a cloak.

30 I will give thanks unto the Lord greatly with my [y] mouth, and praiſe him among the multitude.

31 For he will ſtand at the right hand of the poor, to ſave him from them that would [z] condemn his ſoul.

PSALM CX.

1 *David propheſieth of the power and everlaſting kingdom given to Chriſt:* 4 *And of his prieſthood which ſhould put an end to the prieſthood of Levi.*

¶ A Pſalm of David.

THE [a] Lord ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool.

2 The Lord ſhall ſend the rod of thy power out of [b] Sion: be thou ruler in the midſt of thine enemies.

3 Thy people *ſhall come* willingly at the time *of aſſembling* [c] thine army in holy beauty: the youth of thy womb *ſhall be* as the morning dew.

4 The Lord ſware, and will not repent, Thou art a prieſt for ever after the order of [d] Melchizedek.

5 The Lord, *that is* at thy right hand, ſhall wound kings in the day of his wrath.

6 He ſhall be judge among the heathen: he ſhall fill *all* with dead bodies, *and* ſmite the [e] head over great countries.

7 He ſhall [f] drink of the brook in the way, therefore ſhall he lift up *his* head.

PSALM CXI.

1 *He giveth thanks to the Lord for his merciful works toward his church:* 10 *And declareth wherein true wiſdom and right knowledge conſiſteth.*

¶ Praiſe ye the Lord.

I Will [g] praiſe the Lord with my whole heart, in the aſſembly and congregation of the juſt.

2 The

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[i] Whether it were Doeg or Saul, or ſome familiar friend that had betrayed him, he prayeth not of private affection, but moved by God's Spirit, that God would take vengeance upon him.

[k] As to the elect all things turn to their profit: ſo to the reprobate, even thoſe things that are good turn to their damnation.

[l] This was chiefly accompliſhed in Judas, Acts 1. 20.

[m] He declareth, that the curſe of God lieth upon the extortioners, who thinking to enrich their children by their unlawful gotten goods, are by God's juſt judgment deprived of all.

[n] Thus puniſheth the Lord to the third and fourth generation the wickedneſs of the parents in their wicked children.

[o] He ſheweth, that God accuſtometh to plague them after a ſtrange ſort, that ſhew themſelves cruel toward others.

[p] Thus giveth the Lord to every man the things wherein he delighteth, that the reprobate cannot accuſe God of wrong, when they are given up to their luſts and reprobate minds.

[q] For being deſtitute of man's help, he fully truſted in the Lord, that he would deliver him.

[r] As thou art named merciful, gracious, and long-ſuffering, ſo ſhew thyſelf in effect.

[s] Meaning, that he hath no ſtay nor aſſurance in this world.

[t] For hunger, that came of ſorrow, he was lean, and his natural moiſture failed him.

[u] The more grievouſly Satan aſſailed him, the more earneſt and inſtant was he in prayer.

[x] They ſhall gain nothing by curſing me.

[y] Not only in confeſſing it ſecretly in myſelf, but alſo in declaring it before all the congregation.

[z] Hereby he ſheweth, that he had not to do with them that were of little power, but with the judges and princes of the world.

[a] Jeſus Chriſt, in Matt. 22. 44. giveth the interpretation hereof, and ſheweth, that this cannot properly be applied unto David, but to himſelf.

[b] And thence it ſhall ſtretch through all the world: and this power chiefly ſtandeth in the preaching of his word.

[c] By thy word, thy people ſhall be aſſembled into thy church, whoſe increaſe ſhall be ſo abundant and wonderful as the drop of the dew.

[d] As Melchizedek, the figure of Chriſt, was both king and prieſt: ſo the effect cannot be accompliſhed in any king, ſave only in Chriſt, Heb. 7. 26.

[e] No power ſhall be able to reſiſt him.

[f] Under this ſimilitude of a captain that is ſo greedy to deſtroy his enemies, that he will not ſcarce drink by the way, he ſheweth how God will deſtroy his enemies.

[g] The prophet declareth, that he will praiſe God both privately and openly, and that from the heart, as he that conſecrateth himſelf wholly and only unto God.

2 The works of the Lord *are*[h] great, and ought to be ſought out of all them that love them.

3 His work *is* beautiful and glorious, and his righteouſneſs endureth for ever.

4 He hath made his wonderful works to be had in remembrance: the Lord *is* merciful and full of compaſſion.

5 He hath given[i] a ‡ portion unto them that fear him: he will ever be mindful of his covenant.

‡ Or, prey and food.

6 He hath ſhewed to his people the power of his works, in giving unto them the heritage of the heathen.

7 The[k] works of his hands are truth and judgment: all his ſtatutes are true.

8 They are eſtabliſhed for ever and ever, and are done in truth and equity.

9 He ſent redemption unto his people: he hath commanded his covenant for ever: holy and fearful *is* his name.

10 [l] The beginning of wiſdom *is* the fear of the Lord: all they that obſerve[m] them, have good underſtanding: his praiſe endureth for ever.

PSALM CXII.

1 *He praiſeth the felicity of them that fear God,* 12 *and contemneth the curſed ſtate of the contemners of God.*

¶ Praiſe ye the Lord.

BLeſſed *is* the man[n] that feareth the Lord, *and* delighteth greatly in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the righteous ſhall be bleſſed.

3 [o] Riches and treaſures *ſhall be* in his houſe, and his righteouſneſs endureth for ever.

4 Unto the[p] righteous ariſeth light in darkneſs: *he is* merciful and full of compaſſion, and righteous.

5 A good man *is* merciful and[q] lendeth, *and* will meaſure his affairs by judgment.

6 Surely he ſhall never be moved: *but* the righteous ſhall be had in everlaſting remembrance.

7 He will not be afraid of evil things: *for* his heart is fixed, *and* believeth in the Lord.

8 His heart is eſtabliſhed: *therefore* he will not fear, until he ſee *his deſire* upon his enemies.

9 He hath[r] diſtributed *and* given to the poor: his righteouſneſs remaineth for ever: his[s] horn ſhall be exalted with glory.

10 The wicked ſhall ſee it, and be angry: he ſhall gnaſh with his teeth, and[t] conſume away: the deſire of the wicked ſhall periſh.

PSALM CXIII.

1 *An exhortation to praiſe the Lord for his providence,* 7 *in that, that contrary to the courſe of nature, he worketh in his church.*

¶ Praiſe ye the Lord.

PRAISE, O ye ſervants of the Lord,[u] praiſe the name of the Lord.

2 Bleſſed be the name of the Lord from henceforth and for ever.

3 The Lord's name is praiſed from the riſing of the ſun, unto the going down of the ſame.

4 The Lord is high above all[w] nations, *and* his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling on high:

6 Who abaſeth himſelf to behold *things* in the heavens and in the earth!

7 He raiſeth the needy out of the duſt, *and* lifteth up the[x] poor out of the dung.

8 That he may ſet him with the princes, even with the princes of his people.

9 He maketh the barren woman to dwell with a family, *and* a joyful mother of children. Praiſe ye the Lord.

PSALM CXIV.

1 *How the Iſraelites were delivered forth of Egypt, and of the wonderful miracles that God wrought at that time: which put us in remembrance of God's great mercy toward his church, who, when the courſe of nature faileth, preſerveth his miraculouſly.*

WHEN * Iſrael went out of Egypt, *and* the houſe of Jacob from the[y] barbarous people,

* Exod. 13. 3.

2 Judah was[z] his ſanctification, *and* Iſrael his dominion.

3 The ſea ſaw it and fled: Jordan was turned back.

4 The[a] mountains leaped like rams, *and* the hills as lambs.

5 What ailed thee, O ſea, that thou fleddeſt? O Jordan, *why* waſt thou turned back?

6 Ye mountains, *why* leaped ye like rams, *and ye* hills as lambs?

7 The[b] earth trembled at the preſence of the Lord, at the preſence of the God of Jacob.

8 Which

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[h] He ſheweth, that God's works are a ſufficient cauſe wherefore we ſhould praiſe him, but chiefly his benefits toward his church.

[i] God hath given to his people all that was neceſſary for them, and will do ſtill even for his covenant's ſake, and in this ſenſe the Hebrew word is taken, Prov. 30. 8. and 31. 15.

[k] As God promiſed to take care of his church, ſo in effect doth he declare himſelf juſt and true in the government of the ſame.

[l] They only are wiſe that fear God, and none have underſtanding, but they that obey his word.

[m] To wit, his commandments, as ver. 7.

[n] He meaneth, that reverent fear which is in the children of God, which cauſeth them to delight only in the word of God.

[o] The godly ſhall have abundance, and contentment, becauſe their heart is ſatisfied in God only.

[p] The faithful in all their adverſities know that all ſhall go well with them, for God will be merciful and juſt.

[q] He ſheweth what is the fruit of mercy, to lend freely, and not for gain, and ſo to meaſure his doings, that he may be able to help where need requireth, and not to beſtow all on himſelf.

[r] The godly pinch not niggardly, but diſtribute liberally, as the neceſſity of the poor requireth, and as his power is able.

[s] His power and proſperous eſtate.

[t] The bleſſings of God upon his children ſhall cauſe the wicked to die for envy.

[u] By this often repetition he ſtirreth up our cold dulneſs to praiſe God, ſeeing his works are ſo wonderful, and that we are created for the ſame cauſe.

[w] If God's glory ſhine through all the world, and therefore of all ought to be praiſed, what great condemnation were it to his people, among whom chiefly it ſhineth, if they ſhould not earneſtly extol his name?

[x] By preferring the poor to high honour, and giving the barren children, he ſheweth that God worketh not only in his church by ordinary means, but alſo by miracles.

[y] That is, from them that were of a ſtrange language.

[z] The whole people were witneſſes of his holy majeſty, in adopting them, and of his mighty power in delivering them.

[a] Seeing that theſe dead creatures felt God's power, and after a ſort ſaw it, much more his people ought to conſider it, and glorify him for the ſame.

[b] Ought then his people to be inſenſible, when they ſee his power and majeſty?

8 Which [c] turneth the rock into water-pools, *and* the flint into a fountain of water.

PSALM CXV.

1 *A prayer of the faithful oppreſſed by idolatrous tyrants, againſt whom they deſire that God would ſuccour them;* 9 *truſting moſt conſtantly that God will preſerve them in this their need, ſeeing that he hath adopted and received them to his favour,* 18 *promiſing finally, that they will not be unmindful of ſo great a benefit, if it would pleaſe God to hear their prayer, and deliver them by his omnipotent power.*

NOT [d] unto us, O Lord, not unto us, but unto thy name give the glory, for thy loving mercy, *and* for thy truth's ſake.

2 Wherefore ſhall the heathen ſay, [e] Where is now their God?

3 But our God *is* in heaven: he doth whatſoever he [f] will.

4 Their idols *are* [g] ſilver and gold, *even* the work of men's hands.

5 They have a mouth and ſpeak not: they have eyes and ſee not.

6 They have ears and hear not: they have noſes and ſmell not.

7 They have [h] hands and touch not: they have feet and walk not: neither make they a ſound with their throat.

8 They that make them are [i] like unto them: *ſo are* all that truſt in them.

9 O Iſrael, truſt thou in the Lord: *for* he is their help and their ſhield.

10 [k] O houſe of Aaron, truſt ye in the Lord: *for* he is their help and their ſhield.

11 Ye that fear the Lord, truſt in the Lord: for he is their helper and their ſhield.

12 The Lord hath been mindful of us: he will bleſs, he [l] will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

13 He will bleſs them that fear the Lord, both ſmall and great.

14 The Lord will increaſe *his graces* toward you, *even* toward you and toward your children.

15 Ye are children of the Lord, which [m] made the heaven and the earth.

16 The [n] heavens, *even* the heavens are thy Lord's: but he hath given the earth to the ſons of men.

17 The dead praiſe not the Lord, neither any that [o] go down into the *place of* ſilence.

18 But we will praiſe the Lord from henceforth and for ever. Praiſe ye the Lord.

PSALM CXVI.

1 *David being in great danger of Saul in the deſert of Maon, perceiving the great and ineſtimable love of God toward him, magnifieth ſuch great mercies,* 13 *and proteſteth that he will be thankful for the ſame.*

I [p] Love the Lord, becauſe he hath heard my voice *and* my prayers.

2 For he hath inclined his ear unto me, when I did call *upon him* [q] in my days.

3 *When* the ſnares of death compaſſed me about, and the griefs of the grave caught me: *when* I found trouble and ſorrow:

4 Then I called upon the name of the Lord, *ſaying*, I beſeech thee, O Lord, deliver my ſoul.

5 The Lord *is* [r] merciful and righteous, and our God *is* full of compaſſion.

6 The Lord preſerveth the ſimple: I was in miſery, and he ſaved me.

7 Return unto thy reſt, O [s] my ſoul: for the Lord hath been beneficial unto thee.

8 Becauſe thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling.

9 I ſhall [t] walk before the Lord in the land of the living.

10 [u] I believed, therefore did I ſpeak: *for* I was ſore troubled.

11 I ſaid in my [w] fear, All men are lyars.

12 What ſhall I render unto the Lord for all his benefits toward me?

13 I will [x] take the cup of ſalvation, and call upon the name of the Lord.

14 I will pay my vows unto the Lord, *even* now in the preſence of all his people.

15 Precious in the ſight of the Lord *is* the [y] death of his ſaints.

16 Behold, Lord: for I am thy ſervant, I am thy ſervant, *and* the ſon of thine handmaid: thou haſt broken my bonds.

17 I will offer to thee a ſacrifice of praiſe, and will call upon the name of the Lord.

18 I will pay my [z] vows unto the Lord, *even* now in the preſence of all his people.

19 In the courts of the Lord's houſe, *even* in the midſt of thee, O Jeruſalem. Praiſe ye the Lord.

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[c] That is, cauſed miraculouſly water to come out of the rock in moſt abundance, Exod. 17. 6.

[d] Becauſe God promiſed to deliver them, not for their ſakes, but for his name, Iſa. 48. 11. therefore they ground their prayer upon this promiſe.

[e] When the wicked ſee that God accompliſheth not his promiſe, as they imagine, they think there is no God.

[f] No impediments can lett his work, but he uſeth even the impediments to ſerve his will.

[g] Seeing, that neither the matter nor the form can commend the idols, it followeth, that there is nothing why they ſhould be eſteemed.

[h] He ſheweth what great vanity it is to aſk help of them which not only have no help in them, but lack ſenſe and reaſon.

[i] As much without ſenſe as blocks and ſtones.

[k] For they were appointed by God as inſtructors and teachers of faith and religion for others to follow.

[l] That is, he will continue his graces toward his people.

[m] And therefore doth ſtill govern and continue all things therein.

[n] And they declare enough his ſufficiency, ſo that the world ſerveth him nothing, but to ſhew his fatherly care toward men.

[o] Though the dead ſet forth God's glory, yet he meaneth here, that they praiſe him not in his church and congregation.

[p] He granteth, that no pleaſure is ſo great as to feel God's help in our neceſſity, neither that any thing more ſtirreth up our love toward him.

[q] That is, in convenient time to ſeek help, which was when he was in diſtreſs.

[r] He ſheweth forth the fruit of his love, in calling upon him, confeſſing him to be juſt and merciful, and to help them that are deſtitute of aid and counſel.

[s] Which was unquieted before, now reſt upon the Lord, for he hath been beneficial towards thee.

[t] The Lord will preſerve me, and ſave my life.

[u] I felt all theſe things, and therefore was moved by faith to counſel them, 2 Cor. 4. 13.

[w] In my great diſtreſs I thought God would not regard man, which is but lyes and vanity, yet I overcame this temptation, and felt the contrary.

[x] In the law they uſed to make a banquet, when they gave ſolemn thanks to God, and to take the cup and drink in ſign of thankſgiving.

[y] I perceive that God hath a care over his, ſo that he both diſpoſeth their death, and taketh an account.

[z] I will thank him for his benefits: for that is a juſt payment, to confeſs that we owe all to God.

PSALM CXVII.

1 *He exhorteth all the Gentiles to praiſe God, becauſe he hath accompliſhed, as well to them as to the Jews, the promiſe of life everlaſting by Jeſus Chriſt.*

* Rom. 15. 11.

ALL * nations, praiſe ye the Lord: all ye people praiſe him.

2 For his loving kindneſs is great toward us, and the [a] truth of the Lord *endureth* for ever. Praiſe ye the Lord.

PSALM CXVIII.

1 *David rejected of Saul and of the people, at the time appointed obtained the kingdom.* 4 *For the which, he biddeth all them, that fear the Lord, to be thankful. And under his perſon, in all this was Chriſt lively ſet forth, who ſhould be of his people rejected.*

PRAISE [b] ye the Lord, becauſe he is good: for his mercy *endureth* for ever.

2 Let Iſrael now ſay, that his mercy *endureth* for ever.

3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever.

4 Let them that fear the Lord, now ſay, that his mercy *endureth* for ever.

5 I called upon the Lord in [c] trouble, *and* the Lord heard me, *and ſet me* at large.

6 The Lord *is* with me: *therefore* I will not fear what man [d] can do unto me.

7 The Lord *is* with me among them that help me: therefore ſhall I ſee *my deſire* upon mine enemies.

8 It is better to truſt in the Lord, than to have confidence [e] in man.

9 It is better to truſt in the Lord, than to have confidence in princes.

10 All nations have compaſſed me: but in the name of the Lord I ſhall deſtroy them.

11 They have compaſſed me: yea, they have compaſſed me: but in the name of the Lord I ſhall deſtroy them.

12 They came about me like bees, *but* they were quenched as a fire of thorns: for in the name of the Lord I ſhall deſtroy them.

13 [f] Thou haſt thruſt ſore at me that I might fall: but the Lord hath holpen me.

14 The Lord *is* my ſtrength and [g] ſong: for he hath been my deliverance.

15 The [h] voice of joy and deliverance *ſhall be* in the tabernacles of the righteous, *ſaying*, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: [i] the right hand of the Lord hath done valiantly.

17 I ſhall not die, but live, and declare the works of the Lord.

18 The Lord hath chaſtened me ſore, but he hath not delivered me to death.

19 Open ye unto me the [k] gates of righteouſneſs, *that* I may go into them, *and* praiſe the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will praiſe thee, for thou haſt heard me, and haſt been my deliverance.

* Iſa. 28. 16. Matt 21.42. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 6, 7.

22 * The ſtone *which* the builders [l] refuſed, is the head of the corner.

23 This was the Lord's doing, *and* it is marvellous in our eyes.

24 This is the [m] day *which* the Lord hath made: let us rejoice and be glad in it.

25 [n] O Lord, I pray thee, ſave now: O Lord, I pray thee, now give proſperity.

26 Bleſſed *be he* that cometh in the name of the Lord: [o] we have bleſſed you out of the houſe of the Lord.

27 The Lord *is* mighty, and hath given us [p] light: bind the ſacrifice with cords unto the horns of the altar.

28 Thou art my God, and I will praiſe thee, *even* my God: therefore will I exalt thee.

29 Praiſe ye the Lord, becauſe he is good: for his mercy *endureth* for ever.

PSALM CXIX.

1 *The prophet exhorteth the children of God to frame their lives according to his holy word:* 123 *Alſo he ſheweth wherein the true ſervice of God ſtandeth, that is, when we ſerve him according to his word, and not after our own fancies.*

ALEPH.

BLeſſed *are* [q] thoſe that are upright in *their* way, *and* walk in the law of the Lord.

2 Bleſſed *are* they that keep his teſtimonies, *and* ſeek him with their whole heart.

3 Surely they work [r] none iniquity, *but* walk in his ways.

4 Thou haſt commanded to keep thy precepts diligently.

5 [s] O that my ways were directed to keep thy ſtatutes!

6 Then ſhould I not be confounded, when I have reſpect unto all thy commandments.

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[a] That is, the moſt certain and continual teſtimonies of his fatherly grace.

[b] Becauſe God by creating David king, ſheweth his mercy toward his afflicted church, the prophet doth not only himſelf thank God, but exhorteth all the people to do the ſame.

[c] We are here taught, that the more that troubles oppreſs us, the more ought we to be inſtant in prayer.

[d] Being exalted to this eſtate, he aſſured himſelf to have man ever to be his enemy. Yet he doubted not but God would maintain him, becauſe he had placed him.

[e] He ſheweth that he had truſted in vain, if he had put his confidence in man, to have been preferred to the kingdom, and therefore he put his truſt in God, and obtained.

[f] He noteth Saul his chief enemy.

[g] In that he was delivered, it came not of himſelf, nor of the power of man, but only of God's favour, therefore he will praiſe him.

[h] He promiſeth both to render graces himſelf, and to cauſe others to do the ſame, becauſe that in his perſon the church was reſtored.

[i] So that all, that are both far and near, may ſee his mighty power.

[k] He willeth the doors of the tabernacle to be opened, that he may declare his thankful mind.

[l] Though Saul and the chief powers refuſed me to be king, yet God hath preferred me above them all.

[m] Wherein God hath ſhewed chiefly his mercy, by appointing me king, and delivering his church.

[n] The people pray for the proſperity of David's kingdom, who was the figure of Chriſt.

[o] Which are the prieſts, and have the charge thereof, as Num. 6. 23.

[p] Becauſe he hath reſtored us from darkneſs to light, we will offer ſacrifices and praiſes unto him.

[q] Hereby they are not called bleſſed, which think themſelves wiſe in their own judgment, nor which imagine to themſelves a certain holineſs, but they whoſe converſation is without hypocriſy.

[r] For they are ruled by God's Spirit, and embrace no doctrine but his.

[s] David acknowledgeth his imperfection, deſiring God to reform it, that his life may be conformable to God's word.

7 I will praiſe thee with an upright [t] heart, when I ſhall learn the [u] judgments of thy righteouſneſs.

8 I will keep thy ſtatutes: forſake me not [w] overlong.

BETH.

9 Wherewith ſhall a [x] young man redreſs his way? in taking heed *thereto* according to thy word.

10 With my whole heart have I ſought thee: let me not wander from thy commandments.

11 I have [y] hid thy promiſe in mine heart, that I might not ſin againſt thee.

12 Bleſſed art thou, O Lord: teach me thy ſtatutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have had as great [z] delight in the way of thy teſtimonies, as in all riches.

15 I will meditate in thy precepts, and conſider thy ways.

16 I will delight in thy ſtatutes, *and* I will not forget thy word.

GIMEL.

17 Be beneficial unto thy ſervant, *that* I may [a] live and keep thy word.

18 Open mine eyes, that I may ſee the wonders of thy law.

19 I am [b] a ſtranger upon earth: hide not thy commandments from me.

20 Mine heart breaketh for the deſire to thy judgments alway.

21 Thou [c] haſt deſtroyed the proud: curſed are they that do err from thy commandments.

22 Remove from me ſhame and contempt: for I have kept thy teſtimonies.

23 [d] Princes alſo did ſit, *and* ſpeak againſt me: *but* thy ſervant did meditate in thy ſtatutes.

24 Alſo thy teſtimonies *are* my delight, *and* my counſellors.

DALETH.

25 My ſoul cleaveth to the [e] duſt: quicken me according to thy word.

26 I have [f] declared my ways, and thou heardeſt me: teach me thy ſtatutes.

27 Make me to underſtand the way of thy precepts, and I will meditate in thy wonderous works.

28 My ſoul melteth for heavineſs: raiſe me up according unto thy [g] word.

29 Take from me the [h] way of lying, and grant me graciouſly thy law.

30 I have choſen the way of truth, *and* thy judgments have I laid *before me.*

31 I have cleaved to thy teſtimonies, O Lord: confound me not.

32 I will run the way of thy commandments, when [i] thou ſhalt enlarge my heart.

HE.

33 Teach [k] me, O Lord, the way of thy ſtatutes, and I will keep it unto the end.

34 Give me underſtanding, and I will keep thy law: yea, I will keep it with *my* whole [l] heart.

35 Direct me in the path of thy commandments: for therein is my delight.

36 Incline mine heart unto thy teſtimonies, and not to [m] covetouſneſs.

37 Turn away mine [n] eyes from regarding vanity, *and* quicken me in thy way.

38 Stabliſh thy promiſe to thy ſervant, becauſe he feareth thee.

39 Take away [o] my rebuke that I fear: for thy judgments *are* good.

40 Behold, I deſire thy commandments; [p] quicken me in thy righteouſneſs.

VAU.

41 And let thy [q] loving kindneſs come unto me, O Lord, *and* thy ſalvation according to thy promiſe.

42 So ſhall I [r] make anſwer unto my blaſphemers: for I truſt in thy word.

43 And take not the word of truth utterly out of my mouth: for I wait for thy judgments.

44 So ſhall I alway keep thy law for ever and ever.

45 And I will [s] walk at liberty: for I ſeek thy precepts.

46 I will ſpeak alſo of thy teſtimonies before [t] kings, and will not be aſhamed.

47 And

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[t] For true religion ſtandeth in ſerving God without hypocriſy.

[u] That is, thy precepts, which contain perfect righteouſneſs.

[w] He refuſeth not to be tried by temptations, but he feareth to faint, if God ſuccour not his infirmity in time.

[x] Becauſe youth is moſt given to licentiouſneſs, he chiefly warneth them to frame their lives betimes to God's word.

[y] If God's word be graven in our hearts, we ſhall be more able to reſiſt the aſſaults of Satan: and therefore the prophet deſireth God to inſtruct him daily more and more therein.

[z] The prophet doth not boaſt of his virtues, but ſetteth forth an example for others to follow God's word, and leave worldly vanities.

[a] He ſheweth that we ought not to deſire to live, but to ſerve God; and that we cannot ſerve him aright, except he open our eyes and minds.

[b] Seeing man's life in this world is but a paſſage, what ſhould become of him, if thy word were not his guide?

[c] In all ages thou haſt plagued all ſuch which maliciouſly and contemptuouſly depart from thy truth.

[d] When the powers of the world gave falſe ſentence againſt me, thy word was a guide and counſellor to teach me what to do, and comfort me.

[e] That is, it is almoſt brought to the grave, and without thy word I cannot live.

[f] I have confeſſed mine offences, and now depend wholly on thee.

[g] If God did not maintain us by his word, our life would drop away like water.

[h] Inſtruct me in thy word, whereby my mind may be purged from vanity, and taught to obey thy will.

[i] By this he ſheweth, that we can neither chuſe good, cleave to God's word, nor run forward in his way, except he make our hearts large to receive his grace, and willing to obey.

[k] He ſheweth that he cannot follow on to the end, except God teach him oft-times, and lead him forward.

[l] Not only in outward converſation, but alſo with inward affection.

[m] Hereby meaning all other vices, becauſe that coveteouſneſs is the root of all evil.

[n] Meaning, all his ſenſes.

[o] Let me not fall to thy diſhonour, but let mine heart ſtill delight in thy gracious word.

[p] Give me ſtrength to continue in thy word even to the end.

[q] He ſheweth that God's mercy and love is the firſt cauſe of our ſalvation.

[r] By truſting in God's word, he aſſureth himſelf to be able to confute the ſlanders of his adverſaries.

[s] They that ſimply walk after God's word, have no lets to entangle them: whereas they that do contrary, are ever in nets and ſnares.

[t] He ſheweth that the children of God ought not to ſuffer their Father's glory to be obſcured by the vain pomp of princes.

47 And my delight ſhall be in thy commandments, which I have loved.

48 Mine hands alſo will I lift up unto thy commandments, which I have loved, and I will meditate in thy ſtatutes.

ZAIN.

49 Remember [u] the promiſe made to thy ſervant, wherein thou haſt cauſed me to truſt.

50 It is my comfort in trouble: for thy promiſe hath quickened me.

51 The [w] proud have had me exceedingly in deriſion: *yet* have I not declined from thy law.

52 I remembered thy [x] judgments of old, O Lord, and have been comforted.

53 [y] Fear is come upon me for the wicked that forſake thy law.

54 Thy ſtatutes have been my ſongs in the houſe of my [z] pilgrimage.

55 I have remembered thy name, O Lord, in the [a] night, and have kept thy law.

56 [b] This I had becauſe I kept thy precepts.

CHETH.

57 O Lord, *that art* my [c] portion, I have determined to keep thy words.

58 I made my ſupplication in thy preſence with *my* whole heart: be merciful unto me according to thy promiſe.

59 I have conſidered my [d] ways, and turned my feet into thy teſtimonies.

60 I made haſte and delayed not to keep thy commandments.

61 The bands of the wicked have [e] robbed me: *but* I have not forgotten thy law.

62 At midnight will I riſe to give thanks unto thee, becauſe of thy righteous judgments.

63 I am [f] a companion of all them that fear thee, and keep thy precepts.

64 The earth, O Lord, is full of thy mercy: [g] teach me thy ſtatutes.

TETH.

65 O Lord, thoy haſt dealt [h] graciouſly with thy ſervant according unto thy word.

66 Teach me good judgment and knowledge, for I have believed thy commandments.

67 Before I was [i] afflicted, I went aſtray: but now I keep thy word.

68 Thou art good and gracious: teach me thy ſtatutes.

69 The proud have imagined a lye againſt me: *but* I will keep thy precepts with *my* whole heart.

70 [k] Their heart is fat as greaſe: *but* my delight is in thy law.

71 It is [l] good for me that I have been afflicted, that I may learn thy ſtatutes.

72 The law of thy mouth is better unto me than thouſands of gold and ſilver.

JOD.

73 Thine hands have [m] made me and faſhioned me, give me underſtanding *therefore*, that I may learn thy commandments.

74 So they that [n] fear thee, ſeeing me, ſhall rejoice, becauſe I have truſted in thy word.

75 I know, O Lord, that thy judgments *are* right, and that thou haſt afflicted me † juſtly.

† *Heb. in truth.*

76 I pray thee, that thy mercy may comfort me, according to thy promiſe unto thy ſervant.

77 Let thy tender mercies come unto me, that I may [o] live: for thy law *is* my delight.

78 Let the proud be aſhamed: for they have dealt wickedly *and* falſly with me: *but* I meditate in thy precepts.

79 Let ſuch as fear thee [p] turn unto me, and they that know thy [q] teſtimonies.

80 Let mine heart be upright in thy ſtatutes, that I be not aſhamed.

CAPH.

81 My ſoul [r] fainteth for thy ſalvation: *yet* I wait for thy word.

82 Mine eyes fail for thy promiſe, ſaying, When wilt thou comfort me?

83 For I am like a [s] bottle in the ſmoak: *yet* do I not forget thy ſtatutes.

84 How many are the [t] days of thy ſervant? When wilt thou execute judgment on them that perſecute me?

85 The proud have [u] digged pits for me, which is not after thy law.

86 All thy commandments *are* true: they perſecute me falſly: [w] help me.

87 They had almoſt conſumed [x] me upon the earth: but I forſook not thy precepts.

88 Quicken me according to thy loving kindneſs: ſo ſhall I keep the teſtimony of thy mouth.

89 O

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[u] Though he feel God's hand ſtill to lie upon him, yet he reſteth on his promiſe, and comforteth himſelf therein.

[w] Meaning, the wicked which contemn God's word, and tread his religion under foot.

[x] That is, the examples whereby thou declareſt thyſelf to be judge of the world.

[y] That is, a vehement zeal to thy glory, and indignation againſt the wicked.

[z] In the courſe of this life and ſorrowful exile.

[a] Even when others ſleep.

[b] That is, all theſe benefits.

[c] I am perſuaded that to keep thy law is an heritage and great gain for me.

[d] He ſheweth, that none can embrace the word of God, except he conſider his own imperfections and ways.

[e] They have gone about to draw me into their company.

[f] Not only in mutual conſent, but alſo with aid and ſuccour.

[g] For the knowledge of God's word is a ſingular token of his favour.

[h] Having proved by experience that God was true in his promiſe, he deſireth that he would increaſe in him knowledge and judgment.

[i] So Jeremiah ſaith, that before the Lord touched him, he was like a calf untamed, ſo that the uſe of God's rods is to call us home to God.

[k] Their heart is indurate and hardened, puffed up with proſperity and vain eſtimation of themſelves.

[l] He confeſſeth, that before that he was chaſtened, he was rebellious, as man by nature is.

[m] Becauſe God leaveth not his work that he had begun, he deſireth a new grace, that is, that he would continue his mercies.

[n] When God ſheweth his grace toward any, he teſtifieth to others that he faileth not them that truſt in him.

[o] He declareth, that when he felt not God's mercies, he was as dead.

[p] That is, be comforted by mine example.

[q] He ſheweth, that there can be no true fear of God without the knowledge of his word.

[r] Though my ſtrength fail me, yet my ſoul groaneth, and ſigheth, reſting ſtill in thy word.

[s] Like a ſkin-bottle or bladder, that is parched in the ſmoke.

[t] How long wilt thou afflict thy ſervant?

[u] They have not only oppreſſed me violently, but alſo craftily conſpired againſt me,

[w] He aſſureth himſelf, that God will deliver his, and deſtroy ſuch as unjuſtly perſecute them.

[x] Finding no help in earth, he lifteth up his eyes to heaven.

LAMED.

89 O Lord, thy word endureth for ever in [y] heaven.

90 Thy truth *is* from generation to generation: thou haſt laid the foundation of the earth, and it abideth.

91 They [z] continue *even* to this day by thine ordinances: for all *are* thy ſervants.

92 Except thy law had been my delight, I ſhould now have periſhed in mine affliction.

93 I will never forget thy precepts: for by them thou haſt quickened me.

94 I am [a] thine, ſave me: for I have ſought thy precepts.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies.

96 I [b] have ſeen an end of all perfection: *but* thy commandment *is* exceeding large.

MEM.

97 Oh how love I thy law! [c] it is my meditation continually.

98 By thy commandments thou haſt made me wiſer than mine enemies: for they are ever with me.

99 I have had more [d] underſtanding than all my teachers: for thy teſtimonies *are* my meditation.

100 I underſtood more than the ancient, becauſe I kept thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not declined from thy judgments: for [e] thou didſt teach me.

103 How ſweet are thy promiſes unto my mouth! *yea*, more than honey unto my mouth.

104 By thy precepts I have gotten underſtanding: therefore I hate all the ways of falſhood.

NUN.

105 Thy word *is* a [f] lantern unto my feet, and a light unto my path.

106 I have [g] ſworn, and will perform it, that I will keep thy righteous judgments.

107 I am very ſore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beſeech thee, accept the [h] free offerings of my mouth, and teach me thy judgments.

109 My [i] ſoul is continually in mine hand: yet do I not forget thy law.

110 The wicked have laid a ſnare for me: but I ſwerved not from thy precepts.

111 Thy teſtimonies have I taken as an [k] heritage for ever: for they are the joy of mine heart.

112 I have applied mine heart to fulfil thy ſtatutes alway, *even* to the end.

SAMECH.

113 I hate [l] vain inventions: but thy law do I love.

114 Thou art my refuge and ſhield, *and* I truſt in thy word.

115 [m] Away from me, ye wicked: for I will keep the commandments of my God.

116 Stabliſh me according to thy promiſe, that I may live, and diſappoint me not of mine hope.

117 [n] Stay thou me, and I ſhall be ſafe, and I will delight continually in thy ſtatutes.

118 Thou haſt trodden down all them that depart from thy ſtatutes: for their [o] deceit *is* vain.

119 Thou haſt taken away all the wicked of the earth like [p] droſs: therefore I love thy teſtimonies.

120 My fleſh [q] trembleth for fear of thee, and I am afraid of thy judgments.

AIN.

121 I have executed judgment and juſtice: leave me not to mine oppreſſors.

122 [r] Anſwer for thy ſervant in that which is good, *and* let not the proud oppreſs me.

123 Mine eyes have failed *in waiting* for thy ſalvation, and for thy juſt promiſe.

124 Deal with thy [s] ſervant according to thy mercy, and teach me thy ſtatutes.

125 I am thy ſervant: grant me *therefore* underſtanding, that I may know thy teſtimonies.

126 It is [t] time for thee, Lord, to work: for they have deſtroyed thy law.

127 Therefore love I thy commandments above gold, yea above moſt fine gold.

128 Therefore I eſteem all thy precepts moſt juſt, and hate all falſe [u] ways.

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[y] Becauſe none ſhould eſteem God's word according to the changes of things in this world, he ſheweth that it abideth in heaven, and therefore is immutable.

[z] Seeing the earth and all creatures remain in that eſtate, wherein thou haſt created them, much more thy truth remaineth conſtant and unchangeable.

[a] He proveth by effect, that he is God's child, becauſe he ſeeketh to underſtand his word.

[b] There is nothing ſo perfect in earth but it hath an end, only God's word laſteth for ever.

[c] He ſheweth that we cannot love God's word except we exerciſe ourſelves therein, and practiſe it.

[d] Whoſoever doth ſubmit himſelf only to God's word, ſhall not only be ſafe againſt the practices of his enemies, but alſo learn more wiſdom than they that profeſs it, and are men of experience.

[e] So then of ourſelves we can do nothing, but when God doth inwardly inſtruct us with his Spirit, we feel his graces ſweeter than honey.

[f] Of ourſelves we are but darkneſs and cannot ſee, except we be lightened with God's word.

[g] So all the faithful ought to bind themſelves to God by a ſolemn oath and promiſe, to ſtir up their zeal to embrace God's word.

[h] That is, my prayers and thankſgiving, which ſacrifice Hoſea calleth, the calves of the lips, Hoſea 14. 3.

[i] That is, I am in continual danger of my life.

[k] I eſteemed no worldly things, but made thy word mine inheritance.

[l] Whoſoever will embrace God's word aright, muſt abhor all fancies and imaginations both of himſelf and others.

[m] And hinder me not to keep the law of the Lord.

[n] He deſireth God's continual aſſiſtance, leſt he ſhould faint in this race which he had begun.

[o] The crafty practices of them that contemn thy law, ſhall be brought to nought.

[p] Which infected thy people, as droſs doth the metal.

[q] Thy judgments do not only teach me obedience, but cauſe me to fear, conſidering mine own weakneſs, which fear cauſeth repentance.

[r] Put thyſelf between mine enemies and me, as if thou were my pledge.

[s] He boaſteth that he is God's ſervant, but hereby putteth God in mind, that as he made him by his grace, ſo he would continue his favour toward him.

[t] The prophet ſheweth, that when the wicked have brought all things to confuſion, and God's word to utter contempt, then it is God's time to help and ſend remedy.

[u] That is, whatſoever diſſenteth from the purity of thy word.

PE.

129 Thy teſtimonies *are*[w] wonderful: therefore doth my ſoul keep them.

130 The entrance into thy [x] words ſheweth light, and giveth underſtanding to the ſimple.

131 I opened my mouth and [y] panted, becauſe I loved thy commandments.

132 Look upon me and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.

133 Direct my ſteps in thy word, and let none iniquity have dominion over me.

134 Deliver me from the oppreſſion of men, and I will keep thy precepts.

135 Shew the light of thy countenance upon thy ſervant, and teach me thy ſtatutes.

136 Mine eyes [z] guſh out with rivers of water, becauſe they keep not thy law.

TSADDI.

137 Righteous art thou, O Lord, and juſt *are* thy judgments.

138 Thou haſt commanded [a] juſtice by thy teſtimonies and truth eſpecially.

* Pſ. 69. 9. John 2. 17.

139 * My zeal hath even conſumed me: becauſe mine enemies have forgotten thy words.

140 Thy word is proved [b] moſt pure, and thy ſervant loveth it.

141 I am [c] ſmall and deſpiſed: *yet* do I not forget thy precepts.

142 Thy righteouſneſs *is* an everlaſting righteouſneſs, and thy law *is* truth.

143 Trouble and anguiſh are come upon me: *yet are* thy commandments my delight.

144 The righteouſneſs of thy teſtimonies *is* everlaſting: grant me underſtanding, and I ſhall [d] live.

KOPH.

145 I have [e] cried with *my* whole heart: hear me, O Lord, *and* I will keep thy ſtatutes.

146 I called upon thee: ſave me, and I will keep thy teſtimonies.

147 I prevented the morning light, and cried: *for* I waited on thy word.

148 Mine eyes [f] prevent the *night* watches, to meditate in thy word.

149 Hear my voice according to thy loving kindneſs: O Lord, quicken me according to thy ‡ judgment.

‡ Or, cuſtom.

150 They draw near that follow after [g] malice, *and* are far from thy law.

151 Thou art near, O Lord: for all thy commandments *are* true.

152 I have known long ſince [h] by thy teſtimonies, that thou haſt eſtabliſhed them for ever.

RESH.

153 Behold mine affliction, and deliver me: for I have not forgotten thy law.

154 Plead my cauſe, and deliver me: quicken me according to thy [i] word.

155 Salvation *is* far from the wicked, becauſe they ſeek not thy ſtatutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy [k] judgments.

157 My perſecutors and my oppreſſors *are* many: *yet* do I not ſwerve from thy teſtimonies.

158 I ſaw the tranſgreſſors and was [l] grieved, becauſe they kept not thy word.

159 Conſider, O Lord, how I [m] love thy precepts: quicken me according to thy loving kindneſs.

160 The [n] beginning of thy word is truth, and all the judgments of thy righteouſneſs *endure* for ever.

SCHIN.

161 Princes have [o] perſecuted me without cauſe, but mine heart ſtood in awe of thy words.

162 I rejoice at thy word, as one that findeth a great ſpoil.

163 I hate falſhood and abhor it, *but* thy law do I love.

164 [p] Seven times a day do I praiſe thee, becauſe of thy righteous judgments.

165 They [q] that love thy law, ſhall have great proſperity, and they ſhall have no hurt.

166 Lord, I have [r] truſted in thy ſalvation, and have done thy commandments.

167 My ſoul hath kept thy teſtimonies: for I love them exceedingly.

168 I have kept thy precepts and thy teſtimonies: [s] for all my ways *are* before thee.

TAU.

169 Let my complaint come before thee, O Lord, *and* give me underſtanding [t] according unto thy word.

170 Let my ſupplication come before thee, *and* deliver me according to thy promiſe.

171 My

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[w] Containing, high and ſecret myſteries, ſo that I am moved with admiration and reverence.

[x] The ſimple ideots that ſubmit themſelves to God, have their eyes opened, and their minds illuminated ſo ſoon as they begin to read God's word.

[y] My zeal toward thy word was ſo great.

[z] He ſheweth what ought to be the zeal of God's children, when they ſee his word contemned.

[a] We cannot confeſs God to be righteous, except we live uprightly and truly, as he hath commanded.

[b] Gold hath need to be fined, but thy word is perfection itſelf.

[c] This is the true trial, to praiſe God in adverſity.

[d] So that the life of man without the knowledge of God is death.

[e] He ſheweth that all his affections and whole heart were bent to God-ward for to have help in dangers.

[f] He was more earneſt in the ſtudy of God's word, than they that kept the watch were in their charge

[g] He ſheweth the nature of the wicked to be, to perſecute againſt their conſcience.

[h] His faith is grounded upon God's word, that he would ever be at hand when his children be oppreſſed.

[i] For without God's promiſe there is no hope of deliverance.

[k] According to thy promiſe made in thy law, which becauſe the wicked lack, they can have no hope of ſalvation.

[l] My zeal conſumed me, when I ſaw their malice and contempt of thy glory.

[m] It is a ſure ſign of our adoption, when we love the law of God.

[n] Since thou firſt promiſedſt, even to the end, all thy ſayings are true.

[o] The threatenings and perſecutions of princes could not cauſe me to ſhrink to confeſs thee, whom I more fear than men.

[p] That is often and ſundry times.

[q] For their conſcience aſſureth them, that they pleaſe thee, whereas they that love not thee have the contrary.

[r] He ſheweth that we muſt firſt have faith before we can work and pleaſe God.

[s] I had no reſpect unto men, but ſet thee always before mine eyes as the judge of my doings.

[t] As thou haſt promiſed to be the ſchoolmaſter unto all them that depend upon thee.

171 My lips ſhall [u] ſpeak praiſe, when thou haſt [x] taught me thy ſtatutes.

172 My tongue ſhall intreat of thy word: for all thy commandments *are* righteous.

173 Let thine hand help me: for I have choſen thy precepts.

174 I have longed for thy ſalvation, O Lord, and thy law *is* my delight.

175 Let my ſoul live, and it ſhall praiſe thee, and thy [y] judgments ſhall help me.

176 I have [z] gone aſtray like a loſt ſheep: ſeek thy ſervant, for I do not forget thy commandments.

PSALM CXX.

1 *The prayer of David, being vexed by the falſe reports of Saul's flatterers:* 5 *And therefore he lamenteth his long abode among thoſe infidels,* 7 *who were given to all kind of wickedneſs and contention.*

¶ A Song of [a] degrees.

I Called unto the Lord in my [b] trouble, and he heard me.

2 Deliver my ſoul, O Lord, from lying lips, *and* from a deceitful tongue.

3 What doth *thy* [c] deceitful tongue bring unto thee? or what doth it avail thee?

4 *It is as* the [d] ſharp arrows of a mighty man, and *as* the coals of juniper.

5 Wo is to me that I remain in [e] Meſhech, *and* dwell in the tents of [f] Kedar.

6 My ſoul hath too long dwelt with him that hateth peace.

7 I *ſeek* [g] peace, and when I ſpeak *thereof*, they are *bent* to war.

PSALM CXXI.

1 *This Pſalm teacheth that the faithful ought only to look for help at God,* 7 *who only doth maintain, preſerve, and proſper his church.*

¶ A Song of degrees.

I WILL lift up mine eyes ‡ unto the mountains, from whence mine help ſhall come.

‡ Or, above the mountains, meaning, that there is nothing ſo high in this world wherein he can truſt, but only in God.

2 Mine help *cometh* from the Lord, which hath made the [h] heaven and the earth.

3 He will not ſuffer thy foot to ſlip: *for* he that keepeth thee will not [i] ſlumber.

4 Behold, he that keepeth Iſrael will neither ſlumber nor ſleep.

5 The Lord *is* thy keeper: the Lord *is* thy ſhadow at thy right hand.

6 The ſun ſhall not [k] ſmite thee by day, nor the moon by night.

7 The Lord ſhall preſerve thee from all evil: he ſhall keep thy ſoul.

8 The Lord ſhall preſerve thy [l] going out, and thy coming in, from henceforth and for ever.

PSALM CXXII.

1 *David rejoiceth in the name of the faithful, that God hath accompliſhed his promiſe, and placed his ark in Zion:* 5 *For the which he giveth thanks,* 8 *and prayeth for the proſperity of his church.*

¶ A Song of degrees, or Pſalm of David.

I *[m] rejoiced, when they ſaid to me, We will go into the houſe of the Lord.

* 1 Chron. 29. 9.

2 Our [n] feet ſhall ſtand in thy gates, O Jeruſalem.

3 Jeruſalem *is* builded as a city, that is [o] compact together in itſelf:

4 Whereunto [p] the tribes, *even* the tribes of the Lord go up *according* to the teſtimony to Iſrael, to praiſe the name of the Lord.

5 For there are thrones ſet for judgment, *even* the thrones of the houſe of [q] David.

6 Pray for the peace of Jeruſalem: let them proſper that love thee.

7 Peace be within thy [r] walls, *and* proſperity within thy palaces.

8 For my [s] brethren and neighbours ſakes, I will wiſh thee now proſperity.

9 Becauſe of the houſe of the Lord our God, I will procure thy wealth.

PSALM CXXIII.

1 *A prayer of the faithful, which were afflicted either in Babylon, or under Antiochus, by the wicked worldlings and contemners of God.*

¶ A Song of degrees.

I LIFT up mine eyes to thee that dwelleſt in the heavens.

2 Behold, as the eyes of [t] ſervants *look* unto the hand of their maſters, *and* as the eyes of a maiden unto the hand of her miſtreſs: ſo our eyes *wait* upon the Lord our God until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we have [u] ſuffered too much contempt.

4 Our

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[u] The word ſignifieth, to pour forth continually.

[x] All his prayer and deſire is, to profit in the word of God.

[y] That is, thy provident care over me, and wherewith thou wilt judge mine enemies.

[z] Being chaſed to and fro by mine enemies, and having no place to reſt in.

[a] That is, of lifting up the tune, and riſing in ſinging.

[b] Albeit the children of God ought to rejoice when they ſuffer for righteouſneſs ſake, yet it is a great grief to the fleſh to bear evil for well doing.

[c] He aſſured himſelf that God would turn their craft to their own deſtruction.

[d] He ſheweth, that there is nothing ſo ſharp to pierce, nor ſo hot to ſet on fire as a ſlanderous tongue.

[e] Theſe were people of Arabia, which came of Japhet, Gen. 20. 2.

[f] That is, of the Iſhmaelites.

[g] He declareth what he meaneth by Meſhech and Kedar: to wit, the Iſraelites which had degenerated from their godly fathers, and hated and contended againſt the faithful.

[h] He accuſeth man's ingratitude, which cannot depend on God's power.

[i] He ſheweth that God's providence not only watcheth over his church in general, but alſo over every member thereof.

[k] Neither heat nor cold, nor any in commodity ſhall be able to deſtroy God's church: albeit for a time they may moleſt it.

[l] Whatſoever thou doſt enterpriſe, ſhall have good ſucceſs.

[m] He rejoiceth that God had appointed a place where the ark ſhould ſtill remain.

[n] Which were wont to wander to and fro as the ark removed.

[o] By the artificial joining and beauty of the houſes, he meaneth, the concord and love that was between the citizens.

[p] All the tribes, according to God's covenant, ſhall come and pray there.

[q] In whoſe houſe God placed the throne of juſtice, and made it a figure of Chriſt's kingdom.

[r] The favour of God proſper thee within and without.

[s] Not only for mine own ſake, but for all the faithful.

[t] He compareth the condition of the godly to ſervants that are deſtitute of all help, aſſuring, that when all other helps fail, God is ever at hand and like himſelf.

[u] He declareth, that when the faithful are ſo full that they can no more endure the oppreſſions and ſcornings of the wicked, there is alway help above, if with hungry deſires they call for it.

4 Our ſoul is filled too full of the mocking of the wealthy, *and* of the deſpitefulneſs of the proud.

PSALM CXXIV.

1 *The people of God eſcaping a great peril, do acknowledge themſelves to be delivered, not by their own force, but by the power of God.* 4 *They declare the greatneſs of the peril,* 6 *and praiſe the name of God.*

¶ A Song of degrees, or Pſalm of David.

IF the Lord had not [w] been on our ſide, (may Iſrael now ſay)

2 If the Lord had not been on our ſide, when men roſe up againſt us,

3 They had then ſwallowed us up [x] quick, when their wrath was kindled againſt us.

4 Then the [y] waters had drowned us, and the ſtream had gone over our ſoul.

5 Then had the ſwelling waters gone over our ſoul.

6 Praiſed *be* the Lord, which hath not given us *as* a prey unto their teeth.

7 Our ſoul is eſcaped, even as a bird out of the [z] ſnare of the fowlers: the ſnare is broken, and we are delivered.

8 Our help *is* in the name of the Lord, which hath made heaven and earth.

PSALM CXXV.

1 *He deſcribeth the aſſurance of the faithful in their afflictions,* 4 *and deſireth their wealth,* 5 *and the deſtruction of the wicked.*

¶ A Song of degrees.

THEY that truſt in the Lord, *ſhall be* as mount Zion, *which* cannot be [a] removed, *but* remaineth for ever.

2 *As* the mountains *are* about Jeruſalem: ſo *is* the Lord about his people from henceforth and for ever.

3 For the [b] rod of the wicked ſhall not reſt on the lot of the righteous, leſt the righteous put forth their hand unto wickedneſs.

4 Do well, O Lord, unto thoſe that be good and true in their hearts.

5 [c] But theſe that turn aſide by their crooked *ways,* them ſhall the Lord lead with the workers of iniquity: *but* peace *ſhall be* upon Iſrael.

PSALM CXXVI.

1 *This Pſalm was made after the return of the people from Babylon, and ſheweth that the means of their deliverance was wonderful after the ſeventy years of captivity foreſpoken by Jeremy, chap.* 25. 12. *and* 29. 10.

¶ A Song of degrees, or Pſalm of David.

WHEN the Lord brought again the captivity of Zion, we were like them that [d] dream.

2 Then was our mouth [e] filled with laughter and our tongue with joy: then ſaid they among the [f] heathen, The Lord hath done great things for them.

3 The Lord hath done great things for us, *whereof* we rejoice.

4 O Lord, bring again our captivity, as the [g] rivers in the ſouth.

5 They that ſow in tears, ſhall reap in joy.

6 They went weeping, and carried [h] precious ſeed: *but* they ſhall return with joy, and bring their ſheaves.

PSALM CXXVII.

1 *He ſheweth that the whole eſtate of the world, both domeſtical and political, ſtandeth by God's mere providence and bleſſing,* 3 *and that to have children well nurtured, is an eſpecial grace and gift of God.*

¶ A Song of degrees, or Pſalm of Solomon.

EXCEPT the Lord [i] build the houſe, they labour in vain that build it: except the Lord keep the [k] city, the keeper watcheth in vain.

2 It is in vain for [l] you to riſe early, *and* to lie down late, and eat the bread [m] of ſorrow: but he will ſurely give [n] reſt to his beloved.

3 Behold, children are the inheritance of the Lord, *and* the fruit of the womb *his* reward.

4 As *are* the arrows in the hand of the ſtrong man: ſo *are* the [o] children of youth.

5 Bleſſed *is* the man, that hath his quiver full of them: *for* they [p] ſhall not be aſhamed, when they ſpeak with *their* enemies in the gate.

PSALM CXXVIII.

1 *He ſheweth that bleſſedneſs appertaineth not to all univerſally, but to them only that fear the Lord, and walk in his ways.*

¶ A Song of degrees.

BLeſſed *is* every one that feareth the Lord, and walketh in his [q] ways.

2 When thou eateſt the labours of thine hands,

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[w] He ſheweth that God was ready to help at need, and that there was no other way to be ſaved, but by his only means.

[x] So unable were we to reſiſt.

[y] He uſeth moſt proper ſimilitudes to expreſs the great danger that the church was in, and out of the which God miraculouſly delivered them.

[z] For the wicked did not only furiouſly rage againſt the faithful, but craftily imagined to deſtroy them.

[a] Though the world be ſubject to mutations, yet the people of God ſhall ſtand ſure, and be defended by God's providence.

[b] Though God ſuffer his to be under the croſs, leſt they ſhould embrace wickedneſs, yet this croſs ſhall not ſo reſt upon them that it ſhould drive them from hope.

[c] He deſireth God to purge his church from hypocrites, and ſuch as have no zeal of the truth.

[d] Their deliverance was as a thing incredible, and therefore took away all excuſe of ingratitude.

[e] He ſheweth how the godly ought to rejoice, when God gathereth his church, or delivereth it.

[f] If the infidels confeſs God's wonderful work, the faithful can never ſhew themſelves ſufficiently thankful.

[g] It is no more impoſſible to God to deliver his people, than to cauſe the rivers to run in the wilderneſs and barren places.

[h] That is, ſeed, which was ſcarce and dear: meaning. that they which truſted in God's promiſe to return, had their deſire.

[i] That is, govern and diſpoſe all things pertaining to the family.

[k] The public eſtate of the commonwealth.

[l] Which watch and ward, and are alſo magiſtrates and rulers of the city.

[m] Either that which is gotten by hard labour, or eaten with grief of mind.

[n] Not exempting them from labour, but making their labours comfortable, and as it were a reſt.

[o] That is, endued with ſtrength and virtues from God, for theſe are ſigns of God's bleſſings, and not the number.

[p] Such children ſhall be able to ſtop their adverſaries mouths, when their godly life is maliciouſly accuſed before judges.

[q] God approveth not our life, except it be reformed according to his word.

[r] hands, thou ſhalt be bleſſed, and it ſhall be well with thee.

3 Thy wife *ſhall be* as the fruitful vine on the ſides of thine houſe, *and* thy [s] children like the olive-plants round about thy table.

4 Lo, for ſurely thus ſhall the man be bleſſed that feareth the Lord.

5 The Lord out of Zion ſhall [t] bleſs thee, and thou ſhalt ſee the wealth of [u] Jeruſalem all the days of thy life.

6 Yea, thou ſhalt ſee thy children's children, *and* peace upon Iſrael.

PSALM CXXIX.

1 *He admoniſheth the church to rejoice though it be afflicted:* 4 *For by the righteous Lord it ſhall be delivered,* 6 *and the enemies, for all their glorious ſhew, ſhall ſuddenly be deſtroyed.*

¶ A Song of degrees.

THEY have oftentimes afflicted me from my youth (may [w] Iſrael now ſay.)

2 They have oftentimes afflicted me from my youth: but they could not prevail againſt me.

3 The plowers plowed upon my back, *and* made long furrows.

4 *But* the [x] righteous Lord hath cut the cords of the wicked.

5 They that hate Zion ſhall be all aſhamed and turn backward.

6 [y] They *ſhall be* as the graſs on the houſe-tops, which withereth afore it cometh forth:

7 Whereof the mower filleth not his hand, neither the gleaner his lap:

8 Neither they, which go by, ſay, The bleſſing of the Lord *be* upon you, *or*, We bleſs you in the name of the Lord.

PSALM CXXX.

1 *The people of God from their bottomleſs miſery do cry unto God, and are heard.* 3 *They confeſs their ſins, and flee unto God's mercy.*

¶ A Song of degrees.

OUT of the [a] deep places have I called unto thee, O Lord.

2 Lord, hear my voice: let thine ears attend to the voice of my prayers.

3 If thou, O Lord, ſtraightly markeſt iniquities, O Lord, [b] who ſhall ſtand?

4 But mercy *is* with thee, that thou [c] mayeſt be feared.

5 I have waited on the Lord: my ſoul hath waited, and I have truſted in his word.

6 My ſoul *waiteth* on the Lord more than the morning watch watcheth for the morning.

7 Let Iſrael wait on the Lord: for with the Lord *is* [d] mercy, and with him *is* great redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

PSALM CXXXI.

1 *David charged with ambition and greedy deſire to reign, proteſteth his humility and modeſty before God, and teacheth all men what they ſhould do.*

¶ A Song of degrees, or Pſalm of David.

LORD, [e] mine heart is not haughty, neither are mine eyes lofty, neither have I walked in great [f] matters, and hid from me.

2 Surely I have behaved myſelf like one weaned from his mother, and kept ſilence: I am in myſelf as one that is [g] weaned.

3 Let Iſrael wait on the Lord, from henceforth and for ever.

PSALM CXXXII.

1 *The faithful, grounding on God's promiſe made unto David, deſire that he would eſtabliſh the ſame, both as touching his poſterity, and the building of the temple, to pray there as was fore-ſpoken, Deut.* 12. 5.

¶ A Song of degrees.

LORD, remember David with all his [h] affliction:

2 Who ſware unto the Lord, *and* vowed unto the mighty *God* of Jacob, *ſaying,*

3 I [i] will not enter into the tabernacle of mine houſe, nor come upon my pallet *or* bed,

4 Nor ſuffer mine eyes to ſleep, nor mine eye-lids to ſlumber,

5 Until I find out a place for the [k] Lord, an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it in [l] Ephratah, *and* found it in the fields of the foreſt.

7 We will enter into his tabernacles, *and* worſhip before his footſtool.

8 Ariſe, O Lord, *to come* into thy [m] reſt, thou, and the ark of thy ſtrength.

9 Let thy prieſts be cloathed with [n] righteouſneſs, and let thy ſaints rejoice.

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[r] The world eſteemeth them happy, which live in wealth and idleneſs, but the Holy Ghoſt approveth them beſt that live of the mean profit of their labours.

[s] Becauſe God's favour appeareth in no outward thing, more than in increaſe of children, he promiſeth to enrich the faithful with this gift.

[t] Becauſe of the ſpiritual bleſſing which God hath made to his church, theſe temporal things ſhall be granted.

[u] For except God bleſſed his church publicly, this private bleſſing were nothing.

[w] The church now afflicted ought to remember, how her condition hath ever been ſuch from the beginning, to be moleſted moſt grievouſly by the wicked: yet in time it hath ever been delivered.

[x] Becauſe God is righteous, he cannot but plague his adverſaries, and deliver his, as oxen out of the plough.

[y] The enemies that lift themſelves moſt high, and as it were approach near to the ſun, are conſumed with heat of God's wrath, becauſe they are not grounded in godly humility.

[z] That is, the wicked ſhall periſh, and none ſhall paſs for them.

[a] Being in great diſtreſs and ſorrow.

[b] He declareth, that we cannot be juſt before God, but by forgiveneſs of ſins.

[c] Becauſe of nature thou art merciful: therefore the faithful reverence thee.

[d] He ſheweth to whom the mercy of God doth appertain, to Iſrael: that is, to the church, and not to the reprobate.

[e] He ſetteth forth his great humility, as an example to all rulers and governors.

[f] Which paſs the meaſure and limits of his vocation.

[g] He was void of ambition and wicked deſires.

[h] That is, with how great difficulty he came to the kingdom, and with how great zeal and care he went about to build thy temple.

[i] Becauſe the chief charge of the king was to ſet forth God's glory, he ſheweth that he could take no reſt, neither would go about any worldly thing, were it never ſo neceſſary, before he had executed his office.

[k] That is, the ark, which was a ſign of God's preſence.

[l] The common report was, that the ark ſhould remain in Ephratah: that is, in Bethlehem, a plentiful place: but after we perceived that thou wouldeſt place it in Jeruſalem, which was barren as a foreſt, and compaſſed about only with hills.

[m] That is, Jeruſalem, becauſe that afterward his ark ſhould remove to no other place.

[n] Let the effect of thy grace both appear in the prieſts, and in the people.

10 For thy [o] ſervant David's ſake, refuſe not the face of thine anointed.

11 The Lord hath ſworn in truth unto David, and he will not ſhrink from it, ſaying, Of the fruit of thy body will I ſet upon thy throne.

12 If thy ſons keep my covenant, and my teſtimonies, that I ſhall teach them, their ſons alſo ſhall ſit upon thy throne for [p] ever.

13 For the Lord hath choſen Zion, and loved to dwell in it, *ſaying*,

14 This is my reſt for ever: here will I dwell, for I have a [q] delight therein.

15 I will ſurely bleſs her victuals, *and* will ſatisfy her poor with bread,

16 And will cloath her prieſts with [r] ſalvation, and her ſaints ſhall ſhout for joy.

17 There will I make the [s] horn of David to bud: *for* I have ordained a light for mine anointed.

18 His enemies will I cloath with ſhame, but on him his crown ſhall flouriſh.

PSALM CXXXIII.

1 *This Pſalm containeth the commendation of brotherly amity among the ſervants of God.*

¶ A Song of degrees, or Pſalm of David.

BEhold, how good and how comely a thing it is brethren to dwell [t] together.

2 *It is* like to the precious [u] ointment upon the head, that runneth down upon the beard, *even* unto Aaron's beard, which went down on the borders of his garments:

3 *And* as the dew of [w] Hermon, which falleth upon the mountains of Zion: for [x] there the Lord appointed the bleſſing *and* life for ever.

PSALM CXXXIV.

1 *He exhorteth the Levites watching in the temple to praiſe the Lord.*

¶ A ſong of degrees.

BEhold, praiſe ye the Lord, all ye [y] ſervants of the Lord, ye that by night ſtand in the houſe of the Lord.

2 Lift up your [z] hands to the ſanctuary, and praiſe the Lord.

3 The Lord that hath [a] made heaven and earth, bleſs thee out of Zion.

PSALM CXXXV.

1 *He exhorteth all the faithful, of what ſtate ſoever they be, to praiſe God for his marvellous works,* 21 *and ſpecially, for his graces toward his people, wherein he hath declared his majeſty,* 15 *to the confuſion of all idolaters and their idols.*

¶ Praiſe ye the Lord.

PRAISE the name of the Lord: ye ſervants of the Lord, praiſe him.

2 Ye that ſtand in the [b] houſe of the Lord: *and* in the [c] courts of the houſe of our God,

3 Praiſe ye the Lord: for the Lord is good: ſing praiſes unto his name, for it is a comely thing.

4 For the Lord hath [d] choſen Jacob to himſelf, *and* Iſrael to his chief treaſure.

5 For I know that the Lord *is* great, and that our Lord *is* above all gods.

6 Whatſoever pleaſed the Lord, that [e] did he in heaven and in earth, in the ſea, and in all the depths.

7 He bringeth up the clouds from the ends of the earth, and maketh the * lightnings with the rain: he draweth forth the wind out of his treaſures. * Heb. 10, 13.

8 * He ſmote the firſt-born of Egypt, both of man and beaſt. * Exod. 12, 29.

9 He hath ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharaoh, and upon all his ſervants.

10 * He ſmote many nations, and ſlew mighty kings: * Num. 21, 24, 34.

11 *As* Sihon king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan:

12 And [f] gave their land for an inheritance, *even* an inheritance unto Iſrael his people.

13 Thy name, O Lord, *endureth* for ever: O Lord, thy remembrance *is* from generation to generation.

14 For the Lord will [g] judge his people, and be pacified toward his ſervants.

15 The [h] idols of the heathen *are* ſilver and gold, *even* the work of men's hands.

16 They have a mouth and ſpeak not: they have eyes and ſee not.

17 They have ears and hear not, neither is there any breath in their mouth.

18 They that make them, are like unto them: *ſo are* all that truſt in them.

19 Praiſe the Lord, ye houſe of Iſrael: praiſe the Lord, ye houſe of Aaron.

20 Praiſe the Lord ye houſe of Levi: ye that fear the Lord, praiſe the Lord.

21 Praiſed be the Lord out of Zion, which dwelleth in Jeruſalem. Praiſe ye the Lord.

PSALM

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[o] As thou firſt madeſt promiſe to David, ſo continue it to his poſterity, that whatſoever they ſhall aſk for their people, it may be granted.

[p] Becauſe this cannot be accompliſhed but in Chriſt, it followeth that the promiſe was ſpiritual.

[q] Meaning, for his own ſake, and not for the plentifulneſs of the place: for he promiſeth to bleſs it, declaring before, that it was barren.

[r] That is, with my protection, whereby they ſhall be ſafe

[s] Though his force for a time ſeemed to be broken, yet he promiſeth to reſtore it.

[t] Becauſe the greateſt part were againſt David, though ſome favoured him, yet when he was eſtabliſhed king, at length they joined all together like brethren: and therefore he ſheweth by theſe ſimilitudes the commodity of brotherly love.

[u] The ointment was a figure of the graces, which come from Chriſt the head unto his church.

[w] By Hermon and Zion, he meaneth the plentiful country about Jeruſalem.

[x] Where there is ſuch concord.

[y] Ye that are Levites, and chiefly appointed to this office.

[z] For their charge was not only to keep the temple, but to pray there, and to give God thanks.

[a] And therefore hath all power, bleſs thee with his fatherly love declared in Zion. Thus the Levites uſed to praiſe the Lord, and bleſs the people.

[b] Ye Levites that are in his ſanctuary.

[c] Meaning, the people: for the people and Levites had their courts, which were places of the temple ſeparate.

[d] That is, hath freely loved the poſterity of Abraham.

[e] He joineth God's power with his will, to the intent that we ſhould not ſeparate them: and hereby he willeth God's people to depend on his power, which he confirmeth by examples.

[f] He ſheweth what fruit the godly conceive of God's power, whereby they ſee how he deſtroyeth his enemies, and delivereth his people.

[g] That is, govern and defend his people.

[h] By ſhewing what puniſhment God appointed for the heathen idolaters, he warneth the people to beware the like offence, ſeeing that idols have neither power nor life, and that their deliverance came not by idols, but by the mighty power of God. Read Pſalm 115. 4.

PSALM CXXXVI.

1 *A moſt earneſt exhortation to give thanks unto God, for the creation and governance of all things, which ſtandeth in confeſſing that he giveth us all of his mere liberality.*

PRAISE ye the Lord, becauſe he is good: for his [i] mercy *endureth* for ever.

2 Praiſe ye the God of gods: for his mercy *endureth* for ever:

3 Praiſe ye the Lord of lords: for his mercy *endureth* for ever:

4 Which only doeth great wonders: for his mercy *endureth* for ever:

5 Which by *his* wiſdom made the heavens: for his mercy *endureth* for ever:

6 Which hath ſtretched out the earth upon the waters: for his [k] mercy *endureth* for ever:

7 Which made great lights: for his mercy *endureth* for ever:

8 *As* the ſun to rule the day: for his mercy *endureth* for ever:

9 The moon and the ſtars to govern the night: for his mercy *endureth* for ever:

10 Which ſmote Egypt with their firſt-born, (for his mercy *endureth* for ever)

11 And [l] brought out Iſrael from among them (for his mercy *endureth* for ever)

12 With a mighty hand and [m] ſtretched out arm: for his mercy *endureth* for ever:

13 Which divided the Red Sea in two parts: for his mercy *endureth* for ever:

14 And made Iſrael to paſs through the midſt of it: for his mercy *endureth* for ever:

15 And overthrew Pharaoh and his hoſt in the Red Sea: for his mercy *endureth* for ever:

16 Which led his people through the [n] wilderneſs: for his mercy *endureth* for ever.

17 Which ſmote great kings: for his mercy *endureth* for ever:

18 And ſlew [o] mighty kings: for his mercy *endureth* for ever:

19 *As* Sihon, king of the Amorites: for his mercy *endureth* for ever:

20 And Og the king of Baſhan: for his mercy *endureth* for ever:

21 And gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Iſrael his ſervant: for his mercy *endureth* for ever:

23 Which remembered us in our [p] baſe eſtate: for his mercy *endureth* for ever:

24 And hath reſcued us from our oppreſſors: for his mercy *endureth* for ever.

25 Which giveth food to all [q] fleſh: for his mercy *endureth* for ever.

26 [r] Praiſe ye the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

1 *The people of God in their baniſhment, ſeeing God's true religion decay, lived in great anguiſh and ſorrow of heart: the which grief the Chaldeans did ſo little pity,* 3 *that they rather increaſed the ſame daily with taunts, reproaches, and blaſphemies againſt God.* 7 *Wherefore the Iſraelites deſire God, firſt to puniſh the Edomites, who provoked the Babylonians againſt them,* 8 *and moved by the Spirit of God, propheſy the deſtruction of Babylon, where they were handled ſo tyrannouſly.*

BY the rivers of Babel we [s] ſat, and there we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midſt [t] thereof.

3 Then they that led us captives, [u] required of us ſongs and mirth, when we had hanged up *our harps, ſaying,* Sing us *one* of the ſongs of Zion.

4 How ſhall we ſing, *ſaid we,* a ſong of the Lord in a ſtrange land?

5 [w] If I forget thee, O Jeruſalem, let my right hand forget *to play.*

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: *yea,* if I prefer not Jeruſalem to my [x] chief joy.

7 Remember the children of [y] Edom, O Lord, in the [z] day of Jeruſalem, which ſaid, Raſe it, raſe it to the foundation thereof.

8 O daughter of Babel, worthy to be deſtroyed, bleſſed *ſhall he be* that rewardeth thee as thou haſt ſerved us.

9 [a] Bleſſed *ſhall he be* that taketh and daſheth thy children againſt the ſtones.

PSALM CXXXVIII.

1 *David with great courage praiſeth the goodneſs of God toward him, the which is ſo great,* 4 *that it is known to foreign princes, who ſhall praiſe the Lord together with him.* 6 *And he is aſſured to have like comfort of God in the time following, as he hath had heretofore.*

¶ A Pſalm of David.

I WILL praiſe thee with my whole heart: *even* before the [b] gods will I praiſe thee.

2 I will

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[i] By this repetition he ſheweth, that the leaſt of God's benefits bind us to thankſgiving: but chiefly his mercy, which is principally declared toward his church.

[k] This was a common kind of thankſgiving, which the whole people uſed when they had received any benefit of God, as 2 Chron. 7. 6. and 20. 21. meaning, that God was not only merciful to their fathers, but alſo continued the ſame to their poſterity.

[l] God's merciful providence toward man, appeareth in all his creatures, but chiefly in that, that he delivered his church from the thraldom of their enemies.

[m] In doing ſuch a work as was never done before, nor that any other could do.

[n] Where for the ſpace of forty years he ſhewed infinite and moſt ſtrange wonders.

[o] Declaring thereby, that no power nor authority was ſo dear unto him, as the love of his church.

[p] In our greateſt affliction and ſlavery, when we looked for nothing leſs than to have had any ſuccour.

[q] Seeing, that God provideth even for the beaſts, much more hath he care over his.

[r] Seeing that all ages have had moſt plain teſtimonies of God's benefits.

[s] That is, we abode a long time, and albeit that the country was pleaſant, yet could it not ſtay our tears, nor turn us from the true ſervice of our God.

[t] To wit, of that country.

[u] The Babylonians ſpake thus in mocking us, as though by our ſilence we ſhould ſignify that we hoped no more in God.

[w] Albeit the faithful are touched with their particular griefs, yet the common ſorrow of the church is moſt grievous unto them, and is ſuch as they cannot but remember and lament.

[x] The decay of God's religion in their country was ſo grievous, that no joy could make them glad, except it were reſtored.

[y] According as Ezek. 25. 13. and Jer. 49. 7. propheſied: and Obadiah, ver. 10. ſheweth, that the Edomites which came of Eſau conſpired with the Babylonians againſt their brethren and kinsfolk.

[z] When thou didſt viſit Jeruſalem.

[a] He alludeth to Iſaiah's propheſy, chap. 13. 16. promiſing good ſucceſs to Cyrus and Darius, whom ambition moved to fight againſt Babylon: but God uſed them as his rods to puniſh his enemies.

[b] Even in the preſence of angels, and of them that have authority among men.

2 I will worſhip toward thine [c] holy temple, and will praiſe thy name, becauſe of thy loving kindneſs and for thy truth: for thou haſt magnified thy name above all things by thy word.

3 When I called, then thou heardeſt me, *and* haſt [d] increaſed ſtrength in my ſoul.

4 All the [e] kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.

5 And they ſhall ſing of the ways of the Lord, becauſe the glory of the Lord *is* great.

6 For the Lord is high: yet he beholdeth the lowly, but the proud he knoweth [f] afar off.

7 Though I walk in the midſt of trouble, *yet* wilt thou revive me: thou wilt ſtretch forth thy hand upon the wrath of mine enemies, and thy right hand ſhall ſave me.

8 The Lord will [g] perform *his work* toward me: O Lord, thy mercy *endureth* for ever: forſake not the works of thine hands.

PSALM CXXXIX.

1 *David, to cleanſe his heart from all hypocriſy, ſheweth that there is nothing ſo hid which God ſeeth not,* 13 *which he confirmeth by the creation of man.* 14 *After declaring his zeal and fear of God, he proteſteth to be an enemy to all them that contemn God.*

¶ To him that excelleth.
A Pſalm of David.

O Lord, thou haſt tried me and known *me*.

2 Thou knoweſt my [h] ſitting and my riſing, thou underſtandeſt my thought afar off.

3 Thou [i] compaſſeſt my paths, and my lying down, and art accuſtomed to all my ways.

4 For there is not a word in [k] my tongue, *but* lo, thou knoweſt it wholly, O Lord.

5 Thou holdeſt me ſtrait behind and before, and layeſt thine [l] hand upon me.

6 *Thy* knowledge is too wonderful for me: it is ſo high that I cannot *attain* unto it.

7 Whither ſhall I go from thy [m] Spirit? or, whither ſhall I flee from thy preſence?

8 If I aſcend into heaven, thou art there: if I lie down in hell, thou art there.

9 Let me take the wings of the morning, *and* dwell in the uttermoſt parts of the ſea:

10 Yet thither ſhall thine [n] hand lead me, and thy right hand hold me.

11 If I ſay, Yet the darkneſs ſhall hide me, even the night *ſhall be* [o] light about me.

12 Yea, the darkneſs hideth not from thee: but the night ſhineth as the day: the darkneſs and light are both alike.

13 For thou haſt [p] poſſeſſed my reins: thou haſt covered me in my mother's womb.

14 I will praiſe thee, for I am [q] fearfully and wonderfully made: marvellous *are* thy works, and my ſoul knoweth it well.

15 My bones are not hid from thee, though I was made in a ſecret *place*, *and* faſhioned [r] beneath in the earth.

16 Thine eyes did ſee me, when I was without form: [s] for in thy book were all things written, *which* in continuance were faſhioned, when there was none of them *before*.

17 How [t] dear therefore are thy thoughts unto me, O God! how great is the ſum of them!

18 If I ſhould count them, they are more than the ſand: when I wake, [u] I am ſtill with thee.

19 Oh that thou wouldeſt ſlay, O God, the wicked and bloody men, *to whom I ſay*, Depart ye from me:

20 Which ſpeak wickedly of thee, *and* being thine enemies are lifted up in vain.

21 Do not [w] I hate them, O Lord, that hate thee? and do not I earneſtly contend with thoſe that riſe up againſt thee?

22 I hate them with an unfeigned hatred, as they were mine *utter* enemies.

23 Try me, O God, and know mine heart: prove me, and know my thoughts,

24 And conſider if there be [x] any way of wickedneſs in me, and lead me in the [y] way for ever.

PSALM CXL.

1 *David complaineth of the cruelty, falſhood, and injuries of his enemies:* 8 *Againſt the which he prayeth unto the Lord, and aſſureth himſelf of his help and ſuccour,* 12 *wherefore he provoketh the juſt to praiſe the Lord, and to aſſure themſelves of his tuition.*

¶ To him that excelleth.
A Pſalm of David.

DEliver me, O Lord, from the evil man: preſerve me from the [z] cruel man:

2 Which

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[c] Both the temple and ceremonial ſervice of Chriſt's coming were aboliſhed, ſo that now God will be worſhipped only in ſpirit and truth, John 4. 23.

[d] Thou haſt ſtrengthened me againſt mine outward and inward enemies.

[e] All the world ſhall confeſs that thou haſt wonderfully preſerved me, and performed thy promiſe.

[f] Diſtance of place cannot hinder God to ſhew mercy to his, and to judge the wicked, though they think that he is far off.

[g] Though mine enemies rage never ſo much, yet the Lord, which hath begun his work in me, will continue his grace to the end.

[h] He confeſſeth, that neither our actions, thoughts, or any part of our life can be hid from God, though he ſeem to be far off.

[i] So that they are evidently known to thee.

[k] Thou knoweſt my meaning before I ſpeak.

[l] Thou ſo guideſt me with thine hand, that I can turn no way, but where thou appointeſt me.

[m] From thy power and knowledge.

[n] Thy power doth ſo faſt hold me, that I can eſcape by no means from thee.

[o] Though darkneſs be an hinderance to man's ſight, yet it ſerveth thine eyes as well as the light.

[p] Thou haſt made me in all parts, and therefore muſt needs know me.

[q] Conſidering thy wonderful works in forming me, I cannot but praiſe thee, and fear thy mighty power.

[r] That is, in my mother's womb: which he compareth to the inward parts of the earth.

[s] Seeing that thou didſt know me before I was compoſed of either fleſh or bone, much more now muſt thou know me, when thou haſt faſhioned me.

[t] How ought we to eſteem the excellent declaration of thy wiſdom in the creation of man!

[u] I continually ſee new occaſions to meditate on thy wiſdom, and to praiſe thee.

[w] He teacheth us boldly to contemn all the hatred of the wicked, and friendſhip of the world, when they would let us to ſerve God ſincerely.

[x] Or, any heinous way, or rebellious meaning, that tho' he were ſubject to ſin, yet was he not given to wickedneſs, and to provoke God by rebellion.

[y] That is, continue thy favour towards me to the end.

[z] Which perſecuteth me of malice and without cauſe.

2 Which imagine evil things in *their* [a] heart, *and* make war continually.

3 They have ſharpened their tongues like a ſerpent: [b] adders poiſon *is* under their lips. Selah.

4 Keep [c] me, O Lord, from the hands of the wicked: preſerve me from the cruel man, which purpoſeth to cauſe my ſteps to ſlide.

5 The proud have laid a ſnare for me, and ſpread a net with cords in my path-way, *and* ſet grins for me. Selah.

6 *Therefore* I ſaid unto the Lord, Thou art my God: hear, O Lord, the voice of my prayers.

7 O Lord God, the ſtrength of my ſalvation, thou haſt [d] covered my head in the day of battle.

8 Let not the wicked have his deſire, O Lord: [e] perform not his wicked thought, *leſt* they be proud. Selah.

9 *As for* [f] the chief of them that compaſs me about, let the miſchief of their own lips come upon them.

10 Let coals fall upon them: let [g] him caſt them into the fire, *and* into the deep pits that they riſe not.

11 *For* the backbiter ſhall not be eſtabliſhed upon the earth: evil ſhall [h] hunt the cruel man to deſtruction.

12 I know that the Lord will avenge the afflicted, *and* judge the poor.

13 Surely the righteous ſhall praiſe thy name, *and* the juſt ſhall [i] dwell in thy preſence.

PSALM CXLI.

1 *David being grievouſly perſecuted under Saul, only fleeth unto God to have ſuccour,* 3 *deſiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.*

A Pſalm of David.

O Lord, I [k] call upon thee: haſte thee unto me: hear my voice, when I cry unto thee.

2 Let my prayer be directed in thy ſight *as* incenſe, *and* the [l] lifting up of mine hands *as* an evening ſacrifice.

3 Set a watch, O Lord, before my mouth, *and* keep the [m] door of my lips.

4 Incline not my heart to evil, that I ſhould commit wicked works with men that work iniquity: and let me not eat of their [n] delicates.

5 Let the righteous ſmite me: *for that is* a benefit: and let [o] him reprove me, *and it ſhall be* a precious oil, that ſhall not break mine head: for within a while, I ſhall even [p] pray in their miſeries.

6 When their judges ſhall be caſt down in ſtony places, they ſhall [q] hear my words, for they are ſweet.

7 Our bones lie ſcattered at the [r] grave's mouth, as he that heweth *wood*, or diggeth in the earth.

8 But mine eyes look unto thee, O Lord God: in thee is my truſt: leave not my ſoul deſtitute.

9 Keep me from the ſnare *which* they have laid from me, and from the gins of the workers of iniquity.

10 Let the wicked fall into his [s] nets [t] together, while I eſcape.

PSALM CXLII.

1 *The prophet neither aſtoniſhed with fear, nor carried away with anger, nor forced by deſperation, would kill Saul, but with a quiet mind directed his earneſt prayer to God, who did preſerve him.*

¶ A Pſalm of David, to give inſtruction, and a prayer, when he was in the cave.

I Cried unto the Lord with my voice: with my voice I [u] prayed unto the Lord.

2 I poured out my meditation before him, *and* declared mine affliction in his preſence.

3 Though my ſpirit † was in perplexity in me, yet thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.

4 I looked upon the right hand, and beheld, but there was none that would know me: all refuge failed me, *and* none ‡ cared for my ſoul.

† *Heb.* was folden or wrapped in me: meaning, as a thing that could have no iſſue.

‡ Or, ſought for my ſoul.

5 *Then* cried I unto thee, O Lord, *and* ſaid, Thou art mine [x] hope, *and* my portion in the land of the living.

6 Hearken unto my cry, for I am brought very low: deliver me from my perſecutors, for they are too ſtrong for me.

7 Bring my ſoul out of [y] priſon, that I may praiſe thy name: *then* ſhall the righteous [z] come about me, when thou art beneficial unto me.

PSALM CXLIII.

1 *An earneſt prayer for the remiſſion of ſins, acknowledging that the enemies did thus cruelly perſecute him by God's juſt judgment,* 8 *he deſireth to be reſtored to grace,* 10 *to be governed by his Holy Spirit, that he may ſpend the remnant of his life in the true fear and ſervice of God.*

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[a] That is, by their falſe cavillations and lyes they kindle the hatred of the wicked againſt me.

[b] He ſheweth what weapons the wicked uſe when power and force fail them.

[c] He declareth what is the remedy of the godly, when they are oppreſſed by the worldlings.

[d] He calleth to God with lively faith, being aſſured of his mercies, becauſe he had before time proved, that God helped him ever in his dangers.

[e] For it is in God's hand to overthrow the counſels and enterpriſes of the wicked.

[f] It ſeemeth that he alludeth to Saul.

[g] To wit, God: for David ſaw that they were reprobate, and that there was no hope of repentance in them.

[h] God's plagues ſhall light upon him in ſuch ſort, that he ſhall not eſcape.

[i] That is, ſhall be defended and preſerved by thy fatherly providence and care.

[k] He ſheweth that there is no other refuge in our neceſſities, but only to flee unto God for comfort of ſoul.

[l] He meaneth his earneſt zeal and geſture, which he uſed in prayer: alluding to the ſacrifices which were by God's appointment offered in the old law.

[m] He deſireth God to keep his thoughts and ways either from thinking or executing vengeance.

[n] Let not their proſperity allure me to be wicked as they are.

[o] He could abide all corrections that came of a loving heart.

[p] By patience I ſhall ſee the wicked ſo ſharply handled, that I ſhall for pity pray for them.

[q] The people which followed their wicked rulers in perſecuting the prophet, ſhall repent and turn to God, when they ſee their wicked rulers puniſhed.

[r] Here appeareth that David was miraculouſly delivered out of many deaths, as 2 Cor. 1. 9. 10.

[s] Into God's nets, whereby he catcheth the wicked in their own malice.

[t] So that none of them eſcape.

[u] David's patience and inſtant prayer to God, contemneth their wicked rage, which in their troubles either deſpair and murmur againſt God, or elſe to ſeek to others than to God, to have redreſs in their miſeries.

[x] Though all means failed him, yet he knew that God would never forſake him.

[y] For he was beſet on all ſides with his enemies, as though he had been in a moſt ſtrait priſon.

[z] Either to rejoice at my wonderful deliverance, or to ſet a crown upon mine head.

¶ A Pſalm of David.

HEAR my prayer, O Lord, and hearken unto my ſupplication: anſwer me in thy [a] truth, *and* in thy [b] righteouſneſs.

2 (And enter not into judgment with thy ſervant: for in thy [c] ſight ſhall none that liveth be juſtified.)

3 For the enemy hath perſecuted my ſoul: he hath ſmitten my life down to the earth: he hath laid me in the darkneſs, as they that have been dead [d] long ago.

4 And my ſpirit was in perplexity in me, *and* mine [e] heart within me was amazed.

5 *Yet* do I remember the time [f] paſt: I meditate in all thy works, *yea*, I do meditate in the works of thine hands.

6 I ſtretch forth mine hands unto thee: my ſoul deſireth after thee, as the thirſty land. Selah.

7 Hear me ſpeedily, O Lord, *for* my ſpirit faileth: hide not thy face from me, elſe I ſhall be like unto them that go down into the pit.

8 Let me hear thy loving kindneſs in the [g] morning, for in thee is my truſt: [h] ſhew me the way that I ſhould walk in, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: *for* [i] I hid me with thee.

10 [k] Teach me to [l] do thy will, for thou art my God: let thy good Spirit lead me unto the land of righteouſneſs.

11 Quicken me, O Lord, for thy name's ſake *and* for thy righteouſneſs bring my ſoul out of trouble.

12 And for thy mercy [m] ſlay mine enemies, and deſtroy all them that oppreſs my ſoul: for I am thy [n] ſervant.

PSALM CXLIV.

1 He praiſeth the Lord with great affection and humility for his kingdom reſtored, and for his victories obtained, 5 demanding help, and the deſtruction of the wicked, 9 promiſing to acknowledge the ſame with ſongs of praiſes, 15 and declareth wherein the felicity of any people conſiſteth.

¶ A Pſalm of David.

BLeſſed *be* the Lord my ſtrength, which [o] teacheth mine hands to fight, *and* my fingers to battle.

2 *He is* my goodneſs and my fortreſs, my tower and † my deliverer, my ſhield, and in him I truſt, which ſubdueth my [p] people under me.

† *Heb. my deliverer unto me: for the prophet cannot ſatisfy himſelf with any words.*

3 Lord, what is man that thou [q] regardeſt him! *or* the ſon of man that thou thinkeſt upon him!

4 Man is like to vanity: his days *are* like a ſhadow that vaniſheth.

5 [r] Bow thine heavens, O Lord, and come down: touch the mountains and they ſhall ſmoke.

6 [s] Caſt forth the lightning and ſcatter them: ſhoot out thine arrows, and conſume them.

7 Send thine hand from above: deliver me, and take me out of the great [t] waters, *and* from the hand of ſtrangers,

8 Whoſe mouth talketh vanity, and their right hand *is* a right hand [u] of falſhood.

9 I will ſing a [w] new ſong unto thee, O God, *and* ſing unto thee upon a viol, *and* an inſtrument of ten ſtrings.

10 *It is he* that giveth deliverance unto kings, *and* reſcueth David his [x] ſervant from the hurtful ſword.

11 Reſcue me, and deliver me from the hand of ſtrangers, whoſe mouth talketh vanity, and their right hand *is* a right hand of falſhood.

12 That our [y] ſons *may be* as the plants growing up in their youth, *and* our daughters as the corner *ſtones* graven after the ſimilitude of a palace:

13 That our [z] corners *may be* full *and* abounding with divers ſorts, *and* that our ſheep may bring forth thouſands, and ten thouſand in our ſtreets.

14 That our [a] oxen may be ſtrong to labour: that there be none invaſion, nor going out, nor no crying in our ſtreets.

15 Bleſſed *are* the people that be [b] ſo, *yea*, bleſſed *are* the people whoſe God is the Lord.

PSALM

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[a] That is, as thou haſt promiſed to be faithful in thy promiſe to all that truſt in thee.

[b] That is, according to thy free goodneſs, whereby thou defendeſt thine.

[c] He knew that afflictions were God's meſſengers to cal him to repentance for his ſins, though toward his enemies he was innocent, and that in God's ſight all men are ſinners.

[d] He acknowledgeth that God is the only and true phyſician to heal him: and that he is able to raiſe him to life though he were dead long ago, and turned to aſhes.

[e] So that only by faith, and by the grace of God's Spirit, he was upholden.

[f] To wit, thy great benefits of old, and the manifold examples of thy favour toward thine.

[g] That is, ſpeedily, and in due ſeaſon.

[h] Let thine Holy Spirit counſel me how to come forth of theſe great cares and troubles.

[i] I hid myſelf under the ſhadow of thy wings, that I might be defended by thy power.

[k] He confeſſeth, that both the knowledge and obedience of God's will cometh by the Spirit of God, who teacheth us by his word, giveth underſtanding by his Spirit, and frameth our hearts by his grace to obey him.

[l] That is, juſtly and aright: for ſo ſoon as we decline from God's will, we fall into error.

[m] Which ſhall be a ſign of thy fatherly kindneſs toward me.

[n] Reſigning myſelf wholly unto thee, and truſting in thy protection.

[o] Who of a poor ſhepherd hath made me a valiant warrior and mighty conqueror.

[p] He confeſſeth that neither by his own authority, power, nor policy, his kingdom was quiet, but by the ſecret grace of God.

[q] To give unto God juſt praiſe, is to confeſs ourſelves to be unworthy of ſo excellent benefits, and that he beſtoweth them upon us of his free mercy.

[r] He deſireth God to continue his graces, and to ſend help for the preſent neceſſity.

[s] By theſe manner of ſpeeches he ſheweth, that all the lets in the world cannot hinder God's power, which he apprehended by faith.

[t] That is, deliver me from the tumults of them that ſhould be my people, but are corrupt in their judgment and enterpriſes, as though they were ſtrangers.

[u] For though they ſhake hands, yet they keep no promiſe.

[w] That is, a rare and excellent ſong, as thy great benefits deſerve.

[x] Though wicked kings be called God's ſervants, as Cyrus, Iſa. 45. 1. foraſmuch as he uſeth them to execute his judgments: yet David, becauſe of God's promiſe, and they that rule godly, are properly ſo called, becauſe they ſerve not their own affections, but ſet forth God's glory.

[y] He deſireth God to continue his benefits toward his people, counting the procreation of children, and their good education, among the chiefeſt of God's benefits.

[z] That the very corners of our houſes may be full of ſtore for the great abundance of thy bleſſings.

[a] He attributeth not only the great commodities, but even the leaſt alſo to God's favour.

[b] And if God give not to all his children all theſe bleſſings, yet he recompenſeth them with better things.

PSALM CXLV.

This Pſalm was compoſed when the kingdom of David flouriſhed. 1 *Wherein he deſcribeth the wonderful providence of God, as well in governing man, as in preſerving all the reſt of his creatures.* 17 *He praiſeth God for his juſtice and mercy,* 18 *but eſpecially for his loving kindneſs toward thoſe that call upon him, that fear him, and love him,* 21 *for the which he promiſeth to praiſe him for ever.*

¶ A Pſalm of David, of praiſe.

O MY God *and* King, [c] I will extol thee, and will bleſs thy name for ever and ever.

2 I will bleſs thee daily, and praiſe thy name for ever and ever.

3 [d] Great *is* the Lord, and moſt worthy to be praiſed, and his greatneſs *is* incomprehenſible.

4 Generation ſhall praiſe thy works unto [e] generation, and declare thy power.

5 I will meditate of the beauty of thy glorious majeſty, and thy wonderful works.

6 And they ſhall ſpeak of the power of thy [f] fearful acts, and I will declare thy greatneſs.

7 They ſhall break out into the mention of thy great goodneſs, and ſhall ſing aloud of thy righteouſneſs.

8 * The Lord is gracions and [g] merciful, ſlow to anger, and of great mercy. * Exod. 34. 6.

9 The Lord is good to all, and his mercies *are* over all his works.

10 All thy works praiſe thee, O Lord, and thy ſaints bleſs thee.

11 [h] They ſhew the glory of thy kingdom, and ſpeak of thy power,

12 To cauſe his [i] power to be known to the ſons of men, and the glorious renown of his kingdom.

13 Thy * kingdom *is* an everlaſting kingdom, and thy kingdom *endureth* throughout all ages. * Luke 1. 33. Dan. 7. 14.

14 The Lord upholdeth all [k] that fall, and lifteth up all that are ready to fall.

15 The eyes of [l] all wait upon thee, and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand and filleſt all things living of *thy* good pleaſure.

17 The Lord *is* [m] righteous in all his ways, and holy in all his works.

18 The Lord *is* near to all that call upon him: *yea,* to all that call upon him in [n] truth.

19 He will fulfil the [o] deſire of them that fear him: he alſo will hear their cry, and will ſave them.

20 The Lord preſerveth all them that love him: but he will deſtroy all the wicked.

21 My mouth ſhall ſpeak the praiſe of the Lord, and all fleſh [p] ſhall bleſs his name for ever and ever.

PSALM CXLVI.

1 *David declareth his great zeal that he hath to praiſe God:* 3 *And teacheth not to truſt in man, but only in God Almighty,* 7 *which delivereth the afflicted,* 9 *defendeth the ſtrangers, and comforteth the fatherleſs and the widows,* 10 *and reigneth for ever.*

¶ Praiſe ye the Lord.

PRAISE thou the Lord, O my [q] ſoul.

2 I will praiſe the Lord during my life: as long as I have any being, I will ſing unto my God.

3 Put not your truſt in [r] princes, *nor* in the ſon of man, for there is no help in him.

4 His breath departeth, *and* he returneth to his earth: then his [s] thoughts periſh.

5 Bleſſed *is* he that hath the God of Jacob for his help, whoſe hope *is* in the Lord his God,

6 Which made [t] heaven and earth, the ſea, and all that therein is: which keepeth *his* fidelity for ever:

7 Which executeth juſtice [u] for the oppreſſed: which giveth bread to the hungry: the Lord looſeth the priſoners.

8 The Lord giveth ſight to the blind: the Lord raiſeth up the crooked: the Lord [x] loveth the righteous.

9 The Lord keepeth the [y] ſtrangers: he relieveth the fatherleſs and widow: but he overthroweth the way of the wicked.

10 The Lord ſhall [z] reign for ever: O Zion, thy God *endureth* from generation to generation. Praiſe ye the Lord.

PSALM

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[c] He ſheweth what ſacrifices are pleaſant and acceptable unto God; even praiſe and thankſgiving: and ſeeing that God ſtill continueth his benefits toward us, we ought never to be weary in praiſing him for the ſame.

[d] Hereby he declareth, that all power is ſubject unto God, and that no worldly promotion ought to obſcure God's glory.

[e] Foraſmuch as the end of man's creation, and of his preſervation in this life, is to praiſe God, therefore he requireth that not only we ourſelves do this, but cauſe all others to do the ſame.

[f] Of thy terrible judgments againſt the wicked.

[g] He deſcribeth after what ſort God ſheweth himſelf to all his creatures, though our ſins have provoked his vengeance againſt all: to wit, merciful, not only in pardoning the ſins of his elect, but in doing good even to the reprobate, albeit they cannot feel the ſweet comfort of the ſame.

[h] The praiſe of thy glory appeareth in all thy creatures: and tho' the wicked would obſcure the ſame by their ſilence, yet the faithful are ever mindful of the ſame.

[i] He ſheweth, that all things are out of order, but only where God reigneth.

[k] Who being in miſery and affliction would faint and fall away, if God did not uphold them, and therefore they ought to reverence him that reigneth in heaven, and ſuffer themſelves to be governed by him.

[l] To wit, as well of man as of beaſt.

[m] He praiſeth God, not only for that he is beneficial to all his creatures, but alſo in that he juſtly puniſheth the wicked, and mercifully examineth his by the croſs, giving them ſtrength, and delivering them.

[n] Which only appertaineth to the faithful; and this virtue is contrary to infidelity, doubting, impatiency, and murmuring.

[o] For they will aſk or wiſh for nothing, but according to his will, 1 John 5. 14.

[p] That is, all men ſhall be bound to praiſe him.

[q] He ſtirreth up himſelf and all his affections to praiſe God.

[r] That God may have the whole praiſe: wherein he forbiddeth all vain confidence, ſhewing that of nature we are more inclined to put our truſt in creatures, than in God the Creator.

[s] As their vain opinions, whereby they flattered themſelves, and ſo imagined wicked enterpriſes.

[t] He encourageth the godly to truſt only in the Lord, both for that his power is able to deliver them from all dangers, and for his promiſe ſake his will is moſt ready to do it.

[u] Whoſe faith and patience for a while he trieth; but at length he puniſheth the adverſaries, that he may be known to be judge of the world.

[x] Though he viſit them by affliction, hunger, impriſonment, and ſuch like, yet his fatherly love and pity never faileth them, yea rather to his theſe are ſigns of his love.

[y] Meaning, all them that are deſtitute of worldly means and ſuccour.

[z] He aſſureth the church that God reigneth for ever, for the preſervation of the ſame.

PSALM CXLVII.

1 *The prophet praiſeth the bounty, wiſdom, power, juſtice, and providence of God upon all his creatures,* 2 *but ſpecially upon his church, which he gathereth together after their diſperſion,* 19 *declaring his word and judgments ſo unto them, as he hath done to no other people.*

PRAISE ye the Lord, for it is good to ſing unto our God: for it is a [a] pleaſant thing, *and* praiſe is comely.

2 The Lord doth build up [b] Jeruſalem, *and* gather together the diſperſed of Iſrael.

3 He healeth thoſe that are [c] broken in heart, and bindeth up their ſores.

4 He [d] counteth the number of the ſtars, *and* calleth them all by their names.

5 Great *is* our Lord, and great *is his* power: his wiſdom is infinite.

6 The Lord relieveth the meek, *and* abaſeth the wicked to the [e] ground.

7 Sing unto the Lord with praiſe: ſing upon the harp unto our God,

8 Which [f] covereth the heaven with clouds, and prepareth rain for the earth, and maketh the graſs to grow upon the mountains:

9 Which giveth to beaſts their food, *and* to the young ravens that [g] cry.

10 He hath no pleaſure in the [h] ſtrength of an horſe, neither delighteth he in the legs of man.

11 *But* the Lord delighteth in them that fear him, and attend upon his mercy.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Zion.

13 For he hath made the bars of thy gates [i] ſtrong, *and* hath bleſſed thy children within thee.

14 He ſetteth peace in thy borders, *and* ſatiſfieth thee with the ‡ flour of wheat. ‡ Fat.

15 He ſendeth forth his [k] commandment upon earth, *and* his word runneth very [l] ſwiftly.

16 He giveth ſnow like wool, *and* ſcattereth the hoary froſt like aſhes.

17 He caſteth forth his ice like morſels: who can abide the cold thereof?

18 He ſendeth his word and melteth them: he cauſeth his wind to blow, *and* the waters flow.

19 He ſheweth his [m] word unto Jacob, his ſtatutes and *his* judgments unto Iſrael.

20 He hath not dealt ſo with every nation, neither have they [n] known his judgments. Praiſe ye the Lord.

PSALM CXLVIII.

1 *He provoketh all creatures to praiſe the Lord in heaven and earth, and in all places,* 14 *ſpecially his church, for the power that he hath given to the ſame, after that he hath choſen them, and joined them unto him.*

¶ Praiſe ye the Lord.

PRAISE ye the Lord from the heaven: praiſe ye him in the high places.

2 Praiſe ye him, all ye [o] his angels: praiſe him, all his army.

3 Praiſe ye him, [p] ſun and moon: praiſe ye him, all bright ſtars.

4 Praiſe ye him, [q] heavens of heavens, and [r] waters that be above the heavens.

5 Let them praiſe the name of the Lord: for he commanded, and they were created,

6 And he hath eſtabliſhed them for ever and ever: he hath made an ordinance, which ſhall not paſs.

7 Praiſe ye the Lord from the earth, *ye* [s] dragons and all depths:

8 [t] Fire and hail, ſnow and vapours, ſtormy wind, which execute his word:

9 Mountains and all hills, fruitful trees and all cedars:

10 Beaſts and all cattle, creeping things and feathered fowls:

11 [u] Kings of the earth and all people, princes and all judges of the world.

12 Young men and maidens, alſo old men and children:

13 Let them praiſe the name of the Lord: for his name only is to be exalted, *and* his praiſe above the earth and the heavens.

14 For he hath exalted the [w] horn of his people, *which is* a praiſe for all his ſaints, *even* for the [x] children of Iſrael, a people *that is* near unto him. Praiſe ye the Lord.

PSALM

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[a] He ſheweth wherein we ought to exerciſe ourſelves continually, and to take our paſtime: to wit, in praiſing God.

[b] Becauſe the Lord is the founder of the church, it cannot be deſtroyed, though the members thereof be diſperſed, and ſeem, as it were, for a time to be cut off.

[c] With affliction, or ſorrow for ſin.

[d] Though it ſeem to man incredible, that God ſhould aſſemble his church, being ſo diſperſed: yet nothing can be too hard to him that can number and name all the ſtars.

[e] For the more high that the wicked climb, the greater is their fall in the end.

[f] He ſheweth the examples of God's mighty power, goodneſs, and wiſdom, that we can never want moſt juſt occaſion to praiſe God.

[g] For their crying is as it were a confeſſion of their need, which cannot be relieved, but by God only: then if God ſhew himſelf mindful of the moſt contemptible fowls, can he ſuffer them to die with famine, whom he hath aſſured of life everlaſting?

[h] Though to uſe lawful means is both profitable and pleaſeth God, yet to put our trnſt in them is to defraud God of his honour.

[i] He doth not only furniſh his church with all things neceſſary, but preſerveth alſo the ſame, and maketh it ſtrong againſt all outward force.

[k] His ſecret working in all creatures is as a commandment to keep them in order, and to give them moving and force.

[l] For immediately and without reſiſting all things obey him.

[m] As before he called God's ſecret working in all his creatures, his word; ſo he meaneth here by his word, the doctrine of life everlaſting, which he hath left to his church, as a moſt precious treaſure.

[n] The cauſe of this difference is God's free mercy, which hath elected his in his Son Chriſt Jeſus to ſalvation: and his juſt judgment, whereby he hath appointed the reprobate to eternal damnation.

[o] Becauſe they are members of the ſame body, he ſetteth them before our eyes, which are moſt willing hereunto, and and by their prompt obedience teach us to do our duty.

[p] In that God's glory ſhineth in theſe inſenſible creatures, this their beauty is as a continual praiſing of God.

[q] Not that there are divers heavens, but becauſe of the ſpheres and of the ſituation of the fixed ſtars and planets, he comprehendeth by this word the whole heaven.

[r] That is, the rain, which is in the middle region of the air, which he here comprehendeth under the name of the heavens.

[s] Meaning the great and monſtrous fiſhes, as whales, and ſuch like.

[t] Which come not by chance or fortune, but by God's appointed ordinance.

[u] For the greater gifts that any hath received, and the more high that one is preferred, the more bound is he to praiſe God for the ſame: but neither high nor low condition or degree can be exempted from this duty.

[w] That is, the dignity, power, and glory of his church.

[x] By reaſon of his covenant made with Abraham.

PSALM CXLIX.

1 *An exhortation to the church to praiſe the Lord, for his victory and conqueſt that he giveth his ſaints againſt all man's power.*

¶ Praiſe ye the Lord.

SING ye unto the Lord [y] a new ſong: let his praiſe *be heard* in the congregation of ſaints.

2 Let Iſrael rejoice in him that [z] made him, and let the children of Zion rejoice in their [a] king.

3 Let them praiſe his name with the flute: let them ſing praiſes unto him with the timbrel and harp.

4 For the Lord hath pleaſure in his people: he will make the meek glorious by deliverance.

5 Let the ſaints be joyful with glory: let them ſing loud upon their [b] beds.

6 Let the high acts of God be in their mouth, and a two-edged ſword in their hands,

7 [c] To execute vengeance upon the heathen, *and* corrections among the people:

8 To bind [d] their kings in chains, and their nobles with fetters of iron,

9 That they may execute upon them the judgment that is [e] written: this honour ſhall be to all his ſaints. Praiſe ye the Lord.

PSALM CL.

1 *An exhortation to praiſe the Lord without ceaſing, by all manner of ways, for all his mighty and wonderful works.*

¶ Praiſe ye the Lord.

PRAISE ye God in his [f] ſanctuary: praiſe ye him in the [g] firmament of his power.

2 Praiſe ye him in his mighty acts: praiſe ye him according to his excellent greatneſs.

3 Praiſe ye him in the ſound of the [h] trumpet: praiſe ye him upon the viol and the harp.

4 Praiſe ye him with timbrel and flute: praiſe ye him with virginals and organs.

5 Praiſe ye him with ſounding cymbals: praiſe ye him with high ſounding cymbals.

6 Let every thing that hath [i] breath praiſe the Lord. Praiſe ye the Lord.

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[y] For his rare and manifold benefits beſtowed on his church.

[z] In that that they were preferred before all other nations, it was as a new creation, and therefore, Pſalm 95. 7. they were called the ſheep of God's hands.

[a] For God, as he is the Creator of the ſoul and body, ſo will he that both two ſerve him, and that his people be continually ſubject unto him, as to their moſt lawful King.

[b] He alludeth to that continual reſt and quietneſs which they ſhould have, if they would ſuffer God to rule them.

[c] This is chiefly accompliſhed in the kingdom of Chriſt, when God's people for juſt cauſes execute God's judgments againſt his enemies: and it giveth no liberty to any to revenge their private injuries.

[d] Not only the people, but the kings that were their enemies, ſhould be deſtroyed.

[e] Hereby God bindeth the hands and minds of all his, to enterpriſe no further than he appointeth.

[f] That is, in the heavens.

[g] For his wonderful power appeareth in the firmament, which in Hebrew is called a ſtretching out, or ſpreading abroad, wherein the mighty work of God ſhineth.

[h] Exhorting the people only to rejoice in praiſing God, he maketh mention of thoſe inſtruments which by God's commandment were appointed in the old law, but under Chriſt the uſe thereof is aboliſhed in the church.

[i] He ſheweth, that all the order of nature is bound to this duty, and much more God's children, who ought never to ceaſe to praiſe him, till they be gathered into that kingdom which he hath prepared for his, where they ſhall ſing everlaſting praiſe.

The * PROVERBS of SOLOMON.

* This word Proverb, or Parable, ſignifieth a grave and notable ſentence, worthy to be kept in memory: and is ſometimes taken in the evil part for a mock or ſcoff.

THE ARGUMENT.

The wonderful love of God toward his church is declared in this book: foraſmuch as the ſum and effect of the whole ſcripture is here ſet forth in theſe brief ſentences, which partly contain doctrine, and partly manners, and alſo exhortations to both: whereof the nine firſt chapters are as a preface full of grave ſentences and deep myſteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a moſt precious jewel to the church, of thoſe three thouſand parables mentioned, 1 Kings 4. 32. *and were gathered and committed to writing by Solomon's ſervants, and indited by him.*

CHAP. I.

1 *The power and uſe of the word of God.* 7 *Of the fear of God, and knowledge of his word.* 10 *We may not conſent to the enticings of ſinners.* 20 *Wiſdom complaineth that ſhe is contemned.* 24 *The puniſhment of them that contemn her.*

THE Parables of Solomon the ſon of David, king of Iſrael.

2 To know wiſdom [a] and inſtruction, to underſtand the words [b] of knowledge,

3 To receive [c] inſtruction to do wiſely, *by* [d] juſtice and judgment and equity,

4 To give unto the [e] ſimple, ſharpneſs of wit, and to the child knowledge and diſcretion.

5 A wiſe man ſhall hear, and increaſe in learning, and a man of [f] underſtanding ſhall attain unto wiſe counſels,

6 To underſtand a parable, and the interpretation, the words of the wiſe, and their dark ſayings.

7 ¶ * The fear of the Lord *is* the beginning of knowledge: *but* fools deſpiſe wiſdom and inſtruction.

* Pſ. 111. 10.

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[a] That is, what we ought to know and follow, and what we ought to refuſe.

[b] Meaning, the word of God, wherein is the only true knowledge.

[c] To learn to ſubmit ourſelves to the correction of thoſe that are wiſe.

[d] By living juſtly, and rendering to every man that which appertaineth unto him.

[e] To ſuch as have no diſcretion to rule themſelves

[f] As he ſheweth that theſe parables containing the effect of religion, as touching manners and doctrine, do appertain to the ſimple people: ſo doth he declare that the ſame is alſo neceſſary for them that are wiſe and learned.

8 My ſon, hear thy [g] father's inſtruction, and forſake not thy [h] mother's teaching.

9 For they ſhall be † a comely ornament unto thine head, and *as* chains for thy neck.

† *Heb. increaſe of grace.*

10 ¶ My ſon, if [i] ſinners do entice thee, conſent thou not.

11 If they ſay, Come with us, we will lay wait for [k] blood, *and* lie privily for the innocent without a cauſe:

12 We will ſwallow them up alive like a [l] grave even whole, as thoſe that go down into the pit.

13 We ſhall find alſo precious riches, *and* fill our houſes with ſpoil.

14 Caſt in thy lot among us: we will all have one [m] purſe:

15 My ſon, walk not thou in the way with them: refrain thy foot from their [n] path.

16 For their feet run to evil, and make haſte to ſhed blood.

17 Certainly, as without cauſe the net is ſpread before the eyes of all that have wing:

18 So they lay wait for blood, *and* lie privily for [o] their lives.

19 Such *are* the ways of every one that is greedy of gain: he would take away the [p] life of the owners thereof.

20 ¶ [q] Wiſdom crieth without: ſhe uttereth her voice in the [r] ſtreets.

21 She calleth in the high *ſtreet*, *among* the preſs in the entering of the gates, *and* uttereth her words in the city, *ſaying*,

22 O ye [s] fooliſh, how long will ye love fooliſhneſs? and the ſcornful take their pleaſure in ſcorning? and the fools hate knowledge?

23 (Turn you at my correction: lo, I will pour out my mind unto you, *and* make you underſtand my words)

24 Becauſe I have called, and ye refuſed: I have ſtretched out mine hand, and none would regard,

25 But ye have deſpiſed all my counſel, and would none of my correction,

26 I will alſo [t] laugh at your deſtruction, *and* mock when your fear cometh:

27 When [u] your fear cometh like ſudden deſolation, and your deſtruction ſhall come like a whirlwind: when affliction and anguiſh ſhall come upon you:

28 Then ſhall they call upon me, but I will not anſwer: they ſhall ſeek me early, but they ſhall not [w] find me.

29 Becauſe they hated knowledge, and did not chuſe the fear of the Lord.

30 They would none of my counſel, *but* [x] deſpiſed all my correction.

31 Therefore ſhall they eat of the [y] fruit of their own way, and be filled with their own devices.

32 For [z] eaſe ſlayeth the fooliſh, and the proſperity of fools deſtroyeth them.

33 But he that obeyeth me, ſhall dwell ſafely, and be quiet from fear of evil.

CHAP. II.

1 Wiſdom exhorteth to obey her. 5 She teacheth the fear of God. 6 She is given of God. 10 She preſerveth from wickedneſs.

MY ſon, if thou wilt receive my words, and [a] hide my commandments within thee,

2 And cauſe thine ears to hearken unto wiſdom, *and* incline [b] thine heart to underſtanding,

3 (For if thou calleſt after knowledge, *and* [c] crieſt for underſtanding:

4 If thou ſeekeſt her as ſilver, and ſearcheſt for her as for [d] treaſures,

5 Then ſhalt thou underſtand the fear of the Lord, and find the [e] knowledge of God.

6 For the Lord giveth wiſdom, out of his mouth *cometh* knowledge and underſtanding.

7 He ‡ preſerveth the ſtate of the righteous: *he is* a ſhield to them that walk uprightly,

‡ Or, hideth the ſalvation.

8 That they may keep the ways of judgment: and he preſerveth the way of his ſaints)

9 Then ſhalt thou underſtand righteouſneſs, and judgment, and equity, *and* every good path.

10 ¶ When wiſdom entereth into thine heart, and knowledge delighteth thy ſoul,

11 *Then* ſhall [f] counſel preſerve thee, *and* underſtanding ſhall keep thee,

12 And deliver thee from the evil way, *and* from the man that ſpeaketh froward things,

13 *And from* them that leave the [g] ways of righteouſneſs to walk in the ways of darkneſs:

14 Which rejoice in doing evil, *and* delight [h] in the frowardneſs of the wicked,

15 Whoſe ways are crooked, and they are lewd in their paths.

16 And it ſhall deliver thee from the ſtrange [i] woman, *even* from the ſtranger, which flattereth with her words.

17 Which

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[g] He ſpeaketh this in the name of God, which is the univerſal Father of all creatures; or in the name of the paſtor of the church, who is as a father.

[h] That is, of the church, wherein the faithful are begotten by the incorruptible ſeed of God's word.

[i] To wit, the wicked which have not the fear of God.

[k] He ſpeaketh not only of the ſhedding of blood with hand, but of all crafty practices which tend to the detriment of our neighbour.

[l] As the grave is never ſatiate, ſo the avarice of the wicked and their cruelty hath no end.

[m] He ſheweth whereby the wicked are allured to join together, becauſe they have every one part of the ſpoil of the innocent.

[n] That is, having nothing at all to do with them.

[o] He ſheweth that there is no cauſe to move theſe wicked to ſpoil the innocent, but their avarice and cruelty.

[p] Whereby he concludeth that the covetous man is a murderer.

[q] This wiſdom is the eternal word of God.

[r] So that none can pretend ignorance.

[s] Wiſdom reproveth three kinds of men, the fooliſh or ſimple, which err of ignorance; and the mockers, that cannot ſuffer to be taught; and the fools, which are drowned in worldly luſts, and hate the knowledge of godlineſs.

[t] This is ſpoken according to our capacity, ſignifying, that the wicked which mock and jeſt at God's word, ſhall have the juſt reward of their mocking.

[u] That is, your deſtruction, which thing you feared.

[w] Becauſe they ſought not with an affection to God, but for eaſe of their own grief.

[x] Shewing that without faith and obedience we cannot call upon God aright.

[y] They ſhall feel what commodity their wicked life ſhall give them.

[z] That is, the proſperity, and ſenſuality wherein they delight.

[a] That is, keep them in thine heart.

[b] If thou give thyſelf to the true knowledge of God without hypocriſy.

[c] Meaning, that we muſt ſeek the knowledge of God with care and diligence.

[d] Shewing, that no labour muſt be ſpared.

[e] This (ſaith he) is the true wiſdom, to know and fear God.

[f] The word of God ſhall teach thee and counſel thee how to govern thyſelf.

[g] That is, the word of God, which is the only light, to follow their own fancies, which are darkneſs.

[h] When they ſee any given to evil as they are.

[i] Meaning, that wiſdom which is the word of God, ſhall preſerve us from all vices: naming this vice of whoredom, whereunto man is moſt prone.

17 Which forſaketh the [k] guide of her youth, and forgetteth the [l] covenant of her God.

18 Surely her [m] houſe tendeth to death, and her paths unto [n] the dead.

19 All they that go unto her, return not again, neither take they hold of the ways of life.

20 Therefore walk thou in the way of good men, and keep the ways of the righteous.

21 For the juſt ſhall dwell in the [o] land, and the upright men ſhall remain in it.

22 But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.

CHAP. III.

1 *The word of God giveth life.* 5 *Truſt in God.* 7 *Fear him.* 9 *Honour him.* 11 *Suffer his correction.* 22 *To them that follow the word of God, all things ſhall ſucceed well.*

*Deut. 8. 1. & 30. 16. MY ſon, forget not thou my law, but let thine heart * keep my commandments.

2 For they ſhall increaſe the length of thy [p] days and the years of life, and *thy* proſperity.

3 Let not [q] mercy and truth forſake thee: bind them on thy [r] neck, *and* write them upon the table of [s] thine heart.

4 So ſhalt thou find favour and good underſtanding in the ſight of God and man.

5 ¶ Truſt in the Lord with all thine heart, and lean not unto thine own wiſdom.

6 In all thy ways acknowledge him, and he ſhall direct thy ways.

7 ¶ Be not wiſe in thine own eyes: *but* fear the Lord, and depart from evil.

8 *So* health ſhall be unto thy [t] navel, and marrow unto thy bones.

9 [u] Honour the Lord with thy riches, and with the firſt *fruits* of all thine increaſe.

10 So ſhall thy barns be filled with abundance, and thy preſſes ſhall [w] burſt with new wine.

11 ¶ My ſon, refuſe not the chaſtening of the Lord, neither be grieved with his correction.

*Heb. 12. 5. Rev. 3. 19. 12 * For the Lord correcteth him whom he loveth, even as the father *doth* the child in *whom* he delighteth.

13 Bleſſed *is* the man that findeth wiſdom, and the man that getteth underſtanding.

14 For the merchandize thereof is better than the merchandize of ſilver, and the gain thereof *is better* than gold.

15 It is more precious than pearls: and all things that thou canſt deſire, are not to be compared unto her.

16 Length of days *is* in her right hand, [x] *and* in her left hand riches and glory.

17 Her ways *are* ways of pleaſure, and all her paths proſperity.

18 She is a tree [y] of life to them that lay hold on her, and bleſſed *is* he that retaineth her.

19 The Lord by wiſdom hath laid the [z] foundation of the earth: and hath eſtabliſhed the heavens through underſtanding.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 My ſon, let not *theſe things* depart from thine eyes, *but* obſerve wiſdom and counſel.

22 So they ſhall be life to thy ſoul, and grace unto thy ‡ neck. ‡Or, throat, read chap. 1. 9.

23 Then ſhalt thou walk ſafely by the way: and thy foot ſhall not ſtumble.

24 If thou ſleepeſt, thou ſhalt not be afraid: and when thou ſleepeſt, thy ſleep ſhall be ſweet.

25 Thou ſhalt not fear for *any* ſudden fear, neither for the [a] deſtruction of the wicked when it cometh.

26 For the Lord ſhall be for thine aſſurance, and ſhall preſerve thy foot from taking.

27 ¶ With-hold not the good from [b] the owners thereof, though there be power in thine hand to do it.

28 Say not unto thy neighbour, Go, and come again, and to-morrow will I give *thee*, if thou *now* have it.

29 ¶ Intend none hurt againſt thy neighbour, ſeeing he doth dwell [c] without fear by thee.

30 ¶ Strive not with a man cauſeleſs, when he hath done thee no harm.

31 ¶ Be not [d] envious for the wicked man, neither chuſe any of his ways.

32 For the froward *is* abomination unto the Lord: but his [e] ſecret is with the righteous.

33 The curſe of the Lord *is* in the houſe of the wicked: but he bleſſeth the habitation of the righteous.

34 With the ſcornful [f] he ſcorneth, but he giveth grace to the humble.

35 The wiſe ſhall inherit glory: but fools diſhonour, *though* they be exalted.

CHAP.

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[k] That is, her huſband, which is her head and guide to govern her, from whom ſhe ought not to depart, but remain in his ſubjection.

[l] Which is the promiſe made in marriage.

[m] Her acquaintance, with her familiars and them that haunt her.

[n] To them that are dead in body and ſoul.

[o] They ſhall enjoy the temporal and ſpiritual promiſes of God, as the wicked ſhall be void of them.

[p] Long life is the bleſſing of God, which he giveth to his, ſo far forth as it is expedient for them.

[q] By mercy and truth, he meaneth the commandments of the firſt and ſecond table: or elſe the mercy and faithfulneſs that we ought to uſe toward our neighbours.

[r] Keep them as a moſt precious jewel.

[s] Have them ever in remembrance.

[t] By this part he comprehendeth the whole body, as by health he meaneth all the benefits promiſed in the law, both corporal and ſpiritual.

[u] As was commanded in the law, Exod. 23. 19. Deut. 26. 2. and by this they acknowledged, that God was the giver of all things, and that they were ready to beſtow all at his commandment.

[w] For to the faithful diſtributer God giveth in greater abundance.

[x] Meaning, that he that ſeeketh wiſdom, that is, ſuffereth himſelf to be governed by the word of God, ſhall have all proſperity both ſpiritual and temporal.

[y] Which bringeth forth ſuch fruit, that they that eat thereof, have life: and he alludeth to the tree of life in Paradiſe.

[z] Hereby he ſheweth that this wiſdom, whereof he ſpeaketh, is everlaſting, becauſe it was before all creatures, and that all things, even the whole world, were made by it.

[a] For when God deſtroyeth the wicked, he will ſave his as he did Lot in Sodom.

[b] Not only from them to whom the poſſeſſion belongeth, but alſo thou ſhalt not keep it from them which have need of the uſe thereof.

[c] That is, putteth his truſt in thee.

[d] Deſire not to be like unto him.

[e] That is, his covenant and fatherly affection, which is hid and ſecret from the world.

[f] He will ſhew by his plagues, that their ſcorns ſhall turn to their own deſtruction, as ch. 1. 26.

CHAP. IV.

1 *Wiſdom and her fruits ought to be ſearched.* 14 *The way of the wicked muſt be refuſed.* 20 *By the word of God the heart, eyes, and courſe of life muſt be guided.*

HEAR, O ye children, the inſtruction of a [g] father, and give ear to learn underſtanding.

2 For I do give you a good doctrine: *therefore* forſake ye not my law.

3 For I was my father's ſon, tender and [h] dear in the ſight of my mother.

4 When [i] he taught me, and ſaid unto me, Let thine heart hold faſt my words: keep my commandments, and thou ſhalt live.

5 Get wiſdom: get underſtanding: forget not, neither decline from the words of my mouth.

6 Forſake her not, and ſhe ſhall keep thee: love her, and ſhe ſhall preſerve thee.

7 [k] Wiſdom *is* the beginning: get wiſdom *therefore:* and above all thy poſſeſſion get underſtanding.

8 Exalt her, and ſhe ſhall exalt thee: ſhe ſhall bring thee to honour, if thou embrace her.

9 She ſhall give a comely ornament unto thine head, *yea* ſhe ſhall give thee a crown of glory.

10 ¶ Hear, my ſon, and receive my words, and the years of thy life ſhall be many.

11 I have [l] taught thee in the way of wiſdom, *and led* thee in the paths of righteouſneſs.

12 When thou goeſt, thy gate ſhall not be [m] ſtrait, and when thou runneſt thou ſhalt not fall.

13 Take hold of inſtruction, *and* leave not: keep her, for ſhe is thy life.

14 ¶ Enter not into the way of the wicked, and walk not in the way of evil men.

15 Avoid it, *and* go not by it: turn from it, and paſs by.

16 For they cannot [n] ſleep, except they have done evil: and their ſleep departeth, except they cauſe *ſome* to fall.

17 For they eat the bread of [o] wickedneſs, and drink the wine of violence.

18 But the way of the righteous ſhineth as the light that [p] ſhineth more and more unto the perfect day.

19 The way of the wicked *is* as the darkneſs: they know not wherein they ſhall fall.

20 ¶ My ſon, hearken unto my words, incline thine ear unto my ſayings,

21 Let them not depart from thine eyes, *but* keep them in the midſt of thine heart.

22 For they are life unto thoſe that find them, and health unto all their [q] fleſh.

23 Keep thine heart with all diligence: for thereout cometh [r] life.

24 Put away from thee a froward mouth, and put wicked lips far from thee.

25 Let thine eyes behold the right, and let thine eyelids direct thy way before thee.

26 [s] Ponder the path of thy feet, and let all thy ways be ordered aright.

27 Turn not to the right hand, nor to the left, *but* remove thy foot from evil.

CHAP. V.

3 *Whoredoms forbidden,* 9 *and prodigality.* 15 *He willeth a man to live on his labours, and to help others.* 18 *To love his wife.* 22 *The wicked taken in their own wickedneſs.*

MY ſon, hearken unto my wiſdom, *and* incline thine ear unto my ‡ knowledge,

‡ Or, underſtanding.

2 That thou mayeſt regard counſel, and thy lips obſerve knowledge.

3 For the lips of a [t] ſtrange woman drop *as* an honeycomb, and her mouth is more ſoft than [u] oil.

4 But the end of her is bitter as wormwood, *and* ſharp as a two-edged ſword.

5 Her [w] feet go down to death, and her ſteps take hold on hell.

6 She weigheth not the way of life: her paths are [x] moveable: thou canſt not know *them.*

7 Hear ye me now therefore, O children, and depart not from the words of my mouth.

8 Keep thy way far from her, and come not near the door of her houſe,

9 Leſt thou give thine [y] honour unto others, and thy years to the cruel:

10 Leſt the ſtranger ſhould be filled with thy ſtrength, and thy [z] labours be in the houſe of a ſtranger,

11 And thou mourn at thine end (when thou haſt conſumed thy fleſh and thy body)

12 And ſay, How have I hated inſtruction, and mine heart deſpiſed correction!

13 And have not obeyed the voice of them that taught me, nor inclined mine ear to them that inſtructed me!

14 I was almoſt *brought* into all evil in the midſt of the congregation and [a] aſſembly.

15 ¶ Drink the water of [b] thy ciſtern, and of the rivers out of the midſt of thine own well.

16 Let thy fountains flow forth, and the rivers of waters in the ſtreets.

17 But

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[g] He ſpeaketh this in the perſon of a preacher or miniſter, which is as a father unto the people, read ch. 1. 2.

[h] In Hebrew it is *only:* for though ſhe had three others, as 1 Chron. 3. 5. yet ſo tenderly ſhe loved Solomon, that he was unto her as her only ſon.

[i] Meaning, David his father.

[k] He ſheweth that we muſt firſt begin at God's word, if ſo be we will that other things proſper with us; contrary to the judgment of the world, which make it their laſt ſtudy, or elſe care not for it at all.

[l] Solomon declareth, what care his father had to bring him up in the true fear of God: for this was David's proteſtation.

[m] Thou ſhalt walk at liberty, without offence.

[n] Meaning, that to do evil, is more proper and natural to the wicked, than to ſleep, eat, or drink.

[o] Gotten by wicked means and cruel oppreſſion.

[p] Signifying, that the godly increaſe daily in knowledge and perfection, till they come to full perfection, which is, when they ſhall be joined to their head in the heavens.

[q] That is, they ſhall have health of body: under which all other bleſſings promiſed in the law are contained.

[r] For as the heart is either pure or corrupt, ſo is the whole courſe of man's life.

[s] Keep a meaſure in all thy doings.

[t] That is, an harlot which giveth herſelf to another than to her huſband.

[u] By oil and honey, he meaneth flattering and crafty enticements.

[w] All her doings lead to deſtruction.

[x] She hath ever new means to allure to wickedneſs.

[y] That is, thy ſtrength and goods to her that will have no pity upon thee: as is read of Samſon, and the prodigal ſon.

[z] The goods gotten by thy travail.

[a] Although I was faithfully inſtructed in the truth, yet had I almoſt fallen to utter ſhame and deſtruction, notwithſtanding my good bringing up in the aſſembly of the godly.

[b] He teacheth us ſobriety, exhorting us to live of our own labours, and to be beneficial to the godly that want.

17 But let them be thine, *even* [c] thine only, and not the ſtrangers with thee.

18 Let thy [d] fountain be bleſſed, and rejoice with the wife of thy [e] youth.

19 *Let her be as* the loving hind and pleaſant roe: let her breaſts ſatisfy thee at all times, *and* delight in her love continually.

‡ Or, go aſtray with a ſtranger.

20 For why ſhouldſt thou ‡ delight, my ſon, in a ſtrange woman, or embrace the boſom of a ſtranger?

21 For the ways of man *are* before the [f] eyes of the Lord, and he pondereth all his paths.

22 His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his own ſin.

23 He ſhall [g] die for fault of inſtruction, and ſhall go aſtray through his great folly.

CHAP. VI.

1 *Inſtruction for ſureties.* 6 *The ſlothful and ſluggiſh are ſtirred to work.* 12 *He deſcribeth the nature of the wicked.* 16 *The things that God hateth.* 20 *To obſerve the word of God.* 24 *To flee adultery.*

MY ſon, if thou be ſurety for thy neighbour, *and* haſt ſtricken hands with the ſtranger,

2 Thou art [h] ſnared with the words of thy mouth: thou art *even* taken with the words of thine own mouth.

3 Do this, now my ſon, and deliver thyſelf: ſeeing thou art come into the hand of thy neighbour, go and humble thyſelf, and ſolicit thy friends.

4 Give no ſleep to thine eyes, nor ſlumber to thine eyelids.

5 Deliver thyſelf as a doe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the [i] piſmire, O ſluggard: behold her ways, and be wiſe.

7 For ſhe having no guide, governor, nor ruler,

8 Prepareth her meat in the ſummer, *and* gathereth her food in harveſt.

9 How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep?

*Ch. 24. 33.

10 * *Yet* a little ſleep, a little ſlumber, [k] a little folding of the hands to ſleep.

11 Therefore thy poverty cometh as one that [l] travelleth by the way, and thy neceſſity like [m] an armed man.

12 The unthrifty man, *and* the [n] wicked man, walketh with a froward mouth.

† Heb. ſpeaketh.

13 He maketh a ſign with his eyes: he † ſignifieth with his feet: he [o] inſtructeth with his fingers,

14 Lewd things *are* in his heart: he imagineth evil at all times, *and* raiſeth up contentions,

15 Therefore ſhall his deſtruction come ſpeedily: he ſhall be deſtroyed ſuddenly without recovery.

16 ¶ Theſe ſix things doth the Lord hate: yea, his ſoul abhorreth ſeven:

17 The haughty eyes, a lying tongue, and the hands that ſhed innocent blood,

18 An heart that imagineth wicked enterpriſes, [p] feet that be ſwift in running to miſchief,

‡ Or, neighbour.

19 A falſe witneſs that ſpeaketh lyes, and him that raiſeth up contentions among ‡ brethren.

20 ¶ My ſon, keep thy father's commandment, and forſake not thy mother's inſtruction.

21 Bind them alway upon [q] thine heart, *and* tie them about thy neck.

22 It ſhall lead thee when thou walkeſt: it ſhall watch for thee when thou ſleepeſt, *and* when thou wakeſt, it ſhall talk with thee.

23 For the [r] commandment *is* a lantern, and inſtruction a light: and [s] corrections for inſtruction *are* the way of life,

24 To keep thee from the wicked woman, *and* from the flattery of the tongue of a ſtrange woman.

25 Deſire not her beauty in thine heart, neither let her take thee with her [t] eyelids.

26 For becauſe of the whoriſh woman, *a man is brought* to a morſel of bread, and a woman will hunt for the precious life of a man.

27 [u] Can a man take fire in his boſom, and his cloaths not be burnt?

28 Or, can a man go upon coals, and his feet not be burnt?

29 So he that goeth in to his neighbour's wife, ſhall not be innocent, whoſoever toucheth her.

30 Men do not [w] deſpiſe a thief, when he ſtealeth, to ſatisfy his [x] ſoul, becauſe he is hungry.

31 But if he be found, he ſhall reſtore ſevenfold, *or* he ſhall give all the ſubſtance of his houſe.

† Heb. faileth in heart.

32 But he that committeth adultery with a woman, he ‡ is deſtitute of underſtanding: he that doth it, deſtroyeth his own ſoul.

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[c] Diſtribute them not to the wicked and infidels, but reſerve them for thyſelf, thy family, and them that are of the houſhold of faith.

[d] Thy children ſhall come of thee in great abundance: ſhewing, that God bleſſeth marriage, and curſeth whoredom.

[e] Which thou didſt marry in thy youth.

[f] He declareth that except man do join to his wife both in heart and outward converſation, that he ſhall not eſcape the judgments of God.

[g] Becauſe he will not give ear to God's word, and be admoniſhed.

[h] He forbiddeth us not to become ſurety one for another, according to the rule of charity, but that we conſider for whom and after what ſort, ſo that the creditor may not be defrauded.

[i] If the word of God cannot inſtruct thee, yet learn at the little piſmire to labour for thyſelf, and not to burthen others.

[k] He expreſſeth lively the nature of the ſluggards, which, though they ſleep never ſo long, yet have never enough, but ever ſeek occaſion thereunto.

[l] That is, ſuddenly, and when thou lookeſt not for it.

[m] It ſhall come in ſuch ſort, as thou art not able to reſiſt it.

[n] He ſheweth to what inconvenience the idle perſons and ſluggards come, by calling them unthrifty, or the men of Belial, and ſlanderous.

[o] Thus all his geſture tendeth to wickedneſs.

[p] Meaning, the raging affections, which carry a man away in ſuch ſort, that he cannot tell what he doth.

[q] Read ch. 3. 3.

[r] By the commandment, he meaneth the word of God, and by the inſtruction, the preaching and declaration of the ſame, which is committed to the church.

[s] And reprehenſions when the word is preached bring us to life.

[t] With her wanton looks and geſture.

[u] Meaning, that ſhe will never ceaſe till ſhe have brought thee to beggary, and then ſeek thy deſtruction.

[w] He reproveth not theft, but ſheweth that it is not ſo abominable as whoredom, foraſmuch as theft might be redeemed: but adultery was a perpetual infamy, and death by the law of God.

[x] Meaning, for very neceſſity.

33 He ſhall find [y] a wound and diſhonour, and his reproach ſhall never be put away.

34 For jealouſy *is* the rage of a man: therefore he will not [z] ſpare in the day of vengeance.

35 He cannot bear the ſight of any ranſom: neither will he conſent, though thou augment the gifts.

CHAP. VII.

1 *An exhortation to wiſdom and to the word of God,* 3 *which will preſerve us from the harlot,* 6 *whoſe manners are deſcribed.*

MY ſon, keep my words, and hide my commandments with thee.

2 Keep my commandments, and thou ſhalt live, and mine inſtruction as the [a] apple of thine eyes.

3 Bind them upon thy fingers, *and* write them upon the table of thine heart.

4 Say unto wiſdom, Thou art my ſiſter: and call underſtanding *thy* kinſwoman,

5 That they may keep thee from the ſtrange woman, *even* from the ſtranger that is ſmooth in her words.

6 ¶ [b] As *I was* in the window of mine houſe, I looked through my window,

7 And I ſaw among the fools, *and* conſidered among the children, a young man deſtitute of underſtanding,

8 Who paſſed through the ſtreet by her corner, and went toward her houſe,

9 In the twilight in the evening, when the night began to be [c] black and dark.

10 And behold, there met him a woman with an harlot's ‡ behaviour, and ‡ ſubtil in her heart.

‡ Or, garment.
‡ Or, hid.

11 (She [d] is babbling and loud: whoſe feet cannot abide in her houſe.

12 Now *ſhe is* without, now in the ſtreets, and lieth in wait at every corner)

13 So ſhe caught him and kiſſed him, and † with an impudent face ſaid unto him,

† *Heb. ſhe ſtrengthened her face.*

14 I have [e] peace-offerings: this [f] day have I payed my vows:

15 Therefore came I forth to meet thee, that I might ſeek thy face: and I have found thee.

16 I have decked my bed with ornaments, ‡ carpets, and laces of Egypt.

‡ Or, carved work.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us take our pleaſure in dalliance.

19 For *mine* huſband is not at home: he is gone a journey far off.

20 He hath taken † with him a bag of ſilver, *and* will come home at the day appointed.

† *Heb. in his hand.*

21 Thus with her great craft ſhe cauſed him to yield, and with her flattering lips ſhe enticed him.

22 And he followed her ſtraitways, as an [g] ox that goeth to the ſlaughter, and [h] as a fool to the ſtocks for correction,

23 Till a dart ſtrike through his liver, as a bird haſteth to the ſnare, not knowing that † he is in danger.

† *Heb. it is for his life.*

24 ¶ Hear me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her ways: wander thou not in her paths.

26 For ſhe hath cauſed many to fall down wounded, *and* the [i] ſtrong men *are* all ſlain by her.

27 Her houſe is the way * unto the grave, which goeth down to the chambers of death.

* Ch. 2. 18.

CHAP. VIII.

1 *Wiſdom declareth her excellency,* 11 *riches,* 15 *power,* 22 *eternity.* 32 *She exhorteth all to love and follow her.*

DOTH * not [k] wiſdom cry? and underſtanding utter her voice?

* Ch. 1. 20.

2 She ſtandeth in the top of the high places by the way in the place of the depths.

3 She crieth beſide [l] the gates before the city, at the entry of the doors,

4 O men, I call unto you, and *utter* my voice to the children of men.

5 O *ye* fooliſh men, underſtand wiſdom, and *ye,* O fools, be wiſe in heart.

6 Give ear, for I will ſpeak of excellent things, and the opening of my lips *ſhall teach* things that be right.

7 For my mouth ſhall ſpeak the truth, and my lips abhor wickedneſs.

8 All the words of my mouth *are* righteous: there is no lewdneſs nor frowardneſs in them.

9 They are all [m] plain to him that will underſtand, and ſtrength to them that would find knowledge.

10 Receive mine inſtruction, and not ſilver, and knowledge rather than fine gold.

11 For wiſdom is better than precious ſtones: and all pleaſures are not to be compared unto her.

12 I wiſdom dwell with [n] prudence, and I find forth knowledge *and* counſels.

13 The fear of the Lord *is* to hate [o] evil: *as* pride,

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[y] That is, death appointed by the law.

[z] He ſheweth, that man by nature ſeeketh his death that hath abuſed his wife, and ſo concludeth, that neither God's law, nor the law of nature, admitteth any ranſom for the adulterer.

[a] By this diverſity of words he meaneth, that nothing ought to be ſo dear unto us as the word of God, nor that we look on any thing more, nor mind any thing ſo much.

[b] Solomon uſeth this parable, to declare their folly that ſuffer themſelves to be abuſed by harlots.

[c] He ſheweth, that there was almoſt none ſo impudent, but they were afraid to be ſeen, and alſo their own conſciences did accuſe them, which cauſed them to ſeek the night to cover their filthineſs.

[d] He deſcribeth certain conditions, which are peculiar to harlots.

[e] Becauſe that in peace-offerings, a portion returned to them that offered, ſhe ſheweth him that ſhe hath meat at home to make good cheer with: or elſe ſhe would uſe ſome cloak of holineſs, till ſhe had gotten him in her ſnares.

[f] Which declareth, that harlots outwardly will ſeem holy and religious: both becauſe they may the better deceive others, and alſo thinking by obſerving of ceremonies and offerings, to make ſatisfaction for their ſins.

[g] Which thinketh he goeth to the paſture, goeth willingly to his own deſtruction.

[h] Which goeth chearfully, not knowing that he ſhall be chaſtiſed.

[i] Neither wit nor ſtrength can deliver them that fall into the hands of the harlot.

[k] Solomon declareth that man is cauſe of his own perdition, and that he can pretend no ignorance, foraſmuch as God calleth to all men by his word, and by his works, to follow virtue and to flee from vice.

[l] Where the people did moſt reſort, and which was the place of juſtice.

[m] Meaning, that the word of God is eaſy unto all that have deſire unto it, and which are not blinded by the prince of this world.

[n] That is, except a man have wiſdom, which is the true knowledge of God, he can neither be prudent, nor good counſellor.

[o] So that he that doth not hate evil, feareth not God.

pride, and arrogancy, and the evil way: and a mouth *that ſpeaketh* lewd things, I do hate.

14 I have counſel and wiſdom: I am underſtanding, *and* I have ſtrength.

15 By me [p] kings reign, and princes decree juſtice.

16 By me princes rule, and the nobles, *and* all the judges of the earth.

17 I love them that love me: and they that ſeek me [q] early ſhall find me.

18 Riches and honour *are* with me: *even* [r] durable riches and righteouſneſs.

19 My fruit is better than gold, *even* than fine gold, and my revenues *better* than fine ſilver.

20 I cauſe to walk in the way of righteouſneſs, *and* in the midſt of the paths of [s] judgment,

21 That I may cauſe them that love me to inherit ſubſtance, and I will fill their treaſures.

22 The Lord hath poſſeſſed me in the beginning of his way: *I was* [t] before his works of old.

23 I was ſet up from everlaſting, from the beginning, *and* before the earth.

24 When there were no depths, was I begotten, when there were no fountains abounding with water.

25 Before the mountains were ſettled: *and* before the hills, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the duſt in the world.

27 When he prepared the heavens, I was [u] there, when he ſet the compaſs upon the deep:

28 When he eſtabliſhed the clouds above, when he confirmed the fountains of the deep:

29 When he gave his decree to the ſea, that the water ſhould not paſs his commandment, when he appointed the foundations of the earth,

30 Then was I with him *as* a [x] nouriſher, and I was daily *his* delight, rejoicing alway before him,

31 And took my [y] ſolace in the compaſs of [z] his earth: and my delight *is* with the children of men.

32 Therefore now hearken, O children, unto me: for bleſſed *are they that* keep my ways.

33 Hear inſtruction, and be ye wiſe, and refuſe it not: bleſſed *is* the man that heareth me, watching daily at my gates, *and* giving attendance at the poſts of my doors.

34 For he that findeth me, findeth life, and ſhall obtain favour of the Lord.

35 But he that ſinneth againſt me, hurteth his own ſoul: *and* all that hate me, love death.

CHAP. IX.

1 *Wiſdom calleth all to her feaſt.* 7 *The ſcorner will not be corrected.* 10 *The fear of God.* 13 *The conditions of the harlot.*

WISDOM hath built her [a] houſe, *and* hewn out her [b] ſeven pillars.

2 She hath killed her victuals, drawn her wine, and [c] prepared her table.

3 She hath ſent forth her [d] maidens, *and* crieth upon the higheſt places of the city, *ſaying*,

4 Whoſo is [e] ſimple, let him come hither, *and* to him that is deſtitute of wiſdom, ſhe ſaith,

5 Come, *and* eat of my [f] meat, and drink of the wine *that* I have drawn.

6 Forſake *your way*, ye fooliſh, and ye ſhall live: and walk in the way of underſtanding.

7 He that reproveth a ſcorner, purchaſeth to himſelf ſhame: and he that rebuketh the wicked, *getteth* himſelf a [g] blot.

8 Rebuke not a [h] ſcorner, leſt he hate thee: *but* rebuke a wiſe man, and he will love thee.

9 Give *admonition* to the wiſe, and he will be wiſer: teach a righteous man, and he will increaſe in learning.

10 The beginning of wiſdom *is* the fear of the Lord, and the knowledge of holy things *is* [i] underſtanding.

11 For thy days ſhall be multiplied by me, and the years of thy life ſhall be augmented.

12 If thou be wiſe, thou ſhalt be wiſe for [k] thyſelf: *and* if thou be a ſcorner, thou alone ſhalt ſuffer.

13 ¶ A [l] fooliſh woman *is* troubleſome: ſhe *is* ignorant and knoweth nothing.

14 But ſhe ſitteth at the door of her houſe on a ſeat in the high places of the city,

15 To call them that paſs by the way, that go right on their way, *ſaying*,

16 Who is ſimple, let him come hither, and to

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[p] Whereby he declareth, that honours, dignity, or riches, come not of man's wiſdom or induſtry, but by the providence of God.

[q] That is, ſtudy the word of God diligently, and with a deſire to profit.

[r] Signifying, that he chiefly meaneth the ſpiritual treaſures and heavenly riches.

[s] For there can be no true juſtice or judgment, which is not directed by this wiſdom.

[t] He declareth hereby the divinity and eternity of this wiſdom, which he magnifieth and praiſeth through this book: meaning thereby the eternal Son of God, Jeſus Chriſt our Saviour, whom St. John calleth, the word that was in the beginning, John 1. 1.

[u] He declareth the eternity of the Son of God, which is meant by this word Wiſdom, who was before all time, and ever preſent with the Father.

[x] Some read, a chief worker: ſignifying, that this wiſdom, even Chriſt Jeſus, was equal with God his Father, and created, preſerveth, and ſtill worketh with him, as John 5. 17.

[y] Whereby is declared, that the work of the creation was no pain, but a ſolace unto the wiſdom of God.

[z] By earth he meaneth man, which is the work of God, in whom wiſdom took pleaſure: inſomuch as for man's ſake, the divine Wiſdom took man's nature, and dwelt among us, and filled us with unſpeakable treaſures, and this is that ſolace and paſtime whereof is here ſpoken.

[a] Chriſt hath prepared him a church.

[b] That is, many chief ſtates and principal parts of his church, as were the patriarchs, prophets, apoſtles, paſtors, and doctors.

[c] He compareth wiſdom with great princes, that keep open houſe, for all that come.

[d] Meaning, true preachers, which are not infected with man's wiſdom.

[e] He that knoweth his own ignorance, and is void of malice.

[f] By the meat and drink is meant, the word of God, and the miniſtration of the ſacraments, whereby God nouriſheth his ſervants in his houſe, which is the church.

[g] For the wicked will contemn him, and labour to defame him.

[h] Meaning, them that are incorrigible, which Chriſt calleth dogs and ſwine: or he ſpeaketh this in compariſon, not that the wicked ſhould not be rebuked, but he ſheweth their malice, and the ſmall hope of profit.

[i] He ſheweth that true underſtanding is, to know the will of God in his word, which is meant by holy things.

[k] Thou ſhalt have the chief profit and commodity thereof.

[l] By the fooliſh woman, ſome underſtand the wicked preachers,

to him that is deſtitute of wiſdom, ſhe ſaith alſo,

17 Stolen waters are ſweet, and hid bread is pleaſant:

18 But he knoweth not that the dead *are* there, *and that* her gueſts *are* in the depth of hell.

CHAP. X.

In this chapter, and all that follow unto the thirtieth, the wiſe man exhorteth by divers ſentences, which he calleth parables, to follow virtue and flee vice: and ſheweth alſo what profit cometh of wiſdom, and what hinderance proceedeth of fooliſhneſs.

The Parables of Solomon.

*Ch.15.20. A Wiſe * ſon maketh a glad father: but a fooliſh ſon *is* an heavineſs to his mother.

2 The treaſures of [m] wickedneſs profit nothing: but righteouſneſs delivereth from death.

3 The Lord will [n] not famiſh the ſoul of the righteous: but he caſteth away the ſubſtance of the wicked.

‡ Or, deceitful. 4 A ‡ ſlothful hand maketh poor: but the hand of the diligent maketh rich.

5 He that gathereth in ſummer, *is* the ſon of wiſdom: *but* he that ſleepeth in harveſt *is* the ſon of confuſion.

6 Bleſſings *are* upon the head of the righteous: but iniquity ſhall cover the mouth of the [o] wicked.

7 The memorial of the juſt *ſhall be* bleſſed: but the name of the wicked ſhall [p] rot.

8 The wiſe in heart will receive command-
† Heb. lips. ments: but the fooliſh in † talk ſhall be beaten.

‡ Or, ſurely. 9 He that walketh uprightly, walketh ‡ boldly: but he that perverteth his ways ſhall be known.

10 He that [q] winketh with the eye worketh ſorrow, and he that is [r] fooliſh in talk ſhall be beaten.

11 The mouth of a righteous man is a wellſpring of life: but iniquity covereth the mouth of the wicked.

* 1 Cor. 13. 4. 12 Hatred ſtirreth up contentions: * but love
1 Pet. 4. 8. covereth all treſpaſſes.

13 In the lips of him that hath underſtanding, wiſdom is found: and [s] a rod ſhall be for the back of him that is deſtitute of wiſdom.

14 Wiſe men lay up knowledge: but the mouth of the fool *is* a preſent deſtruction.

15 The rich man's goods are his [t] ſtrong city: *but* the fear of the needy *is* their poverty.

16 The labour of the righteous *tendeth* to life: *but* the revenues of the wicked to ſin.

17 He that regardeth inſtruction *is in* the way of life: but he that refuſeth correction, goeth out of the way.

18 He that diſſembleth hatred with lying lips, and he that inventeth ſlander, is a fool.

19 In many words there cannot want iniquity: but he that refraineth his lips is wiſe.

20 The tongue of a juſt man *is as* fined ſilver: *but* the heart of the wicked *is* little worth.

21 The lips of the righteous do [u] feed many: but fools ſhall die for want of wiſdom.

22 The bleſſing of the Lord it maketh rich, and he doth add no [w] ſorrows with it.

23 *It is* as a paſtime to a fool to do wickedly: but wiſdom *is* underſtanding to a man.

24 That which the wicked feareth ſhall come upon him: but *God* will grant the deſire of the righteous.

25 As the whirlwind paſſeth, ſo *is* the wicked no more: but the righteous *is as* an everlaſting foundation.

26 As vinegar *is* to the teeth, and as ſmoke to the eyes, ſo *is* the ſlothful to them that [x] ſend him.

27 The fear of the Lord increaſeth the days: but the years of the wicked ſhall be [y] diminiſhed.

28 The patient abiding of the righteous *ſhall be* gladneſs: but the hope of the wicked ſhall periſh.

29 The way of the Lord *is* ſtrength to the upright man: but fear ſhall be for the workers of iniquity.

30 The righteous ſhall [z] never be removed: but the wicked ſhall not dwell in the land.

31 The mouth of the juſt ſhall be fruitful in wiſdom: but the tongue of the froward ſhall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *ſpeaketh* froward things.

CHAP. XI.

FAlſe [a] balances *are* an abomination unto the
Lord: but a perfect † weight pleaſeth him. † Heb. ſtone.

2 When pride cometh, then cometh [b] ſhame: but with the lowly *is* wiſdom.

3 The uprightneſs of the juſt ſhall guide them: but the frowardneſs of the tranſgreſſors ſhall deſtroy them.

4 * Riches avail not in the day of wrath: but * Ezek. 7.
righteouſneſs delivereth from death. 19.

5 The righteouſneſs of the upright ſhall direct his way: but the wicked ſhall fall in his own wickedneſs.

6 The righteouſneſs of the juſt ſhall deliver them:

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preachers, who counterfeit the word of God, as appeareth ver. 16. which were the words of the true preachers, as ver. 4. but their doctrine is but as ſtolen waters, meaning that they are but men's traditions, which are more pleaſant to the fleſh than the word of God: and therefore they themſelves boaſt thereof.

[m] That is, wickedly gotten.

[n] Though he ſuffer the juſt to want for a time, yet he will ſend him comfort in due ſeaſon.

[o] When their wickedneſs ſhall be diſcovered, they ſhall be as dumb, and not know what to ſay.

[p] Shall be vile and abhorred both of God and man, contrary to their own expectation, which think to make their name immortal.

[q] He that beareth a fair countenance, and imagineth miſchief in his heart, as chap. 6. 13.

[r] For the corruption of his heart is known by his talk.

[s] That is, God will find him out to puniſh him.

[t] And ſo maketh him bold to do evil, whereas poverty bridleth the poor from many evil things.

[u] For they ſpeak truth, and edify many by exhortations, admonitions, and counſel.

[w] Meaning, that all worldly things bring care and ſorrow; whereas they that feel the bleſſings of God, have none.

[x] He is but a trouble and grief to him that ſetteth him about any buſineſs.

[y] The time of their proſperity ſhall be ſhort becauſe of their great fall, though they ſeem to live long.

[z] They enjoy in this life, by faith and hope, their everlaſting life.

[a] Under this word he condemneth all falſe weights, meaſures and deceit.

[b] When man forgetteth himſelf, and thinketh to be exalted above his vocation, then God bringeth him to confuſion.

them: but the tranſgreſſors ſhall be taken in *their* own wickedneſs.

7 When a wicked man dieth, *his* hope periſheth, and the hope of the unjuſt ſhall periſh.

8 The righteous eſcapeth out of trouble, and the wicked ſhall come in his [c] ſtead.

9 An [d] hypocrite with *his* mouth hurteth his neighbour: but the righteous ſhall be delivered by knowledge.

10 In the proſperity of the righteous, the city [e] rejoiceth: and when the wicked periſh, *there is* joy.

‡ Or, proſperity.

11 By the ‡ bleſſing of the righteous the city is exalted: but it is ſubverted by the mouth of the wicked.

12 He that deſpiſeth his neighbour, is deſtitute of wiſdom: but a man of underſtanding will [f] keep ſilence.

13 He that goeth about *as* a ſlanderer, diſcovereth a ſecret: but he that is of a faithful heart, concealeth a matter.

14 Where no counſel is, the people fall: but where many [g] counſellors are, *there* is health.

15 He ſhall be ſore vexed, that is ſurety for a [h] ſtranger, and he [i] that hateth ſuretyſhip, is ſure.

‡ Or, modeſt.

16 A ‡ gracious woman attaineth honour, and the ſtrong men attain riches.

‡ Or, neighbour.

17 He that is merciful [k] rewardeth his own ſoul: but he that troubleth his own ‡ fleſh *is* cruel.

18 The wicked worketh a deceitful work: but he that ſoweth righteouſneſs *ſhall receive* a ſure reward.

19 As righteouſneſs *leadeth* to life: ſo he that followeth evil *ſeeketh* his own death.

20 They that are of a froward heart, *are* abomination to the Lord: but they that are upright in *their* way, *are* his delight.

21 [l] *Though* hand *join* in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall eſcape.

‡ Or, is of uncomely behaviour.

22 *As* a jewel of gold in a ſwine's ſnout: *ſo is* a fair woman which ‡ lacketh diſcretion.

23 The deſire of the righteous *is* only good: *but* the hope of the wicked [m] is indignation.

24 There is that ſcattereth, [n] and is more increaſed: but he that ſpareth more [o] than is right, ſurely *cometh* to poverty.

† *Heb. the ſoul of bleſſing ſhall be made fat.*

25 The † liberal perſon ſhall have plenty: and he that watereth, ſhall alſo have rain.

26 He that withdraweth the corn, the people will curſe him: but bleſſing *ſhall be* upon the head of him that [p] ſelleth corn.

27 He that ſeeketh good things, getteth favour: but he that ſeeketh evil, it ſhall come to him.

28 He that truſteth in his riches, ſhall fall: but the righteous ſhall flouriſh as a leaf.

29 He that troubleth his own [q] houſe, ſhall inherit the wind, and the fool *ſhall be* [r] ſervant to the wiſe in heart.

30 The fruit of the righteous *is as* a tree of of life, and he that [s] winneth ſouls *is* wiſe.

31 Behold, the righteous ſhall be [t] recompenſed in the earth: how much more the wicked and the ſinner!

CHAP. XII.

HE that loveth inſtruction, loveth knowledge: but he that hateth correction *is* a fool.

2 A good man getteth favour of the Lord: but the man of wicked imaginations will he condemn.

3 A man cannot be eſtabliſhed by wickedneſs: but the [u] root of the righteous ſhall not be moved.

† *Heb. ſtrong or painful.*

4 A † virtuous woman *is* the crown of her huſband: but ſhe that maketh *him* aſhamed, *is* as corruption in his bones.

5 The thoughts of the juſt *are* right: but the counſels of the wicked are deceitful.

6 The talking of the wicked *is* to lie in wait for blood: but the mouth of the righteous will [w] deliver them.

7 *God* overthroweth the wicked, and they are not: but the houſe of the righteous ſhall ſtand.

8 A man ſhall be commended for his wiſdom: but the froward of heart ſhall be deſpiſed.

9 He that is deſpiſed, [x] and *is* his own ſervant, is better than he that boaſteth himſelf and lacketh bread.

10 A righteous man [y] regardeth the life of his beaſt: but the mercies of the wicked *are* cruel.

* Ch. 28. 19.

‡ Or, defence.

11 * He that tilleth his land, ſhall be ſatisfied with bread: but he that followeth the idle, *is* deſtitute of ‡ underſtanding.

12 The wicked deſireth the [z] net of evils: but the [a] root of the righteous giveth *fruit*.

13 The evil man is ſnared by the wickedneſs of *his lips*, but the juſt ſhall come out of adverſity.

14 A man ſhall be ſatiate with good things by the fruit of *his* mouth, and the recompence of a man's hands ſhall *God* give unto him.

15 The way of a fool *is* [b] right in his own eyes: but he that heareth counſel *is* wiſe.

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[c] That is, ſhall enter into trouble.

[d] A diſſembler that pretendeth friendſhip, but is a private enemy.

[e] The country is bleſſed, where there are godly men, and they ought to rejoice when the wicked are taken away.

[f] Will not make light report of others.

[g] Where God giveth ſtore of men of wiſdom and counſel.

[h] Whoſe converſation he knoweth not.

[i] He that doth not without judgment, and conſideration of the circumſtances, put himſelf in danger, as chap. 6. 1.

[k] Is both good to himſelf, and to others.

[l] Though they make never ſo many friends, or think themſelves never ſo ſure, yet they ſhall not eſcape.

[m] They can look for nothing but God's vengeance.

[n] Meaning, them that give liberally, whom God bleſſeth.

[o] That is, the niggard.

[p] That provideth for the uſe of them that are in neceſſity.

[q] The covetous men, that ſpare their riches to the hinderance of their families, ſhall be deprived thereof miſerably.

[r] For though the wicked be rich, yet are they but ſlaves to the godly, which are the true poſſeſſors of the gifts of God.

[s] That is, bringeth them to the knowledge of God.

[t] Shall be puniſhed as he deſerveth, 1 Pet. 4. 18.

[u] They are ſo grounded in the favour of God, that their root ſhall proſper continually.

[w] As their conſcience is upright, ſo ſhall they be able to ſpeak for themſelves againſt their accuſers.

[x] The poor man that is contemned, and yet liveth of his own travail.

[y] Is merciful, even to the very beaſt that doth him ſervice.

[z] Continually imagineth means how to do harm to others.

[a] Meaning, their heart within, which is upright and doth good to all.

[b] He ſtandeth in his own conceit, and condemneth all others in reſpect of himſelf.

16 A fool in a day ſhall be known by his anger: but he [b] that covereth ſhame *is* wiſe.

17 He that ſpeaketh truth will ſhew righteouſneſs: but a falſe witneſs *uſeth* deceit.

*Ch. 14. 15. 18 * There is that ſpeaketh *words* like the prickings of a [c] ſword: but the tongue of wiſe men *is* health.

19 The lips of truth ſhall be ſtable for ever: but a lying tongue *varieth* incontinently.

20 Deceit *is* in the heart of them that imagine evil: but to the counſellors of peace *ſhall be* joy.

21 There ſhall none iniquity come to the juſt: but the wicked are full of evil.

22 The lying lips *are* an abomination to the Lord: but they that deal truly *are* his delight.

23 A wiſe man concealeth knowledge: but the heart of the fools publiſheth fooliſhneſs.

*Ch. 10. 4. 24 * The hand of the diligent ſhall bear rule: but the idle *ſhall be* under tribute.

25 Heavineſs in the heart of man doth bring it down: but a [d] good word rejoiceth it.

26 The righteous *is* [e] more excellent than his neighbour: but the way of the wicked will deceive them.

27 The deceitful man roaſteth not that he [f] took in hunting: but the riches of the diligent man *are* precious.

28 Life *is* in the way of righteouſneſs, and *in that* path-way *there is* no death.

CHAP. XIII.

A Wiſe ſon *will obey* the inſtruction of his father; *but* a ſcorner will hear no rebuke.

2 A man ſhall eat good things by the fruit [g] of *his* mouth: but the ſoul of the treſpaſſers *ſhall ſuffer* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth his lips, deſtruction *ſhall be* to him.

4 The ſluggard [h] luſteth, but his ſoul hath nought: but the ſoul of the diligent ſhall have plenty.

5 A righteous man hateth lying words: but the wicked cauſeth ſlander and ſhame.

6 Righteouſneſs preſerveth the upright of † life: but wickedneſs overthroweth the ſinner. † *Heb. way.*

7 There is that maketh himſelf rich, and hath nothing: *and* that maketh himſelf poor, having great riches.

8 A man *will give* his riches for the ranſom of *his* life: but the poor [i] cannot hear the reproach.

9 The light of the righteous rejoiceth: but the candle of the wicked ſhall be put out.

10 Only by pride [k] doth *man* make contention: but with the well-adviſed *is* wiſdom.

11 The [l] riches of vanity ſhall diminiſh: but he that gathereth with the [m] hand ſhall increaſe *them.*

12 The hope that is deferred, *is* the fainting of the heart: but when the deſire cometh, *it is as* a tree of life.

13 He that deſpiſeth [n] the word, he ſhall be deſtroyed: but he that feareth the commandment, he ſhall be rewarded.

14 The inſtruction of a wiſe man *is as* the well-ſpring of life, to turn away from the ſnares of death.

15 Good underſtanding maketh acceptable: but the way of the diſobedient *is* hated.

16 Every wiſe man will work by knowledge: but a fool will ſpread abroad folly.

17 * A wicked meſſenger falleth [o] into evil: but a faithful ambaſſador *is* preſervation. *Ch. 25. 13.

18 Poverty and ſhame *is* to him that refuſeth inſtruction: but he that regardeth correction ſhall be honoured.

19 A deſire accompliſhed delighteth the ſoul: but *it is* an abomination to fools to depart from evil.

20 He that walketh with the wiſe, ſhall be wiſe: but a companion of fools ſhall [n] be afflicted.

21 Affliction followeth ſinners: but unto the righteous God will recompenſe good.

22 The good man ſhall give inheritance unto *his* childrens children: and the [q] riches of the ſinner is laid up for the juſt.

23 Much food *is* in the field of the [r] poor: but *the field* is deſtroyed without diſcretion.

24 * He that ſpareth his rod, hateth his ſon: but he that loveth him, chaſteneth him betimes. *Ch. 23. 13. Eccleſ. 30. 1.

25 The righteous eateth to the contentment of his mind: but the belly of the wicked ſhall want.

CHAP. XIV.

A Wiſe woman [s] buildeth her houſe: but the fooliſh deſtroyeth it with her own hands.

2 * He that walketh in his [t] righteouſneſs, feareth the Lord: but he that is lewd in his ways, deſpiſeth him. *Job 12. 4.

3 In the mouth of the fooliſh *is* the [u] rod of pride: but the lips of the wiſe preſerve them.

4 Where no [w] oxen *are*, there the crib *is* empty: but much increaſe *cometh* by the ſtrength of the ox.

5 A faithful witneſs will not lye: but a falſe record will ſpeak lyes.

6 A ſcorner [x] ſeeketh wiſdom, and *findeth* it not:

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[b] Which bridleth his affections.

[c] Which ſeek nothing more than to provoke others to anger.

[d] That is, words of comfort, or a chearful mind, which is declared by his words, rejoiceth a man, as a covetous mind killeth him.

[e] That is, more liberal in giving.

[f] Although he get much by unlawful means, yet will he not ſpend it upon himſelf.

[g] If he uſe his tongue to God's glory, and the profit of his neighbour, God ſhall bleſs him.

[h] He ever deſireth, but taketh no pains to get any thing.

[i] For his poverty, he is not able to eſcape the threatenings which the cruel oppreſſors uſe againſt him.

[k] When as every man contendeth to have the preheminence, and will not give place to another.

[l] That is, goods evil gotten.

[m] That is, with his own labour.

[n] Meaning, the word of God, whereby he is admoniſhed of his duty.

[o] Bringeth many inconveniences both to himſelf and to others.

[p] As he is partaker of their wickedneſs and beareth with their vices, ſo ſhall he be puniſhed alike as they are.

[q] Read Job 27. 16, 17.

[r] God bleſſeth the labour of the poor; and conſumeth their goods which are negligent, becauſe they think they have enough.

[s] That is, taketh pains to profit her family, and to do that which concerneth her duty in her houſe.

[t] That is, in uprightneſs of heart, and without hypocriſy.

[u] His proud tongue ſhall cauſe him to be puniſhed.

[w] By the ox is meant labour, and by the crib the barn: meaning, without labour there is no profit.

[x] For the maintenance of his own ambition, and not for God's glory, as Simon Magus.

not: but knowledge *is* eaſy to him that will underſtand

7 Depart from the fooliſh man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſdom of the prudent *is* to underſtand his way: but the fooliſhneſs of the fools *is* deceit.

9 The fool maketh a mock [y] of ſin: but among the righteous *there is* favour.

10 The heart knoweth the [z] bitterneſs of his ſoul, and the ſtranger ſhall not meddle with his joy.

11 The houſe of the wicked ſhall be deſtroyed: but the tabernacle of the righteous ſhall flouriſh.

* Ch.16.25.

12 * There is a way that ſeemeth right to a man, but the iſſues thereof *are* the ways of death.

13 Even in laughing the heart is ſorrowful, [a] and the end of that mirth *is* heavineſs.

14 The heart that declineth [b] ſhall be ſatiate with his own ways: *but* a good man ſhall depart from him.

15 The fooliſh will believe every thing: but the prudent will conſider his ſteps.

16 A wiſe man feareth, and departeth from evil: but a fool rageth, and is careleſs.

17 He that is haſty to anger, committeth folly, and a † buſy-body is hated.

† *Heb. the man of imaginations.*

18 The fooliſh do inherit folly: but the prudent are crowned with knowledge.

19 The evil ſhall bow before the good, and the wicked [c] at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the friends of the rich *are* many.

21 The ſinner deſpiſeth his neighbour: but he that hath mercy on the poor, *is* bleſſed.

22 Do not they err that imagine evil? but to them that think on good things, *ſhall be* mercy and truth.

23 In all labour there is abundance: but the talk of the lips *bringeth* only want.

24 The crown of the wiſe *is* their riches, *and* the folly of fools *is* fooliſhneſs.

25 A faithful witneſs delivereth ſouls: but a deceiver ſpeaketh lyes.

26 In the fear of the Lord *is* an aſſured ſtrength, and his children ſhall have hope.

27 The fear of the Lord *is as* a well-ſpring of life, to avoid the ſnares of death.

28 In the multitude of the [d] people is the honour of a king, and for the want of people *cometh* the deſtruction of the prince.

29 He that is ſlow to wrath, *is* of great wiſdom: but he that is of an haſty mind exalteth folly.

‡ Or, body.

30 A ſound heart *is* the life of ‡ the fleſh: but envy is the rotting of the bones.

* Ch. 17. 5.

31 * He that oppreſſeth the poor, reproveth him that made him: but he honoureth him that hath mercy on the poor.

32 The wicked ſhall be caſt away for his malice: but the righteous hath hope in his death.

33 Wiſdom reſteth in the heart of him that hath underſtanding, and is known [e] in the midſt of fools.

34 Juſtice exalteth a nation, but ‡ ſin is a ſhame for the people.

‡ Or, and the mercy of the people is a ſacrifice for ſin.

35 The pleaſure of a king *is* in a wiſe ſervant: but his wrath ſhall be toward him that is lewd.

CHAP. XV.

* Ch.25.15.

A * Soft anſwer putteth away wrath: but grievous words ſtir up anger.

* Ver. 28.

2 The tongue of the wiſe uſeth knowledge aright: but the mouth of * fools babbleth out fooliſhneſs.

3 The eyes of the Lord in every place behold the evil and the good.

4 A wholſom tongue *is as* a tree of life: but the frowardneſs thereof *is* the breaking of the mind.

5 A fool deſpiſeth his father's inſtruction: but he that regardeth correction, is prudent.

6 The houſe of the righteous *hath* much treaſure: but in the revenues of the wicked is [f] trouble.

7 The lips of the wiſe do ſpread abroad knowledge: but the heart of the fooliſh *doth* not ſo.

8 The [g] ſacrifice of the wicked *is* abomination to the Lord: but the prayer of the righteous is acceptable unto him.

9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth righteouſneſs.

10 Inſtruction is evil to him that [h] forſaketh the way, *and* he that hateth correction ſhall die.

11 [i] Hell and deſtruction *are* before the Lord: how much more the hearts of the ſons of men!

12 A ſcorner loveth not him that rebuketh him, neither will he go unto the wiſe.

* Ch. 17. 22.

13 * A joyful heart maketh a chearful countenance: but by the ſorrow of the heart the mind is heavy.

14 The heart of him that hath underſtanding ſeeketh knowledge: but the mouth of the fool is fed with fooliſhneſs.

† *Heb. heart.*

15 All the days of the afflicted *are* evil: but a good † conſcience *is* a continual feaſt.

* Pſ. 37. 16.

16 * Better *is* a little with the fear of the Lord, than great treaſure and trouble therewith.

17 Better *is* a dinner of green herbs where love *is*, than a ſtalled ox and hatred therewith.

* Ch. 17. 22.

18 * An angry man ſtirreth up ſtrife: but he that is ſlow to wrath, appeaſeth ſtrife.

19 The way of a ſlothful man *is* as an hedge of [k] thorns: but the way of the righteous is plain.

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[y] Doth not know the grievouſneſs thereof, nor God's judgments againſt the ſame.

[z] As a man's conſcience is witneſs of his own grief: ſo another cannot feel the joy and comfort, which a man feeleth in himſelf.

[a] He ſheweth that the allurement unto ſin ſeemeth ſweet, but the end thereof is deſtruction.

[b] He that forſaketh God, ſhall be puniſhed, and wax weary of his ſins, wherein he delighteth.

[c] If this come not daily to paſs, we muſt conſider that it is becauſe of our ſins, which let God's working.

[d] That is, the ſtrength of a king ſtandeth in many people.

[e] Foraſmuch as they are convicted thereby, and put to ſilence.

[f] For though they have much, yet it is full of trouble and care.

[g] That thing is abominable before God, which the wicked think to be moſt excellent, and whereby they think moſt to be accepted.

[h] He that ſwerveth from the word of God, cannot abide to be admoniſhed.

[i] There is nothing ſo deep, or ſecret, that can be hid from the eyes of God, much leſs men's thoughts.

[k] That is, he ever findeth ſome let or ſtay, and dare not go forward.

* Ch. 10. 1. 20 * A wiſe ſon rejoiceth a father: but a fooliſh man deſpiſeth his mother.

21 Fooliſhneſs *is* joy to him that is deſtitute of underſtanding: but a man of underſtanding walketh uprightly.

22 Without counſel thoughts come to nought: but [l] in the multitude of counſellors there is ſtedfaſtneſs.

23 A joy *cometh* to a man by the anſwer of his mouth: and how good *is* a word [m] in due ſeaſon!

24 The way of life *is* on high to the prudent, to avoid from hell beneath.

25 The Lord will deſtroy the houſe of the proud men: but he will eſtabliſh the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord: but the pure *have* [n] pleaſant words.

27 He that is greedy of gain, troubleth his own houſe: but he that hateth gifts, ſhall live.

28 The heart of the righteous ſtudieth to anſwer: but the wicked man's mouth babbleth evil things.

29 The Lord is far off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart, and a good name maketh the bones fat.

31 The ear that hearkeneth to the [o] correction of life, ſhall lodge among the wiſe.

32 He that refuſeth inſtruction deſpiſeth his own ſoul: but he that obeyeth correction getteth underſtanding.

33 The fear of the Lord *is* the inſtruction of wiſdom: and before honour *goeth* [p] humility.

CHAP. XVI.

THE [q] preparations of the heart *are* in man: but the anſwer of the tongue *is* of the Lord.

2 All the ways of a man *are* [r] clean in his own eyes: but the Lord pondereth the ſpirits.

‡ Or, roll. 3 ‡ Commit thy works unto the Lord, and thy thoughts ſhall be directed.

4 The Lord hath made all things for his own ſake: yea, even the wicked for the day of [s] evil.

5 All that are proud in heart, *are* an abomination to the Lord: *though* * hand *join* in hand, he ſhall not be unpuniſhed. * Ch. 11. 21.

6 By [t] mercy and truth iniquity ſhall be forgiven, and by the fear of the Lord they depart from evil.

7 When the ways of a man pleaſe the Lord, he will make alſo his enemies at peace with him.

* Ch. 15. 16. Pſ. 37. 16. 8 * Better is a little with righteouſneſs, than great revenues without equity.

9 The heart of man [u] purpoſeth his way, but the Lord doth direct his ſteps.

10 A divine ſentence *ſhall be* in the lips of the king: his mouth ſhall not tranſgreſs in judgment.

11 * A true weight and balance are of the Lord: all the weights of the bag *are* his [w] work. * Ch. 11. 1.

12 It is an abomination to kings to commit wickedneſs: for the throne is eſtabliſhed [x] by juſtice.

13 Righteous lips are the delight of kings; and the king loveth him that ſpeaketh right things.

14 The wrath of a king *is as* [y] meſſengers of death: but a wiſe man will pacify it.

15 In the light of the king's countenance *is* life: and his favour *is* [z] as a cloud of the latter rain.

16 * How much better is it to get wiſdom than gold! and to get underſtanding, is more to be deſired than ſilver. * Deut. 11. 24. Ch. 8. 10.

17 The path of the righteous is to decline from evil: *and* he keepeth his ſoul, that keepeth his way.

18 Pride *goeth* before deſtruction, and an high mind before the fall.

19 Better it is to be of humble mind with the lowly, than to divide the ſpoils with the proud.

20 He that is wiſe in *his* buſineſs, ſhall find good: and he * that truſteth in the Lord, he is bleſſed. * Pſ. 125. 1.

21 The wiſe in heart ſhall be called prudent: and [a] the ſweetneſs of the lips ſhall increaſe doctrine.

22 Underſtanding *is* a well-ſpring of life unto them that have it: and the [b] inſtruction of fools *is* folly.

23 The heart of the wiſe guideth his mouth wiſely, and addeth doctrine to his lips.

24 Fair words *are as* an honeycomb, ſweetneſs to the ſoul, and health to the bones.

25 * There is a way that ſeemeth right unto man, but the iſſues thereof *are* the ways of death. * Ch. 14. 12.

26 The perſon that travaileth, travaileth for himſelf: for his mouth † craveth it of him. † *Heb. boweth upon him.*

27 A wicked man diggeth up evil, and in his lips *is* like [c] burning fire.

28 A froward perſon ſoweth ſtrife: and a tale-teller maketh diviſion among princes.

29 A wicked man deceiveth his neighbour, and leadeth him into the way that is not good.

30 [d] He ſhutteth his eyes to deviſe wickedneſs: he moveth his lips, *and* bringeth evil to paſs.

31 Age

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[l] Read ch. 11. 14.

[m] If we will that our talk be comfortable, we muſt wait for time and ſeaſon.

[n] That is, wholſome and profitable to the hearers.

[o] That ſuffereth himſelf to be admoniſhed by God's word, which bringeth life: and ſo amendeth.

[p] Meaning, that God exalteth none, but them that are truly humbled.

[q] He derideth the preſumption of man, who dare attribute to himſelf any thing, as to prepare his heart, or ſuch like, ſeeing that he is not able to ſpeak a word, except God give it him.

[r] He ſheweth hereby, that man flattereth himſelf in his doings, calling that virtue which God termeth vice.

[s] So that the juſtice of God ſhall appear to his glory, even in the deſtruction of the wicked.

[t] Their upright and repenting life ſhall be a token that their ſins are forgiven.

[u] He ſheweth the folly of man, which thinketh that his ways are in his own hand, and yet is not able to remove one foot, except God give force.

[w] If they be true and juſt, they are God's work, and he delighteth therein: but otherwiſe, if they be falſe, they are the work of the devil, and to their condemnation that uſe them.

[x] They are appointed by God to rule according to equity and juſtice.

[y] That is, he findeth out many means to execute his wrath.

[z] Which is moſt comfortable to the dry ground.

[a] The ſweet words of conſolation, which come forth of a godly heart.

[b] Either that which the wicked teach others, or elſe it is folly to teach them that are malicious.

[c] For he conſumeth himſelf and others.

[d] With his whole endeavour he laboureth to bring his wickedneſs to paſs.

31 Age is a crown of glory, *when* it is found in the way of [e] righteouſneſs.

32 He that is ſlow unto anger, is better than the mighty man: and he that ruleth his own mind, *is better* than he that winneth a city.

33 The lot is caſt into the lap: but the whole diſpoſition thereof *is* of [e] the Lord.

CHAP. XVII.

BETTER is a dry morſel, if peace *be* with it, than an houſe full of [g] ſacrifices with ſtrife.

* Eccleſ. 10. 29. 2 * A diſcreet ſervant ſhall have rule over a lewd ſon, and he ſhall divide the [h] heritage among the brethren.

3 *As is* the fining pot for ſilver, and the furnace for gold, ſo the Lord trieth the hearts.

4 The wicked giveth heed to falſe lips, *and* a lyar hearkeneth to the naughty tongue.

* Ch. 14. 31. 5 * He that mocketh the poor, reproacheth him that made him: and he that rejoiceth at deſtruction, ſhall not be unpuniſhed.

6 Children's children are the crown of the elders: and the glory of the children *are* their fathers.

† *Heb. the lips of excellency.* 7 † High talk becometh not a fool, much leſs lying talk a prince.

8 A reward *is as* a ſtone pleaſant in the eyes of them that have it: it proſpereth whitherſoever it [i] turneth.

9 He that covereth a tranſgreſſion, ſeeketh love: but he that repeateth a matter, ſeparateth the [k] prince.

10 A reproof entereth more into him that hath underſtanding, than an hundred ſtripes into a fool.

11 A ſeditious perſon ſeeketh only evil, and a cruel [l] meſſenger ſhall be ſent againſt him.

12 *It is better* for a man to meet a bear robbed of her whelps, than a [m] fool in his folly.

* Rom. 12. 17. 1 Theſſ 5. 15. 1 Pet. 9. 13 * He that rewardeth evil for good, evil ſhall not depart from his houſe.

14 The beginning of ſtrife *is as* one that openeth the waters: therefore before the contention be meddled with, leave off.

* Iſa. 5. 23. 15 * He that juſtifieth the wicked, and he that condemneth the juſt, even they both are abomination to the Lord.

16 Wherefore is there [n] a price in the hand of the fool to get wiſdom, and *he hath* no heart?

17 A friend loveth at all times: and [o] a brother is born for adverſity.

18 A man deſtitute of underſtanding [p] toucheth the hand, and becometh ſurety for his neighbour.

19 He loveth tranſgreſſion that loveth ſtrife: *and* he that exalteth his [q] gate, ſeeketh deſtruction.

20 The froward heart findeth no good: and he that hath a naughty tongue, ſhall fall into evil.

21 He that begetteth a fool, *getteth* himſelf ſorrow, and the father of a fool can have no joy.

22 * A joyful heart cauſeth good health: but a ſorrowful mind drieth the bones. * Ch. 15. 13.

23 A wicked man taketh a gift out of the [r] boſom to wreſt the ways of judgment.

24 * Wiſdom *is* in the face of him that hath underſtanding: but the eyes of a fool *are* in the [s] corners of the world. * Eccleſ. 2. 14. & 8. 1.

25 A fooliſh ſon is a grief unto his father, and a * heavineſs unto her that bare him. * Ch. 10. 1.

26 Surely it is not good to condemn the juſt, nor that the princes ſhould ſmite *ſuch* [t] for equity.

27 He that hath knowledge, ſpareth his words, and a man of underſtanding *is* of an excellent ſpirit.

28 Even a fool (when he holdeth his peace) is counted wiſe, and he that ſtoppeth his lips, prudent.

CHAP. XVIII.

FOR the deſire *thereof* he will [u] ſeparate himſelf to ſeek it, *and* occupy himſelf in all wiſdom.

2 A fool hath no delight in underſtanding: but that his heart may be [w] diſcovered.

3 When the wicked man cometh, then cometh [x] contempt, and with the vile man reproach.

4 The words of a man's mouth *are like* [y] deep waters, *and* the well-ſpring of wiſdom *is like* a flowing river.

5 It is not good to [z] accept the perſon of the wicked, to cauſe the righteous to fall in judgment.

6 A fool's lips come with ſtrife, and his mouth calleth for ſtripes.

7 A fool's mouth *is* his own deſtruction, and his lips *are* a ſnare for his ſoul.

8 The words of a tale-bearer *are* as flatterings, and they go down into the [a] bowels of the belly.

9 He alſo that is ſlothful in his work, is even the brother of him that is a great waſter.

10 The name of the Lord *is* a ſtrong tower: the righteous runneth [b] unto it, and is exalted.

11 * The rich man's riches *are* his ſtrong city: and as an high wall in his imagination. * Ch. 10. 15.

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[e] That is, when it is joined with virtue: or elſe the older that the wicked are, the more they are to be abhorred.

[f] So that there is nothing that ought to be attributed to fortune: for all things are determined in the counſel of God, which ſhall come to paſs.

[g] For whereas were many ſacrifices, there were many portions given to the people, wherewith they feaſted.

[h] That is, ſhall be made governor over the children.

[i] The reward hath great force to gain the hearts of men.

[k] He that admoniſheth the prince of his fault, maketh him his enemy.

[l] By the meſſenger, is meant ſuch means as God uſeth to puniſh the rebels.

[m] Whereby he meaneth the wicked in his rage, who hath no fear of God.

[n] What availeth it the wicked to be rich, ſeeing he ſetteth not his mind to wiſdom?

[o] So that he is more than a friend, even a brother, that helpeth in time of adverſity.

[p] Read ch. 6. 1.

[q] Lifteth up himſelf above his degree.

[r] That is, ſecretly, and out of the boſom of the rich.

[s] That is, wander to and fro, and ſeek not after wiſdom.

[t] For their well-doing.

[u] He that loveth wiſdom will ſeparate himſelf from all impediments: and give himſelf wholly to ſeek it.

[w] That is, that he may talk licentiouſly of whatſoever cometh to mind.

[x] Meaning, ſuch one as contemneth all others.

[y] Which can never be drawn empty, but bring ever profit.

[z] That is, to favour him and ſupport him.

[a] They are ſoon believed, and enter moſt deeply.

[b] He ſheweth what is the refuge of the godly againſt all troubles.

*Ch. 16. 18. 12 * Before deſtruction the heart of a man *is* haughty, and before glory *goeth* lowlineſs.

13 He that anſwereth a matter before he hear it, it is folly and ſhame unto him.

14 The ſpirit of a man will ſuſtain his infirmity: [c] but a wounded ſpirit, who can bear it?

15 A wiſe heart getteth knowledge, and the ear of the wiſe ſeeketh learning.

16 A man's gift [d] enlargeth him, and leadeth him before great men.

17 [e] *He that is* firſt in his own cauſe, *is* juſt: then cometh his neighbour, and maketh inquiry of him.

18 The lot [f] cauſeth contentions to ceaſe, and [g] maketh a partition among the mighty.

19 A brother offended *is harder to win* than a ſtrong city, and *their* contentions *are* like the [h] bars of a palace.

20 With the fruit of a man's mouth ſhall his belly be ſatisfied, *and* with the increaſe of his lips ſhall he be filled.

21 Death and life *are* in the power of the tongue, and they that [i] love it, ſhall eat the fruit thereof.

22 He that findeth a [k] wife, findeth a good thing, and receiveth favour of the Lord.

23 The poor ſpeaketh *with* prayers: but the rich anſwereth roughly.

24 A man *that hath* friends, *ought* to ſhew himſelf friendly: for a friend is nearer [l] than a brother.

CHAP. XIX.

*Ch. 28. 6. BETTER * is the poor that walketh in his uprightneſs, than he that abuſeth his lips, and is a fool.

2 For without knowledge the mind is not good, and he that haſteth with his feet ſinneth.

3 The fooliſhneſs of a man perverteth his way, and his heart fretteth againſt the Lord.

4 Riches gather many friends: but the poor is ſeparated from his neighbour.

*Deut. 19. 19. Dan. 13. 62. 5 * A falſe witneſs ſhall not be unpuniſhed: and he that ſpeaketh lyes ſhall not eſcape.

6 Many reverence the face of the prince, and every man *is* friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more will his friends depart from him? though he be inſtant [m] with words, *yet* they will not.

8 He that poſſeſſeth underſtanding, [n] loveth his own ſoul, and keepeth wiſdom to find goodneſs.

9 A falſe witneſs ſhall not be unpuniſhed: and he that ſpeaketh lyes, ſhall periſh.

10 [o] Pleaſure is not comely for a fool, much leſs for a ſervant to have rule over princes.

11 The diſcretion of a man deferreth his anger: and his glory *is* [p] to paſs by an offence.

12 * The king's wrath *is* like the roaring of a lion: but his favour *is* like the dew upon the graſs. *Ch. 20. 2.

13 * A fooliſh ſon *is* the calamity of his father, * and the contentions of a wife *are like* a continual [q] dropping. *Ch. 17. 21. *Ch. 21. 9.

14 Houſe and riches *are* the inheritance of the fathers: but * a prudent wife *cometh* of the Lord. *Ch. 18. 22.

15 Slothfulneſs cauſeth to fall aſleep, and a deceitful perſon ſhall be famiſhed.

16 He that keepeth the commandment, keepeth his own ſoul: *but* he that deſpiſeth his ways ſhall die.

17 He that hath mercy upon the poor, lendeth unto the Lord: and the Lord will recompenſe him that which he hath given.

18 Chaſten thy ſon while there is hope, and let not thy ſoul ſpare for his murmuring.

19 *A man* of much anger ſhall ſuffer puniſhment: and though thou [r] deliver him, yet will *his anger* come again.

20 Hear counſel, and receive inſtruction, that thou mayeſt be wiſe in thy latter end.

21 Many devices *are* in a [s] man's heart: but the counſel of the Lord ſhall ſtand.

22 That that is to be deſired of a man, *is* his [t] goodneſs, and a poor man is better than a lyar.

23 The fear of the Lord *leadeth* to life: and he that is filled *therewith*, ſhall continue, *and* ſhall not be viſited with evil.

24 * The ſlothful hideth his hand in *his* boſom, and will not put it to his mouth again. *Ch. 26. 15.

25 * Smite a ſcorner, and the fooliſh [u] will beware: and reprove the prudent, and he will underſtand knowledge. *Ch. 21. 11.

26 He that deſtroyeth *his* father, *or* chaſeth away *his* mother, *is* a lewd and ſhameful child.

27 My ſon, hear no more the inſtruction that cauſeth to err from the words of knowledge.

28 A wicked witneſs mocketh at judgment, and the mouth of the wicked [w] ſwalloweth up iniquity.

29 *But* judgments are prepared for the ſcorners, and ſtripes for the back of the fools.

CHAP. XX.

WINE [x] *is* a mocker, *and* ſtrong drink is raging: and whoſoever is deceived thereby is not wiſe.

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[c] The mind can well bear the infirmity of the body, but when the ſpirit is wounded, it is a thing moſt hard to ſuſtain.

[d] Getteth him liberty to ſpeak, and favour of them that are moſt in eſtimation.

[e] He that ſpeaketh firſt, is beſt heard of the wicked judge, but when his adverſary inquireth out the matter, it turneth to his ſhame.

[f] If a controverſy cannot otherwiſe be decided, it is beſt to caſt lots, to know whoſe the thing ſhall be.

[g] Appeaſeth their controverſy, which are ſo ſtout that they cannot otherwiſe be pacified.

[h] Which for the ſtrength thereof will not bow nor yield.

[i] By the uſing of the tongue well or evil, cometh the fruit thereof either good or bad.

[k] He that is joined with a virtuous woman in marriage, is bleſſed of the Lord, as ch. 19. 14.

[l] That is, oftentimes ſuch are found which are more ready to do pleaſure, than he that is more bound by duty.

[m] To have comfort of them.

[n] He that is upright in judgment, findeth favour of God.

[o] The free uſe of things are not to be permitted to him that cannot uſe them aright.

[p] That is, to cover it by charity, and to do therein as may moſt ſerve to God's glory.

[q] As rain that droppeth and rotteth the houſe.

[r] Though for a time he give place to counſel, yet ſoon after will he give place to his raging affections.

[s] Man's device ſhall not have ſucceſs, except God govern it, whoſe purpoſe is unchangeable.

[t] That is, that he be honeſt: for the poor man that is honeſt, is to be eſteemed above the rich, which is not virtuous.

[u] That is, the ſimple and ignorant men learn, when they ſee the wicked puniſhed.

[w] Taketh a pleaſure and delight therein, as gluttons and drunkards in delicate meats and drinks.

[x] By wine here is meant him that is given to wine, and ſo by ſtrong drink.

*Ch.19.12. 2 * The fear of the king *is* like the roaring of a lion: he that provoketh him unto anger, [y] ſinneth againſt his own ſoul.

3 *It is* a man's honour to ceaſe from ſtrife: but every fool will be meddling.

4 The ſlothful will not plow, becauſe of winter: *therefore* ſhall he beg in ſummer, but have nothing.

5 The counſel in the heart of [z] man *is like* deep waters: but a man that hath underſtanding, will draw it out.

6 Many men will boaſt, every one of his own goodneſs: but who can find a faithful man?

7 He that walketh in his integrity, *is* juſt: *and* bleſſed *ſhall* his children *be* after him.

8 A king that ſitteth in the throne of judgment, [a] chaſeth away all evil with his eyes.

* 1 Kings 8. 46. 2 Chron. 6. 36. Ecclef. 7. 22. 36. 1 John 1. 8. 9 * Who can ſay, I have made mine heart clean, I am clean from my ſin?

† *Heb. ſtone & ſtone, ephah & ephah.* 10 Divers † weights, and divers meaſures, both [b] theſe are even abomination unto the Lord.

11 A child alſo is known by his doings, whether his work be pure and right.

12 The Lord hath made both theſe, even the ear to hear, and the eye to ſee.

13 Love not ſleep, leſt thou come unto poverty: open thine eyes, *and* thou ſhalt be ſatisfied with bread.

14 It is naught, it is naught, ſaith the buyer: but when he is gone apart, he boaſteth.

15 There is gold, and a multitude of precious ſtones: but the lips of knowledge *are* a precious jewel.

*Ch.27.13. 16 * Take his [c] garment that is ſurety for a ſtranger, and a pledge of him for the ſtranger.

17 The bread of deceit *is* ſweet to a man: but afterward his mouth ſhall be filled with gravel.

18 Eſtabliſh thy thoughts by counſel: and by counſel make war.

*Ch.11.13. 19 He that goeth about *as* a ſlanderer, diſcovereth * ſecrets: therefore meddle not with him that flattereth with his lips.

* Exod. 21. 17. Lev. 20. 9. Matt. 15. 4. 20 * He that curſeth his father or his mother, his light ſhall be put out in obſcure darkneſs.

21 An heritage *is* haſtily gotten at the beginning, but the end thereof ſhall not be bleſſed.

*Deut. 32. 35. Ch. 17. 13. & 24. 29. Rom. 12. 17. 1 Theſſ. 5. 15. 1 Pet. 3. 9. 22 Say not thou, * I will recompenſe evil: *but* wait upon the Lord, and he ſhall ſave thee.

*Ch. 11. 1. & ver. 10. 23 * Divers weights *are* an abomination unto the Lord, and deceitful balances *are* not good.

* Jer. 10. 23. 24 * The ſteps of man *are ruled* by the Lord: how can a man then underſtand his own way?

25 It is a deſtruction for a man to [d] devour that which is ſanctified, and after the vows to inquire.

26 A wiſe king ſcattereth the wicked, and cauſeth the [e] wheel to turn over them.

27 The [f] light of the Lord *is* the breath of man, and ſearcheth all the bowels of the belly.

28 * Mercy and truth preſerve the king: for his throne ſhall be eſtabliſhed with mercy. *Ch.29.14.

29 The beauty of young men *is* their ſtrength, and the glory of the aged *is* the grey head.

30 [g] The blueneſs of the wound ſerveth to purge the evil, and the ſtripes within the bowels of the belly.

CHAP. XXI.

THE [h] king's heart *is* in the hand of the Lord, *as* the rivers of waters: he turneth it whitherſoever it pleaſeth him.

2 Every * way of a man *is* right in his own eyes: but the Lord pondereth the hearts. *Ch. 16. 2.

3 * To do juſtice and judgment, is more acceptable to the Lord than ſacrifice. *Mich. 6. 8.

4 A haughty look and a proud heart, *which is* the ‡ [i] light of the wicked, is ſin. ‡ Or, ploughing.

5 The thoughts of the diligent *do* ſurely *bring* abundance: but [k] whoſoever is haſty, *cometh* ſurely to poverty.

6 * The gathering of treaſures by a deceitful tongue, *is* vanity toſſed to and fro of them that ſeek death. *Ch.13.11.

7 The [l] robbery of the wicked ſhall deſtroy them: for they have refuſed to execute judgment.

8 The way of ſome *is* perverted and ſtrange: but of the pure man, his work *is* right.

9 * It is better to dwell in the corner of the houſe-top, than with a contentious woman in a ‡ wide houſe. *Ch.19.13. & 25.24. ‡ Or, in a great family.

10 The ſoul of the wicked wiſheth evil: *and* his neighbour hath no favour in his eyes.

11 [m] When the ſcorner is puniſhed, the fooliſh is wiſe: and when one inſtructeth the wiſe, he will receive knowledge.

12 The righteous [n] teacheth the houſe of the wicked: *but God* overthroweth the wicked for *their* evil.

13 He that ſtoppeth his ear at the crying of the poor, he ſhall alſo cry and not be heard.

14 A [o] gift in ſecret pacifieth anger, and a gift in the boſom great wrath.

15 It is joy to the juſt to do judgment: but deſtruction *ſhall be* to the workers of iniquity.

16 A man that wandereth out of the way of wiſdom, ſhall remain in the congregation of the dead.

17 He that loveth paſtime *ſhall* be a poor man: *and* he that loveth wine and oil ſhall not be rich.

18 The

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[y] Putteth his life in danger.

[z] It is hard to find out: for it is as deep waters, whoſe bottom cannot be found: yet the wiſe man will know a man either by his words or manners.

[a] Where righteous judgment is executed, there ſin ceaſeth, and vice dare not appear.

[b] Read chap. 16. 11.

[c] Teach him wit, that he caſt not himſelf raſhly into danger.

[d] That is, to apply it, or take it to his own uſe, which was appointed to God's, and then inquire how they may be exempted from the fault.

[e] Which was a kind of puniſhment then uſed.

[f] The word of God giveth life unto man, and cauſeth us to ſee and try the ſecrets of our dark hearts, Heb. 4. 12.

[g] Sharp puniſhment that pierceth even the inward parts is profitable for the wicked, to bring them to amendment.

[h] Though kings ſeem to have all things at commandment, yet are they not able to bring their own purpoſes to paſs any otherwiſe than God hath appointed: much leſs are inferiors able.

[i] That is, the thing whereby he is guided, or which he bringeth forth as the fruit of his work.

[k] He that goeth raſhly about his buſineſs, and without counſel.

[l] He meaneth this chiefly of judges and princes, which leave that vocation whereunto God hath called them, and pillage their ſubjects to maintain their luſts.

[m] Read ch. 19. 25.

[n] Though the godly admoniſh them, both by words and example of life, yet the wicked will not amend, till God deſtroy them.

[o] To do a pleaſure to the angry man pacifieth him.

18 The [p] wicked *ſhall be* a ranſom for the juſt, and the tranſgreſſor for the righteous.

19 It is better to dwell in the wilderneſs, than with a contentious and angry woman.

20 In the houſe of the wiſe is a pleaſant treaſure and [q] oil : but a fooliſh man devoureth it.

21 He that followeth after righteouſneſs and mercy, ſhall find life, righteouſneſs, and glory.

22 A [r] wiſe man goeth up into the city of the mighty, and caſteth down the ſtrength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his ſoul from afflictions.

24 Proud, haughty, *and* ſcornful *is* his name, that worketh in *his* arrogancy wrath.

25 The deſire of the ſlothful [s] ſlayeth him : for his hands refuſe to work.

26 He coveteth evermore greedily : but the righteous giveth, and ſpareth not.

* Ch. 15. 8. Iſa. 1. 13.

27 The * ſacrifice of the wicked *is* an abomination : how much more when he bringeth it with a wicked mind ?

* Ch. 19. 5.

28 A * falſe witneſs ſhall periſh : but he that heareth, [t] ſpeaketh continually.

29 A wicked man hardeneth his face : but the juſt, he will direct his way.

30 There is no wiſdom, neither underſtanding, nor counſel againſt the Lord.

31 The horſe is prepared againſt the day of battle : but ſalvation *is* of the Lord.

CHAP. XXII.

A Good name is to be choſen above great riches, and [u] loving favour is above ſilver, and above gold.

*Ch. 29. 13.

2 * The rich and poor [w] meet together : the Lord is the maker of them all.

*Ch. 27. 12.

3 * A prudent man ſeeth the [x] plague, and hideth himſelf : but the fooliſh go on ſtill, and are puniſhed.

4 The reward of humility, *and* the fear of God *is* riches, and glory, and life.

5 Thorns *and* ſnares *are* in the way of the froward : *but* he that regardeth his ſoul, will depart far from them.

6 Teach a child [y] in the trade of his way, and when he is old, he ſhall not depart from it.

7 The rich ruleth the poor, and the borrower *is* ſervant to the man that lendeth.

8 He that ſoweth iniquity ſhall reap affliction, and the [z] rod of his anger ſhall fail.

9 He that hath a good [a] eye, he ſhall be bleſſed : for he giveth of his bread unto the poor.

10 Caſt out the ſcorner, and ſtrife ſhall go out : ſo contention and reproach ſhall ceaſe.

11 He that loveth pureneſs of heart *for* the grace of his lips, the [b] king *ſhall be* his friend.

12 The eyes of the [c] Lord preſerve knowledge : but he overthroweth the words of the tranſgreſſor.

13 The ſlothful man ſaith, A [d] lion *is* without, I ſhall be ſlain in the ſtreet.

14 The mouth of a ſtrange woman *is as* a deep pit : he with whom the Lord is [e] angry ſhall fall therein.

15 Fooliſhneſs is bound [f] in the heart of a child : but the rod of correction ſhall drive it away from him.

16 He that oppreſſeth the poor to increaſe himſelf, *and* giveth unto the rich, *ſhall* ſurely *come* to poverty.

17 ¶ Incline thine ear, and hear the words of the wiſe, and apply thine heart unto my knowledge.

18 For *it ſhall be* pleaſant if thou keep them in thy belly, *and if* they be directed together in thy lips.

19 That thy confidence may be in the [g] Lord, I have ſhewed thee this day : thou therefore *take heed.*

20 Have I not written to thee [h] three times in counſels and knowledge,

21 That I might ſhew thee the aſſurance of the words of truth, to anſwer the words of truth to them that ſend to thee ?

22 Rob not the poor becauſe he is poor, neither oppreſs the afflicted † in judgment : † *Heb. in the gates.*

23 For the Lord * will defend their cauſe, and ſpoil the ſoul of thoſe that ſpoil them. * Ch. 23. 11.

24 Make [i] no friendſhip with an angry man, neither go with the furious man,

25 Leſt thou learn his ways, and receive deſtruction to thy ſoul.

26 Be not thou of them that [k] touch the hand, *nor* among them that are ſurety for debts.

27 If thou haſt nothing to pay, why *cauſeſt thou* that he ſhould take thy bed from under thee ?

28 Thou ſhalt not * remove the ancient bounds which thy fathers have made. * Deut. 27. 17. Ch. 23. 10.

29 Thou ſeeſt that a diligent man in his buſineſs ſtandeth before kings, *and* ſtandeth not before the baſe ſort.

CHAP. XXIII.

WHEN thou ſitteſt to eat with a ruler, [l] conſider diligently what is before thee :

2 [m] And put the knife to thy throat, if thou be a man given to appetite.

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[p] God ſhall cauſe that to fall on their own heads, which they intended againſt the juſt, by delivering the juſt, and putting the wicked in their places.

[q] Meaning, abundance of all things.

[r] Wiſdom overcometh ſtrength and confidence in worldly things.

[s] He thinketh to live by wiſhing and deſiring all things, but will take no pains to get aught.

[t] He that boldly teſtifies the truth that he hath heard.

[u] Which cometh by well-doing.

[w] Live together, and have need the one of the other.

[x] That is, the puniſhment which is prepared for the wicked, and fleeth to God for ſuccour.

[y] Bring him up virtuouſly, and he ſhall ſo continue.

[z] His authority, whereby he did oppreſs others, ſhall be taken from him.

[a] He that is merciful and liberal.

[b] He ſheweth, that princes ſhould uſe their familiarity whoſe conſcience is good, and their talk wiſe and godly.

[c] Favour them that love knowledge.

[d] He derideth them that invent vain excuſes, becauſe they would not do their duty.

[e] So God puniſheth one ſin by another, when he ſuffereth the wicked to fall into the acquaintance of an harlot.

[f] He is naturally given unto it.

[g] He ſheweth what the end of wiſdom is : to wit, to direct us to the Lord.

[h] That is, ſundry times.

[i] Have not to do with him that is not able to rule his affections : for he would hurt thee by his evil converſation.

[k] Which raſhly put themſelves in danger for others, as ch. 6. 1, 2.

[l] Eat with ſobriety.

[m] Bridle thine appetite, as it were by force and violence.

3 Be not deſirous of his [n] dainty meats: for it is a deceivable meat.

4 Travail not too much to be rich: *but* ceaſe from thy [o] wiſdom.

5 Wilt thou caſt thine eyes upon it, which is nothing? for *riches* taketh her to her wings as an eagle, and flieth into the heaven.

6 Eat thou not the bread of him that hath an [p] evil eye, neither deſire his dainty meats.

7 For as though he thought it in his heart, ſo will he ſay unto thee, Eat and drink: but his heart is not with thee.

8 Thou ſhalt vomit thy [q] morſels that thou haſt eaten, and thou ſhalt loſe thy ſweet words.

9 Speak not in the ears of a fool: for he will deſpiſe the wiſdom of thy words.

* Deut. 27. 17. Ch. 22. 28. 10 * Remove not the ancient bounds, and enter not into the fields of the fatherleſs.

11 For he that redeemeth them is mighty: *Ch. 22. 23 He will * defend their cauſe againſt thee.

12 Apply thine heart to inſtruction, and thine ears to the words of knowledge.

*Ch. 13. 24. & 19. 18. 13 * With-hold not correction from the child: if thou ſmite him with the rod, he ſhall not die.

14 Thou ſhalt ſmite him with the rod, and ſhalt deliver his ſoul from [r] hell.

15 My ſon, if thine heart be wiſe, mine heart ſhall rejoice, and I alſo.

16 And my reins ſhall rejoice, when thy lips ſpeak righteous things.

*Pſ. 37. 1. Ch. 24. 1. 17 * Let not thine heart be envious againſt ſinners: but *let it be* in the fear of the Lord continually.

18 For ſurely there is an end, [s] and thy hope ſhall not be cut off.

19 O thou, my ſon, hear, and be wiſe, and guide thine heart in the [t] way.

† Heb. wine bibbers. ‡ Devourers of fleſh. 20 Keep not company with † drunkards, *nor* with ‡ gluttons,

21 For the drunkard and the glutton ſhall be poor, and the ſleeper ſhall be clothed with rags.

22 Obey thy father that hath begotten thee, and deſpiſe not thy mother when ſhe is old.

23 Buy [u] the truth, but ſell it not: *likewiſe* wiſdom, and inſtruction, and underſtanding.

24 The father of the righteous ſhall greatly rejoice, and he that begetteth a wiſe child ſhall have joy of him.

25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoice.

26 My ſon, give me [w] thine heart, and let thine eyes delight in my ways.

*Ch. 22. 14. 27 * For a whore *is as* a deep ditch, and a ſtrange woman *is as* a narrow pit.

*Ch. 7. 13. 28 * Alſo ſhe lieth in wait as for a prey, [x] and ſhe increaſeth the tranſgreſſors among men.

29 To whom is woe? to whom is ſorrow? to whom is ſtrife? to whom is murmuring? to whom are wounds without cauſe? *and* to whom is the redneſs of the eyes?

30 *Even* to them that tarry long at the wine, to them that go [y] and ſeek mixt wine.

31 Look not thou upon the wine, when it is red, *and* when it ſheweth his colour in the cup, *or* goeth down pleaſantly.

32 In the end thereof it will bite like a ſerpent, and hurt like a cockatrice.

33 Thine [z] eyes ſhall look upon ſtrange women, and thine heart ſhall ſpeak lewd things.

34 And thou ſhalt be as one that ſleepeth in the midſt of the [a] ſea, and as he that ſleepeth on the top of the maſt.

35 They have ſtricken me, *ſhalt thou ſay*, *but* I was not ſick: they have beaten me, *but* I knew not when I awoke: *therefore* will I [b] ſeek it yet ſtill.

CHAP. XXIV.

BE * not thou envious againſt evil men, neither deſire to be with them: *Pſ. 37. 1. Ch. 23. 17.

2 For their heart imagineth deſtruction, and their lips ſpeak miſchief.

3 Through wiſdom is an houſe builded, and with underſtanding it is eſtabliſhed:

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man *is* ſtrong: for a man of underſtanding increaſeth *his* ſtrength:

6 * For with counſel thou ſhalt enterpriſe thy war, and in the multitude of them that can give counſel is health. *Ch. 20. 18.

7 Wiſdom is high to a fool: *therefore* he cannot open his mouth in the [c] gate.

8 He that imagineth to do evil, men ſhall call him an author of wickedneſs.

9 The wicked thought of a fool *is* ſin, and the ſcorner *is* an abomination to men.

10 *If* thou be [d] faint in the day of adverſity, thy ſtrength *is* ſmall.

11 Deliver them that are drawn [e] to death: and wilt thou not preſerve them that are led to be ſlain?

12 If thou ſay, Behold, we know not of it: he that pondereth the hearts, doth not he underſtand it? and he that keepeth thy ſoul, knoweth he it not? will not he alſo recompenſe every man according to his works?

13 My ſon, eat [f] honey, for it is good: and the honey-comb, *for it is* ſweet unto thy mouth:

14 So ſhall the knowledge of wiſdom be unto thy ſoul, if thou find it, and there ſhall be an ‡ end, and thine hope ſhall not be cut off. ‡ Or, reward.

15 Lay no wait, O wicked man, againſt the houſe of the righteous, and ſpoil not his reſting place:

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[n] For oft-times the rich, when they bid their inferiors to their tables, it is not for the love they bear them, but for their own ſecret purpoſes.

[o] Beſtow not the gifts that God hath given thee, to get worldly riches.

[p] That is, covetous; as contrary, a good eye is taken for liberal, as ch. 22. 9.

[q] He will not ceaſe till he hath done thee ſome harm, and his flattering words ſhall come to no uſe.

[r] That is, from deſtruction.

[s] The proſperity of the wicked ſhall not continue.

[t] In the obſervation of God's commandments.

[u] Spare no coſts for truth's ſake, neither depart from it for any gain.

[w] Give thy ſelf wholly to wiſdom.

[x] She ſeduceth many, and cauſeth them to offend God.

[y] Which by art make wine ſtronger, and more pleaſant.

[z] That is, drunkenneſs ſhall bring thee to whoredom.

[a] In ſuch great danger ſhalt thou be.

[b] Though drunkenneſs make them more inſenſible than beaſts, yet can they not refrain.

[c] In the place where wiſdom ſhould be ſhewed.

[d] Man hath no trial of his ſtrength, till he be in troubles.

[e] None can be excuſed, if he help not the innocent when he is in danger.

[f] As honey is ſweet and pleaſant to the taſte, ſo wiſdom is to the ſoul.

16 For a juſt man [g] falleth ſeven times, and riſeth again: but the wicked fall into miſchief.

17 Be not thou glad when thine enemy falleth, and let not thine heart rejoice when he ſtumbleth,

18 Leſt the Lord ſee it, and it diſpleaſe him, and he turn his wrath [h] from him.

19 * Fret not thyſelf becauſe of the malicious, neither be envious at the wicked:

* Pſ. 37. 1. Ch. 23. 17.

20 For there ſhall be none end *of plagues* to the evil man: * the light of the wicked ſhall be put out.

* Ch. 3. 9.

21 My ſon, fear the Lord, and the king, *and* meddle not with them that are ſeditious:

22 For their deſtruction ſhall riſe ſuddenly, and who knoweth the ruin of them [i] both?

23 Alſo theſe things pertain to the wiſe. It is not good † to have reſpect of any perſon in judgment.

† *Heb. to know the face.*

24 He that ſaith to the wicked, * Thou art righteous, him ſhall the people curſe, and the multitude ſhall abhor him:

* Ch. 17. 15. Iſa. 5. 23.

25 But to them that rebuke *him*, ſhall be pleaſure, and upon them ſhall come the bleſſing of goodneſs:

26 They ſhall kiſs the lips of him that anſwereth upright words.

27 Prepare thy work without, and make ready thy things in the field, [k] and after build thine houſe.

28 Be not a witneſs againſt thy neighbour without cauſe: for wilt thou deceive with thy lips?

29 * Say not, I will do to him as he hath done to me, I [l] will recompenſe every man according to his work.

* Ch. 20. 22.

30 I paſſed by the field of the ſlothful, and by the vineyard of the man deſtitute of underſtanding,

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the ſtone-wall thereof was broken down.

32 Then I beheld, *and* I conſidered it well: I looked upon it, *and* [m] received inſtruction.

33 *Yet* a little ſleep, [n] a little ſlumber, a little folding of the hands to ſleep,

34 So thy poverty cometh *as* one that travelleth by the way, and thy neceſſity like an armed man.

CHAP. XXV.

1 Theſe are alſo Parables of Solomon, which the [o] men of Hezekiah king of Judah [p] copied out.

2 THE glory of God *is* to [q] conceal a thing ſecret: but the [r] king's honour *is* to ſearch out a thing.

3 The heavens in height, and the earth in deepneſs, and the [s] king's heart can no man ſearch out.

4 Take the [t] droſs from the ſilver, and there ſhall proceed a veſſel for the finer.

5 Take [u] away the wicked from the king, and his throne ſhall be eſtabliſhed in righteouſneſs.

6 Boaſt not thyſelf before the king, and ſtand not in the place of great men,

7 * For it is better that it be ſaid unto thee, Come up hither, than that thou be put lower in the preſence of the prince whom thine eyes have ſeen.

* Luke 14. 10.

8 Go not forth haſtily to ſtrife, leſt thou know not what to do in the end thereof, when thy neighbour hath put thee to ſhame.

9 Debate thy matter with thy neighbour, and diſcover not thy ſecret to another,

10 Leſt he that heareth it put thee to ſhame, and thine infamy do not [w] ceaſe.

11 A word ſpoken in his place, *is like* apples of gold with pictures of ſilver.

12 He that reproveth the wiſe, *and* the obedient ear, *is as a* golden ear-ring and an ornament of fine gold.

13 As the [x] cold of the ſnow, in the time of harveſt, *ſo is* a faithful meſſenger to them that ſend him: for he refreſheth the ſoul of his maſters.

14 A man that boaſteth of falſe liberality, *is like* [y] clouds and wind without rain.

15 A prince is pacified by [z] ſtaying of anger, and a ſoft tongue breaketh [a] the bones.

16 *If* thou have found honey, eat that is [b] ſufficient for thee, leſt thou be over-full and vomit it.

17 Withdraw thy foot from thy neighbour's houſe, leſt he be weary of thee, and hate thee.

18 A man that beareth falſe witneſs againſt his neighbour, *is like* an hammer, and a ſword, and a ſharp arrow.

19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth, and a ſliding foot.

20 He that taketh away the garment in the cold ſeaſon, *is like* vinegar *poured* upon [c] ‡ nitre, or *like* him that ſingeth ſongs to an heavy heart.

‡ Or, allum.

21 * If he that hateth thee be hungry, give him bread to eat: and if he be thirſty, give him water to drink:

* Rom. 12. 20.

22 For thou ſhalt lay [d] coals upon his head, and the Lord ſhall recompenſe thee.

23 *As* the north wind driveth away the rain, ſo doth an angry countenance the ſlandering tongue.

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[g] He is ſubject to many perils; but God delivereth him.

[h] To be avenged on thee.

[i] Meaning, either of the wicked and ſeditious, as verſe 19 and 21. or of them that fear not God, nor obey their king.

[k] Be ſure of the means how to compaſs it before thou take any enterpriſe in hand.

[l] He ſheweth what is the nature of the wicked to revenge wrong for wrong.

[m] That I might learn by another man's fault.

[n] Read ch. 6. 16.

[o] Whom Hezekiah appointed for this purpoſe.

[p] That is, gathered out of divers books of Solomon.

[q] God doth not reveal the cauſe of his judgments to man.

[r] Becauſe the king ruleth by the revealed word of God, the cauſe of his doings muſt appear, and therefore he muſt uſe diligence in trying out of cauſes.

[s] He ſheweth, that it is too hard for man to attain to the reaſon of all the ſecret doings of the king, even when he is upright and doth his duty.

[t] When vice is removed from a king, he is a meet veſſel for the Lord's uſe.

[u] It is not enough that he be pure himſelf, but that he put away others that be corrupted.

[w] Leſt whereas thou thinkeſt by this means to have an end of the matter, it put thee to farther trouble.

[x] In the time of great heat, when men deſire cold.

[y] Which have an outward appearance, and are nothing within.

[z] By not miniſtering occaſion to provoke him farther.

[a] That is, the heart that is bent to anger, as ch. 15. 1.

[b] Uſe moderately the pleaſures of this world.

[c] Which melteth it and conſumeth it.

[d] Thou ſhalt as it were by force overcome him, inſomuch that his own conſcience ſhall move him to acknowledge thy benefits, and his heart ſhall be inflamed.

*Ch. 22. 9. 24 * It is better to dwell in a corner of the houſe-top, than with a contentious woman in a wide houſe.

25 *As are* the cold waters to a weary ſoul, ſo *is* good news from a far country.

26 A righteous man falling down before the wicked, *is like* a troubled well, and a corrupt ſpring.

* Eccleſ. 3. 22. 27 It is not good to eat much honey: * ſo to ſearch their own glory *is not* glory.

28 A man that refraineth not his appetite, *is like* a city which is [e] broken down, *and* without walls.

CHAP. XXVI.

AS the ſnow in the ſummer, and as the rain in the harveſt *are not meet*, ſo is honour unſeemly for a fool.

2 As the ſparrow by flying, and the ſwallow by flying *eſcape*, ſo the curſe *that is* cauſeleſs ſhall not come.

3 Unto the horſe *belongeth* a whip, to the aſs a bridle, and a rod to the fool's back.

4 Anſwer not a fool [f] according to his fooliſhneſs, leſt thou be like him.

† *Heb. eyes.* 5 Anſwer a fool [g] according to his fooliſhneſs, leſt he be wiſe in his own † conceit.

6 He that ſendeth a meſſage by the hand of a fool, *is as* he that cutteth off [h] feet, [i] and drinketh iniquity.

7 *As* they that lift up the legs of the lame, ſo *is* a parable in a fool's mouth.

8 As the cloſing up of a *precious* ſtone in an heap of ſtones, ſo *is* he that giveth glory to a fool.

9 *As* a thorn ſtanding [k] up in the hand of a drunkard, ſo *is* a parable in the mouth of fools.

10 [l] The Excellent that formed all things, both rewardeth the fool, and rewardeth the tranſgreſſors.

*2 Pet. 2. 22. 11 * As a dog turneth again to his own vomit, *ſo* a fool turneth to his fooliſhneſs.

12 Seeſt thou a man wiſe in his own conceit? [m] more hope *is* of a fool than of him.

13 The ſlothful man ſaith, [n] A lion *is* in the way: a lion *is* in the ſtreets.

14 *As* the door turneth upon the hinges, ſo *doth* the ſlothful man upon his bed.

*Ch. 19. 24. 15 * The ſlothful hideth his hand in *his* boſom, *and* it grieveth him to put it again to his mouth.

16 The ſluggard is wiſer in his own conceit, than ſeven *men* that can render a reaſon.

17 He that paſſeth by, and meddleth with the ſtrife *that belongeth* not unto him, *is as* one that taketh a dog by the ears.

18 As he that feigneth himſelf mad, caſteth firebrands, arrows, and mortal things,

19 So *dealeth* the deceitful man [o] with his friend, and ſaith, Am not I in ſport?

20 Without wood the fire is quenched, and without a tale-bearer ſtrife ceaſeth.

21 *As* the coal *maketh* burning coals, and wood a fire, ſo the contentious man *is apt* to kindle ſtrife.

22 * The words of a tale-bearer *are* as flatterings, and they go down into the bowels of the belly. *Ch. 18. 8.

23 *As* ſilver-droſs overlaid upon a potſherd, *ſo are* burning lips, and [p] an evil heart.

24 He that hateth, will counterfeit with his lips, but in his heart he layeth up deceit.

25 Though he ſpeak favourably, believe him not: for *there are* [q] ſeven abominations in his heart.

26 Hatred may be covered by deceit: *but* the malice thereof ſhall be diſcovered in the [r] congregation.

27 * He that diggeth a pit, ſhall fall therein, and he that rolleth a ſtone, it ſhall return unto him. *Eccleſ. 10. 8.

28 A falſe tongue hateth the afflicted, and a flattering mouth cauſeth ruin.

CHAP. XXVII.

BOAST not thyſelf of [s] to-morrow: thou knoweſt not what a day may bring forth.

2 Let another man praiſe thee, and not thine own mouth: a ſtranger, and not thine own lips.

3 A ſtone *is* heavy, and the ſand weighty: but a fool's wrath *is* heavier than them both.

4 Anger *is* cruel, and *wrath* is raging: but who can ſtand before [t] envy?

5 Open rebuke *is* better than ſecret love.

6 The wounds of a lover *are* faithful, and kiſſes of an enemy *are* [u] pleaſant.

7 * The perſon that is full, deſpiſeth an honeycomb: but unto the hungry ſoul every bitter thing is ſweet. *Job 6.

8 As a bird that wandereth from her neſt, ſo *is* a man that wandereth from his own place.

9 *As* ointment and perfume rejoice the heart, ſo *doth* the ſweetneſs of a man's friend by hearty counſel.

10 Thine own friend and thy father's friend, forſake thou not: neither enter into thy brother's [w] houſe in the day of thy calamity: *for* better is a neighbour *that is* near, than a brother far off.

11 My ſon, be wiſe, and rejoice mine heart, that I may anſwer him that reproacheth me.

12 [x] A prudent man ſeeth the plague, and hideth himſelf: *but* the fooliſh go on ſtill, *and* are puniſhed.

13 * Take his garment that is ſurety for a ſtranger, and a pledge of him for the ſtranger. *Ch. 20. 16.

14 He that † praiſeth his friend with a loud voice, riſing [y] early in the morning, it ſhall be counted to him as a curſe. † *Heb. bleſſeth.*

15 * A continual dropping in the day of rain, and a contentious woman, are alike. *Ch. 19. 13. & 21. 9.

16 He that hideth her, hideth the wind, and *ſhe is as* the oil in his right hand, that uttereth itſelf.

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[e] And ſo is in extreme danger.

[f] Conſent not unto him in his doings.

[g] Reprove him as the matter requireth.

[h] To wit, of the meſſenger whom he ſendeth.

[i] That is, receiveth damage thereby.

[k] Whereby he both hurteth himſelf and others.

[l] Meaning God.

[m] For the fool will rather be counſelled than he: alſo the fool ſinneth of ignorance, and the other of malice.

[n] Read chap. 22. 13.

[o] Which diſſembleth himſelf to be that he is not.

[p] They will ſoon break out, and utter themſelves.

[q] Meaning many: he uſeth the number certain for the uncertain.

[r] In the aſſembly of the godly.

[s] Delay not the time, but take occaſion when it is offered.

[t] For the envious are obſtinate, and cannot be reconciled.

[u] They are flattering, and ſeem friendly.

[w] Truſt not to any worldly help in the day of thy trouble.

[x] Read chap 22. 3.

[y] Haſtily, and without cauſe.

17 Iron ſharpeneth iron, ſo doth [z] man ſharpen the face of his friend.

18 He that keepeth the fig-tree, ſhall eat the fruit thereof: ſo he that waiteth upon his maſter ſhall come to honour.

19 As in water face *anſwereth* to face, [a] ſo the heart of man to man.

20 The grave and deſtruction can never be full, ſo * the eyes of man can never be ſatisfied.

21 *As is* the fining pot for ſilver, and the furnace for gold, ſo *is* every man according to his [b] dignity.

22 Though thou ſhouldeſt bray a fool in a morter among wheat brayed with a peſtle, *yet* will not his fooliſhneſs depart from him.

23 Be diligent to know the ſtate of thy flock, and take heed of thy herds:

24 For riches *remain* not alway, nor the crown from generation to generation.

25 The hay diſcovereth itſelf, and the graſs appeareth, and the herbs of the mountains are gathered.

26 The [c] lambs are for thy cloathing, and the goats *are* the price of the field.

27 And let the milk of the goats *be* ſufficient for thy food, for the food of thy family, and for the ſubſtance of thy maids.

CHAP. XXVIII.

THE wicked [d] flee when none purſueth: but the righteous are bold as a lion.

2 For the tranſgreſſion of the land [e] *there are* many princes thereof: but by a man of underſtanding and knowledge, *a realm* likewiſe endureth long.

3 A poor man, if he oppreſs the poor, is like the raging rain that *leaveth* no food.

4 They that forſake the law, praiſe the wicked: but they that keep the law, ſet themſelves againſt them.

5 Wicked men underſtand not judgment: but they that ſeek the Lord, underſtand all things.

*Ch. 19. 1. 6 * Better is the poor that walketh in his uprightneſs, than he that perverteth *his* ways, though he be rich.

7 He that keepeth the law, *is* a child of underſtanding: but he that feedeth the gluttons, ſhameth his father.

8 He that increaſeth his riches by uſury and intereſt, gathereth [f] them for him that will be merciful unto the poor.

9 He that turneth away his ear from hearing the law, even his prayer ſhall be [g] abominable.

10 He that cauſeth the righteous to go aſtray by an evil way, ſhall fall into his own pit, and the upright ſhall inherit good things.

11 The rich man is wiſe in his own conceit: but the poor that hath underſtanding, can [h] try him.

*Ch. 29. 2. 12 * When righteous men rejoice, *there is* great glory: but when the wicked come up, the man [i] is tried.

13 He that hideth his ſins, ſhall not proſper: but he that confeſſeth and forſaketh *them*, ſhall have mercy.

14 Bleſſed is the man that [k] feareth alway: but he that hardeneth his heart ſhall fall into evil.

15 *As* a roaring lion, and an hungry bear, *ſo is* [l] a wicked ruler over the poor people.

16 A prince deſtitute of underſtanding is alſo a great oppreſſor: but he that hateth covetouſneſs, ſhall prolong *his* days.

17 A man that doth violence againſt the blood of a perſon, ſhall flee unto the grave, *and* they ſhall not [m] ſtay him.

18 He that walketh uprightly, ſhall be ſaved: but he that is froward *in his* ways, ſhall once fall.

19 * He that tilleth his land ſhall be ſatisfied with bread: but he that followeth the idle, ſhall be filled with poverty. *Ch. 12. 11.

20 A faithful man ſhall abound in bleſſings: and * he that maketh haſte to be rich, ſhall not be innocent, *Ch. 13. 11. & 20. 21.

21 To have reſpect of perſons is not good, *for* that man will tranſgreſs for a piece of [k] bread.

22 A man with a wicked [o] eye haſteth to riches, and knoweth not that poverty ſhall come upon him.

23 He that rebuketh a man ſhall find more favour at the length than he that flattereth with *his* tongue.

24 He that robbeth his father and mother, and ſaith, It is no tranſgreſſion, is the companion of a man that deſtroyeth.

25 He that is of a proud heart, ſtirreth up ſtrife: but he that truſteth in the Lord, ſhall be [p] fat.

26 He that truſteth in his own heart, is a fool: but he that walketh in wiſdom, ſhall be delivered.

27 He that giveth unto the poor, ſhall not lack: but he that hideth his eyes, *ſhall have* many curſes.

28 * When the wicked riſe up, men hide themſelves: but when they periſh, the righteous increaſe. *Ch. 29. 2.

CHAP. XXIX.

A MAN that hardeneth his neck when he is rebuked, ſhall ſuddenly be deſtroyed, and cannot be cured.

2 * When the righteous ‡ are in authority, the people rejoice: but when the wicked beareth rule, the people ſigh. *Ch. 28. 12. 28. ‡Or, are increaſed.

3 A man that loveth wiſdom, rejoiceth his father: but * he that feedeth harlots, waſteth *his* ſubſtance. * Luke 15. 13.

4 A king by judgment maintaineth the country: but a man *receiving* gifts, deſtroyeth it.

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[z] One haſty man provoketh another to anger.

[a] There is no difference between man and man by nature, but only the grace of God maketh the difference.

[b] That is, he is either known to be ambitious and glorious, or humble and modeſt.

[c] This declareth the great goodneſs of God towards man, and the diligence that he requireth of him for the preſervation of his gifts.

[d] Becauſe their own conſcience accuſeth them.

[e] The ſtate of the commonwealth is oftentimes changed.

[f] For God will take away the wicked uſurer, and give his goods to him that ſhall beſtow them well.

[g] Becauſe it is not of faith, which is grounded of God's word, or law, which the wicked contemn.

[h] And judge that he is not wiſe.

[i] He is known by his doings to be wicked.

[k] Which ſtandeth in awe of God, and is afraid to offend him.

[l] For he can never be ſatisfied, but ever oppreſſeth and ſpoileth.

[m] None ſhall be able to deliver him.

[n] He will be abuſed for nothing.

[o] Meaning, him that is covetous.

[p] Shall have all things in abundance.

5 A man that flattereth his neighbour, [q] ſpreadeth a net for his ſteps.

6 In the tranſgreſſion of an evil man *is* his [r] ſnare: but the righteous doth ſing and rejoice.

7 The righteous knoweth the cauſe of the poor: *but* the wicked regardeth not knowledge.

8 Scornful men bring a city into a ſnare: but wiſe men turn away wrath.

9 *If* a wiſe man contend with [s] a fooliſh man, whether he be angry or laugh, there is no reſt.

10 Bloody men hate him that is upright: but the juſt have care of his ſoul.

11 A fool poureth out all his mind: but a wiſe man keepeth it in till afterward.

12 Of a prince that hearkeneth to lyes, all his ſervants *are* wicked.

* Ch. 22. 2. 13 * The poor and the uſurer meet together, *and* the Lord lighteneth both their eyes.

* Ch. 20. 28. 14 * A king that judgeth the poor in truth, his throne ſhall be eſtabliſhed for ever.

15 The rod and correction give wiſdom: but a child ſet at liberty, maketh his mother aſhamed.

16 When the wicked are increaſed, tranſgreſſion increaſeth: but the righteous ſhall ſee their fall.

17 Correct thy ſon, and he will give thee reſt, and will give pleaſure to thy ſoul.

18 [t] Where there *is* no viſion, the people decay: but he that keepeth the law *is* bleſſed.

19 A [u] ſervant will not be chaſtiſed with words: though he underſtand, yet he will not
‡ Or, regard. ‡ anſwer.

20 Seeſt thou a man haſty in his matters? *there is* more hope of a fool, than of him

21 He that delicately bringeth up his ſervant from youth, at length he will be even *as* his ſon.

* Ch. 15. 18. 22 * An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion.

* Job 22. 29. 23 * The pride of a man ſhall bring him low: but the humble in ſpirit ſhall enjoy glory.

24 He that is partner with a thief, hateth his own ſoul: he heareth curſing, and declareth it not.

25 The fear of man bringeth a [w] ſnare: but he that truſteth in the Lord, ſhall be exalted.

26 Many do ſeek the face of the ruler: but every man's [x] judgment *cometh* from the Lord.

27 A wicked man *is* abomination to the juſt: and he that is upright in *his* way, *is* abomination to the wicked.

CHAP. XXX.

2 *To humble ourſelves in conſideration of God's works.* 5 *The word of God is perfect.* 11 *Of the wicked and hypocrites.* 15 *Of the things that are never ſatiate.* 18 *Of others that are wonderful.*

The words of [y] Agur the ſon of Jakeh.

THE propheſy *which* the man ſpake unto Ithiel, *even* to [z] Ithiel and Ucal.

2 Surely I am more [a] fooliſh than any man, and have not the underſtanding of a man in me;

3 For I have not learned wiſdom, nor attained to the knowledge of holy things.

4 Who hath aſcended up to [b] heaven, and deſcended? Who hath gathered the wind in his fiſt? Who hath bound the waters in a garment? Who hath eſtabliſhed all the ends of the world? What is his name, and what is his ſon's name, if thou canſt tell?

5 * Every word of God is pure: he is a ſhield to thoſe that truſt in him. * Pſ. 19. 8.

6 * Put nothing unto his words, leſt he reprove thee, and thou be found a lyar. * Deut. 24. 2. and 12. 32.

7 Two [c] things have I required of thee: deny me them not before I die.

8 Remove far from me vanity and lyes: give me not poverty nor riches: feed me with food convenient for me,

9 Leſt I be full, and deny *thee*, and ſay, [d] Who is the Lord? or, leſt I be poor and ſteal, and take the name of my God in vain.

10 Accuſe not a ſervant unto his maſter, leſt he curſe thee, [e] when thou haſt offended.

11 *There is* a generation that curſeth their father, and doth not bleſs their mother.

12 *There is* a generation that are pure in their own conceit, and *yet* are not waſhed from their filthineſs.

13 *There is* a generation whoſe eyes are haughty, and their eyelids are lifted up.

14 *There is* a generation whoſe teeth *are as* ſwords, and their jaws *as* knives to eat up the afflicted out of the earth, and the poor from among men.

15 The horſe-leach hath two [f] daughters, *which cry*, Give, give. There be three things which will not be ſatiſfied: *yea*, four, that ſay not, It is enough.

16 The grave, and the barren womb, the earth that cannot be ſatiſfied with water, and the fire that ſaith not, It is enough.

17 The eye that mocketh *his* father, and deſpiſeth the inſtruction of *his* mother, let the ravens [g] of the valley pick it out, and the young eagles eat it.

18 There be three things hid from me: yea, four that I know not.

19 The way of an eagle in the air, the way of a ſerpent upon a ſtone, the way of a ſhip in the midſt of the ſea, and the way of a man with a maid.

20 Such is the way alſo of an adulterous woman: ſhe eateth and [h] wipeth her mouth, and ſaith, I have not committed iniquity.

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[q] He that giveth ear to the flatterer is in danger, as the bird is before the fowler.

[r] He is ever ready to fall into the ſnare that he layeth for others.

[s] He can bear no admonition, in what ſort ſoever it is ſpoken.

[t] Where there are no faithful miniſters of the word of God.

[u] He that is of a ſervile and rebellious nature.

[w] He that feareth man more than God, falleth into a ſnare, and is deſtroyed.

[x] He needeth not to flatter the ruler; for what God hath appointed, that ſhall come to him.

[y] Who was an excellent man in virtue and knowledge in the time of Solomon.

[z] Which were Agur's ſcholars or friends.

[a] Herein he declareth his great humility, who would not attribute any wiſdom to himſelf, but all unto God.

[b] Meaning, to know the ſecrets of God, as though he would ſay, None.

[c] He maketh this requeſt to God.

[d] Meaning, that they that put their truſt in their riches, forget God, and that by too much wealth men have an occaſion to the ſame.

[e] In accuſing him without cauſe.

[f] The leach hath two forks in her tongue, which here he calleth her two daughters, whereby ſhe ſucketh the blood, and is never ſatiate, even ſo are the covetous extortioners inſatiable.

[g] Which haunt in the valley for carions.

[h] She hath her deſires, and after counterfeiteth as though ſhe were an honeſt woman.

21 For three things the earth is moved: yea, for four it cannot ſuſtain itſelf.

22 For [i] a ſervant when he reigneth, and a fool when he is filled with meat,

23 For the hateful woman when ſhe is married, and for a hand-maid that is [k] heir to her miſtreſs.

24 There be four ſmall things in the earth, yet they are [l] wiſe and full of wiſdom.

25 The piſmires a people not ſtrong, yet prepare they their meat in ſummer:

26 The conies a people not mighty, yet make they their houſes in the rock:

27 The graſhopper hath no king, yet go they forth all by bands:

28 The ſpider taketh hold [m] with *her* hands, and is in kings palaces.

29 There be three things that order well *their* going: yea, four are comely in going.

30 A lion, which is ſtrong among beaſts, and turneth not at the ſight of any:

31 A luſty grey hound, and a goat, and a king againſt whom there is no riſing up.

32 If thou haſt been fooliſh in lifting thyſelf up, and if thou haſt thought wickedly, *lay* thine hand [n] upon *thy* mouth.

33 When one churneth milk, he bringeth forth butter: and he that wringeth his noſe, cauſeth blood to come out: ſo he that forceth wrath, bringeth forth ſtrife.

CHAP. XXXI.

1 He exhorteth to chaſtity and juſtice, 20 and ſheweth the conditions of a wiſe and worthy woman.

1 The words of King [o] Lemuel: The [p] prophecy which his mother taught him.

2 WHAT, my ſon! and what, the ſon of my [q] womb! and what, O ſon of my deſires!

3 Give not thy ſtrength unto women, [r] nor thy ways, *which is* to deſtroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes [s] ſtrong drink,

5 Leſt he drink and forget the decree, and change the judgment of all the children of affliction.

6 Give ye ſtrong drink unto him that is ready to periſh, and wine unto them that have grief of heart.

7 Let him drink that he may forget [t] his poverty, and remember his miſery no more.

8 Open thy mouth for the [u] dumb, in the cauſe of all the children of deſtruction.

9 Open thy mouth: judge righteouſly, and judge the afflicted, and the poor.

10 ¶ Who ſhall find a virtuous woman? for her price *is* far above the pearls.

11 The heart of her huſband truſteth in her, and he ſhall have no need of [w] ſpoil.

12 She will do him good, and not evil, all the days of her life.

13 She ſeeketh wool and flax, and laboureth chearfully with her hands,

14 She is like the ſhips of merchants: ſhe bringeth her food from afar.

15 And ſhe riſes whilſt it is yet night: and giveth ‡ the portion to her houſhold, and the [x] ordinary to her maids.

‡ Or, meat, as Pſ.111.5.

16 She conſidereth a field, and [y] getteth it: *and* with the fruit of her hands ſhe planteth a vineyard.

17 She girdeth her loins with ſtrength, and ſtrengtheneth her arms.

18 She feeleth that her merchandize is good: her candle is not put out by night.

19 She putteth her hands to the wheel, and her hands handle the ſpindle.

20 She ſtretcheth out her hand to the poor, and putteth forth her hands to the needy.

21 She feareth not the ſnow for her family: for all her family is clothed with ‡ ſcarlet.

‡ Or, with double.

22 She maketh herſelf carpets: fine linen and purple *is* her garment.

23 Her huſband is known in the [z] gates, when he ſitteth with the elders of the land.

24 She maketh ‡ ſheets, and ſelleth them, and giveth girdles unto the merchant.

‡ Or, linen cloth.

25 [a] Strength and honour *is* her clothing, and and in the latter day ſhe ſhall rejoice.

26 She openeth her mouth with wiſdom, and the [b] law of grace *is* in her tongue.

27 She overſeeth the ways of her houſhold, and eateth not the bread of idleneſs.

28 Her children riſe up, and [c] call her bleſſed: her huſband alſo ſhall praiſe her, *ſaying*,

29 Many daughters have done virtuouſly: but thou ſurmounteſt them all.

30 Favour *is* deceitful, and beauty *is* vanity: *but* a woman that feareth the Lord, ſhe ſhall be praiſed.

31 Give [d] her of the fruit of her hands, and let her own works praiſe her in the [e] gates.

ECCLE-

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[i] Theſe commonly abuſe the ſtate whereunto they are called.

[k] Which is married to her maſter after the death of her miſtreſs.

[l] They contain great doctrine and wiſdom.

[m] If man be not able to compaſs theſe common things by his wiſdom, we cannot attribute wiſdom to man, but folly.

[n] Make a ſtay, and continue not in doing evil.

[o] That is, of Solomon, who was called Lemuel, that is, of God, becauſe God had ordained him to be king over Iſrael.

[p] The doctrine which his mother Bath-ſheba taught him.

[q] By this often repetition of one thing, ſhe declareth her motherly affection.

[r] Meaning, that women are the deſtruction of kings, if they haunt them.

[s] That is, the king muſt not give himſelf to wantonneſs, and neglect his office, which is to execute judgment.

[t] For wine doth comfort the heart, as Pſalm 104. 15.

[u] Defend their cauſe that are not able to help themſelves.

[w] He ſhall not need to uſe any unlawful means to gain his living.

[x] She prepareth their meat betimes.

[y] She purchaſeth it with the gains of her travail.

[z] In the aſſemblies and places of judgment.

[a] After that he had ſpokeu of the apparel of the body, he now declareth the apparel of the ſpirit.

[b] Her tongue is as a book whereby one might learn many good things: for ſhe delighteth to talk of the word of God.

[c] That is, do her reverence.

[d] Confeſs her diligent labours, and commend her therefore.

[e] Foraſmuch as the moſt honourable are clad in the apparel that ſhe made.

ECCLESIASTES, or the PREACHER.

THE ARGUMENT.

Solomon, as a Preacher, and one that deſired to inſtruct all in the way of ſalvation, deſcribeth the deceivable vanities of this world: that man ſhould not be addicted to any thing under the ſun, but rather inflamed with the deſire of the heavenly life: therefore he confuteth their opinions, which ſet their felicity either in knowledge, or in pleaſures, or in dignity and riches, ſhewing that man's true felicity conſiſteth in that, that he is united with God, and ſhall enjoy his preſence: ſo that all other things muſt be rejected, ſave inaſmuch as they further us to attain to this heavenly treaſure, which is ſure and permanent, and cannot be found in any other ſave in God alone.

CHAP. I.

2 *All things in this world are full of vanity, and of no endurance.* 13 *All man's wiſdom is but folly and grief.*

THE words of the [a] Preacher, the ſon of David, king in Jeruſalem.

2 [b] Vanity of vanities, ſaith the Preacher: vanity of vanities, all *is* vanity.

3 What remaineth unto man in all [c] his travail, which he ſuffereth under the ſun?

4 *One* generation paſſeth, and *another* generation ſucceedeth: but the earth remaineth for [d] ever.

5 The ſun riſeth, and the ſun goeth down, and draweth to his place, where he riſeth.

6 The [e] wind goeth toward the ſouth, and compaſſeth toward the north: the wind goeth round about, and returneth by his circuits.

7 All the rivers go into the ſea, yet the ſea is not full: *for* the rivers go unto the place, [f] whence they return and go.

8 All things are full of labour: man cannot utter it: the eye is not ſatisfied with ſeeing, nor the ear filled with hearing.

9 [g] What is it that hath been? That that ſhall be: and what is it that hath been done? That which ſhall be done: and there is no new thing under the ſun.

10 Is there any thing whereof one may ſay, Behold this, it is new? it hath been already in the old time that was before us.

11 There is no memory of the former, neither ſhall there be a remembrance of the latter that ſhall be, with them that ſhall come after.

12 ¶ [h] I, the Preacher, have been king over Iſrael in Jeruſalem,

13 And I have given mine heart to ſearch and find out wiſdom by all things that are done under the heaven: (this ſore travail hath God given to the ſons of men, [i] to humble them thereby)

14 I have conſidered all the works that are done under the ſun, and behold, all *is* vanity and vexation of ſpirit.

15 That which is [k] crooked, none can make ſtraight: and that which faileth cannot be numbered.

16 I thought in mine heart, and ſaid, Behold, I am become great, and excel in wiſdom all them that have been before me in Jeruſalem: and mine heart hath ſeen much wiſdom and knowledge.

17 I have given mine heart to know wiſdom and knowledge, [l] madneſs and fooliſhneſs: I knew alſo that this is a vexation of the ſpirit.

18 For in the multitude of wiſdom *is* much [m] grief: and he that increaſeth knowledge, increaſeth ſorrow.

CHAP. II.

Pleaſures, ſumptuous buildings, riches and poſſeſſions are but vanity. 15 *The wiſe and the fool have both one end touching the bodily death.*

I Said in mine heart, Go to now, I will prove [n] thee with joy: therefore take thou pleaſure in pleaſant things: and behold, this alſo is vanity.

2 I ſaid of laughter, Thou art mad: and of joy, What is this that thou doeſt?

3 I ſought in my heart † to give myſelf to wine, and to lead mine heart in [o] wiſdom, and to take hold of folly, till I might ſee where is that goodneſs of the children of men, which they † enjoy under the ſun the *whole* number of the days of their life.

† *Heb. draw myſelf to wine.*

† *Heb. do.*

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[a] Solomon is here called a Preacher, or one that aſſembleth the people, becauſe he teacheth the true knowledge of God, and how men ought to paſs their life in this tranſitory world.

[b] He condemneth the opinions of all men that ſet felicity in any thing but in God alone, ſeeing that in this world all things are as vanity and nothing.

[c] Solomon doth not condemn man's labour or diligence, but ſheweth that there is no full contentment in any thing under the heaven, nor in any creature, foraſmuch as all things are tranſitory.

[d] One man dieth after another, and the earth remaineth longeſt, even to the laſt day, which yet is ſubject to corruption.

[e] By the ſun, wind and rivers, he ſheweth, that the greateſt labour and longeſt hath an end, and therefore there can be no felicity in this world.

[f] The ſea which compaſſeth all the earth, filleth the veins thereof, the which pour out ſprings and rivers into the ſea again.

[g] He ſpeaketh of times and ſeaſons, and things done in them, which, as they have been in times paſt, ſo come they to paſs again.

[h] He proveth that if any could have attained to felicity in this world by labour and ſtudy, he chiefly ſhould have obtained it, becauſe he had gifts and aids of God thereunto above all other.

[i] Man of nature hath a deſire to know, and yet is not able to come to the perfection of knowledge, which is the puniſhment of ſin, to humble man, and to teach him to depend only upon God.

[k] Man is not able by all his diligence to cauſe things to go otherwiſe than they do: neither can he number the faults that are committed, much leſs remedy them.

[l] That is, vain things which ſerved unto pleaſure wherein was no commodity, but grief and trouble of conſcience.

[m] Wiſdom and knowledge cannot be come by without great pain of body and mind: for when a man hath attained to the higheſt, yet is his mind never fully content: therefore in this world is no true felicity.

[n] Solomon maketh this diſcourſe with himſelf, as though he would try whether there were contentment in eaſe and pleaſures.

[o] Albeit I gave myſelf to pleaſures, yet I thought to keep wiſdom, and the fear of God in mine heart, and govern mine affairs by the ſame.

4 I have made my great works: I have built me houſes: I have planted me vineyards.

5 I have made me gardens and † orchards, and planted in them trees of all fruit.

† Heb. paradiſes.

6 I have made me ciſterns of water, to water therewith the woods that grow with trees,

7 I have gotten ſervants and maids: and had children *born* in the [p] houſe: alſo I had great poſſeſſion of beeves and ſheep above all that were before me in Jeruſalem.

8 I have gathered unto me alſo ſilver and gold, and the chief treaſures of kings and provinces: I have provided me men-ſingers and women-ſingers, and the [q] delights of the ſons of men, *as a* woman [r] taken captive, and women taken captives.

9 And I was great, and increaſed above all that were before me in Jeruſalem: alſo my wiſdom [s] remained with me.

10 And whatſoever mine eyes deſired, I with-held it not from them: I withdrew not mine heart from any joy: for mine heart rejoiced in all my labour: and this was my [t] portion of all my travail.

11 Then I looked on all my works that mine hands had wrought, and on the travail that I had laboured to do: and behold, all *is* vanity, and vexation of the ſpirit: and there is no profit under the ſun.

12 ¶ And I turned to behold [u] wiſdom, and madneſs, and folly: (for who is the man that ‡ will come after the king in things which men now have done?

‡ Or, compare with the king.

13 Then I ſaw that there is profit in wiſdom, more than in folly: as the light is more excellent than darkneſs.

14 * For the wiſe man's [w] eyes *are* in his head, but the fool walketh in darkneſs: yet I know alſo that the ſame [x] condition falleth to them all.

* Prov. 17. 24.

15 Then I thought in mine heart, It befalleth unto me as it befalleth to the fool, why therefore do I then labour to be more wiſe? And I ſaid in mine heart, that this alſo is vanity.

16 For there ſhall be no remembrance of the wiſe, nor of the fool [y] for ever: for that that now is, in the days to come ſhall all be forgotten. And [z] how dieth the wiſe man, as doth the fool?

17 Therefore I hated life: for the work that is wrought under the ſun is grievous unto me: for all is vanity, and vexation of the ſpirit.

18 I hated alſo all my labour, wherein I had travailed under the ſun, which I ſhall leave to the man that ſhall be after me.

19 And who knoweth whether he ſhall be wiſe or fooliſh? yet ſhall he have rule over all my labour wherein I have travailed, and wherein I have ſhewed myſelf wiſe under the ſun. This is alſo vanity.

20 Therefore I went about to make mine heart [a] abhor all the labour wherein I had travailed under the ſun,

21 For there is a man whoſe travail is in wiſdom, and in knowledge, and in equity: yet to a man that hath not travailed herein, ſhall he [b] give his portion: this alſo is vanity and a great grief.

22 For what hath man of all his travail and grief of his heart, wherein he hath travailed under the ſun?

23 For all his days are ſorrows, and his travail grief: his heart alſo taketh not reſt in the night: which alſo is vanity.

24 There *is* no profit to man, but that he eat, and drink, and [c] delight his ſoul with the profit of his labour: I ſaw alſo this, that it was of the hand of God.

25 For who could eat, and who could haſte to [d] outward things more than I?

26 Surely to a man that is good in his ſight, *God* giveth wiſdom, and knowledge, and joy: but to the ſinner he giveth pain, to gather, and to heap, to give to him that is good before God: this is alſo vanity and vexation of the ſpirit.

CHAP. III.

1 *All things have their time.* 14 *The works of God are perfect, and cauſe us to fear him.* 17 *God ſhall judge both the juſt and the unjuſt.*

TO all things *there is* an [e] appointed time, and a time to every purpoſe under the heaven.

2 A time to be born, and a time to die: a time to plant, and a time to pluck up that which is planted.

3 A time to ſlay, and a time to heal: a time to break down, and a time to build.

4 A time to weep, and a time to laugh: a time to mourn, and a time to dance.

5 A time to caſt away ſtones, and a time to gather ſtones: a time to embrace, and a time to be far from embracing.

6 A time to ſeek, and a time to loſe: a time to keep, and a time to caſt away.

7 A time to rend, and a time to ſew: a time to keep ſilence, and a time to ſpeak.

8 A time to love, and a time to hate: a time of war, and a time of peace.

9 What profit *hath* he that worketh, of the thing wherein he travaileth?

10 I have ſeen the travail that God hath given to the ſons of men, [f] to humble them thereby.

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[p] Meaning, of the ſervants or ſlaves which he had bought: ſo the children born in their ſervitude were the maſter's.

[q] That is, whatſoever men take pleaſure in.

[r] Which were the moſt beautiful of them that were taken in war, as Judg. 5. 30. Some underſtand by theſe words, not women, but inſtruments of muſic.

[s] For all this, God did not take his gift of wiſdom from me.

[t] This was the fruit of all my labour, a certain pleaſure mixt with care, which he calleth vanity in the next verſe.

[u] I bethought with myſelf whether it were better to follow wiſdom, or mine own affections and pleaſures, which he calleth madneſs.

[w] He foreſeeth things, which the fool cannot for lack of wiſdom.

[x] For both die and are forgotten, as ver. 16. or they both alike have proſperity or adverſity.

[y] Meaning in this world.

[z] He wondereth that men forget a wiſe man being dead, as ſoon as they do a fool.

[a] That I might ſeek the true felicity which is in God.

[b] Among other griefs, this was not the leaſt, to leave that which he had gotten by great travail, to one that had taken no pains therefore, and whom he knew not whether he were a wiſe man or a fool.

[c] When man hath all laboured, he can get no more than food, and refreſhing, yet he confeſſeth alſo that this cometh of God's bleſſing, as chap. 3. 13.

[d] Meaning, to pleaſures.

[e] He ſpeaketh of this diverſity of time for two cauſes: firſt, to declare that there is nothing in this world perpetual: next, to teach us not to be grieved if we have not all things at once, according to our deſires, neither enjoy them ſo long as we would wiſh.

[f] Read ch. 1. 13.

11 He hath made every thing beautiful in his time, alſo he hath ſet the [g] world in their heart, yet cannot man find out the work that God hath wrought from the beginning even to the end.

12 I know that there is nothing good in them, but to rejoice, and do good in his life.

13 And alſo that every man eateth and drinketh, and ſeeth the commodity of all his labour, this is the [h] gift of God.

14 I know that whatſoever God ſhall do, it ſhall be for [i] ever: to it can no man add, and from it can none diminiſh: for God hath done it, that they ſhould fear before him.

15 What is that that hath been? that is now: and that that ſhall be, hath now been: for God [k] requireth that which is paſt.

16 And moreover I have ſeen under the ſun the place of judgment, where *was* wickedneſs: and the place of juſtice, where *was* iniquity.

17 I thought in mine heart, God will judge the juſt and the wicked: for time is [l] there for every purpoſe, and for every work.

18 I conſidered in my heart the ſtate of the children of men, that God had [m] purged them: yet to ſee to, they are in themſelves *as* beaſts.

19 For the condition of the children of men, and the condition of beaſts *are* even *as* one [n] condition unto them. As the one dieth, ſo dieth the other: for they have all one breath, and there is no excellency of man above the beaſt: for all *is* vanity.

20 All go to one place, and all was of the duſt, and all ſhall return to the duſt.

21 Who [o] knoweth whether the ſpirit of man aſcend upward, and the ſpirit of the beaſt deſcend downward to the earth?

22 Therefore I ſee that there is nothing better than that a man ſhould [p] rejoice in his affairs, becauſe that is his portion. For who ſhall bring him to ſee what ſhall be after him?

CHAP. IV.

1 *The innocents are oppreſſed.* 4 *Men's labours are full of abuſe and vanity.* 9 *Man's ſociety is neceſſary.* 13 *A young man poor and wiſe, is to be preferred to an old king that is a fool.*

SO [q] I turned and conſidered all the oppreſſions that are wrought under the ſun, and behold, the tears of the oppreſſed, and none comforteth them: and *lo*, the ſtrength *is* of the hand of them that oppreſs them, and none comforteth them.

2 Wherefore I praiſed the [r] dead which now are dead, above the living which are yet alive.

3 And I *count* him [s] better than them both, which hath not yet been: for he hath not ſeen the evil works which are wrought under the ſun.

4 Alſo I beheld all travail, and all [t] perfection of works, that this is the envy of a man againſt his neighbour: this alſo *is* vanity and vexation of ſpirit.

5 The fool holdeth his hands, [u] and eateth up his own fleſh.

6 Better is an handful with quietneſs, than two handfuls with labour and vexation of ſpirit.

7 Again I returned, and ſaw vanity under the ſun.

8 There is one *alone*, and there *is* not a ſecond, which hath neither ſon nor brother, yet *is* there no end of all his travail, neither can his eye be ſatisfied with riches: neither *doth he think*, For whom do I travail, and defraud my ſoul of pleaſure? this alſo is vanity, and this is an evil travail.

9 [w] Two *are* better than one: for they have better wages for their labour.

10 For if they fall, the one will lift up his fellow: but wo unto him *that is* alone: for he falleth, and there *is* not a ſecond to lift him up.

11 Alſo, if two ſleep *together*, then ſhall they have heat: but to one how ſhould there be heat?

12 And if one overcome him, two ſhall ſtand againſt him: and a threefold [x] cord is not eaſily broken.

13 Better is a poor and wiſe child, than an old and fooliſh king, which will no more be admoniſhed.

14 For out of the [y] priſon he cometh forth to reign: when as he that is [z] born in his kingdom is made poor.

15 Behold all the living which walk under the ſun, [a] with the ſecond child, which ſhall ſtand up in his place.

16 There is no [b] end of all the people, *nor* of all that were before them, and they that come after ſhall not rejoice in him: ſurely this is alſo vanity and vexation of ſpirit.

17 Take heed to thy [c] foot when thou entereſt into the houſe of God, and be more

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[g] God hath given man a deſire and affection to ſeek out the things of this world, and to labour therein.

[h] Read ch. 2. 24. and theſe places declare, that we ſhould do all things with ſobriety, and to the fear of God, foraſmuch as he giveth not his gifts to the intent that they ſhould be abuſed.

[i] That is, man ſhall never be able to let God's work, but as he hath determined, ſo it ſhall come to paſs.

[k] God only cauſeth that which is paſt to return.

[l] Meaning, with God, howſoever man neglect his duty.

[m] And made them pure in their firſt creation.

[n] Man is not able by his reaſon and judgment to put difference between man and beaſt, as touching thoſe things whereunto both are ſubject: for the eye cannot judge any otherwiſe of a man being dead, than of a beaſt which is dead: yet by the word of God and faith, we eaſily know the diverſity, as ver. 21.

[o] Meaning, that reaſon cannot comprehend that which faith believeth herein.

[p] By the often repetition of this ſentence, as ch. 2. 24. and ch. 3. 12, 22. ch. 5. 27. and ch. 8. 15. he declareth, that man, by reaſon, can comprehend nothing better in this life, than to uſe the gifts of God ſoberly, and comfortably: for to know farther is a ſpecial gift of God revealed by his Spirit.

[q] He maketh here another diſcourſe with himſelf, concerning the tyranny of them that oppreſſed the poor.

[r] Becauſe they are no more ſubject to their oppreſſors.

[s] He ſpeaketh according to the judgment of the fleſh, which cannot abide to feel, or ſee troubles.

[t] The more perfect that the work is, the more is it envied of the wicked.

[u] For idleneſs he is compelled to deſtroy himſelf.

[w] Foraſmuch as when man is alone, he can neither help himſelf, nor others, he ſheweth, that all men ought to live in mutual ſociety, to the intent they may be profitable one to another, and that their things may increaſe.

[x] By this proverb he declareth how neceſſary it is that men ſhould live in ſociety.

[y] That is, from a poor and baſe eſtate, or out of trouble and priſon, as Joſeph did, Gen. 41. 14.

[z] Meaning, that is born a king.

[a] Which follow and flatter the king's ſon, or him that ſhall ſucceed, to enter into credit with them in hope of gain.

[b] They never ceaſe by all means to creep into favour: but when they obtain not their greedy deſires, they think themſelves abuſed, as others have been in time paſt, and to care no more for him.

[c] That is, with what affection thou comeſt to hear the word of God.

near to hear than to give the ſacrifice of [d] fools: for they know not what they do.

CHAP. V.

1 Not to ſpeak lightly, chiefly in God's matters. 9 The covetous can never have enough. 11 The labourer's ſleep is ſweet. 14 Man, when he dieth, taketh nothing with him. 18 To live joyfully, and with a contented mind, is the gift of God.

BE not [e] raſh with thy mouth, nor let thine heart be haſty to utter a thing before God: for God *is* in the heavens, and thou art on the earth: therefore let thy words be [f] few.

2 For *as* a dream cometh by the multitude of buſineſs: ſo the voice of a fool *is* in the multitude of words.

* Deut. 23. 21. 3 * When thou haſt vowed a vow to God, defer not to pay it: for he delighteth not in fools: pay *therefore* that thou haſt [g] vowed.

4 It is better that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay it.

5 Suffer not thy mouth to make thy [h] fleſh to ſin: neither ſay before the [i] angel, that this is ignorance: wherefore ſhall God be angry by thy voice, and deſtroy the work of thine hands?

6 For in the multitude of dreams and vanities *are* alſo many words: but fear thou God.

7 If in a country thou ſeeſt the oppreſſion of the poor, and the defrauding of judgment and juſtice, be not aſtoniſhed at the matter: for he that is [k] higher than the higheſt, regardeth, and *there be* higher than they.

8 And the [l] abundance of the earth is over all: the king [m] *alſo conſiſteth* by the field that is tilled.

9 He that loveth ſilver ſhall not be ſatisfied with ſilver, and he that loveth riches, *ſhall be* without the fruit *thereof*: this alſo is vanity.

10 When goods increaſe, they are increaſed that eat them: and what cometh to the owners thereof, but the beholding *thereof* with their eyes?

11 The ſleep of him that travaileth *is* ſweet, whether he eat little or much: but the [n] ſatiety of the rich will not ſuffer him to ſleep.

12 There is an evil ſickneſs *that* I have ſeen under the ſun, *to wit*, riches [o] reſerved to the owners thereof for their evil.

13 And theſe riches periſh by evil travail, and he begetteth a ſon, and in his [p] hand *is* nothing.

* Job 1. 21. Wiſd. 7. 6. 1 Tim. 6. 7. 14 * As he came forth of his mother's belly, he ſhall return naked to go as he came, and ſhall bear away nothing of his labour, which he hath cauſed to paſs by his hand.

15 And this alſo is an evil ſickneſs, *that* in all points as he came, ſo ſhall he go: and what profit hath he that hath travailed for the [q] wind?

16 Alſo all his days he eateth in [r] darkneſs with much grief, and *in* his ſorrow and anger.

17 Behold then, what I have ſeen good, that is comely to [s] eat, and to drink, and to take pleaſure in all his labour, wherein he travaileth under the ſun, the *whole* number of the days of his life which God giveth him: for this is his portion.

18 Alſo to every man to whom God hath given riches and treaſures, and giveth him power to eat thereof, and to take his part, and to enjoy his labour: this is the gift of God.

19 Surely he will not much remember the days of his [t] life, becauſe God anſwereth to the joy of his heart.

CHAP. VI.

The miſerable eſtate of him to whom God hath given riches, and not the grace to uſe them.

THERE is an evil which I ſaw under the ſun, and it is much among men:

2 A man to whom God hath given riches, and treaſures, and honour, and he wanteth nothing for his ſoul of all that it deſireth: but [u] God giveth him not power to eat thereof, but a ſtrange man ſhall eat it up: this is vanity, and this is an evil ſickneſs.

3 If a man beget an hundred *children*, and live many years, and the days of his years be multiplied, and his ſoul be not [w] ſatisfied with good things, and he be not [x] buried, I ſay, that an untimely fruit is better than he.

4 For [y] he cometh into vanity, and goeth into darkneſs: and his name ſhall be covered with darkneſs.

5 Alſo he hath not ſeen the ſun, nor known it: *therefore* this hath more reſt than the other.

6 And if he hath lived a thouſand years twice told, and had ſeen no good, ſhall not all go to one place?

7 All the labour of man *is* for his mouth: yet the [z] ſoul is not filled.

8 For what hath the wiſe man more than the fool? what hath the poor that [a] knoweth how to walk before the living?

9 The [b] ſight of the eye is better than to walk in the luſts: this alſo is vanity and vexation of ſpirit.

10 What

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[d] Meaning, of the wicked, which thinketh to pleaſe God with ceremonies, and have neither faith nor repentance.

[e] Either in vowing or in praying, meaning, that we ſhould uſe all reverence to Godward.

[f] He heareth thee not for thy many words ſake, or often repetitions, but conſidereth thy faith and fervent mind.

[g] He ſpeaketh of vows which are approved by God's word, and ſerve to his glory.

[h] Cauſe not thyſelf to ſin by vowing raſhly, as they do which make a vow to live unmarried, and ſuch like.

[i] That is, before God's meſſenger, when he ſhall examine thy doing: as though thy ignorance ſhould be a juſt excuſe.

[k] Meaning, that God will redreſs theſe things, and therefore we muſt depend upon him.

[l] The revenues of the earth are to be preferred above all things which appertain to this life.

[m] Kings and princes cannot maintain their eſtate without tillage, which thing commendeth the excellency of tillage.

[n] That is, his great abundance of riches, or the ſurfeiting which cometh by his great feeding.

[o] When covetous men heap up riches, which turn to their deſtruction.

[p] He doth not enjoy his father's riches.

[q] Meaning, in vain, and without profit.

[r] In afflictions and grief of mind.

[s] Read chap. 3. 22.

[t] He will take no great thought for the pains that he hath endured in time paſt.

[u] He ſheweth that it is the plague of God, when the rich man hath not a liberal heart to uſe his riches.

[w] If he can never have enough.

[x] As we ſee oftentimes, that the covetous man either falleth into crimes that deſerve death, or is murdered, or drowned, or hangeth himſelf, or ſuch like: and ſo lacketh the honour of burial, which is the laſt office of humanity.

[y] Meaning, the untimely fruit, whoſe life did neither profit or hurt any.

[z] His deſire and affection.

[a] That knoweth to uſe his goods well in the judgment of men.

[b] To be content with that which God hath given, is better than to follow the deſires that never can be ſatisfied.

10 What is that that hath been? the name thereof is now named: and it is known that it is man: and he cannot ſtrive with him that is [c] ſtronger than he.

CHAP. VII.

Divers precepts to follow that which is good, and to avoid the contrary.

SURELY there be many things that increaſe vanity: *and* what availeth it a man?

2 For who knoweth what is [d] good for man in the life *and* in the number of the days of the life of his vanity, ſeeing he maketh them as a * ſhadow? For who can ſhew unto man what ſhall be after him under the ſun?

* Job 14. 2. Pſ. 144. 4.

3 * A good name *is better* than a good ointment, and the day of [e] death than the day that one is born.

* Prov. 22. 1.

4 It is better to go to the houſe of [f] mourning, than to go to the houſe of feaſting, becauſe this is the end of all men: and the living ſhall lay it to his heart.

5 Anger is better than laughter: for by a ſad look the heart is made better.

6 The heart of the wiſe *is* in the houſe of mourning: but the heart of fools *is* in the houſe of mirth.

7 Better it is to hear the rebuke of a wiſe man, than that a man ſhould hear the ſong of fools.

8 For like the noiſe of the [g] thorns under the pot, ſo *is* the laughter of the fool: this alſo is vanity.

9 Surely, oppreſſion maketh a wiſe man [h] mad: and the reward deſtroyeth the heart.

10 The [i] end of a thing is better than the beginning thereof, and the patient in ſpirit is better than the proud in ſpirit.

11 Be not thou of an haſty ſpirit to be angry: for anger reſteth in the boſom of fools.

12 Say not thou, Why is it that the former days were better than theſe? for thou doſt not inquire [k] wiſely of this thing.

13 Wiſdom is good with an [l] inheritance, and excellent to them that ſee the ſun.

14 For *man ſhall reſt* in the ſhadow of wiſdom, and in the ſhadow of ſilver: but the excellency of the knowledge of wiſdom giveth life to the poſſeſſors thereof.

15 Behold the work of God: for who can make * ſtrait that which he hath made crooked?

* Ch. 1, 15.

16 In the day of wealth be of good comfort, and in the day of affliction [m] conſider: God alſo hath made this contrary to that, to the intent that man ſhould find [n] nothing after him.

17 I have ſeen all things in the days of my vanity: there is a juſt man that periſheth in his [o] juſtice, and there is a wicked man that continueth long in his malice.

18 Be not thou juſt [p] overmuch, neither make thyſelf over-wiſe: wherefore ſhouldeſt thou be deſolate?

19 Be not thou wicked [q] overmuch, neither be thou fooliſh: wherefore ſhouldeſt thou periſh not in thy time?

20 It is good that thou lay hold [r] on this: but yet withdraw not thine hand from [s] that: for he that feareth God ſhall come forth of them all.

21 Wiſdom ſhall ſtrengthen the wiſe man, more than ten mighty princes that are in the city.

22 * Surely there is no man juſt in the earth, that doeth juſt, and ſinneth not.

* 1 Kings 8. 46. 2 Chron. 6. 36. Prov. 20. 9. 1 John 1. 8.

23 Give not thine [t] heart alſo to all the words that men ſpeak, leſt thou do hear thy ſervant curſing thee.

24 For oftentimes alſo thine heart knoweth that thou likewiſe haſt ‡ curſed others.

‡ Or, ſpeak evil of others.

25 All this have I proved by wiſdom: I thought I will be wiſe, but it went far from me.

26 It is far off, what may [u] it be? and it is a profound deepneſs, who can find it?

27 I have compaſſed about, *both* I and mine heart, to know and to inquire, and to ſearch wiſdom and reaſon, and to know the wickedneſs of folly, and the fooliſhneſs of madneſs,

28 And I find more bitter than death the woman whoſe heart is *as* nets and ſnares, *and* her hands *as* bands: he that is good before God ſhall be delivered from her, but the ſinner ſhall be taken by her.

29 Behold, ſaith the Preacher, this have I found, *ſeeking* one by one to find [w] the count:

30 And yet my ſoul ſeeketh, but I find it not: I have found one man of a thouſand: but a woman among them all have I not found.

31 Only lo, this have I found, that God hath made man righteous: but they have ſought many [x] inventions.

CHAP. VIII.

1 *To obey princes and magiſtrates.* 17 *The works of God paſs man's knowledge.*

WHO is as the wiſe man? and who knoweth the interpretation of a thing? the wiſdom of a man doth make his [y] face to ſhine: and the [z] ſtrength of his face ſhall be changed.

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[c] Meaning, God, who will make him to feel that he is mortal.

[d] There is no ſtate wherein man can live to have perfect quietneſs in this life.

[e] He ſpeaketh thus after the judgment of the fleſh, which thinketh death to be the end of all evils: or elſe, becauſe that this corporal death is the entering into life everlaſting.

[f] Where we may ſee the hand of God, and learn to examine our lives.

[g] Which crackle for a while, and profit nothing.

[h] A man that is eſteemed wiſe, when he falleth to oppreſſion, becometh like a beaſt.

[i] He noteth their lightneſs, which enterpriſe a thing, and ſuddenly leave it off again.

[k] Murmur not againſt God when he ſendeth adverſities for man's ſins.

[l] He anſwereth to them that eſteem not wiſdom, except riches be joined therewith, ſhewing that both are the gifts of God, but that wiſdom is far more excellent, and may be without riches.

[m] Conſider wherefore God doth ſend it, and what may comfort thee.

[n] That man ſhould be able to controul nothing in his works.

[o] Meaning, that cruel tyrants put the godly to death, and let the wicked go free.

[p] Boaſt not too much of thine own juſtice and wiſdom.

[q] Tarry not long when thou art admoniſhed to come out of the way of wickedneſs.

[r] To wit, on theſe admonitions that go before.

[s] Conſider what deſolation and deſtruction ſhall come, if thou do not obey them.

[t] Credit them not, neither care for them.

[u] Meaning, wiſdom.

[w] That is, to come to a concluſion.

[x] And ſo are cauſe of their own deſtruction.

[y] That is, doth get him favour and proſperity.

[z] Whereas before he was proud and arrogant, he ſhall become humble and meek.

2 I *advertiſe thee* to take heed to the [a] mouth of the king, and to the word of the oath of God.

3 [b] Haſte not to go forth of his ſight: ſtand not in an evil thing: for he will do whatſoever pleaſeth him.

4 Where the word of the king is, *there is* power, and who ſhall ſay unto him, What doſt thou?

5 He that keepeth the commandment, ſhall know none evil thing, and the heart of the wiſe ſhall know the [c] time and judgment.

6 For to every purpoſe there is a time and judgment, becauſe the [d] miſery of man is great upon him.

7 For he knoweth not that which ſhall be: for who can tell him when it ſhall be?

8 Man is not lord [e] over the ſpirit to retain the ſpirit, neither hath he power in the day of death, nor deliverance in the battle, neither ſhall wickedneſs deliver the poſſeſſors thereof.

9 All this have I ſeen, and have given mine heart to every work which is wrought under the ſun, *and I ſaw* a time that man ruleth over man to his own [f] hurt.

10 And likewiſe I ſaw the wicked buried, and [g] they returned, and they that came from the holy [h] place were yet forgotten in the city where they had done right: this alſo is vanity.

11 Becauſe ſentence againſt an evil work is not [i] executed ſpeedily, therefore the heart of the children of men is fully ſet in them to do evil.

12 Though a ſinner do evil an hundred times, and *God* prolongeth *his days*, yet I know that it ſhall be well with them that fear the Lord, and do reverence before him.

13 But it ſhall not be well to the wicked, neither ſhall he prolong *his* days: he *ſhall be* like a ſhadow, becauſe he feareth not before God.

14 There is a vanity which is done upon the earth, that there be righteous men to whom it cometh according to [k] the work of the wicked: and there be wicked men to whom it cometh according to the work of the juſt: I thought alſo that this is vanity.

15 And I praiſed joy: for there is no goodneſs to man, under the ſun, ſave to [l] eat and to drink, and to rejoice: for this is adjoined to his labour, the days of his life that God hath given him under the ſun.

16 Then I applied mine heart to know wiſdom, and to behold the buſineſs that is done on earth, that neither day nor night the eyes of man take ſleep.

17 Then I beheld the whole work of God, that man cannot find out the work that is wrought under the ſun: for the which man laboureth to ſeek it, and cannot find it: yea, and though the wiſe man think to know it, he cannot find it.

CHAP. IX.

1 By no outward thing can man know whom God loveth, or hateth. 12 No man knoweth his end. 16 Wiſdom excelleth ſtrength.

I Have ſurely given mine heart to all this, and to declare all this, that the juſt and the wiſe, and their works *are* in the hand of God: and no man knoweth either love or [m] hatred of all that *is* before them.

2 All things *come* alike to all: and the ſame condition *is* to the juſt and to the wicked, to the good and to the pure, and to the polluted, and to him that ſacrificeth not: as is the good, *ſo* is the ſinner: he that ſweareth, as he that feareth an oath.

3 This is evil among all that *is* done under the ſun, that there is one [n] condition to all, and alſo the heart of the ſons of men is full of evil, and madneſs *is* in their hearts while they live, and after that *they go* to the dead.

4 Surely, whoſoever is joined to all the living, there is hope: for it is better to a [o] living dog, than to a dead lion.

5 For the living know that they ſhall die, but the dead know nothing at all: neither have they any more a reward: for their remembrance is forgotten:

6 Alſo their love, and their hatred, and their envy is now periſhed, and they have no more portion for ever, in all that is done under the ſun.

7 Go, eat thy bread with joy, and drink thy wine with a chearful heart: for God now [p] accepteth thy works.

8 At all times let thy garments be [q] white, and let not oil be lacking upon thine head.

9 † * Rejoice with the wiſe whom thou haſt loved all the days of the life of thy vanity, which *God* hath given the, under thee ſun all the days of thy vanity: for this is thy portion in the life, and in the travail wherein thou laboureſt under the ſun.

† *Heb. regard the life.*
* Ch. 5. 18.

10 All that thine hand ſhall find to do, do it with *all* thy power: for there is neither work nor invention, nor knowledge, nor wiſdom in the grave whither thou goeſt.

11 I returned, and I ſaw under the ſun that the race is not to the ſwift, nor the battle to the ſtrong, nor yet bread to the wiſe, nor alſo riches to men of underſtanding, neither yet favour to men

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[a] That is, that thou obey the king, and keep the oath that thou haſt made for the ſame cauſe.

[b] Withdraw not thyſelf lightly from the obedience of thy prince.

[c] That is, when time is to obey, and how far he ſhould obey.

[d] Man of himſelf is miſerable, and therefore ought to do nothing to increaſe the ſame, but to work all things by wiſdom and counſel.

[e] Man hath no power to ſave his own life, and therefore muſt not raſhly caſt himſelf into danger.

[f] As cometh oft-times to tyrants, and wicked rulers.

[g] That is, others as wicked as they.

[h] They that feared God, and worſhipped him according as he had appointed.

[i] Where juſtice is delayed, there ſin reigneth,

[k] Which are puniſhed, as though they were wicked, as ch. 7. 16.

[l] Read ch. 3. 22.

[m] Meaning, what things he ought to chuſe or refuſe: or man knoweth not by theſe outward things, that is, by proſperity or adverſity, whom God doth favour or hate: for he ſendeth them as well to the wicked as to the godly.

[n] In outward things, as riches and poverty, ſickneſs and health, there is no difference between the godly and the wicked: but the difference is, that the godly are aſſured, by faith, of God's favour and aſſiſtance.

[o] He noteth the epicures and carnal men, which made their belly their god, and had no pleaſure but in this life, wiſhing rather to be an abject and vile perſon in this life, than a man of authority, and ſo to die, which is meant by the dog and lion.

[p] They flatter themſelves to be in God's favour, becauſe they have all things in abundance.

[q] Rejoice, be merry, and ſpare for no coſt: thus ſpeak the wicked belly-gods.

men of knowledge: but time and [r] chance cometh to them all.

12 For neither doth man know [s] his time: *but* as the fiſhes, which are taken in an evil net, and as the birds that are caught in the ſnare, ſo are the children of men ſnared in the evil time, when it falleth upon them ſuddenly.

13 I have alſo ſeen this wiſdom under the ſun, and it is great unto me:

14 A little city and few men in it, and a great king came againſt it, and compaſſed it, and builded forts againſt it:

15 And there was found therein a poor and wiſe man, and he delivered the city by his wiſdom: but none remembered this poor man.

16 Then ſaid I, Better is wiſdom than ſtrength: yet the wiſdom of the poor is deſpiſed, and his words are not heard.

17 The words of the wiſe are more heard in quietneſs, than the cry of him that ruleth among fools.

18 Better is wiſdom than weapons of war: but one ſinner deſtroyeth much good.

CHAP. X.

1 *The difference of fooliſhneſs and wiſdom.* 11 *A ſlanderer is like a ſerpent that cannot be charmed.* 16 *Of fooliſh kings and drunken princes,* 17 *and of good kings and princes.*

DEAD flies cauſe to ſtink, and putrify the ointment of the apothecary: *ſo doth* a little folly him that is in eſtimation for wiſdom, *and* for glory.

2 The heart of a [t] wiſe man *is* at his right hand: but the heart of a fool *is* at his left hand.

3 And alſo when the fool goeth by the way, his heart faileth, and he [u] telleth unto all that he is a fool.

4 If the [w] ſpirit of him that ruleth, riſe up againſt thee, leave not thy place: for gentleneſs pacifieth great ſins.

5 There is an evil *that* I have ſeen under the ſun, as an [x] error that proceedeth from the face of him that ruleth.

6 Folly is ſet in great excellency, and the [y] rich ſet in the low place.

7 I have ſeen ſervants on horſes, and princes walking as ſervants on the ground.

* Pſ. 7. 16. Prov. 26. 27.

8 * He that diggeth a pit ſhall fall into it, and he that breaketh a hedge, a ſerpent ſhall bite him.

9 He that removeth ſtones ſhall hurt himſelf thereby, *and* he that cutteth wood ſhall be in danger thereby.

10 If the iron be blunt, and one hath not whet the edge, he muſt then put to more [z] ſtrength: but the excellency to direct a thing *is* wiſdom.

11 If the ſerpent bite when he is charmed: no better is a babler.

12 The words of the mouth of a wiſe man *have* grace: but the lips of a fool devour himſelf.

13 The beginning of the words of his mouth *is* fooliſhneſs, and the latter end of his mouth *is* wicked madneſs.

14 For the fool multiplieth words, *ſaying*, Man knoweth not what ſhall be: and who can tell him what ſhall be after him?

15 The labour of the fooliſh doth weary him, for he knoweth not to go into the [a] city.

16 Wo to thee, O land, when thy king is a [b] child, and thy princes [c] eat in the morning.

17 Bleſſed art thou, O land, when thy king *is* the ſon [d] of nobles, and thy princes eat in time for ſtrength and not for drunkenneſs.

18 By ſlothfulneſs the roof of the houſe goeth to decay, and by the idleneſs of the hands the houſe droppeth through.

19 They prepare bread for laughter, and wine comforteth the living, but ſilver anſwereth to all.

20 Curſe not the king, no not in thy thought, neither curſe the rich in thy bed-chamber; for the [e] fowl of the heaven ſhall carry the voice, that which hath wings, ſhall declare the matter.

CHAP. XI.

1 *To be liberal to the poor.* 4 *Not to doubt of God's providence.* 8 *All worldly proſperity is but vanity.* 9 *God will judge all.*

CAST thy bread upon the [f] waters: for after many days thou ſhalt find it.

2 Give a portion to ſeven, and alſo to eight: for thou knoweſt not what evil ſhall be upon the earth.

3 If the [g] clouds be full, they will pour forth rain upon the earth: and if the [h] tree doth fall toward the ſouth, or toward the north, in the place that the tree falleth, there it ſhall be.

4 He that obſerveth the [i] wind, ſhall not ſow, and he that regardeth the clouds, ſhall not reap.

5 As thou knoweſt not which is the way of the ſpirit, *nor* how the bones *do grow* in the womb of her that is with child: ſo thou knoweſt not the work of God that worketh all.

6 In the morning ſow thy ſeed, and in the evening let not thine hand [k] reſt: for thou knoweſt not whether ſhall proſper, this or [l] that, or whether both ſhall be alike good.

7 Surely, the light is a pleaſant thing: and it is a good thing to the eyes to ſee the ſun.

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[r] Thus the worldlings ſay, to prove that all things are lawful for them, and attribute that to chance and fortune, which is done by the providence of God.

[s] That is, he doth not foreſee what ſhall come.

[t] So that he doeth all things well and juſtly, whereas the fool doeth the contrary.

[u] By his doings he bewrayeth himſelf.

[w] If thy ſuperior be angry with thee, be thou diſcreet, and not moved.

[x] Meaning, that it is an evil thing when they that are in authority fail and do not their duty.

[y] They that are rich in wiſdom and virtue.

[z] Without wiſdom, whatſoever a man taketh in hand, turneth to his own hurt.

[a] The ignorance and beaſtlineſs of the wicked is ſuch, that they know not common things, and yet will they diſcuſs high matters.

[b] That is, without wiſdom and counſel.

[c] Are given to their luſts and pleaſures.

[d] Meaning, when he is noble for virtue and wiſdom, and with the gifts of God.

[e] Thou canſt not work evil ſo ſecretly but it ſhall be known.

[f] That is, be liberal to the poor, and though it ſeem to be as a thing ventured on the ſea, yet it ſhall bring thee profit.

[g] As the clouds that are full pour out rain, ſo the rich that have abundance muſt diſtribute it liberally.

[h] He exhorteth to be liberal while we live: for after there is no power.

[i] He that feareth inconveniences, when neceſſity requireth, ſhall never do his duty.

[k] Be not weary of well-doing.

[l] That is, which of thy works are moſt agreeable to God.

8 Though a man live many years, *and* in them all he rejoice, yet he ſhall remember the days of [m] darkneſs, becauſe they are many: all that cometh *is* vanity.

9 [n] Rejoice, O young man, in thy youth, and let thine heart chear thee in the days of thy youth: and walk in the ways of thine heart, and in the ſight of thine eyes: but know, that for all theſe things, God will bring thee to judgment.

10 Therefore take away [o] grief out of thine heart, and cauſe evil [p] to depart from thy fleſh: for childhood and youth *are* vanity.

CHAP. XII.

1 To think on God in youth, and not to defer till age. 7 The ſoul returneth to God. 11 Wiſdom is the gift of God, and conſiſteth in fearing him, and keeping his commandments.

REmember now thy Creator in the days of thy youth, while the evil days come not, nor the years approach, wherein thou ſhalt ſay, I have no pleaſure in them.

2 While the ſun is not dark, nor the light, nor the moon, nor the ſtars, nor the [q] clouds return after the rain:

3 When the [r] keepers of the houſe ſhall tremble, and the [s] ſtrong men ſhall bow themſelves, and the [t] grinders ſhall ceaſe, becauſe they are few, and they wax dark that [u] look out by the windows:

4 And the [w] doors ſhall be ſhut without by the baſe ſound of the [x] grinding, and he ſhall riſe up at the voice of the [y] bird: and all the [z] daughters of ſinging ſhall be abaſed.

5 Alſo they ſhall be afraid of the [a] high thing, and fear *ſhall be* in the [b] way, and the almond tree ſhall [c] flouriſh, and the [d] graſshopper ſhall be a burden, and concupiſcence ſhall be driven away: for man goeth to the houſe of his age, and the mourners go about in the ſtreet.

6 While the [e] ſilver cord is not lengthened, nor the golden [f] ewer broken, nor the [g] pitcher broken at the [h] well, nor the [i] wheel broken at the [k] ciſtern:

7 And duſt return to the earth as it was, and the [l] ſpirit return to God that gave it.

8 Vanity of vanites, ſaith the Preacher, all *is* vanity.

9 And the more wiſe the Preacher was, the more he taught the people knowledge, and cauſed them to hear, and ſearched forth and prepared many parables.

10 The Preacher ſought to find out pleaſant words, and an upright writing, *even* the words of truth.

11 The words of the wiſe are like goads, and like nails [m] faſtened by the maſters of the aſſemblies, *which* are given by one [n] paſtor.

12 And of other things beſides theſe, my ſon, take thou heed: for there is no end in making many [o] books, and much reading is a wearineſs of the fleſh.

13 Let us hear the end of all: fear God and keep his commandments: for this is the whole *duty* of man.

14 *For God will bring every work unto judgment, with every ſecret thing, whether it be good or evil.

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[m] That is, of affliction and trouble.

[n] He derideth them that ſet their delight in worldly pleaſures, as though God would not call them to an account.

[o] To wit, anger and envy.

[p] Meaning, carnal luſts, whereunto youth is given.

[q] Before thou come to a continual miſery: for when the clouds remain after the rains, man's grief is increaſed.

[r] The hands, which keep the body.

[s] The legs.

[t] The teeth.

[u] The eyes.

[w] The lips or mouth.

[x] When the jaws ſhall ſcarce open and not be able to chew any more.

[y] He ſhall not be able to ſleep.

[z] That is, the windpipes, or the ears ſhall be deaf, and not able to hear ſinging.

[a] To climb high becauſe of their weakneſs, or they ſtoop down as though they were afraid, leſt any thing ſhould hit them.

[b] They ſhall tremble as they go, as though they were afraid.

[c] Their heads ſhall be as white as the bloſſoms of an almond-tree.

[d] They ſhall be able to bear nothing.

[e] Meaning, the marrow of the back bone and the ſinews.

[f] The little ſkin that covereth the brain, which is in colour like gold.

[g] That is, the veins.

[h] Meaning, the liver.

[i] Which is the head.

[k] That is, the heart, out of the which the head draweth the powers of life.

[l] The ſoul incontinently either goeth to joy or torment, and ſleepeth not, as the wicked imagine.

[m] Which are well applied by the miniſters, whom he calleth maſters.

[n] That is, by God.

[o] Theſe things cannot be comprehended in books, or learned by ſtudy, but God muſt inſtruct thine heart that thou mayeſt only know that wiſdom is the true felicity, and the way thereunto is to fear God.

An * Excellent SONG which was SOLOMON's.

† Heb. a ſong of ſongs: ſo called, becauſe it is the chiefeſt of thoſe 1005, which Solomon made, as is mentioned, 1 Kings 4. 32.

THE ARGUMENT.

In this Song, Solomon by moſt ſweet and comfortable allegories and parables deſcribeth the perfect love of Jeſus Chriſt, the true Solomon and king of peace, and the faithful ſoul or his church, which he hath ſanctified and appointed to be his ſpouſe, holy, chaſte, and without reprehenſion. So that here is declared the ſingular love of the bridegroom toward the bride, and his great and excellent benefits wherewith he doth enrich her of his pure bounty and grace, without any of her deſervings. Alſo the earneſt affection of the church, which is inflamed with the love of Chriſt, deſiring to be more and more joined to him in love, and not to be forſaken for any ſpot or blemiſh that is in her.

CHAP. I.

1 The familiar talk and myſtical communication of the ſpiritual love between Jeſus Chriſt and his church. 5 The domeſtic enemies that perſecute the church.

LET him[a] kiſs me with the kiſſes of his mouth: for thy love is better than wine.

2 Becauſe of the[b] ſavour of thy good ointments, thy name *is as* an ointment poured out: therefore the[c] virgins love thee.

3 [d] Draw me: we will run after thee: the king hath brought me into his[e] chambers: we will rejoice and be glad in thee: we will remember thy love more than wine: the righteous do love thee.

4 I am[f] black, O daughters of Jeruſalem, but comely as the tents of[g] Kedar, *and* as the[h] curtains of Solomon.

5 Regard ye me not becauſe I am[i] black: for the[k] ſun hath looked upon me. The[l] ſons of my mother were angry againſt me: they made me the keeper of the vines: but I[m] kept not mine own vine.

6 Shew me,[n] *O thou* whom my ſoul loveth, where thou feedeſt, where thou lieſt at noon: for why ſhould I be as ſhe that turneth aſide to the flocks of[o] thy companions?

7 [p] If thou know not, O thou the faireſt among women, get thee forth by the ſteps of the flock: and feed thy kids by the tents of the ſhepherds.

8 I have compared thee, O my love, to the troop of horſes in the[q] chariots of Pharaoh.

9 Thy cheeks are comely with rows of ſtones, and thy neck with chains.

10 We will make thee borders of gold, with ſtuds of ſilver.

11 [r] While the king was at his repaſt, my ſpikenard gave the ſmell thereof.

12 My well-beloved *is as* a bundle of myrrh unto me: he ſhall lie between my[s] breaſts.

13 My well-beloved *is as* a cluſter of camphire unto me in the vines of Engedi.

14 My love, behold, thou art[t] fair: behold, thou art fair: thine eyes *are like* the doves.

15 My well-beloved, behold, thou art fair and pleaſant: alſo our[u] bed is green.

16 The beams of our houſe *are* cedars, our rafters *are* of fir.

CHAP. II.

3 The church deſireth to reſt under the ſhadow of Chriſt. 8 She heareth his voice. 14 She is compared to the dove, 15 and the enemies to the foxes.

I AM the roſe of the field, *and* the lily of the vallies.

2 Like a lily among the thorns, ſo *is* my[w] love among the daughters.

3 [x] Like the apple-tree among the trees of the foreſt, ſo *is* my well-beloved among the ſons *of men*: under his ſhadow had I delight, and ſat down: and his fruit *was* ſweet unto my mouth.

4 He brought me into the wine-cellar, and love *was* his banner over me.

5 Stay me with flaggons, and comfort me with apples: for I am ſick of love.

6 His left hand *is* under mine head, and his right hand doth embrace me.

7 [y] I charge you, O daughters of Jeruſalem, by the roes and by the hinds of the field, that ye ſtir not up, nor waken *my* love, until ſhe pleaſe.

8 *It is* the[z] voice of my well-beloved: behold, he cometh leaping by the mountains, and ſkipping by the hills.

9 My well-beloved is like a roe, or a young hart: lo, he[a] ſtandeth behind our wall, looking forth of the windows, ſhewing himſelf through the[b] grates.

10 My well-beloved ſpake, and ſaid unto me, Ariſe, my love, my fair one, and come thy way.

11 For behold,[c] winter is paſt: the rain is changed, and is gone away.

12 The flowers appear in the earth: the time of the ſinging of birds is come, and the voice of the turtle is heard in our land,

13 The fig-tree hath brought forth her young figs: and the vines with *their* ſmall grapes have caſt a favour: ariſe, my love, my fair one, and come away.

14 My dove, thou art in the[d] holes of the rock, in the ſecret places of the ſtairs, ſhew me thy ſight, let me hear thy voice: for thy voice is ſweet, and thy ſight comely.

15 Take

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[a] This is ſpoken in the perſon of the church, or of the faithful ſoul inflamed with the deſire of Chriſt whom ſhe loveth.

[b] The feeling of thy great benefits.

[c] They that are pure in heart and converſation.

[d] The faithful confeſs that they cannot come to Chriſt except they be drawn.

[e] Meaning, the ſecret joy that is not known to the world.

[f] The church confeſſeth her ſpots and ſin, but hath confidence in the favour of Chriſt.

[g] Kedar was Iſhmael's ſon, of whom came the Arabians that dwelt in tents.

[h] Which within were all ſet with precious ſtones and jewels.

[i] Conſider not the church by the outward appearance.

[k] The corruption of nature through ſin and afflictions.

[l] Mine own brethren, which ſhould have moſt favoured me.

[m] She confeſſeth her own negligence.

[n] The ſpouſe feeling her fault, fleeth to her huſband only for ſuccour.

[o] Whom thou haſt called to the dignity of paſtors, and they ſet forth their own dreams inſtead of thy doctrine.

[p] Chriſt ſpeaketh to his church, bidding them that are ignorant to go to the paſtors to learn.

[q] For thy ſpiritual beauty and excellency there was no worldly treaſure to be compared unto thee.

[r] The church rejoiceth that ſhe is admitted to the company of Chriſt.

[s] He ſhall be moſt dear unto me.

[t] Chriſt accepteth his church, and commendeth her beauty.

[u] That is, the heart of the faithful, wherein Chriſt dwelleth by his Spirit.

[w] Thus Chriſt preferreth his church above all other things.

[x] The ſpouſe teſtifieth her great deſire toward her huſband, but her ſtrength faileth her, and therefore ſhe deſireth to be comforted, and feel it.

[y] Chriſt chargeth them which have to do in the church, as it were by a ſolemn oath, that they trouble not the quietneſs thereof.

[z] This is ſpoken of Chriſt, who took upon him our nature, to come to help his church.

[a] Foraſmuch as his divinity was hid under the cloak of our fleſh.

[b] So that we cannot have full knowledge of him in this life.

[c] That is, ſin and error is driven back by the coming of Chriſt, which is here deſcribed by the ſpring time when all things flouriſh.

[d] Thou that art aſhamed of thy ſins, come and ſhew thyſelf unto me.

15 Take us the foxes, the [e] little foxes, which deſtroy the vines, for our vines *have* ſmall grapes.

16 My well-beloved *is* mine, and I am his: he feedeth among the lilies,

17 Until the day break, and the ſhadows flee away: return, my well-beloved, *and* be like a [f] roe, or a young hart upon the mountains of Bether.

CHAP. III.

1 *The church deſireth to be joined inſeparably to Chriſt her huſband*: 6 *Her deliverance out of the wilderneſs.*

IN my bed by [g] night I ſought him that my ſoul loved: I ſought him, but I found him not.

2 I will riſe *therefore* now, and go about in the city, by the ſtreets, and by the open places, *and* will [h] ſeek him that my ſoul loveth: I ſought him, but I found him not.

3 The [i] watchmen that went about the city found me: *to whom I ſaid*, Have you ſeen him whom my ſoul loveth?

4 When I had paſt a little from them, then I found him whom my ſoul loved: I took hold on him, and left him not, till I had brought him into my mother's houſe, into the chamber of her that conceived me.

5 [k] I charge you, O daughters of Jeruſalem, by the roes and by the hinds of the field, that ye ſtir not up, nor waken *my* love until ſhe pleaſe.

6 Who is ſhe that cometh up out of the [l] wilderneſs like pillars of ſmoke perfumed with myrrh and incenſe, *and* with all the † ſpices of the merchant?

† *Heb.* powder.

7 Behold his [m] bed, which is Solomon's: threeſcore ſtrong men *are* round about it, of the valiant men of Iſrael.

8 They all handle the ſword, *and* are expert in war, every one *hath* his ſword upon his thigh for the fear [n] by night.

9 King Solomon made himſelf a ‡ palace of the trees of Lebanon.

‡ Or, chariot.

10 He made the pillars thereof of ſilver, *and* the pavement thereof of gold, the hangings thereof of purple, whoſe midſt was paved with the love of the daughters of Jeruſalem.

11 Come forth, ye [o] daughters of Zion, and behold, the king Solomon with the [p] crown, wherewith his mother crowned him in the day of his marriage, and in the day of the gladneſs of his heart.

CHAP. IV.

1 *The praiſes of the church.* 7 *She is without blemiſh in his ſight.* 9 *The love of Chriſt toward her.*

BEHOLD, thou art [q] fair, my love: behold, thou art fair: thine eyes *are like* the doves: among thy locks * thine hair is like the [r] flock of goats, which look down from the mountain of Gilead.

* Ch. 6. 4.

2 Thy teeth *are* like a flock of *ſheep* in good order, which go up from the waſhing: which every one bring out twins, and none is barren among them.

3 Thy lips are like a thread of ſcarlet, and thy talk is comely: thy temples *are* within thy locks as a piece of a pomegranate.

4 Thy neck is as the tower of David, built for defence: a thouſand ſhields hang therein, *and* all the targets of the ſtrong men.

5 Thy two [s] breaſts *are* as two young roes that are twins, feeding among the lilies.

6 Until the day break, and the ſhadows flee away, I will go into the mountain of myrrh, and to the mountain of incenſe.

7 Thou art all fair, my love, and there is no ſpot in thee.

8 [t] Come with me from Lebanon, *my* ſpouſe, *even* with me from Lebanon, *and* look from the top of Amanah, from the top of Shenir, and Hermon, from the dens of the lions, *and* from the mountains of the leopards.

9 My [u] ſiſter, *my* ſpouſe, thou haſt wounded mine heart: thou haſt wounded mine heart with one of thine [w] eyes, *and* with a chain of thy neck.

10 My ſiſter, *my* ſpouſe, how fair is thy love! how much better is thy love than wine, and the ſavour of thine ointments than all ſpices!

11 Thy [x] lips, *my* ſpouſe, drop *as* honeycombs: honey and milk are under thy tongue, and the ſavour of thy garments *is* as the ſavour of Lebanon.

12 My ſiſter, my ſpouſe, *is as* a garden incloſed, as a ſpring ſhut up, *and* a fountain ſealed up.

13 Thy plants *are as* an orchard of pomegranates with ſweet fruits, *as* camphire, ſpikenard,

14 *Even* ſpikenard and ſaffron, calamus and cinnamon, with all the trees of incenſe, myrrh and aloes, with all the chief ſpices.

15 [y] O fountain of the gardens, O well of living waters, and the ſprings of Lebanon!

16 Ariſe, O [z] North, and come, O South, *and* blow

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[e] Suppreſs the heretics while they are young, that is, when they begin to ſhew their malice, and deſtroy the vine of the Lord.

[f] The church deſireth Chriſt to be moſt ready to help her in all dangers.

[g] The church by night, that is in troubles, ſeeketh to Chriſt, but is not incontinently heard.

[h] Shewing that although we be not heard at the firſt, yet we muſt ſtill continue in prayer till we feel comfort.

[i] Which declareth, that we muſt ſeek unto all of whom we hope to have any ſuccour.

[k] Read chap. 2. 7.

[l] This is referred to the church of Iſrael which was led by the wilderneſs forty years.

[m] By the bed is meant the temple, which Solomon made.

[n] He alludeth to the watch which kept the temple.

[o] All ye that are of the number of the faithful.

[p] Chriſt become man was crowned by the love of God, with the glorious crown of his divinity.

[q] Becauſe Chriſt delighteth in his church, he commendeth all that is in her.

[r] He hath reſpect to the multitude of the faithful, which are many in number.

[s] Wherein are knowledge and zeal, two precious jewels.

[t] Chriſt promiſeth his church to call his faithful from all the corners of the world.

[u] Chriſt calleth his church ſiſter in reſpect that he had taken the fleſh of man.

[w] In that he made his church beautiful and rich, he loved his gifts in her.

[x] Becauſe of thy confeſſion and thankſgiving.

[y] The church confeſſeth that all her glory and beauty cometh of Chriſt, who is the true fountain of all grace.

[z] She deſireth Chriſt to comfort her, and to pour the graces of his Spirit upon her, which Spirit is meant by the north and ſouth wind.

blow on my garden, that the ſpices thereof may flow out: let my well-beloved come to his garden, and eat his pleaſant fruit.

CHAP. V.

1 *Chriſt calleth his church to the participation of all his treaſures.* 2 *She heareth his voice.* 3 *She confeſſeth her nakedneſs.* 10 *She praiſeth Chriſt her huſband.*

I AM come into my [a] garden, my ſiſter, my ſpouſe: I gathered my myrrh with my ſpice: I ate my honeycomb with mine honey, I drank my wine with my milk: eat, O friends, drink, and make you merry, O well-beloved.

2 [b] I ſleep, but mine heart waketh, *it is* the voice of my well-beloved that knocketh, *ſaying*, Open unto me, my ſiſter, my love, my dove, my undefiled: for mine head is full of dew, and my locks with the drops of the [c] night.

3 I have put off my [d] coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?

4 My well-beloved put in his hand by the hole *of the door*, and mine † heart was affectioned toward him.

† Heb. *my bowels were moved towards him.*

5 I roſe up to open to my well-beloved, and mine hands did drop down myrrh, and my [e] fingers pure myrrh upon the handles of the bar.

6 I opened to my well-beloved: but my well-beloved was gone and paſt: mine heart was gone when he did ſpeak: I ſought him, but I could not find him: I called him, but he anſwered me not.

7 The [f] watchmen that went about the city, found me, they ſmote me, *and* wounded me: the watchmen of the walls took away my vail from me.

8 I charge you, [g] O daughters of Jeruſalem, if you find my well-beloved, that you tell him that I am ſick of love.

9 [h] O the faireſt among women, what is thy well-beloved more than *another* well-beloved? what is thy well-beloved more than *another* lover, that thou doſt ſo charge us?

10 My well-beloved is white and ruddy, the chiefeſt of ten thouſand.

11 His [i] head *is as* fine gold, his locks curled, *and* black as a raven.

12 His eyes *are* like doves upon the rivers of waters, which are waſhed with milk, *and* remain by the full *veſſels*.

13 His cheeks *are* as a bed of ſpices, *and as* ſweet flowers, *and* his lips *like* lilies dropping down pure myrrh.

14 His hands *as* rings of gold ſet with the † chryſolite, his belly like white ivory covered with ſapphires.

† *Heb. Tarſhiſh.*

15 His legs *are as* pillars of marble ſet upon ſockets of fine gold: his countenance as Lebanon, excellent as the cedars.

16 His mouth *is as* ſweet things, and he is wholly delectable: this is my well-beloved, and this is my lover, O daughters of Jeruſalem.

17 [k] O the faireſt among women, whither is thy beloved gone? whither is thy well-beloved turned aſide, that we may ſeek him with thee?

CHAP. VI.

2 *The church aſſureth herſelf of the love of Chriſt.* 3 *The praiſes of the church.* 8 *She is but one and undefiled.*

MY well-beloved is gone down into his [l] garden to the beds of ſpices, to feed in the gardens, and to gather lilies.

2 I am my well-beloved's, and my well-beloved is mine, who feedeth among the lilies.

3 Thou art beautiful, my love, [m] as Tirzah, comely as Jeruſalem, terrible as an army with banners.

4 [n] Turn away thine eyes from me: for they overcome me: * thine hair is like a flock of goats which look down from Gilead.

* Ch. 4. 1.

5 Thy teeth *are* like a flock of ſheep which go up from the waſhing, which every one bring out twins, and none is barren among them.

6 Thy temples *are* within thy locks as a piece of a pomegranate.

7 There are [o] threeſcore queens and fourſcore concubines, and of damſels without number.

8 *But* my dove is alone, *and* my undefiled, ſhe is the only *daughter* of her mother, and ſhe is dear to her that bare her: the daughters have ſeen her, and counted her bleſſed, *even* the queens and the concubines, and they have praiſed her.

9 [p] Who is ſhe that looketh forth as the morning, fair as the moon, pure as the ſun, terrible as an army with banners!

10 I went down to the [q] garden of nuts, to ſee the fruits of the valley, to ſee if the vine budded, *and if* the pomegranates flouriſhed.

11 I [r] knew nothing, my ſoul ſet me [s] as the chariots of my noble people.

12 Return, return, O [t] Shulamite, return: return, that we may behold thee. What ſhall you ſee in the Shulamite, *but* as the company of an army?

CHAP. VII.

1 *The beauty of the church in all her members.* 10 *She is aſſured of Chriſt's love toward her.*

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[a] The garden ſignifieth the kingdom of Chriſt, where he prepareth the banquet for his elect.

[b] The ſpouſe ſaith that ſhe is troubled with the cares of worldly things, which is meant by ſleeping.

[c] Declaring the long patience of the Lord toward ſinners.

[d] The ſpouſe confeſſeth her nakedneſs, and that of herſelf ſhe hath nothing, or ſeeing that ſhe is once made clean, ſhe promiſeth not to defile herſelf again.

[e] The ſpouſe which ſhould be anointed of Chriſt, ſhall not find him if ſhe think to anoint him with her good works.

[f] Theſe are the falſe teachers, which wound the conſcience with their traditions.

[g] She aſketh of them which are godly (foraſmuch as the law and ſalvation ſhould come out of Zion and Jeruſalem) that they would direct her to Chriſt.

[h] Thus ſay they of Jeruſalem.

[i] She deſcribeth Chriſt to be of perfect beauty and comelineſs.

[k] Hearing of the excellency of Chriſt, the faithful deſire to know how to find him.

[l] That is, is converſant here in earth among men.

[m] Which was a fair and ſtrong city, 1 Kings 14. 17.

[n] This declareth the exceeding love of Chriſt toward his church.

[o] Meaning, that the gifts are infinite which Chriſt giveth to his church: or, that his faithful are many in number.

[p] He ſheweth, that the beginning of the church was ſmall, but that it grew up to a great multitude.

[q] He went down into the ſynagogue to ſee what fruits came of the law and the prophets.

[r] I found nothing but rebellion.

[s] I ran as ſwift as the nobles of my people in their chariots.

[t] O ye people of Jeruſalem: for Jeruſalem was called Shalem, which ſignifieth peace.

HOW beautiful are thy [u] goings with ſhoes, O prince's daughter! the joints of thy thighs *are* like jewels: the work of the hand of a cunning workman.

2 Thy navel *is as* a round cup that wanteth not liquor: thy belly *is as* an heap of wheat compaſſed about with lilies.

3 [w] Thy two breaſts *are* as two young roes that are twins.

4 Thy neck *is* like a tower of ivory, thine eyes *are like* the fiſh-pools in Heſhbon, by the gate of Bath-rabbim: thy noſe *is* as the tower of Lebanon that looketh toward Damaſcus.

5 Thine head upon thee *is* as ſcarlet, and the buſh of thine head like purple: the king *is* tied [x] in the ‡ rafters.

‡ Or, galleries.

6 How fair art thou, and how pleaſant art thou, O *my* love, in pleaſures!

7 This thy ſtature is like a palm-tree, and thy breaſts like cluſters.

8 I ſaid, I will go up into the palm-tree, I will take hold of her boughs: thy breaſts ſhall now be like the cluſters of the vine: and the ſavour of thy noſe is like apples.

9 And the roof of thy mouth like good wine, which goeth ſtraight to my well-beloved, and cauſeth the lips of the antient to ſpeak.

10 [y] I am my well-beloved's, and his deſire is toward me.

11 Come, my well-beloved, let us go forth into the field: let us remain in the villages.

12 Let us get up early to the vines, let us ſee if the [z] vine flouriſh, *whether* it hath budded the ſmall grape, *or whether* the pomegranates flouriſh: there will I give thee my love.

13 The mandrakes have given a ſmell, and in our gates are all ſweet things new and old: my well-beloved, I have kept *them* for thee.

CHAP. VIII.

2 The church will be taught by Chriſt. 3 She is upholden by him. 6 The vehement love wherewith Chriſt loveth her. 11 She is the vine that bringeth forth fruit to the ſpiritual Solomon, which is Jeſus Chriſt.

OH [a] that thou wert as my brother that ſucked the breaſts of my mother: I would find thee without, I would kiſs thee, then they ſhould not deſpiſe ‡ thee.

‡ Or, me.

2 I will lead thee, *and* bring thee into my mother's houſe: *there* thou ſhalt teach me: *and* I will cauſe thee to drink ſpiced wine, *and* new wine of the pomegranate.

3 [b] His left hand *ſhall be* under mine head, and his right hand ſhall embrace me.

4 [c] I charge you, O daughters of Jeruſalem, that you ſtir not up, nor waken *my* love, until ſhe pleaſe.

5 (Who is this that cometh up out of the wilderneſs, leaning upon her well-beloved?) I raiſed thee up under an apple-tree: there thy mother conceived thee: there ſhe conceived that bare thee.

6 [d] Set me as a ſeal on thy heart, *and* as a ſignet upon thine arm: for love *is* ſtrong as death: jealouſy is cruel as the grave: the coals thereof *are* fiery coals *and* a vehement flame.

7 Much water cannot quench love, neither can the floods drown it: if a man ſhould give all the ſubſtance of his houſe for love, they would greatly contemn it.

8 [e] We have a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter when ſhe ſhall be ſpoken for?

9 [f] If ſhe be a wall, we will build upon her a ſilver palace: and if ſhe be a door, we will keep her in with boards of cedar.

10 [g] I am a wall, and my breaſts *are* as towers: then was I in his eyes as one that findeth peace.

11 [h] Solomon had a vine in Baal-hamon: he gave the vineyard unto keepers: every one bringeth for the fruit thereof a thouſand *pieces* of ſilver.

12 *But* my vineyard which is mine, *is* before me: to thee, O Solomon, *appertaineth* a thouſand *pieces of ſilver*, and two hundred to them that keep the fruit thereof.

13 O thou that dwelleſt in the [i] gardens, the companions hearken unto thy voice: cauſe me to hear it.

14 O my well-beloved, [k] flee away, and be like unto the roe, or to the young hart upon the mountains of ſpices.

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[u] He deſcribeth the comely beauty of the church in every part, which is to be underſtood ſpiritually,

[w] Read chap. 4. 5.

[x] He delighteth to come near thee, and to be in thy company.

[y] This the ſpouſe ſpeaketh.

[z] If the people that are called to Chriſt bring forth any fruit.

[a] The church called of the Gentiles, ſpeaketh thus to the church of Jeruſalem.

[b] Read chap. 2. 6.

[c] Read chap. 3. 5.

[d] The ſpouſe deſireth Chriſt to be joined in perpetual love with him.

[e] The Jewiſh church ſpeaketh this of the church of the Gentiles.

[f] If ſhe be ſure and faſt, ſhe is meet for the huſband to dwell in.

[g] The church promiſeth fidelity and conſtancy.

[h] That is, the vineyard of the Lord hired out, Matt. 21. 33.

[i] Chriſt dwelleth in his church, whoſe voice the faithful hear.

[k] The church deſireth Chriſt, that if he depart from them, yet that he would haſte to help them in their troubles.

ISAIAH.

THE ARGUMENT.

God, according to his promiſe, Deut. 18. 15. that he would never leave his church deſtitute of a prophet, hath from time to time accompliſhed the ſame: whoſe office was not only to declare to the people the things to come, whereof they had a ſpecial revelation, but alſo to interpret and declare the law, and to apply particularly

ticularly the doctrine contained briefly therein, to the utility and profit of thoſe to whom they thought it chiefly to appertain, and as the time and ſtate of things required. And principally in the declaration of the law, they had reſpect to three things, which were the ground of their doctrine: Firſt, to the doctrine contained briefly in the two tables: ſecondly, to the promiſes and threatenings of the law: and thirdly, to the covenant of grace and reconciliation, grounded upon our Saviour Jeſus Chriſt, who is the end of the law; whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof. And according as God gave them underſtanding of things, they applied the promiſes particularly for the comfort of the church and the members thereof, and alſo denounced the menaces againſt the enemies of the ſame: not for any care or regard to the enemies, but to aſſure the church of their ſafeguard by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they have more clearly intreated it than Moſes, and ſet forth more lively Jeſus Chriſt, in whom the covenant of reconciliation was made. In all theſe things, Iſaiah did excel all the prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehenſions, and conſolations: ever applying the doctrine as he ſaw that the diſeaſe of the people required. He declareth alſo many notable prophecies which he had received of God, as touching the promiſe of the Meſſiah, his office, and his kingdom. Alſo of the favour of God toward his church, the vocation of the Gentiles, and their union with the Jews, which are as moſt principal points contained in this book, and a gathering of his ſermons that he had preached: which after certain days that they had ſtood upon the temple-door (for the manner of the prophets was to ſet up the ſum of their doctrine for certain days, that the people might the better mark it, as Iſa. 8. 1. and Hab. 2. 2.) the prieſts took it down, and reſerved it among their regiſters: and ſo, by God's providence, theſe books were preſerved as a monument to the church for ever. As touching his perſon and time, he was of the king's ſtock (for Amos his father was brother to Azariah king of Judah, as the beſt writers agree) and propheſied for more than ſixty four years, from the time of Uzziah unto the reign of Manaſſeh, whoſe father-in-law he was (as the Hebrews write) and of whom he was put to death. And in reading of the prophets, this one thing among others is to be obſerved, that they ſpeak of things to come as though they were now paſt, becauſe of the certainty thereof, and that they could not but come to paſs, becauſe God had ordained them in his ſecret counſel, and ſo revealed them to his prophets.

CHAP. I.

2 Iſaiah reproveth the Jews of their ingratitude and ſtubbornneſs, that neither for benefits nor puniſhments would amend. 11 He ſheweth why their ſacrifices are rejected, and wherein God's true ſervice ſtandeth. 25 He propheſieth of the deſtruction of Jeruſalem, 24 and of the reſtitution thereof.

1 A Viſion[a] of Iſaiah the ſon of Amos, which he ſaw[b] concerning Judah and Jeruſalem in the days of[c] Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 Hear, O[d] heavens, and hearken, O earth: for the Lord hath ſaid, I have nouriſhed and brought up[e] children, but they have rebelled againſt me.

3 The[f] ox knoweth his owner, and the aſs his maſter's crib: *but* Iſrael hath not known: my people hath not underſtood.

4 Ah, ſinful nation, a people laden with iniquity: a[g] ſeed of the wicked, corrupt children, they have forſaken the Lord: they have provoked the[h] Holy one of Iſrael to anger: they are gone backward.

5 Wherefore ſhould ye be[i] ſmitten any more? for ye fall away more and more, the whole[k] head is ſick, and the whole heart is heavy.

6 From the[l] ſole of the foot unto the head, there *is* nothing whole therein, *but* wounds and ſwelling, and ſores full of corruption: they have not been wrapped,[m] nor bound up, nor mollified with oil.

7 Your land is waſte: your cities *are* burnt with fire: ſtrangers devour your land in your preſence, and *it is* deſolate like the overthrow[n] of ſtrangers.

8 And the daughter of[o] Zion ſhall remain like a cottage in a vineyard, like a lodge in a garden of cucumbers, *and* like a beſieged city.

9 Except the Lord of hoſts[p] had reſerved unto us even a ſmall remnant, we ſhould have been as[q] Sodom, *and* ſhould have been like unto Gomorrah.

10 Hear the word of the Lord, O princes[r] of Sodom: hearken unto the law of our God, O people of Gomorrah.

11 What have I to do with the multitude of your ſacrifices, ſaith the Lord? I am full of the burnt-offerings of rams, and of the fat of

fed

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[a] That is, a revelation or prophecy, which was one of the two means whereby God declared himſelf to his ſervants in old time, as Num. 12. 6. and therefore the prophets were called Seers, 1 Sam. 9. 9.

[b] Iſaiah was chiefly ſent to Judah and Jeruſalem, but not only: for in this book are prophecies concerning other nations alſo.

[c] Called alſo Azariah, 2 Kings 15. 1. Of theſe kings read from 2 Kings 14 to ch. 21. and 2 Chron. 25 to ch. 23.

[d] Becauſe men were obſtinate and inſenſible, he calleth to the dumb creatures, which were more prompt to obey God's word, as Deut. 32. 1.

[e] He declareth his great mercy toward the Jews, foraſmuch as he choſe them above all other nations to be his people and children, as Deut. 10. 15.

[f] The moſt brute and dull beaſts do more acknowledge their duty toward their maſters, than my people do toward me, of whom they have received benefits without compariſon.

[g] They were not only wicked as were their fathers, but utterly corrupt, and by their evil example infected others.

[h] That is, him that ſanctifieth Iſrael.

[i] What availeth it to ſeek to amend you by puniſhment, ſeeing the more I correct you, the more ye rebel?

[k] By naming the chief parts of the body, he ſignifieth that there was no part of the whole body of the Jews free from his rods.

[l] Every part of the body, as well the leaſt as the chiefeſt, was plagued.

[m] Their plagues were ſo grievous that they were incurable, and yet they would not repent.

[n] Meaning, of them that dwell far off, which, becauſe they look for no advantage of that which remaineth, deſtroy all before them.

[o] That is, Jeruſalem.

[p] Becauſe that he will ever have a church to call upon his name.

[q] That is, all deſtroyed.

[r] Ye that for your vices deſerved all to be deſtroyed, as they of Sodom, ſave that God of his mercy reſerved a little number, Lament. 3. 22.

fed beaſts: and I [s] deſire not the blood of bullocks, nor of lambs, nor of goats.

12 When ye come to appear before me, who required this of your hands to tread in my courts?

13 Bring no more oblations [t] in vain: incenſe is an abomination unto me: I cannot ſuffer *your* new moons, nor ſabbaths, *nor* ſolemn days (*it is* iniquity) nor ſolemn aſſemblies.

14 My ſoul hateth your new [u] moons, and your appointed feaſts: they are a burden unto me: I am weary to bear *them*.

15 And when you ſhall ſtretch out your hands, I will hide mine eyes from you: and though ye make many prayers, I will not hear: *for* your hands are [x] full of blood.

16 [y] Waſh you, make you clean: take away the evil of your works from before mine eyes: ceaſe to do evil,

17 Learn to do [z] well: ſeek judgment, relieve the oppreſſed, judge the fatherleſs, *and* defend the widow.

18 Come now, [a] and let us reaſon together, ſaith the Lord: though your ſins were as crimſon, they ſhall be made [b] white as ſnow: though they were red like ſcarlet, they ſhall be as wool:

19 If ye [c] conſent and obey, ye ſhall eat the good *things* of the land.

20 But if ye refuſe and be rebellious, ye ſhall be devoured with the ſword: for the mouth of the Lord hath ſpoken it.

21 How is the [d] faithful city become an harlot! it was full of judgment, *and* juſtice lodged therein, but now [e] *they are* murderers.

22 [f] Thy ſilver is become droſs: thy wine is mixed with water.

23 Thy princes *are* rebellious and companions of [g] thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherleſs, neither doth the widow's cauſe come before them.

24 Therefore ſaith the Lord God of hoſts, the [h] mighty one of Iſrael, Ah, I will [i] eaſe me of mine adverſaries, and avenge me of mine enemies.

25 Then I will turn mine hand upon thee, and burn out thy droſs, till it [k] be pure, and take away all thy tin.

26 [l] And I will reſtore thy judges as at the firſt, and thy counſellors as at the beginning: afterward ſhalt thou be called a city of righteouſneſs, *and* a faithful city.

27 Zion ſhall be redeemed in judgment, and they that return in her, in [m] juſtice.

28 And the [n] deſtruction of the tranſgreſſors and of the ſinners ſhall be together: and they that forſake the Lord ſhall be conſumed.

29 For they ſhall be confounded for the [o] oaks which ye have deſired, and ye ſhall be aſhamed of the gardens that ye have choſen.

30 For ye ſhall be as an oak, whoſe leaf fadeth: and as a garden that hath no water.

31 And the ſtrong ſhall be as [p] tow, and the maker thereof as a ſpark: and they ſhall both burn together, and none ſhall quench *them*.

CHAP. II.

2 The church ſhall be reſtored by Chriſt, and the Gentiles called. 6 The puniſhment of the rebellious and obſtinate.

THE word that Iſaiah the ſon of Amos, ſaw upon Judah and Jeruſalem.

2 * It [q] ſhall be in the laſt days, that the mountain of the houſe of the Lord ſhall be prepared in the top of the mountains, and [r] ſhall be exalted above the hills, and all nations ſhall [s] flow unto it. * Mich. 4. 1.

3 And many people ſhall go, and ſay, Come, and let us go up to the [t] mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the * [u] law ſhall go forth of Zion, and the word of the Lord from [w] Jeruſalem. * Mich. 4. 2.

4 And [x] he ſhall judge among the nations, and [y] rebuke many people: they ſhall [z] break their

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[s] Though God commended theſe ſacrifices for a time, as aids and exerciſes of their faith: yet becauſe the people had not faith nor repentance, God deteſteth them, as Pſalm 50. 13. Jer. 6. 20. Amos 5. 22. Micah 6. 7.

[t] Without faith and repentance.

[u] Your ſacrifices offered in the new moons and feaſts: he condemneth hereby hypocrites, which think to pleaſe God with ceremonies, and they themſelves are void of faith and mercy.

[x] He ſheweth, that where men be given to avarice, deceit, cruelty, and extortion, which is meant by blood, there God will ſhew his anger, and not accept them, though they ſeem never ſo holy, as ch. 59. 3.

[y] By this outward waſhing, he meaneth the ſpiritual: exhorting the Jews to repent and amend their lives.

[z] This kind of reaſoning by the ſecond table, the ſcriptures uſe in many places againſt the hypocrites, who pretend moſt holineſs and religion in word, but when their charity and love toward their brethren ſhould appear, they declare that they have neither faith nor religion.

[a] To know if I do accuſe you without a cauſe.

[b] Leſt ſinners ſhould pretend any rigour on God's part, he only willeth them to be pure in heart, and he will forgive all their ſins, were they never ſo many or great.

[c] He ſheweth, that whatſoever adverſity a man endureth, it ought to be attributed to his own incredulity and diſobedience.

[d] That is, Jeruſalem, which had promiſed fidelity unto me, as a wife to her huſband.

[e] Given to covetouſneſs and extortion, which he ſignified before by blood, ver. 15.

[f] Whatſoever was pure in thee before, is now corrupt, though thou have an outward ſhew.

[g] That is, they maintain the wicked and the extortioners, and not only do not puniſh them, but are themſelves ſuch.

[h] When God will ſhew himſelf merciful to his church, he he calleth himſelf, The Holy one of Iſrael: but when he hath to do with his enemies, he is called Mighty, as againſt whom no power is able to reſiſt.

[i] I will take vengeance of mine adverſaries the Jews, and ſo ſatisfy my deſire by puniſhing them. Which thing yet he doth with a grief, becauſe of his covenant.

[k] Leſt the faithful among them ſhould be overcome with this threatening, he addeth this conſolation.

[l] It is only the work of God to purify the heart of man, which thing he doth becauſe of his promiſe made concerning the ſalvation of his church.

[m] By juſtice is meant, God's faithful promiſe, which is the cauſe of the deliverance of his church.

[n] The wicked ſhall not be partakers of God's promiſe, Pſalm 92. 9.

[o] That is, the trees and pleaſant places, where ye commit idolatry, which was forbidden, Deut. 16. 22.

[p] The falſe god, wherein ye put your confidence, ſhall be conſumed as eaſily as a piece of tow.

[q] The decree and ordinance of God, touching the reſtoration of the church, which is chiefly meant of the time of Chriſt.

[r] In an evident place to be ſeen and diſcerned.

[s] When the kingdom of Chriſt ſhall be enlarged by the preaching of the doctrine. Here alſo is declared the zeal of the children of God, when they are called.

[t] Alluding to mount Zion, where the viſible church then was.

[u] Meaning, the whole doctrine of ſalvation.

[w] This was accompliſhed when the goſpel was firſt preached in Jeruſalem, and from thence went through all the world.

[x] The Lord, which is Chriſt, ſhall have all power given him.

[y] They that may acknowledge their ſins and turn to him.

[z] He ſheweth the fruit of the peace which the goſpel ſhould bring: to wit, that men ſhould do good one to another, whereas before they were enemies.

their ſwords alſo into mattocks, and their ſpears to ſcythes: nation ſhall not lift up a ſword againſt nation, neither ſhall they learn to [a] fight any more.

5 O houſe of Jacob, come ye, and let us [b] walk in the light of the Lord.

6 Surely thou [c] haſt forſaken thy people, the houſe of Jacob, becauſe they are [d] full of the eaſt *manners*, and *are* ſorcerers as the Philiſtines, [e] and abound with ſtrange children.

7 Their land alſo was full of [f] ſilver and gold, and there *was* no end of their treaſures: and their land was full of horſes, and their chariots *were* infinite.

8 Their land alſo was full of idols: they worſhipped the work of their own hands, which their own fingers have made.

9 And a man bowed himſelf, and a man [g] humbled himſelf: therefore [h] ſpare them not.

10 Enter into the rock, and hide thee in the duſt from before the fear of the Lord, and from the glory of his Majeſty.

11 The high look of man ſhall be humbled, and the loftineſs of men ſhall be abaſed, and the Lord only ſhall be exalted [i] in that day.

12 For the day of the Lord of hoſts *is* upon all the proud and haughty, and upon all that is exalted: and it ſhall be made low.

13 Even upon all the cedars of Lebanon, that are high and exalted, and upon all the oaks of Baſhan:

14 And upon all the high [k] mountains, and upon all the hills that are lifted up:

15 And upon every high tower, and upon every ſtrong wall:

16 And upon [l] all the ſhips of Tarſhiſh, and upon all pleaſant pictures.

17 And the haughtineſs of men ſhall be brought low, and the loftineſs of men ſhall be abaſed, and the Lord ſhall only be exalted in that day.

18 And the idols ſhall he utterly deſtroy.

*Hoſ. 10. 8. Luke 23. 30. Rev. 6. 16. & 9. 6.

19 Then they ſhall go * into the holes of the rocks, and into the caves of the earth, from before the fear of the Lord, and from the glory of his Majeſty, when he ſhall ariſe to deſtroy the earth.

20 At that day man ſhall caſt away his ſilver idols and his golden idols (which they had made themſelves to worſhip them) [m] to the moles and to the bats,

21 To go into the holes of the rocks, and unto the tops of the ragged rocks, from before the fear of the Lord, and from the glory of his majeſty, when he ſhall ariſe to deſtroy the earth.

22 Ceaſe you from the man whoſe [n] breath is in his noſtrils: for wherein is he to be eſteemed?

CHAP. III.

1 For the ſin of the people God will take away the wiſe men, and give them fooliſh princes. 14 The covetouſneſs of the governors. 16 The pride of the women.

FOR lo, the Lord God of hoſts will take away from Jeruſalem and from Judah the [o] ſtay and the ſtrength: *even* all the ſtay of bread, and all the ſtay of water:

2 The ſtrong man, and the man of war, the [p] judge and the prophet, the prudent and the aged:

3 The captain of fifty, and the honourable, and the counſellor, and the cunning artificer, and the eloquent [q] man.

4 And I will appoint [r] children *to be* their princes, and babes ſhall rule over them.

5 The people ſhall be [s] oppreſſed one of another: and every one by his neighbour: the children ſhall preſume againſt the ancient, and the vile againſt the honourable.

6 When every one ſhall [t] take hold of his brother of the houſe of his father, *and ſay*, Thou haſt cloathing: thou ſhalt be our prince, and let this fall be under thine hand:

7 In that day he ſhall [u] ſwear, ſaying, I cannot be an helper: for there is no bread in mine houſe, nor cloathing: *therefore* make me no prince of the people.

8 Doubtleſs Jeruſalem is fallen, and Judah is fallen down, becauſe their tongue and works *are* againſt the Lord, to provoke the eyes of his glory.

9 The [w] trial of their countenance teſtifieth againſt them: yea, they declare their ſins as Sodom: they hide them not. Wo be unto their ſouls: for they have rewarded evil unto themſelves.

10 [x] Say ye, Surely it ſhall be well with the juſt: for they ſhall eat the fruit of their works.

11 Wo be to the wicked, it ſhall be evil *with him*: for the reward of his hands ſhall be given him.

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[a] He ſpeaketh not againſt the uſe of weapons and lawful war, but ſheweth how the hearts of the godly ſhall be affected one toward another: which peace and love doth begin and grow in this life, but ſhall be perfected when we are joined with our head Chriſt Jeſus.

[b] Seeing the Gentiles will be ſo ready, make you haſte, and ſhew them the way to worſhip God.

[c] The prophet ſeeing the ſmall hope that the Jews would convert, complaineth to God, as though he had utterly forſaken them for their ſins.

[d] Full of the corruptions that reigned chiefly in the Eaſt parts.

[e] They altogether give themſelves to the faſhions of other nations.

[f] The prophet firſt condemned their ſuperſtition and idolatry: next, their covetouſneſs; and thirdly, their vain truſt in worldly means.

[g] He noteth the nature of the idolaters, which are never ſatisfied in their ſuperſtitions.

[h] Thus the prophet ſpake, being inflamed with the zeal of God's glory, and that he might awe them with God's judgments.

[i] Meaning, as ſoon as God ſhall begin to execute his judgments.

[k] By high trees and mountains, are meant them that are proud and lofty, and think themſelves moſt ſtrong in this world.

[l] He condemneth their vain confidence, which they had in ſtrong holds and in their rich merchandize, which brought in vain pleaſures, wherewith men's minds became effeminate.

[m] They ſhall caſt them into moſt vile and filthy places, when they perceive that they are not able to help them.

[n] Caſt off your vain confidence of man, whoſe life is ſo frail, that if his noſe be ſtopped, he is dead, and conſider that you have to do with God.

[o] Becauſe they truſted in their abundance and proſperity, he ſheweth that they ſhould be taken from them.

[p] The temporal governor, and the miniſter.

[q] By theſe he meaneth, that God would take away every thing that was in any eſtimation, and wherein they had any occaſion to vaunt themſelves.

[r] Not only in age, but in wit, manners, knowledge and ſtrength.

[s] For lack of good regiment and order.

[t] He ſheweth that this plague ſhall be ſo horrible, that contrary to the common manner of men, which by nature are ambitious, none ſhall be found able or willing to be their governor.

[u] Fear ſhall rather cauſe him to forſwear himſelf, than to take ſuch a dangerous charge upon him.

[w] When God ſhall examine their deeds whereupon they now ſet an impudent face, he ſhall find the mark of their impiety in their forehead.

[x] Be ye that are godly, aſſured, that God will defend you in the midſt of theſe troubles.

12 [y] Children *are* extortioners of my people, and women have rule over them: O my people, they that lead thee cauſe thee to err, and deſtroy the way of thy paths.

13 The Lord ſtandeth up to plead, yea, he ſtandeth to judge the people.

14 The Lord ſhall enter into judgment with the [z] ancients of his people, and the princes thereof: for ye have eaten up the vineyard: the ſpoil of the poor *is* in your houſes.

15 What have ye to do that ye beat my people to pieces, [a] and grind the faces of the poor, ſaith the Lord, *even* the Lord of hoſts?

16 The Lord alſo ſaith, [b] Becauſe the daughters of Zion are haughty, and walk with [c] ſtretched-out necks, and with [d] wandering eyes, walking and [e] mincing as they go, and making a [f] tinkling with their feet,

17 Therefore ſhall the Lord make the heads of the daughters of Zion bald, and the Lord ſhall diſcover their ſecret parts.

18 In that day ſhall the Lord take away the ornament of the ſlippers, and the cauls, and the round tires,

19 The ſweet balls, and the bracelets, and the bonnets,

20 The tires of the head, and the ſlops, and the head-bands, and the tablets, and the ear-rings,

21 The rings, and the mufflers,

22 The coſtly apparel, and the veils, and the wimples, and the criſpin pins,

23 And the glaſſes, and the fine linen, and the hoods, and the [g] lawns,

24 And inſtead of ſweet ſavour, there ſhall be ſtink: and inſtead of a girdle, a rent: and inſtead of dreſſing of the hair, baldneſs: and inſtead of a ſtomacher, a girding of ſackcloth: *and* burning inſtead of beauty.

25 Thy men [h] ſhall fall by the ſword, and thy ſtrength in the battle.

26 Then ſhall her gates mourn and lament, and ſhe being deſolate, ſhall ſit upon the ground.

CHAP. IV.

1 The ſmall remnant of men after the deſtruction of Jeruſalem. 2 The graces of God upon them that remain.

AND in that day ſhall [i] ſeven women take hold of one man, ſaying, We will eat our own bread, and we will wear our own garments: only [k] let us be called by thy name, *and* take away our [l] reproach.

2 In that day ſhall the [m] bud of the Lord be beautiful and glorious, and the fruit of the earth ſhall be excellent and pleaſant for them that are eſcaped of Iſrael.

3 Then he that ſhall be left in Zion, and he that ſhall remain in Jeruſalem, ſhall be called Holy, *and* every one ſhall be [n] written among the living in Jeruſalem.

4 When the Lord ſhall waſh the filthineſs of the daughters of Zion, and purge the [o] blood of Jeruſalem out of the midſt thereof by the ſpirit of [p] judgment, and by the ſpirit of burning.

5 And the Lord ſhall create upon every place of mount Zion, and upon the aſſemblies thereof, [q] a cloud and ſmoak by day, and the ſhining of a flaming fire by night: for upon all the [r] glory *ſhall be* a defence,

6 And a covering ſhall be for a ſhadow in the day for the heat, and a place of refuge and a covert for the ſtorm, [r] and for the rain.

CHAP. V.

3 Under the ſimilitude of the vine he deſcribeth the ſtate of the people. 8 Of their avarice. 11 Their drunkenneſs. 13 Of their captivity.

NOW will [t] I ſing to my [u] Beloved a ſong of my beloved to his vineyard. * My beloved had a [w] vineyard in a very fruitful hill.

* Jer. 2. 21
Matt. 21. 33

2 And he hedged it, and gathered out the ſtones of it, and he planted it with the beſt plants, [x] and he built a tower in the midſt thereof, and made a wine-preſs therein: then he looked that it ſhould bring forth grapes: but it brought [y] forth wild grapes.

3 Now therefore, O inhabitants of Jeruſalem, and men of Judah, judge, I pray you, [z] between me and my vineyard.

4 What could I have done any more to my vineyard that I have not done unto it? why have I looked that it ſhould bring forth grapes, and it bringeth forth wild grapes?

5 And now I will tell you what I will do to my vineyard: I [a] will take away the hedge thereof,

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[y] Becauſe the wicked people were more addicted to their princes than to the commandments of God, he ſheweth that he would give them ſuch princes, by whom they ſhould have no help, but that ſhould be manifeſt tokens of his wrath, becauſe they ſhould be fools and effeminate.

[z] Meaning, that the rulers and governors had deſtroyed his church, and not preſerved it according to their duty.

[a] That is, ye ſhew all cruelty againſt them.

[b] He menaceth the people, becauſe of the arrogancy and pride of their women, which gave themſelves to all wantonneſs and diſſolution.

[c] Which declared their pride.

[d] As a ſign that they were not chaſte.

[e] Which ſhewed their wantonneſs.

[f] They delighted then in ſlippers that did creak, or had little plates ſewed upon them, which tinkled as they went.

[g] In rehearſing all theſe things particularly, he ſheweth the lightneſs and vanity of ſuch as cannot be content with comely apparel according to their degree.

[h] Meaning, that God will not only puniſh the women, but their huſbands, which have ſuffered this diſſoluteneſs, and alſo the commonweal, which hath not remedied it.

[i] When God ſhall execute this vengeance, there ſhall not be one man found to be the head to many women; and they, contrary to womanly ſhamefacedneſs, ſhall ſeek unto men, and offer themſelves to any condition.

[k] Be thou our huſband, and let us be called thy wives.

[l] For ſo they thought it to be without an head and huſband.

[m] He comforteth the church in this deſolation, which ſhall ſpring up like a bud, ſignifying that God's graces ſhould be as plentiful toward the faithful, as though they ſprang out of the earth, as chap. 45. 8. Some by the bud of the Lord, mean Chriſt.

[n] He alludeth to the book of life, whereof read Exod. 32. 32. meaning, God's ſecret counſel, wherein his elect are predeſtinated to life everlaſting.

[o] That is, the cruelty, extortion, avarice, and all wickedneſs.

[p] When things ſhall be redreſſed that were amiſs.

[q] He alludeth to the pillar of the cloud, Exod. 13. 21. meaning, that God's favour and protection ſhould appear in every place.

[r] The faithful are called the glory of God, becauſe his image, and tokens of his grace ſhine in them.

[s] God promiſeth to be the defence of his church againſt all troubles and dangers.

[t] The prophet by this ſong doth ſet before the people's eyes their ingratitude and God's mercies.

[u] That is, to God.

[w] Meaning, that he had planted his church in a place moſt plentiful and abundant.

[x] He ſpared no diligence nor coſt.

[y] In the ſeventh verſe he declareth what they were.

[z] He maketh them judges in their own cauſe, foraſmuch as it was evident that they were the cauſe of their own ruin.

[a] I will take no more care for it: meaning, that he would take from them his word and miniſters, and all other comforts, and ſend them contrary plagues.

of, and it ſhall be eaten up: I will break the wall thereof, and it ſhall be trodden down:

6 And I will lay it waſte: it ſhall not be cut, nor digged, but briars and thorns ſhall grow up: I will alſo command the clouds that they rain no rain upon it.

7 ¶ Surely the vineyard of the Lord of hoſts *is* the houſe of Iſrael, and the men of Judah *are* his pleaſant plant, and he looked for [b] judgment, but behold oppreſſion: for righteouſneſs, and behold [c] a crying.

8 Wo unto them that join houſe to houſe, *and* lay field to field, till there be no [d] place, that ye may be placed by yourſelves in the midſt of the earth.

9 *This is* in mine [e] ears, *ſaith* the Lord of hoſts, Surely many houſes ſhall be deſolate, *even* great and fair without inhabitant.

10 For ten acres of vines ſhall yield one [f] bath, and the ſeed of an [g] omer ſhall yield an [h] ephah.

11 ¶ Wo unto them that [i] riſe up early to follow drunkenneſs: and to them that continue until night, [k] *till* the wine do inflame them.

12 And the harp and viol, timbrel and pipe, and wine *are* in their feaſts: but they regard not the [l] work of the Lord, neither conſider the work of his hands.

13 Therefore my people [m] is gone into captivity, becauſe they had [n] no knowledge, and the glory thereof *are* men famiſhed, and the multitude thereof is dried up with thirſt.

14 Therefore [o] hell hath enlarged itſelf: and hath opened his mouth without meaſure, and their glory, and their multitude, and their pomp, and he that rejoiceth among them, ſhall deſcend *into it*.

15 And man ſhall be brought down, and man ſhall be humbled, even the eyes of the proud ſhall be humbled.

16 And the Lord of hoſts ſhall be exalted in judgment, and the holy God ſhall be ſanctified in juſtice.

17 Then ſhall [p] the lambs feed after their manner, and the ſtrangers ſhall eat the deſolate places of the fat.

18 ¶ Wo unto them that draw iniquity with [q] cords of vanity, and ſin as with cart-ropes:

19 Which ſay, [r] Let him make ſpeed: let him haſten his work, that we may ſee it: and let the counſel of the holy One of Iſrael draw near and come, that we may know it.

20 Wo unto them that ſpeak good of evil, [s] and evil of good: which put darkneſs for light, and light for darkneſs: that put bitter for ſweet, and ſweet for ſour.

21 Wo unto them that are [t] wiſe in their own eyes, and prudent in their own ſight.

22 Wo unto them that are [u] mighty to drink wine, and to them that are ſtrong to pour in ſtrong drink:

23 Which juſtify the wicked for a reward, and take away the righteouſneſs of the righteous from him.

24 Therefore as the flame of fire devoureth the ſtubble, and *as* the chaff is conſumed of the flame: *ſo* their [w] root ſhall be as rottenneſs, and their bud ſhall riſe up like duſt, becauſe they have caſt off the law of the Lord of hoſts, and contemned the word of the holy One of Iſrael.

25 Therefore is the wrath of the Lord kindled againſt his people, and he hath ſtretched out his [x] hand upon them, and hath ſmitten them that the mountains did tremble: and their carcaſes were torn in the midſt of the ſtreets, *and* for all this his wrath was not turned away, but his hand was ſtretched out ſtill.

26 And he will lift up a ſign [y] unto the nations afar, and will hiſs unto them from the end of the earth: and behold, they ſhall come haſtily with ſpeed.

27 None ſhall [z] faint nor fall among them: none ſhall ſlumber nor ſleep, neither ſhall the girdle of his loins be looſed, nor [a] the latchet of his ſhoes be broken:

28 Whoſe arrows ſhall be ſharp, and all his bows bent: his horſe-hoofs ſhall be thought like flint, and his wheels like a whirlwind.

29 His roaring *ſhall* be like a lion, and he ſhall roar like lions whelps: they ſhall [b] roar, and lay hold of the prey: they ſhall take it away, and none ſhall deliver it.

30 And in that day they ſhall roar upon them, as the roaring of the ſea: and if [c] they look unto the earth, behold, darkneſs *and* ſorrow, and the light ſhall be darkened in their [d] ſky.

CHAP. VI.

1 *Iſaiah ſheweth his vocation by the viſion of the divine Majeſty.* 9 *He ſheweth the obſtinacy of the people.* 11 *The deſtruction of the land.* 13 *The remnant reſerved.*

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[b] Judgment and righteouſneſs are true fruits of the fear of God, and therefore in the cruel oppreſſors there is no religion.

[c] Of them that are oppreſſed.

[d] To wit, for the poor to dwell in.

[e] I have heard the complaint and cry of the poor.

[f] Which containeth about ten pottles: ſo that every acre ſhould but yield one pottle.

[g] Which containeth an hundred pottles.

[h] An ephah containeth ten pottles, and is in dry things, as much as a bath is in liquors.

[i] That ſpare no pain nor diligence to follow their luſts.

[k] Which are never weary of their rioting and exceſſive pleaſures: but uſe all means to provoke to the ſame.

[l] They regard not the providence of God over them, nor for what end he hath created them.

[m] That is, ſhall certainly go: for ſo the prophet uſed to ſpeak, as though the thing which ſhall come to paſs, were done already.

[n] Becauſe they would not obey the word of God.

[o] Meaning, the grave ſhall ſwallow up them that ſhall die for hunger and thirſt, and yet for all this great deſtruction it ſhall never be ſatiate.

[p] God comforteth the poor lambs of his church, which had been ſtrangers in other countries, promiſing that they ſhould dwell in thoſe places again, whereof they had been deprived by the fat and cruel tyrants.

[q] Which uſe all allurements, occaſions and excuſes to harden their conſcience in ſin.

[r] He ſheweth what are the words of the wicked, when they are menaced with God's judgments, 2 Pet. 3. 4.

[s] Which are not aſhamed of ſin, nor care for honeſty, but are grown to a deſperate impiety.

[t] Which are contemners of all doctrine and admonition.

[u] Which are never weary, but ſhew their ſtrength, and brag in gluttony and drunkenneſs.

[w] Both they and their poſterity, ſo that nothing ſhall be left.

[x] He ſheweth, that God had ſo ſore puniſhed this people, that the dumb creatures, if they had been ſo plagued, would have been more ſenſible, and therefore his plagues muſt continue, till they begin to feel them.

[y] He will make the Babylonians to come againſt them at his beck, and to fight under his ſtandard.

[z] They ſhall be prompt and luſty to execute God's vengeance.

[a] The enemy ſhall have no impediment.

[b] Whereby is declared the cruelty of the enemy.

[c] The Jews ſhall find no ſuccour.

[d] In the land of Judah.

IN the year of the death of king Uzziah, [e] I ſaw alſo the Lord ſitting upon an [f] high throne, and lifted up, and the lower [g] parts thereof filled the temple.

2 The [h] ſeraphims ſtood upon it: every one had ſix wings: with twain he covered his [i] face, and with twain he covered his [k] feet, and with twain he did [l] fly.

3 And one cried to another, and ſaid, [m] Holy, holy, holy *is* the Lord of hoſts: the whole [n] world is full of his glory.

4 And the lintels of the door cheeks [o] moved at the voice of him that cried, and the houſe was filled with ſmoak.

5 Then I ſaid, [p] Wo is me: for I am undone, becauſe I am of polluted lips, and I dwell in the midſt of a people of polluted lips: for mine eyes have ſeen the King, *and* Lord of hoſts.

6 Then flew one of the ſeraphims unto me with an hot coal in his hand, *which* he had taken from the [q] altar with the tongs:

7 And he touched my mouth, and ſaid, Lo, this hath touched thy lips, and thine iniquity ſhall be taken away, and thy [r] ſin ſhall be purged.

8 And I heard the voice of the Lord, ſaying, Whom ſhall I ſend? and who ſhall go for us? Then I ſaid, Here am I, ſend me.

9 And he ſaid, Go, and ſay to this people, [s] Ye ſhall hear indeed, but ye ſhall not underſtand: ye ſhall plainly ſee and not perceive.

10 Make the heart of this people fat, make their ears heavy, and ſhut their eyes, leſt they ſee with their eyes, and hear with their ears, and underſtand with their hearts, and convert, and he heal them.

11 Then ſaid I, Lord, [t] how long? And he anſwered, Until the cities be waſted without inhabitant, and the houſes without man: and the land be utterly deſolate,

12 And the Lord have removed men far away, and *there be* a great deſolation in the midſt of the land.

13 But yet in it *ſhall be* [u] a tenth, and ſhall return, and ſhall be eaten up as an elm, [w] or as an oak, which have a ſubſtance in them when they caſt *their leaves*: *ſo* the holy ſeed ſhall be the ſubſtance thereof.

CHAP. VII.

1 *Jeruſalem is beſieged.* 4 *Iſaiah comforteth the king.* 14 *Chriſt is promiſed.*

AND in the days of * Ahaz, the ſon of Jotham, the ſon of Uzziah king of Judah, Rezin the king of ‡ Aram [x] came up, and Pekah the ſon of Remaliah king of Iſrael, to Jeruſalem, to fight againſt it: but he could not overcome it.

* 2 Kings 16. 5.

‡ Or, Syria.

2 And it was told the houſe of [y] David, ſaying, Aram is joined with [z] Ephraim: therefore his heart was [a] moved, and the heart of his people, as the trees of the foreſt are moved by the wind.

3 ¶ Then ſaid the Lord unto Iſaiah, Go forth now to meet Ahaz (thou and [b] Shear-jaſhub) at the end of the conduit of the upper pool, in the path of the fuller's field,

4 And ſay unto him, Take heed, and be ſtill: fear not, neither be faint-hearted for the two tails of theſe ſmoaking [c] firebrands, for the furious wrath of Rezin, and of Aram, and of Remaliah's ſon:

5 Becauſe Aram hath taken wicked counſel againſt thee, *and* Ephraim and Remaliah's ſon, ſaying,

6 Let us go up againſt Judah, and let us waken them up, and make a breach therein for us, and ſet a king in the midſt thereof, *even* the ſon of [d] Tabeal.

7 Thus ſaith the Lord God, It ſhall not ſtand, neither ſhall it be.

8 For the head of Aram *is* Damaſcus, and the head of Damaſcus *is* Rezin: and within five and [e] threeſcore years Ephraim ſhall be deſtroyed from being a people.

9 And the head of Ephraim *is* Samaria, and the

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[e] God ſheweth not himſelf to men in his majeſty, but according as man's capacity is able to comprehend him: that is, by viſible ſigns, as John Baptiſt ſaw the Holy Ghoſt in the form of a dove.

[f] As a judge ready to give ſentence.

[g] Of his garment, or of his throne.

[h] They were angels, ſo called, becauſe they were of a fiery colour, to ſignify that they burnt in the love of God, or were light as fire to execute his will.

[i] Signifying, that they were not able to endure the brightneſs of God's glory.

[k] Whereby was declared, that man was not able to ſee the brightneſs of God in them.

[l] Which thing declared the prompt obedience of the angels to execute God's commandment.

[m] This oft repetition ſignifieth, that the holy angels cannot ſatisfy themſelves in praiſing God: to teach us, that in all our lives we ſhould give ourſelves to the continual praiſe of God.

[n] His glory doth not only appear in the heavens, but through all the world, and therefore all creatures are bound to praiſe him.

[o] Which things were to confirm the prophet, that it was not the voice of man: and by the ſmoak was ſignified the blindneſs that ſhould come upon the Jews.

[p] He ſpeaketh this for two cauſes: the one, becauſe he that was a mortal creature, and therefore had more need to glorify God than the angels, did it not: and the other, becauſe the more near that man approacheth to God, the more doth he know his own ſin and corruption.

[q] Of the burnt-offerings, where the fire never went out.

[r] This declareth that man cannot render true obedience to God, till he have purged us.

[s] Whereby is declared, that for the malice of man, God will not immediately take away his word, but he will cauſe it to be preached to their condemnation, when as they will not learn thereby to obey his will and be ſaved: hereby he exhorteth the miniſters to do their duty, and anſwereth to the wicked murmurers, that through their own malice their heart is hardened, Matt. 13. 14. Acts 28. 26. Rom. 11. 8.

[t] As he was moved with the zeal of God's glory, ſo was he touched with a charitable affection toward the people.

[u] Meaning, the tenth part: or, as ſome write, it was revealed to Iſaiah, for the confirmation of his propheſy, that ten kings ſhould come before their captivity, as were from Uzziah to Zedekiah.

[w] For the fewneſs they ſhall ſeem to be eaten up: yet they ſhall after flouriſh as a tree, which in winter loſeth his leaves and ſeemeth to be dead, yet in ſummer is freſh and green.

[x] To wit, the ſecond time: for in the firſt battle Ahaz was overcome.

[y] Meaning the king's houſe.

[z] That is, Iſrael, becauſe that tribe was the greateſt, Gen. 48. 19.

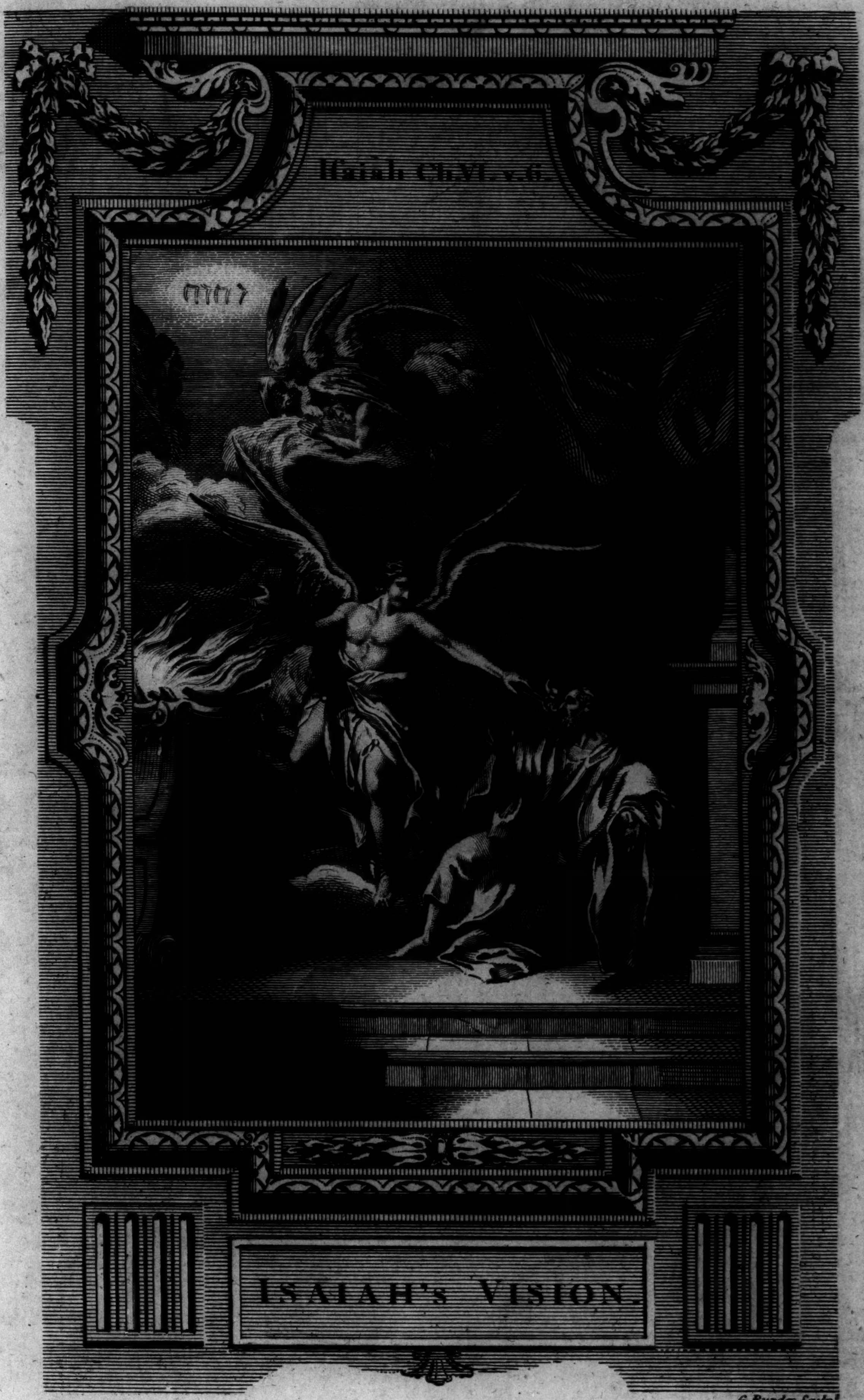
[a] For fear.

[b] That is to ſay, the reſt ſhall return: which name Iſaiah gave his ſon, to ſignify that the reſt of the people ſhould return out of their captivity.

[c] Which have but a little ſmoak and ſhall quickly be quenched.

[d] Which was an Iſraelite, and as ſeemeth an enemy to the houſe of David.

[e] Counting from the five and twentieth year of the reign of Uzziah, at what time Amos propheſied this thing, and now Iſaiah confirmeth, that the Iſraelites ſhould be led into perpetual captivity, which thing came to paſs within twenty years after that Iſaiah did this meſſage.


Iſaiah Ch.VI. v.6.
יהוה

ISAIAH's VISION.

G. Burder Sculp.

BRITISH
9 NO 64
MUSEUM

Bef. Chr. 742. the head of Samaria *is* Remaliah's ſon. If ye believe not, ſurely ye ſhall not be eſtabliſhed.

10 ¶ And the Lord ſpake again unto Ahaz, ſaying,

11 Aſk [f] a ſign for thee of the Lord thy God: aſk it *either* in the depth beneath, or in the height above.

12 But Ahaz ſaid, I will not aſk, neither will I [g] tempt the Lord.

13 Then he ſaid, Hear ye now, O houſe of David, is it a ſmall thing for you to grieve [h] men, that ye will alſo grieve my God?

14 Therefore the Lord [i] himſelf will give you a ſign. Behold, the virgin ſhall conceive and bear a ſon, and ſhe ſhall call his name ‡ Immanuel.

‡ Or, God with us, which name can agree to none but to him that is both God and man.

15 [k] Butter and honey ſhall he eat, till he have knowledge to refuſe the evil, and to chuſe the good.

16 For afore the [l] child ſhall have knowledge to eſchew the evil, and to chuſe the good, the land that thou abhorreſt ſhall be forſaken of both her kings.

17 The Lord ſhall bring upon thee, and upon thy people, and upon thy father's houſe, the days that have not come, from the day that [m] Ephraim departed from Judah, *even* the king of [n] Aſſhur.

18 And in that day ſhall the Lord hiſs for the [o] fly that is at the uttermoſt part of the floods of Egypt, and for the bee which is in the land of Aſſhur,

19 And they ſhall come and ſhall light all in the deſolate vallies, and in the holes of the rocks, and upon all thorny places, and upon all buſhy [p] places.

20 In that day ſhall the Lord ſhave with a raſor that is hired, *even* by them beyond the river, by the king of Aſſhur, the head and the hair of the [q] feet, and it ſhall conſume the beard.

21 And in the ſame day ſhall a man [r] nouriſh a young cow and two ſheep.

22 And for the [s] abundance of milk that they ſhall give, he ſhall eat butter: for butter and honey ſhall every one eat which is left within the land.

23 And at the ſame day every place, wherein ſhall be a thouſand vines, ſhall be at a thouſand *pieces* of ſilver: *ſo* it ſhall be for the briers, and for the thorns.

Bef. Chr. 742.

24 With arrows and with [t] bow ſhall one come thither, becauſe all the land ſhall be briers and thorns.

25 But on [u] all the mountains which ſhall be digged with the mattock, there ſhall not come thither the fear of briers and thorns: but they ſhall be for the ſending out of bullocks, and for the treading of ſheep.

CHAP. VIII.

1 *The captivity of Iſrael and Judah by the Aſſyrians.* 6 *The infidelity of the Jews.* 9 *The deſtruction of the Aſſyrians.* 14 *Chriſt the ſtone of ſtumbling to the wicked.* 19 *The word of God muſt be enquired at.*

MOreover the Lord ſaid unto me, Take thee a [w] great roll, and write in it [x] with a man's pen, make ſpeed to the ſpoil: haſte to the prey.

2 Then I took unto me [y] faithful witneſſes to record, Uriah the prieſt, and Zechariah the ſon of *Jeberechiah*.

3 After, I came unto the [z] propheteſs, which conceived and bare a ſon. Then ſaid the Lord to me, Call his name ‡ Maher-ſhalalhaſh-baz.

‡ Or, make ſpeed to the ſpoil: or haſte to the prey.

4 For before the [a] child ſhall have knowledge to cry, My father, and my mother, [b] he ſhall take away the riches of Damaſcus, and the ſpoil of Samaria, before the king of Aſſhur.

5 ¶ And the Lord ſpake yet again unto me, ſaying,

6 Becauſe this people hath refuſed the waters of [c] Shiloah that ran ſoftly, and rejoice with Rezin, the ſon of Remaliah,

7 Now therefore, behold, the Lord bringeth up upon them the waters of [d] the river mighty and great, *even* the king of Aſſhur with all his glory, and he ſhall come up upon all their rivers, and go over all their banks:

8 And ſhall break into Judah; *and* ſhall overflow and paſs through, *and* ſhall come up to the [e] neck, and the ſtretching out of his wings ſhall fill the breadth of thy land, O [f] Immanuel.

9 Gather together on heaps, O ye [g] people

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[f] For the confirmation of this thing, that thine enemies ſhall be deſtroyed and thou preſerved.

[g] Not to believe God's word without a ſign, is to tempt God; but to refuſe a ſign when God offereth it for the aid and help of our infirmity, is to rebel againſt him.

[h] You think you have to do with men when ye contemn God's meſſengers: but it is God againſt whom you bend yourſelves.

[i] Foraſmuch as thou art unworthy, the Lord for his own promiſe ſake will give a ſign, which ſhall be, that Chriſt the Saviour of his church, and the effect of all ſigns and miracles, ſhall be revealed.

[k] Meaning, that Chriſt is not only God, but man alſo, becauſe he ſhall be nouriſhed as other men, until the age of diſcretion.

[l] Not meaning Chriſt, but any child: for before a child can come to the years of diſcretion, the kings of Samaria and Syria ſhall be deſtroyed.

[m] Since the time that the twelve tribes rebelled under Rehoboam.

[n] In whom thou haſt put thy truſt.

[o] Meaning, the Egyptians: for by reaſon the country is hot and moiſt, it is full of flies, as Aſſyria is full of bees.

[p] Signifying, that no place ſhall be free from them.

[q] That is, that which is from the belly downward: meaning that he would deſtroy both great and ſmall.

[r] He that before had a great number of cattle ſhall be content with one cow and two ſheep.

[s] The number of men ſhall be ſo ſmall, that a few beaſts ſhall be able to nouriſh all abundantly.

[t] As they that go to ſeek wild beaſts among the buſhes.

[u] The mountains, contrary to their wont, ſhall be tilled by ſuch as ſhall flee to them for ſuccour.

[w] That thou mayeſt write in great letters, to the intent it may be more eaſily read.

[x] Meaning, after the common faſhion: becauſe all men might read it.

[y] Becauſe the thing was of great importance, he took theſe two witneſſes, which were of credit with the people, when he ſet this up upon the door of the temple, albeit Uriah was a flattering hypocrite, 2 Kings 16. 11.

[z] Meaning, to his wife: and this was done in a viſion.

[a] Before any child be able to ſpeak.

[b] That is, the army of Aſſyria.

[c] Which was a fountain at the foot of mount Zion, out of the which ran a ſmall river through the city; meaning, that they of Judah diſtruſting their own power, which was ſmall, deſired ſuch power and riches as they ſaw in Syria and Iſrael.

[d] That is, the Aſſyrians, which dwelt beyond Euphrates.

[e] It ſhall be ready to drown them.

[f] He ſpeaketh this to Meſſiah, or Chriſt, in whom the faithful were comforted, and who would not ſuffer his church to be deſtroyed utterly.

[g] To wit, ye that are enemies to the church, as the Aſſyrians, Egyptians, Syrians, &c.

Bef. Chr. 741.

and ye ſhall be broken in pieces: and hearken, all ye of far countries: gird yourſelves, and you ſhall be broken in pieces.

10 Take counſel together, yet it ſhall be brought to nought: pronounce a decree, yet it ſhall it not ſtand: for God is with us.

11 For the Lord ſpake thus to me in taking of [h] mine hand, and taught me, that I ſhould not walk in the way of this people, ſaying,

12 Say ye not, A [i] confederacy, to all them to whom this people ſaith a confederacy, neither fear you [k] their fear, nor be afraid of them.

13 [l] Sanctify the Lord of hoſts, and let him be your fear, and let him be your dread.

14 And he ſhall be as a [m] ſanctuary: *but* as a ſtumbling ſtone, and as a rock to fall upon, to both the houſes of Iſrael, *and* as a ſnare and as a net to the inhabitants of Jeruſalem.

15 And many among them ſhall ſtumble, and ſhall fall, and ſhall be broken, and ſhall be ſnared, and ſhall be taken.

16 [n] Bind up the teſtimony: ſeal up the law among my diſciples.

17 Therefore I will wait upon the Lord that hath hid his face from the houſe of Jacob, and I will look for him,

18 Behold, I and the [o] children whom the Lord hath given me, *are* as ſigns and as wonders in Iſrael, [p] by the Lord of hoſts, which dwelleth in mount Zion.

19 And when they ſhall ſay unto you, Enquire at them that have a ſpirit of divination, and at the ſoothſayers which whiſper and murmur, [q] Should not a people enquire at their God? from the [r] living to the dead?

20 To the [s] law, and to the teſtimony: if they ſpeak not according to this word, *it is* becauſe there is no [t] light in them.

21 Then he that is afflicted and famiſhed, ſhall go to and fro in [u] it: and when he ſhall be hungry, he ſhall even fret himſelf, [w] and curſe his king and his gods, and ſhall look upwards.

22 And when he ſhall look to the earth, behold trouble, and [x] darkneſs, vexation *and* anguiſh, and he *is* driven to darkneſs.

Bef. Chr. 741.

CHAP. IX.

1 *The vocation of the Gentiles.* 6 *A prophecy of Chriſt.* 14 *The deſtruction of the ten tribes for their pride and contempt of God.*

YET [y] the darkneſs ſhall not *be* according to the affliction, [z] that it had when at the firſt he touched lightly the land of Zebulun and the land of Naphtali, nor afterward *when* he was more grievous by the way of the ſea beyond Jordan, in Galilee of [a] the Gentiles.

2 The people that [b] walked in darkneſs, have ſeen a great [c] light: they that dwelled in the land of the ſhadow of death, upon them hath the [d] light ſhined.

3 Thou haſt [e] multiplied the nation, *and* not increaſed *their* joy: they have rejoiced before thee according to the joy in harveſt, *and* as men rejoice when they divide a ſpoil.

4 For the [f] yoke of their burthen, and the ſtaff of their ſhoulder, *and* the rod of their oppreſſor haſt thou broken, as in the day of Midian.

5 Surely every battle of the warrior *is* with noiſe, and with tumbling of garments in blood: but *this* ſhall be [g] with burning *aud* devouring of fire.

6 For unto us a child is born, *and* unto us a ſon is given: and the government is upon his ſhoulder, and he ſhall call his name Wonderful, Counſellor, The mighty God, The everlaſting [h] Father, The Prince of Peace.

7 The increaſe of *his* government and peace ſhall have no end, he ſhall ſit upon the throne of David, and upon his kingdom to order it, and to ſtabliſh it with judgment and with juſtice, from henceforth, *even* for ever: [i] the zeal of the Lord of hoſts will perform this.

8 ¶ The Lord hath ſent a word into Jacob, and it hath lighted upon [k] Iſrael.

9 And all the people ſhall know, *even* Ephraim, and the inhabitant of Samaria, that ſay in the pride and preſumption of the heart,

10 The

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[h] To encourage me, that I ſhould not ſhrink for the infidelity of this people, and ſo neglect mine office.

[i] Conſent not, ye that are godly, to the league and friendſhip that this people ſeek with ſtrangers and idolaters.

[k] Meaning, that they ſhould not fear the thing that they feared, which have no hope in God.

[l] In putting your truſt only in him, in calling upon him in adverſity, patiently looking for his help, and fearing to do any thing contrary to his will.

[m] He will defend you which are his elect, and reject all the reſt, which is meant of Chriſt againſt whom the Jews ſhould ſtumble and fall, Luke 2. 34. Rom. 9. 33. 1 Pet. 2. 7, 8.

[n] Though all forſake me, yet ye that are mine, keep my words ſure ſealed in your hearts.

[o] Meaning, them that were willing to hear and obey the word of God whom the world hated, as though they were monſters, and not worthy to live.

[p] This was a conſolation in their troubles, knowing that nothing could come unto them, but by the will of the Lord.

[q] Anſwer the wicked thus, Should not God's people ſeek ſuccour only at him?

[r] That is, will they refuſe to be taught of the prophet, who is the mouth of God, and ſeek help at the dead, which is the illuſion of Satan?

[s] Seek remedy in the word of God, where his will is declared.

[t] They have no knowledge, but are blind leaders of the blind.

[u] That is, in Judah, where they ſhould have had reſt, if they had not thus grievouſly offended God.

[w] In whom afore they put their truſt.

[x] They ſhall think that heaven and earth and all creatures are bent againſt them to trouble them.

[y] He comforteth the church again after theſe great threatenings, promiſing to reſtore them to great glory in Meſſiah.

[z] Wherewith Iſrael was puniſhed, firſt by Tiglath Pileſar, which was a light ſcourge in reſpect of that which they ſuffered after by Shalmaneſer, who carried the Iſraelites away captives.

[a] Whereas the Jews and Gentiles dwelt together by reaſon of thoſe twenty cities which Solomon gave to Hiram.

[b] Which were captive in Babylon: and the prophet ſpeaketh of that thing which ſhould come to paſs ſixty years after, as though it were now done.

[c] Meaning, the comfort of their deliverance.

[d] This captivity and deliverance were figures of our captivity by ſin, and our deliverance by Chriſt through the preaching of the goſpel, Matt. 4. 15, 16.

[e] Their number was greater when they went into captivity, than when they returned: but their joy was greater at their return, Hagg. 2. 10.

[f] Thou gaveſt them perfect joy, by delivering them, and by deſtroying the tyrant that kept them in cruel bondage, as thou didſt deliver them by Gideon from the Midianites, Judg. 7. 22.

[g] He ſpeaketh of the deliverance of his church, which he hath delivered miraculouſly from his enemies, but ſpecially by the coming of Chriſt, of whom he propheſieth in the next verſe.

[h] The author of eternity, and by whom the church and every member thereof ſhall be preſerved for ever, and have immortal life.

[i] His ſingular love and care for his elect.

[k] This is another propheſy againſt them of Samaria, which were mockers and contemners of God's promiſes and menaces.

Bef. Chr. 741.

10 The [l] bricks are fallen, but we will build it with hewn ſtones: the wild fig-trees are cut down, but we will change them into cedars.

11 Nevertheleſs the Lord will raiſe up the adverſaries of [m] Rezin againſt him, and join his enemies together.

12 Aram before, and the Philiſtines behind, and they ſhall devour Iſrael with open mouth: *yet* for all this, his wrath is not turned away, but his hand *is* ſtretched out ſtill.

13 For the people turneth not unto him that ſmiteth them, neither do they ſeek the Lord of hoſts.

14 Therefore will the Lord cut off from Iſrael head and tail, branch and ruſh in one day.

15 The ancient and the honorable man, he is the head: and the prophet that teacheth lyes, he is the tail.

16 For the leaders of the people cauſe them to err: and they that are led by them, are devoured.

17 Therefore ſhall the Lord have no pleaſure in their young men, neither will he have compaſſion of their fatherleſs and of their widows: for every one is an hypocrite and wicked, and every mouth ſpeaketh folly: *yet* for all this his wrath is not turned away, but his hand *is* ſtretched out ſtill.

18 For wickedneſs [n] burneth as a fire: it devoureth the briers and thorns, and will kindle in the thick places of the foreſt: and they ſhall mount up *like* the lifting up of ſmoak.

19 By the wrath of the Lord of hoſts ſhall the land be darkened, and the people ſhall be as the meat of the fire: no man ſhall [o] ſpare his brother.

20 And he ſhall ſnatch at the right hand, and be hungry: and he ſhall eat on the left hand [p], and ſhall not be ſatisfied: every one ſhall eat the [p] fleſh of his own arm.

21 Manaſſeh, Ephraim: and Ephraim Manaſſeh, *and* they both ſhall be againſt Judah: *yet* for all this his wrath is not turned away, but his hand *is* ſtretched out ſtill.

CHAP. X.

1 *Of wicked law makers.* 5 *God will puniſh his people by the Aſſyrians and after deſtroy them.* 21 *The remnant of Iſrael ſhall be ſaved.*

WO unto them that decree wicked decrees, and [q] write grievous things:

2 To keep back the poor from judgment, and to take away the judgment of the poor of my people, that widows may be their prey, and that they may ſpoil the fatherleſs.

Bef. Chr. 735.

3 What will ye do now in the day of viſitation, and of deſtruction, which ſhall come from [r] far? to whom will ye flee for help? and where will ye leave your [s] glory?

4 [t] Without me *every one* ſhall fall among them that are bound, and they ſhall fall down among the ſlain: *yet* for all this his wrath is not turned away, but his hand *is* ſtretched out ſtill.

5 ¶ O [u] Aſſhur, the rod of my wrath: and the ſtaff in their hands is mine indignation.

6 I will ſend [w] him to a diſſembling nation, and I will give him a charge againſt the people of my wrath to take the ſpoil, and to take the prey, and to tread them under feet like the mire in the ſtreet.

7 But he thinketh not ſo, neither doth his heart eſteem it ſo: but he imagineth to deſtroy and to cut off not a few nations.

8 For he ſaith, Are not my princes altogether kings?

9 Is not Calno as [x] Carchemiſh? Is not Hamath like Arpad? Is not Samaria as Damaſcus?

10 Like as mine hand hath found the kingdoms of the idols, ſeeing their idols *were* above Jeruſalem, and above Samaria:

11 Shall not I, as I have done to Samaria and to the idols thereof, ſo do to Jeruſalem and to the idols thereof?

12 ¶ But when the Lord hath accompliſhed [y] all his work upon mount Zion and Jeruſalem, I will viſit the fruit of the proud heart [z] of the king of Aſſhur, and his glorious and proud looks.

13 Becauſe he ſaid, By the power of mine own hand have I done it, and by my wiſdom, becauſe I am wiſe: therefore have I removed the borders of the people, and have ſpoiled their treaſures, and have pulled down the inhabitants like a valiant man.

14 And mine hand hath found as a neſt the riches of the people, and as one gathereth eggs that are left, *ſo* have I gathered all the earth: and there was none to move the wing, or to open the mouth, or to whiſper.

15 Shall the [a] ax boaſt itſelf againſt him that heweth therewith? Or, ſhall the ſaw exalt itſelf againſt him that moveth him? as if the rod ſhould lift up itſelf againſt him that taketh it up, *or* the ſtaff ſhould exalt itſelf *as it were* no wood.

16 Therefore ſhall the Lord God of hoſts ſend among his fat men, leanneſs, and under his glory

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[l] We were but weak when the enemy overcame us, but we will make ourſelves ſo ſtrong, that we will neither care for our enemies, nor fear God's threatenings.

[m] Rezin king of Syria, who was in league with Iſrael, was ſlain by the Aſſyrians, after whoſe death Aram, that is, the Syrians, were againſt Iſrael, which on the other ſide were aſſaulted by the Philiſtines.

[n] Wickedneſs, as a bellows, kindleth the fire of God's wrath, which conſumeth all his obſtinate enemies.

[o] Though there were no foreign enemy, yet they ſhall deſtroy one another.

[p] Their greedineſs ſhall be inſatiable, ſo that one brother ſhall eat up another, as though he ſhould eat his own fleſh.

[q] Which write and pronounce a wicked ſentence to oppreſs the poor: meaning, that the wicked magiſtrates, which were the chief cauſe of miſchief, ſhould be firſt puniſhed.

[r] To wit, from Aſſyria.

[s] Your riches and authority, that they may be ſafe, and that ye may receive them again.

[t] Becauſe they have forſaken me, ſome ſhall go into captivity, and the reſt ſhall be ſlain.

[u] God calleth for the Aſſyrians to be the executioners of his vengeance.

[w] That is, the Aſſyrians againſt the Jews, which are but hypocrites: and in this ſixth and ſeventh verſe is declared the difference of the work of God, and of the wicked in one very thing and act: for God's intention is to chaſtiſe them for their amendment, and the Aſſyrians purpoſe to deſtroy them to enrich themſelves: thus in reſpect of God's juſtice, it is God's work, but in reſpect of their own malice, it is the work of the devil.

[x] Seeing that I have overcome as well one city as another, ſo that none could reſiſt, ſhall Jeruſalem be able to eſcape mine hands?

[y] When he hath ſufficiently chaſtiſed his people, (for he beginneth at his own houſe) then will he burn the rods.

[z] Meaning, of Sennacherib.

[a] Here we ſee that no creature is able to do any thing, but as God appointeth him, and that they are all but his inſtruments to do his work, though the intentions be divers, as ver. 6.

Bef. Chr. 713. glory he ſhall kindle a burning like the burning of fire.

17 And the light of Iſrael ſhall be as a [b] fire, and the holy One thereof as a flame, and it ſhall burn and devour [c] his thorns and his briers in one day:

18 And ſhall conſume the glory of his foreſt, and of his fruitful fields, both ſoul [d] and fleſh: and he ſhall be as the [e] fainting of a ſtandard-bearer.

19 And the reſt of the trees of his foreſt ſhall be few, that a child may tell them.

20 ¶ And at that day ſhall the remnant of Iſrael, and ſuch as are eſcaped of the houſe of Jacob, ſtay no more upon him that ſmote them, but ſhall [f] ſtay upon the Lord, the holy One of Iſrael, in truth.

21 The remnant ſhall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people, O Iſrael, be as the ſand of the ſea, *yet* ſhall the remnant of them return. The conſumption [g] decreed ſhall overflow with righteouſneſs.

23 For the Lord God of hoſts ſhall make the conſumption, even [h] determined in the midſt of all the land.

24 Therefore thus ſaith the Lord God of hoſts, O my people, that dwelleſt in Zion, be not afraid of Asſhur: he ſhall ſmite thee with a rod, and ſhall lift up his ſtaff againſt thee after the manner [i] of Egypt:

25 But yet a very little time, and the wrath ſhall be conſumed, and mine anger in their deſtruction.

26 And the Lord of hoſts ſhall raiſe up a ſcourge for him, according to the plague of [k] Midian in the rock Oreb: and *as* his ſtaff *was* upon the [l] ſea, ſo he will lift it up after the manner of Egypt.

27 And at that day ſhall his burden be taken away from off thy ſhoulder, and his yoke from off thy neck: and the yoke ſhall be deſtroyed, becauſe of the [m] anointing.

28 He is come [n] to Aiath: he is paſſed into Migron: at Michmaſh ſhall he lay up his armour.

29 They have gone over the ford: they lodged in the lodging at Geva: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift up thy voice, O daughter Gallim, cauſe Laiſh to hear, O poor Anathoth.

31 Madmenah is removed: the inhabitants of Gebim have gathered themſelves together.

32 Yet there is a time that he will ſtay at Nob: he ſhall lift up his hand toward the mount of the daughter Zion, the hill of Jeruſalem. Bef. Chr. 713.

33 Behold, the Lord God of hoſts ſhall cut off the [o] bough with fear: and they of high ſtature ſhall be cut off, and the high ſhall be humbled.

34 And he ſhall cut away the thick places of the foreſt with iron, and Lebanon ſhall have a mighty fall.

CHAP. XI.

1 Chriſt born of the root of Jeſſe. 2 His virtues and kingdom. 6 The fruits of the goſpel. 10 The calling of the Gentiles.

BUT there ſhall come a [p] rod forth of the ſtock of Jeſſe, and a graff ſhall grow out of his roots.

2 And the Spirit of the Lord ſhall reſt upon him: the Spirit of wiſdom and underſtanding, the Spirit of counſel and ſtrength, the Spirit of knowledge, and of the fear of the Lord,

3 And ſhall make him prudent in the fear of the Lord: for he ſhall not judge after the ſight of his eyes, neither reprove by the hearing of his ears,

4 But with righteouſneſs ſhall he judge the poor, and with equity ſhall he reprove for the meek of the earth: and he ſhall [q] ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

5 And juſtice ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.

6 The [r] wolf ſhall alſo dwell with the lamb, and the leopard ſhall lie with the kid, and the calf, and the lion, and the fat beaſt together, and the little child ſhall lead them.

7 And the cow and the bear ſhall feed: their young ones ſhall lie together: and the lion ſhall eat ſtraw like the bullock.

8 And the ſucking child ſhall play upon the hole of the aſp, and the weaned child put his hand upon the cockatrice hole.

9 Then ſhall none hurt nor deſtroy in all the mountain of mine holineſs: for the earth ſhall be full of the knowledge of the Lord as the [s] waters that cover the ſea.

10 And in that day the root of Jeſſe, which ſhall ſtand up for a ſign unto the [t] people, the nations ſhall ſeek unto it, and his [u] reſt ſhall be glorious.

11 And

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[b] Meaning, that God is a light to comfort his people, and a fire to burn his enemies.

[c] That is, the Aſſyrians.

[d] To wit, body and ſoul utterly.

[e] When the battle is loſt, and the ſtandard is taken.

[f] This is the end of God's plagues towards his, to bring them to him, and to forſake all truſt in others.

[g] This ſmall number, which ſeemed to be conſumed, and yet according to God's decree is ſaved, ſhall be ſufficient to fill all the world with righteouſneſs.

[h] God will deſtroy this land as he hath determined, and after ſave a ſmall portion.

[i] As the Egyptians did puniſh thee.

[k] Read ch. 9. 4.

[l] When the Iſraelites paſſed through by the lifting up of Moſes's rod, and the enemies were drowned, Exod. 14. 28.

[m] Becauſe of the promiſe made to that kingdom, whereby Chriſt's kingdom was prefigured.

[n] He deſcribeth by what way the Aſſyrians ſhould come againſt Jeruſalem, to confirm the faithful, when it ſhould come to paſs, that as their plague come, ſo ſhould they be delivered.

[o] Fear and deſtruction ſhall come upon Judah, for the princes and people ſhall all be led away captives.

[p] Becauſe the captivity of Babylon was a figure of the ſpiritual captivity under ſin, he ſheweth that our true deliverance muſt come by Chriſt: for as David came out of Jeſſe, a man without dignity; ſo Chriſt ſhould come of a poor carpenter's houſe, as out of a dead ſtock, ch. 53. 2.

[q] All theſe properties can agree to none but only unto Chriſt: for it is he that toucheth the hearts of the faithful, and mortifieth their concupiſcences: and to the wicked he is the ſavour of death, and to them that ſhall periſh: ſo that all the world ſhall be ſmitten with this rod, which is his word.

[r] Men, becauſe of their wicked affections, are named by the names of beaſts, wherein the like affections reign: but Chriſt by his Spirit ſhall reform them, and work in them ſuch mutual charity, that they ſhall be like lambs, favouring and loving one another, and caſt off all their cruel affections, chap. 65. 25.

[s] It ſhall be in as great abundance as the waters in the ſea.

[t] He propheſieth of the calling of the Gentiles.

[u] That is, his church, which he alſo calleth his reſt, Pſalm 132. 14.

Bef. Chr. 713.

11 And in the ſame day ſhall the Lord *ſtretch out* his hand [w] again the ſecond time, to poſſeſs the remnant of his people (which ſhall be left) of Aſſhur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the iſles of the ſea.

12 And he ſhall ſet up a ſign to the nations, and aſſemble the diſperſed of Iſrael, and gather the ſcattered of Judah from the four corners of the world.

13 The hatred alſo of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off: Ephraim ſhall not envy [x] Judah, neither ſhall Judah vex Ephraim:

14 But they ſhall flee upon the ſhoulders of the Philiſtines toward the Weſt: they ſhall ſpoil them of the Eaſt together: Edom and Moab ſhall be the ſtretching out of their hands, and the children of Ammon *in* their obedience.

15 The Lord alſo ſhall utterly deſtroy the [y] tongue of the Egyptian's ſea, and with his mighty wind ſhall lift up his hand [z] over the river, and ſhall ſmite him in *his* ſeven ſtreams, and cauſe men to walk *therein* with ſhoes.

16 And there ſhall be a path to the remnant of his people, which are left of Aſſhur, like as it was unto Iſrael in the day that he came up out of the land of Egypt.

CHAP. XII.

A thankſgiving of the faithful for the mercies of God.

AND thou [a] ſhalt ſay in that day, O Lord, I will praiſe thee: though thou waſt angry with me, thy wrath is turned away, and thou comforteſt me.

*Exod. 15. 2. Pſ. 118, 14.

2 Behold, God *is* my [b] ſalvation: I will truſt, and will not fear: for the Lord God *is* * my ſtrength and ſong: he alſo is become my ſalvation.

3 Therefore with joy ſhall ye [c] draw waters out of the wells of ſalvation.

*1 Chron. 16. 8.

4 And he ſhall ſay in that day, * Praiſe the Lord: call upon his name: declare his works among the people: make mention of them, for his name is exalted.

5 Sing unto the Lord, for he hath done excellent things: this is known in all the world.

6 Cry out and ſhout, [d] O inhabitant of Zion: for great *is* the holy One of Iſrael in the midſt of thee.

CHAP. XIII.

Bef. Chr. 712.

The Medes and Perſians ſhall deſtroy Babylon.

THE [e] burden of Babel, which Iſaiah the ſon of Amos did ſee.

2 Lift up a ſtandard upon the high mountain: lift up the voice unto them: wag the [f] hand, that they may go into the gates of the nobles.

3 I have commanded them, that I have [g] ſanctified: and I have called the mighty to my wrath, *and* them that rejoice in my [h] glory.

4 The noiſe of a multitude *is* in the mountains, like a great people: a tumultuous voice of the kingdoms of the nations gathered together: the Lord of hoſts numbereth the hoſt of the battle.

5 They come from a far country, from the end of the heaven: *even* the Lord with the [i] weapons of his wrath to deſtroy the whole land.

6 Howl [k] you, for the day of the Lord is at hand: it ſhall come as a deſtroyer from the Almighty.

7 Therefore ſhall all hands be weakened, and all men's hearts ſhall melt,

8 And they ſhall be afraid, anguiſh and ſorrow ſhall take *them*, and they ſhall have pain, as a woman that travaileth: every one ſhall be amazed at his neighbour, and their faces *ſhall be like* [l] flames of fire.

9 Behold, the day of the Lord cometh, cruel with wrath and fierce anger, to lay the land waſte: and he ſhall deſtroy the ſinners out of it.

10 For the [m] ſtars of heaven, and the planets thereof ſhall not give their light: the ſun ſhall be darkened in his going forth, and the moon ſhall not cauſe her light to ſhine.

11 And I will viſit the wickedneſs upon the [n] world, and their iniquity upon the wicked, and I will cauſe the arrogancy of the [o] proud to ceaſe, and will caſt down the pride of tyrants.

12 I will make a [p] man more precious than fine gold, even a man above the wedge of gold of Ophir.

13 Therefore I will ſhake the heaven, the earth ſhall remove out of her place in the wrath of the Lord of hoſts, and in the day of his fierce anger.

14 And [q] it ſhall be as a chaſed doe, and as

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[w] For God firſt delivered his people out of Egypt, and now promiſeth to deliver them out of their enemies hands, as from the Parthians, Perſians, Chaldeans, and them of Antiochia, among whom they were diſperſed: and this is chiefly meant of Chriſt, who calleth his people being diſperſed through all the world.

[x] Here he deſcribeth the conſent that ſhall be in his church, and their victory againſt their enemies.

[y] Meaning, a corner of the ſea that entereth into the land, and hath the form of a tongue.

[z] To wit, Nylus, the great river of Egypt, which entereth into the ſea with ſeven ſtreams.

[a] He ſheweth how the church ſhall praiſe God when they are delivered from their captivity.

[b] Our ſalvation ſtandeth only in God, who giveth us an aſſured confidence, conſtancy, and occaſion to praiſe him for the ſame.

[c] The graces of God ſhall be ſo abundant, that ye may receive them in as great plenty as waters out of a fountain that is full.

[d] Ye that are of the church.

[e] That is, the great calamity, which was propheſied to come on Babel, as a moſt grievous burden, which they were not able to bear. In theſe twelve chapters following, he ſpeaketh of the plagues wherewith God would ſmite theſe ſtrange nations, (who they knew) to declare that God chaſtiſed the Iſraelites as his children, and theſe other as his enemies: and alſo, that if God ſpare not theſe that are ignorant, that they muſt not think ſtrange, if he puniſhed them which have knowledge of his law and keep it not.

[f] To wit, to the Medes and the Perſians.

[g] That is, prepared and appointed to execute my judgments.

[h] Which willingly go about the work whereunto I appoint them, but how the wicked do this, read ch. 10. 6.

[i] The army of the Medes and the Perſians againſt Babylon.

[k] The Babylonians.

[l] The Babylonians anger and grief ſhall be ſo much, that their faces ſhall burn as fire.

[m] They that are overcome ſhall think that all the powers of heaven and earth are againſt them, Ezek. 32. 7. Joel 3. 15. Matt. 24. 29.

[n] He compareth Babylon to the whole world, becauſe they ſo eſteemed themſelves by reaſon of their great empire.

[o] He noteth the principal vice, whereunto they were moſt given, as are all that abound in wealth.

[p] He noteth the great ſlaughter that ſhall be, ſeeing the enemy ſhall neither for gold or ſilver ſpare a man's life, as ver. 17.

[q] Meaning, the power of Babylon, with their hired ſoldiers.

a ſheep that no man taketh up: every man ſhall turn to his own people, and flee each one to his own land.

15 Every one that is found, ſhall be ſtricken through: and whoſoever joineth himſelf, ſhall fall by the ſword.

* Pſ. 137. 9. 16 * Their [r] children alſo ſhall be broken in pieces before their eyes: their houſes ſhall be ſpoiled, and their wives raviſhed.

17 Behold, I will ſtir up the Medes againſt them, which ſhall not regard ſilver, nor be deſirous of gold.

18 With bows alſo ſhall they deſtroy the children, and ſhall have no compaſſion upon the fruit of the womb, and their eyes ſhall not ſpare the children.

19 And Babel, the glory of kingdoms, the beauty and pride of the Chaldeans, ſhall be as
* Gen. 19. 24. Jer. 50. 20. the deſtruction of God* in Sodom and Gomorrah.

20 It ſhall not be inhabited for ever, neither ſhall it be dwelled in from generation to generation: neither ſhall the [s] Arabian pitch his tents there, neither ſhall the ſhepherds make their folds there.

21 But [t] Zim ſhall lodge there, and their houſes ſhall be full of Ohim: oſtriches ſhall dwell there, and the ſatyrs ſhall dance there.

22 And Jim ſhall cry in their palaces, and dragons in their pleaſant palaces: and the time thereof is ready to come, and the days thereof ſhall not be prolonged.

CHAP. XIV.

1 *The return of the people from captivity.* 4 *The deriſion of the king of Babylon.* 11 *The death of the king.* 29 *The deſtruction of the Philiſtines.*

FOR [u] the Lord will have compaſſion of Jacob, and will yet chuſe Iſrael, and cauſe them to reſt in their own land: and the ſtranger [w] ſhall join himſelf unto them, and they ſhall cleave to the houſe of Jacob.

2 And the people ſhall receive them and bring them to their own place, and the houſe of Iſrael ſhall poſſeſs them in the land of the Lord, for [x] ſervants and handmaids: and they ſhall take them priſoners, whoſe captives they were, and have rule over their oppreſſors.

3 ¶ And in that day when the Lord ſhall give thee reſt from thy ſorrow, and from thy fear, and from the ſore bondage wherein thou didſt ſerve,

4 Then ſhalt thou take up this proverb againſt the king of Babel, and ſay, How hath the oppreſſor ceaſed! and the gold-thirſty *Babel* reſted!

5 The Lord hath broken the rod of the wicked, *and* the ſceptre of the rulers:

6 Which ſmote the people in anger with a continual plague, *and* ruled the nations in wrath: if any were perſecuted, he did [y] not let.

7 The whole world is at [z] reſt *and* is quiet: they ſing for joy.

8 Alſo the fir-trees rejoiced of thee: *and* the cedars of Lebanon, *ſaying*, Since thou art laid down, no hewer came up againſt us.

9 Hell beneath is moved for thee, to [a] meet thee at thy coming, raiſing up the dead for thee, *even* all the princes of the earth, and hath raiſed from their thrones all the kings of the nations.

10 All they ſhall cry and ſay unto thee, Art thou become weak alſo as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the ſound of thy viols: the worm [b] is ſpread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O [c] Lucifer, ſon of the morning! *and* cut down to the ground, which didſt caſt lots upon the nations!

13 Yet thou ſaidſt in thine heart, I will aſcend into heaven, and exalt my throne above beſide the ſtars of God: I will ſit alſo upon the mount of the congregation, in the ſides of the [d] north.

14 I will aſcend above the height of the clouds, *and* I will be like the moſt High.

15 But thou ſhalt be brought down to the grave, to the ſides of the pit.

16 They that ſee thee, ſhall [e] look upon thee, *and* conſider thee, *ſaying*, Is this the man that made the earth to tremble, *and* that did ſhake the kingdoms?

17 He made the world as a wilderneſs, and deſtroyed the cities thereof, *and* opened not [f] the houſe of the priſoners.

18 All the kings of the nations, *even* they all ſleep in glory, every one in his own houſe.

19 But thou art [g] caſt out of thy grave like an abominable branch: *like* the raiment of thoſe that are ſlain, *and* thruſt through with a ſword, which go down to the ſtones of the pit, as a carcaſe trodden under feet.

20 Thou ſhalt not be joined with them in the grave, becauſe thou haſt deſtroyed thine own land, *and* ſlain thy people: the ſeed of the wicked ſhall not be renowned for ever.

21 [h] Prepare a ſlaughter for his children, for the iniquity of their fathers: let them not riſe up nor poſſeſs the land, nor fill the face of the world with enemies.

22 ¶ For I will riſe up againſt them (ſaith the Lord of hoſts) and will cut off from Babel the name and the remnant, and the ſon, and the nephew, ſaith the Lord:

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[r] This was not accompliſhed when Cyrus took Babylon: but after the death of Alexander the Great.

[s] Who uſeth to go from country to country, to find paſture for their beaſts, but there ſhall they find none.

[t] Which were either wild beaſts, or fowls, or wicked ſpirits, whereby Satan deluded man, as by the fairies, goblins, and ſuch-like fancies.

[u] He ſheweth, why God will haſte to deſtroy his enemies: to wit, becauſe he will deliver his church.

[w] Meaning, that the Gentiles ſhall be joined with the church, and worſhip God.

[x] Signifying, that the Jews ſhould be ſuperiors to the Gentiles, and that they ſhould be brought under the ſervice of Chriſt, by the preaching of the apoſtles, whereby all are brought to the ſubjection of Chriſt, 2 Cor. 10. 5.

[y] That is, he ſuffered all violence and injuries to be done.

[z] Meaning, that when tyrants reign, there can be no reſt nor quietneſs, and alſo how deteſtable a thing tyranny is, ſeeing the inſenſible creatures have occaſion to rejoice at their deſtruction.

[a] As though they feared leſt thou ſhouldeſt trouble the dead, as thou didſt the living: and here he derideth the proud tyranny of the wicked, which know not that all creatures wiſh their deſtruction, that they may rejoice.

[b] Inſtead of thy coſtly carpets and coverings.

[c] Thou that thoughteſt thyſelf moſt glorious, and as it were placed in the heaven: for the morning-ſtar, that goeth before the ſun, is called Lucifer, to whom Nebuchadnezzar is compared.

[d] Meaning, Jeruſalem, whereof the temple was on the north ſide, as Pſalm 48. 2. whereby he meaneth, that tyrants fight againſt God when they perſecute his church, and would ſet themſelves in his place.

[e] In marvelling at thee.

[f] To ſet them at liberty: noting his cruelty.

[g] Thou waſt not buried in the ſepulchre of thy fathers, thy tyranny was ſo abhorred.

[h] He calleth to the Medes and Perſians, and all thoſe that ſhould execute God's vengeance.

Bef. Chr. 712.

‡ Or, tortoiſe.

23 And I will make it a poſſeſſion to the ‡ hedge-hog, and pools of water, and I will ſweep it with the beſom of deſtruction, ſaith the Lord of hoſts.

24 The Lord of hoſts hath ſworn, ſaying, Surely, like as I have purpoſed, ſo ſhall it come to paſs, and as I have conſulted, it ſhall ſtand:

25 [i] That I will break to pieces Aſſhur in my land, and upon my mountains will I tread him under foot: ſo that his yoke ſhall depart from [k] them, and his burden ſhall be taken from off their ſhoulder.

26 This is the counſel that is conſulted upon the whole world, and this is the hand ſtretched out over all the nations,

27 Becauſe the Lord of hoſts hath determined it, and who ſhall diſannul it? and his hand is ſtretched out, and who ſhall turn it away?

28 ¶ In the year that king Ahaz died, was this [l] burden.

29 Rejoice not (thou whole [m] Paleſtina) becauſe the rod of him that did beat thee, is broken: for out of the ſerpent's root ſhall come forth a cockatrice, and the fruit thereof *ſhall be* a fiery flying ſerpent.

30 For the [n] firſt-born of the poor ſhall be fed, and the needy ſhall lie down in ſafety: and I will kill thy root with famine, and [o] it ſhall ſlay thy remnant.

31 Howl, O gate: cry, O city: thou whole land of Paleſtina art diſſolved, for there ſhall come from the [p] north a ſmoak, and none ſhall *be* [q] alone at his time appointed.

32 What ſhall then one anſwer [r] the meſſengers of the Gentiles? that the Lord hath ſtabliſhed [s] Zion, and the poor of his people ſhall truſt in it.

CHAP. XV.

A propheſy againſt Moab.

THE [t] burden of Moab, Surely [u] Ar of Moab was deſtroyed, *and* brought to ſilence in a night: ſurely Kir of Moab was deſtroyed, *and* brought to ſilence in a night.

2 [w] He ſhall go up to the temple, and to Dibon to the high places to weep: for [x] Nebo and for Medeba ſhall Moab howl: upon all [y] their heads *ſhall be* baldneſs, and every beard ſhaven.

3 In their ſtreets ſhall they be girded with ſackcloth: on the tops of their houſes, and in their ſtreets every one ſhall howl, *and* come down with weeping.

4 And Heſhbon ſhall cry, and Elealeh: their voice ſhall be heard unto Jahaz: therefore the warriors of Moab ſhall ſhout: the ſoul of every one ſhall lament in himſelf.

5 Mine [z] heart ſhall cry for Moab: his fugitives *ſhall flee* unto Zoar, [a] an heifer of three years old: for they ſhall go up with weeping by the mounting up of Luhith: and by the way of Horonaim they [b] ſhall raiſe up a cry of deſtruction.

6 For the waters of Nimrim ſhall be dried up: therefore the graſs is withered, the herbs conſumed, *and* there was no green herb.

7 Therefore what *every man* hath left, and their ſubſtance ſhall they bear to the [c] brook of the willows,

8 For the cry went round about the borders of Moab: *and* the howling thereof unto Eglaim, and the ſhrieking thereof unto Beer-Elim.

9 Becauſe the waters of Dimon ſhall be full [d] of blood: for I will bring more upon Dimon, even lions [e] upon him that eſcapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The cauſes wherefore the Moabites are deſtroyed.

SEND [f] ye a lamb to the ruler of the world from the rock of the wilderneſs unto the mountain of the daughter Zion.

2 For it ſhall be as a bird that [g] flieth, and a neſt forſaken: the daughters of Moab ſhall be at the fords of Arnon.

3 Gather a counſel, execute judgment, [h] make thy ſhadow as the night in the mid-day: hide them that are chaſed out: bewray not him that is fled.

4 Let my baniſhed dwell with thee: Moab, be thou their covert from the face of the deſtroyer: for the extortioner [i] ſhall end: the deſtroyer ſhall be conſumed, *and* the oppreſſor ſhall ceaſe out of the land.

5 And in mercy ſhall the throne be prepared, and [k] he ſhall ſit upon it in ſtedfaſtneſs, in the tabernacle of David, judging, and ſeeking judgment, and haſting juſtice.

6 We have heard of the pride of Moab (he is very proud) *even* his pride, and his arrogancy, and his indignation, *but* his [l] lyes *ſhall* not *be* ſo.

7 Therefore ſhall Moab howl unto Moab: every one ſhall howl: for the foundations of Kir-hareſeth ſhall ye mourn, yet they ſhall be [m] ſtricken.

Bef. Chr. 712.

8 For

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[i] As I have begun to deſtroy the Aſſyrians in Sennacherib, ſo will I continue and deſtroy them wholly, when I ſhall deliver you from Babylon.

[k] From the Jews.

[l] Read chap. 13. 1.

[m] He willeth the Philiſtines not to rejoice, becauſe the Jews are diminiſhed in their power, for their ſtrength ſhall be greater than ever it was.

[n] The Iſraelites which were brought to extreme miſery.

[o] To wit, my people.

[p] That is, from the Jews, or Aſſyrians: for they were both north from Paleſtina.

[q] But they ſhall be all ready, and join together.

[r] Which ſhall come to enquire of the ſtate of the church.

[s] They ſhall anſwer, that the Lord doth defend his church, and them that join themſelves thereunto.

[t] Read chap. 13. 1.

[u] The chief city, whereby the whole country was meant.

[w] The Moabites ſhall flee to their idols for ſuccour, but it ſhall be too late.

[x] Which were cities of Moab.

[y] For as in the weſt parts the people uſed to let their hair grow long, when they mourned: ſo in the eaſt parts they cut it off.

[z] The prophet ſpeaketh this in the perſon of the Moabites, or as one that felt the great judgment of God that ſhould come upon them.

[a] Meaning, that it was a city that ever lived in pleaſure, and never felt ſorrow.

[b] He deſcribeth the miſerable diſſipation and flight of the Moabites.

[c] To hide themſelves and their goods there.

[d] Of them that are ſlain.

[e] So that by no means they ſhould eſcape the hand of God: thus will God puniſh the enemies of his church.

[f] That is, offer a ſacrifice: whereby he long derideth their long delay, which would not repent when the Lord called them, ſhewing them that it is now too late, ſeeing the vengeance of God is upon them.

[g] There is no remedy, but you muſt die.

[h] He ſheweth, what Moab ſhould have done, when Iſrael their neighbour was in affliction, to whom becauſe they would give no ſhadow nor comfort, they are now left comfortleſs.

[i] The Aſſyrians ſhall oppreſs the Iſraelites but for a while.

[k] Meaning, Chriſt.

[l] Their vain confidence and proud brags ſhall deceive them, as Jer. 48. 2.

[m] For all your mourning, yet the city ſhall be deſtroyed even unto the foundation.

Bef. Chr. 726.

8 For the vineyards of Heſhbon are cut down, *and* the vine of Shibmah: [n] the lords of the heathen have broken the principal vines thereof: they are come unto [o] Jaazer: they wandered in the wilderneſs: her goodly branches ſtretched out themſelves, *and* went over the ſea.

9 Therefore will [p] I weep with the weeping of Jaazer, and of the vine of Shibmah, O Heſhbon: and Elealeh, I will make thee drunk with my tears, becauſe upon thy ſummer fruits, and upon thy harveſt, [q] a ſhouting is fallen.

10 And gladneſs is taken away, and joy out of the plentiful field: and in the vineyards ſhall be no ſinging nor ſhouting for joy: the treader ſhall not tread wine in the wine-preſſes: I have cauſed the rejoicing to ceaſe.

11 Wherefore my [r] bowels ſhall ſound like an harp for Moab nd mine inward parts for Ker-hareſeth. , a

12 And when it ſhall appear that Moab ſhall be weary of his high places, then ſhall he come to his [s] temple to pray, but he ſhall not prevail.

13 This is the word that the Lord hath ſpoken againſt Moab ſince that time.

14 And now the Lord hath ſpoken, ſaying, [t] In three years, as the years of an [u] hireling, and the glory of Moab ſhall be contemned in all the great multitude, and the remnant ſhall be very ſmall *and* feeble.

CHAP. XVII.

1 *A prophecy of the deſtruction of Damaſcus and Ephraim.* 7 *Calamity moveth to repentance.*

THE [w] burden of [x] Damaſcus. Behold, Damaſcus is taken away from being a city, for it ſhall be a ruinous heap.

2 The cities of [y] Aroer *ſhall be* forſaken: they ſhall be for the flocks: for they ſhall lie *there*, and none ſhall make them afraid.

3 The munition alſo ſhall ceaſe from [z] Ephraim, and the kingdom from Damaſcus, and the remnant of Aram ſhall be as the [a] glory of the children of Iſrael, ſaith the Lord of hoſts.

4 And in that day the glory of [b] Jacob ſhall be impoveriſhed, and the fatneſs of his fleſh ſhall be made lean.

5 And it ſhall be as when the harveſt-man gathereth [c] the corn, and reapeth the ears with his arm, and he ſhall be as he that gathereth the ears in the valley of [d] Rephaim.

Bef. Chr. 741.

6 Yet a gathering of grapes ſhall [e] be left in it, as the ſhaking of an olive-tree, two *or* three berries *are* in the top of the utmoſt boughs, *and* four *or* five in the high branches of the fruit thereof, ſaith the Lord God of Iſrael.

7 At that day ſhall a man look to his [f] Maker, and his eyes ſhall look to the holy One of Iſrael.

8 And he ſhall not look to the altars, the works of his own hands, neither ſhall he look to thoſe things which his own fingers have made, as groves and images.

9 In that day ſhall the cities of their ſtrength be as the forſaking of boughs and branches, which [g] they did forſake, becauſe of the children of Iſrael, and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not remembered the God of thy ſtrength, therefore ſhalt thou ſet pleaſant plants, and ſhalt graff ſtrange [h] vine branches:

11 In that day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: *but* the harveſt ſhall be gone in the day [i] of poſſeſſion, and *there ſhall be* deſperate ſorrow.

12 [k] Ah, the multitude of many people, they ſhall make a ſound like the noiſe of the ſea: for the noiſe of the people ſhall make a ſound like the noiſe of mighty waters.

13 The people ſhall make a ſound like the noiſe of many waters: *but God* ſhall [l] rebuke them, and they ſhall flee far off, and ſhall be chaſed as the chaff of the mountains before the wind, and as a rolling thing before the whirlwind.

14 And lo, in the evening there [m] *is* trouble: *but* afore the morning it is gone. This is the portion of them that ſpoil us, and the lot of them that rob us.

CHAP. XVIII.

1 *Of the enemies of the church,* 7 *and of the vocation of the Gentiles.*

OH, the [n] land ſhadowing with wings, which is beyond the rivers of Ethiopia,

2 Sending ambaſſadors by the ſea, even in veſſels of [o] reeds upon the waters, *ſaying*, [p] Go,

ye

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[n] That is, the Aſſyrians and other enemies.

[o] Meaning, that the country of Moab was now deſtroyed, and all the precious things thereof were carried into the borders, yea into other countries, and over the ſea.

[p] He ſheweth, that their plague was ſo great, that it would have moved any man to lament with them, as Pſalm 141. 5.

[q] The enemies are come upon thee, and ſhout for joy, when they carry thy commodities from thee, as Jer. 48. 33.

[r] For very ſorrow and compaſſion.

[s] They ſhall uſe all means to ſeek help of their idols, and all in vain: for Chemoz their great god ſhall not be able to help them.

[t] He appointed a certain time to puniſh the enemies in.

[u] Who will obſerve juſtly the time for the which he is hired, and ſerve no longer, but will ever long for it.

[w] Read chap. 13. 1.

[x] The chief city of Syria.

[y] It was a country of Syria by the river Arnon.

[z] It ſeemeth, that the prophet would comfort the church, in declaring the deſtruction of theſe two kings, of Syria and Iſrael, whenas they had conſpired the overthrow of Judah.

[a] The ten tribes gloried in their multitude and alliance with other nations: therefore he ſaith, that they ſhall be brought down, and the Syrians alſo.

[b] Meaning, of the ten tribes, which boaſted themſelves of their nobility, proſperity, ſtrength and multitude.

[c] As the abundance of corn doth not fear the harveſtmen that ſhould cut it down: no more ſhall the multitude of Iſrael make the enemy to ſhrink, whom God ſhall appoint to deſtroy them.

[d] Which valley was plentiful and fertile.

[e] Becauſe God would have his covenant ſtable, he promiſeth to reſerve ſome of this people, and to bring them to repentance.

[f] He ſheweth that God's corrections ever bring forth ſome fruit, and cauſe his to turn from their ſins, and to humble themſelves to him.

[g] As the Canaanites left their cities, when God did place the Iſraelites there, ſo the cities of Iſrael ſhall no more be able to defend their inhabitants than buſhes, when God ſhall ſend the enemy to plague them.

[h] Which are excellent, and brought out of other countries.

[i] As the Lord threateneth the wicked in his law, Lev. 26. 16.

[k] The prophet lamenteth, conſidering the horrible plague that was prepared againſt Iſrael by the Aſſyrians; which were infinite in number, and gathered of many nations.

[l] He addeth this for the conſolation of the faithful which were in Iſrael.

[m] He compareth the enemies, the Aſſyrians, to tempeſt, which riſeth over night, and in the morning is gone.

[n] He meaneth that part of Ethiopia which lieth toward the ſea, which was ſo full of ſhips, that the ſails (which he compareth to wings) ſeemed to ſhadow the ſea.

[o] Which in thoſe countries were great: inſomuch as they made ſhips of them for ſwiftneſs,

[p] This may be taken that they ſent others to comfort the Jews, and to promiſe them help againſt their enemies, and

ſo

Bef. Chr. 714.

ye ſwift meſſengers, to a nation that is ſcattered abroad, and ſpoiled, unto a terrible [q] people from their beginning, even hitherto a nation by little and little, even trodden under foot, whoſe land the [r] floods have ſpoiled.

3 All ye the inhabitants of the world, and dwellers in the earth, ſhall ſee when [s] he ſetteth up a ſign in the mountains, and when he bloweth the trump, ye ſhall hear.

4 For ſo the Lord ſaid unto me, I will [t] reſt, and behold in my tabernacle, as [u] the heat drying up the rain, *and* as a cloud of dew in the heat of harveſt.

5 For afore the harveſt when the flour is finiſhed, and the fruit is ripening in the flour, then he ſhall cut down the branches with hooks, and ſhall take away *and* cut off the boughs.

6 They ſhall be left together unto the fowls of the mountains, and to [w] the beaſts of the earth: for the fowl ſhall ſummer upon it, and every beaſt of the earth ſhall winter upon it.

7 At that time ſhall a [x] preſent be brought unto the Lord of hoſts, (a people that is ſcattered abroad, and ſpoiled, and of a terrible people from their beginning hitherto, a nation by little and little, even trodden under foot, whoſe land the rivers have ſpoiled) to the place of the name of the Lord of hoſts, *even* on the mount Zion.

CHAP. XIX.

1 *The deſtruction of the Egyptians by the Aſſyrians,* 18 *Of their converſion to the Lord.*

THE [y] burden of Egypt. Behold, the Lord [z] rideth upon a ſwift cloud, and ſhall come into Egypt, and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of her.

2 And I will ſet the Egyptians againſt the Egyptians: ſo every one ſhall [a] fight againſt his brother, and every one againſt his neighbour, city againſt city, *and* kingdom againſt kingdom.

3 And the [b] ſpirit of Egypt ſhall fail in the midſt of her, and I will deſtroy their counſel, and they ſhall ſeek at the idols, and at the ſorcerers, and at them that have ſpirits of divination, and at the ſoothſayers.

Bef. Chr. 714.

4 And I will deliver the Egyptians into the hand of cruel lords, and a mighty king ſhall rule over them, ſaith the Lord God of hoſts.

5 Then the waters of the [c] ſea ſhall fail, and the rivers ſhall be dried up and waſted.

6 And the [d] rivers ſhall go far away: the rivers of defence ſhall be emptied and dried up: the reeds and flags ſhall be cut down.

7 The graſs in the river, *and* at the [e] head of the rivers, and all that groweth by the river ſhall wither, *and* be driven away, and be no more,

8 The fiſhers alſo ſhall [f] mourn, and all they that caſt angle into the river ſhall lament, and they that ſpread their net upon the waters ſhall be weakened.

9 Moreover, they that work in flax of divers ſorts ſhall be confounded, and they that weave nets.

10 For their nets ſhall be broken, and all they that make ponds *ſhall be* heavy in heart.

11 Surely the princes of [g] Zoan *are* fools: the counſel of the wiſe counſellors of Pharaoh is become fooliſh: how ſay ye unto Pharaoh, I [h] am the ſon of the wiſe? I am the ſon of the ancient kings?

12 Where are now thy wiſe men, that they may tell thee, or may know what the Lord of hoſts hath determined againſt Egypt?

13 The princes of Zoan are become fools: the princes of [i] Noph are deceived, they have deceived Egypt, *even* the [k] corners of the tribes thereof.

14 The Lord hath mingled among them the ſpirit [l] of errors: and they have cauſed Egypt to err in every work thereof, as a drunken man erreth in his vomit.

15 Neither ſhall there be any work in Egypt, which the head may [m] do, nor the tail, the branch, nor the ruſh.

16 In that day ſhall Egypt be like unto women: for it ſhall be afraid and fear, becauſe of the moving of the hand of the Lord of hoſts, which he ſhaketh over it.

17 And the land of Judah ſhall be a [n] fear unto Egypt: every one that maketh mention of it ſhall be afraid thereat, becauſe of the counſel of the Lord of hoſts, which he hath determined upon it.

ſo the Lord did threaten to take away their ſtrength, that the Jews ſhould not truſt therein: or that they did ſolicit the Egyptians, and promiſed them aid to go againſt Judah.

[q] To wit, the Jews, who, becauſe of God's plagues, made all other nations afraid of the like, as God threatened, Deut. 28. 37.

[r] Meaning, the Aſſyrians, as chap. 8. 7.

[s] When the Lord prepareth to fight againſt the Ethiopians.

[t] I will ſtay awhile from puniſhing the wicked.

[u] Which two ſeaſons are moſt profitable for the ripening of fruits: whereby he meaneth, that he will ſeem to favour them, and give them abundance for a time, but he will ſuddenly cut them off.

[w] Not only men ſhall contemn them, but the brute beaſts.

[x] Meaning, that God will pity his church, and receive that little remnant as an offering unto himſelf.

[y] Read ch. 13. 1.

[z] Becauſe the Egyptians truſted in the defence of their country, in the multitude of their idols, and in the valiantneſs of their men, the Lord ſheweth that he will come over all their munitions in a ſwift cloud, and that their idols ſhall tremble at his coming, and that men's hearts ſhall faint.

[a] As he cauſed the Ammonites, Moabites, and Idumeans, to kill one another, when they came to deſtroy the church of God, 2 Chron. 20. 22. ch. 49. 26.

[b] Meaning, their policy and wiſdom.

[c] He ſheweth, that the ſea, and Nilus their great river, whereby they thought themſelves moſt ſure, ſhould not be able to defend them from his anger, but that he would ſend the Aſſyrians among them, that ſhould keep them under as ſlaves.

[d] For Nilus ran into the ſea by ſeven ſtreams, as though they were ſo many rivers.

[e] The Hebrew word is mouth, whereby they mean the ſpring, out of the which the water guſheth as out of a mouth.

[f] The ſcriptures uſe to deſcribe the deſtruction of a country by taking away the commodities thereof, as by vines, fleſh, fiſh, and ſuch other things, whereby countries are enriched.

[g] Called alſo Tanes, a famous city upon Nilus.

[h] He noteth the flatterers of Pharaoh; who perſuaded the king, that he was wiſe and noble, and that his houſe was moſt ancient, and ſo he flattered himſelf, ſaying, I am wiſe.

[i] Or Memphis, others Alexandria, and now called the great Cairo.

[k] The principal upholders thereof are the chiefeſt cauſe of their deſtruction.

[l] For the ſpirit of wiſdom, he hath made them drunken and giddy with the ſpirit of error.

[m] Neither the great nor the ſmall, the ſtrong nor the weak.

[n] Conſidering that through their occaſion the Jews made not God their defence, but put their truſt in them, and were therefore now puniſhed, they ſhall fear leſt the like light upon them.

Bef. Chr. 714.

18 In that day ſhall five cities in the land of Egypt [o] ſpeak the language of Canaan, and ſhall [p] ſwear by the Lord of hoſts: one ſhall be called the city of [q] deſtruction.

19 In that day ſhall the altar of the Lord be in the midſt of the land of Egypt, and a [r] pillar by the border thereof unto the Lord.

20 And it ſhall be for a ſign, and for a witneſs unto the Lord of hoſts in the land of Egypt: for they ſhall cry unto the Lord becauſe of the oppreſſors, and he ſhall ſend them a [s] Saviour and a great man, and ſhall deliver them.

21 And the Lord ſhall be known of the Egyptians, and the Egyptians ſhall know the Lord in that day, and do [t] ſacrifice and oblation, and ſhall vow vows unto the Lord, and perform *them.*

22 So the Lord ſhall ſmite Egypt, he ſhall ſmite and heal it: for he ſhall return unto the Lord, and he ſhall be intreated of them, and ſhall heal them.

23 In that day ſhall there be a path from [u] Egypt to Aſſhur, and Aſſhur ſhall come into Egypt, and Egypt into Aſſhur: ſo the Egyptians ſhall worſhip with Aſſhur.

24 In that day ſhall Iſrael be the third with Egypt and Aſſhur, *even* a bleſſing in the midſt of the land.

25 For the Lord of hoſts ſhall bleſs it, ſaying, Bleſſed *be* my people Egypt and Aſſhur, the work of mine hands, and Iſrael mine inheritance.

CHAP. XX.

2 *The three years captivity of Egypt and Ethiopia deſcribed by the three years going naked of Iſaiah.*

IN the year that [w] Tartan came to [x] Aſhdod, (when [y] Sargon king of Aſſhur ſent him) and had ſought againſt Aſhdod, and taken it,

2 At the ſame time ſpake the Lord by the hand of Iſaiah the ſon of Amos, ſaying, Go, and looſe the [z] ſackcloth from thy loins, and put off thy ſhoe from thy foot. And he did ſo, walking naked and barefoot.

3 And the Lord ſaid, Like as my ſervant Iſaiah hath walked naked and barefoot three years, *as* a ſign and wonder upon Egypt and Ethiopia,

4 So ſhall the king of Aſſhur take away the captivity of Egypt, and the captivity of Ethiopia, *both* young men and old men, naked and barefoot, with their buttocks uncovered, to the ſhame of Egypt.

5 And they ſhall fear, and be aſhamed of [a] Ethiopia their expectation, and of Egypt [b] their glory.

6 Then ſhall the inhabitant of this [c] Iſle ſay in that day, Behold ſuch is our expectation, whither we fled for help to be delivered from the king of Aſſhur, and how ſhall we be delivered?

CHAP. XXI.

1 *Of the deſtruction of Babylon by the Perſians and Medes.* 11 *The ruin of Idumea,* 13 *And of Arabia.*

THE burden of [d] the deſert ſea. As the whirldwinds in the ſouth uſe to paſs from the wilderneſs, *ſo* ſhall it [e] come from the horrible land.

2 A grievous viſion was ſhewed unto me, The [f] tranſgreſſor *againſt* a tranſgreſſor, and the deſtroyer *againſt* a deſtroyer. Go up, [g] Elam, beſiege Media: I have cauſed all the mourners [h] thereof to ceaſe.

3 Therefore are my [i] loins filled with ſorrow: ſorrows have taken me, as the ſorrows of a woman that travaileth: I was bowed down when I heard it, *and* I was amazed when I ſaw it.

4 Mine heart failed: fearfulneſs troubled me, the night [k] of my pleaſures hath he turned into fear unto me.

5 Prepare thou the table: watch in the watch-tower: eat, drink: [l] ariſe, ye princes anoint the ſhield.

6 For thus hath the [m] Lord ſaid unto me, Go, ſet a watchman to tell what he ſaith.

7 And he ſaw a chariot with two horſemen: [n] a chariot of an aſs, *and* a chariot of a camel: and he hearkened *and* took diligent heed.

8 And he cried, A [o] lion: my lord, I ſtand continually upon the watch-tower in the daytime, and I am ſet in my watch every night:

9 And behold this man's chariot cometh with two horſemen. And [p] he anſwered and ſaid, * Babel

Bef. Chr. 714.

* Jer. 51. 8. Rev. 14. 8.

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[o] Shall make one confeſſion of faith with the people of God: by the ſpeech of Canaan, meaning the language wherein God was then ſerved.

[p] Shall renounce their ſuperſtitions, and proteſt to ſerve God aright.

[q] Meaning, of ſix cities, five ſhould ſerve God, and the ſixth remain in their wickedneſs: and ſo of the ſixth part there ſhould be but one loſt.

[r] There ſhall be evident ſigns and tokens, that God's religion is there: which manner of ſpeech is taken of the patriarchs, and ancient times, when God had not as yet appointed the place and full manner how he would be worſhipped.

[s] This declareth that this prophecy ſhould be accompliſhed in the time of Chriſt.

[t] By theſe ceremonies, he comprehendeth the ſpiritual ſervice under Chriſt,

[u] By theſe two nations, which were then chief enemies of the church, he ſheweth, that the Gentiles and the Jews ſhould be joined together in one faith and religion, and ſhould be all one fold under Chriſt their Shepherd.

[w] Who was a captain of Sennacherib, 2 Kings 18. 17.

[x] A city of the Philiſtines.

[y] The Hebrews write that Sennacherib was ſo called.

[z] Which ſignifieth that the Prophet did lament the miſery that he ſaw prepared before the three years that he went naked and barefooted.

[a] In whoſe aid they truſted.

[b] Of whom they boaſted and gloried.

[c] Meaning, Judea, which was compaſſed about with their enemies, as an iſle with waters.

[d] On the ſea-ſide, between Judea and Chaldea, was a wilderneſs, whereby he meaneth Chaldea.

[e] That is, the ruin of Babylon by the Medes and Perſians.

[f] The Aſſyrians and Chaldeans, which had deſtroyed other nations, ſhall be overcome of the Medes and Perſians, and this he propheſied an hundred years before it came to paſs.

[g] By Elam, he meaneth the Perſians.

[h] Becauſe they ſhall find no ſuccour, they ſhall mourn no more: or, I have cauſed them to ceaſe mourning, whom Babylon had afflicted,

[i] This the prophet ſpeaketh in the perſon of the Babylonians.

[k] He propheſieth the death of Belſhazzar, as Dan. 5. 30. who in the midſt of his pleaſures was deſtroyed.

[l] While they are eating and drinking, they ſhall be commanded to run to their weapons.

[m] To wit, in a viſion by the ſpirit of propheſy.

[n] Meaning, chariots of men of war and others that carried the baggage.

[o] Meaning, Darius which overcame Babylon.

[p] The watchman whom Iſaiah ſet up, told him who came toward Babylon, and the angel declared, that it ſhould be deſtroyed: all this was done in a viſion.

Bef. Chr. 714.

Babel is fallen, it is fallen, and all the images of her gods hath he broken unto the ground.

† Heb. ſon.

10 O [q] my threſhing, and the † corn of my floor. That which I have heard of the Lord of hoſts, the God of Iſrael, have I ſhewed unto you.

11 The burden of [r] Dumah. He calleth unto me out of [s] Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman ſaid, The [t] morning cometh, and alſo the night. If ye will aſk, enquire: return *and* come.

13 ¶ The burden againſt Arabia. In [u] the foreſt of Arabia ſhall ye tarry all night, *even* in the ways of Dedanim.

14 O inhabitants of the land of Tema, bring forth [w] water to meet the thirſty, *and* prevent him that fleeth with his bread.

15 For they flee from the drawn ſwords, *even* from the drawn ſword, and from the bent bow, and from the grievouſneſs of war.

16 For thus hath the Lord ſaid unto me, Yet a year [x] according to the years of an [y] hireling, and all the glory of Kedar ſhall fail.

17 And the reſidue of the number of the ſtrong archers of the ſons of [z] Kedar ſhall be few: for the Lord God of Iſrael hath ſpoken it.

CHAP. XXII.

1 *He propheſieth of the deſtruction of Jeruſalem by Nebuchadnezzar.* 15 *A threatening againſt Shebna,* 20 *To whoſe office Eliakim is preferred.*

THE burden of the [a] valley of viſion. What [b] aileth thee now that thou art wholly gone up unto the houſe tops?

2 Thou that art full of [c] noiſe, a city full of bruit, a joyous city: thy ſlain men ſhall not *be* ſlain [d] with the ſword, nor die in battle.

3 All thy princes ſhall flee together from the bow: they ſhall be [e] bound: all that ſhall be found in thee ſhall be bound together, which have fled from [f] far.

4 Therefore ſaid I, Turn away from me, I will weep [g] bitterly: labour not to comfort me for the deſtruction of the daughter of my people.

Bef. Chr. 712.

5 For *it is* a day of trouble, and of ruin, and of perplexity by the Lord God of hoſts in the Valley of viſion, breaking down the city: and a [h] crying unto the mountains.

6 ¶ And Elam [i] bare the quiver in a man's chariot with horſemen, and Kir uncovered the ſhield.

7 And thy chief vallies were full of chariots, and the horſemen ſet themſelves in array againſt the gate.

8 And he diſcovered the [k] covering of Judah: and thou didſt look in that day to the armour of the houſe of the foreſt.

9 And ye have ſeen [l] the breaches of the city of David: for they were many, and ye gathered the waters of the lower pool.

10 And ye numbered the houſes [m] of Jeruſalem, and the houſes have ye broken down to fortify the wall.

11 And have alſo made a ditch between the two walls, for the [n] waters of the old pool, and have not looked unto the Maker [o] thereof, neither had reſpect unto him that formed him of old.

12 And in that day did the Lord God of hoſts call unto weeping and mourning, and to baldneſs, and girding with ſackcloth.

13 And behold, joy and gladneſs, ſlaying oxen and killing ſheep, eating fleſh and drinking wine, [p] eating and drinking: for to-morrow we ſhall die.

14 And it was declared in the ears of the Lord of hoſts, Surely this iniquity ſhall not be purged from you till ye die, ſaith the Lord God of hoſts.

15 Thus ſaith the Lord God of hoſts, Go, get thee to that [q] treaſurer, to Shebna, the ſteward of the houſe, *and ſay*,

16 What haſt thou to do here? and whom haſt thou [r] here? that thou ſhouldeſt here hew thee out a ſepulchre, as he that heweth out his ſepulchre in an high place, or that graveth an habitation [s] for himſelf in a rock?

17 Behold,

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[q] Meaning, Babylon.

[r] Which was a city of the Iſhmaelites, and was ſo named of Dumah, Gen. 25. 14.

[s] A mountain of the Idumeans.

[t] He deſcribeth the unquietneſs of the people of Dumah who were night and day in fear of their enemies, and ever ran to and fro to enquire news.

[u] For fear, the Arabians ſhall flee into the woods, and he appointeth what way they ſhall take.

[w] Signifying, that for fear they ſhall not tarry to eat nor drink.

[x] He appointeth them reſpite for one year only, and then they ſhould be deſtroyed.

[y] Read Chap. 16. 14.

[z] Which was the name of the people of Arabia; and by the horrible deſtruction of all theſe nations, he teacheth the Jews that there is no place for refuge, or to eſcape God's wrath, but only to remain in his Church, and to live in his fear.

[a] Meaning, Judea, which was compaſſed about with mountains, and was called the Valley of viſions, becauſe of the Prophets, which were always there, whom they named Seers.

[b] He ſpeaketh to Jeruſalem, whoſe inhabitants were fled up to the houſe tops, for fear of their enemies.

[c] Which waſt wont to be full of people and joy.

[d] But for hunger.

[e] And led into captivity.

[f] Which have fled from other places to Jeruſalem for ſuccour.

[g] He ſheweth what is the duty of the godly when God's plagues hang over the church, and ſpecially of the miniſters, Jer. 9. 1.

[h] That is, the ſhout of the enemies, whom God had appointed to deſtroy the city.

[i] He putteth them in mind how God delivered them once from Sennacherib, who brought the Perſians and Cyrenians with him, that they might, by returning to God, avoid that great plague which they ſhould ſuffer by Nebuchadnezzar.

[k] The ſecret place where the armour was, to wit, in the houſe of the foreſt, 1 Kings 7. 2.

[l] Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole city, and the city of David, which was within the compaſs of the other.

[m] Either to pull down ſuch as might hurt, or elſe know to what men they were able to make.

[n] To provide, if need ſhould be, of water.

[o] To God, that made Jeruſalem: that is, they truſted more in theſe worldly means than in God.

[p] Inſtead of repentance ye were joyful, and made great cheer, contemning the admonitions of the Prophets, ſaying, Let us eat and drink, for our prophets ſay, that we ſhall die to morrow.

[q] Becauſe the Hebrew word doth alſo ſignify one that doth nouriſh and cheriſh, there are of the learned that think that this wicked man did nouriſh ſecret friendſhip with the Aſſyrians and Egyptians, to betray the church, and to provide for himſelf againſt all dangers: In the mean ſeaſon he packed craftily, and gat of the beſt offices into his hand under Hezekiah, ever aſpiring to the higheſt.

[r] Meaning, that he was a ſtranger, and came up of nothing.

[s] Whereas he thought to make his name immortal by his famous ſepulchre, he died moſt miſerably among the Aſſyrians.

Bef. Chr. 712.

17 Behold, the Lord will carry thee away with a great captivity, and will ſurely cover thee.

18 He will ſurely roil *and* turn thee like a ball in a large country: there ſhalt thou die, and there the chariots of thy glory *ſhall be* the [t] ſhame of thy lord's houſe.

19 And I will drive thee from thy ſtation, and out of thy dwelling will he deſtroy thee.

20 And in that day will I [u] call my ſervant Eliakim the ſon of Hilkiah,

21 And with thy garments will I cloath him, and with thy girdle will I ſtrengthen him: thy power alſo will I commit into his hand, and he ſhall be a father of the inhabitants of Jeruſalem, and of the houſe of Judah.

22 And the [w] key of the houſe of David will I lay upon his ſhoulder: ſo he ſhall open and no man ſhall ſhut: and he ſhall ſhut, and no man ſhall open.

23 And I will faſten him as a [x] nail in a ſure place, and he ſhall be for the throne of glory to his father's houſe.

24 And they ſhall hang upon him all the glory of his father's houſe, *even* of the nephews and poſterity [y] all ſmall veſſels, from the veſſels of the cups, even to the inſtruments of muſick.

25 In that day, ſaith the Lord of hoſts, ſhall the [z] nail that is faſtened in the ſure place depart and ſhall be broken, and fall: and the burden that was upon it ſhall be cut off: for the Lord hath ſpoken it.

CHAP. XXIII.

1 *A propheſy againſt Tyrus.* 17 *A promiſe that it ſhall be reſtored.*

THE [a] burden of Tyrus, Howl, ye ſhips of [b] Tarſhiſh: for [c] it is deſtroyed, ſo that there is no houſe: none ſhall come from the land of [d] Chittim: it is [e] revealed unto them.

2 Be ſtill, ye that dwell in the iſles: the merchants of Zidon, *and* ſuch as paſs over the ſea, have [f] repleniſhed thee.

3 The [g] ſeed of Nilus *growing* by the abundance of waters, *and* the harveſt of the river *was* her revenues, and ſhe was a marr of the nations.

4 Be aſhamed, thou Zidon: for the [h] ſea hath ſpoken, *even* the ſtrength of the ſea, ſaying, I have not [i] travailed, nor brought forth children, neither nouriſhed young men, *nor* brought up virgins.

Bef. Chr. 715.

5 When the fame cometh to the Egyptians, they ſhall be [k] ſorry concerning the rumour of Tyrus.

6 Go you over to [l] Tarſhiſh: howl, ye that dwell in the iſles.

7 Is not this that your glorious *city?* her antiquity is of ancient days: her own feet ſhall lead her afar off to be a ſojourner.

8 Who hath decreed this againſt Tyrus (that [m] crowneth *men)* whoſe merchants *are* princes? whoſe chapmen *are* the nobles of the world?

9 The Lord of hoſts hath decreed this, to ſtain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Paſs through thy land like a flood *to* the [n] daughter of Tarſhiſh: there is no more ſtrength.

11 He ſtretched out his hand upon the ſea: he ſhook the kingdoms: the Lord hath given a commandment concerning the place of merchandize, to deſtroy the power thereof.

12 And he ſaid, Thou ſhalt no more rejoice when thou art oppreſſed, [o] O virgin [p] daughter of Zidon: riſe up, go over unto Chittim: yet there thou ſhalt have no reſt.

13 Behold the land of the Chaldeans: this was no people: [q] Aſſhur founded it by the inhabitants of the wilderneſs: they ſet up the towers thereof: they raiſed the palaces thereof, *and* he [r] brought it to ruin.

14 Howl, ye ſhips of Tarſhiſh, for your [s] ſtrength is deſtroyed.

15 And in that day ſhall Tyrus be forgotten ſeventy years (according to the years of one king) at the end of [t] ſeventy years ſhall Tyrus [u] ſing as an harlot.

16 Take an harp, *and* go about the city: (thou harlot, that haſt been forgotten) [x] make ſweet melody, ſing more ſongs that thou mayeſt be remembered.

17 And at the end of ſeventy years ſhall the Lord viſit Tyrus, and ſhe ſhall return to her [y] wages, and ſhall commit fornication with all the kingdoms of the earth *that are* in the world.

18 Yet her occupying and her wages ſhall be [z] holy unto the Lord: it ſhall not be laid up, nor kept

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[t] Signifying that whatſoever dignity the wicked attain unto, at length it will turn to the ſhame of thoſe princes by whom they are preferred.

[u] To be ſteward again, out of the which office he had been put by the craft of Shebna.

[w] I will commit unto him the full charge and government of the king's houſe.

[x] I will eſtabliſh him, and confirm him in his office: of this phraſe read Ezra 9. 9.

[y] Meaning, that both ſmall and great, that ſhall come of Eliakim, ſhall have praiſe and glory by this faithful officer.

[z] He meaneth, Shebna, who in man's judgment ſhould never have fallen.

[a] Read chap. 13. 1.

[b] Ye of Cilicia, that come thither for merchandize.

[c] Tyrus is deſtroyed by Nebuchadnezzar.

[d] By Chittim, they mean all the iſles and countries weſtward from Paleſtina.

[e] All men know of this deſtruction.

[f] Have haunted thee, and enriched thee.

[g] Meaning, the corn of Egypt, which was fed by the overflowing of Nilus.

[h] That is, Tyrus, which was the chief port of the ſea.

[i] I have no people left in me, and am as a barren woman that never had a child.

[k] Becauſe theſe two countries were joined in league together.

[l] Tyrus willeth other merchants to go to Cilicia, and to come no more there.

[m] Who maketh her merchants like princes.

[n] Thy ſtrength will no more ſerve thee, therefore flee to other countries for ſuccour.

[o] For Tyrus was never touched nor afflicted before.

[p] Becauſe Tyrus was built by them of Zidon.

[q] The Chaldeans which dwelt in tents in the wilderneſs were gathered by the Aſſyrians into cities.

[r] The people of the Chaldeans deſtroyed the Aſſyrians: whereby the prophet meaneth, that ſeeing the Chaldeans were able to overcome the Aſſyrians, which were ſo great a nation, much more ſhall theſe two nations of Chaldea and Aſſyria be able to overthrow Tyrus.

[s] That is, Tyrus, by whom ye are enriched.

[t] Tyrus ſhall be deſtroyed ſeventy years, which he calleth the reign of one king, or a man's age.

[u] Shall uſe all craft and ſubtilty to intice men again to her.

[x] She ſhall labour by all means to recover her firſt credit, as an harlot, when ſhe is long forgotten, ſeeketh by all means to entertain her lovers.

[y] Though ſhe have been chaſtiſed of the Lord, yet ſhe ſhall return to her old wicked practices, and for gain ſhall give herſelf to all men's luſts like an harlot.

[z] He ſheweth, that God yet, by the preaching of the goſpel, will call Tyrus to repentance, and turn her heart from avarice and filthy gain unto the true worſhipping of God, and liberality towards his ſaints.

Bef. Chr. 712. kept in ſtore, but her merchandize ſhall be for them that dwell before the Lord, to eat ſufficiently, and to have durable cloathing.

CHAP. XXIV.

A prophecy of the curſe of God for the ſins of the people. 13 A remnant reſerved ſhall praiſe the Lord.

BEHOLD, the Lord maketh the [a] earth empty, and he maketh it waſte: he turneth it upſide down, and ſcattereth abroad the inhabitants thereof.

2 And there ſhall be like people like [b] prieſt, and like ſervant like maſter, like maid like miſtreſs, like buyer like ſeller, like lender like borrower, like giver like taker to uſury.

3 The earth ſhall be clean emptied, and utterly ſpoiled: for the Lord hath ſpoken this word.

4 The earth lamenteth and fadeth away: the world is feebled and decayed: the proud people of the earth are weakened.

5 The earth [c] alſo deceiveth, becauſe of the inhabitants thereof: for they tranſgreſſed the laws: they changed the ordinances, *and* brake the everlaſting covenant.

6 Therefore hath the [d] curſe devoured the earth, and the inhabitants thereof are deſolate. Wherefore the inhabitants of the land are [e] burned up, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart do mourn.

8 The mirth of tabrets ceaſeth: the noiſe of them that rejoice, endeth: the joy of the harp ceaſeth.

9 They ſhall not drink wine with mirth: ſtrong drink ſhall be bitter to them that drink it.

10 The city of [f] vanity is broken down: every houſe is ſhut up, that no man may come in.

11 There is a crying for wine in the ſtreets: all joy is darkened: the mirth [g] of the world is gone away.

12 In the city is left deſolation, and the gate is ſmitten with deſtruction.

13 ¶ Surely thus ſhall it be in the midſt of the earth, among the people, [h] as the ſhaking of an olive-tree, *and* as the grapes when the vintage is ended.

14 They ſhall lift up their voice: they ſhall ſhout for the magnificence of the Lord: they ſhall rejoice from the [i] ſea. Bef. Chr. 712.

15 Wherefore, praiſe ye the Lord in the vallies, *even* the name of the Lord God of Iſrael, in the iſles of the ſea.

16 From the uttermoſt part of the earth we have heard praiſes, *even* glory to the [k] juſt: and I ſaid, [l] My leanneſs, my leanneſs, woe is me: the tranſgreſſors have offended: yea, the tranſgreſſors have grievouſly offended.

17 Fear, and the pit, and the ſnare *are* upon thee, O inhabitant of the earth.

18 And he that fleeth from the noiſe of the fear, ſhall fall into the pit, and he that cometh up out of the pit ſhall be taken in the ſnare: for the [m] windows from on high are open, and the foundations of the earth do ſhake.

19 The earth is utterly broken down: the earth is clean diſſolved: the earth is moved exceedingly.

20 The earth ſhall reel to and fro like a drunken man, and ſhall be removed like a tent, and the iniquity thereof ſhall be heavy upon it: ſo that it ſhall fall, and riſe no more.

21 ¶ And in that day ſhall the Lord [n] viſit the hoſt above that is on high, even the kings of the world that are upon the earth.

22 And they ſhall be gathered together as the priſoners in the pit: and they ſhall be ſhut up in the priſon, and after many days ſhall they be [o] viſited.

23 [p] Then the moon ſhall be abaſhed, and the ſun aſhamed, when the Lord of hoſts ſhall reign in mount Zion, and in Jeruſalem: and glory ſhall be before his ancient men.

CHAP. XXV.

A thankſgiving to God, in that that he ſheweth himſelf judge of the world by puniſhing the wicked and maintaining the godly.

O LORD, [q] thou art my God: I will exalt thee, I will praiſe thy name: for thou haſt done wonderful things *according to* the counſels of old, with a ſtable truth.

2 For thou haſt made of a [r] city an heap, of a ſtrong city a ruin: *even* the palace [s] of ſtrangers of a city, it ſhall never be built.

3 Therefore ſhall the [t] mighty people give glory

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[a] This prophecy is as a concluſion of that which hath been threatened to the Jews, and other nations, from chap. 13. and therefore by the earth he meaneth thoſe lands which were before named.

[b] Becauſe this was a name of dignity, it was alſo applied to them which were not of Aaron's family, and ſo ſignifieth alſo a man of dignity, as 2 Sam. 8. 18. & 20. 25. 2 Chron. 18. 17. and by theſe words the prophet ſignifieth an horrible confuſion, where there ſhall be neither religion, order, nor policy. Hoſea 4. 9.

[c] That is, rendereth not her fruit for the ſin of the people, whom the earth deceived of their nouriſhment, becauſe they deceived God of his honour.

[d] Written in the law, as Lev. 26. 14. Deut. 28. 16. thus the prophets uſed to apply particularly the menaces and promiſes which are general in the law.

[e] With heat and drought, or elſe, that they were conſumed with the fire of God's wrath.

[f] Which, as it was without order, ſo now ſhould it be brought to deſolation and confuſion: and this was not only meant of Jeruſalem, but of all the other wicked cities.

[g] Becauſe they did not uſe God's benefits aright, their pleaſures ſhould fail, and they fall to mourning.

[h] He comforteth the faithful, declaring that in this great deſolation the Lord will aſſemble his church, which ſhall praiſe his name, as chap. 10. 22.

[i] From the utmoſt coaſts of the world where the goſpel ſhall be preached, as ver. 6.

[k] Meaning, to God, who will publiſh his goſpel through all the world.

[l] I am conſumed with care, conſidering the affliction of the church, both by foreign enemies and domeſtic. Some read, My ſecret, my ſecret: that is, it was revealed to the prophet that the good ſhould be preſerved, and the wicked deſtroyed.

[m] Meaning, that God's wrath and vengeance ſhould be over and under them: ſo that they ſhould not eſcape no more than they did at Noah's flood.

[n] There is no power ſo high, or mighty, but God will viſit him with his rods.

[o] Not with his rods, as ver. 21. but ſhall be comforted.

[p] When God ſhall reſtore his church, the glory thereof ſhall ſo ſhine, and his miniſters (which are called his ancient men) that the ſun and the moon ſhall be dark in compariſon thereof.

[q] Thus the prophet giveth thanks to God, becauſe he will bring under ſubjection theſe nations by his corrections, and make them of his church, which before were his enemies.

[r] Not only of Jeruſalem, but alſo of theſe other cities which have been thine enemies.

[s] That is, a place wherein all vagabonds may live without danger, and as it were at eaſe as in a palace.

[t] The arrogant and proud, which before would not know thee, ſhall by thy corrections fear and glorify thee.

glory unto thee: the city of the ſtrong nations ſhall fear thee.

4 For thou haſt been a ſtrength unto the poor, *even* a ſtrength to the needy in his trouble, a refuge againſt the tempeſt, a ſhadow againſt the heat: for the blaſt [u] of the mighty is like a ſtorm *againſt* the wall.

5 Thou ſhalt bring down the noiſe of the ſtrangers, [w] as the heat in a dry place: he will bring down the ſong of the mighty *as* [x] the heat in the ſhadow of a cloud.

6 And in this [y] mountain ſhall the Lord of hoſts make unto all people a feaſt of fat things, *even* a feaſt of fined *wines*, *and* of fat things full of marrow, of *wines* fined *and* purified.

7 And he will deſtroy in this mountain [z] the covering that covereth all people, and the veil that is ſpread upon all nations.

8 He will deſtroy death for ever: and the Lord God will [a] wipe away the tears from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath ſpoken it.

9 And in that day ſhall men ſay, Lo, this is our God: we have waited for him, and he will ſave us. This is the Lord, we have waited for him, we will rejoice and be joyful in his ſalvation.

10 For in this mountain ſhall the hand of the Lord reſt, and [b] Moab ſhall be threſhed under him, even as ſtraw is threſhed in [c] Madmenah.

11 And he ſhall ſtretch out his hand in the midſt of them (as he that ſwimmeth ſtretcheth *them* out to ſwim) and with the ſtrength of his hands ſhall he bring down their pride.

12 The defence alſo of the height of thy walls ſhall he bring down and lay low, *and* caſt them to the ground, *even* unto the duſt.

CHAP. XXVI.

A ſong of the faithful, wherein is declared, in what conſiſteth the ſalvation of the church, wherein they ought to truſt.

IN that day ſhall [d] this ſong be ſung in the land of Judah, We have a ſtrong city: [e] ſalvation ſhall *God* ſet for walls and bulwarks.

2 [f] Open ye the gates, that the righteous nation which keepeth the truth may enter.

3 By an aſſured [g] purpoſe wilt thou preſerve perfect peace, becauſe they truſted in thee.

4 Truſt in the Lord for ever: for in the Lord God *is* ſtrength for evermore.

5 For he will bring down them that dwell on high: the [h] high city will he abaſe: *even* unto the ground will he caſt it down, and bring it unto duſt.

6 The foot ſhall tread it down, *even* the feet of the [i] poor, *and* the ſteps of the needy.

7 The way of the juſt *is* righteouſneſs: thou wilt make equal the righteous path of the juſt.

8 Alſo we, O Lord, have waited for thee in the way of thy [k] judgment: the deſire of *our* ſoul *is* to thy name, and to the remembrance of thee.

9 With my ſoul have I deſired thee in the night, and with my ſpirit within me will I ſeek thee in the morning: for ſeeing thy judgments *are* in the earth, the inhabitants of the world ſhall learn [l] righteouſneſs.

10 Let mercy [m] be ſhewed to the wicked, *yet* he will not learn righteouſneſs: in the land of uprightneſs will he do wickedly, and will not behold the majeſty of the Lord.

11 O Lord, they will not behold thine high hand, *but* they ſhall ſee it, and be confounded with [n] the zeal of the people, and the fire of [o] thine enemies ſhall devour them.

12 Lord, unto us thou wilt ordain peace: for thou alſo haſt wrought all our works for us.

13 O Lord our God, *other* [p] lords beſide thee have ruled us, *but* we will remember thee only, *and* thy name.

14 The [q] dead ſhall not live, *neither* ſhall the dead ariſe, becauſe thou haſt viſited and ſcattered them, and deſtroyed all their memory.

15 Thou haſt increaſed [r] the nation, O Lord, thou haſt increaſed the nation: thou art made glorious: thou haſt inlarged all the coaſts of the earth.

16 Lord, in trouble have [s] they viſited thee: they poured out a prayer when thy chaſtening *was* upon them.

17 Like as a woman with child, that draweth near to the travail, is in ſorrow, *and* crieth in her pains, ſo have we been in thy [t] ſight, O Lord.

18 We have conceived, we have borne in pain, as though we ſhould have brought forth wind:

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[u] The rage of the wicked is furious, till God break the force thereof.

[w] Meaning, that as the heat is abated by the rain, ſo ſhall God bring down the rage of the wicked.

[x] As a cloud ſhadoweth from the heat of the ſun, ſo ſhall God aſſuage the rejoicing of the wicked againſt the godly.

[y] To wit, in Zion, whereby he meaneth his church, which ſhould under Chriſt be aſſembled of the Jews and the Gentiles, and is here deſcribed under the figure of a coſtly banquet, as Matt. 22. 2.

[z] Meaning, that ignorance and blindneſs, whereby we are kept back from Chriſt.

[a] He will take away all occaſions of ſorrow, and fill his with perfect joy, Rev. 7. 17. & 21. 4.

[b] By Moab are meant all the enemies of his church.

[c] There were two cities of this name, one in Judah, 1 Chr. 2. 49. and another in the land of Moab, Jer. 48. 2. which ſeemeth to have been a plentiful place of corn, chap. 10. 31.

[d] This ſong was made to comfort the faithful when their captivity ſhould come, aſſuring them alſo of their deliverance, for the which they ſhould ſing this ſong.

[e] God's protection and defence ſhall be ſufficient for us.

[f] He aſſureth the godly to return after the captivity to Jeruſalem.

[g] Thou haſt decreed ſo, and thy purpoſe cannot be changed.

[h] There is no power ſo high that can let God, when he will deliver his.

[i] God will ſet the poor afflicted over the power of the wicked.

[k] We have conſtantly abided in the adverſities wherewith thou haſt afflicted us.

[l] Meaning, that by afflictions men ſhall learn to fear God.

[m] The wicked, though God ſhew them evident ſigns of his grace, ſhall be never the better.

[n] Through envy and indignation againſt thy people.

[o] The fire and vengeance wherewith thou doſt deſtroy thine enemies.

[p] The Babylonians which have not governed according to thy word.

[q] Meaning, that the reprobate even in this life ſhall have the beginning of everlaſting death.

[r] To wit, the company of the faithful by the calling of the Gentiles.

[s] That is, the faithful by thy rods were moved to pray unto thee for deliverance.

[t] To wit, in extreme ſorrows.

Bef. Chr. 712.

[u] wind : there was no help in the earth, neither did the inhabitants of the [w] world fall.

19 ¶ [x] Thy dead men ſhall live : *even* with my body ſhall they riſe. Awake, and ſing, ye that dwell in the duſt : for thy [y] dew *is as* the dew of herbs, and the earth ſhall caſt out the dead.

20 Come, my people, [z] enter thou into thy chambers, and ſhut thy doors after thee : hide thyſelf for a very little while, until the indignation paſs over.

21 For lo, the Lord cometh out of his place, to viſit the iniquity of the inhabitants of the earth upon them : and the earth ſhall diſcloſe her [a] blood, and ſhall no more hide her ſlain.

CHAP. XXVII.

A prophecy againſt the kingdom of Satan, 2 *and of the joy of the church for their deliverance.*

IN that [b] day the Lord with his ſore, and great, and mighty [c] ſword, ſhall viſit Leviathan, that piercing ſerpent, even Leviathan, that crooked ſerpent, and he ſhall ſlay the dragon that is in the ſea.

2 In that day ſing of the vineyard [d] of red wine :

3 I the Lord do keep it : I will water it every moment, leſt any aſſail it : I will keep it night and day.

4 Anger [e] is not in me : who would ſet the briers and the thorns *againſt* me in battle ? I would go through them, I would burn them together.

5 Or will he [f] feel my ſtrength, that he may make peace with me, *and* be at one with me ?

6 [g] Hereafter Jacob ſhall take root : Iſrael ſhall flouriſh and grow, and the world ſhall be filled with fruit.

7 Hath he ſmitten [h] him as he ſmote thoſe that ſmote him ? or is he ſlain according to the ſlaughter of them that were ſlain by him ?

8 In [i] meaſure in the branches thereof wilt thou contend with it, *when* he bloweth with his rough wind in the day of the eaſt wind.

9 By this therefore ſhall the iniquity of Jacob be purged, and this is all the [k] fruit, the taking away of his ſin : when he ſhall make all the ſtones of the altar, as chalk ſtones broken in pieces, *that* the groves and images may not ſtand up.

Bef. Chr. 712.

10 Yet the [l] defenced city *ſhall be* deſolate, *and* the habitation *ſhall be* forſaken, and left like a wilderneſs. There ſhall the calf feed, and there ſhall he lie, and conſume the branches thereof.

11 When the boughs of it are dry, they ſhall be broken : the [m] women come, and ſet them on fire : for it is a people of no underſtanding : therefore he that made them, ſhall not have compaſſion of them : and he that formed them, ſhall have no mercy on them.

12 And in that day ſhall the Lord threſh from the channel of the [n] river unto the river of Egypt, and ye ſhall be gathered one by one, O children of Iſrael.

13 In that day alſo ſhall the great trump be [o] blown, and they ſhall come which periſhed in the land of Aſhur : and they that were chaſed into the land of Egypt, and they ſhall worſhip the Lord in the holy mount at Jeruſalem.

CHAP. XXVIII.

Againſt the pride and drunkenneſs of Iſrael. 9 *The untowardneſs of them that ſhould learn the word of God.* 24 *God doth all things in time and place.*

WO to the [p] crown of pride, the drunkards of Ephraim : for his glorious beauty *ſhall be* a fading flower, which is upon the head of the [q] valley of them that be fat, *and* are overcome with wine.

2 Behold, the Lord hath a mighty and [r] ſtrong *hoſt*, like a tempeſt of hail, *and* a whirlwind that overthroweth, like a tempeſt of mighty waters that overfloweth, which throw to the ground mightily.

3 They ſhall be trodden under foot, *even* the crown *and* the pride of the drunkards of Ephraim.

4 For his glorious beauty ſhall be a fading flower, which is upon the head of the valley of them that be fat, *and* as [s] the haſty fruit afore ſum-

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[u] Our ſorrows had no end, neither did we enjoy the comfort that we looked for.

[w] The wicked, and men without religion, were not deſtroyed.

[x] He comforteth the faithful in their afflictions, ſhewing them, that even in death they ſhall have life : and that they ſhould moſt certainly riſe to glory : the contrary ſhould come to the wicked, as ver. 14.

[y] As herbs dead in winter, flouriſh again by the rain in the ſpring-time, ſo they that lie in the duſt ſhall riſe up to joy when they feel the dew of God's grace.

[z] He exhorteth the faithful to be patient in their afflictions, and to wait upon God's work.

[a] The earth ſhall vomit and caſt out the innocent blood which it hath drunk, that it may cry for vengeance againſt the wicked.

[b] At the time appointed.

[c] That is, by his mighty power, and by his word. He propheſieth here of the deſtruction of Satan and his kingdom, under the name of Leviathan, Aſſhur, and Egypt.

[d] Meaning, of the beſt wine, which this vineyard, that is, the church, ſhould bring forth as moſt agreeable to the Lord.

[e] Therefore he will deſtroy the kingdom of Satan, becauſe he loveth his church for his own mercy's ſake, and cannot be angry with it, but wiſheth that he may pour his anger upon the wicked infidels, whom he meaneth by briers and thorns.

[f] He marvelleth, that Iſrael will not come by gentleneſs, except God make them to feel his rods, and ſo bring them to him.

[g] Though I afflict and diminiſh my people for a time, yet ſhall the root ſpring again and bring forth in great abundance.

[h] He ſheweth that God puniſheth his in mercy, and his enemies in juſtice.

[i] That is, thou wilt not deſtroy the root of thy church, though the branches thereof ſeem to periſh by the ſharp wind of affliction.

[k] He ſheweth, that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof deſtroyed.

[l] Notwithſtanding his favour that he will ſhew them after, yet Jeruſalem ſhall be deſtroyed, and graſs for cattle ſhall grow in it.

[m] God ſhall not have need of mighty enemies : for the women ſhall do it to their great ſhame.

[n] He ſhall deſtroy all from Euphrates to Nilus : for ſome fled toward Egypt, thinking to have eſcaped.

[o] In the time of Cyrus, by whom they ſhould be delivered : but this was chiefly accompliſhed under Chriſt.

[p] Meaning, the proud kingdom of the Iſraelites : which were drunken with worldly proſperity.

[q] Becauſe the Iſraelites for the moſt part dwelt in moſt plentiful vallies, he meaneth hereby the valley of them that had abundance of worldly proſperity, and were, as it were, crowned therewith as with garlands.

[r] He ſeemeth to mean the Aſſyrians, by whom the ten tribes were carried away.

[s] Which is not of long continuance, but is ſoon ripe, and firſt eaten.

Bef. Chr. 725. ſummer, which when he that looketh upon it, ſeeth it, while it is in his hand he eateth it.

5 In that day ſhall the Lord of hoſts be for a crown of glory, and for a diadem of beauty unto the reſidue [t] of his people:

6 And for a ſpirit of judgment to him that ſitteth in judgment, and for [u] ſtrength unto them that turn away the battle to the gate.

7 But [w] they have erred becauſe of wine, and are out of the way by ſtrong drink: the prieſt and prophet have erred by ſtrong dtink: they are ſwallowed up with wine: they have gone aſtray through ſtrong drink: they fail in viſion: they ſtumble in judgment.

8 For all *their* tables are full of filthy vomiting: no place *is clean.*

9 [x] Whom ſhall he teach knowledge? and whom ſhall he make to underſtand the things that he heareth? them that are weaned from the milk, *and* drawn from the breaſts.

10 For [y] precept *muſt be* upon precept, precept upon precept, line unto line, line unto line, there a little, *and* there a little.

11 For with a ſtammering [z] tongue, and with a ſtrange language, ſhall he ſpeak unto this people.

12 Unto whom he [a] ſaid, [b] This is the reſt: [c] give reſt to him that is weary: and this is the refreſhing: but they would not hear.

13 Therefore ſhall the word of the [d] Lord be unto them, precept upon precept, precept upon precept, line unto line, line unto line, there a little, *and* there a little, that they may go, and fall backward, and be broken, and be ſnared, and be taken.

14 Wherefore hear the word of the Lord, ye ſcornful men, that rule this people which is at Jeruſalem.

15 Becauſe ye have ſaid, We have made a [e] covenant with death, and with hell are we at agreement: though a ſcourge run over, and paſs through, it ſhall not come at us: for we have made [f] falſhood our refuge, and under vanity are we hid:

16 Therefore thus ſaith the Lord God, Behold, I will lay in Zion a ſtone, [g] a tried ſtone, a precious corner-ſtone, a ſure foundation. He that believeth [h] ſhall not make haſte.

17 Judgment alſo will I lay to the rule, and [i] righteouſneſs to the balance, and the [k] hail ſhall ſweep away the vain confidence, and the waters ſhall overflow [l] the ſecret place. Bef. Chr. 725.

18 And your covenant with death ſhall be diſannulled, and your agreement with hell ſhall not ſtand: when a ſcourge ſhall run over and paſs through, then ſhall ye be trod down by it.

19 When it paſſeth over, it ſhall take you away: for it ſhall paſs through every morning in the day, and in the night, and there ſhall be only [m] fear to make *you* to underſtand the hearing.

20 For the bed is [n] ſtreight that it cannot ſuffice, and the covering narrow that one cannot wrap himſelf.

21 For the Lord ſhall ſtand as in mount [o] Perazim: he ſhall be wroth as in the valley [p] of Gibeon, that he may do his work, his ſtrange work: and bring to paſs his act, his ſtrange act.

22 Now therefore be no mockers, leſt your bonds increaſe: for I have heard of the Lord of hoſts a conſumption, even determined upon the whole earth.

23 Hearken ye, and hear my voice: hearken ye, and hear my ſpeech:

24 Doth the ploughman plow all the day to ſow? doth he open and break the clots of his ground?

25 When he hath made [q] it plain, will he not then ſow the fitches, and ſow cummin, and caſt in wheat by meaſure, and the appointed barley and rye in their place?

26 For his God doth inſtruct him to have diſcretion, *and* doth teach him.

27 For fitches ſhall not be threſhed with a threſhing inſtrument, neither ſhall a cart wheel be turned about upon the cummin: but the fitches are beaten out with a ſtaff, and cummin with a rod.

28 Bread *corn* when it is threſhed, he doth not always threſh it, neither doth the wheel of his cart *ſtill* make a noiſe, neither will he break it with the teeth thereof.

29 This alſo cometh from the Lord of hoſts, which is wonderful in counſel, *and* excellent in works.

CHAP. XXIX.

1 *A prophecy againſt Jeruſalem.* 13 *The vengeance of God on them that follow the traditions of man.*

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[t] Signifying, that the faithful, which put not their truſt in any worldly proſperity, but made God their glory, ſhall be preſerved.

[u] He will give counſel to the governor, and ſtrength to the captain, to drive the enemies in at their own gates.

[w] Meaning, the hypocrites which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkenneſs and vomiting.

[x] For there was none that was able to underſtand any good doctrine: but were fooliſh, and as unmeet as young babes.

[y] They muſt have one thing oft-times told.

[z] Let one teach what he can, yet they ſhall no more underſtand him, than if he ſpake in a ſtrange lauguage.

[a] That is, the prophet, whom God ſhould ſend.

[b] This is the doctrine, whereupon ye ought to ſtay and reſt.

[c] Shew to them that are weary and have need of reſt, what is the true reſt.

[d] Becauſe they will not receive the word of God when it is offered, it cometh of their own malice, if after their hearts be ſo hardened, that they care not for it, as before, chap. 6. 9.

[e] They thought they had ſhifts to avoid God's judgments, and that they ſhould eſcape though all other periſhed

[f] Though the prophets condemned their idols, and vain truſt of falſhood and vanity, yet the wicked thought in themſelves that they would truſt in theſe things.

[g] That is Chriſt, by whom all the building muſt be tried and upholden. Pſalm 118. 22. Matt. 21. 42. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 6.

[h] He ſhall be quiet and ſeek no other remedies, but be content with Chriſt.

[i] In the reſtitution of his church, judgment and juſtice ſhall reign.

[k] God's corrections and affliction.

[l] Affliction ſhall diſcover their vain confidence, which they kept ſecret to themſelves.

[m] Terror and deſtruction ſhall make you to learn that which exhortations and gentleneſs could not bring you unto.

[n] Your affliction ſhall be ſo ſore, that you are not able to endure it.

[o] When David overcame the Philiſtines, 2 Sam. 5. 20. 1 Chron. 14. 11.

[p] Where Joſhua diſcomfited five kings of the Amorites, Joſh. 10. 12.

[q] As the ploughman hath his appointed time and divers inſtruments for his labour, ſo hath the Lord for his vengeance; for he puniſheth ſome at one time, and ſome at another, ſome after one ſort, and ſome after another; ſo that his choſen ſeed is beaten and tried, but not broken, as are the wicked.

Bef. Chr. 712.

AH[r] altar, altar of the city that David dwelt in: add year unto year: [s] let them kill lambs.

2 But I will bring the altar into diſtreſs, and there ſhall be heavineſs and ſorrow, and it ſhall be unto me like [t] an altar.

3 And I will beſiege thee as a circle, and fight againſt thee on a mount, and will caſt up ramparts againſt thee.

4 So ſhalt thou be humbled, *and* ſhalt ſpeak out of the [u] ground, and thy ſpeech ſhall be *as* out of the duſt: thy voice alſo ſhall be out of the ground like him that hath a ſpirit of divination, and thy talking ſhall whiſper out of the duſt.

5 Moreover, the multitude of thy [w] ſtrangers ſhall be like ſmall duſt: and the multitude of ſtrong men ſhall be as chaff that paſſeth away, and it ſhall be in a moment, *even* ſuddenly.

6 Thou ſhalt be viſited of the Lord of hoſts with thunder, and ſhaking, and a great noiſe, a whirlwind, and a tempeſt, and a flame of a devouring fire.

7 And the [x] multitude of all the nations that fight againſt the altar, ſhall be as a dream *or* viſion by night: even all they that make the war againſt it, and ſtrong holds againſt it, and lay ſiege unto it.

8 And it ſhall be like as an hungry man dreameth, and behold, [y] he eateth: and when he awaketh, his ſoul is empty: or like as a thirſty man dreameth, and lo, he is drinking: and when he awaketh, behold he is faint, and his ſoul longeth: ſo ſhall the multitude of all nations be that fight againſt mount Zion.

9 [z] Stay yourſelves, and wonder, they are blind, and make *you* blind: they are drunken, but not with wine: they ſtagger, but not by ſtrong drink.

10 For the Lord hath covered you with a ſpirit of ſlumber, and hath ſhut up your eyes: the prophets and your chief ſeers hath he covered.

11 And the viſion of them all is become unto you as the words of a book that is ſealed up, which they deliver to one that can read, ſaying, Read this, I pray thee. Then ſhall he ſay, I [a] cannot: for it is ſealed.

12 And the book is given unto him that cannot read, ſaying, Read this, I pray thee. And he ſhall ſay, I cannot read.

13 Therefore the Lord ſaid, Becauſe this people [b] come near unto me with their mouth, and honour me with their lips, but have removed their heart far from me, and their [c] fear toward me was taught by the precept of men,

Bef. Chr. 712.

14 Therefore behold, I will again do a marvellous work in this people, *even* a marvellous work, and a wonder: for the wiſdom of their wiſe men ſhall [d] periſh, and the underſtanding of their prudent men ſhall be hid.

15 Wo unto them that [e] ſeek deep to hide *their* counſel from the Lord: for their works are in darkneſs, and they ſay, Who ſeeth us? and Who knoweth us?

16 Your turning *of devices* ſhall it not be eſteemed [f] as the potter's clay? for ſhall the work ſay of him that made it, He made me not? or the thing formed ſay of him that faſhioned it, He had no underſtanding?

17 Is it not yet but a little while, and Lebanon ſhall be [g] turned into Carmel? and Carmel ſhall be counted as a foreſt?

18 And in that day ſhall the deaf hear the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs.

19 The meek in the Lord ſhall receive joy again, and the poor men ſhall rejoice in the holy One of Iſrael.

20 For the cruel man ſhall ceaſe, and the ſcornful ſhall be conſumed: and all that haſted to iniquity ſhall be cut off:

21 Which made a man to ſin in the [h] word, and took him in a ſnare: which reproved *them* in the gate, and made the juſt to fall without cauſe.

22 Therefore thus ſaith the Lord unto the houſe of Jacob, *even* he that redeemed Abraham, Jacob ſhall not now be confounded, neither now ſhall his face be pale.

23 But when he ſeeth his children, the work of mine hands, in the midſt of him, they ſhall ſanctify my name, and ſanctify the holy One of Jacob, and ſhall fear the God of Iſrael.

24 Then they that erred in ſpirit [i] ſhall have underſtanding, and they that murmured ſhall learn doctrine.

CHAP. XXX.

1 *He reproveth the Jews, which in their adverſity uſed their own counſels,* 2 *and ſought help of the Egyptians:* 10 *Deſpiſing the prophets.* 16 *Therefore he ſheweth what deſtruction ſhall come upon them.* 10 *But offereth mercy to the repentant.*

WO to the [k] rebellious children, ſaith the Lord, that take counſel, but not of me, and

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[r] The Hebrew word Ariel ſignifieth, the lion of God, and ſignifieth the altar, becauſe the altar ſeemeth to devour the ſacrifice that was offered to God, as Ezek. 43. 16.

[s] Your vain confidence in your ſacrifices ſhall not laſt long.

[t] Your city ſhall be full of blood, as an altar whereon they ſacrifice.

[u] Thy ſpeech ſhall be no more ſo lofty, but abaſed and low, as the very charmers which are in low places: and whiſper, ſo that their voice can ſcarce be heard.

[w] Thine hired ſoldiers, in whom thou truſteſt, ſhall be deſtroyed as duſt, or chaff in a whirlwind.

[x] The enemies that I will bring to deſtroy thee, and that which thou makeſt thy vain truſt, ſhall come at unawares, even as a dream in the night. Some read as if this were a comfort to the church for the deſtruction of their enemies.

[y] That is, he thinketh that he eateth.

[z] Muſe hereon as long as ye liſt, yet ſhall ye find nothing but occaſion to be aſtoniſhed: for your prophets are blind, and therefore cannot direct you.

[a] Meaning, that is all alike, either to read, or not to read, except God open the heart to underſtand.

[b] Becauſe they are hypocrites, and not ſincere in heart, as Matt. 15. 8.

[c] That is, their religion was learned by man's doctrine, and not by my word.

[d] Meaning, that whereas God is not worſhipped according to his word, both magiſtrates and miniſters are but fools, and without underſtanding.

[e] This is ſpoken of them which in heart deſpiſed God's word, and mocked at the admonitions, but outwardly bare a good face.

[f] For all your craft, ſaith the Lord, you cannot be able to eſcape mine hands, no more than the clay that is in the potter's hands hath power to deliver itſelf.

[g] Shall there not be a change of all things? and Carmel, that is, a plentiful place, in reſpect of that it ſhall be then, may be taken as a foreſt, as chap. 32. 15. and thus he ſpeaketh to comfort the faithful.

[h] They that went about to find fault with the prophet's words, and would not abide admonitions, but would entangle them, and bring them into danger.

[i] Signifying, that except God give underſtanding and knowledge, man cannot but ſtill err and murmur againſt him.

[k] Who contrary to their promiſe take not me for their protector; and contrary to my commandment, ſeek help at ſtrangers.

Bef. Chr. 713.

and [l] cover with a covering, but not by my Spirit, that they may lay ſin upon ſin:

2 Which walk forth to go down into Egypt (and have not aſked at my mouth) to ſtrengthen themſelves with the ſtrength of Pharaoh, and truſt in the ſhadow of Egypt.

3 But the ſtrength of Pharaoh ſhall be your ſhame, and the truſt in the ſhadow of Egypt your confuſion.

4 For his [m] princes were at Zoan, and his ambaſſadors came unto Hanes.

5 They all ſhall be aſhamed of the people that cannot profit them, nor help nor do them good, but *ſhall be* a ſhame, and alſo a reproach.

6 ¶ The [n] burden of the beaſts of the ſouth, in a land of trouble and anguiſh, from whence ſhall come the young and old lion, the viper, and fiery flying ſerpent *againſt them* that ſhall bear their riches upon the ſhoulders of the colts, and their treaſures upon the bunches of the camels, to a people that cannot profit.

7 For the Egyptians are vanity, and they ſhall help in vain. Therefore have I cried unto [o] her, Their ſtrength [p] *is* to ſit ſtill.

8 Now go *and* write [q] it before them in a table, and note it in a book, that it may be for the [r] laſt day for ever and ever:

9 That it is a rebellious people, lying children, *and* children that would not [s] hear the law of the Lord:

10 Which ſay unto the ſeers, See not, and to the prophets, Propheſy not unto us right things: *but* ſpeak flattering things unto us: propheſy [t] errors.

11 Depart out of the way: go aſide out of the path, cauſe the holy One of Iſrael to ceaſe from us.

12 Therefore thus ſaith the holy One of Iſrael, Becauſe you have caſt off this word, and truſt in [u] violence, and wickedneſs, and ſtay thereupon,

13 Therefore this iniquity ſhall be unto you as a breach that falleth, *or* a ſwelling in an high wall, whoſe breaking cometh ſuddenly in a moment.

14 And the breaking thereof is like the breaking of a potter's pot, which is broken without pity, and in the breaking thereof is not found [w] a ſherd to take fire out of the hearth, or to take water out of the pit.

15 For thus ſaith the [x] Lord God, the holy One of Iſrael, In reſt and quietneſs ſhall ye be ſaved: in quietneſs and in confidence ſhall be your ſtrength, but ye would not.

16 For ye have ſaid, No, but we will flee away upon [y] horſes. Therefore ſhall ye flee. We will ride upon the ſwifteſt. Therefore ſhall your perſecutors be ſwifter.

17 A thouſand *as* one *ſhall flee* at the rebuke of one: at the rebuke of five ſhall ye flee, till ye be left as a ſhip maſt upon the [z] top of a mountain, and as a beacon upon an hill.

18 Yet therefore will the Lord wait, that he may have [a] mercy upon you, and therefore will he be exalted, that he may have compaſſion upon you: for the Lord *is* the God of [b] judgment. Bleſſed *are* all they that wait for him.

19 Surely a people ſhall dwell in Zion, *and* in Jeruſalem: thou ſhalt weep no more: he will certainly have mercy upon thee at the voice of thy cry: when he heareth thee, he will anſwer thee.

20 And when the Lord hath given you the bread of adverſity, and the water of affliction, thy rain ſhall be no more kept back, but thine eyes ſhall ſee thy ‡ rain.

‡ Or, instructor.

21 And thine ears ſhall hear a word behind thee, ſaying, This is the way, [c] walk ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.

22 And ye ſhall [d] pollute the covering of the images of ſilver, and the rich ornament of thine images of gold, and caſt them away as a menſtruous cloth, and thou ſhalt ſay unto it, [e] Get thee hence.

23 Then ſhall he give rain unto thy ſeed, when thou ſhalt ſow the ground, and bread of the increaſe of the earth, and it ſhall be fat, and as oil: in that day ſhall thy cattle be fed in large paſtures.

24 The oxen alſo and the young aſſes that till the ground, ſhall eat clean provender, which is winnowed with the ſhovel and with the fan.

25 And upon every high [f] mountain, and upon every high hill, ſhall there be rivers *and* ſtreams of water, in the day of the great ſlaughter, when the towers ſhall fall.

26 Moreover, the light of the moon ſhall be as the light of the [g] ſun, and the light of the ſun ſhall be ſevenfold, and like the light of ſeven days, in the day that the Lord ſhall bind up the breach of his people, and heal the ſtroke of their wound.

27 Behold,

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[l] They ſeek ſhifts to cloak their doings, and not godly means.

[m] The chief of Iſrael went into Egypt in ambaſſy to ſeek help, and abode at theſe cities.

[n] That is, a heavy ſentence, or prophecy againſt the beaſts that carried their treaſures into Egypt, by the wilderneſs which was ſouth from Judah: ſignifying, that if the beaſts ſhould not be ſpared, the men ſhould be puniſhed much more grievouſly.

[o] To wit, to Jeruſalem.

[p] And not to come to and fro to ſeek help.

[q] That is, this prophecy.

[r] That it may be a witneſs againſt them for all poſterity.

[s] He ſheweth, what was the cauſe of their deſtruction, and bringeth alſo all miſery to man: to wit, becauſe they would not hear the word of God, but delighted to be flattered and led in error.

[t] Threaten us not by the word of God, neither be ſo rigorous, nor talk unto us in the name of the Lord, as Jer. 12. 21.

[u] Meaning, in their ſtubbornneſs againſt God, and the admonitions of his prophets.

[w] Signifying, that the deſtruction of the wicked ſhall be without recovery.

[x] Oft-times by his prophets he put you in remembrance of this, that you ſhould only depend on him.

[y] We will truſt to eſcape by our horſes.

[z] Whereon all the trees are cut down ſave two or three to make maſts.

[a] He commendeth the great mercies of God, who with patience waiteth to call ſinners to repentance.

[b] Not only in puniſhing, but in uſing moderation in the ſame, as Jer. 20. 24. and 30. 11.

[c] God ſhall direct all thy ways, and appoint thee how to go, either hither or thither.

[d] Ye ſhall caſt away your idols, which you have made of gold and ſilver, with all that belongeth unto them, as a moſt filthy thing and polluted.

[e] Shewing, that there can be no true repentance, except both in heart and deed we ſhew ourſelves enemies to idolatry.

[f] By this diverſe manner of ſpeech, he ſheweth, that the felicity of the church ſhall be ſo great, that none is able ſufficiently to expreſs it.

[g] When the church ſhall be reſtored, the glory thereof ſhall paſs ſeven times the brightneſs of the ſun: for by the ſun and moon, which are two excellent creatures, he ſheweth what ſhall be the glory of the children of God in the kingdom of Chriſt.

Bef. Chr. 713.

27 Behold, [h] the name of the Lord cometh from far, his face is burning, and the burden thereof *is* heavy: his lips are full of indignation, and his tongue *is* as a devouring fire.

28 And his Spirit *is* as a river that overfloweth up to the neck: it divideth aſunder, to fan the nations with the fan of [i] vanity: and there *ſhall be* a bridle to cauſe them to err, in the jaws of the people.

29 *But* there ſhall be a ſong unto you as in the [k] night, when a ſolemn feaſt is kept: and gladneſs of heart, as he that cometh with a pipe to go unto the mount of the Lord, to the mighty One of Iſrael.

30 And the Lord ſhall cauſe his glorious voice to be heard, and ſhall declare the lighting down of his arm with the anger of *his* countenance, and flame of a devouring fire, with ſcattering, and tempeſt, and hail-ſtones.

31 For with the voice of the Lord ſhall Aſſhur be deſtroyed, which ſmote with the [l] rod.

32 And in every place that the ſtaff ſhall paſs, it ſhall [m] cleave faſt, which the Lord ſhall lay upon him [n] with tabrets and harps: and with battles, *and* lifting up *of hands* [o] ſhall he fight againſt it.

33 For [p] Tophet is prepared of old: it is even prepared for the [q] king: he hath made it [r] deep and large: the burning thereof *is* fire and much wood: the breath of the Lord, like a river of brimſtone, doth kindle it.

CHAP. XXXI.

1 He curſeth them that forſake God, and ſeek for the help of men.

WO unto them that [s] go down into Egypt for help, and ſtay upon horſes, and truſt in chariots, becauſe they are many: and in horſemen, becauſe they are very ſtrong: but they look not unto the holy One of Iſrael, nor [t] ſeek unto the Lord,

2 But he yet is [u] wiſeſt: therefore he will bring evil, and not turn back his word: but he will ariſe againſt the houſe of the wicked, and againſt the help of them that work vanity.

3 Now the Egyptians *are* men, and not God, and their horſes fleſh, and not ſpirit: and when the Lord ſhall ſtretch out his hand, the [w] helper ſhall fall, and he that is holpen ſhall fall, and they ſhall altogether fail.

Bef. Chr. 713.

4 For thus hath the Lord ſpoken unto me, As the lion or lion's whelp roareth upon his prey, againſt whom *if* a multitude of ſhepherds be called, he will not be afraid at their voice, neither will humble himſelf at their noiſe: ſo ſhall the Lord of hoſts come [x] down to fight for mount Zion, and for the hill thereof.

5 As birds that flee, ſo ſhall the Lord of hoſts defend Jeruſalem by defending and delivering, by paſſing through and preſerving it.

6 O ye children of Iſrael, turn again, inaſmuch as ye are [y] ſunken deep in rebellion.

7 For in that day every man ſhall [z] caſt out his idols of gold, which your hands have made you, *even* a ſin.

8 [a] Then ſhall Aſſhur fall by the ſword, not of man, neither ſhall the ſword of man devour him, and he ſhall flee from the ſword, and his young men ſhall faint.

9 And he ſhall go for fear to his [b] tower, and his princes ſhall be afraid of the ſtandard, ſaith the Lord, whoſe [c] fire is in Zion, and his furnace in Jeruſalem.

CHAP. XXXII.

The conditions of good rulers and officers deſcribed by the government of Hezekiah, who was the figure of Chriſt.

BEhold, [d] a king ſhall reign in juſtice, and the princes ſhall rule [e] in judgment.

2 And *that* man ſhall be as an hiding place from the wind, and as a refuge for the tempeſt: as rivers of waters in a dry place, *and* as the ſhadow of a great rock in [f] a weary land.

3 The eyes of the [g] ſeeing ſhall not be ſhut, and the ears of them that hear ſhall hearken.

4 And the heart of the fooliſh ſhall underſtand knowledge, and the tongue of the ſtutterers ſhall be ready to ſpeak diſtinctly.

5 A [h] niggard ſhall no more be called liberal, nor the churl rich.

6 But the niggard will ſpeak of niggardneſs, and his heart will work iniquity, and do wickedly, and ſpeak falſeſly againſt the Lord, to make empty

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[h] This threatening is againſt the Aſſyrians, the chief enemies of the people of God.

[i] To drive them to nothing: and thus God conſumeth the wicked by that means whereby he cleanſeth his.

[k] Ye ſhall rejoice at the deſtruction of your enemies, as they that ſing for joy of the ſolemn feaſt, which began in the evening.

[l] God's plague.

[m] It ſhall deſtroy.

[n] With joy and aſſurance of the victory.

[o] Againſt Babel: meaning the Aſſyrians and Babylonians.

[p] Here it is taken for hell, where the wicked are tormented, read 2 Kings 23. 10.

[q] So that their eſtate or degree cannot exempt the wicked.

[r] By theſe figurative ſpeeches he declareth the condition of the wicked after this life.

[s] There were two ſpecial cauſes why the Iſraelites ſhould not join amity with the Egyptians: firſt, becauſe the Lord had commanded them never to return thither, Deut. 17. 16. and 28. 68. leſt they ſhould forget the benefit of their redemption: and ſecondly, leſt they ſhould be corrupted with the ſuperſtition and idolatry of the Egyptians, and ſo forſake God, Jer. 2. 18.

[t] Meaning, that they forſake the Lord that put their truſt in worldly things: for they cannot truſt in both.

[u] And knoweth their crafty enterpriſes, and will bring all to nought.

[w] Meaning, both the Egyptians and the Iſraelites.

[x] He ſheweth the Jews, that if they would put their truſt in him, he is ſo able, that none can reſiſt his power: and ſo careful over them, as a bird over her young, which ever flieth about them for their defence: which ſimilitude the ſcripture uſeth in divers places, as Deut. 32. 11. Matt. 23. 37.

[y] He toucheth their conſcience, that they might earneſtly feel their grievous ſins, and ſo truly repent, foraſmuch as now they are almoſt drowned and paſt recovery.

[z] By theſe fruits your repentance ſhall be known, as ch. 2. 18.

[a] When your repentance appeareth.

[b] This was accompliſhed ſoon after, when Sennacherib's army was diſcomfited, and he fled to his caſtle in Nineveh for ſuccour.

[c] To deſtroy his enemies.

[d] This prophecy is of Hezekiah, who was a figure of Chriſt, and therefore it ought chiefly to be referred to him.

[e] By judgment and juſtice, is meant an upright government both in policy and religion.

[f] Where men are weary with travelling for lack of water.

[g] He promiſeth to give them true light, which is the pure doctrine of God's word, and underſtanding and zeal of the ſame, contrary to the threatenings againſt the wicked, ch. 6. 9. and 29. 10.

[h] Vice ſhall no more be called virtue, nor virtue eſteemed by power and riches.

empty the hungry ſoul, and to cauſe the drink of the thirſty to fail.

7 For the weapons of the churl *are* wicked: he deviſeth wicked counſels to undo the poor with lying words, and to ſpeak *againſt* the poor in judgment.

8 But the liberal man will deviſe of liberal things. and he will continue *his* liberality.

9 ¶ Riſe up, ye women that are at eaſe: hear my voice, ye [h] careleſs daughters: hearken to my words.

10 Ye women, that are careleſs, ſhall be in fear [i] above a year in days: [k] for the vintage ſhall fail, *and* the gathering ſhall come no more.

11 Ye women that are at eaſe, be aſtoniſhed: fear, O ye careleſs women: put off the cloaths: make bare, and gird *ſackcloth* upon the loins.

12 Men ſhall lament for the [l] teats, *even* for the pleaſant fields, *and* for the fruitful vine.

13 Upon the land of my people ſhall grow thorns *and* briers: yea, upon all the houſes of joy in the city of rejoicing.

14 Becauſe the palace ſhall be forſaken, *and* the ‡ noiſe of the city ſhall be left: the tower and fortreſs ſhall be dens for ever, *and* the delight of wild aſſes, *and* a paſture for flocks,

‡ Or, multitude.

15 Until the [m] Spirit be poured upon us from above, and the wilderneſs become a fruitful field, and the [n] plenteous field be counted as a foreſt.

16 And judgment ſhall dwell in the deſert, and juſtice ſhall remain in the fruitful field.

17 And the work of juſtice ſhall be peace, even the work of juſtice, and quietneſs and aſſurance for ever.

18 And my people ſhall dwell in the tabernacle of peace, and in ſure dwellings, and in ſafe reſting-places.

19 When it haileth, it ſhall fall on the foreſt, and the [o] city ſhall be ſet in the low place.

20 [p] Bleſſed are ye that ſow upon all waters, and [q] drive *thither* the feet of the ox and aſs.

CHAP. XXXIII.

The deſtruction of them by whom God hath puniſhed his church.

WO to thee that [r] ſpoileſt, and waſt not ſpoiled: and doſt wickedly, and they did not wickedly againſt thee: when thou ſhalt [s] ceaſe to ſpoil, thou ſhalt be ſpoiled: when thou ſhalt make an end of doing wickedly, [t] they ſhall do wickedly againſt thee.

2 [u] O Lord, have mercy upon us, we have waited for thee, be thou, *which waſt* [w] their arm in the morning, our help alſo in time of trouble.

3 At the noiſe of the tumult the [x] people fled: at thine [y] exalting the nations were ſcattered.

4 And your ſpoil ſhall be gathered *like* the gathering of [z] caterpillars: and [a] he ſhall go againſt him like the leaping of graſhoppers.

5 The Lord is exalted: for he dwelleth on high: he hath filled Zion with judgment and juſtice.

6 And there ſhall be ſtability of [b] thy time, ſtrength, ſalvation, wiſdom and knowledge: *for* the fear of the Lord ſhall be his treaſure.

7 Behold, [c] their meſſengers ſhall cry without, and the [d] ambaſſadors of peace ſhall weep bitterly.

8 The [e] paths are waſte: the wayfaring man ceaſeth: he hath broken the covenant: he hath contemned the cities: he regarded no man.

9 The earth mourneth and fainteth: Lebanon is aſhamed and hewn down: [f] Sharon is like a wilderneſs, and Baſhan is ſhaken, and Carmel.

10 Now will I [g] ariſe, ſaith the Lord: now will I be exalted, now will I lift up myſelf.

11 [h] Ye ſhall conceive chaff, *and* bring forth ſtubble: the fire of your breath ſhall devour you.

12 And the people ſhall be *as* the burning of lime: *and as* the thorns cut up, ſhall they be burnt in the fire.

13 Hear

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[h] He propheſieth of ſuch calamity to come, that they will not ſpare the women and children, and therefore willeth them to take heed and provide.

[i] Meaning, that the affliction ſhould continue long, and when one year were paſt, yet they ſhould look for new plagues.

[k] God will take from you the means and occaſions which made you to contemn him: to wit, abundance of worldly goods.

[l] By the teats he meaneth, the plentiful fields, whereby men are nouriſhed as children with the teat: or, the mothers for ſorrow and leanneſs ſhall lack milk.

[m] That is, when the church ſhall be reſtored: thus the prophets, after they have denounced God's judgments againſt the wicked, uſe to comfort the godly, leſt they ſhould faint.

[n] The field which is now fruitful, ſhall be but as a barren foreſt in compariſon of what it ſhall be then, as chap. 29. 17. which ſhall be fulfilled in Chriſt's time; for then they that were before as the barren wilderneſs, being regenerate, ſhall be fruitful; and they that had ſome beginning of godlineſs, ſhall bring forth fruits in ſuch abundance, that their former life ſhall ſeem but as a wilderneſs where no fruits are.

[o] They ſhall not need to build it in high places for fear of the enemy: for God will defend it, and turn away the ſtorms from hurting of their commodities.

[p] That is, upon fat ground and well watered, which bringeth forth in abundance; or, in places which before were covered with waters, and now made dry for your uſes

[q] The fields ſhall be ſo rank, that they ſhall ſend out their cattle to eat up the firſt crop, which abundance ſhall be ſigns of God's favour and love towards them.

[r] Meaning, the enemies of the church, as were the Chaldeans and Aſſyrians: but chiefly of Sennacherib, but not only.

[s] When thine appointed time ſhall come, that God ſhall take away thy power: and that which thou haſt wrongfully gotten ſhall be given to others, as Amos 5. 11.

[t] The Chaldeans ſhall do like to the Aſſyrians, as the Aſſyrians did to Iſrael: and the Medes and Perſians ſhall do the ſame to the Chaldeans.

[u] He declareth hereby what is the chief refuge of the faithful when troubles come, to pray and ſeek help of God.

[w] Which helpedſt our fathers ſo ſoon as they called upon thee.

[x] That is, the Aſſyrians fled before the army of the Chaldeans, or the Chaldeans for fear of the Medes and Perſians.

[y] When thou, O Lord, didſt lift up thine arm to puniſh thine enemies.

[z] Ye that as caterpillars deſtroyed with your number the whole world, ſhall have no ſtrength to reſiſt your enemies the Chaldeans, but ſhall be gathered on an heap and deſtroyed.

[a] Meaning, the Medes and Perſians againſt the Chaldeans.

[b] That is, in the days of Hezekiah.

[c] Sent from Sennecherib.

[d] Whom they of Jeruſalem ſent to treat of peace.

[e] Theſe are the words of the ambaſſadors, when they returned from Sennacherib.

[f] Which was a plentiful country, meaning that Sennacherib would deſtroy all.

[g] To help and deliver my church.

[h] This is ſpoken againſt the enemies, who thought all was their own; but he ſheweth, that their enterpriſe ſhall be in vain, and that the fire which they had kindled for others, ſhould conſume them.

13 Hear, ye that are [i] far off, what I have done, and ye that are near, know my power.

14 The [k] ſinners in Zion are afraid: a fear is come upon the hypocrites: who among us ſhall dwell with the devouring fire? who among us ſhall dwell with the everlaſting burnings?

15 He that walketh in juſtice, and ſpeaketh righteous things, refuſing gain of oppreſſion, ſhaking his hands from taking of gifts, ſtopping his ears from hearing of blood, and ſhutting his eyes from ſeeing evil:

16 He ſhall dwell on [l] high: his defence *ſhall be* the munitions of rocks: bread ſhall be given him, *and* his waters ſhall be ſure.

17 Thine eyes ſhall [m] ſee the King in his glory: they ſhall behold the land [n] far off.

18 Thine heart [o] ſhall meditate fear, Where is the ſcribe? Where is the receiver? Where is he that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of a dark ſpeech that thou canſt not perceive, *and* of a ſtammering tongue that thou canſt not underſtand.

20 Look upon Zion, the city of our ſolemn feaſts: thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle that cannot be removed, and the ſtakes thereof can never be taken away, neither ſhall any of the cords thereof be broken.

21 For ſurely there the mighty Lord will be unto us *as* a place of [p] floods, *and* broad rivers, whereby ſhall paſs no ſhip with oars, neither ſhall great ſhips paſs thereby.

22 For the Lord is our judge, the Lord *is* our law-giver: the Lord *is* our king, he will ſave us.

23 [q] Thy cords are looſed: they could not well ſtrengthen their maſt, neither could they ſpread the ſail: then ſhall the [r] prey be divided for a great ſpoil: *yea*, the lame ſhall take away the prey.

24 And none inhabitant ſhall ſay, I am ſick: the people that dwell therein ſhall have their iniquity forgiven.

CHAP. XXXIV.

2 *He ſheweth that God puniſheth the wicked for the love that he beareth toward his church.*

COME near, ye [s] nations, and hear, and hearken, ye people: let the earth hear and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord *is* upon all nations, and *his* wrath upon all their armies: he hath [t] deſtroyed them, and delivered them to the ſlaughter.

3 And their ſlain ſhall be caſt out, and their ſtink ſhall come out of their bodies, and the mountains ſhall be melted with blood.

4 And all the hoſt of heaven ſhall be [u] diſſolved, and the heavens ſhall be folden like a book: and all their hoſts ſhall fall as the leaf falleth from the vine, and as it falleth from the fig-tree.

5 For my ſword ſhall be [w] drunken in the heaven: behold, it ſhall come down upon Edom, even upon the people of [x] my curſe to judgment.

6 The ſword of the Lord is filled with blood: it is made fat with the fat *and* with the blood of the [y] lambs and the goats, with the fat of the kidnies of the rams: for the Lord hath a ſacrafice in [z] Bozrah, and a great ſlaughter in the land of Edom.

7 And the [a] unicorn ſhall come down with them, and the heifers with the bulls, and their land ſhall be drunken with blood, and their duſt made fat with fatneſs.

8 For *it is* the day of the Lord's vengeance, *and* the year of recompence for the judgment of Zion.

9 And the rivers thereof ſhall be turned into pitch, and the duſt thereof into [b] brimſtone, and the land thereof ſhall be burning pitch.

10 It ſhall not be quenched night nor day: the ſmoak thereof ſhall go up evermore, it ſhall be deſolate from generation to generation: none ſhall paſs through it for ever.

11 But the pelican [c] and the hedge-hog ſhall poſſeſs it, and the great owl and the raven ſhall dwell in it, and he ſhall ſtretch out upon it the line of [d] vanity, and the ſtones of emptineſs.

12 [e] The nobles thereof ſhall call to the kingdom, and there ſhall be none, and all the princes thereof ſhall be *as* nothing.

13 And it ſhall bring forth thorns in the palaces thereof, nettles and thiſtles in the ſtrong holds thereof, and it ſhall be an habitation for dragons, and a court for oſtriches.

14 There ſhall [f] meet alſo Zim and Jim, and the ſatyr ſhall cry to his fellow, and the ſhriek-

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[i] His vengeance ſhall be ſo great, that all the world ſhall talk thereof.

[k] Which do not believe the words of the prophet, and the aſſurance of their deliverance.

[l] Meaning, that God will be a ſure defence to all them that live according to his word.

[m] They ſhall ſee Hezekiah delivered from his enemies, and reſtored to honour and glory.

[n] They ſhall be no more ſhut in as they were by Sennacherib, but go where it pleaſeth them.

[o] Before that this liberty cometh, thou ſhalt think that thou art in great danger: for the enemy ſhall ſo ſharply aſſail you, that one ſhall cry, Where is the clerk that writeth the names of them that are taxed? Another, Where is the receiver? Another ſhall cry for him that valueth the rich houſes: but God will deliver you from this fear.

[p] Let us be content with this ſmall river of Shiloah, and not deſire the great ſtreams and rivers whereby the enemies may bring in ſhips, and deſtroy us.

[q] He derideth the Aſſyrians and enemies of the church, declaring their deſtruction as they that periſh by ſhipwreck.

[r] He comforteth the church, and ſheweth that they ſhall be enriched with all benefits both of body and ſoul.

[s] He propheſieth of the deſtruction of the Edomites, and other nations which were enemies to the church.

[t] God hath determined in his counſel, and hath given ſentence for their deſtruction.

[u] He ſpeaketh this in reſpect of man's judgment, who in great fear and horrible troubles thinketh that heaven and earth periſheth.

[w] I have determined in my ſecret counſel, and in the heavens, to deſtroy them till my ſword be weary with ſhedding of blood.

[x] They had an opinion of holineſs, becauſe they came of the patriarch Iſaac, but in effect were accurſed of God, and enemies unto the church, as the Papiſts are.

[y] That is, both of young and old, poor and rich of his enemies.

[z] That famous city ſhall be conſumed as a ſacrifice burnt to aſhes.

[a] The mighty and rich ſhall be as well deſtroyed as the inferiors.

[b] He alludeth to the deſtruction of Sodom and Gomorrah, Gen. 19. 24.

[c] Read chap. 13. 21. and Zeph. 1. 14.

[d] In vain ſhall any man go about to build it again.

[e] Meaning, there ſhall be neither order nor policy, nor ſtate of commonwealth.

[f] Read chap. 13. 21.

Bef. Chr. 713.

owl ſhall reſt there, and ſhall find for herſelf a quiet dwelling.

15 There [g] ſhall the owl make her neſt, and lay, and hatch, and gather them under her ſhadow: there ſhall the vultures alſo be gathered, every one with her mate.

16 Seek in the [h] book of the Lord, and read: none of [i] theſe ſhall fail, none ſhall want her mate: for his [k] mouth hath commanded, and his very Spirit hath gathered them.

17 And he hath caſt the [l] lot for them, and his hand hath divided it unto them by line: they ſhall poſſeſs it for ever; from generation to generation ſhall they dwell in it.

CHAP. XXXV.

1 *The great joy of them that believe in Chriſt.* 3 *Their office which preach the Goſpel.* 8 *The fruits that follow thereof.*

THE [m] deſert and the wilderneſs ſhall rejoice, and the waſte ground ſhall be glad and flouriſh as the roſe.

2 It ſhall flouriſh abundantly, and ſhall greatly rejoice alſo and joy: the glory of Lebanon ſhall be given unto it: the beauty of [n] Carmel, and of Sharon, they ſhall [o] ſee the glory of the Lord, *and* the excellency of our God.

3 [p] Strengthen the weak hands, and comfort the feeble knees.

4 Say unto them that are fearful, Be you ſtrong, fear not: Behold, your God cometh with [q] vengeance, *even* God with a recompence, he will come and ſave you.

5 Then ſhall the eyes of the [r] blind be lightened, and the ears of the deaf be opened.

6 Then ſhall the lame man leap as an hart, and the dumb man's tongue ſhall ſing: for in the [s] wilderneſs ſhall waters break out, and rivers in the deſert.

7 And the dry ground ſhall be as a pool, and the thirſty as ſprings of water: in the habitation of dragons, where they lay, *ſhall be* a place for reeds and ruſhes.

8 And there ſhall be a path and a way, and the way ſhall be called [t] holy: the polluted ſhall not paſs by it: for [u] he ſhall be with them, and walk in the way, and the fools ſhall not err.

9 There ſhall be [w] no lion, nor noiſome beaſts ſhall aſcend by it, neither ſhall they be found there, that the redeemed may walk.

10 Therefore the [x] redeemed of the Lord ſhall return and come to Zion with praiſe: and everlaſting joy ſhall be upon their heads: they ſhall obtain joy and gladneſs, and ſorrow and mourning ſhall flee away.

CHAP. XXXVI.

1 *Sennacherib ſendeth Rabſhakeh to beſiege Jeruſalem.* 15 *His blaſphemies againſt God.*

NOW [y] in the [z] fourteenth year of king Hezekiah, Sennacherib king of Aſſhur came up againſt all the ſtrong cities of Judah, and took them.

2 And the king of Aſſhur ſent Rabſhakeh from Lachiſh toward Jeruſalem unto king Hezekiah with a great hoſt, and he ſtood by the conduit of the upper pool, in the path of the fuller's field.

3 Then came forth unto him Eliakim the ſon of Hilkiah the [a] ſteward of the houſe, and Shebna [b] the chancellor, and Joah the ſon of Aſaph the recorder.

4 And [c] Rabſhakeh ſaid unto them, Tell you Hezekiah, I pray you, Thus ſaith the great king, the king of Aſſhur, What confidence is this, wherein thou truſteſt?

5 I ſay, [d] Surely *I have* eloquence, *but* counſel and ſtrength *are* for the war: on whom then doſt thou truſt, that thou rebelleſt againſt me?

6 Lo, thou truſteſt in this broken ſtaff of reed, on Egypt, whereupon if a man lean, it will go into his hand, and pierce it: ſo *is* [e] Pharaoh king of Egypt unto all that truſt in him.

7 But if thou ſay to me, We truſt in the Lord our God, is not that he whoſe high places and whoſe altars Hezekiah took down, and ſaid to Judah and to Jeruſalem, Ye ſhall worſhip before this altar?

8 Now therefore give hoſtages to my lord the king of Aſſhur, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 For how canſt thou ‡ deſpiſe any captain of the [f] leaſt of my lord's ſervants? and put thy truſt on Egypt for chariots and for horſemen? ‡ Or, turn back.

10 And

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[g] Signifying, that Idumea ſhould be an horrible deſolation, and barren wilderneſs.

[h] That is, in the law where ſuch curſes are threatened againſt the wicked.

[i] To wit, beaſts and fowls.

[k] That is, the mouth of the Lord.

[l] He hath given the beaſts and fowls, Idumea for an inheritance.

[m] He propheſieth of the full reſtoration of the church, both of the Jews and Gentiles under Chriſt, which ſhall be fully accompliſhed at the laſt day: albeit as yet it is compared to a deſart and wilderneſs.

[n] The church, which was before compared to a barren wilderneſs, ſhall by Chriſt be made moſt plenteous and beautiful.

[o] He ſheweth, that the preſence of God is the cauſe that the church doth bring forth fruit and flouriſh.

[p] He willeth all to encourage one another, and ſpecially the miniſters to exhort and ſtrengthen the weak, that they may patiently abide the coming of God which is at hand.

[q] To deſtroy your enemies.

[r] When the knowledge of Chriſt is revealed.

[s] They that were barren and deſtitute of the graces of God, ſhall have them given by Chriſt.

[t] It ſhall be for the ſaints of God, and not for the wicked.

[u] God ſhall lead and guide them, alluding to the bringing forth of Egypt.

[w] As he threatened to the wicked to be deſtroyed hereby, chap. 30. 6.

[x] Whom the Lord ſhall deliver from the captivity of Babylon.

[y] This hiſtory is rehearſed, becauſe it is a ſeal and confirmation of the doctrine afore, both for the threatenings and promiſes: to wit, that God would ſuffer his church to be afflicted, but at length would ſend deliverance.

[z] When he had aboliſhed ſuperſtition and idolatry, and reſtored religion, yet God would exerciſe his church, to try their faith and patience.

[a] For he was now reſtored to his office, as Iſaiah had propheſied, chap. 22. 20.

[b] This declareth, that there were few godly to be found in the king's houſe, when he was driven to ſend this wicked man in ſuch a weighty matter.

[c] Sennacherib's chief captain.

[d] He ſpeaketh this in the perſon of Hezekiah, chiefly charging him that he put his truſt in wit and eloquence, whereas his only confidence was in the Lord.

[e] Satan laboured to pull the godly king from one vain confidence to another: to wit, from truſt in the Egyptians, whoſe power was weak and would deceive them, to yield himſelf to the Aſſyrians, and ſo not to hope for any help of God.

[f] He reproacheth to Hezekiah his ſmall power, which is not able to reſiſt one of Sennacherib's leaſt captains.

Bef. Chr. 710.

10 And am I now come up without the Lord to this land to deſtroy it? The Lord ſaid unto me, [g] Go up againſt this land, and deſtroy it.

11 ¶ Then ſaid Eliakim, and Shebna, and Joah unto Rabſhakeh, [h] Speak, I pray thee, to thy ſervants in the Aramites language, (for we underſtand it) and talk not with us in the Jews tongue, in the audience of the people that are on the wall.

12 Then ſaid Rabſhakeh, Hath my maſter ſent me to thy maſter and to thee, to ſpeak theſe words, and not to the men that ſit on the wall? that they may eat their own dung, and drink their own † piſs with you?

† Heb. the water of their feet.

13 So Rabſhakeh ſtood and cried with a loud voice in the Jews language, and ſaid, Hear the words of the great king, of the king of Aſſhur.

14 Thus ſaith the king, Let not Hezekiah deceive you: for he ſhall not be able to deliver you.

15 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord will ſurely deliver us: this city ſhall not be given over into the hand of the king of Aſſhur.

16 Hearken not to Hezekiah: for thus ſaith the king of Aſſhur, Make [i] appointment with me, and come out to me, that every man may eat of his own vine, and every man of his own fig-tree, and drink every man the water of his own well,

17 Till I come and bring you to a land like your own land, *even* a land of wheat and wine, a land of bread and vineyards,

18 Leſt Hezekiah deceive you, ſaying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſhur?

19 Where is the god of [k] Hamath, and of Arpad? where is the god of Sepharvaim? or how have they delivered Samaria out of mine hand?

20 Who is he among all the gods of theſe lands that hath delivered their country out of mine hand, that the Lord ſhould deliver Jeruſalem out of mine hand?

21 Then they [l] kept ſilence, and anſwered him not a word: for the king's commandment was, ſaying, Anſwer him not.

22 Then came Eliakim the ſon of Hilkiah the ſteward of the houſe, and Shebna the chancellor, and Joah the ſon of Aſaph the recorder, unto Hezekiah with rent cloaths, and told him the words of Rabſhakeh.

CHAP. XXXVII.

Bef. Chr. 710.

2 Hezekiah aſketh counſel of Iſaiah, who promiſeth him the victory. 10 The blaſphemy of Sennacherib. 16 Hezekiah's prayer. 36 The army of Sennacherib is ſlain of the angel, 38 And he himſelf of his own ſons.

AND * when the king Hezekiah heard it, he [m] rent his cloaths, and put on ſackcloth, and came into the houſe of the Lord.

* Kings 19. 1.

2 And he ſent Eliakim the ſteward of the houſe, and Shebna the chancellor, with the elders of the prieſts, cloathed in ſackcloth, unto [n] Iſaiah the prophet, the ſon of Amos.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke and blaſphemy: for the children are come to the [o] birth, and there is no ſtrength to bring forth.

4 If ſo be the Lord thy God hath [p] heard the words of Rabſhakeh, whom the king of Aſſhur his maſter hath ſent to rail on the living God, and to reproach him with words which the Lord thy God hath heard, then [q] lift up *thy* prayer for the remnant that are left.

5 So the ſervants of the king Hezekiah came to Iſaiah.

6 And Iſaiah ſaid unto them, Thus ſay unto your maſter, Thus ſaith the Lord, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſſhur hath blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall hear a [r] noiſe, and return to his own land, and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rabſhakeh returned, and found the king of Aſſhur fighting againſt [s] Libnah: for he had heard that he was departed from Lachiſh.

9 He heard alſo men ſay of Tirhakah king of Ethiopia, *Behold*, he is come out to fight againſt thee: and when he heard it, he ſent *other* meſſengers to Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah kings of Judah, ſaying, Let not thy God [t] deceive thee, in whom thou truſteſt, ſaying, Jeruſalem ſhall not be given into the hand of the king of Aſſhur.

11 Behold, thou haſt heard what the king of Aſſhur have done to all lands in deſtroying them, and ſhalt thou be delivered?

12 Have the gods of the nations delivered them

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[g] Thus the wicked, to deceive us, will pretend the name of the Lord: but we muſt try the ſpirits, whether they be of God or no.

[h] They were afraid, leſt by his words he ſhould have ſtirred the people againſt the king, and alſo pretended to grow to ſome appointment with him.

[i] The Hebrew word ſignifieth bleſſing: whereby this wicked captain would have perſuaded the people that their condition ſhould be better under Sennacherib, than under Hezekiah.

[k] That is, of Antiochia in Syria, of the which theſe two other cities alſo were: whereby we ſee how every town had his peculiar idol, and how the wicked make God an idol, becauſe they do not underſtand that God maketh them his ſcourge, and puniſheth cities for ſin.

[l] Not that they did not ſhew by evident ſigns, that they did deteſt his blaſphemy, for they had now rent their cloaths, but they knew it was in vain to uſe long reaſoning with this infidel, whoſe rage they ſhould have ſo much more provoked.

[m] In ſign of grief and repentance.

[n] To have comfort of him by the word of God, that his faith might be confirmed, and ſo his prayer be more earneſt: teaching hereby that in all dangers theſe two are the only remedies, to ſeek unto God and his miniſters.

[o] We are in as great ſorrow as a woman that travaileth of child, and cannot be delivered.

[p] That is, will declare by effect that he hath heard it: for when God deferreth to puniſh, it ſeemeth to the fleſh that he knoweth not the ſin, or heareth not the cauſe.

[q] Declaring that the miniſter's office doth not only ſtand in comforting by the word, but alſo in praying for the people.

[r] Of the Egyptians and Ethiopians, that ſhall come and fight againſt him.

[s] Which was a city toward Egypt, thinking thereby to have ſtayed the force of his enemies.

[t] Thus God would have him to utter a moſt horrible blaſphemy before his deſtruction: as to call the author of all truth, a deceiver: ſome gather hereby, that Shebna had diſcloſed unto Sennacherib the anſwer that Iſaiah ſent to the king.

Bef. Chr. 710. them which my fathers have deſtroyed? *as* [u] Gozan, and [w] Haran, and Rezeph, and the children of Eden, which were at Telaſſar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena, and Joa?

14 ¶ So Hezekiah received the letter of the hand of the meſſengers and read it, and he went up into the houſe of the Lord, and Hezekiah ſpread it before the Lord.

15 And Hezekiah prayed unto the Lord, ſaying,

16 O Lord of hoſts, God of Iſrael, which [x] dwelleſt between the cherubims, thou art very God alone over all the kingdoms of the earth: thou haſt made the heaven and the earth.

17 Incline thine ear, O Lord, and hear: open thine eyes, O Lord, and ſee: and hear all the words of Sennacherib, who hath ſent to blaſpheme the living God.

18 Truth it is, O Lord, that the kings of Asſhur have deſtroyed all lands, and [y] their country,

19 And have caſt their gods in the fire: for they were no gods, but the work of men's hands, *even* wood or ſtone: therefore they deſtroyed them.

20 Now therefore, O Lord our God, ſave thou us out of his hand, that [z] all the kingdoms of the earth may know that thou only art the Lord.

21 ¶ Then Iſaiah the ſon of Amos ſent unto Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, Becauſe thou haſt prayed unto me, concerning Sennacherib king of Aſſhur,

22 This is the word that the Lord hath ſpoken againſt him, The [a] virgin, the daughter of Zion, hath deſpiſed thee, *and* laughed thee to ſcorn: the daughter of Jeruſalem hath ſhaken her head at thee.

23 Whom haſt thou railed on and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the [b] holy One of Iſrael.

24 By thy ſervants haſt thou railed on the Lord, and ſaid, By the multitude of my chariots I am come up to the top of the mountains, to the ſides of Lebanon, and will cut down the high cedars thereof, *and* the fair fir-trees thereof, *and* I will go up to the heights of his top, *and* to the foreſt of his fruitful places.

25 I have digged [c] and drunk the waters, and with the plant of my feet have I dried all the rivers cloſed in.

26 Haſt thou not heard how I have of old time made it, [d] and have formed it long ago? and ſhould I now bring it, that it ſhould be deſtroyed, *and laid* on ruinous heaps, *as* cities defenced, Bef. Chr. 710.

27 Whoſe inhabitants † have ſmall power, *and* are afraid and confounded? they are like the graſs of the field and green herb, *or* graſs on the houſe-tops, or corn blaſted [e] afore it be grown.

† Heb. are ſhort in hand.

28 But I know thy dwelling, and thy going [f] out, and thy coming in, and thy fury againſt me.

29 Becauſe thou rageſt againſt me, and thy tumult is come up unto mine ears, therefore will I put my [g] hook in thy noſtrils, and my bridle in thy lips, and will bring thee back again the ſame way thou [h] cameſt.

30 And this ſhall be a [i] ſign unto thee, *O Hezekiah*, Thou ſhalt eat this year ſuch as groweth of itſelf: and the [k] ſecond year, ſuch things as grow without ſowing: and in the third year, ſow ye and reap, and plant vineyards, and eat the fruit thereof.

31 And the [l] remnant that is eſcaped of the houſe of Judah ſhall again take root downward, and bear fruit upward.

32 For out of Jeruſalem ſhall go a remnant, and they that eſcape out of mount Zion: the zeal of the Lord of hoſts ſhall do this.

33 Therefore thus ſaith the Lord concerning the king of Aſſhur, He ſhall not enter into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a mount againſt it.

34 By the ſame way that he came, he ſhall return, and not come into this city, ſaith the Lord.

35 For I will defend this city to ſave it, for mine own ſake, and for my ſervant [m] David's ſake.

36 ¶ * Then the angel of the Lord went out, and ſmote in the camp of Aſſhur an hundred fourſcore and five thouſand: ſo when they aroſe early in the morning, behold, they were all dead corpſes.

* 2 Kings 19. 35. 2 Chron. 32.

37 So Sennacherib king of Aſſhur departed and went away, and returned and dwelt at [n] Nineveh.

38 And as he was in the temple worſhipping of Niſroch his god, Adrammelech and Sharezer his ſons ſlew him with the ſword, and they eſcaped into the land of ‡ Arrat: and [o] Eſarhaddon his ſon reigned in his ſtead.

‡ Or, Armenia.

CHAP.

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[u] Which was a city of the Medes.

[w] Called alſo Chatre, a city in Meſopotamia, whence Abraham came after his father's death.

[x] He groundeth his prayer on God's promiſe, who promiſed to hear them from between the cherubims.

[y] Meaning, of the ten tribes.

[z] He declareth for what cauſe he prayed, that they might be delivered: to wit, that God might be glorified thereby, through all the world.

[a] Whom God hath choſen to himſelf as a chaſte virgin, and over whom he had care to preſerve her from the luſts of the tyrant, as a father would have over his daughter.

[b] Declaring hereby, that they that are enemies to God's church, fight againſt him, whoſe quarrel his church only maintaineth.

[c] He boaſteth of his policy, in that that he can find means to nouriſh his army: and of his power, in that that his army is ſo great, that it is able to dry up whole rivers, and to deſtroy the waters which the Jews had cloſed in.

[d] Signifying, that God made not his church to deſtroy it, but to preſerve it: and therefore he ſaith, that he formed it of old, even in his eternal counſel, which cannot be changed.

[e] He ſheweth, that the ſtate and power of moſt flouriſhing cities endureth but a moment, in reſpect of the church, which ſhall remain for ever, becauſe God is the maintainer thereof.

[f] Meaning his counſel and enterpriſes.

[g] Becauſe Sennacherib ſhewed himſelf as a devouring fiſh and furious beaſt, he uſeth theſe ſimilitudes to teach how he will take him and guide him.

[h] Thou ſhalt loſe thy labour.

[i] God giveth ſigns after two ſorts: ſome go before the thing, as the ſigns that Moſes wrought in Egypt, which were for the confirmation of their faith: and ſome go after the thing, as the ſacrifice which they were commanded to make three days after their departure: and theſe latter are to keep the benefits of God in our remembrance, of the which ſort this here is.

[k] He promiſeth that for two years the ground of itſelf ſhould feed them.

[l] They whom God hath delivered out of the hands of the Aſſyrians ſhall proſper: and this properly belongeth to the church.

[m] For my promiſe ſake made to David.

[n] Which was the chiefeſt city of the Aſſyrians.

[o] Who was alſo called Sardanapalus, in whoſe days, ten years after Sennacherib's death, the Chaldeans overcame the Aſſyrians by Merodach the king.

CHAP. XXXVIII.

1 Hezekiah is ſick. 3 He is reſtored to health by the Lord, and liveth fifteen years after. 10 He giveth thanks for his benefits.

* 2 Kings 20. 1. 2 Chron. 32. 24.

ABOUT that * [o] time was Hezekiah ſick unto the death, and the prophet Iſaiah, ſon of Amos, came unto him, and ſaid unto him, Thus ſaith the Lord, Put thine houſe in an order, for thou ſhalt die, and not live.

2 Then Hezekiah [p] turned his face to the wall, and prayed to the Lord,

3 And ſaid, I beſeech thee, Lord, remember now, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight: and Hezekiah wept ſore.

4 ¶ Then came the word of the Lord to Iſaiah, ſaying,

5 Go, and ſay unto Hezekiah, Thus ſaith the Lord God of David thy father, I have heard thy prayer, *and* ſeen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee [q] out of the hand of the king of Aſſhur, and this city: for I will defend this city.

7 And [r] this ſign ſhalt thou have of the Lord, and the Lord will do this thing that he hath ſpoken.

8 Behold I will bring again the ſhadow of the degrees (whereby it is gone down in the dial of Ahaz by the [s] ſun) ten degrees backward: ſo the ſun returned by ten degrees, by the which degrees it was gone down.

9 ¶ [t] The writing of Hezekiah king of Judah, when he had been ſick, and was recovered of his ſickneſs.

10 I ſaid in the [u] cutting off of my days, I ſhall go to the gates of the grave: I am deprived of the reſidue of my years.

11 I ſaid, [w] I ſhall not ſee the Lord, *even* the Lord in the land of the living: I ſhall ſee man no more among the inhabitants of the world.

12 Mine habitation is departed, and is removed from me, like a ſhepherd's tent: I [x] have cut off like a weaver my life: he will cut me off from the height: from day [y] to night thou wilt make an end of me.

13 I reckoned [z] to the morning: but he brake all my bones, like a lion: from day to night wilt thou make an end of me.

14 Like a crane, *or* a ſwallow, ſo did I [a] chatter: I did mourn as a dove: mine eyes were lift up on high: O Lord, [b] it hath oppreſſed me, comfort me.

15 What ſhall I ſay? [c] for he hath ſaid it to me, and he hath done it, I ſhall walk [d] weakly all my years in the bitterneſs of my ſoul.

16 O Lord, [e] *to them* that overlive them, and to all *that are* in them, the life of my ſpirit, *ſhall be known*, that thou cauſeſt me to [f] ſleep, and haſt given life to me.

17 Behold, for [g] felicity I had bitter grief, but it was thy pleaſure *to deliver* my ſoul from the pit of corruption: for thou haſt caſt all my ſins [h] behind thy back.

18 For [i] the grave cannot confeſs thee: death cannot praiſe thee: they that go down into the pit, cannot hope of thy truth.

19 *But* the living, the living, he ſhall confeſs thee, as I *do* this day: the father to the [k] children ſhall declare thy truth.

20 The Lord *was ready* to ſave me: therefore we will ſing my ſong all the days of [l] our life in the houſe of the Lord.

21 Then ſaid Iſaiah, Take a lump of dry figs, and [m] lay it upon the boil, and he ſhall recover.

22 Alſo Hezekiah [n] had ſaid, What is the ſign, and I ſhall go up into the houſe of the Lord?

CHAP. XXXIX.

Hezekiah is reproved, becauſe he ſheweth his treaſures unto the ambaſſadors of Babylon.

*2 Kings 20. 12.

AT * the ſame time, [o] Merodach-baladan, the ſon of Baladan, king of Babel, ſent [p] letters, and a preſent to Hezekiah: for he had heard that he had been ſick, and was recovered.

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[o] Soon after that the Aſſyrians were ſlain: ſo that God will have the exerciſe of his children continual: that they may learn only to depend upon God, and aſpire to the heavens.

[p] For his heart was touched with fear of God's judgment, ſeeing he had appointed him to die, ſo quickly after his deliverance from ſo great calamity, as one unworthy to remain in that eſtate, and alſo foreſeeing the great change that ſhould come in the church, foraſmuch as he left no ſon to reign after him: for as yet Manaſſeh was not born: and when he reigned, we ſee what a tyrant he was.

[q] He doth not only promiſe of prolong his life, but to give him reſt and quietneſs from the Aſſyrians, who might have renewed their army to revenge their former diſcomfiture.

[r] For Hezekiah had aſked for the confirmation of his faith, a ſign, as ver. 22. and 2 King 20. 8. whereunto he was moved by the ſingular motion of God's Spirit.

[s] Read 2 Kings 20. 10.

[t] He left this ſong of his lamentation and thankſgiving to all poſterity, as a monument to his own infirmity and thankful heart for God's benefits, as David did, Pſalm 51.

[u] At what time it was told me that I ſhould die.

[w] I ſhall no more praiſe the Lord here in this temple among the faithful: thus God ſuffereth his deareſt children to want his conſolation for a time, that his grace afterward may the more appear when they feel their own weakneſs.

[x] By my ſin I have provoked God to take my life from me.

[y] That is, in one day, or ſhortly.

[z] Over-night I thought that I ſhould live till morning, but my pangs in the night perſuaded me the contrary: he ſheweth the horror that the faithful have when they apprehend God's judgments againſt their ſin.

[a] I was ſo oppreſt with ſorrow, that I was not able to utter my words, but only to groan and ſigh.

[b] To wit, ſorrow and grief both of body and mind.

[c] God hath declared by his prophet that I ſhall die, and therefore I will yield unto him.

[d] I ſhall have no releaſe, but continual ſorrows while I live.

[e] They that ſhall overlive the men that are now alive, and all they that are in theſe years ſhall acknowledge this benefit.

[f] That after that thou hadſt condemned me to death, thou reſtoredſt me to life.

[g] Whereas I thought to have lived in reſt and eaſe, being delivered from mine enemy, I had grief upon grief.

[h] He eſteemeth more the remiſſion of his ſins, and God's favour, than a thouſand lives.

[i] Foraſmuch as God hath placed man in this world to glorify him, the godly take it as a ſign of his wrath when their days were ſhortened, either becauſe that they ſeemed unworthy for their ſins to live longer in his ſervice: or for their zeal to God's glory, ſeeing that there are ſo few in earth that do regard it, Pſalm 6. 5. and 115. 17.

[k] All poſterity ſhall acknowledge, and the fathers, according to their duty toward the children, ſhall inſtruct them in thy graces and mercies toward me.

[l] He ſheweth what is the uſe of the congregation and church, to wit, to give the Lord thanks for his benefits.

[m] Read 2 Kings 20. 7.

[n] As ver. 9.

[o] This was the firſt king of Babylon, which overcame the Aſſyrians in the tenth year of his reign.

[p] Partly moved with the greatneſs of the miracle, partly becauſe he ſhewed himſelf enemy ot his enemies; but chiefly, becauſe he would join with them whom God favoured, and have their help if occaſion ſerved.

Bef. Chr. 712. 2 And Hezekiah was [q] glad of them, and ſhewed them the houſe of the treaſures, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his kingdom, that Hezekiah ſhewed them not.

3 Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they to thee? And Hezekiah ſaid, They are come from a far country unto me, from Babel.

4 Then ſaid he, What have they ſeen in thine houſe? And Hezekiah anſwered, All that is in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

5 And Iſaiah ſaid to Hezekiah, Hear the word of the Lord of hoſts:

6 Behold, the days come, that all that is in thine houſe, and which thy fathers have laid up in ſtore until this day, ſhall be [s] carried to Babel: nothing ſhall be left, ſaith the Lord.

7 And of thy ſons, that ſhall proceed out of thee, *and* which thou ſhalt beget, ſhall they take away, and they ſhall be [t] eunuchs in the palace of the king of Babel.

8 [u] Then ſaid Hezekiah to Iſaiah, The word of the Lord is good, which thou haſt ſpoken: and he ſaid, Yet let there be peace and truth in my days.

CHAP. XL.

2 *Remiſſion of ſins by Chriſt.* 3 *The coming of John Baptiſt.* 18 *The prophet reproveth the idolaters and them that truſt not in the Lord.*

COmfort [w] ye, comfort ye my people, will your God ſay:

2 Speak comfortably to Jeruſalem, and cry unto her, that her [x] warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the Lord's hand [y] double for all her ſins.

3 A [z] voice crieth in the [a] wilderneſs, [b] Prepare ye the way of the Lord: make ſtraight in the deſert a path for our God.

4 Every valley ſhall be exalted, and every [c] mountain and hill ſhall be made low: and the crooked ſhall be ſtraight, and the rough places plain.

5 And the glory of the Lord ſhall be revealed, and all [d] fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it. Bef. Chr. 712.

6 A [e] voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the [f] grace thereof *is* as the flower of the field.

7 The graſs withereth, the flower fadeth, becauſe [g] the Spirit of the Lord bloweth upon it: ſurely the people is graſs.

8 The graſs withereth, the flower fadeth: but the [h] word of our God ſhall ſtand for ever.

9 ¶ O Zion, that bringeſt good tidings, get thee up into the high [i] mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: lift it up, be not afraid: ſay unto the cities of Judah, Behold [k] your God.

10 Behold, the Lord God will come with power; and [l] his arm ſhall rule for him, behold, his reward *is* with him, and his work before him.

11 He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry them in his boſom, *and* ſhall guide them with [m] young.

12 Who hath meaſured the waters in his [n] fiſt? and counted heaven with a ſpan, and comprehended the duſt of the earth in a meaſure? and weighed the mountains in a weight, and the hills in a balance?

13 Who hath inſtructed the Spirit of the Lord? or *was* [o] his counſellor, *or* taught him?

14 Of whom took he counſel, and *who* inſtructed him, and taught him in the way of judgment? or taught him knowledge, and ſhewed unto him the way of underſtanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the duſt of the balance: behold, he taketh away the iſles as a little duſt.

16 And Lebanon *is* not ſufficient for fire, nor the beaſts thereof ſufficient for a burnt-offering.

17 All nations before him *are* as [p] nothing, and they are counted to him leſs than nothing, and vanity.

18 To whom then [q] will ye liken God? or what ſimilitude will ye ſet unto him?

19 The workman melteth an image, or the goldſmith beateth it out in gold, or the goldſmith *maketh* ſilver plates.

20 Doth not the [r] poor chuſe out a tree that will

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[q] Read 2 Kings 20. 13. and 2 Chron. 32. 25, 31.

[r] He aſketh him of the particulars, to make him underſtand the craft of the wicked, which he before, being overcome with their flattery, and blinded with ambition, could not ſee.

[s] By the grievouſneſs of the puniſhment is declared how greatly God deteſteth ambition and vain glory.

[t] That is, officers and ſervants.

[u] Read 2 Kings 20. 19.

[w] That is, a conſolation for the church, aſſuring them that they ſhall be never deſtitute of prophets; whereby he exhorteth the true miniſters of God that then were, and thoſe alſo that ſhould come after him, to comfort the poor afflicted, and to aſſure them of their deliverance both of body and ſoul.

[x] The time of the affliction.

[y] Meaning, ſufficient, as chap. 61. 7. and full correction, or double grace, whereas ſhe deſerved double puniſhment.

[z] To wit, of the prophets.

[a] That is, in Babylon, and other places, where they were kept in captivity and miſery.

[b] Meaning, Cyrus and Darius, which ſhould deliver God's people out of captivity, and make them a ready way to Jeruſalem: and this was fully accompliſhed when John the Baptiſt brought tidings of Jeſus Chriſt's coming, who was the true deliverer of his church from ſin and Satan. Matt. 3. 3.

[c] Whatſoever may let or hinder this deliverance, ſhall be emoved.

[d] This miracle ſhall be ſo great, that it ſhall be known through all the world.

[e] The voice of God which ſpake to the prophet Iſaiah.

[f] Meaning, all man's wiſdom and natural powers, James 1. 10. 1 Pet. 1. 24.

[g] The Spirit of God ſhall diſcover the vanity in all that ſeem to have any excellency of themſelves.

[h] Though conſidering the frailty of man's nature, many of the Jews ſhould periſh, and ſo not be partakers of this deliverance, yet God's promiſe ſhould be fulfilled: and they that remained ſhould feel the fruit thereof.

[i] To publiſh this benefit through all the world.

[k] He ſheweth at one word the perfection of all man's felicity, which is to have God's preſence.

[l] His power ſhall be ſufficient without help of any other, and ſhall have all means in himſelf to bring his will to paſs.

[m] He ſhall ſhew his care and favour over them that are weak and tender.

[n] Declaring, that as God only hath all power, ſo doth he uſe the ſame for the defence and maintenance of his church.

[o] He ſheweth God's infinite wiſdom for the ſame end and purpoſe.

[p] He ſpeaketh all this to the intent that they ſhould neither fear man, nor put their truſt in any, ſave only in God.

[q] Hereby he armeth them againſt the idolatry wherewith they ſhould be tempted in Babylon.

[r] He ſheweth the rage of the idolaters, ſeeing that the poor that have not to ſuffice their own neceſſities, will defraud themſelves to ſerve their idols.

Bef. Chr. 712. will not rot for an oblation? he ſeeketh alſo unto him a cunning workman, to prepare an image that ſhall not be moved.

21 Know ye nothing? have ye not heard [s] it? hath it not been told you from the beginning? have ye not underſtood it by the [t] foundation of the earth?

22 He ſitteth upon the circle of the earth, and the inhabitants thereof *are* as graſhoppers: he ſtretcheth out the heavens as a curtain, and ſpreadeth them as a tent to dwell in.

23 He bringeth the princes to nothing, *and* maketh the judges of the earth as vanity,

24 As though they were not planted, as though they were not ſown, as though their ſtock took no root in the earth: for he did even [u] blow upon them, and they withered, and the whirlwind will take them away as ſtubble.

25 To whom now will ye liken me, that I ſhould be like *him*, ſaith the holy One?

26 Lift up your eyes on high, and behold, who hath created theſe things, and bringeth [w] out their armies by number, and calleth them all by names: by the greatneſs of *his* power and mighty ſtrength nothing faileth.

27 Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, [x] My way is hid from the Lord, and my judgment is paſſed over of my God?

28 Knoweſt thou not, *or* haſt thou not heard, that the everlaſting God, the Lord, hath created the [y] ends of the earth? he neither fainteth, nor is weary: there *is* no ſearching of his [z] underſtanding.

29 *But* he giveth ſtrength unto him that fainteth, and unto him that hath no ſtrength, he increaſeth power.

30 [a] Even the young men ſhall faint and be weary, and the young men ſhall ſtumble and fall.

31 But they that wait upon the Lord, ſhall renew *their* ſtrength: they ſhall lift up their wings as the eagles: they ſhall run, and not be weary, and they ſhall walk, and not faint.

CHAP. XLI.

2 *God's mercy in chuſing his people.* 6 *Their idolatry.* 27 *Deliverance promiſed to Zion.*

KEEP [b] ſilence before me, O iſlands, and let the people [c] renew *their* ſtrength: let them come near, and let them ſpeak: let us come together into judgment.

2 Who raiſed up [d] juſtice from the Eaſt, *and* called him to his foot? *and* gave the nations before him, and ſubdued the kings? he gave them as duſt to the ſword, *and* as ſcattered ſtubble unto his bow. Bef. Chr. 712.

3 He purſued them, and paſſed ſafely by the way that he had not gone with his feet.

4 Who hath wrought and done it? he that calleth the [e] generations from the beginning. I the Lord *am* the [f] firſt, and with the laſt I am the ſame.

5 The iſles ſaw it, and did [g] fear, *and* the ends of the earth were abaſhed, drew near, and [h] came.

6 Every man helped his neighbour, and ſaid to his brother, [i] Be ſtrong.

7 So the workmen comforted the founder, *and* he that ſmote with the hammer, him that ſmote by courſe, ſaying, It is ready for the ſoldering, and he faſtened it with nails, that it ſhould not be moved.

8 ¶ But thou, Iſrael, art my [k] ſervant, *and* thou Jacob, whom I have choſen, the ſeed of Abraham my friend.

9 For I have taken thee from the ends of the earth, and called thee before the chief thereof, and ſaid unto thee, Thou art my ſervant, I have choſen thee, and not caſt thee away.

10 Fear thou not, for I am with thee: be not afraid, for I am thy God: I will ſtrengthen thee, and help thee, and will ſuſtain thee with the [l] right hand of my juſtice.

11 Behold, all they that provoke thee, ſhall be aſhamed and confounded: they ſhall be as nothing, and they that ſtrive with thee, ſhall periſh.

12 Thou ſhalt ſeek them, and ſhalt not [m] find them: *to wit*, the men of ſtrife, *for* they ſhall be as nothing, and the men that war againſt thee as a thing of nought.

13 For I the Lord thy God will hold thy right hand, ſaying unto thee, Fear not, I will help thee.

14 Fear not, thou [n] worm Jacob, *and* ye men of Iſrael: I will help thee, ſaith the Lord, and thy Redeemer the holy One of Iſrael.

15 Behold, I will make thee a roller, and a new threſhing inſtrument having teeth: thou ſhalt threſh [o] the mountains, and bring them to powder, and ſhalt make the hills as chaff.

16 Thou ſhalt fan them, and the wind ſhall carry them away, and the whirlwind ſhall ſcatter them: and thou ſhalt rejoice in the Lord, *and* ſhalt glory in the holy One of Iſrael.

17 *When* [p] the poor and the needy ſeek water, and there *is* none (their tongue faileth for thirſt: I the

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[s] Have ye not the word of God, which plainly condemneth idolatry?

[t] Can you not learn by the viſible creatures whom God hath made to ſerve your uſe, that you ſhould not ſerve them, nor worſhip them?

[u] So that his power appeareth in every place whereſoever we turn our eyes.

[w] Who hath ſet in order the infinite number of the ſtars?

[x] He rebuketh the Jews, becauſe they did not reſt on the providence of God, but thought that he had forſaken them in their troubles.

[y] And therefore all power is in his hand, to deliver when his time cometh.

[z] Shewing, that men muſt patiently abide, and not curiouſly ſeek out the cauſe of God's delay in our afflictions.

[a] They that truſt in their own virtue, and do not acknowledge that all cometh of God.

[b] God, as though he pleaded his cauſe with all nations, requireth ſilence, that he may be heard in his right.

[c] That is, gather all their power and ſupports.

[d] Who called Abraham (who was the pattern of God's juſtice in delivering his church) from the idolatry of the Chaldeans, to go to and fro at his commandment, and placed him in the land of Canaan?

[e] Who hath created man, and maintained his ſucceſſion?

[f] Though the world ſet up never ſo many gods, yet they diminiſh nothing of my glory: for I am all one, unchangeable, which have ever been, and ſhall be for ever.

[g] Conſidering mine excellent works among my people.

[h] They aſſembled themſelves, and conſpired againſt me to maintain their idolatry.

[i] He noteth the obſtacle of the idolaters to maintain their ſuperſtition.

[k] And therefore oughteſt not to pollute thyſelf with the ſuperſtition of the Gentiles.

[l] That is, by the force of my promiſe, in the performance whereof I will ſhew myſelf faithful and juſt.

[m] Becauſe they ſhall be deſtroyed.

[n] Thus he calleth them, becauſe they were contemned of all the world; and that they, conſidering their own poor eſtate, ſhould ſeek unto him for help.

[o] I will make thee able to deſtroy all thine enemies, be they never ſo mighty: and this chiefly is referred to the kingdom of Chriſt.

[p] That is, they that ſhall be afflicted in the captivity of Babylon.

I the Lord will hear them: I the God of Iſrael will not forſake them.)

18 I will open rivers in the tops of the hills, and fountains in the midſt of the vallies. I will make the wilderneſs as a pool of water, and the waſte [q] land as ſprings of water.

19 I will ſet in the wilderneſs the cedar, the Shittah-tree, and the myrrh-tree, and the pine-tree, *and* I will ſet in the wilderneſs the fir-tree, the elm, and the box-tree together.

20 Therefore let them ſee and know, and let them conſider and underſtand together, that the hand of the Lord hath done this, and the holy One of Iſrael [r] hath created it.

21 [s] Stand to your cauſe, ſaith the Lord: bring forth your ſtrong reaſons, ſaith the King of Jacob.

22 Let them bring them forth, and let them tell us what ſhall come: let them ſhew the former things what they be, that we may conſider them, and know the latter end of them: either declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good or do evil, that we may declare it, and behold it together.

24 Behold, ye are of no value, and your making is of nought: *man* hath [t] choſen an abomination by them.

25 ¶ I have raiſed up [u] from the North, and he ſhall come: from the Eaſt ſun ſhall [w] he call upon my name, and ſhall come upon [x] princes as upon clay, and as the potter treadeth mire under the foot.

26 Who hath declared from the beginning, that we may know? or before time, that we may ſay, He is righteous? Surely there is none that ſheweth: ſurely there is none that declareth: ſurely there is none that heareth [y] your words.

27 *I am* the firſt *that ſaith* to Zion, Behold, behold [z] them: and I will give to Jeruſalem [a] one that ſhall bring good tidings.

28 But when [b] I beheld, there was none: and when I enquired of them, there *was* no counſellor: and when I demanded of them, they anſwered not a word.

29 Behold, they are all vanity: their work is of nothing, their images are wind and confuſion.

CHAP. XLII.

1 *The obedience and humility of Chriſt.* 6 *Why he was ſent into the world.* 11 *The vocation of the Gentiles.*

BEHOLD, [c] my ſervant: [d] I will ſtay upon him: mine elect, *in whom* my ſoul [e] delighteth: I have put my Spirit upon him: he ſhall bring forth [f] judgment to the Gentiles.

2 He ſhall not [g] cry, nor lift up, nor cauſe his voice to be heard in the ſtreet.

3 A [h] bruiſed reed ſhall he not break, and the ſmoaking [i] flax ſhall he not quench: he ſhall bring forth judgments in [k] truth.

4 He ſhall not fail nor be diſcouraged till he have [l] ſet judgment in the earth: and the [m] iſles ſhall wait for his law.

5 Thus ſaith God the Lord (he that created the heavens, and ſpread them abroad: he that ſtretched forth the earth, and the buds thereof: he that giveth breath unto the people upon it, and ſpirit to them that walk therein)

6 I the Lord have called thee in [n] righteouſneſs, and will [o] hold thine hand, and I will keep thee, and give thee for a [p] covenant of the people, *and* for a light of the Gentiles,

7 That thou mayeſt open the eyes of the blind, *and* bring out the priſoners from the priſon: and them that ſit in darkneſs out of the priſon houſe.

8 I am the Lord, this is my name, and my [q] glory will I not give to another, neither my praiſe to graven images.

9 Behold, the former things are [r] come to paſs, and new things do I declare: before they come forth, I tell you of them.

10 Sing unto the Lord a new ſong, *and* his praiſe from the end of the earth: ye that go down to the ſea, and all that is therein: the iſles and the inhabitants thereof.

11 Let the wilderneſs and the cities thereof lift up *their voice*, the towns that [s] Kedar doth inhabit: let the inhabitants of the rocks ſing, let them ſhout from the top of the mountains.

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[q] God will rather change the order of nature, than they ſhould want any thing that cry to him by true faith in their miſeries: declaring to them hereby, that they ſhall lack nothing by the way, when they return from Babylon.

[r] That is, hath appointed and determined that it ſhall ſo come to paſs.

[s] He biddeth the idolaters to prove their religion, and to bring forth their idols, that they may be tried whether they know all things, and can do all things: which if they cannot do, he concludeth that they are no gods, but vile idols.

[t] So that a man cannot make an idol, but he muſt do that which God deteſteth and abhorreth: for he chuſeth his own devices, and forſaketh the Lord's.

[u] Meaning, the Chaldeans.

[w] That is, Cyrus, who ſhall do all things in my name, and by my direction: whereby he meaneth, that both their captivity and deliverance ſhall be ordered by God's providence and appointment.

[x] Both of the Chaldeans and others.

[y] Meaning, that none of the Gentile gods can work any of theſe things.

[z] That is, the Iſraelites: which return from the captivity.

[a] To wit, a continual ſucceſſion of prophets and miniſters.

[b] When I looked whether the idols could do theſe things, I found that they had neither wiſdom nor power to do any thing: therefore he concludeth, that all are wicked that truſt in ſuch vanity.

[c] That is, Chriſt, who in reſpect of his manhood is called here, ſervant. The prophets uſe to make mention of Chriſt after they have declared any great promiſe, becauſe he is the foundation whereupon all the promiſes are made and ratified.

[d] For I have committed all my power to him, as to a moſt faithful ſteward. Some read, I will eſtabliſh him: to wit, in his office, by giving him the fulneſs of my Spirit.

[e] He only is acceptable unto me, and they that come unto me by him: for there is no other means of reconciliation, Matt. 12. 18. Epheſ. 1. 4.

[f] He ſhall declare himſelf governor over the Gentiles, and call them by his word, and rule them by his Spirit.

[g] His coming ſhall not be with pomp and noiſe, as earthly princes.

[h] He will not hurt the weak and feeble, but ſupport and comfort them.

[i] Meaning, the wick of a lamp or candle, which is almoſt out: but he will cheriſh it, and ſnuff it, that it may ſhine brighter.

[k] Although he favour the weak, yet will he not ſpare the wicked, but will judge them according to truth and equity.

[l] Till he have ſet all things in good order.

[m] The Gentiles ſhall be deſirous to receive his doctrine.

[n] Meaning, unto a lawful and juſt vocation.

[o] To aſſiſt and guide thee.

[p] As him, by whom the promiſe made to all nations in Abraham ſhall be fulfilled.

[q] I will not ſuffer my glory to be diminiſhed: which I ſhould do, if I were not faithful in performing the ſame, and the idolaters thereby would extol their idols above me.

[r] As in time paſt I have been true in my promiſes, ſo will I be in time to come.

[s] Meaning, the Arabians, under whom he comprehendeth all the people of the eaſt.

12 Let them give glory unto the Lord, and declare his praiſe in the iſlands.

13 The Lord ſhall go forth as a [t] giant: he ſhall ſtir up *his* courage like a man of war: he ſhall ſhout and cry, *and* ſhall prevail againſt his enemies.

14 I have a long time holden my peace: I have been ſtill, *and* refrained myſelf: *now* will I cry like a [u] travailing woman: I will deſtroy and devour at once.

15 I will make waſte mountains and hills, and dry up all the herbs, and I will make the floods iſlands, and I will dry up the pools.

16 ¶ And I will bring the [w] blind by a way that they knew not, *and* lead them by paths that they have not known: I will make darkneſs light before them, and crooked things ſtreight. Theſe things will I do unto them, and not forſake them.

17 They ſhall be turned back: they ſhall be greatly aſhamed that truſt in graven images, and ſay to the molten images, Ye are our gods.

18 ¶ Hear, ye deaf: and ye blind, regard, that ye may ſee.

19 Who is blind but my [x] ſervant? or deaf but my [y] meſſenger, that I ſent? Who is blind as the [z] perfect, and blind as the Lord's ſervant?

20 Seeing many things, but thou keepeſt them not? opening the ears, but he heareth not.

21 The Lord is willing for his righteouſneſs ſake, *that* he may magnify the law, and exalt it.

22 But this people is [a] robbed and ſpoiled, and ſhall be all ſnared in dungeons, and they ſhall be hid in priſon houſes: they ſhall be for a prey, and none ſhall deliver: a ſpoil, and none ſhall ſay, [b] Reſtore.

23 Who among you ſhall hearken to this, *and* take heed, and hear for [c] afterwards?

24 Who gave Jacob for a ſpoil, and Iſrael to the robbers? Did not the Lord, becauſe we have ſinned againſt him? for they would not walk in his ways, neither be obedient unto his law.

25 Therefore he hath poured upon him his fierce wrath, and the ſtrength of battle: and it ſet him on fire round about, and he knew not: and it burned him up, yet he conſidered not.

CHAP. XLIII.

2 The Lord comforteth his people. He promiſeth deliverance to the Jews. 11 There is no God but one alone.

BUT now thus ſaith the Lord [d] that created thee, O Jacob: and he that formed thee, O Iſrael, [e] fear not: for I have redeemed thee: I have called thee by thy name, thou art mine.

2 When thou paſſeſt through the [f] waters, I will be with thee; and through the floods, that they do not overflow thee. When thou walkeſt through the very fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee.

3 For I am the Lord thy God, the holy One of Iſrael, thy Saviour: I gave [g] Egypt for thy ranſom, Ethiopia and Seba for thee.

4 Becauſe thou waſt precious in my ſight, *and* thou waſt honourable, and I loved thee, therefore will I give [h] man for thee, and people for thy ſake.

5 Fear not, for I am with thee: I will bring thy ſeed from the [i] Eaſt, and gather thee from the Weſt.

6 I will ſay to the north, Give: and to the ſouth, Keep not back: bring my ſons from far, and my daughters from the ends of the earth.

7 Every one ſhall be called by my [k] name: for I created him for my glory, formed him, and made him.

8 I will bring forth the blind people, and they ſhall have eyes: and thedeaf, and they ſhall have ears.

9 Let all the nations be gathered [l] together, and let the people be aſſembled: who among them can declare this, and ſhew us former things? let them bring forth [m] witneſſes, that they may be juſtified: but let them [n] hear, and ſay, It *is* truth.

10 You are my witneſſes, ſaith [o] the Lord, and my [p] ſervant, whom I have choſen: therefore ye ſhall know and believe me, and ye ſhall underſtand that I am: before me there was no God formed, neither ſhall there be after me.

11 I, *even* I am the Lord, and beſide me there is no Saviour.

12 I have declared, and I have ſaved, and I have ſhewed, when there was no ſtrange *god* among you: therefore you are my witneſſes, ſaith the Lord, that I am God.

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[t] He ſheweth the zeal of the Lord, and his power in the conſervation of his church.

[u] I will haſte to execute my vengeance which I have ſo long deferred, as a woman that deſireth to be delivered when ſhe is in travail.

[w] That is, my poor people, which are in perplexity and care.

[x] To wit, Iſrael, which ſhould have moſt light becauſe of my law.

[y] The prieſt to whom my word is committed, which ſhould not only hear it himſelf, but cauſe others to hear it.

[z] As the prieſts and prophets that ſhould be lights to others.

[a] Becauſe they will not acknowledge this benefit of the Lord, who is ready to deliver them, he ſuffereth them to be ſpoiled of their enemies through their own faults and incredulity.

[b] There ſhall be none to ſuccour them, or to will the enemy to reſtore that which he hath ſpoiled.

[c] Meaning God's wrath.

[d] After theſe threatenings he promiſeth deliverance to his church, becauſe he hath regenerated them, adopted them, and called them.

[e] When thou ſeeſt dangers and conſpiracies on all ſides, remember this benefit and the love of thy God, and it ſhall encourage thee.

[f] By water and fire, he meaneth all kind of troubles and perils.

[g] I turned Sennacherib's power againſt theſe countries, and made them to ſuffer that affliction which thou ſhouldeſt have done, and ſo were as the payment of thy ranſom, chap. 37.9.

[h] I will not ſpare any man, rather than thou ſhouldeſt periſh: for God more eſteemeth one of his faithful, than all the wicked in the world.

[i] He propheſieth of their deliverance from the captivity of Babylon, and ſo of the calling of the univerſal church, alluding to that which is written, Deut. 30. 3.

[k] Meaning, that he could not be unmindful of them, except he would neglect his own name and glory.

[l] Signifying, that no power can reſiſt him in doing this miraculous work, nor all their idols are able to do the like, as chap. 41. 22.

[m] To prove that the things which are ſpoken of them are true.

[n] Shewing, that the malice of the wicked hindereth them in the knowledge of the truth, becauſe they will not hear when God ſpeaketh by his word.

[o] The prophets and people to whom I have given my law.

[p] Meaning, ſpecially Chriſt, and by him all the faithful.

13 Yea, before the day *was*, I am, and there is none that can deliver out of mine hand: I will do it, and who ſhall let it?

14 Thus ſaith the Lord your Redeemer, the holy One of Iſrael, For your ſake I have ſent to Babylon, and [p] brought it down: they are all fugitives, and the Chaldeans cry in [q] the ſhips.

15 I am the Lord, your holy One: the creator of Iſrael, your king.

16 Thus ſaith the Lord which maketh a way in [r] the ſea, and a path in the mighty [s] waters,

17 When he [t] bringeth out the [u] chariot and horſe, the army and the power lie together, *and* ſhall not riſe, they are extinct, and quenched as tow.

18 Remember ye not the former things, neither regard ye the things of old.

19 Behold, I do a new thing: now ſhall it come forth: ſhall you not know it? I will even make a way in the [w] deſert, *and* floods in the wilderneſs.

20 The wild [x] beaſts ſhall honour me, the dragons and the oſtriches, becauſe I gave water in the deſert, *and* floods in the wilderneſs, to give drink to my people, even to mine elect.

21 This people have I formed for myſelf: they ſhall ſhew forth my praiſe.

22 And thou haſt not [y] called upon me, O Jacob, but thou haſt [z] wearied me, O Iſrael.

23 Thou haſt [a] not brought me the ſheep of thy burnt-offerings, neither haſt thou honoured me with thy ſacrifice. I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe.

24 Thou boughteſt me no ſweet [b] ſavour with money, neither haſt thou made me drunk with the fat of thy ſacrifices, but thou haſt made me to [c] ſerve with thy ſins, and wearied me with thine iniquities.

25 I, *even* I am he, that putteth away thine iniquities for mine own ſake, and will not remember thy ſins.

26 Put me in [d] remembrance: let us be judged together: count thou, that thou mayeſt be juſtified.

27 Thy [e] firſt father hath ſinned, and thy [f] teachers have tranſgreſſed againſt me.

28 Therefore I have [g] profaned the rulers of the ſanctuary, and have made Jacob a curſe, and Iſrael a reproach.

CHAP. XLIV.

5 *The Lord promiſeth comfort, and that he will aſſemble his church of divers nations.* 9 *The vanity of idols.* 17 *The beaſtlineſs of idolaters.*

YET now hear, O Jacob my ſervant, and Iſrael whom I have choſen.

2 Thus ſaith the Lord that made thee, and formed [h] thee from the womb: he will help thee. Fear not, O Jacob my ſervant, and thou righteous, [i] whom I have choſen.

3 For I will pour water upon the [k] thirſty, and floods upon the dry ground: I will pour my ſpirit upon thy ſeed, and my bleſſing upon the buds.

4 And they [l] ſhall grow as among the graſs, *and* as the willows by the rivers of waters.

5 One ſhall ſay, I am the Lord's: another [m] ſhall be called by the name of Jacob: and another ſhall ſubſcribe with his hand unto the Lord, and name himſelf by the name of Iſrael.

6 Thus ſaith the Lord the king of Iſrael, and his Redeemer the Lord of hoſts, [n] I am the firſt, and I am the laſt, and without me *is* there no God.

7 And who is like me that ſhall [o] call and ſhall declare it, and ſet [p] it in order before me, ſince I appointed the [q] ancient people? and what is at hand, and what things are to come? let [r] them ſhew unto them.

8 Fear ye not, neither be afraid: have not I told thee of old, and have declared it? [s] you are even my witneſſes, whether there be a God beſide me, and that there is no God that I know not.

9 All they that make an image are vanity, and [t] their delectable things ſhall nothing profit: and they are their own witneſſes, [u] that they ſee not nor know: therefore they ſhall be confounded.

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[p] By Darius and Cyrus.

[q] They ſhall cry when they would eſcape by water, ſeeing that the courſe of Euphrates is turned another way by the enemy.

[r] When he delivered thee from Pharoah, Exod. 14. 22.

[s] When the Iſraelites paſſed through Jordan, Joſh. 3. 17.

[t] When he delivered his people out of Egypt.

[u] Pharaoh and his mighty army.

[w] Meaning, that their deliverance out of Babylon ſhould be more famous than that from Egypt was, Jer. 23. 7. Hag. 2. 10. 2 Cor. 5. 17. Rev. 21. 5.

[x] They ſhall have ſuch abundance of all things as they return home, even in the dry and barren places, that the very beaſts ſhall feel my benefits, and ſhall acknowledge them: much more men ought to be thankful for the ſame.

[y] Thou haſt not worſhipped me as thou oughteſt to have done.

[z] Becauſe thou haſt not willingly received that which I commanded thee, thou didſt grieve me. Whereby he ſheweth, that his mercies were the only cauſe of their deliverance, foraſmuch as they had deſerved the contrary.

[a] Meaning, in true faith and obedience.

[b] Either for the compoſition of the ſweet ointment, Exod. 30. 34. or for the ſweet incenſe, Exod. 30. 7.

[c] Thou haſt made me to bear an heavy burden by thy ſins.

[d] If I forget any thing that may make for thy juſtification, put me in remembrance, and ſpeak for thyſelf.

[e] Thine anceſtors

[f] Thy prieſts and thy prophets.

[g] That is, rejected, abhorred, and deſtroyed them in the wilderneſs, and at other times.

[h] He created and choſe thee from the beginning, of his own mercy, and before thou couldſt merit any thing.

[i] Whom God accepteth as righteous: or, which hadſt occaſion thereunto becauſe of the law, and of thine holy vocation.

[k] Becauſe man of himſelf is as the dry and barren land, he promiſeth to moiſten him with the waters of his holy Spirit, Joel 2. 28. John 7. 38. Acts 2. 17.

[l] That is, thy children and poſterity ſhall increaſe wonderfully after their deliverance from Babylon.

[m] By this diverſity of ſpeech he meaneth one thing: that is, that the people ſhall be holy, and receive the true religion of God, as Pſalm 87. 5.

[n] I am always like myſelf, that is, merciful towards my church, and moſt able to maintain it, as chap. 41. 4. and 48. 12. Rev. 1. 17. and 22. 13.

[o] And appoint them that ſhall deliver the church.

[p] That is, declare unto me how I ought to proceed therein.

[q] God calleth the Iſraelites ancient, becauſe he preferred them to all others in his eternal election.

[r] Meaning, their idols.

[s] Read chap. 43. 10.

[t] Whatſoever they beſtow upon their idols, to make them to ſeem glorious.

[u] That is, the idolaters, ſeeing their idols blind, muſt needs be witneſſes of their own blindneſs, and feeling that they are not able to help them, muſt confeſs that they have no power.

10 Who hath made [u] a god, or molten an image, that is [w] profitable for nothing?

11 Behold, all that are of the [x] fellowſhip thereof ſhall be confounded: for the workmen themſelves are men: let them all be gathered together, and [y] ſtand up, *yet* they ſhall fear and be confounded together.

12 The ſmith *taketh* an inſtrument, and worketh in the coals, and faſhioneth it with hammers, and worketh it with the ſtrength of his arms: yea, he is an [z] hungred, and his ſtrength faileth: he drinketh no water, and is faint.

13 The carpenter ſtretcheth out a line: he faſhioneth it with a red thread, he planeth it, and he portrayeth it with the compaſs, and maketh it after the faſhion of a man, *and* according to the beauty of a man, that it may remain in [a] an houſe.

14 He will hew him down cedars, and take the pine-tree and the oak, and taketh courage among the trees of the foreſt: he planteth a fir-tree, and the rain doth nouriſh it.

15 And man burneth thereof: for he will take thereof, and [b] warm himſelf: he alſo kindleth it and baketh bread, yet he maketh a god, and worſhippeth it: he maketh it an idol, and boweth unto it.

16 He burneth the half thereof even in the fire, *and* upon the half thereof he [c] eateth fleſh, he roaſteth the roaſt and is ſatisfied: alſo he warmeth himſelf, and ſaith, Aha, I am warm, I have been at the fire.

17 And the reſidue thereof he maketh a god, *even* his idol: he boweth unto it, and worſhippeth and prayeth unto it, and ſaith, Deliver me: for thou art my god.

18 They have not known nor underſtood: [d] for *God* hath ſhut their eyes that they cannot ſee: *and* their hearts, that they cannot underſtand.

† Heb. turneth.

19 And none † conſidereth in his heart, neither *is* there knowledge nor underſtanding to ſay, I have burnt half of it, even in the fire, and have baked bread alſo upon the coals thereof: I have roaſted fleſh, and eaten it, and ſhall I make the reſidue thereof an abomination? ſhall I bow to the ſtock of a tree?

20 He feedeth [e] of aſhes: a ſeduced heart hath deceived him, that he cannot deliver his ſoul, nor ſay, Is there not a lye in my right hand?

21 [f] Remember theſe (O Jacob and Iſrael) for thou art my ſervant: I have formed thee: thou art my ſervant: O Iſrael, forget me not.

22 I have put away thy tranſgreſſions like a cloud, and thy ſins as a miſt: turn unto me, for I have redeemed thee.

23 [g] Rejoice, ye heavens: for the Lord hath done it: ſhout, ye lower parts of the earth: burſt forth into praiſes, ye mountains, O foreſt, and every tree therein: for the Lord hath redeemed Jacob, and will be glorified in Iſrael.

24 Thus ſaith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that made all things, that ſpread out the heavens alone, and ſtretched out the earth by myſelf.

25 I deſtroy the [h] tokens of the ſoothſayers, and make them that conjecture, fools: and turn the wiſe men backward, and make their knowledge fooliſhneſs.

26 ¶ He confirmeth the word of his [i] ſervant, and performeth the counſel of his meſſengers, ſaying to Jeruſalem, Thou ſhalt be inhabited: and to the cities of Judah, Ye ſhall be built up, and I will repair the decayed places thereof.

27 He ſaith to the [k] deep, Be dry, and I will dry up thy floods.

28 He ſaith to [l] Cyrus, *Thou art* my ſhepherd, and he ſhall perform all my deſire: ſaying alſo to Jeruſalem, Thou ſhalt be built: and to the temple, Thy foundation ſhall be ſurely laid.

CHAP. XLV.

1 *The deliverance of the people by Cyrus.* 9 *God is juſt in all his works.* 20 *The calling of the Gentiles.*

THUS ſaith the Lord unto [m] Cyrus his [n] anointed, Whoſe right hand I have holden to [o] ſubdue nations before him: therefore will I weaken the loins of kings, and open the doors before him, and the gates ſhall not be ſhut.

2 I will go before thee, and make the [p] crooked ſtreight: I will break the braſen doors, and burſt the iron bars.

3 And I will give thee the treaſures of darkneſs,

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[u] Meaning, that whatſoever is made by the hand of man, if it be eſteemed as God, is moſt deteſtable.

[w] Whereby appeareth their blaſphemy, which call images the books of the laity, ſeeing that they are not only here called unprofitable, but chap. 41. 24. abominable: and Jeremiah calleth them the work of errors, Jer. 10. 15. Habakkuk, a lying teacher, Hab. 2. 18.

[x] That is, which by any way conſent either to the making or worſhipping.

[y] Signifying, that the multitude ſhould not then ſave the idolaters, when God will take vengeance, although they excuſe themſelves thereby among men.

[z] He deſcribeth the raging affection of the idolaters, which forget their own neceſſities to ſet forth their devotions toward their idols.

[a] To place it in ſome temple.

[b] He ſetteth forth the obſtinacy and malice of the idolaters, which, though they ſee by daily experience that their idols are no better than the reſt of the matter whereof they are made, yet they refuſe the one part, and make a god of the other, as the papiſts make their cake-god, and the reſt of their idols.

[c] That is, he either maketh a table or trenchers.

[d] The prophet giveth here an anſwer to all them that wonder how it is poſſible that any ſhould be ſo blind to commit ſuch abomination, ſaying, that that God blinded their eyes, and hardened their hearts.

[e] He is abuſed as one that would eat aſhes, thinking to ſatisfy his hunger.

[f] Shewing, that man's heart is inclined to idolatry, and therefore he warneth his people by theſe examples, that they ſhould not cleave to any, but to the living God, when they ſhould be among the idolaters.

[g] He ſheweth, that the work of the Lord towards his people ſhall be ſo great, that the inſenſible creatures ſhall be moved therewith.

[h] He armeth them againſt the ſoothſayers of Babylon, which would have borne them in hand, that they knew by the ſtars that God would not deliver them, and that Babylon ſhould ſtand.

[i] Of Iſaiah, and the reſt of his prophets, which did aſſure the church of God's favour and deliverance.

[k] He ſheweth, that God's work ſhould be no leſs notable in this their deliverance, than when he brought them out of Egypt through the ſea.

[l] To aſſure them of their deliverance, he nameth the perſon by whom it ſhould be, more than an hundred years before he was born.

[m] To aſſure the Jews of their deliverance againſt the great temptations that they ſhould abide, he named the perſon and the means.

[n] Becauſe Cyrus ſhould execute the office of a deliverer, God called him his anointed for a time, but after another ſort than he called David.

[o] To guide him in the deliverance of my people.

[p] I will take away all impediments and lets.

neſs, and the things hid in ſecret places, that thou mayeſt [q] know that I am the Lord, which call thee by thy name, even the God of Iſrael.

4 For Jacob my ſervant's [r] ſake, and Iſrael mine elect, I will even call *thee* by thy name *and* name thee, though thou haſt not known me.

5 I am the Lord, and there is none other: there is no God beſide me: I [s] girded thee, though thou haſt not known me,

6 That they may know from the riſing of the ſun, and from the weſt, that there is none beſides me: I am the Lord, and there is none other.

7 I form the [t] light, and create darkneſs: I make peace, and create evil: I the Lord do all theſe things.

8 Ye heavens, ſend the dew from above, and let the clouds drop down [u] righteouſneſs: let the earth open, and let ſalvation and juſtice grow forth: let it bring them forth together: I the Lord have [w] created him.

9 [x] Wo be unto him that ſtriveth with his Maker, the potſherd with the potſherds of the earth: ſhall the clay ſay to him that faſhioneth it, What makeſt thou? or thy work, [y] It hath no hands?

10 Wo unto him that ſaith to *his* father, What haſt thou begotten? or to *his* mother, What haſt thou brought forth?

11 Thus ſaith the Lord, the holy One of Iſrael, and his Maker, Aſk me [z] of things to come concerning my ſons, and concerning the works of mine hands: command you me.

12 I have made the earth, and created man upon it: I, whoſe hands have ſpread out the heavens: I have even commanded all their [a] army.

13 I have raiſed [b] him in righteouſneſs, and I will direct all his ways: he ſhall build my city, and he ſhall let go my captives, not for [c] price nor reward, ſaith the Lord of hoſts.

14 Thus ſaith the Lord, The labour of [d] Egypt, and the merchandize of Ethiopia, and of the Sabeans, men of ſtature, ſhall come unto thee, and they ſhall be [e] thine: they ſhall follow thee, *and* ſhall go in chains: they ſhall fall down before thee, and make ſupplication unto thee, *ſaying*, Surely God is in thee, and there *is* no other God beſides.

15 Verily, thou, O God, [f] hideſt thyſelf, O God the Saviour of Iſrael.

16 All they ſhall be aſhamed, and alſo confounded: they ſhall go to confuſion together, that are the makers of images.

17 *But* Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation: ye ſhall not be aſhamed nor confounded world without end.

18 For thus ſaith the Lord (that created heaven, God himſelf, that formed the earth, and made it: he that prepared it, he created it not in vain: he formed it to be [g] inhabited): I am the Lord, and there *is* none other.

19 I have not ſpoken in ſecret, *neither* [h] in a place of darkneſs in the earth: I ſaid not in vain unto the ſeed of Jacob, Seek you me: I the Lord do ſpeak righteouſneſs, and declare righteous things.

20 Aſſemble yourſelves, and come: draw near together, [i] ye abject of the Gentiles: they have no knowledge, that ſet up the wood of their idol, and pray unto a god that cannot ſave them.

21 Tell ye and bring them, and let them take counſel together: who hath declared this from the beginning? *or* hath told it of old? Have not I the Lord? and there *is* none other God beſide me, a juſt God, and a Saviour: there *is* none beſide me.

22 Look unto me, and ye ſhall be ſaved: all the [k] ends of the earth ſhall be ſaved: for I am God, and there *is* none other.

23 I have ſworn by myſelf: the word is gone out of my mouth in [l] righteouſneſs, and ſhall not return, That every knee [m] ſhall bow unto me, *and* every tongue ſhall ſwear *by me*.

24 Surely [n] he ſhall ſay, In the Lord have I righteouſneſs and ſtrength: he ſhall come unto him, and all that [o] provoke him ſhall be aſhamed.

25 The whole ſeed of Iſrael ſhall be juſtified, and glory in the Lord.

CHAP. XLVI.

1 *The deſtruction of Babylon and of their idols.* 3 *He calleth the Jews to the conſideration of his works.*

BEL is bowed down: [p] Nebo is fallen: their idols were upon the [q] beaſts, and upon the cattle: they which did bear you, *were* laden with a weary burthen.

2 They

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[q] Not that Cyrus did know God to worſhip him aright, but he had a certain particular knowledge, as prophane men may have, of his power, and ſo was compelled to deliver God's people.

[r] Not for any thing that is in thee, or for thy worthineſs.

[s] I have given thee ſtrength, power and authority.

[t] I ſend peace and war, proſperity and adverſity, as Amos 3. 6.

[u] He comforteth the Jews, as if he would ſay, Though when ye look to the heavens and earth for ſuccour, ye ſee nothing now but ſigns of God's wrath; yet I will cauſe them to bring forth moſt certain tokens of your deliverance, and of the performance of my promiſe: which is meant by righteouſneſs.

[w] I have appointed Cyrus to this uſe and purpoſe.

[x] Hereby he bridleth their impatience, which in adverſity and trouble murmur againſt God, and will not tarry his pleaſure, willing that man ſhould match with his like, and not contend againſt God.

[y] That is, it is not perfectly made.

[z] Inſtead of murmuring, humble yourſelves, and aſk what ye will for the conſolation of my children, and you ſhall be ſure of it, as ye are of theſe things which are at your commandment. Some read it with an interrogation, and make it the application of the ſimilitude.

[a] That is, the ſtars.

[b] To wit. Cyrus, that I may ſhew by him the faithfulneſs of my promiſe in delivering my people.

[c] Meaning, freely and without ranſom, or any grievous condition.

[d] Theſe people were tributaries to the Perſians, and ſo king Artaxerxes gave this money toward the building of the temple, Ezra 7. 21.

[e] Whereas before they were thine enemies, they ſhall now honour thee, and thou ſhalt rule them, which was accompliſhed in the time of Chriſt.

[f] Hereby he exhorteth the Jews to patience, though their deliverance be deferred for a time: ſhewing, that they ſhould not repent their long patience, but the wicked and idolaters ſhall be deſtroyed.

[g] To wit, of man, but chiefly of his church.

[h] As do the falſe gods, which give uncertain anſwers.

[i] All ye idolaters, which though you ſeem to have never ſo much worldly dignity, yet in God's ſight you are vile and abject.

[k] He calleth the idolaters to repentance, willing them to look unto him with the eye of faith.

[l] That is, that the thing which I have promiſed ſhall be faithfully performed.

[m] The knowledge of God and the true worſhipping ſhall be through all the world, Rom. 14. 11. Phil. 2. 10. whereby he ſignifieth, that we muſt not only ſerve God in heart, but declare the ſame alſo by outward profeſſion.

[n] Meaning, the faithful ſhall feel and confeſs this.

[o] All the contemners of God.

[p] Theſe were the chief idols of Babylon.

[q] Becauſe they were of gold and ſilver, the Medes and Perſians carried them away.

Bef. Chr. 712.

2 [r] They are bowed down, *and* fallen together: for they could not rid them of the burden, and their [s] ſoul is gone into captivity.

3 Hear ye me, O houſe of Jacob, and all that remain of the houſe of Iſrael, which are [t] borne of me *from* the womb, and brought up of me *from* the birth.

4 Therefore unto old age, I the ſame, even I will bear *you* until the hoary hairs: I have made *you:* I will alſo bear *you*, and I will carry *you*, [u] and I will deliver *you*.

5 ¶ To whom will you make me like, or make me equal, or [w] compare me, that I ſhould be like him?

6 They draw gold out of the bag, and weigh ſilver in the balance, *and* hire a goldſmith to make a god of it, *and* they bow down and worſhip it.

7 They bear it upon the ſhoulders: they carry him and ſet him in his place: ſo doth he ſtand, *and* cannot remove from his place. Though one cry unto him, yet can he not anſwer nor deliver him out of his tribulation.

8 Remember this, and be aſhamed: bring it again [x] to mind, O you tranſgreſſors.

9 Remember the former things of old: for I am God, and there *is* none other god, and there *is* nothing like me,

10 Which declare the laſt thing from the beginning: and from of old, the things that were not done, ſaying, My counſel ſhall ſtand, and I will do whatſoever I will.

11 I call a [y] bird from the Eaſt, *and* the man of my [z] counſel from far: as I have ſpoken, ſo will I bring it to paſs: I have purpoſed it, and I will do it.

12 Hear me, ye ſtubborn-hearted, that are far from [a] juſtice.

13 I bring [b] near my juſtice, it ſhall not be far off: and my ſalvation ſhall not tarry: for I will give ſalvation in Zion, *and* my glory unto Iſrael.

CHAP. XLVII.

The deſtruction of Babylon, and the cauſes wherefore.

COME down and ſit in the duſt: O [c] virgin, daughter of Babylon, ſit on the ground: there is no [d] throne, O daughter of the Chaldeans: for thou ſhalt no more be called tender and delicate.

2 Take the mill-ſtones, and [e] grind meal: looſe thy locks: [f] make bare thy feet, uncover the leg, *and* paſs through the floods.

Bef. Chr. 712.

3 Thy filthineſs ſhall be diſcovered, and thy ſhame ſhall be ſeen: I will take vengeance, and I will not meet *thee as* a [g] man.

4 [h] Our Redeemer, the Lord of hoſts *is* his name, the holy One of Iſrael.

5 [i] Sit ſtill, and get thee into darkneſs, O daughter of the Chaldeans: for thou ſhalt no more be called, The lady of kingdoms.

6 I was wroth with my people: I have polluted mine inheritance, and given them into thine hand: thou didſt ſhew them no [k] mercy, but thou didſt lay thy very heavy yoke upon the ancient.

7 And thou ſaidſt, I ſhall be a lady for ever, ſo that thou didſt not ſet thy mind to theſe things, neither didſt thou remember the latter end thereof.

8 Therefore now hear, thou that art given to pleaſures, and dwelleſt careleſs, She ſaith in her heart, I am, and none elſe: I ſhall not ſit *as* a widow, neither ſhall know the loſs of children.

9 But theſe two things ſhall come to thee ſuddenly on one day, the loſs of children and widowhood: they ſhall come upon thee in their [l] perfection, for the multitude of thy divinations, and for the great abundance of thine inchanters.

10 For thou haſt truſted in thy wickedneſs, thou haſt ſaid, None ſeeth me. Thy [m] wiſdom and thy knowledge, they have cauſed thee to rebel, and thou haſt ſaid in thine heart, I am, and none elſe.

11 Therefore ſhall evil come upon thee, and thou ſhalt not know the morning thereof: deſtruction ſhall fall upon thee, which thou ſhalt not be able to put away: deſtruction ſhall come upon thee ſuddenly, ere thou be ware.

12 Stand now among thine inchanters, and in the multitude of thy ſoothſayers (with whom thou haſt [n] wearied thyſelf from thy youth) if ſo be thou mayeſt have profit, *or* if ſo be thou mayeſt have ſtrength.

13 Thou art wearied in the multitude of thy counſels: let now the aſtrologers, the ſtar-gazers, and prognoſticators ſtand up, and ſave thee from theſe things that ſhall come upon thee.

14 Behold, they ſhall be as ſtubble: the fire ſhall burn them: they ſhall not deliver their own lives from the power of the flame: there *ſhall be* no coals [o] to warm at, *nor* light to ſit by.

15 Thus ſhall they ſerve thee, with whom

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[r] The beaſts that carried the idols fell down under their burden.

[s] He derideth the idols, which had neither ſoul nor ſenſe.

[t] He ſheweth the difference between the idols and the true God: for they muſt be carried of others, but God himſelf carrieth his, as Deut. 32. 11.

[u] Seeing I have begotten you, I will nouriſh and preſerve you for ever.

[w] The people of God, ſeeing their own calamity, and the flouriſhing eſtate of the Babylonians, ſhould be tempted to think that their God was not ſo mighty as the idols of their enemies: therefore he deſcribeth the original of all the idols, to make them to be abhorred of all men: ſhewing, that the moſt that can be ſpoken in their commendation, is but to prove them vile, Baruch 6. 25.

[x] Become wiſe, meaning, that all idolaters are without wit or ſenſe, like madmen.

[y] That is, Cyrus, which ſhall come as ſwift as a bird, and fight againſt Babylon.

[z] Him, by whom I have appointed to execute that which I have determined.

[a] Which by your incredulity would let the performance of my promiſe.

[b] He ſheweth that man's incredulity cannot aboliſh the promiſe of God, Rom. 3. 3.

[c] Which haſt lived in wealth and wantonneſs, and haſt not yet been overcome by any enemy.

[d] Thy government ſhall be taken from thee.

[e] Thou ſhalt be brought to moſt vile ſervitude: for to turn the mill was the office of ſlaves.

[f] The things wherein ſhe ſetteth her greateſt pride, ſhall be made vile, even from the head to the foot.

[g] I will uſe no humanity nor pity toward thee.

[h] The Iſraelites ſhall confeſs, that the Lord doth this for his church's ſake.

[i] For very ſhame, and hide thyſelf.

[k] They abuſed God's judgments, thinking that he puniſhed the Iſraelites, becauſe he would utterly caſt them off, and therefore inſtead of pitying their miſery, thou didſt increaſe it.

[l] So that thy puniſhment ſhall be ſo great, as it is poſſible to be imagined.

[m] Thou didſt think that thine own wiſdom and policy would have ſaved thee.

[n] He derideth their vain confidence, that put their truſt in any thing but in God, condemning alſo ſuch vain ſciences, which ſerve to no uſe, but to delude the people, and to bring them from depending only on God.

[o] They ſhall utterly periſh, and no part of them remain.

Bef. Chr. 712. thou haſt wearied thee, *even* thy merchants from thy youth: every one ſhall wander to his own [p] quarter, none ſhall ſave thee.

CHAP. XLVIII.

1 *The hypocriſy of the Jews is reproved.* 11 *The Lord alone will be worſhipped.* 20 *Of their deliverance out of Babylon.*

HEAR ye this, O houſe of Jacob, which are [q] called by the name of Iſrael, and are come out of [r] the waters of Judah: which ſwear by the name of the Lord, and make mention of the God of Iſrael, *but* not in truth, nor in righteouſneſs.

2 For they are called of the holy city, and ſtay themſelves [s] upon the God of Iſrael, whoſe name *is* the Lord of hoſts.

3 I have declared the former things of old, and they went out of my mouth, and I ſhewed [t] them: I did them ſuddenly, and they came to paſs.

4 Becauſe I knew that [u] thou art obſtinate, and thy neck *is* an iron ſinew, and thy brow braſs.

5 Therefore I have declared it to thee of old: before it came to paſs, I ſhewed [w] it thee, leſt thou ſhouldeſt ſay, Mine idol hath done them, and my carved image, and my molten image hath commanded them.

6 Thou haſt heard, behold all this, and will not ye [x] declare it? I have ſhewed thee new things, even now, and hid things which thou kneweſt not.

7 They are created now, and not of old, and even before this thou heardeſt them not, leſt thou ſhouldeſt ſay, Behold, I [y] knew them.

8 Yet thou heardeſt them not, neither didſt know them, neither yet was thine ear opened of old: for I knew that thou wouldeſt grievouſly tranſgreſs: therefore have I called thee a tranſgreſſor from the [z] womb.

9 For my name's ſake will I defer my wrath, and for my praiſe will I refrain it from thee, [a] that I cut thee not off.

10 Behold, I have fined thee, but [b] not as ſilver: I have [c] choſen thee in the furnace of affliction.

11 For mine own ſake, for mine own ſake will I do it: for how ſhould *my name* [d] be polluted? [e] ſurely, I will not give my glory unto another.

Bef. Chr. 712. 12 Hear me, O Jacob and Iſrael, my called, [f] I am, I am the firſt, and I am the laſt.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath ſpanned the heavens: when I call them, [g] they ſtand up together.

14 All you aſſemble yourſelves, and hear: which among them hath declared theſe things? the Lord hath [h] loved him: he will do his will in Babylon, and his arm *ſhall be* againſt the Chaldeans.

15 I, *even* I have ſpoken it, and I have called him: I have brought him, and his way ſhall proſper.

16 Come near unto me: hear ye this: I have not ſpoken it in ſecret from the [i] beginning: from the time that the thing was, I was there, and now the Lord God and his Spirit hath [k] ſent me.

17 Thus ſaith the Lord thy Redeemer, the holy One of Iſrael, I am the Lord thy God, which teach thee [l] to profit, and lead thee by the way that thou ſhouldeſt go.

18 Oh that thou hadſt hearkened to my commandments! then had thy proſperity been as the flood, and thy righteouſneſs as the waves of the ſea.

19 Thy ſeed alſo had been as the ſand, and the fruit of thy body like the gravel thereof: his [m] name ſhould not have been cut off nor deſtroyed before me.

20 [n] Go ye out of Babylon: flee ye from the Chaldeans, with a voice of joy: tell and declare this: ſhew it forth to the end of the earth: ſay ye, The Lord hath redeemed his ſervant Jacob.

21 And they [o] were not thirſty: he led them through the wilderneſs: he cauſed the waters to flow out of the rock for them: for he clave the rock, and the waters guſhed out.

22 There is no [p] peace, ſaith the Lord, unto the wicked.

CHAP. XLIX.

1 *The Lord exhorteth all nations to believe his promiſes.* 6 *Chriſt is the ſalvation of all that believe, and will deliver them from the tyranny of their enemies.*

HEAR ye me, O iſles, and hearken, ye people from far. The Lord hath called me,

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[p] They ſhall flee every one to that place, which he thought by his ſpeculation to be moſt ſure: but that ſhall deceive them.

[q] He detecteth their hypocriſy, which vaunted themſelves to be Iſraelites, and were not ſo in deed.

[r] Meaning, the fountain and ſtock.

[s] They make ſhew as though they would have none other God.

[t] He ſheweth, that they could not accuſe him in any thing, foraſmuch as he had performed whatſoever he had promiſed.

[u] I have done for thee more than I promiſed, that thy ſtubbornneſs and impudency might have been overcome.

[w] How thou ſhouldeſt be delivered out of Babylon.

[x] Will ye not acknowledge this my benefit, and declare it unto others?

[y] Shewing, that man's arrogancy is the cauſe why God doth not declare all things at once, leſt they ſhould attribute this knowledge to their own wiſdom.

[z] From the time that I brought thee out of Egypt: for that deliverance was at the birth of the church.

[a] As it was my free mercy that I did chuſe thee, ſo it is my free mercy that muſt ſave thee.

[b] For I had reſpect to thy weakneſs and infirmity: for in ſilver there is ſome pureneſs, but in us there is nothing but droſs

[c] I took thee out of the furnace, where thou ſhouldeſt have been conſumed.

[d] God joineth the ſalvation of his with his own honour: ſo that they cannot periſh, leſt his glory ſhould be diminiſhed, as Deut. 32. 27.

[e] Read chap. 42. 8.

[f] Read chap. 41. 4.

[g] To obey me, and to do whatſoever I command them.

[h] Meaning, Cyrus, whom he had choſen to deſtroy Babylon.

[i] Since the time that I declared myſelf to your fathers.

[k] Thus the prophet ſpeaketh for himſelf, and to aſſure them of theſe things.

[l] What things ſhall do thee good.

[m] That is, the proſperous eſtate of Iſrael.

[n] After that he had forewarned them of their captivity, and of the cauſe thereof, he ſheweth them the great joy that ſhall come of their deliverance.

[o] He ſheweth that it ſhall be as eaſy to deliver them, as he did their fathers out of Egypt.

[p] Thus he ſpeaketh, that the wicked hypocrites ſhould not abuſe God's promiſe, in whom was neither faith nor repentance, as chap. 57. 21.

[q] me from [r] the womb, and made mention of my name from my mother's belly.

2 And he hath made my mouth like a ſharp [s] ſword: under the ſhadow of his hand hath he [t] hid me, and made me a choſen ſhaft, *and* hid me in his quiver,

3 And ſaid unto me, Thou art my ſervant [u] Iſrael, for I will be glorious in thee.

4 And I ſaid, I have [w] laboured in vain: I have ſpent my ſtrength in vain, and for nothing: but my judgment *is* with the Lord, and my work with my God.

5 And now ſaith the Lord, that formed me from the womb to be his ſervant, that I may bring Jacob again to him (though Iſrael be not gathered, [x] yet ſhall I be glorious in the ſight of the Lord: and my God ſhall be my ſtrength.)

6 And he ſaid, It is a ſmall thing that thou ſhouldeſt be my ſervant, to raiſe up the tribes of Jacob, and to reſtore the deſolations of Iſrael: I will alſo give [y] thee for a light of the Gentiles, that thou mayeſt be my ſalvation unto the end of the world.

7 Thus ſaith the Lord the Redeemer of Iſrael, *and* his holy One, to him that is deſpiſed in ſoul, to a nation that is abhorred, to a [z] ſervant of rulers, Kings ſhall ſee, and [a] ariſe, and princes ſhall worſhip, becauſe of the Lord, that is faithful: and the holy One of Iſrael which hath choſen thee.

8 Thus ſaith the Lord, [b] In an acceptable time I have heard thee: and in a day of ſalvation have I helped thee: and I will preſerve thee, and will [c] give thee for a covenant of the people, that thou mayeſt raiſe up the [d] earth, and obtain the inheritance of the deſolate heritages:

9 That thou mayeſt ſay to the [e] priſoners, Go forth: and to them that are in darkneſs, Shew yourſelves: they ſhall feed in the ways, and their [f] paſtures ſhall be in all the tops of the hills.

10 They ſhall not be hungry, neither ſhall they be thirſty, neither ſhall the heat ſmite them, nor the ſun: for he that hath compaſſion [g] on them, ſhall lead them: even to the ſprings of waters ſhall he drive them.

11 And I will make all my mountains as a way, and my paths ſhall be exalted.

12 Behold, theſe ſhall come from far: and lo, theſe from the North and from the Weſt, and theſe from the land of [h] Sinim.

13 Rejoice, O [i] heavens, and be joyful, O earth: break forth into praiſe, O mountains: for God hath comforted his people, and will have mercy on his afflicted.

14 But Zion ſaid, The Lord [k] hath forſaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not have compaſſion on the ſon of her womb? though they ſhould forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palm of *mine* [l] hands: thy [m] walls *are* ever in my ſight.

17 Thy builders make [n] haſte: thy deſtroyers, and they that made thee waſte are departed from thee.

18 Lift up thine eyes round about, and behold: all theſe gather themſelves together, *and* come to thee: as I live, ſaith the Lord, thou ſhalt ſurely [o] put them all upon thee as a garment, and gird thyſelf with them like a bride.

19 For thy deſolations, and thy waſte places, and thy land deſtroyed, ſhall ſurely be now narrow for them that ſhall dwell in it: and they that did devour thee, ſhall be far away.

20 The children of thy barrenneſs ſhall ſay again in thine ears, The place is ſtrait for me: give place to me that I may dwell.

21 Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I am barren and deſolate, a captive and a wanderer to and fro? and who hath nouriſhed them? behold, I was left alone: whence are theſe?

22 Thus ſaith the Lord God, Behold, I will lift up mine hand to the [p] Gentiles, and ſet up my ſtandard to the people: and they ſhall bring thy ſons *in their* arms: and thy daughters ſhall be carried upon *their* ſhoulders.

23 And kings [q] ſhall be thy nurſing fathers, and queens ſhall be thy nurſes: they ſhall worſhip thee with *their* faces toward the earth, and lick up the [r] duſt of thy feet: and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that wait for me.

24 Shall the prey be [s] taken from the mighty? or the juſt captivity delivered?

25 But thus ſaith the Lord, [t] Even the captivity of the mighty ſhall be taken away, and the

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[q] This is ſpoken in the perſon of Chriſt, to aſſure the faithful, that theſe promiſes ſhould come to paſs, for they were all made in him, and in him ſhould be performed.

[r] This is meant of the time that Chriſt ſhould be manifeſted to the world, as Pſalm 2. 7.

[s] By the ſword and ſhaft, he ſignifieth the virtue and efficacy of Chriſt's doctrine.

[t] God hath taken me to his protection and defence: this chiefly is meant of Chriſt, and may alſo be applied to the miniſters of his word.

[u] By Iſrael is meant Chriſt, and all the body of the faithful, as the members and their head.

[w] Thus Chriſt in his members complaineth that his labour and preaching take no effect, yet he is content that his doings are approved of God.

[x] Though the Jews refuſe my doctrine, yet God will approve my miniſtry.

[y] To declare my goſpel to the Gentiles, chap. 42. 6. Acts 13: 47. Luke 2. 32.

[z] Meaning, the Jews, whom tyrants keep in bondage.

[a] The benefit of their deliverance ſhall be ſo great, that great and ſmall ſhall acknowledge it, and reverence God for it.

[b] Thus he ſpeaketh of his church, when he would ſhew his mercy toward it, 2 Cor. 6. 2.

[c] Meaning, Chriſt alone.

[d] Signifying, that before Chriſt renew the earth by his word, there is nothing but confuſion and diſorder.

[e] To them that are in the priſon of ſin and death.

[f] Being in Chriſt's protection, they ſhall be ſafe againſt all dangers, and free from the fear of their enemies.

[g] Meaning, that there ſhould be nothing in their way from Babylon, that ſhould hinder or hurt them: but this is accompliſhed ſpiritually.

[h] Meaning, the South country, ſo that Chriſt ſhall deliver his from all the parts of the world.

[i] Read chap. 44. 23.

[k] He objecteth what the faithful might ſay in their long affliction, and anſwereth thereunto to comfort them with a moſt proper ſimilitude and full of conſolation.

[l] Becauſe I would not forget thee.

[m] Meaning, the good order of policy and diſcipline.

[n] I have a continual care to build thee up again, and to deſtroy thine enemies.

[o] He ſheweth, what are the ornaments of the church: to have many children, which are aſſembled by the word of God, and governed by his Spirit.

[p] He ſheweth, that Chriſt will not only gather this great number of the Jews, but alſo of the Gentiles.

[q] Meaning, the kings ſhall be converted to the goſpel, and beſtow their power and authority for the preſervation of the church.

[r] Being joined with the church, they ſhall humble themſelves to Chriſt their head, and give him all honour.

[s] He maketh this as an objection, as though the Chaldeans were ſtrong, and had them in juſt poſſeſſion

[t] This is the anſwer to their objection, that none is ſtronger than the Lord, neither hath a more juſt title unto them.

Bef. Chr. 712. the prey of the tyrant ſhall be delivered : for I will contend with him that contendeth with thee, and I will ſave thy children :

26 And will feed them that ſpoil thee, with [u] their own fleſh, and they ſhall be drunken with their own blood, as with ſweet wine : and all fleſh ſhall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

CHAP. L.

1 *The Jews forſaken for a time.* 2 *Yet the power of God is not diminiſhed.* 5 *Chriſt's obedience and victory.*

THUS ſaith the Lord, Where is that [w] bill of your mother's divorcement, [x] whom I have caſt off ? or who is the creditor [y] to whom I ſold you ? Behold, for your iniquities are ye ſold, and becauſe of your tranſgreſſions is your mother forſaken.

2 Wherefore [z] came I, and there was no man ? I called, and none anſwered : is mine hand ſo [a] ſhortened, that it cannot help ? or have I no power to deliver ? Behold, at my rebuke I dry up the ſea : I make the floods deſert : their fiſh rotteth for want of water, and dieth for thirſt.

3 I cloath the heavens with darkneſs, and make a [b] ſack their covering.

4 The Lord God hath [c] given me a tongue of the learned, that I ſhould know *to miniſter* a word in time to him that is [d] weary : he will raiſe me up in the morning : in the morning he will waken mine ear to hear, [e] as the learner.

5 The Lord God hath opened mine ear, and I was not rebellious, neither turned I back.

6 I gave my back unto the [f] ſmiters, and my cheeks to the nippers : I hid not my face from ſhame and ſpitting.

7 For the Lord God will help me, therefore ſhall I not be confounded : therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed.

8 He is near that juſtifieth me : who will contend with me ? Let us ſtand together : who is mine adverſary ? let him come near to me.

9 Behold, the Lord God will help me : who is he that can condemn me ? lo, they ſhall wax old as a garment : the moth ſhall eat them up.

10 [g] Who is among you that feareth the Lord ? let him hear the voice of his ſervant : he that walketh in darkneſs, and hath no light, let him truſt in the name of the Lord, and ſtay upon his God.

Bef. Chr. 712. 11 Behold, all you kindle [h] a fire, and are compaſſed about with ſparks : walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand : ye ſhall lie down in ſorrow.

CHAP. LI.

1 *To truſt in God alone by Abraham's example.* 7 *Not to fear men.* 17 *The great affliction of Jeruſalem,* 22 *and her deliverance.*

HEAR me, ye [i] that follow after righteouſneſs, *and* ye that ſeek the Lord : look unto the [k] rock *whence* ye are hewn, and to the hole of the pit from whence ye are digged.

2 Conſider Abraham your father, and Sarah that bare you : for I called him alone, and bleſſed him, and increaſed him.

3 Surely the Lord ſhall comfort Zion : he ſhall comfort all her deſolations, and he ſhall make her deſert [l] like Eden, and her wilderneſs like the garden of the Lord : joy and gladneſs ſhall be found therein : praiſe, and the voice of ſinging.

4 Hearken ye unto me, my people : give ear unto me, O my people : for a [m] law ſhall proceed from me, and I will bring forth my judgment for the light of the people.

5 My [n] righteouſneſs is near : my ſalvation goeth forth, and mine [o] arms ſhall judge the people : the iſles ſhall wait for me, and ſhall truſt unto mine arm.

6 Lift up your eyes to the heavens, and look upon the earth beneath : for the [p] heavens ſhall vaniſh away like ſmoak, and the earth ſhall wax old like a garment, and they that dwell therein ſhall periſh in like manner : but my ſalvation ſhall be for ever, and my righteouſneſs ſhall not be aboliſhed.

7 Hearken unto me, ye that know righteouſneſs, the people in whoſe heart *is* my law. Fear ye not the reproach of men, neither be ye afraid of their rebukes.

8 For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wool : but my righteouſneſs ſhall be for ever, and my ſalvation from generation to generation.

9 Riſe up, riſe up, and put on ſtrength, O arm of the Lord : riſe up as [q] in the old time, in the generations of the world. Art not thou the ſame that hath [r] cut Rahab, and wounded the [s] dragon ?

10 Art not thou the ſame which hath dried the ſea, *even* the waters of the great deep, making

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[u] I will cauſe them to deſtroy one another, as Judg. 7. 22. 2 Chron. 20. 22. chap. 19. 2.

[w] Meaning, that he had not forſaken her, but through her own occaſion, as Hoſ. 2. 2.

[x] Which ſhould declare that I have cut her off : meaning, that they could ſhew none.

[y] Signifying, that he ſold them not for any debt of poverty, but that they ſold themſelves to ſins, to buy their own luſts and pleaſures.

[z] He came by his prophets and miniſters, but they would not believe their doctrine and convert.

[a] Am I not as able to help you as I have holpen your fathers of old, when I dried up the red Sea and killed the fiſh in the rivers, and alſo afterward in Jordan ?

[b] As I did in Egypt in token of my diſpleaſure, Exod. 10. 21.

[c] The prophet doth repreſent here the perſon and charge of them that are juſtly called to the miniſtry of God's word.

[d] To him that is oppreſſed by affliction and miſery.

[e] As they that are taught and made meet by him.

[f] I did not ſhrink from God for any perſecution or calamity : whereby he ſheweth, that the true miniſters of God can look for no other recompence of the wicked, but after this ſort, and alſo what is their comfort.

[g] Shewing, that it is a rare thing, that any ſhould obey aright God's true miniſters, though they labour to bring them from hell to heaven.

[h] You have ſought conſolation by your own devices, and have refuſed the light and conſolation which God hath offered : therefore ye ſhall remain in ſorrow, and not be comforted.

[i] He comforteth the church, that they ſhould not be diſcouraged for their ſmall number.

[k] That is, to Abraham, of whom ye were begotten ; and to Sarah, of whom ye were born.

[l] As plentiful as Paradiſe, Gen. 2. 3.

[m] I will rule and govern my church by my word and doctrine.

[n] The time that I will accompliſh my promiſe.

[o] My power and ſtrength.

[p] He forewarneth them of the horrible changes and mutations of all things, and how he will preſerve his church in the midſt of all theſe dangers.

[q] He putteth them in remembrance of his great benefit for their deliverance out of Egypt, that thereby they might learn to truſt in him conſtantly.

[r] Meaning Egypt, Pſalm 87. 4.

[s] To wit, Pharaoh, Ezek. 29. 3.

ing the depth of the ſea a way for the redeemed to paſs over?

11 Therefore the redeemed of the Lord ſhall [t] return, and come with joy unto Zion, and everlaſting joy ſhall be upon their head: they ſhall obtain joy and gladneſs *and* ſorrow and mourning ſhall flee away.

12 I, *even* I am he, that comfort you. Who art thou, that thou ſhouldeſt fear a mortal man, and the ſon of man, which ſhall be made as graſs.

13 And forgetteſt the Lord thy maker, that hath ſpread out the heavens, and laid the foundations of the earth? and haſt feared continually all the day, becauſe of the rage of the oppreſſor, which is ready to deſtroy? Where is now the rage of the oppreſſor?

14 The captive [u] haſteneth to be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail.

15 And I am the Lord thy God that divided the ſea, when his waves roared: the Lord of hoſts *is* his name.

16 And I have put my words in thy [w] mouth, and have defended thee in the ſhadow of mine hand, that I may plant the [x] heavens, and lay the foundation of the earth, and ſay unto Zion, Thou art my people.

17 Awake, awake, and ſtand up, O Jeruſalem, which haſt drunk at the hand of the Lord the [y] cup of his wrath: thou haſt drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her, among all the ſons whom ſhe hath brought forth: there *is* none that taketh her by the hand, of all the ſons that ſhe hath brought up.

19 Theſe two [z] things are come unto thee: who will lament thee? deſolation, and deſtruction, and famine, and the ſword: by whom ſhall I comfort thee?

20 Thy ſons have fainted, and lie at the head of all the ſtreets as a wild bull in a net, and are full of the wrath of the Lord, *and* rebuke of thy God.

21 Therefore hear now this, thou miſerable and drunken, but [a] not with wine:

22 Thus ſaith the Lord thy God, even God that pleadeth the cauſe of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my wrath: thou ſhalt drink it no more.

23 But I will put it into their hand that ſpoil thee: which have ſaid to thy ſoul, Bow down, that we may go over, and thou haſt laid thy body as the ground, and as the ſtreet to them that went over.

CHAP. LII.

1 *A conſolation to the people of God.* 7 *Of the meſſengers thereof.*

ARISE, ariſe: put on thy ſtrength, O Zion: put on the garments of thy beauty, O Jeruſalem, the holy city: for henceforth there ſhall no [b] more come into thee the uncircumciſed and the unclean.

2 Shake thyſelf from the [c] duſt: ariſe, and ſit down, O Jeruſalem: looſe the bands of thy neck, O thou captive daughter, Zion.

3 For thus ſaith the Lord, Ye were ſold for [d] nought: therefore ſhall ye be redeemed without money.

4 For thus ſaith the Lord God, My people went [e] down aforetime into Egypt to ſojourn there, and Aſſhur [f] oppreſſed them without cauſe.

5 Now therefore what have I here, ſaith the Lord, that my people is taken away for nought, and they that rule over them make them to howl, ſaith the Lord? and my name all the day continually is [g] blaſphemed?

6 Therefore my people ſhall know my name: therefore *they ſhall know* in that day, that I am he that doth ſpeak: behold, it is I.

7 How [h] beautiful upon the mountains are the feet of him that declareth *and* publiſheth peace! that declareth good tidings! *and* publiſheth ſalvation, ſaying unto Zion, Thy God reigneth.

8 [i] The voice of thy watchmen *ſhall be heard:* they ſhall lift up their voice, and ſhout together: for they ſhall ſee eye to eye, when the Lord ſhall bring again Zion.

9 O ye deſolate places of Jeruſalem, be glad and rejoice together: the Lord hath comforted his people: he hath redeemed Jeruſalem.

10 The Lord hath made [k] bare his holy arm in the ſight of all the Gentiles, and all the ends of the earth ſhall ſee the ſalvation of our God.

11 [l] Depart, depart ye: go out from thence and touch no unclean thing: go out of the midſt of her: be ye clean, that [m] bear the veſſels of the Lord.

12 For ye ſhall not go out [n] with haſte, nor depart by fleeing away: but the Lord will go before you, and the God of Iſrael will gather you together.

13 Behold, my [o] ſervant ſhall proſper: he ſhall be exalted and extolled, and be very high.

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[t] From Babylon.

[u] He comforteth them by the ſhort time of their baniſhment: for in ſeventy years they were reſtored, and the greateſt empire of the world deſtroyed.

[w] Meaning, of Iſaiah, and of all true miniſters, who are defended by his protection.

[x] That all things may be reſtored in heaven and earth, Eph. 1. 10.

[y] Thou haſt been juſtly puniſhed, and ſufficiently, as ch. 40. 2. and this puniſhment in the elect is by meaſure, and according as God giveth grace to bear it: but in the reprobate it is the juſt vengeance of God, to drive them to an inſenſibleneſs and madneſs, Jer. 25. 15, 16.

[z] Whereof the one is outward, as of the things that come to the body: as war and famine: and the other is inward, and appertaineth to the mind; that is, to be without comfort, therefore he ſaith, How ſhalt thou be comforted?

[a] But with trouble and fear.

[b] No wicked tyrant, which ſhall ſubvert God's true religion, and oppreſs the conſcience.

[c] Put off the garments of ſorrow and heavineſs, and put on the apparel of joy and gladneſs.

[d] The Babylonians paid nothing to me for you: therefore I will take you again without ranſom.

[e] When Jacob went thither in the time of famine.

[f] The Egyptians might pretend ſome cauſe to oppreſs my people, becauſe they went thither, and remained among them, but the Aſſyrians have no title to excuſe their tyranny by: and therefore will I puniſh them more than I did the Egyptians.

[g] To wit, by the wicked, which think that I have no power to deliver them.

[h] Signifying, that the joy and good tidings of their deliverance ſhould make their affliction in the mean time more eaſy: but this is chiefly meant of the ſpiritual joy, as Nahum 1. 15. Rom. 10. 15.

[i] The prophets which are thy watchmen, ſhall publiſh this thy deliverance: this was begun under Zerubbabel, Ezra and Nehemiah, but was accompliſhed under Chriſt.

[k] As ready to ſmite his enemies, and to deliver his people.

[l] He warneth the faithful not to pollute themſelves with the ſuperſtitions of the Babylonians, as chap. 48. 20. 2 Cor. 6. 17.

[m] For the time is at hand that the prieſts and Levites chiefly (and ſo by them all the people, which ſhall be as the Levites in this office) ſhall carry home the veſſels of the temple which Nebuchadnezzar had taken away.

[n] As your fathers did out of Egypt.

[o] Meaning Chriſt, by whom our ſpiritual deliverance ſhould be wrought, whereof this was a figure.

Bef. Chr. 712.

14 As many were aſtoniſhed at thee (his viſage was ſo [p] deformed of men) ſo [q] ſhall he ſprinkle many nations · the kings ſhall ſhut their [r] mouths at him: for that which had not been told them, ſhall they ſee: and that which they had not heard, ſhall they [s] underſtand.

CHAP. LIII.

1 *Of Chriſt and his kingdom, whoſe word few will believe.* 6 *All men are ſinners.* 11 *Chriſt is our righteouſneſs,* 12 *And is dead for our ſins.*

WHO [t] will believe our report? and to whom is the [u] arm of the Lord revealed?

2 But he ſhall grow up before him as a branch, and as a [w] root out of a dry [x] ground: he hath neither form nor beauty: when we ſhall ſee him, there ſhall be no form that we ſhould deſire him.

3 He is deſpiſed and rejected of men: he is a man full of ſorrows, and hath experience of [y] infirmities: we hid, as it were, our faces from him: he was deſpiſed, and we eſteemed him not.

4 Surely he hath borne our infirmities, and carried [z] our ſorrows: yet we did judge him as [a] plagued, and ſmitten of God, and humbled.

5 But he was wounded for our tranſgreſſions, he was broken for our iniquities: the [b] chaſtiſement of our peace *was* upon him, and with his ſtripes we are healed.

6 All we like ſheep have gone aſtray: we have turned every one to his own way, and the Lord hath laid upon him the [c] iniquity of us all.

7 He was oppreſſed and he was afflicted, yet did not [d] open his mouth: he is brought as a ſheep to the ſlaughter, and as a ſheep before his ſhearer is dumb, ſo he opened not his mouth.

8 He was taken out from [e] priſon, and from judgment: [f] and who ſhall declare his age? for he was cut out of the land of the living: for the tranſgreſſion of my people was he plagued.

9 [g] And he made his grave with the wicked, and with the rich in his death, though he had done no wickedneſs, neither *was* any deceit in his mouth.

10 Yet the Lord would break him, and make him ſubject to infirmities: when [h] he ſhall make his ſoul an offering for ſin, he ſhall ſee *his* ſeed, *and* ſhall prolong *his* days, and the will of the Lord ſhall proſper in his hand.

Bef. Chr. 712.

11 He ſhall ſee of the [i] travail of his ſoul, *and* ſhall be ſatisfied: by his knowledge ſhall my [k] righteous ſervant juſtify many: for he ſhall bear their iniquities.

12 Therefore will I give him a portion with the great: and he ſhall divide the ſpoil with the ſtrong, becauſe he [l] hath poured out his ſoul unto death: and he was counted with the tranſgreſſors, and he bare the ſin [m] of many, and prayed for the treſpaſſers.

CHAP. LIV.

1 *More of the Gentiles ſhall believe the Goſpel than of the Jews.* 7 *God leaveth his for a time, to whom afterward he ſheweth mercy.*

REJOICE, O [n] barren, that doſt not bear: break forth into joy and rejoice, thou that didſt not travail with child: for the [o] deſolate hath more children than the married wife, ſaith the Lord.

2 [p] Enlarge the place of thy tents, and let them ſpread out the curtains of thine habitations: ſpare not: ſtretch out thy cords, and make faſt thy ſtakes.

3 For thou ſhalt increaſe on the right hand and on the left, and thy ſeed ſhall poſſeſs the Gentiles, and dwell in the deſolate places.

4 Fear not, for thou ſhalt not be aſhamed, neither ſhalt thou be confounded: for thou ſhalt not be put to ſhame: yea, thou ſhalt forget the ſhame of thy [q] youth, and ſhalt not remember the reproach of thy [r] widowhood any more.

5 For he that [s] made thee, *is* thine huſband, (whoſe name *is* the Lord of hoſts) and thy Redeemer the holy One of Iſrael, ſhall be called the God of the whole [t] world.

6 For the Lord hath called thee, being as a woman forſaken, and afflicted in ſpirit, and *as* a [u] young wife when thou waſt refuſed, ſaith thy God.

7 For a little while have I forſaken thee, but with great compaſſion will I gather thee.

8 For

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[p] In the corrupt judgment of man in Chriſt, his perſon was not eſteemed.

[q] He ſhall ſpread his word through many nations.

[r] In ſign of reverence, as being aſtoniſhed at his excellency.

[s] By the preaching of the goſpel.

[t] The prophet ſheweth that very few ſhall receive this their preaching of Chriſt, and of their deliverance by him, John 12. 38. Rom. 10. 16.

[u] Meaning, that none can believe but whoſe hearts God toucheth with the virtue of his holy Spirit.

[w] The beginning of Chriſt's kingdom ſhall be ſmall and contemptible in the ſight of men, but it ſhall grow wonderfully and flouriſh before God.

[x] Read chap. 11. 1.

[y] Which was of God's ſingular providence for the comfort of ſinners, Heb. 4. 15.

[z] That is, the puniſhment due to our ſins: for the which he hath both ſuffered and made ſatisfaction, Matt. 8. 17. 1 Pet. 2. 24.

[a] We judged evil, thinking that he was puniſhed for his own ſins, and not for ours.

[b] He was chaſtiſed for our reconciliation, 1 Cor. 15. 3.

[c] Meaning, the puniſhment of our iniquity, and not the fault itſelf.

[d] But willingly and patiently obeyed his father's appointment, Matt. 26. 63. Acts 8. 32.

[e] From the croſs and grave, after that he was condemned.

[f] Though he died for ſin, yet after his reſurrection he ſhall live for ever: and this his death is to reſtore life to his members, Rom. 6. 9.

[g] God the Father delivered him into the hands of the wicked, and to the power of the world, to do with him what they would.

[h] Chriſt by offering up himſelf ſhall give life to the church, and ſo cauſe them to live with him for ever.

[i] That is, the fruit and effect of his labour, which is the ſalvation of his church.

[k] Chriſt ſhall juſtify by faith, through his word, whereas Moſes could not juſtify by the law.

[l] Becauſe he humbled himſelf, therefore he ſhall be exalted to glory, Phil. 2. 7, 8.

[m] That is, of all that believe in him.

[n] After that he hath declared the death of Chriſt, he ſpeaketh to the church, becauſe it ſhould feel the fruit of the ſame; and calleth her barren, becauſe that in the captivity ſhe was a widow without hope to have any children.

[o] The church in this her affliction and captivity ſhall bring forth more children than when ſhe was at liberty: or this may be ſpoken by admiration, conſidering the great number that ſhould come of her. Her deliverance under Cyrus was as her childhood, and therefore this was accompliſhed when ſhe came to her age, which was under the goſpel.

[p] Signifying, that for the great number of children that God ſhould give her, ſhe ſhould ſeem to want room to lodge them.

[q] The afflictions which thou ſufferedſt at the beginning.

[r] When as thou waſt refuſed for thy ſins, chap. 50. 1.

[s] That did regenerate thee by his Holy Spirit.

[t] His glory ſhall ſhine through the whole world, which ſeemed before to be ſhut up in Judea.

[u] As a wife which waſt forſaken in thy youth.

Bef. Chr. 712.

8 For a moment in *mine* anger, I hid my face from thee for a little ſeaſon, but with everlaſting mercy have I had compaſſion on thee, ſaith the Lord thy Redeemer.

9 For this is unto me *as* the [w] waters of Noah: for as I have ſworn that the waters of Noah ſhould no more go over the earth, ſo have I ſworn that I would not be angry with thee, nor rebuke thee.

10 For the mountains ſhall remove, and the hills ſhall fall down: but my mercy ſhall not depart from thee, neither ſhall the covenant of my peace fall away, ſaith the Lord, that hath compaſſion on thee.

11 O thou afflicted and toſſed with tempeſt, that haſt no comfort, behold, I will lay thy ſtones with [x] the carbuncle, and lay thy foundation with ſapphires.

12 And I will make thy windows of ‡ emeralds, and thy gates ſhining ſtones, and all thy border of pleaſant ſtones.

‡ Or, jaſper, or pearl.

13 And all thy children *ſhall be* [y] taught of the Lord, and much peace ſhall be to thy children.

14 In [z] righteouſneſs ſhalt thou be eſtabliſhed, *and* be far from oppreſſion, for thou ſhalt not fear it: and from fear, for it ſhall not come near thee.

15 Behold, *the enemy* ſhall gather himſelf, but without [a] me: whoſoever ſhall gather himſelf in thee, [b] againſt thee, ſhall fall.

16 Behold, I have created the [c] ſmith that bloweth the coals in the fire, and him that bringeth forth an inſtrument for his work, and I have created the deſtroyer to deſtroy.

17 But all the weapons that are made againſt thee, ſhall not proſper: and every tongue that ſhall riſe againſt thee in judgment, thou ſhalt condemn. This is the heritage of the Lord's ſervants, and their righteouſneſs *is* of me, ſaith the Lord.

CHAP. LV.

1 *An exhortation to come to Chriſt.* 8 *God's counſels are not as man's.* 12 *The joy of the faithful.*

HO, every one that [d] thirſteth, come ye to the waters, and ye that have [e] no ſilver, come, buy and eat: come, I ſay, buy [f] wine and milk without ſilver and without money.

2 Wherefore do ye lay out ſilver, *and* not for bread? [g] and your labour, without being ſatiſfied? hearken diligently unto me, and eat that which is good, and let your ſoul delight in [h] fatneſs.

3 Incline your ears, and come unto me: hear, and your ſoul ſhall live: and I will make an everlaſting covenant with you, *even* the [i] ſure mercies of David.

4 Behold, I gave [k] him for a witneſs to the people, for a prince and a maſter unto the people.

5 Behold, thou ſhalt call a nation that thou knoweſt not, [l] and a nation that knew not thee ſhall run unto thee, becauſe of the Lord thy God, and the holy One of Iſrael: for he hath glorified thee.

6 Seek ye the Lord while he may [m] be found: call ye upon him while he is near.

7 Let the wicked [n] forſake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.

8 For my [o] thoughts *are* not your thoughts, neither *are* your ways my ways, ſaith the Lord.

9 For as the heavens are higher than the earth, ſo are my ways higher than your ways, and my thoughts above your thoughts.

10 Surely as the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give ſeed to the ſower, and bread unto him that eateth,

11 So ſhall my [p] word be, that goeth out of my mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I will, and it ſhall proſper in the thing whereto I ſent it.

12 Therefore ye ſhall go out with joy, and be led forth with peace: the [q] mountains and the hills ſhall break forth before you into joy, and all the trees of the field ſhall clap *their* hands:

13 For thorns there ſhall grow fir-trees: for nettles ſhall grow the myrrh-tree, and it ſhall be to the Lord [r] for a name, *and* for an everlaſting [s] ſign that ſhall not be taken away.

CHAP. LVI.

1 *An exhortation to judgment and juſtice.* 10 *Againſt ſhepherds that devour their flock.*

THUS ſaith the Lord, [t] Keep judgment and do juſtice: for my ſalvation is at hand to come, and my [u] righteouſneſs to be revealed.

2 Bleſſed

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[w] As ſure as the promiſe that I made to Noah, that the waters ſhould no more overflow the earth.

[x] Hereby he declareth the excellent eſtate of the church under Chriſt.

[y] By the hearing of his word and inward moving of his Spirit.

[z] In ſtability and ſureneſs, ſo that it ſhall ſtand for ever.

[a] And therefore ſhall not prevail.

[b] Meaning, the domeſtical enemies of the church, as are the hypocrites.

[c] Signifying hereby, that man can do nothing but ſo far as God giveth power: for ſeeing that all are his creatures, he muſt needs govern and guide them.

[d] Chriſt by propoſing his graces and gifts to his church, exempteth the hypocrites which are full with their imagined works, and the Epicures which are full with their worldly luſts, and ſo thirſt not after theſe waters.

[e] Signifying, that God's benefits cannot be bought for money.

[f] By waters, wine, milk and bread, he meaneth all things neceſſary to the ſpiritual life, as theſe are neceſſary to this corporal life.

[g] He reproveth their ingratitude, which refuſe thoſe things that God offereth willingly, and in the mean time ſpare neither coſt nor labour to obtain thoſe which are nothing profitable.

[h] You ſhall be fed abundantly.

[i] The ſame covenant, which through my mercy I ratified and confirmed to David, that it ſhould be eternal, 2 Sam, 7. 13. Acts 13. 34.

[k] Meaning, Chriſt, of whom David was a figure.

[l] To wit, the Gentiles, which before thou didſt not receive to be thy people.

[m] When he offereth himſelf by the preaching of his word.

[n] Hereby he ſheweth that repentance muſt be joined with faith; and how we cannot call upon God aright, except the fruits of our faith appear.

[o] Although you are not ſoon reconciled one to another, and judge me by yourſelves, yet I am moſt eaſy to be reconciled, yea, I offer my mercies to you.

[p] If theſe ſmall things have their effect, as daily experience ſheweth, much more ſhall my promiſe, which I have made and confirmed, bring to paſs the things which I have ſpoken for your deliverance.

[q] Read chap. 44. 23. and 49. 13.

[r] To ſet forth his glory.

[s] Of God's deliverance, and that he will never forſake his church.

[t] God ſheweth what he requireth of them after that he hath delivered them: to wit, the works of charity, whereby true faith is declared.

[u] Which I will declare toward you, and pour into your hearts by my Spirit.

2 Bleſſed *is* the man that doeth this, and the ſon of man which layeth hold on it: he that keepeth the [w] ſabbath, and polluteth it not, and keepeth his hand from doing any evil.

3 And let not the ſon of the ſtranger, which [x] is joined to the Lord, ſpeak and ſay, The Lord hath ſurely ſeparated me from his people: neither let the eunuch ſay, Behold, I am a dry tree.

4 For thus ſaith the Lord unto the eunuchs, that keep my ſabbaths, and chuſe the thing that pleaſeth me, and take hold of my covenant,

5 Even unto them will I give in mine [y] houſe, and within my walls, a place and a [z] name better than of the ſons and of the daughters: I will give them an everlaſting name that ſhall not be put out.

6 Alſo the ſtrangers that cleave unto the Lord, to ſerve him, and to love the name of the Lord, and to be his ſervants: every one that keepeth the ſabbath, and polluteth it not, and embraceth my covenant,

7 Them will I bring alſo to mine holy mountain, and make them joyful in mine houſe of prayer: their burnt [a] offerings, and their ſacrifices, *ſhall be* accepted upon mine altar: for mine houſe ſhall be called an houſe of prayer for [b] all people.

8 The Lord God ſaith, which gathereth the ſcattered of Iſrael, Yet will I gather to them thoſe that are to be gathered to them.

9 All ye [c] beaſts of the field, come to devour, *even* all the beaſts of the foreſt.

10 Their [d] watchmen are all blind: they have no knowledge: they are all dumb dogs: they cannot bark: they lie and ſleep, and delight in ſleeping.

11 And theſe greedy dogs can never have enough: and theſe ſhepherds cannot underſtand: *for* they all look to their own way, every one for his advantage, *and* for his own purpoſe.

12 Come, I will bring wine, and we will fill ourſelves with ſtrong drink, and to [e] morrow ſhall be as this day, *and* much more abundant.

CHAP. LVII.

1 *God taketh away the good, that he ſhould not ſee the horrible plagues to come.* 3 *Of the wicked idolaters,* 9 *And their vain confidence.*

THE righteous periſheth, and no man conſidereth it in heart: and merciful men are taken away, and no man underſtandeth that the righteous is taken away [f] from the evil *to come.*

2 [g] Peace ſhall come: they ſhall reſt in their beds, *every one* that walketh before him.

3 But you, [h] witches children, come hither, the ſeed of the adulterer and of the whore.

4 On whom have ye jeſted? upon whom have ye gaped and thruſt out your tongue? are not ye rebellious children, *and* a falſe ſeed?

5 Inflamed with idols under every green tree? and ſacrificing the [i] children in the vallies under the tops of the rocks?

6 Thy portion *is* in the ſmooth ſtones [k] of the river: they, they are thy lot: even to them haſt thou poured a drink-offering: thou haſt offered a ſacrifice. Should I delight in [l] theſe?

7 Thou haſt made thy [m] bed upon a very high mountain: thou wenteſt up thither, even thither wenteſt thou to offer ſacrifice.

8 Behind the [n] doors alſo and poſts haſt thou ſet up thy remembrance,: for thou haſt diſcovered thyſelf *to another* than me, and wenteſt up, *and* didſt [o] enlarge thy bed, and make a covenant between thee and them, and lovedſt their bed in *every* place where thou ſaweſt it.

9 Thou wenteſt [p] to the kings with oil, and didſt increaſe thine ointments, *and* ſend thy meſſengers far off, and didſt humble thyſelf unto hell.

10 Thou weariedſt thyſelf in thy manifold journies, *yet* ſaidſt thou not, [q] There is no hope: thou [r] haſt found life by thine hand, therefore thou waſt not grieved.

11 And whom didſt thou reverence or fear, ſeeing thou haſt [s] lied on me, and haſt not remembered me, neither ſet thy mind thereon? is it not *becauſe* I hold my peace: and that of long [t] time? therefore thou feareſt not me.

12 I will declare thy [u] righteouſneſs, and thy works, and they ſhall not profit thee.

13 When

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[w] Under the ſabbath he comprehendeth the whole ſervice of God and true religion.

[x] Let none think himſelf unmeet to receive the graces of the Lord: for the Lord will take away all impediments, and will forſake none which will keep his true religion, and believe in him.

[y] Meaning, in his church.

[z] They ſhall be called after my people, and be of the ſame religion: yea, under Chriſt the dignity of the faithful ſhall be greater than the Jews were at that time.

[a] Hereby he meaneth the ſpiritual ſervice of God, to whom the faithful offer continual thankſgiving, yea themſelves, and all that they have, as a lively and acceptable ſervice.

[b] Not only for the Jews, but for all others, Matt. 21. 13.

[c] Meaning, the enemies of the church, as the Babylonians, Aſſyrians, &c. thus he ſpeaketh to fear the hypocrites, and to aſſure the faithful, that when this cometh, they may know it was told them before.

[d] He ſheweth that this affliction ſhall come through the fault of the governors, prophets and paſtors, whoſe ignorance, negligence, avarice and obſtinacy, provoked God's wrath againſt them.

[e] We are well yet, and to-morrow ſhall be better: therefore let us not fear the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the name of God.

[f] From the plague that is at hand, and alſo becauſe God will puniſh the wicked.

[g] The ſoul of the righteous ſhall be in joy, and their body ſhall reſt in the grave unto the time of the reſurrection, becauſe they walked before the Lord.

[h] He threateneth the wicked hypocrites, who under the pretence of the name of God's people, derided God's word and his promiſes: boaſting openly that they were the children of Abraham, but becauſe they were not faithful and obedient as Abraham was, he calleth them baſtards, and the children of ſorcerers, which forſook God, and fled to wicked means for ſuccour.

[i] Read Levit. 18. 21. 2 Kings 23. 10.

[k] Meaning, every place was polluted with their idolatry: or every fair ſtone that they found, they made an idol of it.

[l] In the ſacrifices which you, offering before theſe idols, thought you did ſerve God by.

[m] To wit, thine altars in an open place, like an impudent harlot, that careth not for the ſight of her huſband.

[n] Inſtead of ſetting up the word of God in the open places on the poſts and doors to have it in remembrance, Deut. 6. 9. and 27. 1. thou haſt ſet up ſigns and marks of thine idolatry in every place.

[o] That is, didſt increaſe thine idolatry more and more.

[p] Thou didſt ſeek the favour of the Aſſyrians by gifts and preſents, to help thee againſt the Egyptians: and when they failed, thou ſoughteſt to the Babylonians, and more and more didſt torment thyſelf.

[q] Although thou ſaweſt all thy labours to be in vain, yet wouldeſt thou never acknowledge thy fault, and leave off.

[r] He derideth their unprofitable diligence, which thought to have made all ſure, and yet were deceived.

[s] Broken promiſe with me.

[t] Meaning, that the wicked abuſe God's lenity, and grow to further wickedneſs.

[u] That is, thy naughtineſs, idolatries and impieties, which the wicked call God's ſervice: thus he derideth their obſtinacy.

Bef. Chr. 698.

13 When thou crieſt, let them that thou haſt gathered together deliver thee: but the wind ſhall [w] take them all away: vanity ſhall pull them away: but he that truſteth in me ſhall inherit the land, and ſhall poſſeſs mine holy mountain.

14 [x] And he ſhall ſay, Caſt up, caſt up: prepare the way: take up the ſtumbling-blocks out of the way of my people.

15 For thus ſaith he that is high and excellent, he that inhabiteth the eternity, whoſe name is the holy One, I dwell in the high and holy place: with him alſo that is of a contrite and humble ſpirit, to renew the ſpirit of the humble, and to give life to them that are of a contrite heart.

16 For I will not contend for ever, neither will I be always wroth, [y] for the ſpirit ſhould fail before me: and I have made the breach.

17 For his wicked [z] covetouſneſs, I am angry with him, and have ſmitten him: I hid me, and was angry, yet he went away, and turned after the way of his own heart.

18 I have ſeen his ways, and will [a] heal him: I will lead him alſo, and reſtore comfort unto him, and to thoſe that lament him.

19 I create the [b] fruit of the lips, *to be* peace: peace unto them that are [c] far off, and to them that are near, ſaith the Lord: for I will heal him.

20 But the wicked *are* like the raging ſea, that [d] cannot reſt, whoſe waters caſt up mire and dirt.

21 There is no peace, ſaith my God, to the wicked.

CHAP. LVIII.

1 *The office of God's miniſters.* 2 *The works of the hypocrites.* 6 *The feaſt of the faithful.* 13 *Of the true ſabbath.*

CRY [e] aloud, ſpare not: lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and to the houſe of Jacob their ſins.

2 Yet they [f] ſeek me daily, and will know my ways, even as a nation that did righteouſly, and had not forſaken the ſtatutes of their God: they aſk of me the ordinances of juſtice: they will draw near unto God, *ſaying*,

3 [g] Wherefore have we faſted, and thou ſeeſt it not? we have puniſhed ourſelves, and thou regardeſt it not. Behold, in the day of your faſt you will ſeek [h] *your* will, and require all your debts.

4 Behold, ye faſt to ſtrife and debate, and to ſmite with the fiſt of wickedneſs: ye ſhall not faſt as *ye do* to-day, to make your voice to be [i] heard above.

Bef. Chr. 698.

5 Is it ſuch a faſt that I have choſen, that a man ſhould afflict his ſoul for a day, and to bow down his head as a bulruſh, and lie down in ſackcloth and aſhes? wilt thou call this a faſting, or an acceptable day to the Lord?

6 Is not this the faſting that I have choſen, to looſe the bands of wickedneſs, to take off the heavy burdens, and to let the oppreſſed go free, and that ye break every [k] yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that wander, unto thine houſe? when thou ſeeſt the naked, that thou cover him, and hide not thyſelf from [l] thine own fleſh?

8 Then ſhall thy [m] light break forth as the morning, and thine health ſhall grow ſpeedily: thy [n] righteouſneſs ſhall go before thee, *and* the glory of the Lord ſhall embrace thee.

9 Then ſhalt thou call, and the Lord ſhall anſwer: thou ſhalt cry, and he ſhall ſay, Here I am: if thou take away from the midſt of thee the yoke, the putting forth of the [o] finger, and wicked ſpeaking:

10 If thou [p] pour out thy ſoul to the hungry, and refreſh the troubled ſoul: then ſhall thy light ſpring out in the [q] darkneſs, and thy darkneſs *ſhall be* as the noon day.

11 And the Lord ſhall guide thee continually, and ſatisfy thy ſoul in drought, and make fat thy bones: and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters fail not.

12 And they ſhall be of thee, that ſhall build the old [r] waſte places: thou ſhalt raiſe up the foundations for many generations, and thou ſhalt be called the repairer of the breach, *and* the reſtorer of the paths to dwell in.

13 If thou [s] turn away thy foot from the ſabbath, from doing thy will on mine holy day, and call the ſabbath a delight, to conſecrate it, *as* glorious to the Lord, and ſhalt honour him, not doing thine own ways, nor ſeeking thine own will, nor ſpeaking a vain word,

14 Then ſhalt thou delight in the Lord, and I will cauſe thee to mount upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath ſpoken it.

CHAP. LIX.

2 *The wicked periſh through their own iniquities.* 12 *The confeſſion of ſins.* 16 *God alone will preſerve his church, though all men fail.*

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[w] Meaning, the Aſſyrians and other, whoſe help they looked for.

[x] God ſhall ſay to Darius and Cyrus.

[y] I will not uſe my power againſt frail man, whoſe life is but a blaſt.

[z] That is, for the vices and faults of the people, which is meant here by covetouſneſs.

[a] Though they were obſtinate, yet I did not withdraw my mercy from them.

[b] That is, I frame the ſpeech and words of my meſſengers which ſhall bring peace.

[c] As well to him that is in captivity, as to him that remaineth at home.

[d] Their evil conſcience doth ever torment them, and therefore they can never have reſt, read chap. 48. 22.

[e] The Lord thus ſpeaketh to the prophet, willing him to uſe all diligence and ſeverity to rebuke the hypocrites.

[f] They will ſeem to worſhip me, and have outward holineſs.

[g] He ſetteth forth the malice and diſdain of the hypocrites, which grudge againſt God, if their works be not accepted.

[h] Thus he convinceth the hypocrites by the ſecond table, and by their duty toward their neighbour, that they have neither faith nor religion.

[i] So long as you uſe contention and oppreſſion, your faſting and prayer ſhall not be heard.

[k] That you leave off all your extortions.

[l] For in him thou ſeeſt thyſelf as in a glaſs.

[m] That is, the proſperous eſtate wherewith God will bleſs thee.

[n] The teſtimony of thy goodneſs ſhall appear before God and man.

[o] Whereby is meant all manner of injury.

[p] That is, have compaſſion on their miſeries.

[q] Thine adverſity ſhall be turned into proſperity.

[r] Signifying, that of the Jews ſhould come ſuch as ſhould build again the ruins of Jeruſalem and Judea: but chiefly this is meant of the ſpiritual Jeruſalem, whoſe builders were the apoſtles.

[s] If thou refrain thyſelf from thy wicked works.

Bef. Chr. 698.

* Num. 11. 23. Ch. 50. 2. Jer. 5. 5.

BEHOLD, * the Lord's hand is not ſhortened, that it cannot ſave: neither is his ear heavy, that it cannot hear.

2 But * your iniquities have ſeparated between you and your God, and your ſins have hid *his* face from you, that he will not hear.

3 For your hands are defiled with [t] blood, and your fingers with iniquity: your lips have ſpoken lyes, *and* your tongue hath murmured iniquity.

4 No man calleth for juſtice: no man [u] contendeth for truth: they truſt in vanity, and ſpeak vain things: they conceive miſchief, and [w] bring forth iniquity.

5 They hatch cockatrice [x] eggs, and weave the ſpider's [y] web: he that eateth of their eggs dieth, and that which is trod upon breaketh out into a ſerpent.

6 Their webs ſhall be no garment, neither ſhall they cover themſelves with their labours: *for* their works *are* works of iniquity, and the work of cruelty *is* in their hands.

7 Their feet run to evil, and they make haſte to ſhed innocent blood: their thoughts are wicked thoughts: deſolation and deſtruction *is* in their paths.

8 The way of peace they know not, and there *is* none equity in their goings: they have made them crooked paths: whoſoever goeth therein, ſhall not know peace.

9 Therefore is [z] judgment far from us, neither doth [a] juſtice come near unto us: we wait for light, but lo it *is* darkneſs: for brightneſs, *but* we walk in darkneſs.

10 We grope for the wall like the [b] blind, and we grope as one without eyes: we ſtumble at the noon-day as in the twilight: *we are* in ſolitary places, as dead men.

11 We roar all like [c] bears, and mourn like doves: we look for equity, but there *is* none: for health, *but* it is far from us.

12 For our treſpaſſes are many before thee, and our [d] ſins teſtify againſt us: for our treſpaſſes *are* with us, and we know our iniquities.

13 In treſpaſſing and lying againſt the Lord, and we have departed away from our God, *and* have ſpoken of cruelty and rebellion, conceiving and uttering out of the heart falſe [e] matters.

14 Therefore [f] judgment is turned backward, and juſtice ſtandeth far off: for truth is fallen in the ſtreet, and equity cannot enter.

15 Yea, truth faileth, and he that refraineth from evil, maketh himſelf [g] a prey: and when the Lord ſaw it, it diſpleaſed him, that there *was* no judgment.

16 And when he ſaw that there *was* no man, he wondered that none would offer himſelf. [h] Therefore his arm did [i] ſave it, and his righteouſneſs itſelf did ſuſtain it.

17 For he put on righteouſneſs as an habergeon, and an [k] helmet of ſalvation upon his head, and he put on the garments of vengeance for cloathing, and was clad with zeal as a cloak.

18 As *to make* recompence, as to requite the fury of the adverſaries *with* a recompence to his enemies: he will fully repay the [l] iſlands.

19 So ſhall they fear the name of the Lord from the Weſt, and his glory from the riſing of the ſun: for the enemy ſhall [m] come like a flood, *but* the Spirit of the Lord ſhall chaſe him away.

20 And the Redeemer ſhall come unto Zion, and unto [n] them that turn from iniquity in Jacob, ſaith the Lord.

21 And I will *make* this my covenant with them, ſaith the Lord, My Spirit that is upon thee, and my words, which I have put in thy mouth, [o] ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of the ſeed of thy ſeed, ſaith the Lord, from henceforth even for ever.

CHAP. LX.

3 *The Gentiles ſhall come to the knowledge of the goſpel.* 8 *They ſhall come to the church in abundance.* 16 *They ſhall have abundance, though they ſuffer for a time.*

ARISE, O *Jeruſalem*: be bright, for thy [p] light is come, and the glory of the Lord is riſen upon thee.

2 For behold, darkneſs ſhall cover the [q] earth, and groſs darkneſs the people: but the Lord ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee.

3 And the Gentiles ſhall walk in [r] thy light, and kings at the brightneſs of thy riſing up.

4 Lift up thine eyes round about, and behold: all [s] theſe are gathered, *and* come to thee, thy ſons ſhall come from far, and thy daughters ſhall be nouriſhed at *thy* ſide.

5 Then thou ſhalt ſee and ſhine: thine heart ſhall be aſtoniſhed [t] and enlarged, becauſe the multitude of the ſea ſhall be converted unto thee, and the riches of the Gentiles ſhall come unto thee.

6 The [u] multitude of camels ſhall cover thee:

and

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[t] Read chap. 1. 15.

[u] All men wink at the injuries and oppreſſions, and none go about to remedy them.

[w] According to their wicked devices, they hurt their neighbours.

[x] Whatſoever cometh from them is poiſon, and bringeth death.

[y] They are profitable to no purpoſe.

[z] That is, God's vengeance to puniſh our enemies.

[a] God's protection to defend us.

[b] We are altogether deſtitute of counſel, and can find no end of our miſeries.

[c] We expreſs our ſorrows by outward ſigns, ſome more, ſome leſs.

[d] This confeſſion is general to the church, to obtain remiſſion of ſins, and the prophets did not exempt themſelves from the ſame.

[e] To wit, againſt our neighbours.

[f] There is neither juſtice nor uprightneſs among men.

[g] The wicked will deſtroy him.

[h] Meaning, to do juſtice, and to remedy the things that were ſo far out of order.

[i] That is, his church, or his arm did help itſelf, and did not ſeek aid of any other.

[k] Signifying, that God hath all means at hand to deliver his church, and to puniſh their enemies.

[l] To wit, your enemies which dwell in divers places, and beyond the ſea.

[m] He ſheweth that there ſhall be great affliction in the church, but God will ever deliver his.

[n] Whereby he declareth that the true deliverance from ſin and Satan belongeth to none but to the children of God, whom he ſuſtaineth.

[o] Becauſe the doctrine is made profitable by the virtue of the Spirit, he joineth the one with the other, and promiſeth to give them both to his church for ever.

[p] The time of thy proſperity and felicity: whereas ſpeaking of Babylon, he commanded her to go down, ch. 47. 1.

[q] Signifying, that all men are in darkneſs, till God give them the light of his Spirit, and that this light ſhineth to none but to thoſe that are in his church.

[r] Meaning, that Judea ſhould be as the morning ſtar, and that the Gentiles ſhould receive light of her.

[s] An infinite number from all countries, as ch. 49. 18.

[t] For joy: as the heart is drawn in for ſorrow.

[u] Meaning, that every one ſhall honour the Lord with that wherewith he is able. Signifying, that it is no true ſerving of God, except we offer ourſelves to ſerve his glory, and all that we have.

Bef. Chr. 698. and the dromedaries of Midian and of Ephah: all they of Sheba ſhall come: they ſhall bring gold and incenſe, and ſhew forth the praiſes of the Lord.

7 All the ſheep of [w] Kedar ſhall be gathered unto thee: the rams of Nebaioth ſhall ſerve thee: they ſhall come to be accepted upon mine [x] altar: and I will beautify the houſe of my glory.

8 Who are theſe [y] that flee like a cloud, and as the doves to their windows?

9 Surely the iſles ſhall wait for me, and the ſhips [z] of Tarſhiſh, as at the beginning, that they may bring thy ſons from far, *and* their ſilver and their gold with them, unto the name of the Lord thy God, and to the holy One of Iſrael, becauſe he hath glorified thee.

10 And the ſons of ſtrangers ſhall build up the walls, and their [a] kings ſhall miniſter unto thee: for in my wrath I ſmote thee, but in my mercy I had compaſſion on thee.

11 Therefore thy gates ſhall be open continually: neither day nor night ſhall they be ſhut, that men may bring unto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the [b] kingdom, that will not ſerve thee, ſhall periſh: and thoſe nations ſhall be utterly deſtroyed.

13 The [c] glory of Lebanon ſhall come unto thee, the fir-tree, the elm and the box-tree together, to beautify the place of my ſanctuary: for I will glorify the place of my [d] feet.

14 The ſons alſo of them that afflicted thee, ſhall come and bow unto thee: and all they that deſpiſed thee, ſhall [e] fall down at the ſoles of thy feet: and they ſhall call thee, The city of the Lord, Zion of the holy One of Iſrael.

15 Whereas thou haſt been forſaken and hated, ſo that no man went *by thee*, I will make thee an eternal glory, and a joy from generation to generation.

16 Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the [f] breaſts of kings: and thou ſhalt know, that I the Lord am thy Saviour, and thy Redeemer, the mighty One of Jacob.

17 For braſs will I bring gold, and for iron will I bring ſilver, and for wood braſs, and for ſtones iron. I will alſo make thy government [g] peace, and thine exactors righteouſneſs.

18 Violence ſhall no more be heard of in thy land, neither deſolation, nor deſtruction within thy borders: but thou ſhalt [h] call ſalvation thy walls, and praiſe thy gates. Bef. Chr. 698.

19 Thou ſhalt have no more ſun to ſhine by day, neither ſhall the brightneſs of the [i] moon ſhine unto thee: for the Lord ſhall be thine everlaſting light, and thy God thy glory.

20 Thy ſun ſhall never go down, neither ſhall thy moon be hid: for the Lord ſhall be thine everlaſting light, and the days of thy ſorrow ſhall be ended.

21 Thy people alſo ſhall be all righteous: they ſhall poſſeſs the land for ever, the [k] graff of my planting ſhall be the work of mine hands, that I may be glorified.

22 A little one ſhall become as a [l] thouſand, and a ſmall one as a ſtrong nation: I the Lord will haſten it in due time.

CHAP. LXI.

1 *He propheſieth that Chriſt ſhall be anointed, and ſent to preach.* 10 *The joy of the faithful.*

THE * Spirit of the Lord God *is* [m] upon me, therefore hath the Lord anointed me: he hath ſent me to preach good tidings unto the poor, to bind up the [n] broken hearted, to preach liberty to the [o] captives, and to them that are bound, the opening of the priſon, *Luke 4.18.

2 To preach the [p] acceptable year of the Lord, and the day of [q] vengeance of our God, to comfort all that mourn,

3 To appoint unto them that mourn in Zion, *and* to give unto them beauty for [r] aſhes, the oil of joy for mourning, the garment of gladneſs for the ſpirit of heavineſs, that they might be called [s] trees of righteouſneſs, the planting of the Lord, that he might be glorified.

4 And they ſhall build the old waſte places, *and* raiſe up the former deſolations, and they ſhall repair the cities that were deſolate and waſte through many [t] generations.

5 And the ſtranger ſhall [u] ſtand and feed your ſheep, and the ſons of the ſtrangers ſhall be your plowmen, and dreſſers of your vines.

6 But ye ſhall be named [w] the prieſts of the Lord, and men ſhall ſay unto you, The miniſters of our God: Ye ſhall eat the [x] riches of the Gentiles, and ſhall be exalted with their glory.

7 For your ſhame *you ſhall receive* [y] double, and for confuſion [z] they ſhall rejoice in [a] their portion

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[w] That is, the Arabians, that have great abundance of cattle.

[x] Becauſe the altar was a figure of Chriſt, Heb. 13. 10. he ſheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar itſelf.

[y] Shewing what great number ſhall come to the church, and with what great diligence and zeal.

[z] The Gentiles that are now enemies, ſhall become friends and ſetters-forth of the church.

[a] Meaning, Cyrus and his ſucceſſors, but chiefly this is accompliſhed in them that ſerve Chriſt, being converted by his goſpel.

[b] He ſheweth that God hath given all power and authority here in earth for the uſe of his church, and that they which will not ſerve and profit the ſame, ſhall be deſtroyed.

[c] There is nothing ſo excellent which ſhall not ſerve the neceſſity of the church.

[d] Signifying, that God's majeſty is not included in the temple, which is but the place for his feet, that we may learn to riſe up to the heavens.

[e] To worſhip their head Chriſt, by obeying his doctrine.

[f] Both high and low ſhall be ready to help and ſuccour thee.

[g] Thy governors ſhall love thee and ſeek thy wealth and proſperity.

[h] Meaning, not a temporal felicity, but a ſpiritual, which is fulfilled in Chriſt's kingdom.

[i] Signifying, that all worldly means ſhall ceaſe, and that Chriſt ſhall be all in all, as Rev. 21. 22. and 22. 5.

[k] The children of the church.

[l] Meaning, that the church ſhould be miraculouſly multiplied.

[m] This appertaineth to all the prophets and miniſters of God, but chiefly to Chriſt, of whoſe abundant graces every one receiveth according as it pleaſeth him to diſtribute.

[n] To them that are lively touched with the feeling of their ſins.

[o] Which are in the bondage of ſin.

[p] The time when it pleaſed God to ſhew his good favour to man, which St. Paul calleth the fulneſs of time, Gal. 4. 4.

[q] For when God delivereth his church, he puniſheth his enemies.

[r] Which was the ſign of mourning.

[s] Trees that bring forth good fruits, as Matt. 3. 8.

[t] That is, for a long time.

[u] They ſhall be ready to ſerve you in all your neceſſities.

[w] This is accompliſhed in the time of Chriſt, by whom all the faithful are made prieſts and kings, 1 Pet. 2. 9. Rev. 1. 6. and 5. 10.

[x] Read chap. 60. 11, 16.

[y] Abundant recompence, as this word is uſed, ch. 40. 2.

[z] That is, the Jews.

[a] To wit, of the Gentiles.

portion: for in their land they ſhall poſſeſs the [b] double: everlaſting joy ſhall be unto them.

8 For I the Lord love judgment, *and* hate [c] robbery for burnt-offering, and I will direct their work in truth, and will make an everlaſting covenant with them.

9 And [d] their ſeed ſhall be known among the Gentiles, and their buds among the people. All that ſee them ſhall know them, that they are the ſeed which the Lord hath bleſſed.

10 [e] I will greatly rejoice in the Lord, *and* my ſoul ſhall be joyful in my God: for he hath cloathed me with the garments of ſalvation, and covered me with the robe of righteouſneſs: he hath decked me like a bridegroom, and as a bride tireth herſelf with her jewels.

11 For as the earth bringeth forth her bud, and as the garden cauſeth to grow that which is ſown in it: ſo the Lord God will cauſe righteouſneſs to grow, and praiſe before all the heathen.

CHAP. LXII.

1 *The great deſire that the prophets have had for Chriſt's coming.* 6 *The diligence of the paſtors to preach.*

FOR Zion's ſake I will not [f] hold my tongue, and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof break forth as the [g] light, and ſalvation thereof as a burning lamp.

2 And the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory: and thou ſhalt be called by [h] a new name, which the mouth of the Lord ſhall name.

3 Thou ſhalt alſo be a [i] crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

4 It ſhall no more be ſaid unto thee, [k] Forſaken, neither ſhall it be ſaid any more to thy land, Deſolate, but thou ſhalt be called ‡ Hephzi-bah, and thy land ‡ Beulah: for the Lord delighteth in thee, and thy land ſhall have an [l] huſband.

‡Or, my delight in her.
‡ Or, married.

5 For *as* a young man marrieth a virgin, *ſo* ſhall thy ſons [m] marry thee: and *as* a bridegroom is glad of the bride, *ſo* ſhall thy God rejoice over thee.

6 I have ſet [n] watchmen upon thy walls, O Jeruſalem, which all the day and all the night continually ſhall not ceaſe: [o] ye that are mindful of the Lord, keep not ſilence.

7 And give him no reſt, till he repair, and until he ſet up Jeruſalem the [p] praiſe of the world.

8 The Lord hath ſworn by his right hand, and by his ſtrong arm, Surely I will no more give thy corn to be meat for thine enemies: and ſurely the ſons of the ſtrangers ſhall not drink thy wine, for the which thou haſt laboured:

9 But they that have gathered it ſhall eat it, and praiſe the Lord, and the gatherers thereof ſhall drink it in the courts of my ſanctuary.

10 [q] Go through, go through the gates: prepare you the way for the people: caſt up, caſt up the way, and gather out the ſtones, *and* ſet up a ſtandard for the people.

11 Behold, the Lord hath proclaimed unto the ends of the world: [r] tell the daughter Zion, Behold thy Saviour cometh: behold, his wages *is* with him, and [s] his work *is* before him.

12 And they ſhall call them, The holy people, the redeemed of the Lord, and thou ſhalt be named, A [t] city ſought out, *and* not forſaken.

CHAP. LXIII.

1 *God ſhall deſtroy his enemies for his church's ſake.* 7 *God's benefit towards his church.*

WHO is this that cometh [u] from Edom, with red garments from Bozrah? he is glorious in his apparel, and walketh in his great ſtrength. [w] I ſpeak in righteouſneſs, *and* am mighty to ſave.

2 [x] Wherefore is thine apparel red, and thy garments like him that treadeth in the wine-preſs?

3 I have trodden the wine-preſs alone, and of all people there *was* none with me: for I will tread them in mine anger, and tread them under foot in my wrath, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment.

4 For the day of vengeance *is* in mine heart, and the [y] year of my redeemed is come.

5 And I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own [z] arm helped me, and my wrath itſelf ſuſtained me.

6 There-

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[b] Whereas the Gentiles had dominion over the Jews in times paſt, now they ſhall have double authority over them, and poſſeſs twice ſo much.

[c] I will not receive their offering, which are extortioners, deceivers, hypocrites, or that deprive me of my glory.

[d] That is, of thy church.

[e] He ſheweth what ſhall be the affection, when they feel this their deliverance.

[f] The prophet ſaith, that he will never ceaſe to declare unto the people the good tidings of their deliverance.

[g] Till they have full deliverance: and this the prophet ſpeaketh to encourage all other miniſters to the ſetting forth of God's mercies towards his church.

[h] Thou ſhalt have a more excellent fame than thou haſt had hitherto.

[i] He ſhall eſteem thee as dear and precious, as a king doth his crown.

[k] Thou ſhalt no more be contemned as a woman forſaken of her huſband.

[l] That it may be repleniſhed with children.

[m] Foraſmuch as they confeſs one faith and religion with thee, they are in the ſame bond of marriage with thee, and they are called the children of the church, inaſmuch as Chriſt maketh her plentiful to bring forth children unto him.

[n] Prophets, paſtors, and miniſters.

[o] He exhorteth the miniſters never to ceaſe to call upon God by prayer for the deliverance of his church, and to teach others to do the ſame.

[p] For the reſtoration whereof all the world ſhall praiſe him.

[q] Signifying the great number that ſhould come to the church, and what means he would prepare for the reſtitution of the ſame, as chap. 57. 14.

[r] Ye prophets and miniſters, ſhew the people of this their deliverance: which was chiefly meant of our ſalvation by Chriſt, Zech. 9. 9. Matt. 21. 5.

[s] He ſhall have all power to bring his purpoſe to paſs, as chap. 40. 10.

[t] That is, one, over whom God hath had a ſingular care to recover her, when ſhe was loſt.

[u] This prophecy is againſt the Idumeans, and enemies which perſecuted the church, on whom God will take vengeance, and is here ſet forth all bloody after that he hath deſtroyed them in Bozrah, the chief city of the Idumeans: for theſe were the greateſt enemies, and under the title of circumciſion, and the kindred of Abraham, claimed to themſelves the chief religion, and hated the true worſhippers, Pſalm 137. 7.

[w] God anſwereth them that aſked this queſtion, Who is this? &c. and ſaith, Ye ſee now performed indeed the vengeance which my prophets threatened.

[x] Another queſtion to the which the Lord anſwereth.

[y] Shewing, that when God puniſheth his enemies, it is for the profit and deliverance of his church.

[z] God ſheweth, that he hath no need of man's help for the deliverance of his, and though men refuſe to do their duty through negligence and ingratitude, yet he himſelf will deliver his church, and puniſh the enemies, read chap. 59. 16.

6 Therefore I will tread down the people in my wrath, and make them [a] drunken in mine indignation, and will bring down their ſtrength to the earth.

7 [b] I will remember the mercies of the Lord, *and* the praiſes of the Lord, according unto all that the Lord hath given us, and for the great goodneſs toward the houſe of Iſrael, which he hath given them according to his tender love, and according to his great mercies.

8 For he ſaid, Surely they are my [c] people, children that will not lye: ſo he was their Saviour.

9 In all their troubles he was [d] troubled, and the angel [e] of his preſence ſaved them: in his love and in his mercy he redeemed them, and he bare them, and carried them always continually.

10 But they rebelled, and vexed his holy Spirit: therefore was he turned to be their enemy, *and* he fought againſt them.

11 Then he [f] remembered the old time of Moſes and his people, ſaying, Where is he that brought them up out of the ſea, with the [g] ſhepherd of his ſheep? Where is he that put his holy Spirit within [h] him?

12 He led *them* by the right hand of Moſes: with his own glorious arm, dividing the water before them, to make himſelf an everlaſting name.

13 He led them through the deep, as an [i] horſe in the wilderneſs, that they ſhould not ſtumble.

14 As the beaſt goeth down into the valley, the Spirit of the Lord gave them reſt: ſo didſt thou lead thy people, to make thyſelf a glorious name.

15 [k] Look down from heaven, and behold from the dwelling place of thine holineſs, and of thy glory. Where is thy [l] zeal and thy ſtrength, the multitude of thy mercies, and of thy compaſſions? they are reſtrained from [m] me.

16 Doubtleſs thou art our Father: though [n] Abraham be ignorant of us, and Iſrael know us not, *yet* thou, O Lord, art our Father, *and* our Redeemer: thy name *is* for ever.

17 O Lord, why haſt [o] thou made us to err from thy ways? *and* hardened our heart from thy fear? return, for thy [p] ſervants ſake, *and* for the tribes of thine inheritance.

18 The people of thine holineſs have poſſeſſed it but a little [q] while: for our adverſaries have trodden down thy ſanctuary.

19 We have been *as they* over whom thou never bareſt rule, and upon whom thy name was not called.

CHAP. LXIV.

1 *The prophet prayeth for the ſins of the people.* 6 *Man's righteouſneſs is like a filthy cloth.*

OH that thou wouldſt [r] break the heavens, *and* come down, *and* that the mountains might melt at thy preſence!

2 As the melting fire burned, *as* the fire cauſed [s] the waters to boil (that thou mighteſt declare thy name to thy adverſaries), the people did tremble at thy preſence.

3 When thou didſt terrible things, which we looked not for, thou cameſt down, *and* the mountains melted at thy preſence.

4 For ſince the beginning of the world they have not [t] heard, nor underſtand with the ear, neither hath the eye ſeen *another* God beſide thee, which doth *ſo* to him that waiteth for him.

5 Thou didſt meet him [u] that rejoiced in *thee*, and did juſtly: they remembered thee in thy [w] ways: behold, thou art angry, for we have ſinned: *yet* in [x] them *is* continuance, and we [y] ſhall be ſaved.

6 But we have all been as an unclean thing, and all our [z] righteouſneſs *is* as filthy clouts, and we all do fade like a leaf, and our iniquities like the wind have taken us away.

7 And there *is* none that calleth upon thy name, neither that ſtirreth up himſelf to take hold of thee: for thou haſt hid thy face from us, and hath conſumed us becauſe of our iniquities.

8 But now, O Lord, thou art our Father: we are the [a] clay, and thou art our potter, and we all are the work of thine hands.

9 Be not angry, O Lord, [b] above meaſure,

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[a] I will ſo aſtoniſh them, and make them ſo giddy, that they ſhall not know which way to go.

[b] The prophet ſpeaketh this to move the people to remember God's benefits in times paſt, that they may be confirmed in their troubles.

[c] For I did chuſe them to be mine, that they ſhould be holy, and not deceive mine expectation.

[d] He bare their afflictions and griefs, as though they had been his own.

[e] Which was a witneſs of God's preſence: and this may be referred to Chriſt, to whom belongeth the office of ſalvation.

[f] That is, the people of Iſrael, being afflicted, called to remembrance God's benefits, which he had beſtowed upon their fathers in times paſt.

[g] Meaning, Moſes.

[h] That is, in Moſes, that he might well govern the people: ſome refer this giving of the Spirit to the people.

[i] Peaceably, and gently, as an horſe is led to his paſture.

[k] Having declared God's benefits ſhewed to their forefathers, he turneth himſelf to God by prayer, deſiring him to continue the ſame graces toward them.

[l] Thy great affection which thou bareſt toward us.

[m] Meaning, from the whole body of the church.

[n] Though Abraham would refuſe us to be his children, yet thou wilt not refuſe to be our Father.

[o] By taking away thy holy Spirit from us, by whom we were governed, and ſo for our ingratitude didſt deliver us up to our own concupiſcence, and didſt puniſh ſin by ſin, according to thy juſt judgment.

[p] Meaning, for the covenant's ſake made to Abraham, Iſaac, and Jacob his ſervants.

[q] That is, in reſpect of the promiſe, which is perpetual: albeit they had now poſſeſſed the land of Canaan a thouſand and four hundred years: and thus they lament, to move God rather to remember his covenant, than to puniſh their ſins.

[r] The prophet continueth his prayer, deſiring God to declare his love towards his church, by miracles and mighty power, as he did in mount Sinai.

[s] Meaning, the rain, hail, fire, thunder, and lightnings.

[t] St. Paul uſeth the ſame kind of admiration, 1 Cor. 2. 9. marvelling at God's great benefits ſhewed to his church by the preaching of the goſpel.

[u] Thou ſhewedſt favour toward our fathers when they truſted in thee, and walked after thy commandments.

[w] They conſidered thy great mercies.

[x] That is, in thy mercies, which he calleth the ways of the Lord.

[y] Thou wilt have pity upon us.

[z] We are juſtly puniſhed and brought into captivity, becauſe we have provoked thee to anger, and though we would excuſe ourſelves, yet our righteouſneſs and beſt virtues are before thee as vile clouts, or (as ſome read) like the menſtruous cloths of a woman.

[a] Albeit, O Lord, by thy juſt judgment thou mayeſt utterly deſtroy us as the potter may his pot, yet we appeal to thy mercies, whereby it hath pleaſed thee to adopt us to be thy children.

[b] For ſo the fleſh judgeth when God doth not immediately ſend ſuccour.

Bef. Chr. 968.

neither remember iniquity for ever: lo, we beſeech thee, behold, we are all thy people.

10 [c] Thine holy cities be waſte: Zion is a wilderneſs, *and* Jeruſalem a deſart.

11 The houſe of our ſanctuary and of our glory, [d] where our fathers praiſed thee, is burnt up with fire, and all our pleaſant things are waſted.

12 Wilt thou hold thyſelf ſtill [e] at theſe things, O Lord? wilt thou hold thy peace and afflict us above meaſure?

CHAP. LXV.

1 *The vocation of the Gentiles, and the rejection of the Jews.* 13 *The joy of the elect, and the puniſhment of the wicked.*

I Have been ſought of them that [f] aſked not: I was found of them that ſought me not: I ſaid, Behold me, behold me, unto a nation that called not upon my name.

2 I have ſpread [g] out mine hands all the day unto a rebellious people, which walked in a way that was not good, *even* after their own [h] imaginations.

3 A people that provoked me ever unto my face: that ſacrificeth in [i] gardens, and burneth incenſe upon [k] bricks:

4 Which remain among the [l] graves, and lodge in the deſarts: which eat [m] ſwines fleſh, and the broth of things polluted *are* in their veſſels:

5 Which ſay, [n] Stand apart, come not near to me: for I am holier than thou: theſe are a ſmoke in my wrath, *and* a fire that [o] burneth all the day.

6 Behold, it is [p] written before me: I will not keep ſilence, but will render it and recompenſe it unto their boſom.

7 Your iniquities, and the iniquities of your fathers, *ſhall be* [q] together (ſaith the Lord) which have burnt incenſe upon the mountains, and blaſphemed me upon the hills: therefore will I meaſure their old work into their boſom.

8 Thus ſaith the Lord, As the wine is found in the cluſter, and one ſaith, Deſtroy it not, for a [r] bleſſing *is* in it, ſo will I do for my ſervants ſakes, that I may not deſtroy them whole.

Bef. Chr. 968.

9 But I will bring a ſeed out of Jacob, and out of Judah, that ſhall inherit my mountain: and mine elect ſhall inherit it, and my ſervants ſhall dwell there.

10 And [s] Sharon ſhall be a ſheepfold, and the valley of Achor ſhall be a reſting place for the cattle of thy people, that have ſought me.

11 But ye are they that have forſaken the Lord, and forgotten mine holy mountain, and have prepared a table for the [t] multitude, and furniſh the drink-offerings unto the number.

12 Therefore will I [u] number you to the ſword, and all you ſhall bow down to the ſlaughter, becauſe I called, and ye did not anſwer: I [w] ſpake, and ye heard not, but did evil in my ſight, and did chuſe the thing which I would not.

13 Therefore thus ſaith the Lord God, Behold, my ſervants ſhall [x] eat, and ye ſhall be hungry: behold, my ſervants ſhall drink, and ye ſhall be thirſty: behold, my ſervants ſhall rejoice, and ye ſhall be aſhamed:

14 Behold, my ſervants ſhall ſing for joy of heart, and ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of mind.

15 And ye ſhall leave your name as a curſe unto my [y] choſen: for the Lord God ſhall ſlay you, and call his ſervants by [z] another name.

16 He that ſhall bleſs me in the [a] earth, ſhall bleſs himſelf in the true God: and he that ſweareth in earth, ſhall ſwear by the true God: for the former [b] troubles are forgotten, and ſhall ſurely hide themſelves from mine eyes.

17 For lo, I will create [c] new heavens and a new earth: and the former ſhall not be remembered nor come into mind.

18 But be you glad and rejoice for ever in the things that I ſhall create: for behold, I will create Jeruſalem *as* a rejoicing, and her people *as* a joy.

19 And I will rejoice in Jeruſalem, and joy in my people, and the voice of weeping ſhall be no more heard in her, nor the voice of crying.

20 There ſhall be no more there a child of years, nor an old man that hath [d] not filled his days: for he that ſhall be an hundred years old, ſhall die *as* a young man: but the ſinner being [e] an hundred years old, ſhall be accurſed.

21 And

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[c] Which were dedicated to thy ſervice, and to call upon thy name.

[d] Wherein we rejoiced and worſhipped thee.

[e] That is, at the contempt of thine own glory? though our ſins have deſerved this, yet thou wilt not ſuffer thy glory to be diminiſhed.

[f] Meaning, the Gentiles which knew not God, ſhould ſeek after him when he had moved their hearts with his Holy Spirit, Rom. 10. 20.

[g] He ſheweth the cauſe of the rejection of the Jews, becauſe they would not obey him for any admonition of his prophets, by whom he called them continually, and ſtretched out his hands to draw them.

[h] He ſheweth that to delight in our own fancies, is the declining from God, and the beginning of all ſuperſtition and idolatry.

[i] Which were dedicate to idols.

[k] Meaning their altars, which he thus nameth by contempt.

[l] To conſult with ſpirits and to conjure devils, which was forbidden, Deut. 18. 11.

[m] Which was contrary to God's commandment, Levit. 11. 7. Deut. 14. 8.

[n] He ſheweth that hypocriſy is ever joined with pride and contempt of others.

[o] Their puniſhment ſhall never have an end.

[p] So that the remembrance thereof cannot be forgotten.

[q] Shall be both puniſhed together: and this declareth how the children are puniſhed for their fathers faults, to wit, when the ſame faults or like are found in them.

[r] That is, it is profitable: meaning, that God will not deſtroy the faithful branches of his vineyard, when he deſtroyeth the rotten ſtocks, that is, the hypocrites.

[s] Which was a plentiful place in Judea to feed ſheep, as Achor was for cattle.

[t] By the multitude and number, he meaneth their innumerable idols, of whom they thought they could never have enough.

[u] Seeing you cannot number your gods, I will number you with the ſword.

[w] By my prophets, whom ye would not obey.

[x] By theſe words, eat and drink, he meaneth the bleſſed life of the faithful, which have always conſolation and full contentment of all things in their God, though ſometimes they lack theſe corporal things.

[y] Meaning, that he would call the Gentiles, who ſhould abhor even the very name of the Jews, for their infidelity's ſake.

[z] Than by the name of the Jews.

[a] By bleſſing and by ſwearing, is meant the praiſing of God for his benefits, and the true worſhipping of him, which ſhall not be only in Judea, but through all the world.

[b] I will no more ſuffer my church to be deſolate as in times paſt.

[c] I will ſo alter and change the ſtate of my church, that it ſhall ſeem to dwell in a new world.

[d] Meaning, in this wonderful reſtoration of the church, there ſhould be no weakneſs of youth, nor infirmities of age, but all ſhould be freſh and flouriſhing: and this is accompliſhed in the heavenly Jeruſalem, when all ſins ſhall ceaſe, and the tears ſhall be wiped away.

[e] Whereby he ſheweth that the infidels and unrepentent ſinners have no part of this benediction.

Bef. Chr. 968.

21 And they ſhall [f] build houſes, and inhabit them: and they ſhall plant vineyards, and eat the fruit of them.

22 They ſhall not build, and another inhabit: they ſhall not plant, and another eat: for as the days of the tree are the days of my people, and mine elect ſhall enjoy in old age the work of their hands.

23 They ſhall not labour in vain, nor bring forth in fear: for they are the ſeed of the bleſſed of the Lord, and their buds with them.

24 Yea, before they call, I will anſwer, and while they ſpeak, I will hear.

25 The [g] wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock: and to the ſerpent duſt *ſhall be* his meat. They ſhall no more hurt nor deſtroy in all mine holy mountain, ſaith the Lord.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 He deſpiſeth ſacrifices done without mercy and faith. 4 God comforteth them that are troubled for his ſake. 19 The vocation of the Gentiles. 23 The perpetual ſabbath. 24 The puniſhment of the wicked is everlaſting.

* Acts 7.48, 49.

THUS ſaith the Lord, * The [h] heaven *is* my throne, and the earth *is* my footſtool: where is that houſe that ye will build unto me? and where is that place of my reſt?

2 For all theſe things hath mine hand made, [i] and all theſe things have been, ſaith the Lord: and to him will I look, even to him that is poor, and of a [k] contrite ſpirit, and trembleth at my words.

3 He that killeth a bullock, *is as* if he [l] ſlew a man: he that ſacrificeth a ſheep, *as* if he cut off a dog's neck: he that offereth an oblation, *as* if he offered ſwines blood: he that remembereth incenſe, *as* if he bleſſed an idol: yea, they have choſen their own ways, and their ſoul delighteth in their abominations.

4 Therefore will I [m] chuſe out their deluſions, and I will bring their fear upon them: becauſe I called them, and none would anſwer: I ſpake, and they would not hear: but they did evil in my ſight, and choſe the things which I would not.

5 Hear the word of the Lord, all ye that tremble at his [n] word, Your brethren that hated you, and caſt you out for my name's ſake, ſaid, Let the Lord be glorified: but he ſhall appear to your joy, and they ſhall be aſhamed.

Bef. Chr. 698.

6 [o] A voice ſoundeth from the city, *even* a voice from the temple, the voice of the Lord, that recompenſeth his enemies fully.

7 Before [p] ſhe travailed, ſhe brought forth, and before her pain came, ſhe was delivered of a man child.

8 Who hath heard ſuch a thing? who hath ſeen ſuch things? ſhall the earth be brought forth in one [q] day? or ſhall a nation be born at once? for as ſoon as Zion travailed, ſhe brought forth her children.

9 Shall I [r] cauſe to travail, and not bring forth? ſhall I cauſe to bring forth, and ſhall be barren, ſaith thy God?

10 Rejoice ye with Jeruſalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her.

11 That ye may ſuck [s] and be ſatisfied with the breaſts of her conſolation: that ye may milk out, and be delighted with the brightneſs of her glory.

12 For thus ſaith the Lord, Behold, I will extend [t] peace over her like a flood, and the glory of the [u] Gentiles like a flowing ſtream: then ſhall ye ſuck, ye ſhall be [w] borne upon *her* ſides, and be joyful upon her knees.

13 As one whom his mother comforteth, ſo will I comfort you, and ye ſhall be comforted in Jeruſalem.

14 And when ye ſee this, your hearts ſhall rejoice, and your [x] bones ſhall flouriſh like an herb: and the hand of the Lord ſhall be known among his ſervants, and *his* indignation againſt his enemies.

15 For behold, the Lord will come with fire, and his chariots like a whirlwind, that he may [y] recompenſe his anger with wrath, and his indignation with the flame of fire:

16 For the Lord will judge with fire and with his ſword all fleſh, and the ſlain of the Lord ſhall be many.

17 They that ſanctify [z] themſelves, and purify themſelves in the gardens behind one *tree* in the midſt, eating [a] ſwines fleſh, and ſuch abomination, even the mouſe, ſhall be conſumed together, ſaith the Lord.

18 For

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[f] He propoſeth to the faithful the bleſſings which are contained in the law, and ſo under temporal things comprehendeth the ſpiritual promiſes.

[g] Read chap. 11. 6.

[h] My majeſty is ſo great, that it filleth both heaven and earth, and therefore cannot be included in a temple like an idol; condemning hereby their vain confidence, which truſted in the temple and ſacrifices.

[i] Seeing that both the temple, and the things therein, with the ſacrifices, were made and done by his appointment, he ſheweth that he hath no need thereof, and that he can be without them, Pſalm 50. 10.

[k] To him that is humble and pure in heart, which receiveth my doctrine with reverence and fear.

[l] Becauſe the Jews thought themſelves holy by offering of their ſacrifices, and in the mean ſeaſon had neither faith nor repentance, God ſheweth that he doth no leſs deteſt theſe ceremonies, than he doth the ſacrifices of the heathen, who offered men, dogs and ſwine, to their idols, which things were expreſly forbidden in the law.

[m] I will diſcover their wickedneſs and hypocriſy, wherewith they think to blind mine eyes, to all the world.

[n] He encourageth the faithful, by promiſing to deſtroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God.

[o] The enemies ſhall ſhortly hear a more terrible voice, even fire and ſlaughter, ſeeing they would not hear the gentle voice of the prophets, which called them to repentance.

[p] Meaning, that the reſtoration of the church ſhould be ſo ſudden and contrary to all men's opinion: as when a woman is delivered before ſhe look for it, and that without pain in travail.

[q] This ſhall paſs the capacity of man, to ſee ſuch a multitude that ſhall come up at once: meaning, under the preaching of the goſpel, whereof they that came up out of Babylon were a figure.

[r] Declaring hereby, that as by his power and providence woman travaileth and is delivered: ſo hath he power to bring forth his church at his appointed time.

[s] That ye may rejoice for all the benefits that God beſtoweth upon his church.

[t] I will give her felicity and proſperity in great abundance.

[u] Read chap. 60. 16.

[w] Ye ſhall be cheriſhed as her dearly beloved children.

[x] Ye ſhall have new ſtrength and new beauty.

[y] This vengeance God began to execute at the deſtruction of Babylon, and hath ever continued it againſt the enemies of his church, and will do till the laſt day, which ſhall be the accompliſhment thereof.

[z] Meaning, the hypocrites.

[a] Whereby are meant them that did maliciouſly tranſgreſs the law, by eating beaſts forbidden, even to the mouſe, which nature abhorreth.

Bef. Chr. 698. 18 For I *will viſit* their works, and their imaginations: *for* it ſhall come that I will gather all nations, and tongues, and they ſhall come and ſee my [b] glory.

19 And I will ſet a [c] ſign among them, and will ſend thoſe that [d] eſcape of them unto the nations of [e] Tarſhiſh, [f] Pul, and [g] Lud, *and* to them that draw the [h] bow, to [i] Tubal, and [k] Javan, iſles afar off, that have not heard my fame, neither have ſeen my glory, and [l] they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your [m] brethren for an offering unto the Lord out of all nations, upon [n] horſes, and in chariots, and in horſe-litters, and upon mules, and ſwift beaſts, to Jeruſalem, mine holy mountain, ſaith the Lord, as the children of Iſrael offer in a clean veſſel in the houſe of the Lord. Bef. Chr. 698.

21 And I will take of them for [o] prieſts, *and* for Levites, ſaith the Lord.

22 For [h] as the new heavens and the new earth, which I will make, ſhall remain before me, ſaith the Lord, ſo ſhall your ſeed and your name continue.

23 And from month to month, and from ſabbath to ſabbath, ſhall all fleſh come to worſhip before me, ſaith the Lord.

24 And they ſhall go forth, and look upon the [q] carcaſes of the men that have tranſgreſſed againſt me: for their [r] worm ſhall not die, neither ſhall the fire be quenched, and they ſhall be an abhorring [s] unto all fleſh.

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[b] The Gentiles ſhall be partakers of that glory, which before I ſhewed to the Jews.

[c] I will mark theſe that I chuſe, that they periſh not with the infidels: whereby he alludeth to the marking of the poſts of his people, whom he preſerved, Exod. 12. 7.

[d] I will ſcatter the reſt of the Jews, which eſcape deſtruction, into divers nations.

[e] That is, Cilicia.

[f] Meaning, Africa.

[g] To wit, Lydia, or Aſia Minor.

[h] Signifying, the Parthians.

[i] Italy.

[k] Grecia.

[l] Meaning, the apoſtles, diſciples, and others, which he did firſt chuſe of the Jews to preach unto the Gentiles.

[m] That is, the Gentiles, which by faith ſhall be made the children of Abraham, as you are.

[n] Whereby he meaneth that no neceſſary means ſhall want when God ſhall call the Gentiles to the knowledge of the goſpel.

[o] To wit, of the Gentiles, as he did Luke, Timothy and Titus firſt, and others after to preach his word.

[p] Hereby he ſignifieth the kingdom of Chriſt, wherein his church ſhall be renewed: and whereas before there were appointed ſeaſons to ſacrifice, in this there ſhall be one continual ſabbath, ſo that all times and ſeaſons ſhall be meet.

[q] As he hath declared the felicity that ſhall be within the church for the comfort of the godly, ſo doth he ſhew what horrible calamity ſhall come to the wicked, that are out of the church.

[r] Meaning, a continual torment of conſcience, which ſhall ever gnaw them, and never ſuffer them to be at reſt. Mark 9. 44.

[s] This is the juſt recompence for the wicked, who, contemning God and his word, ſhall be by God's juſt judgment abhorred of all his creatures.

JEREMIAH.

THE ARGUMENT.

The prophet Jeremiah, born in the city of Anathoth in the country of Benjamin, was the ſon of Hilkiah, whom ſome think to be he that found out the book of the law, and gave it to Joſiah. This prophet had excellent gifts of God, and moſt evident revelations of prophecy, ſo that by the commandment of the Lord he began very young to propheſy, that is, in the thirteenth year of Joſiah, and continued eighteen years under the ſaid king, and three months under Jehoahaz, and under Jehoiakim eleven years, and three months under Jehoiachin, and under Zedekiah eleven years, unto the time that they were carried away into Babylon. So that this time amounteth to above forty years, beſides the time that he propheſied after the captivity. In this book he declareth with tears and lamentation, the deſtruction of Jeruſalem, and the captivity of the people for their idolatry, covetouſneſs, ſubtilty, cruelty, exceſs, rebellion, and contempt of God's word; and for the conſolation of the church, revealeth the juſt time of their deliverance. And here chiefly are to be conſidered three things: Firſt, the rebellion of the wicked, which wax more ſtubborn and obſtinate, when the prophets do admoniſh them moſt plainly of their deſtruction. Next, how the prophets and miniſters of God ought not to be diſcouraged in their vocation, though they be perſecuted and rigorouſly handled of the wicked for God's cauſe. And thirdly, though God ſhew his juſt judgment againſt the wicked, yet he will ever ſhew himſelf a preſerver of his church; and when all means ſeem to man's judgment to be aboliſhed, then will he declare himſelf victorious in preſerving his.

CHAP. I.

1 *In what time Jeremiah propheſied.* 6 *He acknowledgeth his imperfection, and is ſtrengthened of the Lord.* 11 *The Lord ſheweth him the deſtruction of Jeruſalem.* 17 *He commandeth him to preach his word without fear.*

THE [a] words of Jeremiah the ſon of [b] Hilkiah, *one* of the prieſts that were at [c] Anathoth in the land of Benjamin:

2 To whom [d] the word of the Lord came in the days of Joſiah the ſon of Amon king of Judah, in the thirteenth year of his reign:

3 And alſo in the days of Jehoiakim the [e] ſon of Joſiah king of Judah, unto the end of the eleventh year of Zedekiah the ſon of Joſiah king of Judah, *even* unto the carrying away of Jeruſalem captive, in the fifth [f] month.

4 Then the word of the Lord came unto me, ſaying,

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[a] That is, the ſermons and prophecies.

[b] Which is thought to be he that found the book of the law under king Joſiah, 2 Kings 22. 8.

[c] This was a city about three miles diſtant from Jeruſalem, and belonged to the prieſts the ſons of Aaron, Joſh. 21. 18.

[d] This is ſpoken to confirm his vocation and office: forasmuch as he did not preſume of himſelf to preach and propheſy, but was called thereunto by God.

[e] Meaning, the nephew of Joſiah: for Jehoahaz was his father, who reigned but three months, and therefore is not mentioned, no more is Jehoiachin that reigned no longer.

[f] Of the eleventh year of Zedekiah, who was alſo called Mattaniah, and at this time the Jews were carried away into Babylon by Nebuchadnezzar.

5 Before I [g] formed thee in the womb, I knew thee, and before thou cameſt out of the womb I ſanctified thee, *and* ordained thee to be a prophet unto the [h] nations.

6 Then ſaid I, [i] Oh, Lord God, behold, I cannot ſpeak, for I am a child.

7 But the Lord ſaid unto me, Say not, I am a child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee, ſhalt thou ſpeak.

8 Be not afraid of their faces: for I am with thee to deliver thee, ſaith the Lord.

9 Then the Lord ſtretched out his hand, and [k] touched my mouth, and the Lord ſaid unto me, Behold, I have put my words in thy mouth.

10 Behold, this day have I ſet thee over the [l] nations, and over the kingdoms, to pluck up, and to root out, and to deſtroy and throw down, to build and to plant.

11 After this, the word of the Lord came unto me, ſaying, Jeremiah, what ſeeſt thou? And I ſaid, I ſee a rod of an [m] almond-tree.

12 Then the Lord ſaid unto me, Thou haſt ſeen aright: for I will haſten my word to perform it.

13 Again, the word of the Lord came unto me the ſecond time, ſaying, What ſeeſt thou? And I ſaid, I ſee a [n] ſeething-pot look out of the North.

14 Then ſaid the Lord unto me, Out of the [o] North ſhall a plague be ſpread upon all the inhabitants of the land.

15 For lo, I will call all the families of the kingdoms of the North, ſaith the Lord, and they ſhall come, and every one ſhall ſet his throne in the entering in of the gates of Jeruſalem, and on the walls thereof round about, and in all the cities of Judah.

16 And I will declare unto them my [p] judgments touching all the wickedneſs of them that have forſaken me, and have burnt incenſe unto other gods, and worſhipped the works of their own hands.

17 Thou therefore truſs up thy loins, and ariſe and ſpeak unto them all that I command thee: be not afraid of their faces, leſt I [q] deſtroy thee before them.

18 For I, behold, I this day have made thee a defenced city, and an [r] iron pillar and walls of braſs againſt the whole land, againſt the kings of Judah, *and* againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land.

19 For they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I am with thee to deliver thee, ſaith the Lord.

CHAP. II.

2 *God rehearſeth his benefits done unto the Jews.* 8 *Againſt the prieſts and falſe prophets.* 12 *The Jews are deſtroyed becauſe they forſake God.*

MOreover, the word of the Lord came unto me, ſaying,

2 Go, and cry in the ears of Jeruſalem, ſaying, Thus ſaith the Lord, I remember thee with the [s] kindneſs of thy youth, *and* the love of thy marriage, when thou wenteſt after me to the wilderneſs, [t] in a land that was not ſown.

3 Iſrael *was as* a thing [u] hallowed unto the Lord, *and* his firſt-fruits: all they [w] that eat it, ſhall offend: evil ſhall come upon them, ſaith the Lord.

4 Hear ye the word of the Lord, O houſe of Jacob, and all the families of the houſe of Iſrael.

5 Thus ſaith the Lord, What iniquity have your fathers found in me, that they are gone [x] far from me, and have walked after vanity, and are become [y] vain?

6 For they ſaid not, Where is the Lord that brought us up out of the land of Egypt? that led us through the wilderneſs, through a deſert, and waſte land, through a dry land, and [z] by the ſhadow of death, by a land that no man paſſed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof, and the commodities of the ſame: but when ye entered, ye defiled [a] my land, and made mine heritage an abomination.

8 The prieſts ſaid not, [b] Where is the Lord? and they that ſhould miniſter the [c] law, knew me not: the [d] paſtors alſo offended againſt me, and

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[g] The ſcripture uſeth this manner of ſpeech, to declare that God hath appointed his miniſters to their offices before they were born, as Iſa. 49. 1. Gal. 1. 15.

[h] For Jeremiah did not only propheſy againſt the Jews, but alſo againſt the Egyptians, Babylonians, Moabites, and other nations.

[i] Conſidering the great judgments of God, which according to his threatenings ſhould come upon the world, he was moved with a certain compaſſion on the one ſide to pity them that ſhould thus periſh, and on the other ſide by the infirmity of man's nature, knowing how hard a thing it was to enterpriſe ſuch a charge, as Iſa. 6. 11. Exod. 3. 11. and 4. 1.

[k] Which declareth, that God maketh them meet, and aſſureth them, whom he calleth to ſet forth his glory, giving them all means neceſſary for the ſame, Exod. 4. 12. Iſa. 6. 7.

[l] He ſheweth, what is the authority of God's true miniſters, which by his word have power to beat down whatſoever lifteth itſelf up againſt God: and to plant and aſſure the humble, and ſuch as give themſelves to the obedience of God's word, 2 Cor. 10. 4. Heb. 4. 12. and theſe are the keys which Chriſt hath left to looſe and bind, Matt. 18. 18.

[m] He joineth the ſign with the word for a more ample confirmation: ſignifying by the rod of the almond-tree, which firſt buddeth, the haſty coming of the Babylonians againſt the Jews.

[n] Signifying, that the Chaldeans, and Aſſyrians, ſhould be as a pot to ſeethe the Jews, which boiled in their pleaſures and luſts.

[o] Syria and Aſſyria were northward, in reſpect of Jeruſalem, which were the Chaldeans dominion.

[p] I will give them charge and power to execute my vengeance againſt the idolaters, which have forſaken me for their idols.

[q] Which declareth that God's vengeance is prepared againſt them which dare not execute their duty faithfully, either for fear of man, or for any other cauſe, 1 Cor. 9. 16.

[r] Signifying, on the one part, that the more that Satan and the world rage againſt God's miniſters, the more preſent will he be to help them, Joſh. 1. 5. Heb. 13. 5. and on the other part, that they are utterly unmeet to ſerve God and his church, which are afraid and do not reſiſt wickedneſs, whatſoever danger depend thereon, Iſa. 50. 7. Ezek. 3. 8.

[s] According to that grace and favour which I ſhewed thee from the beginning, when I did firſt chuſe thee to be my people, and married thee to myſelf, Ezek. 16. 8.

[t] When I had delivered thee out of Egypt.

[u] Choſen above all other to ſerve the Lord only, and the firſt that offered to the Lord of all other nations.

[w] Whoſoever did challenge this people, or elſe did annoy them, was puniſhed.

[x] That is, fallen to moſt vile idolatry.

[y] Altogether given to vanity, and are become blind and inſenſible as the idols that they ſerve.

[z] Where for lack of all things neceſſary for life, ye could look for nothing every hour but preſent death.

[a] By your idolatry and wicked manners, *Pſalm* 78. 58. and 106. 58.

[b] They taught not the people to ſeek after God.

[c] As the Scribes which ſhould have expounded the law to the people.

[d] Meaning, the princes and miniſters; ſignifying, that all eſtates were corrupt.

Bef. Chr. 629.

the prophets propheſied in [e] Baal, and went after *things* that did not profit.

9 Wherefore I will yet [f] plead with you, ſaith the Lord, and I will plead with your children's children.

10 For go ye to the iſles of [g] Chittim, and behold, and ſend unto [h] Kedar, and take diligent heed, and ſee whether there be ſuch things.

11 Hath *any* nation changed their gods, which yet are no gods? but my people have changed their [i] glory for that which doth not [k] profit.

12 O ye [l] heavens, be aſtoniſhed at this: be afraid and utterly confounded, ſaith the Lord.

13 For my people have committed two evils: they have forſaken me, the fountain [m] of living waters, to dig them pits, *even* broken pits that can hold no water.

14 Is Iſrael a [n] ſervant, or is he born in the houſe? why *then* is he ſpoiled?

15 The [o] lions roared upon him, *and* yelled, and they have made his land waſte: his cities are burnt [p] without an inhabitant.

16 Alſo the children of [q] Noph and Tahapanes have [r] broken thine head.

17 Haſt thou not procured this unto thyſelf, becauſe thou haſt forſaken the Lord thy God, when he [s] led thee by the way?

18 And what haſt thou now to do in the way of [t] Egypt? to drink the water of Nilus? or what makeſt thou in the way of Aſſhur? to drink the water of the [u] river?

19 Thine own wickedneſs ſhall [w] correct thee, and thy turnings-back ſhall reprove thee: know therefore and behold, that it is an evil thing, and bitter, that thou haſt forſaken the Lord thy God, and that my fear *is* not in thee, ſaith the Lord God of hoſts.

20 For of old time I have broken thy yoke, *and* burſt thy bonds, and thou ſaidſt, [x] I will no more tranſgreſs, but *like* an harlot thou runneſt about upon all high hills, and under all green trees.

21 Yet I had planted thee, a noble vine, whoſe † plants were all natural: how then art thou turned unto me into the plants of a ſtrange vine?

Bef. Chr. 629.

† Heb. ſeed was all true.

22 Though thou waſh thee with [y] nitre, and take thee much ſoap, *yet* thine iniquity is marked before me, ſaith the Lord God.

23 How canſt thou ſay, I am not polluted, neither have I [z] followed Baalim? behold thy ways in the valley, and know what thou haſt done: *thou art like* a ſwift [a] dromedary, that runneth by his ways:

24 *And as* a wild [b] aſs, uſed to the wilderneſs, that ſnuffeth up the wind by occaſion at her pleaſure: who can turn her back? all they that ſeek her, will not weary themſelves, *but* will find her in her [c] month.

25 Keep thou thy feet from [d] barrenneſs, and thy throat from thirſt: but thou ſaidſt deſperately, No, for I have loved ſtrangers, and them will I follow.

26 As the [e] thief is aſhamed when he is found, ſo is the houſe of Iſrael aſhamed, they, their kings, their princes, and their prieſts, and their prophets,

27 Saying to a tree, Thou art my [f] father, and to a ſtone, Thou haſt begotten me: for they have turned their back unto me, and not their face: but in the time of their trouble they will ſay, Ariſe, and help us.

28 But where are thy gods that thou haſt made thee? let them ariſe, if they can help thee in the time of thy trouble: for according [g] to the number of thy cities, are thy gods, O Judah.

29 Wherefore will ye [h] plead with me: ye all have rebelled againſt me, ſaith the Lord.

30 I have ſmitten your children in vain, they received no correction: your [i] own ſword hath devoured your prophets like a deſtroying lion.

31 O generation, take heed to the word of the Lord: have I been *as* [k] a wilderneſs unto Iſrael?

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[e] That is, ſpake vain things, and brought the people from the true worſhip of God to ſerve idols: for by Baal, which was the chief idol of the Moabites, are meant all idols.

[f] Signifying, that he would not, as he might, ſtraightway condemn them, but ſheweth them by evident examples their great ingratitude, that they might be aſhamed and repent.

[g] Meaning, the Grecians and Italians.

[h] Unto Arabia.

[i] That is, God which is their glory, and who maketh them glorious above all other people: reproving the Jews, that they were leſs diligent to ſerve the true God, than were the idolaters to honour their vanities.

[k] Meaning, the idols, which were their deſtruction, Pſalm 106. 36.

[l] He ſheweth, that the inſenſible creatures abhor this vile ingratitude, and as it were tremble for fear of God's great judgments againſt the ſame.

[m] Signifying, that when men forſake God's word, which is the fountain of life, they reject God himſelf, and ſo fall to their own inventions and vain confidence, and procure themſelves deſtruction, Jonah 2. 8. Zech. 10. 2.

[n] Have I ordered them like ſervants, and not like dearly beloved children? Exod. 4. 22. therefore it is their fault only, if the enemy ſpoil them.

[o] The Babylonians, Chaldeans, and Aſſyrians.

[p] Not one ſhall be left to dwell there.

[q] That is, the Egyptians: for theſe were two great cities in Egypt.

[r] Have grievouſly vexed thee at ſundry times.

[s] Shewing, that God would have ſteered them aright, if they would have followed him.

To ſeek the help of man, as though God were not able enough to defend thee, which is to drink of the puddles, and leave the fountain, read Iſa. 31. 1.

[u] To wit, Euphrates.

[w] Meaning, that the wicked are inſenſible, till the puniſhment of their ſins waken them, as ver. 26. Iſa. 3. 9.

[x] When I delivered thee out of Egypt, Exod. 19. 8. Deut. 5. 27. Joſh. 24. 16. Ezra 10. 12. Nehem. 8. 6.

[y] Though thou uſe all the purifications and ceremonies of the law, thou canſt not eſcape puniſhment, except thou turn to me by faith and repentance.

[z] Meaning, that hypocrites deny that they worſhip the idols: but that they honour God in them, and therefore they call their doings God's ſervice.

[a] He compareth the idolaters to theſe beaſts, becauſe they never ceaſe running to and fro: for both vallies and hills are full of their idolatry.

[b] He compareth the idolaters to a wild aſs: for ſhe can never be tamed, nor yet wearied: for as ſhe turneth, ſhe can take her wind at every occaſion.

[c] That is, when ſhe is with foal: and therefore the hunters wait their time: ſo though thou canſt not be turned back now from thine idolatry, yet when thine iniquity ſhall be at the full, God will meet with thee.

[d] Hereby he warneth them, that they ſhould not go into ſtrange countries to ſeek help: for they ſhould but ſpend their labour and hurt themſelves, which is here meant by the bare foot and thirſt, Iſa. 57. 10.

[e] As a thief will not acknowledge his fault, till he be taken with the deed, and ready to be puniſhed: ſo they will not confeſs their idolatry, till the plagues due to the ſame light upon them.

[f] Meaning, that idolaters ſpoil God of his honour: and whereas he hath taught to call him the father of all fleſh, they attribute this title to their idols.

[g] Thou thoughteſt that thy gods of blocks and ſtones could have holpen thee, becauſe they were many in number, and preſent in every place: but now let me ſee whether either the multitude, or their preſence can deliver thee from my plague, chap. 11. 13.

[h] As though I did you injury in puniſhing you, ſeeing that your faults are ſo evident.

[i] That is, you have killed your prophets, that exhorted you to repentance, as Zechariah, Iſaiah, &c.

[k] Have I not given them abundance of all things?

Bef. Chr. 629. Iſrael ? or a land of darkneſs ? wherefore ſaith my people *then*, We are lords, [l] we will come no more unto thee ?

32 Can a maid forget her ornament, or a bride her attire ? yet my people have forgotten me, days without number.

33 Why doſt thou prepare thy way, to [m] ſeek amity ? even therefore will I teach *thee*, that thy ways *are* wickedneſs.

34 Alſo in thy [n] wings is found the blood of the ſouls of the poor innocents : I have not found it in holes, but upon all theſe *places*.

35 Yet thou ſayeſt, Becauſe I am guiltleſs, ſurely his wrath ſhall turn from me : behold, I will enter with thee into judgment, becauſe thou ſayeſt, I have not ſinned.

36 Why runneſt thou about ſo much to change thy ways ? for thou ſhalt be confounded of Egypt, [o] as thou art confounded of Aſſhur.

37 For thou ſhalt go forth from thence, and thine hands upon [p] thine head, becauſe the Lord hath rejected thy confidence, and thou ſhalt not proſper thereby.

CHAP. III.

God calleth his people unto repentance. 14 He promiſeth the reſtitution of his church. 20 He reproveth Judah and Iſrael, comparing them to a woman diſobedient to her huſband.

THEY [q] ſay, If a man put away his wife, and ſhe go from him, and become another man's, ſhall he return again unto her ? ſhall not this land [r] be polluted ? but thou haſt played the harlot with many [s] lovers : yet [t] turn again to me, ſaith the Lord.

2 Lift up thine eyes unto the high places, and behold, where thou haſt not played the harlot : thou haſt ſit *waiting* for them in the ways, as the [u] Arabian in the wilderneſs : and thou haſt polluted the land with thy whoredoms, and with thy malice.

3 Therefore the ſhowers have been reſtrained, and the [w] latter rain came not, and thou hadſt a [x] whore's forehead : thou wouldeſt not be aſhamed.

4 Didſt thou not ſtill cry [y] unto me, Thou art my father, *and* the guide of my youth ?

5 Will he keep *his anger* for ever ? will he reſerve it to the end ? Thus haſt thou ſpoken, but thou doſt evil, even more and more.

6 The Lord alſo ſaid unto me, in the days of Joſiah the king, Haſt thou ſeen what this [z] rebel Iſrael hath done ? *for* ſhe hath gone up upon every high mountain, and under every green tree, and there played the harlot. Bef. Chr. 629.

7 And I ſaid, when ſhe had done all this, Turn thou unto me : but ſhe turned not, as her rebellious ſiſter Judah ſaw.

8 When I ſaw, how that by all occaſions rebellious Iſrael had played the harlot, I caſt [a] her away; and gave her a bill of divorcement : yet her rebellious ſiſter Judah was not afraid, but ſhe went alſo and played the harlot.

9 So that for the [b] lightneſs of her whoredom, ſhe hath even defiled the land : for ſhe hath committed fornication with ſtones and ſtocks.

10 Neverthleſs for all this, her rebellious ſiſter Judah hath not returned unto me with [c] her whole heart, but feignedly, ſaith the Lord.

11 And the Lord ſaid unto me, The rebellious Iſrael hath [d] juſtified herſelf more than the rebellious Judah.

12 Go and cry theſe words toward [e] the north, and ſay, Thou diſobedient Iſrael, return, ſaith the Lord, *and* I will not let my wrath fall upon you : for I am merciful, ſaith the Lord, and I will not alway keep *mine anger*.

13 But know thine iniquity : for thou haſt rebelled againſt the Lord thy God, and haſt [f] ſcattered thy ways to the ſtrange *gods* under every green tree, but ye would not obey my voice, ſaith the Lord.

14 O ye diſobedient children, turn again, ſaith the Lord, for I am your Lord, and I will take you one of a city, and two of a tribe, and will bring you to Zion,

15 And I will give you paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding.

16 Moreover, when ye be increaſed and multiplied in the land, in thoſe days, ſaith the Lord, they ſhall ſay no more, The [g] ark of the covenant of the Lord : for it ſhall come no more to mind, neither ſhall they remember it, neither ſhall they viſit it, for that ſhall be no more done.

17 At that time they ſhall call Jeruſalem, [h] The throne of the Lord, and all the nations ſhall be gathered unto it, *even* to the name of the Lord in Jeruſalem : and thenceforth they ſhall follow no more the hardneſs of their wicked heart.

18 In thoſe days the houſe of Judah ſhall walk with the houſe of Iſrael, and they ſhall come together out of the land of the [i] North, into

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[l] But will truſt in our own power and policy.

[m] With ſtrangers.

[n] The prophets and the faithful are ſlain in every corner of your country.

[o] For the Aſſyrians had taken away the ten tribes out of Iſrael and deſtroyed Judah, even unto Jeruſalem : and the Egyptians ſlew Joſiah, and vexed the Jews in ſundry ſorts.

[p] In ſign of lamentation, as 2 Sam. 13. 19.

[q] According as it is written, Deut. 24. 4.

[r] If he take ſuch one to wife again.

[s] That is, with idols, and with them whom thou haſt put thy confidence in.

[t] And I will not caſt thee off, but receive thee according to my mercy.

[u] Which dwelleth in tents, and waiteth for them that paſs by, to ſpoil them.

[w] As God threatened by his law, Deut. 28. 24.

[x] Thou wouldeſt never be aſhamed of thine acts and repent : and this impudence is common to idolaters, which will not give off, though they be never ſo manifeſtly convicted.

[y] He ſheweth that the wicked in their miſeries will cry unto God and uſe outward prayer as the godly do, but becauſe they turn not from their evil, they are not heard, Iſa. 58. 3, 4.

[z] Meaning, the ten tribes.

[a] And gave her unto the hands of the Aſſyrians.

[b] The Hebrew word may either ſignify lightneſs and wantonneſs, or noiſe and bruit.

[c] Judah feigned for a time that ſhe did return, as under Joſiah and other good kings, but ſhe was never truly touched, or wholly reformed, as appeared when occaſion was offered by any wicked prince.

[d] Iſrael hath not declared herſelf ſo wicked as Judah, which yet hath had more admonitions and examples to call her to repentance.

[e] Whereas now the Iſraelites were kept in captivity by the Aſſyrians, to whom he promiſeth mercy, if they will repent,

[f] There was no way, which thou didſt not haunt to ſeek after the idols, and to trot a pilgrimage.

[g] This is to be underſtood of the coming of Chriſt : for then they ſhall not ſeek the Lord by ceremonies, and all figures ſhall ceaſe.

[h] Meaning, the church, where the Lord will be preſent to the world's end, Matt. 28. 20.

[i] Where they are now in captivity

Bef. Chr. 612. into the land that I have given for an inheritance unto your fathers.

19 But I ſaid, How did I take thee for children, and give thee a pleaſant land, *even* the glorious heritage of the armies of the heathen, and ſaid, Thou ſhalt call me, *ſaying*, My father, and ſhalt not turn from me?

20 But *as* a woman rebelleth againſt her [i] huſband: ſo have ye rebelled againſt me, O houſe of Iſrael, ſaith the Lord.

21 [k] A voice was heard upon the high places, weeping and ſupplications of the children of Iſrael: for they have perverted their way, *and* forgotten the Lord their God.

22 O ye diſobedient children, return *and* I will heal your rebellions. [l] Behold, we come unto thee, for thou art the Lord our God.

23 Truly, *the hope* of the hills *is* but vain, *nor* the multitude of mountains: but in the Lord our God is the health of Iſrael.

24 For confuſion hath devoured our [m] fathers labour from our youth, their ſheep and their bullocks, their ſons and their daughters.

25 We lie down in our confuſion, and our ſhame covereth us: [n] for we have ſinned againſt the Lord our God, we and our fathers from our youth, even unto this day, and have not obeyed the voice of the Lord our God.

CHAP. IV.

1 *True repentance.* 4 *He exhorteth to the circumciſion of the hearts.* 6 *The deſtruction of Judah is propheſied, for the malice of their hearts.* 19 *The prophet lamenteth it.*

O Iſrael, if thou return, [o] return unto me, ſaith the Lord: if thou put away thine abominations out of my ſight, then ſhalt thou not remove,

2 And thou ſhalt [p] ſwear, The Lord liveth, in truth, in judgment, and in righteouſneſs, and the nations ſhall be bleſſed in him, and ſhall glory in him.

3 For thus ſaith the Lord to the men of Judah, and to Jeruſalem:

4 Break up your [q] fallow ground, and ſow not among the thorns: be circumciſed to the Lord, and take away the fore-ſkins of your hearts, ye men of Judah, and inhabitants of Jeruſalem, leſt my wrath come forth like fire, and burn, that none can quench it, becauſe of the wickedneſs of your inventions. Bef. Chr. 612.

5 [r] Declare in Judah, and ſhew forth in Jeruſalem, and ſay, Blow the trumpet in the land, cry and gather together, and ſay, Aſſemble yourſelves, and let us go into ſtrong cities.

6 Set up the ſtandard in Zion: [s] prepare to flee, *and* ſtay not: for I will bring a plague from the North, and a great deſtruction.

7 The [t] lion is come up from his den, and the deſtroyer of the Gentiles is departed, *and* gone forth of his place to lay the land waſte, *and* thy cities ſhall be deſtroyed without an inhabitant.

8 Wherefore gird you with ſackcloth: lament and howl, for the fierce wrath of the Lord is turned back from us.

9 And in that day, ſaith the Lord, the heart of the king ſhall periſh, and the heart of the princes and the prieſts ſhall be aſtoniſhed, and the [u] prophets ſhall wonder.

10 Then ſaid I, Ah, Lord God, ſurely thou haſt [w] deceived this people, and Jeruſalem, ſaying, Ye ſhall have peace, and the ſword pierceth unto the heart.

11 At that time ſhall it be ſaid to this people, and to Jeruſalem, A dry [x] wind in the high places of the wilderneſs *cometh* toward the daughter of my people, *but* neither [y] to fan nor to cleanſe.

12 A mighty wind ſhall come unto me from thoſe *places*, *and* now will I alſo give ſentence upon them.

13 Behold, he ſhall come up as the [z] clouds, and his chariots *ſhall be* as a tempeſt: his horſes are lighter than eagles: [a] Wo unto us, for we are deſtroyed.

14 O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved: how long ſhall thy wicked thoughts remain within thee?

15 For a voice declareth from [b] Dan, and publiſheth affliction from mount [c] Ephraim.

16 Make ye mention of the heathen, *and* publiſh in Jeruſalem, Behold, the ſcouts come from a far country, and cry out againſt the cities of Judah.

17 They have compaſſed her about as the [d] watchmen of the field, becauſe it hath provoked me unto wrath, ſaith the Lord.

18 Thy ways and thy inventions have procured thee theſe things, ſuch is thy wickedneſs: there-

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[i] The Hebrew word ſignifieth a friend or companion, and here may be taken for a huſband, as it is uſed alſo, Hoſea 3. 1.

[k] Signifying, that God whom they had forſaken, would bring their enemies upon them, who ſhould lead them captive, and make them to cry and lament.

[l] This is ſpoken in the perſon of Iſrael to the ſhame of Judah, which ſtayed ſo long to turn unto God.

[m] For their idolatry, God's vengeance hath light upon them and theirs.

[n] They juſtify not themſelves, or ſay that they would follow their fathers, but condemn their wicked doings, and deſire forgiveneſs of the ſame, as Ezra 9. 7. Pſalm 106. 6. Iſa. 64. 6.

[o] That is, wholly and without hypocriſy, Joel 2. 12. not diſſembling to turn and ſerve God, as they do which ſerve him by halves, as Hoſ. 7. 16.

[p] Thou ſhalt deteſt the name of idols, Pſalm 16. 4. and ſhalt with reverence ſwear by the living God, when thine oath may advance God's glory, and profit others: and here by ſwearing, he meaneth the true religion of God.

[q] He willeth them to pluck up the impiety and wicked affection, and worldly reſpects out of their heart, that the true ſeed of God's word may be ſown therein, Hoſea 10. 12. and this is the true circumciſion of the heart, Deut. 10. 16. Rom. 2. 29. Col. 2. 11.

[r] He warneth them of the great dangers that ſhall come upon them by the Chaldeans, except they repent and turn to the Lord.

[s] He ſpeaketh this to admoniſh them of the great danger when every man ſhall prepare to ſave himſelf, but it ſhall be too late, 2 Kings 25. 4.

[t] Meaning, Nebuchadnezzar king of Babylon, 2 Kings 24. 1.

[u] That is, the falſe prophets, which ſtill propheſied peace and ſecurity.

[w] By the falſe prophets, which promiſed peace and tranquillity: and thus thou haſt puniſhed their rebellious ſtubbornneſs by cauſing them to hearken unto lies, which would not believe thy truth, 1 Kings 2. 23. Ezek. 4. 9. 2 Theſſ. 2. 11.

[x] The north wind, whereby he meaneth Nebuchadnezzar.

[y] But to carry away both corn and chaff.

[z] Meaning, that Nebuchadnezzar ſhould come as ſuddenly as a cloud that is carried with the wind.

[a] This is ſpoken in the perſon of all the people, who in their affliction ſhould cry thus.

[b] Which was a city in the utmoſt border of Iſrael northward toward Babylon.

[c] Which was in the midway between Dan and Jeruſalem.

[d] Which keep the fruits ſo ſtraitly, that nothing can come in nor out: ſo ſhould the Babylonians compaſs Judah.

Bef. Chr. 612.

therefore it ſhall be bitter, therefore it ſhall pierce unto thine heart.

19 My belly, [e] my belly, I am pained, even at the very heart: mine heart is troubled within me: I cannot be ſtill: for my ſoul hath heard the ſound of the trumpet, *and* the alarm of the battle.

20 Deſtruction upon deſtruction is cried, for the whole land is waſted: ſuddenly are my tents [f] deſtroyed, *and* my curtains in a moment.

21 How long ſhall I ſee the ſtandard, *and* hear the ſound of the trumpet?

22 For my people is fooliſh, they have not known me: they are fooliſh children, and have none underſtanding: [g] they are wiſe to do evil, but to do well they have no knowledge.

23 I have looked upon the earth, and lo, it was without form and [h] void: and to the heavens, and they had no light.

24 I beheld the mountains: and lo, they trembled, and all the hills ſhook.

25 I beheld, and lo, there was no man, and all the birds of the heaven were departed.

26 I beheld, and lo, the fruitful place *was* a wilderneſs, and all the cities thereof were broken down at the preſence of the Lord, and by his fierce wrath.

27 For thus hath the Lord ſaid, The whole land ſhall be deſolate: yet will I not [i] make a full end.

28 Therefore ſhall the earth mourn, and the heavens above ſhall be darkened, becauſe I have pronounced it: I have thought it and will not repent, neither will I turn back from it.

29 The whole city ſhall flee, for the noiſe of the horſemen and bowmen: they ſhall go into thickets, and climb up upon the rocks: every city ſhall be forſaken, and not a man dwell therein.

30 And when thou ſhalt be deſtroyed, what wilt thou do? Though thou [k] clotheſt thyſelf with ſcarlet, though thou deckeſt thee with ornaments of gold, though thou painteſt thy face with colours, yet ſhalt thou trim thyſelf in vain: *for* thy lovers will abhor thee, *and* ſeek thy life.

31 For I have heard a noiſe as of a woman travailing, or as one labouring of her firſt child, *even* the voice of the daughter Zion that ſigheth and ſtretcheth out her hands: [l] wo is me now: for my ſoul fainteth becauſe of the murderers.

CHAP. V.

1 In Judah no righteous man is found, neither among the people nor the rulers. 15 Wherefore Judah is deſtroyed of the Chaldeans.

Bef. Chr. 612.

RUN to and fro by the ſtreets of Jeruſalem, and behold now, and know, and inquire in the open places thereof, if ye can find a man, *or* if there be any that executeth judgment, and ſeeketh the truth, and I will ſpare [m] it.

2 For though they ſay, The [n] Lord liveth, yet do they ſwear falſely.

3 O Lord, are not thine eyes upon the [o] truth? thou haſt [p] ſtricken them, but they have not ſorrowed: thou haſt conſumed them, *but* they have refuſed to receive correction: they have made their faces harder than a ſtone, *and* have refuſed to return.

4 Therefore I ſaid, Surely they are poor, they are fooliſh, for they know not the way of the Lord, *nor* the judgment of their God.

5 I will get me unto the [q] great men, and will ſpeak unto them: for they have known the way of the Lord, *and* the judgment of their God: but theſe have altogether broken the yoke, *and* burſt the bonds.

6 Wherefore [r] a lion out of the foreſt ſhall ſlay them, and a wolf of the wilderneſs ſhall deſtroy them: a leopard ſhall watch over their cities: every one that goeth out thence ſhall be torn in pieces, becauſe their treſpaſſes are many, *and* their rebellions are increaſed.

7 How ſhould I ſpare thee for this? thy children have forſaken me, and [s] ſworn by them that are no gods: though I fed them to the full, yet they committed adultery, and aſſembled themſelves by companies in the harlots houſes.

8 They roſe up in the morning *like* fed horſes: *for* every man [*] neighed after his neighbour's wife.

[*] Ezek. 22. 11.

9 Shall I not viſit for theſe things? ſaith the Lord: Shall not my ſoul be avenged on ſuch a nation as this?

10 [t] Climb up upon their walls and deſtroy them, but make not a full end: [u] take away their battlements, for they are not the Lord's.

11 For the houſe of Iſrael, and the houſe of Judah, have grievouſly treſpaſſed againſt me, ſaith the Lord.

12 They have [w] denied the Lord, and ſaid, It is not he, neither ſhall the plague come upon us, neither ſhall we ſee ſword nor famine.

13 And the prophets ſhall be *as* [x] wind, and

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[e] He ſheweth that the true miniſters are lively touched with the calamities of the church, ſo that all the parts of their body feel the grief of their heart, albeit with zeal to God's glory, to pronounce his judgments againſt the people.

[f] Meaning, the cities, which were as eaſily caſt down as a tent.

[g] Their wiſdom and policy tend to their own deſtruction, and pulleth them from God.

[h] By theſe manner of ſpeeches, he ſheweth the horrible deſtruction that ſhould come upon the land, and alſo condemneth the obſtinacy of the people, who repent not at the fear of theſe terrible tidings, ſeeing that the inſenſible creatures are moved therewith, as if the order of nature ſhould be changed, Iſa. 13. 10. and 24. 23. Ezek. 32. 7. Joel 2. 31. and 3. 15.

[i] But for his mercy's ſake, he will reſerve himſelf a reſidue to be his church, and to praiſe him in earth, Iſa. 2. 9.

[k] Neither thy ceremonies nor rich gifts ſhall deliver thee.

[l] As the prophets were moved to pity the deſtruction of their people, ſo they declared it to the people to move them to repentance, Iſa. 22. 4. chap. 9. 1.

[m] That is, the city.

[n] Though they pretend religion and holineſs, yet all is but hypocriſy: for under this kind of ſwearing is contained the true religion.

[o] Doſt not thou love uprightneſs and faithful dealing?

[p] Thou haſt oft-times puniſhed them, but all is in vain, Iſa. 9. 13.

[q] He ſpeaketh this to the reproach of them which ſhould govern and teach others, and yet are farther out of the way than the ſimple people.

[r] Meaning, Nebuchadnezzar and his army.

[s] He ſheweth, that to ſwear by any thing, than by God, is to forſake him.

[t] He commandeth the Babylonians and enemies to deſtroy them.

[u] Read chap. 4. 27.

[w] Becauſe they gave no credit to the words of his prophets, as Iſa. 28. 15.

[x] Their words ſhall be of no effect, but vain.

Bef. Chr. 612. the word is not [y] in them: thus ſhall it come unto them.

14 Wherefore thus ſaith the Lord God of hoſts, Becauſe ye ſpeak ſuch words, behold, I will put my words into [z] thy mouth, like a fire, and this people ſhall be *as* wood, and it ſhall devour them.

15 Lo, I will bring a nation upon you [a] from far, O houſe of Iſrael, ſaith the Lord, which is a mighty nation, and an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay.

16 Whoſe quiver is an [b] open ſepulchre, they are all very ſtrong.

17 And they ſhall eat thine harveſt and thy bread, they ſhall devour thy ſons and thy daughters, they ſhall eat up thy ſheep and thy bullocks, they ſhall eat thy vines and thy fig-trees, they ſhall deſtroy with the ſword thy fenced cities, wherein thou didſt truſt.

18 Neverthelеſs, at thoſe days, ſaith the Lord, I will not make a full end of [c] you.

Ch. 16. 10. 19 And when * ye ſhall ſay, Wherefore doth the Lord our God do theſe things unto us? then ſhalt [d] thou anſwer them, Like as ye have forſaken me and ſerved ſtrange gods in your land, ſo ſhall ye ſerve ſtrangers in a land that is not yours.

20 Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying,

† *Heb. without heart.* * Iſa. 6. 9. Matt. 13. 14. Acts 28. 27. Rom. 11. 8. 21 Hear now this, O fooliſh people, and † without underſtanding, which have * eyes and ſee not, which have ears and hear not.

* Job 26. 10. 22 Fear ye not me? ſaith the Lord: or will ye not be afraid at my preſence, which have placed the ſand for the * bounds of the ſea by the perpetual decree that it cannot paſs it: and though the waves thereof rage, yet can they not prevail: though they roar, *yet* can they not paſs over it?

23 But this people hath an unfaithful and rebellious heart: they are departed and gone.

24 For they ſay not in their heart, Let us now fear the Lord our God, that giveth rain both early and late in due ſeaſon: he reſerveth unto us the appointed weeks of the harveſt.

25 *Yet* your [e] iniquities have turned away theſe things, and your ſins have hindered good things from you.

26 For among my people are found wicked perſons, that lay wait as he that ſetteth ſnares: they have made a pit to catch men.

27 As a cage is full of birds, ſo are their houſes full of deceit: thereby they are become great, and waxen rich.

* Iſa. 1. 23. Zech. 7. 9. 28 They are waxen fat *and* ſhining: they do overpaſs the deeds of the wicked: * they execute no judgment, no not the judgment of the fatherleſs: yet they [f] proſper, though they execute no judgment for the poor. Bef. Chr. 612.

29 Shall I not viſit for theſe things? ſaith the Lord: or ſhall not my ſoul be avenged on ſuch a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The [g] prophets propheſy lyes, and the prieſts ‡ receive *gifts* in their hands, and my people delight therein. What will ye then do in the end thereof? ‡ Or, bear rule.

CHAP. VI.

1 *The coming of the Aſſyrians and Chaldeans.* 16 *He exhorteth the Jews to repentance.*

O YE children of [h] Benjamin, prepare to flee out of the midſt of Jeruſalem, and blow the trumpet in [i] Tekoa: ſet up a ſtandard upon [k] Beth-haccerem: for a plague appeareth out of the North, and great deſtruction.

2 I have compared the daughter of Zion to [l] a beautiful and dainty woman.

3 The paſtors with their [m] flocks ſhall come unto her: they ſhall pitch *their* tents round about by her, *and* every one ſhall feed in his place.

4 [n] Prepare war againſt her: ariſe, and let us go toward the South: wo unto us, for the day declineth, and the ſhadows of the evening are ſtretched out.

5 Ariſe, and let us go up by night, and deſtroy her palaces.

6 For thus hath the Lord of hoſts ſaid, Hew down wood, and caſt a mount againſt Jeruſalem: this city muſt be viſited: all oppreſſion is in the midſt of it.

7 As the fountain caſteth out her waters, ſo ſhe caſteth out her malice: [o] cruelty and ſpoil is continually heard in her before me *with* ſorrow and ſtrokes.

8 Be thou inſtructed, O [p] Jeruſalem, leſt my ſoul depart from thee, leſt I make thee deſolate *as* a land that none inhabiteth.

9 Thus ſaith the Lord of hoſts, They ſhall gather as a vine the reſidue of Iſrael: turn [q] back thine hand as the grape-gatherer into the baſket.

10 Unto whom ſhall I ſpeak and admoniſh, that they may hear? behold, their ears *are* [r] uncircumciſed, and they cannot hearken: behold, the word of the Lord is unto them as a reproach: they have no delight in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: [s] I will pour it out upon the [t] children in the ſtreet, and likewiſe

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[y] They are not ſent of the Lord, and therefore that which they threaten to us, ſhall come upon them.

[z] Meaning, Jeremiah.

[a] To wit, the Babylonians and Chaldeans.

[b] Who ſhall kill many with their arrows.

[c] Here the Lord declareth his unſpeakable favour toward his church, as chap. 4. 27.

[d] Meaning, the prophet Jeremiah.

[e] If there be any ſtay, that we receive not God's bleſſings in abundance, we muſt conſider that it is for our own iniquities, Iſa. 59. 1, 2.

[f] They feel not the plague of God for it.

[g] Meaning, that there could be nothing but diſorder, where the miniſters were wicked perſons and corrupt

[h] He ſpeaketh to them chiefly, becauſe they ſhould take heed by the example of their brethren, the other half of their tribe which were now carried away priſoners.

[i] Which was a city in Judah, ſix miles from Bethlehem, 2 Chron. 11. 6.

[k] Read Nehem. 3. 14.

[l] I have intreated her greatly, and given her abundance of all things.

[m] She ſhall be ſo deſtroyed, that the ſheep may be fed in her.

[n] He ſpeaketh this in the perſon of the Babylonians, which complain that the time faileth them before they have brought their enterpriſes to paſs.

[o] He ſheweth the cauſe why it ſhould be deſtroyed, and how it cometh of themſelves.

[p] He warneth them to amend by his corrections, and to turn to him by repentance.

[q] He exhorteth the Babylonians to be diligent to ſearch out all and to leave none.

[r] They delight to hear vain things, and to ſhut up their ears to true doctrine.

[s] As the Lord had given him his word to be as a fire of his indignation to burn the wicked, chap. 5. 14. ſo he kindleth it now when he ſeeth that all remedies are paſt.

[t] None ſhall be ſpared.

Bef. Chr. 612. likewiſe upon the aſſembly of the young men: for the huſband ſhall even be taken with the wife, *and* the aged with him that is full of days.

12 And their houſes *with* their lands, and wives alſo ſhall be turned unto ſtrangers: for I will ſtretch out mine hand upon the inhabitants of the land, ſaith the Lord.

13 For from the leaſt of them, even unto the greateſt of them, every one is given unto covetouſneſs: and from the prophet even unto the prieſt, they all deal falſely.

14 They have healed alſo the hurt of the daughter of my people with ſweet words, ſaying, [u] Peace, peace, when there is no peace.

15 Were they aſhamed when they had committed abomination? nay, they were not aſhamed, no, neither could they have any ſhame: therefore they ſhall fall among the † ſlain: when I ſhall viſit them, they ſhall be caſt down, ſaith the Lord.

† *Heb. them that fall.*

16 Thus ſaith the Lord, Stand in the ways and behold, and aſk for the [w] old way, which is the good way, and walk therein, and ye ſhall find reſt for your ſouls: but they ſaid, We will not walk *therein.*

17 Alſo I ſet [x] watchmen over you, *which ſaid,* Take heed to the ſound of the trumpet: but they ſaid, We will not take heed.

18 Hear therefore, ye [y] Gentiles, and thou congregation, know what is among them.

19 Hear, O earth, and behold, I will cauſe a plague to come upon this people, *even* the fruit of their own imaginations: becauſe they have not taken heed unto my words, nor to my law, but caſt it off.

20 To what purpoſe bringeſt thou me [z] incenſe from Sheba, and ſweet calamus from a far country? Your burnt-offerings are not pleaſant, nor your ſacrifices ſweet unto me.

21 Therefore thus ſaith the Lord, Behold, I will lay ſtumbling-blocks before this people, and the fathers and the ſons together ſhall fall upon them: the neighbour and his friend ſhall periſh.

22 Thus ſaith the Lord, Behold, a people cometh from the [a] north country, and a great nation ſhall ariſe from the ſides of the earth.

23 With bow and ſhield ſhall they be weaponed: they are cruel and will have no compaſſion: their voice roareth like the ſea, and they ride upon horſes, well appointed, like men of war againſt thee, O daughter Zion.

24 We have heard their fame, *and* our hands wax [b] feeble: ſorrow is come upon us, as the ſorrow of a woman in travail.

25 Go not forth into the field, nor walk by the way: for the ſword of the enemy, *and* fear *is* on every ſide,

26 O daughter of my people, gird thee with ſackcloth, and wallow thyſelf in the aſhes: make lamentation and bitter mourning *as* for thine only ſon: for the deſtroyer ſhall ſuddenly come upon us. Bef. Chr. 612.

27 I have ſet [c] thee for a defence *and* fortreſs among my people, that thou mayeſt know and try their ways.

28 They are all rebellious traitors, walking craftily: *they are* braſs and iron, they all are deſtroyers.

29 The [d] bellows are burnt: the lead is conſumed in the fire: the founder melteth in vain: for the wicked are not taken away.

30 They ſhall call them reprobate ſilver, becauſe the Lord hath rejected them.

CHAP. VII.

2 *Jeremiah is commanded to ſhew unto the people the word of God, which truſteth in the outward ſervice of the temple.* 13 *The evils that ſhall come to the Jews, for the deſpiſing of their prophets.* 21 *Sacrifices doth not the Lord chiefly require of the Jews, but that they ſhould obey his word.*

THE words that came to Jeremiah from the Lord, ſaying,

2 Stand in the gate of the Lord's houſe, and cry this word there, and ſay, Hear the word of the Lord, all ye of Judah that enter in at theſe gates to worſhip the Lord.

3 Thus ſaith the Lord of hoſts, the God of Iſrael, * Amend your ways and your works, and I will let you dwell in this place. * Ch. 26. 13.

4 Truſt not in [e] lying words, ſaying, The temple of the Lord, the temple of the Lord: this is the temple of the Lord.

5 For if you amend *and* redreſs your ways and your works: if you execute judgment between a man and his neighbour,

6 *And* oppreſs not the ſtranger, the fatherleſs and the widow, and ſhed no innocent blood in this place, neither walk after other gods to your deſtruction,

7 Then [f] will I let you dwell in this place, in the land that I gave your fathers, for ever and ever.

8 Behold, you truſt in lying words, that cannot profit.

9 Will you ſteal, murder, and commit adultery, and ſwear falſly, and burn incenſe unto Baal, and walk after other gods whom ye know not,

10 And come and ſtand before me in this houſe, whereupon my name is called, and ſay, We are delivered, though we have done all theſe abominations?

11 Is this houſe become [g] a den of thieves, whereupon my name is called before your eyes? Behold, even I ſee it, ſaith the Lord.

12 But

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[u] When the people began to fear God's judgments, the falſe prophets comforted them by flatterings, ſhewing, that God would ſend peace and not war.

[w] Wherein the patriarchs and prophets walked, directed by the word of God: ſignifying, that there is no true way but that which God preſcribeth.

[x] Prophets which ſhould warn you of the dangers that were at hand.

[y] God taketh all the world to witneſs, and the inſenſible creatures, of the ingratitude of the Jews.

[z] Read Iſa. 1. 11. and Amos 5. 21.

[a] From Babylon, by Dan, which was north from Jeruſalem.

[b] For fear of the enemy; he ſpeaketh this in the perſon of the Jews.

[c] Meaning, Jeremiah, whom God had appointed to try out the godly from the wicked, as a founder doth the pure metal from the droſs.

[d] All the pain and labour that hath been taken with them, is loſt.

[e] Believe not the falſe prophets, which ſay, that for the temple's ſake, and the ſacrifices there, the Lord will preſerve you, and ſo nouriſh you in your ſin, and vain confidence.

[f] God ſheweth on what condition he made his promiſe to this temple: that they ſhould be an holy people unto him, as he would be a faithful God to them.

[g] As thieves hid in holes and dens think themſelves ſafe, ſo when you are in my temple, you think to be covered with the holineſs thereof, and that I cannot ſee your wickedneſs, Matt. 21. 13.

12 But go ye now into my place which was in Shiloh, [h] where I ſet my name at the beginning, and behold what I did to it for the wickedneſs of my people Iſrael.

13 Therefore now becauſe ye have done all theſe works, ſaith the Lord, (and I [i] roſe up early, and ſpake unto you: but when I ſpake, ye would not hear me, neither when I called, would [k] ye anſwer)

14 Therefore will I do unto this houſe, whereupon my name is called, wherein alſo ye truſt, even unto the place that I gave to you, and to your fathers, as I have done unto Shiloh.

15 And I will caſt [l] you out of my ſight, as I have caſt out all your brethren, *even* the whole ſeed of Ephraim.

16 Therefore thou ſhalt not [m] pray for this people, neither lift up cry nor prayer for them, neither intreat me, for I will not hear thee.

17 Seeſt thou not what they do in the cities of Judah, and in the ſtreets of Jeruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to [n] the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me unto anger.

19 Do they provoke me to anger, ſaith the Lord, and not themſelves to the confuſion of their own faces?

20 Therefore thus ſaith the Lord God, Behold, mine anger and my wrath ſhall be poured upon this place, upon man and upon beaſt, and upon the tree of the field, and upon the fruit of the ground, and it ſhall burn and not be quenched.

21 Thus ſaith the Lord of hoſts, the God of Iſrael, put your burnt-offerings unto your ſacrifices, and eat the fleſh.

22 For [o] I ſpake not unto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt-offerings and ſacrifices.

23 But this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people: and walk ye in all the ways which I have commanded you, that it may be well unto you.

24 But they would not obey, nor incline their ear, but went after the counſels *and* the ſtubbornneſs of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came up out of the land of Egypt, unto [p] this day, I have even ſent unto you all my ſervants the prophets, [q] riſing up early every day, and ſending them.

26 Yet would they not hear me, nor incline their ear, but hardened their neck *and* did worſe than their fathers.

27 Therefore ſhalt thou ſpeak all theſe words unto them, but they [r] will not hear thee: thou ſhalt alſo cry unto them, but they will not anſwer thee.

28 Thou ſhalt ſay unto them, This is a nation that heareth not the voice of the Lord their God, nor receiveth diſcipline: truth is periſhed, and is clean gone out of their mouth.

29 Cut off thine [s] hair, O Jeruſalem, and caſt it away, and take up a complaint on the high places: for the Lord hath rejected and forſaken the generation of his [t] wrath.

30 For the children of Judah have done evil in my ſight, ſaith the Lord: they have ſet their abominations in the houſe, whereupon my name is called, to pollute it.

31 And they have built the high place of [u] Tophet, which is in the valley of Ben-hinnom, to burn their ſons and their daughters in the fire, which I [w] commanded them not, neither came it in my heart.

32 Therefore behold, the days come, ſaith the Lord, that it ſhall no more be called Tophet, nor the valley of Ben-hinnom, but the valley of ſlaughter, for they ſhall bury in Tophet till there be no place.

33 And the carcaiſes of this people ſhall be meat for the fowls of the heaven, and for the beaſts of the earth, and none ſhall fray them away.

34 * Then will I cauſe to ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem, the voice of mirth and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, for the land ſhall be deſolate.

* Ezek. 26. 13.

CHAP. VIII.

1 *The deſtruction of the Jews.* 4 *The Lord moveth the people to amendment.* 10 *He reprehendeth the lying doctrine, and the covetouſneſs of the prophets and prieſts.*

AT that time, ſaith the Lord, they ſhall bring out the bones of the kings of Judah, and the bones of their princes, and the bones of the prieſts, and the bones of the prophets, and the bones of the inhabitants of Jeruſalem out of their [x] graves.

2 And they ſhall ſpread them before the ſun and the moon, and all the hoſt of heaven, whom they have loved, and whom they have ſerved, and whom they have followed, and whom they have

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[h] Becauſe they depended ſo much on the temple, which was for his promiſe, that he would be preſent, and defend them where the ark was, he ſendeth them to God's judgments againſt Shiloh, where the ark had emained about three hundred years, and after was taken, the prieſts ſlain, and the people miſerably diſcomfited, 1 Sam. 4. 11. chap. 26. 6.

[i] That is, I never ceaſed to warn you, as Iſa. 65. 2. Prov. 1. 28.

[k] He ſheweth what is the only remedy to redreſs our faults: to ſuffer God to lead us into the way, and to obey his calling. Iſa. 66. 4.

[l] I will ſend you into captivity as I have done Ephraim, that is, the ten tribes.

[m] To aſſure them that God had determined with himſelf to puniſh their wickedneſs, he ſheweth that the prayer of the godly can nothing avail them, whilſt they remain in their obſtinacy againſt God, and will not uſe the means that he uſeth to call them to repentance, chap. 11. 14. and 14. 11.

[n] That is, they ſacrifice to the ſun, moon and ſtars, which they called the queen of heaven, chap. 44. 17. 2 Kings 17. 5.

[o] Shewing, that it was not his chief purpoſe and intent, that they ſhould offer ſacrifices: but that they ſhould regard wherefore they were ordained: to wit, to be joined to the word, as ſeals and confirmations of remiſſion of ſins in Chriſt, for without the word they were vain and unprofitable.

[p] Which was about fourteen hundred years.

[q] Read ver. 13.

[r] Whereby he ſheweth, that the paſtors ought not to leave their flocks in their obſtinacy: for the Lord will uſe the means of his ſervants to make the wicked more faulty, and to prove his.

[s] In ſign of murmuring, as Job 1. 10. Micah 1. 16.

[t] Againſt whom he had juſt occaſion to pour out his wrath.

[u] Of Tophet, read 2 Kings 23. 10.

[w] But commanded the contrary, as Lev. 18. 21. and 20. 3. Deut. 18. 10.

[x] The enemy for greedineſs of gain ſhall rifle your graves, and lay you before thoſe idols which in your life you worſhipped, to ſee if they can help you.

Bef. Chr. 600. have ſought, and whom they have worſhipped: they ſhall not be gathered nor be buried, *but* ſhall be as dung upon the earth.

3 And death ſhall be deſired [y] rather than life of all the reſidue that remaineth of this wicked family, which remain in all the places where I have ſcattered them, ſaith the Lord of hoſts.

4 Thou ſhalt ſay unto them alſo, Thus ſaith the Lord, Shall they [z] fall and not ariſe? ſhall he turn away and not turn again?

5 Wherefore is this people of Jeruſalem turned back by a perpetual rebellion? They gave themſelves to deceit, *and* would not return.

6 I hearkened and heard, *but* none ſpake aright: no man repented him of his wickedneſs, ſaying, What have I done? every [a] one turned to their race, as the horſe ruſheth into the battle.

7 Even the ſtork in the air knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerve the time of their coming, but my people knoweth not the [b] judgment of the Lord.

8 How do ye ſay, We are wiſe, and the law [c] of the Lord *is* with us? Lo, certainly in vain made he it, the pen of the ſcribes is in vain.

9 The [d] wiſe men are aſhamed: they are afraid and taken: lo, they have rejected the word of the Lord, and what wiſdom is in them?

10 Therefore will I give their wives unto others, *and* their fields to them that ſhall poſſeſs them: * for every one from the leaſt even unto the greateſt is given to covetouſneſs, *and* from the prophet even unto the prieſt, every one dealeth falſely.

*Iſa. 56 11. Ch. 5. 51. and 6. 13.

11 For they have healed the hurt of the daughter of my people with ſweet words, ſaying, [e] Peace, peace, when there is no peace.

12 Were they aſhamed when they had committed abomination? nay, they were not aſhamed, neither could they have any ſhame: therefore ſhall they fall among the ſlain: when I ſhall viſit them, they ſhall be caſt down, ſaith the Lord.

13 I will ſurely conſume them, ſaith the Lord: there ſhall be no grapes on the vine, nor figs on the fig-tree, and the leaf ſhall fade, and the things that I have given them ſhall depart from them.

14 Why do we ſtay? [f] aſſemble yourſelves, and let us enter into the ſtrong cities, and let us be quiet there: for the Lord our God hath put us to ſilence, and given us water with [g] gall to drink, becauſe we have ſinned againſt the Lord.

Bef. Chr. 600.

15 * We looked for peace, but no good came: and for a time of health, and behold troubles.

* Ch. 14. 19.

16 The neighing of his horſes was heard from [h] Dan, the whole land trembled at the noiſe of the neighing of his ſtrong *horſes*: for they are come, and have devoured the land with all that is in it, the city, and thoſe that dwell therein.

17 For behold, I will [i] ſend ſerpents *and* cockatrices among you, which will not be charmed, and they ſhall ſting you, ſaith the Lord.

18 I would have [k] comforted myſelf againſt ſorrow, *but* mine heart is heavy in me.

19 Behold, the voice of the cry of the daughter of my people *for fear of them* of a far country, Is not the Lord in Zion? Is not her King in her? Why [l] have they provoked me to anger with their graven images, and with their vanities of a ſtrange *god?*

20 The [m] harveſt is paſt, the ſummer is ended, and we are not holpen.

21 I am [n] ſore vexed for the hurt of the daughter of my people: I am heavy, *and* aſtoniſhment hath taken me.

22 Is there no balm [o] at Gilead? is there no phyſician there? Why then is not the health of the daughter of my people recovered?

CHAP. IX.

1 *The complaint of the prophet for the malice of the people.* 24 *In the knowledge of God ought we only to rejoice.* 26 *The uncircumciſion of the heart.*

OH that mine head were *full* of [p] water, and mine eyes a fountain of tears, that I might weep day and night for the ſlain of the daughter of my people.

2 Oh that I had in the wilderneſs a [q] cottage of wayfaring men, that I might leave my people, and go from them: for they be all [r] adulterers, and an aſſembly of rebels.

3 And they bend their tongues *like* their bows for [s] lyes: but they have no courage for the truth upon the earth: for they proceed from evil to worſe, and they have not known me, ſaith the Lord.

4 Let every one take heed of his neighbour, and truſt you not in any [t] brother: for every

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[y] Becauſe of the afflictions that they ſhall feel through God's judgments.

[z] Is there no hope that they will return?

[a] They are full of hypocriſy, and every one followeth his own fancy without any conſideration.

[b] He accuſeth them in that that they are more ignorant of God's judgments, than theſe birds are of their appointed ſeaſons to diſcern the cold and heat, as Iſa. 1. 3.

[c] The law doth not profit you, neither needed it to have been written, for aught that you have learned by it.

[d] They that ſeem wiſe may be aſhamed of their ignorance: for all wiſdom conſiſteth in God's word.

[e] Read chap. 6. 14.

[f] He ſpeaketh in the perſon of the people, who when the enemy cometh will run about to hide themſelves, and acknowledge that it is God's hand.

[g] That is, hath brought us unto extreme affliction, and thus they ſhall not attribute this plague to fortune, but God's juſt judgment, chap. 9. 15. and 23. 15.

[h] Read chap. 4. 15.

[i] God threateneth to ſend the Babylonians among them, who ſhall utterly deſtroy them in ſuch ſort, as by no means they ſhall eſcape.

[k] Read chap. 5. 19.

[l] Thus the Lord ſpeaketh.

[m] The people wonder that they have ſo long time looked for ſuccour in vain.

[n] The prophet ſpeaketh this.

[o] Meaning, that no man's help or means could ſave them: for in Gilead was precious balm, chap. 46. 11. or elſe deriding the vain confidence of the people, who looked for help at their prieſts, who ſhould have been the phyſicians of their ſouls, and dwelt at Gilead, Hoſ. 6. 8.

[p] The prophet ſheweth the great compaſſion that he had toward this people, ſeeing that he could never ſufficiently lament the deſtruction that he ſaw to hang over them. Which is a ſpecial note to diſcern the true paſtors from the hirelings: read chap. 4. 19.

[q] He ſheweth, that this were more quietneſs and greater ſafety for him to dwell among the wild beaſts, than among this wicked people, ſave that God hath enjoined him this charge.

[r] Utterly turned from God.

[s] To belye and ſlander their neighbours.

[t] Meaning, that all were corrupt, and none could find an honeſt man.

Bef. Chr. 600. brother will uſe deceit, and every friend will deal deceitfully.

5 And every one will deceive his friend, and will not ſpeak the truth: *for* they [u] have taught their tongues to ſpeak lyes, and take great pains to do wickedly.

6 Thine habitation is in the midſt of deceivers: [w] becauſe of *their* deceit they refuſe to know me, ſaith the Lord.

7 Therefore thus ſaith the Lord of hoſts, Behold, I will [x] melt them, and try them: for what ſhould I *elſe* do for the daughter of my people?

[*] Pſ. 28. 3. and 120. 4. 8 Their tongue [*] *is* as an arrow ſhot out, *and* ſpeaketh deceit: one ſpeaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shall I not viſit them for theſe things? ſaith the Lord: or ſhall not my ſoul be avenged on ſuch a nation as this?

10 Upon the [y] mountains will I take up a weeping and a lamentation, and upon the fair places of the wilderneſs a mourning, becauſe they are burnt up, ſo that none can paſs through them, neither can men hear the voice of the flock: both the fowl of the air, and the beaſt, are fled away *and* gone.

11 And I will make Jeruſalem an heap, *and* a den of dragons: and I will make the cities of Judah waſte without an inhabitant.

12 Who is [z] wiſe to underſtand this? and to whom the mouth of the Lord hath ſpoken, even he ſhall declare it. Why doth the land periſh, *and* is burnt up like a wilderneſs, that none paſſeth through?

13 And the Lord ſaith, Becauſe they have forſaken my law, which I ſet before them, and have not obeyed my voice, neither walked thereafter:

14 But have walked after the ſtubbornneſs of their own heart, and after Baalim, which [a] their fathers taught them:

15 Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will feed their people with wormwood, and give them waters of gall [b] to drink:

16 I will ſcatter them alſo among the heathen, whom neither they nor their fathers have known, and I will ſend a ſword after them, till I have conſumed them.

17 Thus ſaith the Lord of hoſts, Take heed, and call for [c] mourning women, that they may come, and ſend for ſkilful women, that they may come.

18 And let them make haſte, and let them take up a lamentation for us, that our eyes may caſt out tears, and our eyelids guſh out of water. Bef. Chr. 600.

19 For a lamentable noiſe is heard out of Zion, How are we deſtroyed, *and* utterly confounded, for we have forſaken the land, and our dwellings [d] have caſt us out!

20 Therefore hear the word of the Lord, O ye women, and let your ears regard the words of his mouth, and [e] teach your daughters to mourn, and every one her neighbour to lament.

21 For death is come up into our [f] windows, *and* is entered into our palaces, to deſtroy the children without, and the young men in the ſtreets.

22 Speak, Thus ſaith the Lord, The carcaſes of men ſhall lie even as the dung upon the field, and as the handful after the mower, and none ſhall gather *them*.

23 Thus ſaith the Lord, Let not the [g] wiſe man glory in his wiſdom, nor the ſtrong man glory in his ſtrength, neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that he underſtandeth and knoweth me: for I am the Lord, which [h] ſhew mercy, judgment and righteouſneſs in the earth: for in theſe things I delight, ſaith the Lord.

25 Behold, the days come, ſaith the Lord, that I will viſit all them which are [i] circumciſed, with the uncircumciſed:

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all the utmoſt corners of them that dwell in the wilderneſs: for all *theſe* nations *are* uncircumciſed, and all the houſe of Iſrael *are* uncircumciſed in the heart.

CHAP. X.

1 The conſtellation of the ſtars are to be feared. 5 The weakneſs of idols. 6 Of the power of God. 31 Their paſtors are become brute beaſts.

HEAR ye the word of the Lord that he ſpeaketh unto you, O houſe of Iſrael.

2 Thus ſaith the Lord, Learn not the way of the heathen, and be not afraid for the [k] ſigns of heaven, though the heathen be afraid of ſuch.

3 For the [l] cuſtoms of the people are vain: for one cutteth a tree out of the foreſt (which is the work of the hands of the carpenter) with the ax.

4 And

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[u] They have ſo practiſed deceit, that they cannot forſake it.

[w] They had rather forſake God than leave their wicked trade.

[x] With the fire of affliction.

[y] Signifying, that all the places about Jeruſalem ſhould be deſtroyed.

[z] Meaning, that they are all without ſenſe and underſtanding, and that God hath taken his Spirit from them.

[a] He ſheweth, that the children cannot excuſe themſelves by their fathers: for both father and child, if they be wicked, ſhall periſh.

[b] Read chap. 8. 14.

[c] Seeing you cannot lament your own ſins, call for thoſe fooliſh women, whom of a ſuperſtition you have to lament for the dead, that they by their feigned tears may provoke you to ſome ſorrow.

[d] As though they were weary of us, becauſe of our iniquities, Lev. 18. 28. and 20. 22.

[e] He derideth the ſuperſtition of the women which made an art of mourning, and taught to weep with feigned tears.

[f] Signifying, that there is no means to deliver the wicked from God's judgment, but when they think to be moſt ſure, and moſt far off, then are they ſooneſt taken.

[g] Foraſmuch as none can ſave himſelf by his own labour, or any worldly means, he ſheweth that it is in vain to put our truſt therein, but that we truſt in the Lord, and rejoice in him, who only can deliver us, 1 Cor. 1. 31. 2 Cor. 10. 17.

[h] Theſe three points are neceſſary to know aright: his mercy, wherein conſiſteth our ſalvation: his judgment, which he executeth continually againſt the wicked: and his juſtice, whereby he defendeth and maintaineth the faithful.

[i] Meaning, both Jews and Gentiles, as in the next verſe he ſheweth the cauſe: read chap. 4. 4.

[k] God forbiddeth his people to give credit or fear the conſtellations and conjunctions of ſtars and planets, which have no power of themſelves, but are governed by him, and their ſecret motions and influences are not known to man, and therefore there can be no certain judgment thereof, Deut. 18. 9.

[l] Meaning, not only in the obſervation of the ſtars, but their laws and ceremonies whereby they confirm their idolatry, which is forbidden, Deut. 12. 30.

4 And *another* decketh it [m] with ſilver, and with gold: they faſten it with nails, and hammers, that it fall not.

5 The *idols* ſtand up as the palm-tree, but ſpeak not, they are borne becauſe they cannot go: fear them not, for they cannot do evil, neither can they do good.

6 There is none like unto thee, O Lord: [n] thou art great, and thy name *is* great in power.

7 Who would not fear thee, O king of nations? for to thee appertaineth *the dominion*: for among all the wiſe men of the Gentiles, and in all their kingdoms, there is none like thee.

8 But altogether they doat, and are fooliſh: *for* the ſtock is a [o] doctrine of vanity.

9 Silver plates are brought from Tarſhiſh, and gold from [p] Uphaz, *for* the work of the workman, and the hands of the founder: the blue ſilk, and the purple *is* their clothing: all theſe things are made by cunning men.

10 But the Lord is the God of truth: he is the living God, and an everlaſting king: at his anger the earth ſhall tremble, and the nations cannot abide his wrath.

11 (Thus ſhall you ſay unto them, The gods [q] that have not made the heavens and the earth, ſhall periſh from the earth, and from under theſe heavens)

12 He hath made the earth by his power, and eſtabliſhed the world by his wiſdom, and hath ſtretched out the heaven by his diſcretion.

13 He giveth by *his* voice the multitude of waters in the heaven, and he cauſeth the clouds to aſcend from the ends of the earth: he turneth lightnings to rain, and bringeth forth the wind out of his treaſures.

14 Every man is a [r] beaſt by *his own* knowledge: every founder is confounded by the graven image: for his melting is but falſehood, and there is no breath therein.

15 They are vanity, *and* the work of errors: in the time of their viſitation they ſhall periſh.

16 The [s] portion of Jacob *is* not like them: for he is the maker of all things, and Iſrael *is* the rod of his inheritance: the Lord of hoſts *is* his name.

17 ¶ [t] Gather up thy wares out of the land, O thou that dwelleſt in the ſtrong place.

18 For thus ſaith the Lord, Behold, at this time I will throw as with a ſling the inhabitants of the land, and will trouble them, and they ſhall find it *ſo*.

19 Wo is me for my deſtruction, *and* my grievous plague: but I thought, Yet it [u] is my ſorrow, and I will bear it.

20 [w] My tabernacle is deſtroyed, and all my cords are broken: my children are gone from me, and are not: there is none to ſpread out my tent any more, and to ſet up my curtains.

21 For the paſtors [x] are become beaſts, and have not ſought the Lord: therefore have they none underſtanding: and all the *flocks* of their paſtures are ſcattered.

22 Behold the noiſe of the bruit is come, and a great commotion out of the [y] north country to make the cities of Judah deſolate, *and* a den of dragons.

23 O Lord, I know that [z] the way of man is not in himſelf, neither *is it* in man to walk and to direct his ſteps.

24 O Lord, correct me, but with [a] judgment: not in thine anger, leſt thou bring me to nothing.

25 Pour out thy [b] wrath upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him and conſumed him, and have made his habitation deſolate.

CHAP. XI.

3 *A curſe of them that obey not the word of God's covenant.* 10 *The people of Judah following the ſteps of their fathers, worſhip ſtrange gods.* 15 *The Lord forbiddeth Jeremiah to pray for them.*

THE word that came to Jeremiah from the Lord, ſaying,

2 Hear ye the words of this covenant, and ſpeak unto the men of Judah, and to the inhabitants of Jeruſalem,

3 And ſay thou unto them, Thus ſaith the Lord

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[m] The prophets uſe thus plainly and ſimply to ſet forth the vile abſurdity of the idolaters, that men might learn to be aſhamed of that whereunto their corrupt nature is moſt ſubject: read Iſa. 44. 12.

[n] He teacheth the people to lift up their eyes to God who hath all power, and therefore ought only to be feared, and herein he ſheweth them not only the evil that they ought to eſchew, but the good which they ought to follow, Rev. 15.4.

[o] Becauſe the people thought, that to have images was a means to ſerve God, and to bring them to the knowledge of him, he ſheweth that nothing more diſpleaſeth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them, the doctrine of vanity, the work of errors, ver. 15. and Hab. 2. 18. calleth them the teachers of lyes: contrary to that wicked opinion, that they are the books of the lay people.

[p] Whereat they found the beſt gold: ſhewing, that they thought nothing too dear for their idols: ſome read Ophir, as 1 Kings 9. 28.

[q] This declareth that all that hath been in this chapter ſpoken of idols, was to arm the Jews when they ſhould be in Chaldea among the idolaters, and now with one ſentence he inſtructeth them both how to proteſt their own religion againſt the idolaters, and how to anſwer them to their ſhame, which ſhould exhort them to idolatry; and therefore he writeth this ſentence in the Chaldeans tongue for a memorial, whereas all the reſt of his writing is Hebrew.

[r] The more that man thinketh to do any thing well by his own wiſdom, and not as God inſtructeth him, the more doth he prove himſelf to be a vile beaſt.

[s] By theſe words, portion and rod, he ſignifieth their inheritance: meaning, that God ſhould be all-ſufficient for them: and that their felicity conſiſteth in him alone, and therefore they ought to renounce all other helps and ſuccours, as of idols, &c. Deut. 32. 9. Pſalm 10. 15.

[t] The prophet willeth the Jews to prepare themſelves to this captivity, ſhewing, that it was now at hand that they ſhould feel the things whereof he had told them.

[u] It is my juſt plague, and therefore I will take it patiently, whereby he teacheth the people how to behave themſelves toward God.

[w] He ſheweth how Jeruſalem ſhall lament.

[x] The governors and miniſters.

[y] Read chap. 4. 15.

[z] He ſpeaketh this becauſe that Nebuchadnezzar purpoſed to have made war againſt the Moabites and Ammonites, but hearing of Zedekiah's rebellion, he turned his power to go againſt Jeruſalem, Ezek. 21. 21. therefore the prophet ſaith, that this was the Lord's direction.

[a] Conſidering that God had revealed unto him the certitude of their captivity, chap. 7. 16. he only prayeth, that he would puniſh them with mercy, which Iſaiah calleth in meaſure, chap. 27. 8. meaſuring his rods by their infirmity, 1 Cor. 10. 13. for here by judgments is meant not only the puniſhment, but alſo the merciful moderation of the ſame, as chap. 30. 11.

[b] Foraſmuch as God can not only be known and glorified by his mercy that he uſeth toward his church, but alſo by his juſtice in puniſhing his enemies, he prayeth that his glory may fully appear both in the one and the other, Pſalm 79. 6.

Bef. Chr. 608. Lord God of Iſrael, [c] Curſed be the man that obeyeth not the words of this covenant,

4 Which I commanded unto your fathers, when I brought them out of the land of Egypt from the iron furnace, ſaying, Obey my voice, and do according to all theſe things which I commanded you: ſo ſhall ye be my people, and I will be your God,

5 That I may confirm the oath that I have ſworn unto your fathers, to give them a land which floweth with milk and honey, as *appeareth* this day. Then anſwered [d] I, and ſaid, So be it, O Lord.

6 Then the Lord ſaid unto me, Cry all theſe words in the cities of Judah, and in the ſtreets of Jeruſalem, ſaying, Hear ye the words of this covenant, and do them.

7 For I have proteſted unto your fathers, when I brought them up out of the land of Egypt unto this day, [e] riſing early, and proteſting, ſaying, Obey my voice.

8 Nevertheleſs they would not obey, nor incline their ear: but every one walked in the ſtubbornneſs of his wicked [f] heart: therefore I will bring upon them all the [g] words of this covenant, which I commanded them to do, but they did it not.

9 And the Lord ſaid unto me, A [h] conſpiracy is found among the men of Judah, and among the inhabitants of Jeruſalem.

10 They are turned back to the iniquities of their forefathers, which refuſed to hear my words: and they went after other gods to ſerve them: *thus* the houſe of Iſrael and the houſe of Judah have broken my covenant, which I made with their fathers.

11 Therefore thus ſaith the Lord, Behold, I will bring a plague upon them, which they ſhall not be able to eſcape, and though they cry unto me, [i] I will not hear them.

12 Then ſhall the cities of Judah, and the inhabitants of Jeruſalem, go, and cry unto the gods unto whom they offer incenſe, but they ſhall not be able to help them in time of their trouble.

13 [k] For according to the number of thy cities were thy gods, O Judah; and *according* to the number of the ſtreets of Jeruſalem have ye ſet up altars of confuſion, *even* altars to burn incenſe unto Baal.

14 Therefore thou ſhalt not pray [l] for this people, neither lift up a cry or prayer for them: for when they cry unto me in their trouble, I will not hear them.

15 What ſhould my [m] beloved *tarry* in mine houſe, ſeeing they have committed abomination with many? and the holy fleſh [n] goeth away from thee: yet when thou doeſt evil, thou rejoiceſt. Bef. Chr. 608.

16 The Lord called my name, A green olive-tree, fair, *and* of goodly fruit: *but* with [o] noiſe and great tumult he hath ſet fire upon it, and the branches of it are broken.

17 For the Lord of hoſts that planted thee, hath pronounced a plague againſt thee, for the wickedneſs of the houſe of Iſrael, and of the houſe of Judah, which they have done againſt themſelves to provoke me to anger in offering incenſe unto Baal.

18 And the Lord hath taught me, and I know it, *even* then thou ſhewedſt me [p] their practices.

19 But I was like a lamb, *or* a bullock, that is brought to the ſlaughter, and I knew not that they had deviſed thus againſt me, *ſaying*, Let us [q] deſtroy the tree with the fruit thereof, and cut him out of the land of the living, that his name may be no more in memory.

20 But O Lord of hoſts, that judgeſt righteouſly, and trieſt the reins and the heart, let me ſee thy [r] vengeance on them: for unto thee have I opened my cauſe.

21 The Lord therefore ſpeaketh thus of the men of [s] Anathoth, (that ſeek thy life, and ſay, [t] Propheſy not in the name of the Lord, that thou die not by our hands)

22 Thus therefore ſaith the Lord of hoſts, Behold, I will viſit them: the young men ſhall die by the ſword: their ſons and their daughters ſhall die by famine.

23 And none of them ſhall remain: for I will bring a plague upon the men of Anathoth, *even* the year of their viſitation.

CHAP. XII.

1 *The prophet marvelleth at the proſperity of the wicked, although he confeſſeth God to be righteous.* 7 *The Jews are forſaken of the Lord.* 10 *He ſpeaketh againſt paſtors and preachers, that ſeduce the people.* 14 *The Lord threateneth deſtruction unto the nations that troubled Judah.*

O LORD, if I diſpute with thee, thou art [u] righteous: yet let me talk with thee of *thy* judgments: wherefore doth the way of the wicked [w] proſper? *why* are all they in wealth that rebellioully tranſgreſs?

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[c] He calleth the Jews to the conſideration of God's mercies, who freely choſe them, made a covenant of eternal felicity with them, and how he ever performed it on his behalf, and how they ever ſhewed themſelves rebellious and ingrate toward him, and brake it on their part, and ſo are ſubject to the curſe of the law, Deut. 27. 26.

[d] Thus he ſpeaketh in the perſon of the people, which agreed to the covenant.

[e] Read chap. 7. 13.

[f] According to his own fancy, and not as my word appointed him.

[g] Meaning, the menaces and curſes contained in the law, Lev. 26. 14. Deut. 28. 16.

[h] That is, a general conſent to rebel againſt me.

[i] Becauſe they will not pray with true faith and repentance, but for the ſmart and grief which they feel, Prov. 1. 28.

[k] Read chap. 2. 28.

[l] Read chap. 7. 26. and 14. 11.

[m] My people of Iſrael whom I have hitherto ſo greatly loved.

[n] Meaning, that they offer not in the temple to God, but upon the altar of Baal and the idols, and ſo rejoiced in their wickedneſs.

[o] Of the Babylonians and Chaldeans.

[p] Which went about privily to conſpire my death.

[q] Let us deſtroy the prophet and his doctrine. Some read, Let us corrupt his meat with wood, meaning poiſon.

[r] Thus he ſpake not for hatred, but being moved with the Spirit of God, he deſireth the advancement of God's glory, and the verifying of his word, which is by the deſtruction of his enemies.

[s] To wit, both the prieſts and the reſt of the people: for this town was the prieſts, and they dwelt in it: read ch. 1. 1.

[t] Not that they could not abide to hear God named: (for herein they would ſhew themſelves moſt holy) but becauſe they could not abide to be ſharply reproved, and therefore deſired to be flattered, Iſa. 30. 10. and to be maintained in their pleaſures, Micah 2. 11. and not to hear vice condemned, Amos 7. 12.

[u] The prophet confeſſeth God to be juſt in all his doings, although man be not able to give a reaſon of all his acts.

[w] This queſtion hath been always a great temptation to the godly, to ſee the wicked enemies of God in proſperity, and his dear children in adverſity, as Job 21. 7. Pſalm 37. 1. & 73. 3. Hab. 1. 3.

Bef. Chr. 608.

2 Thou haſt planted them, and they have taken root: they grow, and bring forth fruit: thou art near in their mouth, and far from their [x] reins.

3 But thou, Lord, knoweſt me: thou haſt ſeen me, and tried mine heart toward thee: pull them out like ſheep for the ſlaughter, and [y] prepare them for the day of ſlaughter.

4 How long ſhall the land mourn, and the herbs of every field wither, for the wickedneſs of them that dwell therein? the beaſts are conſumed, and the birds, becauſe they ſaid, [z] He will not ſee our laſt end.

5 If thou haſt run with [a] footmen, and they have wearied thee, then how canſt thou match thyſelf with horſes? and if thou thoughteſt thyſelf in a peaceable land, what wilt thou do in the ſwelling of Jordan?

6 For even thy brethren, and the houſe of thy father, even they have dealt unfaithfully with thee, and they have cried out altogether upon thee: *but* believe them not, though they ſpeak fair to thee.

7 I have forſaken [b] mine houſe: I have left mine heritage: I have given the dearly beloved of my ſoul into the hands of her enemies.

8 Mine heritage is unto me as a [c] lion in the foreſt: it crieth out againſt me, therefore have I hated it.

9 Shall mine heritage be unto me as a bird [d] of divers colours? are not the birds about her, *ſaying*, Come, aſſemble all the beaſts of the field, come to eat her?

10 Many paſtors have deſtroyed my [e] vineyard, and trodden my portion under foot: of my pleaſant portion they have made a deſolate wilderneſs.

11 They have laid it waſte, and it, being waſte, mourneth unto me: *and* the whole land lieth waſte, becauſe no man ſetteth *his* mind on [f] it.

12 The deſtroyers are come upon all the high places in the wilderneſs: for the ſword of the Lord ſhall devour from the one end of the land even to the *other* end of the land: no fleſh ſhall have peace.

13 [g] They have ſown wheat, and reaped thorns: they were [h] ſick, *and* had no profit: and they were aſhamed of [i] your fruits, becauſe of the fierce wrath of the Lord.

14 Thus ſaith the Lord againſt all mine evil [k] neighbours, that touch the inheritance, which I have cauſed my people Iſrael to inherit, Behold, I will pluck them out of their land, and pluck out the houſe of Judah from among them.

Bef. Chr. 608.

15 And after that I have plucked them out, I [l] will return, and have compaſſion on them, and will bring again every man to his heritage, and every man to his land.

16 And if they will learn the [m] ways of my people, to ſwear by my name, ([n] The Lord liveth, as they taught my people to ſwear by Baal) then ſhall they be built [o] in the midſt of my people.

17 But if they will not obey, then will I utterly pluck up and deſtroy that nation, ſaith the Lord.

CHAP. XIII.

The deſtruction of the Jews is prefigured. 11 Why Iſrael was received to be the people of God, and why they were forſaken. 15 He exhorteth them to repentance.

THUS ſaith the Lord unto me, Go, and buy thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I bought the girdle according to the commandment of the Lord, and put it upon my loins.

3 And the word of the Lord came unto me the ſecond time, ſaying,

4 Take the girdle that thou haſt bought, which is upon thy loins, and ariſe, go toward [p] Perath, and hide it there in the cleft of the rock.

5 So I went and hid it by Perath, as the Lord had commanded me.

6 And after many days the Lord ſaid unto me, Ariſe, go toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and took the girdle from the place where I had hid it, and behold, the girdle was corrupt, *and* was profitable for nothing.

8 Then the word of the Lord came unto me, ſaying,

9 Thus ſaith the Lord, After this manner will I deſtroy the pride of Judah, and the great pride of Jeruſalem.

10 This wicked people have refuſed to hear my word, and walk after the ſtubbornneſs of their own heart, and walk after other gods to

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[x] They profeſs God in mouth, but deny in him in heart, which is here meant by the reins, Iſa. 29. 13. Matt. 15. 8.

[y] The Hebrew word is, Sanctify them, meaning, that God would be ſanctified in the deſtruction of the wicked, to whom God for a while giveth proſperity, that afterward they ſhould the more feel his heavy judgment when they lack their riches, which were a ſign of his mercy.

[z] Abuſing God's lenity and his promiſes, they flattered themſelves as though God would ever be merciful, and not utterly deſtroy them: therefore they hardened themſelves in ſin, till at length the beaſts and inſenſible creatures felt the puniſhment of their ſtubborn rebellion againſt God.

[a] Some think that God reproveth Jeremiah, in that that he would reaſon with him, ſaying, that if he were not able to match with men, that he were far unable to diſpute with God. Others by the footmen, mean them of Anathoth: and by the horſemen, them of Jeruſalem, which ſhould trouble the prophet worſe than his own countrymen did.

[b] God willeth the prophet to denounce his judgments againſt Jeruſalem, notwithſtanding that they ſhall both by threatenings and flatteries labour to put him to ſilence.

[c] Ever ramping and raging againſt me and my prophets.

[d] Inſtead of bearing my livery, and wearing only my colours, they have change and diverſity of colours of their idols and ſuperſtitions: therefore their enemies, as thick as the fowls of the air, ſhall come about them to deſtroy them.

[e] He propheſieth of the deſtruction of Jeruſalem by the captains of Nebuchadnezzar, whom he calleth paſtors.

[f] Becauſe no man regardeth my word, or the plagues that I have ſent upon the land.

[g] To wit, the prophets.

[h] They lamented the ſins of the people.

[i] For inſtead of amendment, you grow worſe and worſe, as God's plagues teſtified.

[k] Meaning, the wicked enemies of his church which blaſphemed his name, and whom he would puniſh after that he hath delivered his people.

[l] After that I have puniſhed the Gentiles, I will have mercy upon them.

[m] The true doctrine and manner to ſerve God.

[n] Read chap. 4. 2.

[o] They ſhall be of the number of the faithful, and have a place in my church.

[p] Becauſe this river Perath, or Euphrates, was far from Jeruſalem, it is evident, that this was a viſion, whereby was ſignified that the Jews ſhould paſs over Euphrates to be captives in Babylon, and there, for length of time, ſhould ſeem to be rotten, although they were joined to the Lord before, as a girdle about a man.

Bef. Chr. 602.

ſerve them, and to worſhip them: therefore they ſhall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaveth to the loins of a man, ſo have I tied to me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the Lord, that they may be my people: that they might have a name and praiſe, and glory, but they would not hear.

12 Therefore thou ſhalt ſay unto them this word, Thus ſaith the Lord God of Iſrael, Every [q] bottle ſhall be filled with wine: and they ſhall ſay unto thee, Do we not know that every bottle ſhall be filled with wine?

13 Then ſhalt thou ſay unto them, Thus ſaith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that ſit upon the throne of David, and the prieſts and the prophets, and all the inhabitants of Jeruſalem, with drunkenneſs.

14 And I [r] will daſh them one againſt another, even the fathers and the ſons together, ſaith the Lord: I will not ſpare, I will not pity, nor have compaſſion, but deſtroy them.

15 Hear and give ear, be not proud: for the the Lord hath ſpoken it.

16 Give glory to the Lord your God, before he bring [s] darkneſs, and or ever your feet ſtumble in the dark mountains, and while you look for [t] light, he turn it into the ſhadow of death, *and* make it as darkneſs.

17 But if ye will not hear this, my ſoul ſhall [u] weep in ſecret for *your* pride, and mine eye ſhall weep and drop down tears, becauſe the Lord's flock is carried away captive.

18 Say unto the [w] king, and to the queen, Humble yourſelves, ſit down, for the crown of your glory ſhall come down from your heads.

19 The cities of [x] the South ſhall be ſhut up, and no man ſhall open them: all Judah ſhall be carried away captive: it ſhall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the North: where is the [y] flock that was given thee, *even* the beautiful flock?

21 What wilt thou ſay, when he ſhall viſit thee? (for thou haſt [z] taught them to be captains *and* as chief over thee) ſhall not ſorrow take thee as a woman in travail?

22 And if thou ſay in thine heart, Wherefore come theſe things upon me? For the multitude of thine iniquities are thy ſkirts [a] diſcovered, *and* thy heels made bare.

23 Can the black-moor change his ſkin? or the leopard his ſpots? *then* may ye alſo do good, that are accuſtomed to do evil.

Bef. Chr. 602.

24 Therefore will I ſcatter them, as the ſtubble that is taken away with the ſouth wind.

25 This is my portion, *and* the part of thy meaſures from me, ſaith the Lord, becauſe thou haſt forgotten me, and truſted in lyes.

26 Therefore I have alſo diſcovered thy ſkirts upon thy face, [b] that thy ſhame may appear.

27 I have ſeen thine adulteries, and thy [c] neighings, the filthineſs of thy whoredom on the hills in [d] the fields, *and* thine abominations. Wo unto thee, O Jeruſalem: wilt thou not be made clean? when ſhall it once be?

CHAP. XIV.

1 *Of the dearth that ſhould come.* 7 *The prayer of the people aſking mercy of the Lord.* 10 *The unfaithful people are not heard.* 12 *Of prayer, faſting, and of falſe prophets that ſeduce the people.*

THE word of the Lord that came unto Jeremiah, concerning the [e] ‡ dearth.

‡ Or, reſtraint.

2 Judah hath mourned, and the gates thereof are deſolate, they have been [f] brought to heavineſs unto the ground, and the cry of Jeruſalem goeth up.

3 And their nobles have ſent their inferiors to the water, who came to the wells *and* found no water: they returned with their veſſels empty: they were aſhamed and confounded, and [g] covered their heads.

4 For the ground was deſtroyed, becauſe there was no rain in the earth: the plowmen were aſhamed, *and* covered their heads.

5 Yea, the hind alſo calved in the field, and forſook [h] it, becauſe there was no graſs.

6 And the wild aſſes did ſtand in the high places, and drew in their wind like [i] dragons, their eyes did fail becauſe there was no graſs.

7 [k] O Lord, though our iniquities teſtify againſt us, deal *with us* according to thy name: for our rebellions are many, we ſinned againſt thee.

8 O the hope of Iſrael, the Saviour thereof in the time of trouble, why art thou as a [l] ſtranger in the land, as one that paſſeth by to tarry for a night?

9 Why art thou as a man aſtoniſhed, and as [m] a ſtrong man that cannot help? yet thou, O Lord, art in the midſt of us, and thy name is called upon us: forſake us not.

10 Thus ſaith the Lord unto this people, Thus have they delighted to wander: they have not refrained their feet, therefore the Lord hath no

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[q] Every one of you ſhall be filled with ſpiritual drunkenneſs, and be without all knowledge to ſeek how to help yourſelves.

[r] It ſhall be as eaſy for me to deſtroy the greateſt and the ſtrongeſt, as it is for a man to break earthen bottles.

[s] That is, affliction and miſery by the Babylonians, Iſa. 8. 22.

[t] Meaning, for help and ſupport of the Egyptians.

[u] You ſhall ſurely be led away captive, and I, according to mine affection toward you, ſhall weep and lament for your ſtubbornneſs.

[w] For Jehoiachin and his mother rendered themſelves by Jeremiah's counſel to the king of Babylon, 2 Kings 24. 12.

[x] That is, of Judah, which lieth ſouthward from Babylon.

[y] He aſketh the king, where his people is become?

[z] By ſeeking to ſtrangers for help, thou haſt made them ſkilful to fight againſt thee.

[a] Thy cloak of hypocriſy ſhall be pulled off, and thy ſhame ſeen.

[b] As thine iniquities have been manifeſted to all the world: ſo ſhall thy ſhame and puniſhment.

[c] He compareth idolaters to horſes inflamed after mares.

[d] There is no place ſo high nor low, wherein the marks and ſigns of thine idolatry appear not.

[e] Which came for lack of rain, as ver. 4.

[f] The word ſignifieth to be made black, and ſo is here taken for extreme ſorrow.

[g] To wit, with aſhes, in token of ſorrow.

[h] Meaning, that the brute beaſts for drought were compelled to forſake their young contrary to nature, and to go ſeek water which they could not find.

[i] Which are ſo hot of nature, that they cannot be cooled with drinking of water, but ſtill gape for the air to refreſh them.

[k] He ſheweth the only way to remedy God's plagues, which is by unfeigned confeſſion of our ſins, and returning to him by repentance.

[l] That taketh no care for us.

[m] As one that hath ſtrength to help, and yet is afraid to put to his hand.

Bef. Chr. 601.

no delight in them: *but* he will now remember their iniquity, and viſit their ſins.

11 Then ſaid the Lord unto me, [n] Thou ſhalt not pray to do this people good.

12 When they faſt, I will not hear their cry: and when they offer burnt-offering, and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.

13 Then anſwered I, Ah Lord God, Behold, the [o] prophets ſay unto them, Ye ſhall not ſee the ſword, neither ſhall famine come upon you, but I will give you aſſured peace in this place.

14 Then the Lord ſaid unto me, The prophets propheſy lyes in my name: * I have not ſent them, neither did I command them, neither ſpake I unto them, *but* they propheſy unto you a falſe viſion, and divination, and vanity, and deceitfulneſs of their own heart.

* Ch. 23. 21. & 27. 10, 15. and 29. 9.

15 Therefore thus ſaith the Lord, Concerning the prophets that propheſy in my name, whom I have not ſent, yet they ſay, Sword and famine ſhall not be in this land, by ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whom theſe prophets do propheſy, ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the famine, and the ſword, and there ſhall be none to bury them, *both* they and their wives, and their ſons, and their daughters: for I will pour their wickedneſs upon them.

17 Therefore thou ſhalt ſay this word unto them, Let mine eyes drop down [p] tears night and day without ceaſing: for the virgin daughter of my people is deſtroyed with a great deſtruction, *and* with a ſore grievous plague.

18 For if I go into the field, behold the ſlain with the ſword: and if I enter into the city, behold them that are ſick for hunger alſo: moreover, the prophet alſo and the prieſt go a wandering [q] into a land that they know not.

19 Haſt thou utterly rejected [r] Judah, or hath thy ſoul abhorred Zion? why haſt thou ſmitten us, that we cannot be healed? We looked for peace, and there is no good: and for the time of health, and behold trouble.

20 We [s] acknowledge, O Lord, our wickedneſs, *and* the iniquity of our fathers: for we have ſinned againſt thee.

21 Do not abhor *us*: for thy name's ſake caſt not down the throne of thy glory: remember *and* break not thy covenant with us.

22 Are there any among the [t] vanities of the Gentiles, that can give rain? or can the heavens give ſhowers? is it not thou, O Lord our God? therefore we will wait upon thee: for thou haſt made all theſe things.

Bef. Chr. 601.

CHAP. XV.

1 The Lord would hear no prayer for the Jews: 3 But threateneth to deſtroy them with ſore plagues.

THEN ſaid the Lord unto me, [u] Though Moſes and Samuel ſtood before me, *yet* mine affection could not be toward this people: caſt *them* out of my ſight, and let them depart.

2 And if they ſay unto thee, Whither ſhall we depart? then tell them, Thus ſaith the Lord, * Such as are *appointed* to death, unto death: and ſuch as are for the ſword, to the ſword: and ſuch as are for the famine, to the famine: and ſuch as are for the captivity, to the captivity.

* Zech. 11. 9.

3 And I will appoint over them four kinds, ſaith the Lord, the ſword to ſlay, and the [w] dogs to tear in pieces, and the fowls of the heaven and the beaſts of the earth to devour and to deſtroy.

4 I will [x] ſcatter them alſo in all kingdoms of the earth, [y] becauſe of Manaſſeh the ſon of Hezekiah king of Judah, for that which he did in Jeruſalem.

5 Who then ſhall have pity upon thee, O Jeruſalem? or who ſhall be ſorry for thee? or who ſhall go to pray for thy peace?

6 Thou haſt forſaken me, ſaith the Lord, *and* gone backward: therefore will I ſtretch out mine hand againſt thee, and deſtroy thee: *for* I am [z] weary with repenting.

7 And I will ſcatter them with the fan [a] in the gates of the earth: I have waſted *and* deſtroyed my people, *yet* they would not return from their ways.

8 Their widows are [b] increaſed by me above the ſand of the ſea: I have brought upon them, *and* againſt the ‡ aſſembly of the young men, a deſtroyer at noon day: I have cauſed *him* to fall upon them, *and* the city ſuddenly, and ‡ ſpeedily.

‡ Or, mother.
‡ Or, fearfully.

9 She that hath borne [c] ſeven, hath been made weak: her heart hath failed: the ſun hath failed [d] her whilſt it was day, ſhe hath been confounded and aſhamed, and the reſidue of them will I deliver unto the ſword before their enemies, ſaith the Lord.

10 ¶ [e] Wo is me, my mother, that thou haſt borne me, a contentious man, and a man that ſtriveth with the whole earth: I have neither [f] lent on uſury, nor men have lent unto me on uſury: *yet* every one doth curſe me.

11 The

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[n] Read chap. 7. 16. and 11. 14.

[o] He pitieth the people, and accuſeth the falſe prophets which deceived them: but the Lord anſwered, that both the prophets which deceived, and the people which ſuffered themſelves to be ſeduced, ſhall periſh, chap. 23. 15. and 27. 8, 9. and 29. 8.

[p] The falſe prophets promiſed peace and aſſurance, but Jeremiah calleth to tears and repentance for their affliction, which is at hand, as chap. 9. 1. Lament. 1. 16. and 2. 18.

[q] Both high and low ſhall be led captives into Babylon.

[r] Though the prophet knew that God had caſt off the multitude which were hypocrites, and baſtard children, yet he was aſſured that for his promiſe ſake he would have ſtill a church, for the which he prayeth.

[s] He teacheth the church a form of prayer, to humble themſelves to God by true repentance, which is the only means to avoid this famine which was the beginning of God's plagues.

[t] Meaning, their idols: read chap 10. 15.

[u] Meaning, that if there were any man living moved with ſo great zeal toward the people, as were theſe two, yet that he would not grant this requeſt, foraſmuch as he had determined the contrary, Ezek. 14. 14.

[w] The dogs, birds, and beaſts ſhould devour them that were ſlain.

[x] The word ſignifieth to run to and fro for fear and unquietneſs of conſcience, as did Cain.

[y] Not that the people was puniſhed for the king's ſin only, but for their own ſins alſo, becauſe they conſented to his wickedneſs, 2 Kings 21. 9.

[z] That is, I will not call back my plagues, or ſpare thee any more.

[a] Meaning, the cities.

[b] Becauſe I had ſlain their huſbands.

[c] She that had many, loſt all her children.

[d] She was deſtroyed in the midſt of her proſperity.

[e] Theſe are the prophet's words, complaining of the obſtinacy of the people, and that he was reſerved to ſo wicked a time: wherein alſo he ſheweth, what is the condition of God's miniſters, to wit, to have all the world againſt them, though they give no occaſion.

[f] Which is an occaſion of contention and hatred.

Bef. Chr. 601.

11 The Lord ſaid, [g] Surely thy remnant ſhall have wealth: ſurely I will cauſe thine enemy to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the [h] iron break the iron, and the braſs *that cometh* from the North?

13 Thy ſubſtance and thy treaſures will I give to be ſpoiled without ‡ gain, and that for all thy ſins, even in all thy borders.

‡ Or, ranſom.

14 And I will make thee to go with thine enemies, into a land that thou knoweſt not: for a fire is kindled in mine anger, *which* ſhall burn you.

15 O Lord, thou knoweſt, remember me, and viſit me, and revenge me of my [i] perſecutors: take me not away in the continuance of thine anger: know that for thy ſake I have ſuffered rebuke.

16 Thy words were found *by me*, and I did [k] eat them, and thy word was unto me the joy and rejoicing of mine heart: for thy name is called upon me, O Lord God of hoſts.

17 I ſat not in the aſſembly of the mockers, neither did I rejoice, but ſat alone [l] becauſe of thy plague: for thou haſt filled me with indignation.

18 Why is mine heavineſs continual? and my plague deſperate *and* cannot be healed? *why* art thou unto [m] me as a lyar, *and as* waters that fail?

19 Therefore thus ſaith the Lord, If thou [n] return, then will I bring thee again, *and* thou ſhalt ſtand before me: and if thou take away the [o] precious from the vile, thou ſhalt be [p] according to my word: let them return [q] unto thee, but return not thou unto them.

20 And I will make thee unto this people a ſtrong braſen wall, and they ſhall fight againſt thee, but they ſhall not [r] prevail againſt thee: for I am with thee to ſave thee and to deliver thee, ſaith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the tyrants.

CHAP. XVI.

2 *The Lord forbidding Jeremiah to marry, ſheweth him what ſhould be the afflictions upon Judah.* 13 *The captivity of Babylon.* 15 *Their deliverance.* 19 *The calling of the Gentiles.*

THE word of the Lord came alſo unto me, ſaying,

2 Thou ſhalt not take [s] thee a wife, nor have ſons nor daughters in this place.

Bef. Chr. 601.

3 For thus ſaith the Lord concerning the ſons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land,

4 They ſhall die of deaths *and* diſeaſes: they ſhall not be lamented, neither ſhall they be buried, *but* they ſhall be as dung upon the earth, and they ſhall be conſumed by the ſword, and by famine, and their carcaſes ſhall be meat for the fowls of the heaven, and for the beaſts of the earth.

5 For thus ſaith the Lord, [t] Enter not into the houſe of mourning, neither go to lament, nor be moved for them: for I have taken my peace from this people, ſaith the Lord, *even* mercy and compaſſion.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall men lament for them, [u] nor cut themſelves, nor make themſelves bald for them.

7 They ſhall not ſtretch out *the hands* for them in the morning to comfort them for the dead, neither ſhall they give them the [w] cup of conſolation to drink for their father or for their mother.

8 Thou ſhalt not alſo go into the houſe of feaſting, to ſit with them to eat and to drink.

9 For thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will cauſe to ceaſe out of this place in your eyes, even in your days, the voice of mirth and the voice of gladneſs, the voice of the bridegroom and the voice of the bride.

10 And when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee, * Wherefore hath the Lord pronounced all this great plague againſt us? or what is [x] our iniquity? and what is our ſin that we have committed againſt the Lord our God?

* Ch. 5. 19.

11 Then ſhalt thou ſay unto them, Becauſe your fathers have forſaken me, ſaith the Lord, and have walked after other gods, and have ſerved them, and worſhipped them, and have forſaken me, and have not kept my law:

12 (* And ye have done worſe than your fathers: for behold, you walk every one after the ſtubbornneſs of his wicked heart, and will not hear me:)

* Ch. 7. 26.

13 Therefore will I drive you out of this land,

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[g] In this perplexity, the Lord comforted me, and ſaid, that my laſt days ſhould be quiet: and by the enemy, he meaneth here Nebuzaradan, the captain of Nebuchadnezzar, who gave Jeremiah the choice, either to remain in his country, or to go whither he would: or by the enemy, he meaneth the Jews which ſhould afterward know Jeremiah's fidelity, and therefore favour him.

[h] As for the people, though they ſeemed ſtrong as iron, yet ſhould they not be able to reſiſt the hard iron of Babylon, but ſhould be led captives.

[i] He ſpeaketh not this for deſire of revenge, but wiſhing that God would deliver his church of them whom he knew to be hardened and incorrigible.

[k] I received them with as great joy as he that is famiſhed eateth meat.

[l] I had nothing to do with the wicked contemners of thy word, but lamented bitterly for thy plagues: ſhewing what the faithful ſhould do when they ſeek tokens of God's anger.

[m] And haſt not aſſiſted me according to thy promiſe? wherein appeareth, that in the ſaints of God is imperfection of faith, which through impatience is oft-times aſſailed, as chap. 20. 7.

[n] If thou forget thoſe carnal conſiderations, and faithfully execute thy charge.

[o] That is, ſeek to win the good from the bad.

[p] To wit, as my mouth hath pronounced, chap. 1. 18. and as here followeth, ver. 20.

[q] Conform not thyſelf to their wickedneſs, but let them follow thy godly example.

[r] I will arm thee with an invincible ſtrength and conſtancy, ſo that all the powers of the world ſhall not overcome thee.

[s] Meaning, that the affliction ſhould be ſo horrible in Jeruſalem, that wife and children ſhould but increaſe his ſorrow.

[t] Signifying, that the affliction ſhould be ſo great, that one ſhould not have leiſure to comfort another.

[u] That is, ſhould not rend their cloaths in ſign of mourning.

[w] For in theſe great extremities, all conſolation and comfort ſhall be in vain.

[x] Becauſe the wicked are always rebellious, and diſſemble their own ſins, and murmur againſt God's judgments, as though he had no juſt cauſe to puniſh them, he ſheweth him what to anſwer.

Bef. Chr. 601. land, into a land that ye know not, *neither* you, nor your fathers, and there ſhall ye ſerve other gods day and night: for I will ſhew you no grace.

* Ch. 23. 7. 14 * Behold therefore, ſaith the Lord, the days come that it ſhall no more be ſaid, The Lord liveth, which brought up the children of Iſrael out of the land of Egypt:

15 But, the Lord liveth, that brought up the children of Iſrael [y] from the land of the North, and from all the lands where he had ſcattered them, and I will bring them again into the land that I gave unto their fathers.

16 Behold, ſaith the Lord, I will ſend out many [z] fiſhers, and they ſhall fiſh them: and after will I ſend out many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the caves of the rocks.

17 For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And firſt I will recompenſe their iniquity and their ſin double, becauſe they have defiled my land, *and* have filled mine inheritance with their [a] filthy carrions and their abominations.

19 O Lord, *thou art* my [b] force, and my ſtrength, and my refuge, in the day of affliction: the Gentiles ſhall come unto thee from the ends of the world, and ſhall ſay, Surely our fathers have [c] inherited lyes, and vanity, wherein there was no profit.

20 Shall a man make gods unto himſelf, and they are no gods?

21 Behold, therefore, I will this once [d] teach them: I will ſhew them mine hand and my power, and they ſhall know that my name is the Lord.

CHAP. XVII.

1 *The frowardneſs of the Jews.* 5 *Curſed be thoſe that put their confidence in man.* 9 *Man's heart is wicked.* 10 *God is the ſearcher of the heart.* 13 *The living waters are forſaken.* 21 *The right keeping of the ſabbath commanded.*

THE ſin of Judah is [e] written with a pen of iron, *and* with the point of a diamond, *and* graven upon the [f] table of their heart, and upon the horns of your [g] altars.

2 [h] They remember their altars as their children, with their groves by the green trees upon the high hills. Bef. Chr. 601.

3 [i] O my mountain in the field, I will give thy ſubſtance, *and* all thy treaſures to be ſpoiled, for the ſin of thy high places throughout all thy borders.

4 And thou ſhalt reſt, [k] and in thee *ſhall be a reſt* from thine heritage that I gave thee, and I will cauſe thee to ſerve thine enemies in the land which thou knoweſt not: for ye have kindled a fire in mine anger, *which* ſhall burn for ever.

5 ¶ Thus ſaith the Lord, [l] Curſed *be* the man that truſteth in man, and maketh fleſh his arm, and withdraweth his heart from the Lord.

6 For he ſhall be like the heath in the wilderneſs, and ſhall not ſee when *any* good cometh, but ſhall inhabit the parched places in the wilderneſs, in a ſalt land and not inhabited.

7 Bleſſed *be* the man that truſteth in the Lord, and whoſe hope the Lord is.

8 [m] For he ſhall be as a tree that is planted by the water, which ſpreadeth out her roots by the river, and ſhall not feel when the heat cometh, but her leaf ſhall be green, and ſhall not care for the year of drought, neither ſhall ceaſe from yielding fruit.

9 The [n] heart is deceitful, and wicked above all things, who can know it?

10 I the Lord ſearch the heart, *and* try the reins, even to give every man according to his ways, *and* according to the fruit of his works.

11 [o] *As* the partridge gathereth *the young* which ſhe hath not brought forth: *ſo* he that getteth riches and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool.

12 *As* a glorious throne [p] exalted from the beginning, *ſo is* the place of our ſanctuary.

13 O Lord, the hope of Iſrael, all that forſake thee ſhall be confounded: they that depart from thee ſhall be written [q] in the earth, becauſe they have forſaken the Lord, the fountain of living waters.

14 Heal me, O Lord, and I ſhall be whole: [r] ſave me, and I ſhall be ſaved: for thou art my praiſe.

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[y] Signifying, the benefit of their deliverance out of Babylon ſhould be ſo great, that it ſhould aboliſh the remembrance of their deliverance from Egypt: but he hath here chiefly reſpect to the ſpiritual deliverance under Chriſt.

[z] By the fiſhers and hunters are meant the Babylonians and Chaldeans: who ſhould deſtroy them in ſuch ſort, that if they eſcaped the one, the other ſhould take them.

[a] That is, their ſons and daughters, which they offered to Moloch.

[b] He wondereth at the great mercy of God in this deliverance, which ſhall not only extend to the Jews, but alſo to the Gentiles.

[c] Our fathers were moſt vile idolaters: therefore it cometh only of God's mercy, that he performeth his promiſe, and hath not utterly caſt us off.

[d] They ſhall once again feel my power and mercy for their deliverance, that they may learn to worſhip me.

[e] The remembrance of their contempt of God cannot paſs, albeit for a time he defer the puniſhment: for it ſhall be manifeſt to men and angels.

[f] Inſtead of the law of God, they have written idolatry, and all abominations in their heart.

[g] Your ſins appear in all the altars that you have erected to idols.

[h] Some read, ſo that their children remember their altars; that is, follow their fathers wickedneſs.

[i] Zion that was my mountain, ſhall now be left as a waſte field.

[k] Becauſe thou wouldeſt not give the land reſt at ſuch times, days and years, as I appointed, thou ſhalt hereafter be carried away, and it ſhall reſt for lack of labourers.

[l] The Jews were given to worldly policies, and thought to make themſelves ſtrong by the friendſhip of the Egyptians, Iſa. 31. 3. and ſtrangers, and in the mean ſeaſon did not depend on God, and therefore he denounceth God's plagues againſt them, ſhewing that they prefer corruptible man to God, who is immortal, Iſa. 2. 22. and 48. 6, 7.

[m] Read Pſalm 1. 3.

[n] Becauſe the wicked have ever ſome excuſe to defend their doings, he ſheweth, that their own lewd imaginations deceive them, and bring them to theſe inconveniences: but God will examine their deeds by the malice of their hearts, 1 Sam. 16. 7. 1 Chron. 28. 9. Pſalm 7. 10. chap. 11. 20. and 20. 12. Rev. 2. 23.

[o] As the partridge, by calling, gathereth others which forſake her, when they ſee that ſhe is not their dam: ſo the covetous man is forſaken of his riches, becauſe he cometh by them falſely.

[p] Shewing, that the godly ought to glory in nothing, but in God: who doth exalt his, and hath left a ſign of his favour in his temple.

[q] Their names ſhall not be regiſtered in the book of life,

[r] He deſireth God to preſerve him, that he fall not into temptation, conſidering the great contempt of God's word, and the multitude that fall from God.

Bef. Chr. 601.

15 Behold, [s] they ſay unto me, Where is the word of the Lord? let it come now.

16 But [t] I have not thruſt in myſelf for a paſtor after thee, neither have I deſired the day of miſery, thou knoweſt: that which came out of my lips was *right* before thee.

17 Be not [u] terrible unto me: thou art mine hope in the day of adverſity.

18 Let them be confounded that perſecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring upon them the adverſity, [x] and deſtroy them with double deſtruction.

19 Thus hath the Lord ſaid unto me, Go and ſtand in the [y] gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jeruſalem,

20 And ſay unto them, Hear the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates:

21 Thus ſaith the Lord, Take heed to your ſouls, and bear no burden in the [z] ſabbath-day, nor bring it in by the gates of Jeruſalem:

22 Neither carry forth burdens out of your houſes in the ſabbath-day: neither do ye any work, but ſanctify the ſabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their ears, but made their necks ſtiff, and would not hear, nor receive correction.

24 Nevertheleſs, if ye will hear me, ſaith the Lord, and bear no burden through the gates of the city, in the ſabbath-day, but ſanctify the ſabbath-day, ſo that ye do no work therein,

25 Then ſhall the kings and the princes enter in at the gates of this city, and ſhall ſit * upon the throne of David, and ſhall ride upon chariots, and upon horſes, *both* they and their princes, the men of Judah, and the inhabitants of Jeruſalem: and this city ſhall remain for ever.

* Ch. 22. 4.

26 And they ſhall come from the cities of Judah, and from about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the South, which ſhall bring burnt-offerings, and ſacrifices, and meat-offerings, and incenſe, *and* ſhall bring ſacrifice of praiſe into the houſe of the Lord.

27 But if ye will not hear me to ſanctify the ſabbath-day, and not to bear a burden, nor to go through the gates of Jeruſalem in the ſabbath-day, then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched.

Bef. Chr. 605.

CHAP. XVIII.

2 God ſheweth by the example of a potter, that it is in his power to deſtroy the deſpiſers of his word. 18 The conſpiracy of the Jews againſt Jeremiah. 19 His prayer againſt his adverſaries.

THE word which came to Jeremiah from the Lord, ſaying,

2 Ariſe, and go down into the potter's houſe, and there ſhall I ſhew thee my words.

3 Then I went down to the potter's houſe, and behold, he wrought a work on the wheels.

4 And the veſſel that he made [a] of clay, was broken in the hand of the potter: ſo he returned, and made it another veſſel, as ſeemed good to the potter to make it.

5 Then the word of the Lord came unto me, ſaying,

6 O houſe of Iſrael, cannot I do with you as this potter? ſaith the Lord: behold, as the clay *is* in the potter's hand, ſo are you in mine hand, O houſe of Iſrael.

7 I will ſpeak ſuddenly againſt a nation or againſt a kingdom to pluck it up, and to root it out, and to deſtroy it:

8 But if this nation, againſt whom I have pronounced, turn from their wickedneſs, I will [b] repent of the plague that I thought to bring upon them.

9 And I will ſpeak ſuddenly concerning a nation, and concerning a kingdom, to build it, and to plant it:

10 But if it do evil in my ſight, and hear not my voice, I will repent of the good that I thought to do for them.

11 Speak thou now therefore unto the men of Judah, and to the inhabitants of Jeruſalem, ſaying, Thus ſaith the Lord, Behold, I prepare a plague for you, and purpoſe a thing againſt you: return you therefore every one from his evil way, and make your ways and your works good.

12 But they ſaid [c] deſperately, Surely we will walk after our own imaginations, and do every man *after* the ſtubbornneſs of his wicked heart.

13 Therefore thus ſaith the Lord, Aſk now among the heathen, who hath heard ſuch things? the virgin of Iſrael hath done very filthily.

14 Will a man forſake the ſnow of Lebanon, *which cometh* from the rock of the field? [d] or ſhall the cold flowing waters, that come from another place, be forſaken?

15 Becauſe my people have forgotten me, *and* have burnt incenſe to vanity, and *their prophets* have

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[s] The wicked ſay, that my prophecy ſhall not come to paſs, becauſe thou deferreſt the time of thy vengeance.

[t] I am aſſured of my vocation, and therefore know that the thing which thou ſpeakeſt by me, ſhall come to paſs, and that I ſpeak not of any worldly affection.

[u] Howſoever the wicked deal rigorouſly with me, yet let me find comfort in thee.

[x] Read chap. 11. 20.

[y] Whereat thy doctrine may be beſt underſtood both of high and low.

[z] By naming the ſabbath day, he comprehendeth the thing that is hereby ſignified: for if they tranſgreſſed in the ceremony, they muſt needs be culpable of the reſt: read Exod. 20. 8. and by the breaking of this commandment, he maketh them tranſgreſſors of the whole law, foraſmuch as the firſt and ſecond table are contained herein.

[a] As the potter has the power over the clay to make what pot he will, or to break them when he hath made them: ſo have I power over you, to do with you as ſeemeth good to me, Iſa. 45. 9. Rom. 9. 20, 21.

[b] When the ſcripture attributeth repentance unto God, it is not that he doth contrary to that which he hath ordained in his ſecret counſel: but when he threateneth, it is a calling to repentance; and when he giveth man grace to repent, the threatening (which ever containeth a condition in it) taketh no place: and this the ſcripture calleth repentance in God, becauſe it ſo appeareth to man's judgment.

[c] As men that had no remorſe, but were altogether bent to rebellion, and to their own ſelf-will.

[d] As no man that hath thirſt refuſeth freſh conduit waters which he hath at home, to go and ſeek waters abroad to quench his thirſt: ſo they ought not to ſeek for help and ſuccour of ſtrangers, and leave God, who was preſent with them.

Bef. Chr. 601.

have cauſed them to ſtumble in their ways *from* the [e] ancient ways, to walk in the paths *and* way that is not trodden,

16 To make their land deſolate, *and* a perpetual deriſion, *ſo that* every one that paſſeth thereby ſhall be aſtoniſhed, and wag his head:

17 I will ſcatter them with an eaſt wind before the enemy: I will ſhew them the back [f] and not the face in the day of their deſtruction.

18 Then ſaid they, Come, and let us imagine ſome device againſt Jeremiah: for the law [g] ſhall not periſh from the prieſt, nor counſel from the wiſe, nor the word from the prophet: come, and let us ſmite him with the [h] tongue, and let us not give heed to any of his words.

19 Hearken unto me, O Lord, and hear the voice of them that contend with me.

20 Shall evil be recompenſed for good? for they have digged a pit for my ſoul: remember that I ſtood before thee to ſpeak good for them, *and* to turn away thy wrath from them.

21 Therefore, [i] deliver up their children to famine, and let them drop away by the force of the ſword, and let their wives be robbed of their children, and be widows: and let their huſbands be put to death, *and* let their young men be ſlain by the ſword in the battle.

22 Let the cry be heard from their houſes, when thou ſhalt bring an hoſt ſuddenly upon them: for they have digged a pit to take me, and hid ſnares for my feet.

23 Yet, Lord, thou knoweſt all their counſel againſt me *tendeth* to death: forgive not their iniquity, neither put out their ſin from thy ſight, but let them be overthrown before thee: deal *thus* with them in the time of thine anger.

CHAP. XIX.

He propheſieth the deſtruction of Jeruſalem for the contempt and deſpiſing of the word of God.

THUS ſaith the Lord, Go and buy an earthen bottle of a potter, *and take* of the ancients of the people, and of the ancients of the prieſts,

2 And go forth into the valley of Benhinnom, which is by the entry of the ‡ Eaſt-gate: and thou ſhalt preach there the words that I ſhall tell thee:

‡ Or, gate of the ſun.

3 And ſhalt ſay, Hear ye the word of the Lord, O [k] kings of Judah, and inhabitants of Jeruſalem, Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will bring a plague upon this place, the which, whoſoever heareth, his ears ſhall [l] tingle.

4 Becauſe they have forſaken me, and profaned this place, and have burnt incenſe in it unto other gods, whom *neither* they nor their fathers have known, nor the kings of Judah, (they have filled this place alſo with the blood of innocents,

Bef. Chr. 605.

5 And they have built the high places of Baal, to burn their ſons with fire for burnt-offerings unto Baal, which [m] I commanded not nor ſpake it, neither came it into my mind)

6 Therefore behold, the days come, ſaith the Lord, that this place ſhall no more be called [n] Tophet, nor the valley of Benhinnom, but the valley of ſlaughter.

7 And I will bring the counſel of Judah and Jeruſalem to nought in this place, and I will cauſe them to fall by the ſword before their enemies, and by the hand of them that ſeek their lives: and their carcaſes will I give to be meat for the fowls of the heaven, and to the beaſts of the field.

8 * And I will make this city deſolate and an hiſſing, *ſo that* every one that paſſeth thereby ſhall be aſtoniſhed and hiſs, becauſe of all the plagues thereof.

* Ch. 18. 16. and 49. 13. and 50. 13.

9 * And I will feed them with the fleſh of their ſons, and with the fleſh of their daughters, and every one ſhall eat the fleſh of his friend in the ſiege and ſtraitneſs, wherewith their enemies that ſeek their lives, ſhall hold them ſtrait.

* Deut. 28. 53. Lament. 4. 10.

10 Then ſhalt thou break the bottle in the ſight of the men that go with thee,

11 And ſhalt ſay unto them, Thus ſaith the Lord of hoſts, Even ſo will I break this people and this city, as one breaketh a [o] potter's veſſel, that cannot be made whole again, and they ſhall bury *them* in Tophet, till there be no place to bury.

12 Thus will I do unto this place, ſaith the Lord, and to the inhabitants thereof, and I will make this city like Tophet.

13 For the houſes of Jeruſalem, and the houſes of the kings of Judah, ſhall be defiled as the place of Tophet, becauſe of all the [p] houſes upon whoſe [q] roofs they have burnt incenſe unto all the hoſt of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, where the Lord had ſent him to propheſy, and he ſtood in the court of the Lord's houſe, and ſaid to all the people,

15 Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will bring upon this city, and upon all her towns, all the plagues that I have pronounced againſt it, becauſe they have hardened their necks, and would not hear my words.

CHAP.

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[e] That is, the way of truth, which God had taught by his law: read chap. 6. 16.

[f] I will ſhew mine anger, and not my favour toward them.

[g] This argument the wicked have ever uſed againſt the ſervants of God. The church cannot err: we are the church, and therefore whoſoever ſpeaketh againſt us, they ought to die, 1 Kings 22. 24. chap. 7. 4. and 20. 2. Mal. 2. 4. and thus the falſe church perſecuteth the true church, which ſtandeth not in outward pomp, and in multitude, but is known by the graces of the Holy Ghoſt.

[h] Let us ſlander him, and accuſe him: for we ſhall be believed.

[i] Seeing the obſtinate malice of the adverſaries, which grew daily more and more, the prophet, being moved with God's Spirit, without any carnal affection, prayeth for their deſtruction, becauſe he knew that it ſhould tend to God's glory, and profit of his church.

[k] By the kings, here and in other places, are meant counſellors and governors of the people, which he calleth the ancients, ver. 1.

[l] Read of this phraſe, 1 Sam. 3. 11.

[m] Whereby is declared, that whatſoever is not commanded by God's word, touching his ſervice, is againſt his word.

[n] Read chap. 7. 31. and 2 Kings 23. 10. Iſa. 30. 33.

[o] This viſible ſign was to confirm them touching the aſſurance of this plague, which the Lord threatened by his prophet.

[p] He noteth the great rage of the idolaters, which left no place free from their abominations, inſomuch as they polluted their own houſes therewith, as we ſee yet among the Papiſts.

[q] Read Deut. 22. 8.

CHAP. XX.

2 Jeremiah is ſmitten and caſt into priſon for preaching of the word of God. 3 He propheſieth the captivity of Babylon. 7 He complaineth that he was a mocking ſtock for the word of God. 9 He is compelled by the Spirit to preach the Word.

WHEN Paſhur, ſon of Immer, the prieſt, which was appointed governor in the houſe of the Lord, heard that Jeremiah propheſied theſe things,

2 Then Paſhur ſmote Jeremiah the prophet, and put him in the [r] ſtocks that were in the high gate of Benjamin, which was by the houſe of the Lord.

3 And on the morning Paſhur brought Jeremiah out of the ſtocks. Then ſaid Jeremiah unto him, The Lord hath not called thy name Paſhur, but ‡ Magor-miſſabid. ‡ Or, fear round about.

4 For thus ſaith the Lord, Behold, I will make thee to be a terror to thyſelf, and to all thy friends, and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold it, and I will give all Judah into the hand of the king of Babel, and he ſhall carry them captive into Babel, and ſhall ſlay them with the ſword.

5 Moreover, I will deliver all the ſubſtance of this city, and all the labours thereof, and all the precious things thereof, and all the treaſures of the kings of Judah, will I give into the hands of their enemies, which ſhall ſpoil them, and take them away, and carry them to Babel.

6 And thou, Paſhur, and all that dwell in thine houſe, ſhall go into captivity, and thou ſhalt come to Babel, and there thou ſhalt die, and ſhalt be buried there, thou and all thy [s] friends, to whom thou haſt propheſied lyes.

7 O Lord, thou haſt deceived me, and I am [t] deceived: thou art ſtronger than I, and haſt [u] prevailed: I am in deriſion daily: every one mocketh me.

8 For ſince I ſpake, I cried out of wrong, and proclaimed [w] deſolation: therefore the word of the Lord was made a reproach unto me, and in deriſion daily.

9 Then I ſaid, I will not make mention of him, nor ſpeak any more of his name. But *his word* was in mine heart as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not *ſtay*.

10 For I had heard the railing of many, *and* fear on every ſide. [x] Declare, *ſaid they*, and we will declare it: all my familiars watched for my halting, *ſaying*, It may be that he is deceived: ſo we ſhall prevail againſt him, and we ſhall execute our vengeance upon him.

11 [y] But the Lord is with me like a mighty giant: therefore my perſecutors ſhall be overthrown, and ſhall not prevail, *and* ſhall be greatly confounded: for they have done unwiſely, *and their* everlaſting ſhame ſhall never be forgotten.

12 * But, O Lord of hoſts, that trieſt the righteous, and ſeeſt the reins and the heart, let me ſee thy vengeance on them: for unto thee have I opened my cauſe. * 1 Sam. 16. 7. 1 Chron. 28. 9. Pſ. 7. 9. Ch. 11. 20. and 17. 10.

13 Sing unto the Lord, praiſe ye the Lord: for he hath delivered the ſoul of the poor from the hand of the wicked.

14 ¶ [z] Curſed *be* the day wherein I was born: and let not the day wherein my mother bare me, be bleſſed.

15 Curſed *be* the man that ſhewed my father, ſaying, A man child is born unto thee, and comforted him.

16 And let that man be as the [a] cities which the Lord hath overturned, and repented not: and let him hear the cry in the morning, and the ſhouting at noon-tide,

17 Becauſe he hath not ſlain me, *even* from the womb, or that my mother might have been my grave, or her womb a perpetual [b] conception.

18 How is it, *that* I came forth of the womb, to ſee labour and ſorrow, that my days ſhould be conſumed with ſhame?

CHAP. XXI.

He propheſieth that Zedekiah ſhall be taken, and the city burned.

THE word which came unto Jeremiah from the Lord, when king Zedekiah ſent unto him Paſhur, the ſon of Malchiah, and Zephaniah the ſon of Maaſeiah the prieſt, ſaying,

2 [c] Inquire, I pray thee, of the Lord for us, (for Nebuchadnezzar king of Babel maketh war againſt us) if ſo be that the Lord will deal with us according to all his wonderous works, that he may return up from us.

3 Then ſaid Jeremiah, Thus ſhall you ſay to Zedekiah,

4 Thus ſaith the Lord God of Iſrael, Behold, I will [d] turn back the weapons of war that are in your hands, wherewith ye fight againſt the king of Babel, and againſt the Chaldeans, which beſiege you without the walls, and I will aſſemble them in the midſt of this city.

5 And I myſelf will fight againſt you with an out-ſtretched hand, and with a mighty arm, even in anger and in wrath, and in great indignation.

6 And I will ſmite the inhabitants of this city, both man and beaſt: they ſhall die of a great peſtilence.

7 And after this, ſaith the Lord, I will deliver

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[r] Thus we ſee that the thing which neither the king, nor the princes, nor the people, durſt enterpriſe againſt the prophet of God, this prieſt, as a chief inſtrument of Satan, firſt attempted: read chap. 18. 18.

[s] Which have ſuffered themſelves to be abuſed by thy falſe prophecies.

[t] Herein appeareth the impatiency which often-times overcometh the ſervants of God, when they ſee not their labours to profit, and alſo feel their own weakneſs: read chap. 15. 18.

[u] Thou didſt thruſt me forth to this work againſt my will.

[w] He ſheweth, that he did his office in that he reproved the people of their vices, and threatened them with God's judgments: but becauſe he was derided and perſecuted for this, he was diſcouraged and thought to have ceaſed to preach, ſave that God's Spirit did force him thereunto.

[x] Thus the enemies conferred together, to know what they had heard him ſay, that they might accuſe him thereof: read Iſa. 29. 21.

[y] Here he ſheweth how his faith did ſtrive againſt temptation, and ſought to the Lord for ſtrength.

[z] How the children of God are overcome in this battle of the fleſh and the Spirit, and into what inconveniences they fall till God raiſe them up again, read Job 3. 1. and chap. 15. 10.

[a] Alluding to the deſtruction of Sodom and Gomorrah, Gen. 19. 25.

[b] Meaning, that the fruit thereof might never come to profit.

[c] Not that the king was touched with repentance of his ſins, and ſo ſought to God, as did Hezekiah when he ſent to Iſaiah, 2 Kings 19. 2. Iſa. 37. 2. but becauſe the prophet might pray unto God to take this preſent plague away, as Pharaoh ſought unto Moſes, Exod. 9. 28.

[d] To wit, from your enemies, to deſtroy yourſelves.

Bef. Chr. 589. ver Zedekiah the king of Judah, and his ſervants, and the people, and ſuch as are left in this city, from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchadnezzar king of Babel, and into the hand of their enemies, and into the hand of thoſe that ſeek their lives, and he ſhall ſmite them with the edge of the ſword: he ſhall not ſpare them, neither have pity nor compaſſion.

8 ¶ And unto this people thou ſhalt ſay, Thus ſaith the Lord, Behold, I ſet before you the [e] way of life, and the way of [f] death.

* Ch. 38. 2. 9 * He that abideth in this city, ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Chaldeans that beſiege you, he ſhall live, and his life ſhall be unto him for a [g] prey.

10 For I have ſet my face againſt this city for evil, and not for good, ſaith the Lord: it ſhall be given into the hand of the king of Babel, and he ſhall burn it with fire.

11 ¶ And *ſay* unto the houſe of the king of Judah, Hear ye the word of the Lord.

12 O houſe of David, thus ſaith the Lord, * Ch. 22. 3. * Execute judgment [h] in the morning, and deliver the oppreſſed out of the hand of the oppreſſor, leſt my wrath go out like fire, and burn, that none can quench it, becauſe of the wickedneſs of your works.

13 Behold, I *come* againſt thee, [i] O inhabitant of the valley, *and* rock of the plain, ſaith the Lord, which ſay, Who ſhall come down againſt us? or, who ſhall enter into our habitations?

14 But I will viſit you according to the fruit of your works, ſaith the Lord, and I will kindle a fire [k] in the foreſt thereof, and it ſhall devour round about.

CHAP. XXII.

2 *He exhorteth the king to judgment and righteouſneſs.* 9 *Why Jeruſalem is brought into captivity.* 11 *The death of Shallum the ſon of Joſiah is propheſied.*

THUS ſaid the Lord, Go down to the houſe of the king of Judah, and ſpeak there this thing,

2 And ſay, Hear the word of the Lord, O king of Judah, that ſitteſt upon the throne of David, thou and thy ſervants, and thy people that enter in by theſe gates.

* Ch 21. 12. 3 Thus ſaith the Lord, * Execute ye judgment and [l] righteouſneſs, and deliver the oppreſſed from the hand of the oppreſſor, and vex not the ſtranger, the fatherleſs, nor the widow: do no violence, nor ſhed innocent blood in this place.

Bef. Chr. 609. 4 For if ye do this thing, then ſhall the kings ſitting upon the throne of David enter in by the gates of this houſe, and * ride upon the chariots, and upon horſes, *both* he and his ſervants and his people. * Ch. 17. 25.

5 But if ye will not hear theſe words, I [m] ſwear by myſelf, ſaith the Lord, that this houſe ſhall be waſte.

6 For thus hath the Lord ſpoken upon the king's houſe of Judah, Thou art [n] Gilead unto me, *and* the head of Lebanon, *yet* ſurely I will make thee a wilderneſs, *and* as cities not inhabited,

7 And I will [o] prepare deſtroyers againſt thee, every one with his weapons, and they ſhall cut down thy chief [p] cedar trees, and caſt them in the fire.

8 [q] And many nations ſhall paſs by this city, and they ſhall ſay every man to his neighbour, Wherefore hath the Lord done thus unto this great city?

9 Then ſhall they anſwer, Becauſe they have forſaken the covenant of the Lord their God, and worſhipped other gods, and ſerved them.

10 ¶ Weep not for the dead, and be not moved for them, *but* weep for him [r] that goeth out: for he ſhall return no more, nor ſee his native country.

11 For thus ſaith the Lord, As touching [s] Shallum the ſon of Joſiah king of Judah, which reigned for Joſiah his father, which went out of this place, he ſhall not return thither,

12 But he ſhall die in the place whither they have led him captive, and ſhall ſee this land no more.

13 ¶ Wo unto him that buildeth his houſe by [t] unrighteouſneſs, and his chambers without equity: he uſeth his neighbour without wages, and giveth him not for his work.

14 He ſaith, I will build me a wide houſe, and large chambers: ſo he will make himſelf large windows, and cieling with cedar, and paint them with vermillion.

15 Shalt thou reign, becauſe thou cloſeſt thyſelf in cedar? did not thy [u] father eat and drink and proſper, when he executed judgment and juſtice?

16 When he judged the cauſe of the afflicted and the poor, he proſpered: was not this becauſe he knew me, ſaith the Lord?

17 But thine eyes and thine heart are but only for thy covetouſneſs, and for to ſhed innocent blood, and for oppreſſion, and for deſtruction, *even* to do this.

18 Therefore thus ſaith the Lord againſt Jehoiakim, the ſon of Joſiah king of Judah, They

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[e] By yielding yourſelves to Nebuchadnezzar.

[f] By reſiſting him.

[g] As a thing recovered from extreme danger, chap. 37. 2. and 39. 18. and 45. 5.

[h] Be diligent to do juſtice.

[i] Meaning, Jeruſalem, which was builded part on the hill, and part in the valley, and was compaſſed about with mountains.

[k] That is, in the houſes thereof, which ſtood as thick as trees in the foreſt.

[l] This was his ordinary manner of preaching before the kings from Joſiah unto Zedekiah, which was about forty years.

[m] Shewing, that there is none greater than he is, Heb. 6. 13. and that he will moſt certainly perform his oath.

[n] He compareth Jeruſalem to Gilead, which was beyond Jordan, and the beauty of Judea to Lebanon.

[o] The Hebrew word ſignifieth, to ſanctify, becauſe the Lord doth dedicate to his uſe and purpoſe ſuch as he prepareth to execute his work, Iſa. 13. 3. chap. 6. 4. and 12. 3.

[p] Thy buildings made of cedar trees.

[q] As they that wonder at a thing which they thought would never have come ſo to paſs, Deut. 29. 24. 1 Kings 9. 8.

[r] Signifying, that they ſhould loſe their king: for Jehoiachin went forth to meet Nebuchadnezzar, and yielded himſelf, and was carried into Babylon, 2 Kings 24. 12.

[s] Whom ſome think to be Jehoiachin, and that Joſiah was his grandfather: but as it ſeemeth this was Jehoiakim, as ver. 18.

[t] By bribes and extortion.

[u] Meaning, Joſiah, who was not given to ambition and ſuperfluity; but was content with mediocrity, and did only delight in ſetting forth God's glory, and to do juſtice to all.

Bef. Chr. 599.

ſhall [w] not lament him, *ſaying*, Ah, my brother, or ah, ſiſter: neither ſhall they mourn for him, *ſaying*, Ah lord, or ah, his glory.

19 He ſhall be buried as an aſs [x] is buried, *even* drawn and caſt forth without the gates of Jeruſalem.

20 ¶ Go up to [y] Lebanon, and cry: ſhout in [z] Baſhan, and cry by the paſſages: for all thy lovers are deſtroyed.

21 I ſpake unto thee when thou waſt in proſperity: *but* thou ſaidſt, I will not hear: this hath been thy manner from thy youth, that thou wouldeſt not obey my voice.

22 The wind ſhall feed all thy paſtors, [a] and thy lovers ſhall go into captivity: and then ſhalt thou be aſhamed and confounded of all thy wickedneſs.

23 Thou that dwelleſt in Lebanon, *and* makeſt thy neſt in the [b] cedars, how beautiful ſhalt thou be when ſorrows come upon thee, as the ſorrow of a woman in travail!

24 As I live, ſaith the Lord, though [c] Coniah the ſon of Jehoiakim king of Judah were the ſignet of my right hand, yet would I pluck thee thence.

25 And I will give thee into the hand of them that ſeek thy life, and into the hand of them whoſe face thou feareſt, even into the hand of Nebuchadnezzar king of Babel, and into the hand of the Chaldeans.

26 And I will cauſe them to carry thee away, and thy mother that bare thee, into another country, where ye were not born, and there ſhall ye die.

27 But to the land whereunto they deſire to return, they ſhall not return thither.

28 Is not this man Coniah *as* a deſpiſed *and* broken idol? or *as* a veſſel wherein is no pleaſure? wherefore are they carried away, he and his ſeed, and caſt out into a land that they know not?

29 O [d] earth, earth, earth, hear the word of the Lord.

30 Thus ſaith the Lord, Write this man [e] deſtitute of *children*, a man that ſhall not proſper in his days: for there ſhall be no man of his ſeed that ſhall proſper and ſit upon the throne of David, or bear rule any more in Judah.

CHAP. XXIII.

Againſt falſe paſtors. 5 A prophecy of the great paſtor Jeſus Chriſt.

Bef. Chr. 599.

WO *be* unto [f] the paſtors that deſtroy and ſcatter [g] the ſheep of my paſture, ſaith the Lord.

2 Therefore thus ſaith the Lord God of Iſrael unto the paſtors that [h] feed my people, Ye have ſcattered my flock and thruſt them out, and have not viſited them: behold, I will viſit you for the wickedneſs of your works, ſaith the Lord.

3 And I will gather the [i] remnant of my ſheep out of all countries whither I had driven them, and will bring them again to their folds, and they ſhall grow and increaſe.

4 And I will ſet up ſhepherds over them, which ſhall feed them: and they ſhall dread no more nor be afraid, neither ſhall any of them be lacking, ſaith the Lord.

5 Behold, the days come, ſaith the Lord, that I will raiſe unto David a righteous [k] branch, and a king ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth.

6 In his days Judah ſhall be ſaved, and * Iſrael ſhall dwell ſafely, and this is the name whereby they ſhall call him, * The Lord our righteouſneſs.

* Deut. 33. 28.

* Ch. 33. 16.

7 Therefore behold, the days come, ſaith the Lord, that they ſhall no more ſay, The [l] Lord liveth, which brought up the children of Iſrael out of the land of Egypt:

8 But, the Lord liveth, which brought up and led the ſeed of the houſe of Iſrael out of the north country, and from all countries where I had ſcattered them, and they ſhall dwell in their own land.

9 Mine heart breaketh within me, becauſe of the [m] prophets: all my bones ſhake: I am like a drunken man, (and like a man whom wine hath † overcome) for the preſence of the Lord, and for his holy words.

† *Heb. paſſed over, or troubled.*

10 For the land is full of adulterers, *and* becauſe of oaths the land mourneth, the pleaſant places of the wilderneſs are dried up, and their [n] courſe is evil, and their force is not right.

11 For both the prophet and the prieſt ‡ do wickedly: and their wickedneſs have I found in mine [o] houſe, ſaith the Lord.

‡ Or, are hypocrites.

12 Wherefore their way ſhall be unto them as ſlippery *ways* in the darkneſs: they ſhall be driven forth, and fall therein: for I will bring a plague upon them, *even* the year of their viſitation, ſaith the Lord.

13 And I have ſeen fooliſhneſs in the prophets of Samaria, that propheſied in Baal, and cauſed my people Iſrael to err.

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[w] For every one ſhall have enough to lament for himſelf.

[x] Not honourably among his fathers, but as carrions are caſt in a hole becauſe their ſtink ſhould not infect: read 2 Kings 24. 9. Joſephus, Antiq. 10. 8. writeth, that the enemy ſlew him in the city, and commanded him to be caſt before the walls unburied: ſee chap. 36. 30.

[y] To call to the Aſſyrians for help.

[z] For this was the way out of Judea to Aſſyria: whereby is meant, that all helps ſhould fail: for the Chaldeans have ſubdued both them and the Egyptians.

[a] Both the governors, and they that ſhould help thee, ſhall vaniſh away as wind.

[b] Thou art built of the fair cedar trees of Lebanon.

[c] Who was called Jehoiachin, or Jeconiah, whom he calleth here Coniah in contempt, who thought his kingdom could never depart from him becauſe he came of the ſtock of David, and therefore, for the promiſe ſake, could not be taken from his houſe: but he abuſed God's promiſe, and therefore was juſtly deprived of the kingdom.

[d] He ſheweth, that all poſterity ſhall be witneſſes of this juſt plague, as though it were regiſtered for perpetual memory.

[e] Not that he had no children (for after that he begat Salathiel in the captivity, Matt. 1. 12.) but that none ſhould reign after him as king.

[f] Meaning, the princes, governors, and falſe prophets, as Ezek. 34. 2.

[g] For the which I have ſpecial care, and have prepared good paſtures for them.

[h] Whoſe charge is to feed the flock, but they eat the fruit thereof, Ezek. 34. 3.

[i] Thus the prophets ever uſe to mix the promiſes with the threatenings, leſt the godly ſhould be too much beaten down, and therefore he ſheweth how God will gather his church after this diſperſion.

[k] This prophecy is of the reſtitution of the church in the time of Jeſus Chriſt, who is the true branch: read Iſa. 11. 1. and 45. 8. chap. 33. 15. Dan. 9. 24.

[l] Read chap. 16. 4.

[m] Meaning, the falſe prophets which deceive the people: wherein appeareth his great love toward his nation: read chap. 14. 13.

[n] They run headlong to wickedneſs, and ſeek vain help.

[o] My temple is full of their idolatry and ſuperſtitions.

14 I have ſeen alſo in the prophets of Jeruſalem [p] filthineſs: they commit adultery and walk in lyes: they ſtrengthen alſo the hands of the wicked, that none can return from his wickedneſs: they are all unto [q] me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus ſaith the Lord of hoſts concerning the prophets, Behold, I will feed them with [r] wormwood, and make them drink the water of gall: for from the prophets of Jeruſalem is ‡ wickedneſs gone forth into all the land.

‡ Or, hypocriſy.

16 Thus ſaith the Lord of hoſts, Hear not the words of the prophets that propheſy unto you, and teach you vanity: they ſpeak the viſion of their own [s] heart, *and* not out of the mouth of the Lord.

17 They ſay ſtill unto them that deſpiſe me, The Lord hath ſaid, Ye [t] ſhall have peace: and they ſay unto every one that walketh after the ſtubbornneſs of his own heart, No evil ſhall come upon you.

18 For [u] who hath ſtood in the counſel of the Lord, that he hath perceived and heard his word? Who hath marked his word, and heard it?

19 Behold, the tempeſt of the Lord goeth forth in *his* wrath, and a violent whirlwind ſhall fall down upon the head of the wicked.

20 The anger of the Lord ſhall not return until he have executed, and till he have performed the thoughts of his heart: in the latter days ye [w] ſhall underſtand it plainly.

* Ch. 14. 13, 14. and 27. 15. and 29. 8, 9.

21 * I have not ſent theſe prophets, ſaith the Lord, yet they ran: I have not ſpoken to them, and yet they propheſied.

22 But if they had ſtood in my counſel, and [x] had declared my words to my people, then they ſhould have turned them from their evil way, and from the wickedneſs of their inventions.

23 Am I a God *at hand*, ſaith the Lord, and not a God [y] far off?

24 Can any hide himſelf in ſecret places, that I ſhall not ſee him, ſaith the Lord? Do not I fill heaven and earth, ſaith the Lord?

25 I have heard what the prophets ſaid, that propheſy lyes in my name, ſaying, I [z] have dreamed, I have dreamed.

† *Heb. it is in the heart of the prophets.*

26 How long? † Do the prophets delight to propheſy lyes, even propheſying the deceit of their own hearts?

27 Think they to cauſe [a] my people to forget my name by their dreams, which they tell every man to his neighbour, as their forefathers have forgotten my name for Baal?

28 The prophet that hath a dream, let him [b] tell a dream: and he that hath my word, let him ſpeak my word faithfully: [c] what is the chaff to the wheat? ſaith the Lord.

29 Is not my word even like a fire? ſaith the Lord: and like an hammer, that breaketh the ſtone?

30 Therefore behold, I *will come* againſt the prophets, ſaith the Lord, that [d] ſteal my word, every one from his neighbour.

31 Behold, I *will come* againſt the prophets, ſaith the Lord, which have ſweet tongues, and ſay, [e] He ſaith.

32 Behold, I *will come* againſt them that propheſy falſe dreams, ſaith the Lord, and do tell them, and cauſe my people to err by their lyes, and by their flatteries, and I ſent them not, nor commanded them: therefore they bring no profit unto this people, ſaith the Lord.

33 And when this people, or the prophet, or a prieſt ſhall aſk thee, ſaying, What is the [f] burden of the Lord? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the Lord.

34 And the prophet, or the prieſt, or the people that ſhall ſay, The [g] burden of the Lord, I will even viſit ſuch one and his houſe.

35 Thus ſhall ye ſay every one to his neighbour, and every one to his brother, What hath the Lord anſwered? and what hath the Lord ſpoken?

36 And the burden of the Lord ſhall ye mention no more: for every man's [h] word ſhall be his burden: for ye have perverted the words of the living God, the Lord of hoſts our God.

37 Thus ſhalt thou ſay to the prophet, What hath the Lord anſwered thee? and what hath the Lord ſpoken?

38 And if you ſay, The burden of the Lord, then thus ſaith the Lord, Becauſe ye ſay this word, The burden of the Lord, and I have ſent unto you, ſaying, Ye ſhall not ſay, The burden of the Lord:

39 Therefore behold, I, even I, will utterly ‡ forget you, and I will forſake you, and the city that I gave you and your fathers, *and caſt you* out of my preſence.

‡ Or, take you away.

40 And will bring * an everlaſting reproach upon you, and a perpetual ſhame, which ſhall never be forgotten.

* Ch. 20. 11.

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[p] They which ſhould have profited by my rods againſt Samaria, are become worſe than they.

[q] Though to the world they ſeem holy fathers, yet I deteſt them as I did theſe abominable cities.

[r] Read chap. 8. 14.

[s] Which they have invented of their own brain.

[t] Read chap. 6. 14. and 8. 11.

[u] Thus they did deride Jeremiah, as though the word of God were not revealed unto him: ſo alſo ſpake Zedekiah to Micah, 1 Kings 22. 24.

[w] Both that God hath ſent me, and that my words ſhall be true.

[x] He ſheweth the difference between the true prophets and the falſe, between the hireling and the true miniſter.

[y] Do not I ſee your falſhood, howſoever you cloke it, and whereſoever you commit it?

[z] I have a propheſy revealed unto me, as Num. 12. 16.

[a] He ſheweth that Satan raiſeth up falſe prophets to bring the people from God.

[b] Let the falſe prophet declare that it is his own fancy, and not ſlander my word, as though it were a cloak to cover his lyes.

[c] Meaning, that it is not ſufficient for God's miniſters to abſtain from lyes, and to ſpeak the word of God: but that there be judgment in alledging it, and that it may appear to be applied to the ſame purpoſe that it was ſpoken, Ezek. 3. 17. 1 Cor. 2. 13. and 4. 2. 2 Tim. 2. 15. 1 Pet. 4. 10, 11.

[d] Which ſet forth in my name that which I have not commanded.

[e] To wit, the Lord.

[f] The prophets called their threatnings, God's burden, which the ſinners were not able to ſuſtain: therefore the wicked, in deriding the word, would aſk of the prophets, What was the burden? as though they would ſay, You ſeek nothing elſe, but to lay burdens on our ſhoulders: and thus they rejected the word of God as a grievous burden.

[g] Becauſe this word was brought to contempt and deriſion, he will teach them another manner of ſpeech, and will cauſe this word Burden to ceaſe, and teach them to aſk with reverence, What ſaith the Lord?

[h] The thing which they mock and contemn, ſhall come upon them.

Bef. Chr. 598.

CHAP. XXIV.

1 *The viſion of the baſket of figs,* 5 *ſignifieth that part of the people ſhould be brought again from captivity,* 8 *and that Zedekiah, and the reſt of the people, ſhould be carried away.*

THE Lord ſhewed me, and behold, two [i] baſkets of figs were ſet before the temple of the Lord, after that Nebuchadnezzar king of Babel had carried away captive Jeconiah the ſon of Jehoiakim king of Judah, and the princes of Judah, with the workmen, and the cunning men of Jeruſalem, and had brought them to Babel.

2 One baſket *had* very good figs, *even* like the figs that are firſt ripe: and the other baſket *had* very naughty figs, which could not be eaten, they were ſo evil.

3 Then ſaid the Lord unto me, What ſeeſt thou, Jeremiah? And I ſaid, Figs: the good figs very good, and the naughty very naughty, which cannot be eaten, they are ſo evil.

4 Again, the word of the Lord came unto me, ſaying,

5 Thus ſaith the Lord, the God of Iſrael, Like theſe good figs, ſo will I know them that are carried away captive of Judah to be good, whom I have ſent out of this [k] place, into the land of the Chaldeans.

6 For I will ſet mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not deſtroy them, and I will plant them, and not root them out.

* Ch. 31. 33. Heb. 8. 10.

7 And I will give them [l] an heart to know me, that I am the Lord, and they ſhall be my * people, and I will be their God: for they ſhall return unto me with their whole heart.

* Ch. 29. 17.

8 * And as the naughty figs which cannot be eaten, they are ſo evil: (ſurely thus ſaith the Lord) ſo will I give Zedekiah the king of Judah, and his princes, and the reſidue of Jeruſalem that remain in this land, and them that dwell [m] in the land of Egypt:

9 I will even give them for a terrible plague to all the kingdoms of the earth, *and* for a reproach, and for a proverb, for a common talk, and for a curſe, in all places where I ſhall caſt them.

10 And I will ſend the ſword, the famine, and the peſtilence among them, till they be conſumed out of the land that I gave unto them and to their fathers.

CHAP. XXV.

1 *He propheſieth that they ſhall be in captivity ſeventy years,* 12 *And that after the ſeventy years the Babylonians ſhould be deſtroyed.* 15 *The deſtruction of all nations is propheſied.*

Bef. Chr. 606.

THE word that came to Jeremiah concerning all the people of Judah, in the [n] fourth year of Jehoiakim the ſon of Joſiah king of Judah, that was in the firſt year of Nebuchadnezzar king of Babel:

2 The which Jeremiah the prophet ſpake unto all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying,

3 From the thirteenth year of Joſiah the ſon of Amon king of Judah, even unto [o] this day, (that is, the three and twentieth year) the word of the Lord hath come unto me, and I have ſpoken unto you, [p] riſing early, and ſpeaking, but ye would not hear.

4 And the Lord hath ſent unto you all his ſervants the prophets, riſing early, and ſending *them*, but ye would not hear, nor incline your ears to obey.

5 They [q] ſaid, Turn again now every one from his evil way, and from the wickedneſs of your inventions, and ye ſhall dwell in the land that the Lord hath given unto you, and to your fathers for ever and ever.

6 And go not after other gods, to ſerve them and to worſhip them, and provoke me not to anger with the works of your hands, and I will not puniſh you.

7 Nevertheleſs ye would not hear me, ſaith the Lord, but have provoked me to anger with the works of your hands to your own hurt.

8 Therefore thus ſaith the Lord of hoſts: Becauſe ye have not heard my words,

9 Behold, I will ſend and take *to me* all the [r] families of the North, ſaith the Lord, and Nebuchadnezzar the king of Babel, my [s] ſervant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all the nations [t] round about, and will deſtroy them, and make them an aſtoniſhment, and an hiſſing, and a continual deſolation.

10 * Moreover, I will ‡ take from them the voice of mirth, and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, the noiſe of the [u] millſtones, and the light of the candle.

* Ch. 16. 9. ‡ Or, deſtroy.

11 And this whole land ſhall be deſolate, and an aſtoniſhment, *and* theſe nations ſhall ſerve the king of Babel ſeventy years:

12 And when the [w] ſeventy years are accompliſhed, I will viſit [x] the king of Babel, and that nation, ſaith the Lord, for their iniquities, even the land of the Chaldeans, and will make it a perpetual deſolation.

13 And I will bring upon that land all my words

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[i] The good ſiege ſignified, them that were gone into captivity, and ſo ſaved their life, as chap. 21. 8. and the naughty figs them that remained, which were yet ſubject to the ſword, famine, and peſtilence.

[k] Whereby he approveth the yielding of Jeconiah and his company, becauſe they obeyed the prophet, who exhorted them thereunto.

[l] Which declareth that man of himſelf can know nothing, till God give the heart and underſtanding.

[m] Which fled thither for ſuccour.

[n] That is, in the third year accompliſhed, and in the beginning of the fourth: for though Nebuchadnezzar began to reign in the end of the third year of Jehoiakim's reign, yet that year is not here counted, becauſe it was almoſt expired, Dan. 1. 1.

[o] Which was the fifth year, and the ninth month of Jehoiakim's reign.

[p] That is, I have ſpared no diligence or labour, chap. 7. 13

[q] He ſheweth, that the prophets wholly with one conſent did labour to pull the people from thoſe vices which then reigned; to wit, from idolatry, and the vain confidence of men: for under theſe two all other were contained, 2 Kings 17. 13. chap. 18. 11. and 35. 15. Jonah 3. 8.

[r] The Chaldeans, and all their power.

[s] So the wicked and Satan himſelf are God's ſervants, becauſe he maketh them to ſerve him by conſtraint, and turneth that which they do of malice, to his honour and glory.

[t] As the Philiſtines, Ammonites, Egyptians, and others.

[u] Meaning, that bread, and all things that ſhould ſerve unto their feaſts, ſhould be taken away.

[w] This revelation was for the confirmation of his propheċy, becauſe he told them of the time that they ſhould enter and remain in captivity, 2 Chron. 36. 22. Ezra 1. 1. chap. 29. 10 Dan. 9. 2.

[x] For ſeeing the judgment began at his own houſe, the enemies muſt needs be puniſhed moſt grievouſly, Ezek. 9. 6. 1 Pet. 4. 17.

Bef. Chr. 606. words which I have pronounced againſt it, *even* all that is written in this book, which Jeremiah hath propheſied againſt all nations.

14 For many nations, and great kings, ſhall even [y] ſerve themſelves of them: thus will I recompenſe them according to their deeds, and according to the works of their own hands.

15 For thus hath the Lord God of Iſrael ſpoken unto me, [z] Take the cup of wine of this *mine* indignation at mine hand, and cauſe all the nations to whom I ſend thee, to drink it.

16 And they ſhall drink, and be moved, and be mad, becauſe of the ſword that I will ſend among them.

17 Then took I the cup at the Lord's hand, and made all people to drink, unto whom the Lord had ſent me:

18 *Even* Jeruſalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them deſolate, an aſtoniſhment, an hiſſing, and a curſe, [a] as *appeareth* this day:

19 Pharaoh *alſo* king of Egypt, and his ſervants, and his princes, and all his people:

20 And all ſorts of people, and all the kings of the land of [b] Uz: and all the kings of the land of the Philiſtines, and [c] Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod:

21 [d] Edom, and Moab, and the Ammonites:

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the [e] iſles that are beyond the ſea,

23 And [f] Dedan, and Tema, and Buz, and all that dwell in the uttermoſt corners,

24 And all the kings of Arabia, and all the kings of Arabia that dwell in the [g] deſart,

25 And all the kings of Zimri, and all the
‡ Or, Perſia. kings of ‡ Elam, and all the kings of the Medes,

26 And all the kings of the North, far and near one to another, and all the kingdoms of the world which are upon the earth, and the king of [h] Sheſhach ſhall drink after them.

27 Therefore ſay thou unto them, Thus ſaith the Lord of hoſts, the God of Iſrael, Drink and be drunken, and ſpew and fall, and riſe no more, becauſe of the ſword which I will ſend among you.

28 ¶ But if they refuſe to take the cup at thine hand to drink, then tell them, Thus ſaith the Lord of hoſts, Ye ſhall certainly drink.

29 For lo, I begin to plague the [i] city, where my name is called upon, and ſhould you go free? Ye ſhall not go quite: for I will call for a ſword upon all the inhabitants of the earth, ſaith the Lord of hoſts.

30 Therefore propheſy thou againſt them all
* Joel 3. 16. Amos 1. 2. theſe words, and ſay unto them, * The Lord ſhall roar from above, and thruſt out his voice from his holy habitation: he ſhall roar upon his habitation, and cry aloud, as they that preſs the grapes, againſt all the inhabitants of the earth.

31 The ſound ſhall come to the ends of the earth: for the Lord hath a controverſy with the nations, and will enter into judgment with all fleſh, *and* he will give them that are wicked to the ſword, ſaith the Lord. Bef. Chr. 606.

32 ¶ Thus ſaith the Lord of hoſts, Behold, a plague ſhall go forth from nation to nation,
and a * great whirlwind ſhall be raiſed up from * Ch. 30. 23.
the coaſts of the earth,

33 And [k] the ſlain of the Lord ſhall be at that day, from *one* end of the earth even unto the *other* end of the earth: they ſhall not be mourned, neither gathered nor buried, *but* ſhall be as the dung upon the ground.

34 Howl, [l] ye ſhepherds, and cry, and wallow yourſelves in the aſhes, ye principal of the flock: for your days of ſlaughter are accompliſhed, and of your diſperſion, and ye ſhall fall like [m] precious veſſels.

35 And the [n] flight ſhall fail from the ſhepherds, and the eſcaping from the principal of the flock.

36 A voice of the cry of the ſhepherds, and an howling of the principal of the flock *ſhall be heard*: for the Lord hath deſtroyed their paſture.

37 And the † beſt paſtures are deſtroyed, be- † Heb. peaceable.
cauſe of the wrath and indignation of the Lord.

38 He hath forſaken his covert, as the lion: for their land is waſte, becauſe of the wrath of the oppreſſor, and becauſe of the wrath of his indignation.

CHAP. XXVI.

2 Jeremiah moveth the people to repentance. 7 He is taken of the falſe prophets and prieſts, and brought to judgment. 23 Urijah the prophet is killed of Jehoiakim, contrary to the will of God.

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word from the Lord, ſaying,

2 Thus ſaith the Lord, Stand in the [o] court of the Lord's houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the Lord's houſe, all the words that I command thee to ſpeak unto them: keep not [p] a word back:

3 If ſo be they will hearken, and turn every man from his evil way, that I may [q] repent me of the plague which I have determined to bring upon them, becauſe of the wickedneſs of their works.

4 And thou ſhalt ſay unto them, Thus ſaith the Lord, If ye will not hear me, to walk in my laws which I have ſet before you,

5 And to hear the words of my ſervants the prophets, whom I ſent unto you, both riſing up early, and ſending *them*, and will not obey *them*,

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[y] That is of the Babylonians, as chap. 27. 7.

[z] Signifying, the extreme affliction that God had appointed for every one, as Pſalm 75. 8. Iſa. 51. 17. and this cup which the wicked drink, is more bitter than that which he giveth to his children, for he meaſureth the one by mercy, and the other by juſtice.

[a] For now it beginneth, and ſo ſhall continue till it be accompliſhed.

[b] Read Job 1. 1.

[c] Which were of the Philiſtines.

[d] Edom is here taken for the whole country, and Uz for a part thereof.

[e] As Grecia, Italy, and the reſt of thoſe countries.

[f] Theſe were people of Arabia, which came of Dedan the ſon of Abraham and Keturah.

[g] For there were two countries ſo named, the one called plentiful, and the other barren or deſert.

[h] That is, of Babylon, as chap. 51. 41.

[i] That is, Jeruſalem: read ver. 11.

[k] They which are ſlain at the Lord's appointment.

[l] Ye that are chief rulers and governors.

[m] Which are moſt eaſily broken.

[n] It ſhall not help them to ſeek to flee.

[o] That is, in the place of the temple, whereunto the people reſort out of all Judah to ſacrifice.

[p] To the intent that they ſhould pretend no ignorance, as Acts 20. 27.

[q] Read chap. 18. 8.

Bef. Chr. 609.

6 Then will I make this houſe like [r] Shiloh, and will make this city [s] a curſe to all the nations of the earth.

7 So the prieſts, and the prophets, and all the people heard Jeremiah ſpeaking theſe words in the houſe of the Lord.

8 Now when Jeremiah had made an end of ſpeaking all that the Lord had commanded *him* to ſpeak unto all the people, then the prieſts and the prophets, and all the people took him, and ſaid, Thou ſhalt die the death.

9 Why haſt thou propheſied in the Name of the Lord, ſaying, This [t] houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? and all the people were gathered againſt Jeremiah in the houſe of the Lord.

10 And when the princes of Judah heard of theſe things, they came up from the king's houſe into the houſe of the Lord, and ſat down in the entry of the [u] new gate of the Lord's *houſe*.

11 Then ſpake the prieſts and the prophets unto the princes, and to all the people, ſaying, † This man is worthy to die: for he hath propheſied againſt this city, as ye have heard with your ears.

† *Heb. judgment of death belongeth to this man.*

12 Then ſpake Jeremiah unto all the princes, and to all the people, ſaying, The Lord hath [w] ſent me to propheſy againſt this houſe, and againſt this city all the things that ye have heard.

13 Therefore now amend your ways, and your works, and hear the voice of the Lord your God, that the Lord may repent him of the plague that he hath pronounced againſt you.

14 As for me, behold, I am in your hands: do with me as you think good and right.

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon yourſelves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath ſent me unto you, to ſpeak all theſe words in your ears.

16 Then ſaid the princes and all the people unto the prieſts, and to the prophets, This man is not worthy to die: for he hath ſpoken unto us in the name of the Lord our God.

17 ¶ Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 Micah the Moraſhite * propheſied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the Lord of hoſts, Zion ſhall be ploughed *like* a field, and Jeruſalem ſhall be an heap, and the mountain of the [x] houſe *ſhall be* as the high places of the foreſt.

* Mich. 1. 1. and 3. 12.

19 Did Hezekiah king of Judah, and all Judah put him to death? did he not fear the Lord, and prayed before the Lord, and the Lord repented him of the [y] plague that he had pronounced againſt them? Thus might we procure great evil againſt our ſouls.

20 And there was alſo a man that propheſied in the name of the Lord, *one* Urijah the ſon of Shemaiah, of Kirjath-jearim, who propheſied againſt this city, and againſt this land, according to all the words of Jeremiah.

21 Now when Jehoiakim the king, with all his men of power, and all the princes heard his words, the king ſought to ſlay him. But when Urijah heard it, he was afraid, and fled, and went into Egypt.

22 Then Jehoiakim the king [z] ſent ten men into Egypt, *even* Elnathan the ſon of Achbor, and certain with him into Egypt:

23 And they fetched Urijah out of Egypt, and brought him unto Jehoiakim the king, who ſlew him with the ſword, and [a] caſt his dead body into the graves of the children of the people.

24 But the hand of Ahikam [b] the ſon of Shaphan was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death.

CHAP. XXVII.

Jeremiah, at the commandment of the Lord, ſendeth bonds to the king of Judah, and to the other kings that were near, whereby they are admoniſhed to be ſubject unto Nebuchadnezzar. 9 *He warneth the people, and the kings, and rulers, that they believe not falſe prophets.*

IN the beginning of the reign of [c] Jehoiakim, the ſon of Joſiah king of Judah, came this word unto Jeremiah, from the Lord, ſaying,

2 Thus ſaith the Lord to me, Make thee [d] bonds and yokes, and put them upon thy neck,

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which came to Jeruſalem unto Zedekiah the king of Judah,

4 And command them to ſay unto their maſters, Thus ſaith the Lord of hoſts, the God of Iſrael, Thus ſhall ye ſay unto your maſters,

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[r] Read chap. 7. 12.

[s] So that when they would curſe any, they ſhall ſay, God do to thee as to Jeruſalem.

[t] Becauſe of God's promiſe to the temple, Pſalm 132. 14. that he would for ever remain there, the hypocrites thought this temple could never periſh, and therefore thought it blaſphemy to ſpeak againſt it, Matt. 26. 61. Acts 6. 13. not conſidering that this was meant of the church, where God will remain for ever.

[u] So called, becauſe it was repaired by Jotham, 2 Kings 15. 35.

[w] He both ſheweth the cauſe of his doings plainly, and alſo threateneth them that they ſhould nothing avail, tho' they ſhould put him to death, but heap greater vengeance upon their heads.

[x] That is, of the houſe of the Lord, to wit, Zion; and theſe examples the godly alledged to deliver Jeremiah out of the prieſts hands, whoſe rage elſe would not have been ſatisfied, but by his death.

[y] So that the city was not deſtroyed, but by miracle was delivered out of the hands of Sennacherib.

[z] Here is declared the fury of tyrants, who cannot abide to hear God's word declared, but perſecute the miniſters thereof; and yet in the end they prevail nothing, but provoke God's judgments ſo much the more.

[a] As in the firſt, Hezekiah's example is to be followed; ſo in this other, Jehoiakim's act is to be abhorred; for God's plague did light on him and his houſhold.

[b] Which declareth that nothing could have appeaſed their fury, if God had not moved this noble man to ſtand valiantly in his defence.

[c] As touching the diſpoſition of the prophecies, they that gathered them into a book did not altogether obſerve the order of times, but did ſet ſome afore which ſhould be after, and contrariwiſe; which if the reader mark well, it ſhall avoid many doubts, and make the reading much more eaſy.

[d] By ſuch ſigns the prophets uſed ſometimes to confirm their prophecies, which notwithſtanding they could not do of themſelves, but inaſmuch as they had a revelation for the ſame, Iſa. 20. 2. and therefore the falſe prophets, to get more credit, did uſe alſo ſuch viſible ſigns, but they had no revelation, 1 Kings 22. 11.

5 I have made the earth, the man, and the beaſts that are upon the ground, by my great power, and by my out-ſtretched arm, and have given it unto whom it pleaſed me.

6 But now I have given all theſe lands into the hand of Nebuchadnezzar the king of Babel, my [e] ſervant, and the beaſts of the field have I alſo given him to ſerve him.

7 And all nations ſhall ſerve him, and his [f] ſon, and his ſons ſon, until the very time of his land come alſo: then many nations and great kings ſhall [g] ſerve themſelves of him.

8 And the nation and kingdom which will not ſerve the ſame Nebuchadnezzar king of Babel, and that will not put their neck under the yoke of the king of Babel, the ſame nation will I viſit, ſaith the Lord, with the ſword, and with the famine, and with the peſtilence, until I have wholly *given* them into his hands.

9 Therefore hear not your prophets, nor your ſoothſayers, nor your dreamers, nor your enchanters, nor your ſorcerers, which ſay unto you thus, Ye ſhall not ſerve the king of Babel.

10 For they propheſy a lye unto you, to cauſe you to go far from your land, and that I ſhould caſt you out, and you ſhould periſh.

11 But the nation that put their necks under the yoke of the king of Babel, and ſerve him, thoſe will I let remain ſtill in their own land, ſaith the Lord, and they ſhall occupy it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah king of Judah according to all theſe words, ſaying, Put your necks under the yoke of the king of Babel, and ſerve him and his people, that ye may live.

13 Why will ye die, thou and thy people by the ſword, by the famine, and by the peſtilence, as the Lord hath ſpoken againſt the nation that will not ſerve the king of Babel?

14 Therefore hear not the words of the prophets, that ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babel: for they propheſy a lye unto you.

15 For I have not * ſent them, ſaith the Lord, yet they propheſy a lye in my name, that I might caſt you out, and that ye might periſh, *both* you and the prophets that propheſy unto you. * Ch. 14. 14. and 3. 21. and 29. 9.

16 ¶ Alſo I ſpake to the prieſts and to all this people, ſaying, Thus ſaith the Lord, Hear not the words of your prophets that propheſy unto you, ſaying, Behold, * the veſſels of the houſe of the Lord ſhall now ſhortly be [h] brought again from Babel: for they propheſy a lye unto you. * Ch. 28. 3.

17 Hear them not, *but* ſerve the king of Babel, that ye may live: wherefore ſhould this city be deſolate?

18 But if they be prophets, and if the word of the Lord be with them, let them [i] intreat the Lord of hoſts, that the veſſels, which are left in the houſe of the Lord, and in the houſe of the king of Judah, and at Jeruſalem, go not to Babel.

19 For thus ſaith the Lord of hoſts concerning the * pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remain in this city, * 2 Kings 25. 13.

20 Which Nebuchadnezzar king of Babel took not, when he carried * away captive Jeconiah the ſon of Jehoiakim king of Judah from Jeruſalem to Babel, with all the nobles of Judah and Jeruſalem: * 2 Kings 24. 12, 15.

21 For thus ſaith the Lord of hoſts, the God of Iſrael, concerning the veſſels that remain in the houſe of the Lord, and in the houſe of the king of Judah, and at Jeruſalem,

22 They ſhall be brought to Babel, and there they ſhall be until the day that I viſit [k] them, ſaith the Lord: then will I bring them up, and reſtore them unto this place.

CHAP. XXVIII.

1 *The falſe prophecy of Hananiah.* 10 *Jeremiah reproveth Hananiah, and propheſieth.*

AND that ſame year, in the beginning of the [l] reign of Zedekiah king of Judah, in the [m] fourth year, *and* in the fifth month, Hananiah the ſon of Azur the prophet, which was of [n] Gibeon, ſpake to me in the houſe of the Lord, in the preſence of the prieſts, and of all the people, and ſaid,

2 Thus ſpeaketh the Lord of hoſts, the God of Iſrael, ſaying, I have broken the yoke of the king of Babel.

3 † Within two years ſpace I will bring into this place all the veſſels of the Lord's houſe, that Nebuchadnezzar king of Babel took away from this place, and carried them into Babel. † *Heb. two years of days.*

4 And I will bring again to this place Jeconiah the ſon of Jehoiakim king of Judah, with all them that were carried away captive of Judah, and went into Babel, ſaith the Lord: for I will break the yoke of the king of Babel.

5 Then the prophet Jeremiah ſaid unto the [o] prophet Hananiah in the preſence of the prieſts, and in the preſence of all the people that ſtood in the houſe of the Lord,

6 Even the prophet Jeremiah ſaid, So be it: the [p] Lord ſo do, the Lord confirm thy words, which thou haſt propheſied, to reſtore the veſſels of the Lord's houſe, and all that is carried captive from Babel, into this place.

7 But hear thou now this word that I will ſpeak in thine ears, and in the ears of all the people:

8 The prophets that have been before me and before thee in times paſt, [q] propheſied againſt many countries, and againſt great kingdoms, of war, and of plagues, and of peſtilence.

9 *And*

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[e] Read chap. 25. 9.

[f] Meaning, Evilmerodach, and his ſon Belſhazzar.

[g] They ſhall bring him and his kingdom in ſubjection, as chap. 25. 14.

[h] Which were taken when Jeconiah was led captive into Babel.

[i] For it was not only the prophet's office to ſhew the word of God, but alſo to pray for the ſins of the people, Gen. 20. 7. which theſe could not do, becauſe they had no expreſs word; for God had pronounced the contrary.

[k] That is, for the ſpace of ſeventy years, till I have cauſed the Medes and Perſians to overcome the Chaldeans.

[l] When Jeremiah began to bear theſe bonds and yokes.

[m] After that the land had reſted, as Lev. 25 2.

[n] This was a city in Benjamin belonging to the ſons of Aaron, Joſh. 21. 17.

[o] He was ſo eſteemed, though he was a falſe prophet.

[p] That is, I would wiſh the ſame for God's honour and wealth of my people, but he hath appointed the contrary.

[q] Meaning, that the prophets that did either denounce war or peace, were tried either true or falſe by the ſucceſs of their prophecies. Albeit God maketh to come to paſs ſometime that which the falſe prophet ſpeaketh, to try the faith of his, Deut. 13. 3.

Bef. Chr. 596.

9 *And* the prophet which propheſieth of peace, when the word of the prophet ſhall come to paſs, *then* ſhall the prophet be known, that the Lord hath truly ſent him.

10 Then Hananiah the prophet took the yoke from the prophet Jeremiah's neck, and [r] brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the Lord, Even ſo will I break the yoke of Nebuchadnezzar king of Babel, from the neck of all nations, within the ſpace of two years: and the prophet Jeremiah went his way.

12 ¶ Then the word of the Lord came unto Jeremiah the prophet, (after that Hananiah the prophet had broken the yoke from the neck of the prophet Jeremiah) ſaying,

13 Go, and tell Hananiah, ſaying, Thus ſaith the Lord, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of iron.

14 For thus ſaith the Lord of hoſts, the God of Iſrael, I have put a [s] yoke of iron upon the neck of all theſe nations, that they may ſerve Nebuchadnezzar king of Babel: for they ſhall ſerve him, and I have given him the [t] beaſts of the field alſo.

15 Then ſaid the prophet Jeremiah unto the prophet Hananiah, Hear now, Hananiah, the Lord hath not ſent thee, but thou makeſt this people to truſt in a lye.

16 Therefore thus ſaith the Lord, Behold, I will caſt thee from off the earth: this year thou ſhalt die, becauſe thou haſt ſpoken rebelliouſly againſt the Lord.

17 So Hananiah the prophet [u] died the ſame year, in the ſeventh month.

CHAP. XXIX.

1 *Jeremiah writeth unto them that were in captivity in Babylon.* 10 *He propheſieth their return after ſeventy years.* 16 *He propheſieth the deſtruction of the king and of the people that remain in Jeruſalem.* 21 *He threateneth the prophets that ſeduce the people.* 32 *The death of Shemaiah is propheſied.*

‡ Or, letter.

NOW theſe are the words of the ‡ book that Jeremiah the prophet ſent from Jeruſalem unto [w] the reſidue of the elders which were carried away captives, and to the prieſts, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jeruſalem to Babel,

* Ch. 24. 1.

2 (After that Jeconiah the king, and the [x] queen, and the eunuchs, the * princes of Judah, and of Jeruſalem, and the workmen, and cunning men, were departed from Jeruſalem)

3 By the hand of Elaſah the ſon of Shaphan, and Gemariah the ſon of Hilkiah, (whom Zedekiah king of Judah [y] ſent unto Babel to Nebuchadnezzar king of Babel) ſaying,

Bef. Chr. 599.

4 Thus hath the Lord of hoſts, the God of Iſrael, ſpoken unto all that are carried away captives, whom I have [z] cauſed to be carried away captives from Jeruſalem unto Babel:

5 Build you houſes to dwell in, and plant you gardens, and eat the fruits of them.

6 Take you wives, and beget ſons and daughters, and take wives for your ſons, and give your daughters to huſbands, that they may bear ſons and daughters, that ye may be increaſed there, and not diminiſhed.

7 And ſeek the proſperity of the city, whither I have cauſed you to be carried away captipes: and [a] pray unto the Lord for it: for in the peace thereof ſhall ye have peace.

8 ¶ For thus ſaith the Lord of hoſts, the God of Iſrael, Let not your prophets, and your ſoothſayers that be among you, deceive you, neither give ear to your dreams which you dream.

9 For they propheſy you a lye in my name, I have not ſent them, ſaith the Lord.

10 But thus ſaith the Lord, that after ſeventy years be accompliſhed at Babel, I will viſit you, and perform my good promiſe toward you, and cauſe you to return to this place.

11 For I know the thoughts that I have thought towards you, ſaith the Lord, *even* the thoughts of peace, and not of trouble, to give you an end, and *your* hope.

12 Then ſhall you cry unto me, and ye ſhall go and pray unto me, and I will hear you.

13 And ye ſhall ſeek me, and find *me*, becauſe ye ſhall ſeek me with all [b] your heart.

14 And I will be found of you, ſaith the Lord, and I will turn away your captivity, and I will gather you from all the nations, and from all the places, whither I have caſt you, ſaith the Lord, and will bring you again unto the place whence I cauſed you to be carried away captive.

15 ¶ Becauſe ye have ſaid, The Lord hath raiſed us up [c] prophets in Babel:

16 Therefore, thus ſaith the Lord of the king that ſitteth upon the throne of David, and of all the people that dwell in this city, your brethren that are not gone forth with you into captivity:

17 *Even* thus ſaith the Lord of hoſts, Behold, I will ſend upon them the [d] ſword, the famine, and the peſtilence, and will make them like vile [e] figs, that cannot be eaten, they are ſo naughty.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence: and I will make them a terror to all kingdoms of the earth,

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[r] This declareth the impudence of the wicked hirelings, which have no zeal to the truth, but are led with ambition to get the favour of men, and therefore cannot abide any that might diſcredit them, but burſt forth into rages, and contrary to their own conſcience, paſs not what lyes they report, or how wickedly they do, ſo that they may maintain their eſtimation.

[s] That is, a hard and cruel ſervitude.

[t] Signifying, that all ſhould be his, as Dan. 2. 38.

[u] Seeing, this thing was evident in the eyes of the people, and yet they returned not to the Lord, it is manifeſt, that miracles cannot move us, neither the word itſelf, except God touch the heart.

[w] For ſome died in the way.

[x] Meaning, Jeconiah's mother.

[y] To intreat of ſome equal conditions.

[z] To wit, the Lord, whoſe work this was.

[a] The prophet ſpeaketh not this for the affection that he bare to the tyrant, but that they ſhould pray for the common reſt and quietneſs, that their troubles might not be increaſed, and that they might with more patience and leſs grief wait for the time of their deliverance, which God had appointed moſt certain: for elſe not only the Iſraelites, but all the world, yea, and the inſenſible creatures, ſhould rejoice when theſe tyrants ſhould be deſtroyed, as Iſa. 14. 4.

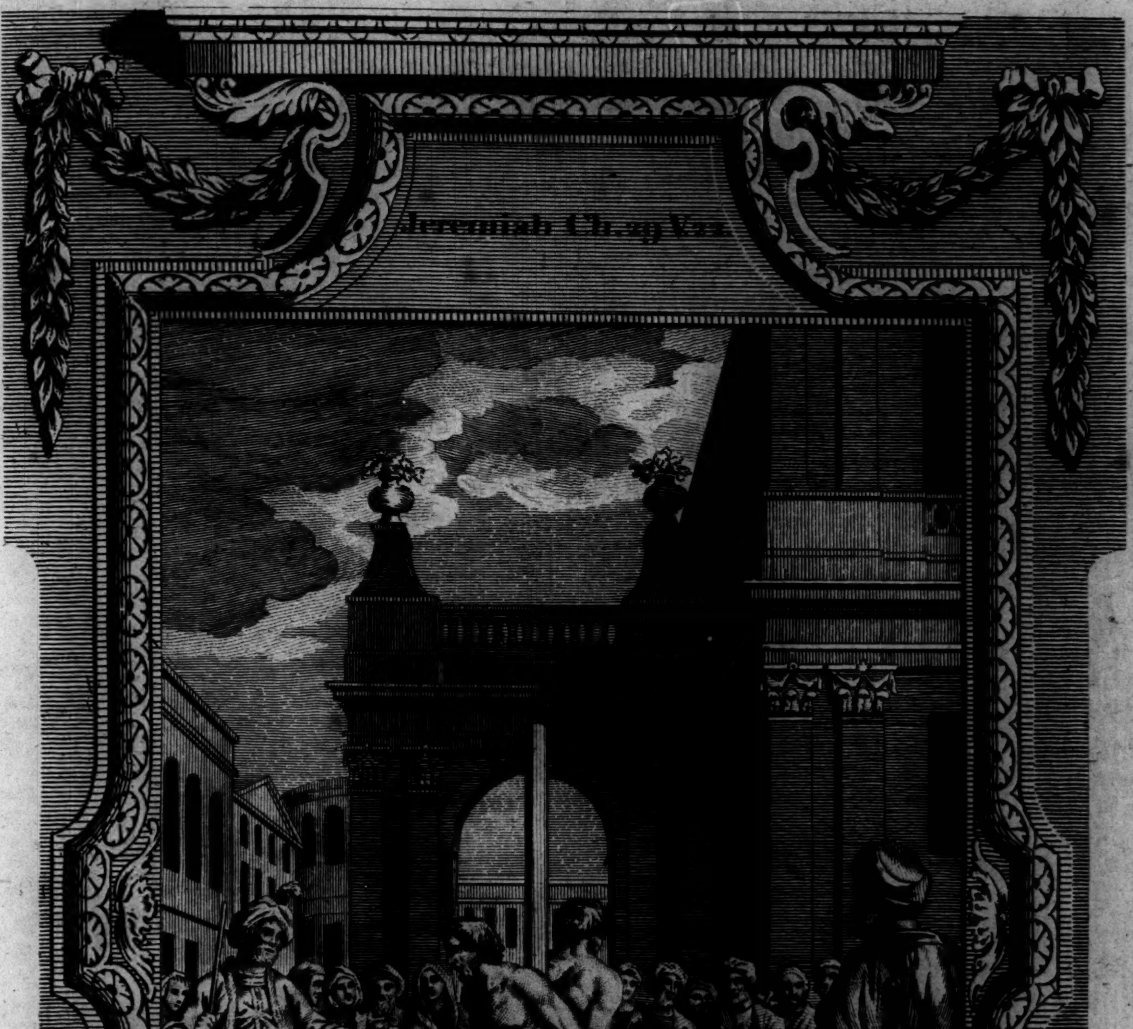
[b] When your oppreſſion ſhall be great, and your afflictions cauſe you to repent your diſobedience, and alſo when the ſeventy years of your captivity ſhall be expired, 2 Chr. 36. 22. Ezra 1. 1. chap. 25. 12. Dan. 9. 2.

[c] As Ahab, Zedekiah, and Shemaiah.

[d] Whereby he aſſureth them, that there ſhall be no hope of returning before the time appointed.

[e] According to the compariſon, chap. 24. 1. 2.

Jeremiah Ch. 29 Ver.



AHAB and ZEDEKIAH
the falſe Prophets, burned.

G. Burder sculpt.

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Bef. Chr. 599. earth, *and* [f] a curſe, and aſtoniſhment and an hiſſing, and a reproach among all the nations whither I have caſt them:

19 Becauſe they have not heard my words, ſaith the Lord, which I ſent unto them by my ſervants the prophets, [g] riſing up early, and ſending *them*, but ye would not hear, ſaith the Lord.

20 ¶ Hear ye therefore the word of the Lord, all ye of the captivity, whom I have ſent from Jeruſalem to Babel.

21 Thus ſaith the Lord of hoſts, the God of Iſrael, of Ahab the ſon of Kolaiah, and of Zedekiah the ſon of Maaſeiah, which propheſy lyes unto you in my name, Behold, I will deliver them into the hand of Nebuchadnezzar king of Babel, and he ſhall ſlay them before your eyes.

22 And all they of the captivity of Judah, that are in Babel, ſhall take up this curſe againſt them, and ſay, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babel burnt [h] in the fire:

23 Becauſe they have committed [i] villainy in Iſrael, and have committed adultery with their neighbours wives, and have ſpoken lying words in my name, which I have not commanded them, even I know it, and teſtify it, ſaith the Lord.

24 ¶ Thou ſhalt alſo ſpeak to Shemaiah the ‡ Nehelamite, ſaying,

‡ Or, dreamer.

25 Thus ſpeaketh the Lord of hoſts, the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name unto all the people that are at Jeruſalem, and to Zephaniah the ſon of Maaſeiah the prieſt, and to all the prieſts, ſaying,

26 The Lord hath made thee prieſt for [k] Jehoiada the prieſt, that ye ſhould be officers in the houſe of the Lord, for every man that raveth and maketh himſelf a prophet, to put him in priſon and in the ſtocks.

27 Now therefore why haſt not thou reproved Jeremiah of Anathoth, which propheſieth unto you?

28 For, for this cauſe he ſent unto us in Babel, ſaying, This *captivity* is long: build houſes to dwell in, and plant gardens, and eat the fruits of them.

29 And Zephaniah the prieſt read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the Lord unto Jeremiah, ſaying,

31 Send to all them of the captivity, ſaying, Thus ſaith the Lord of Shemaiah the Nehelamite, Becauſe that Shemaiah hath propheſied unto you, and I ſent him not, and he cauſed you to truſt in a lye,

32 Therefore thus ſaith the Lord, Behold, I will viſit Shemaiah the Nehelamite, and his ſeed: he ſhall not have a man [l] to dwell among this people, neither ſhall he behold the good that I will do for my people, ſaith the Lord, becauſe he hath ſpoken rebelliouſly againſt the Lord.

Bef. Chr. 599.

CHAP. XXX.

1 *The return of the people from Babylon.* 6 *He menaceth the enemies,* 18 *and comforteth the church.*

THE word that came to Jeremiah from the Lord, ſaying,

2 Thus ſpeaketh the Lord God of Iſrael, ſaying, Write thee all the words that I have ſpoken unto thee in a [m] book.

3 For lo, the days come, ſaith the Lord, that I will bring again the captivity of my people Iſrael and Judah, ſaith the Lord: for I will reſtore them unto the land that I gave to their fathers, and they ſhall poſſeſs it.

4 Again, theſe are the words that the Lord ſpake concerning Iſrael, and concerning Judah.

5 For thus ſaith the Lord, We have heard a [n] terrible voice, of fear and not of peace.

6 Demand now, and behold, if man travail with child: wherefore do I behold every man with his hands on his loins as a woman in travail, and all faces turned into a paleneſs?

7 Alas, for this [o] day is great: none *hath been* like it: it is even the time of Jacob's trouble, yet ſhall he be delivered from it.

8 For in that [p] day, ſaith the Lord of hoſts, I will break [q] his yoke from off thy neck, and break thy bonds, and ſtrangers ſhall no more ſerve themſelves [r] of him.

9 But they ſhall ſerve the Lord their God, and [s] David their king, whom I will raiſe up unto them.

10 Therefore fear not, O my ſervant Jacob, ſaith the Lord, neither be afraid, O Iſrael: for lo, I will deliver thee from a far *country*, and thy ſeed from the land of their captivity, and Jacob ſhall turn again, and ſhall be in reſt and proſperity, and none ſhall make him afraid.

11 For I am with thee, ſaith the Lord, to ſave thee: though I utterly deſtroy all the nations where I have ſcattered thee, yet I will not utterly deſtroy thee, but I will correct thee by judgment, and not [t] utterly cut thee off.

12 For thus ſaith the Lord, Thy bruiſing is incurable, *and* [u] thy wound is dolorous.

13 There is none to judge thy cauſe, *or to lay* a plaiſter: there are no medicines, nor help for thee.

14 All thy [w] lovers have forgotten thee: they ſeek thee not: for I have ſtricken thee with the wound of an enemy, *and* with a ſharp chaſtiſement, for the multitude of thine iniquities, *becauſe* thy ſins were increaſed.

15 Why crieſt thou for thine affliction? thy

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[f] Read chap. 26. 6.

[g] Read chap. 7. 13. and 25. 3. and 26. 5:

[h] Becauſe they gave the people hope of ſpeedy returning.

[i] Which was adultery, and falſifying the word of God.

[k] Shemaiah the falſe prophet flattereth Zephaniah the chief prieſt, as though God had given him the ſpirit and zeal of Jehoiada to puniſh whoſoever treſpaſſed againſt the word of God, of the which he would have made Jeremiah one, calling him a raver and a falſe prophet.

[l] He and his ſeed ſhall be deſtroyed, ſo that none of them ſhould ſee the benefit of this deliverance.

[m] Becauſe they ſhould be aſſured, and their poſterity confirmed in the hope of this deliverance promiſed.

[n] He ſheweth, that before that this deliverance ſhall come, the Chaldeans ſhould be extremely afflicted by their enemies, and that they ſhould be in ſuch perplexity and ſorrow as a woman in her travail, as Iſa. 13. 8.

[o] Meaning, that the time of their captivity ſhould be grievous.

[p] When I ſhall viſit Babylon.

[q] Of the king of Babylon.

[r] To wit, of Jacob.

[s] That is, Meſſiah which ſhould come of the ſtock of David according to the fleſh, and ſhould be the true paſtor, as Ezek. 34. 23. who is ſet forth, and his kingdom that ſhould be everlaſting, in the perſon of David, Hoſ. 3. 5.

[t] Read chap. 10. 24.

[u] Meaning, that no man is able to find out a means to deliver them, but that it muſt be the work of God.

[w] The Aſſyrians and Egyptians, whom thou didſt entertain with gifts, who left thee in thine affliction.

Bef. Chr. 606. ſorrow is incurable, for the multitude of thine iniquities: *becauſe* thy ſins were increaſed, I have done theſe things unto thee.

16 [x] Therefore all they that devour thee, ſhall be devoured: and all thine enemies, every one ſhall go into captivity: and they that ſpoil thee, ſhall be ſpoiled: and all they that rob thee, will I give thee to be robbed.

17 For I will reſtore health unto thee, and I will heal thee of thy wounds, ſaith the Lord, becauſe they called thee, The caſt away, *ſaying*, This is Zion, whom no man ſeeketh after.

18 Thus ſaith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have compaſſion on his dwelling places: and the city ſhall be builded upon her own heap, [y] and the palace ſhall remain after the manner thereof.

19 And out of them ſhall proceed [z] thankſgiving, and the voice of them that are joyous, and I will multiply them, and they ſhall not be few: I will alſo glorify them, and they ſhall not be diminiſhed.

20 Their children alſo ſhall be as aforetime, and their congregation ſhall be eſtabliſhed before me: and I will viſit all that vex them.

21 And their [a] noble *ruler* ſhall be of themſelves, and their governor ſhall proceed from the midſt of them, and I will cauſe him to draw near, and approach unto me: for who is this that directeth his [b] heart to come unto me, ſaith the Lord?

22 And ye ſhall be my people, and I will be your God.

23 Behold, [c] the tempeſt of the Lord goeth forth with wrath: the whirlwind that hangeth over ſhall light upon the head of the wicked.

24 The fierce wrath of the Lord ſhall not return, until he have done, and until he have performed the intents of his heart: in the [d] latter days ye ſhall underſtand it.

CHAP. XXXI.

1 *He rehearſeth God's benefits after their return from Babylon,* 23 *and the ſpiritual joy of the faithful in the church.*

AT the [e] ſame time, ſaith the Lord, will I be the God of all the families of Iſrael, and they ſhall be my people.

2 Thus ſaith the Lord, The people which [f] eſcaped the ſword, found grace in the wilderneſs: [g] he walked *before* Iſrael, to cauſe him to reſt. Bef. C 606.

3 The Lord hath appeared unto me [h] of old, *ſay they:* [i] Yea, I have loved thee with an everlaſting love, therefore with mercy I have drawn thee.

4 Again, I will build thee, and thou ſhalt be builded, O virgin Iſrael: thou ſhalt ſtill [k] be adorned with thy timbrels, and ſhalt go forth in the dance of them that be joyful.

5 Thou ſhalt yet plant vines upon the mountains of [l] Samaria, and the planters that plant them [m] ſhall make them common.

6 For the days ſhall come that the [n] watchmen upon the mount of Ephraim ſhall cry, Ariſe, and let us go up unto [o] Zion, to the Lord our God.

7 For thus ſaith the Lord, Rejoice with gladneſs for Jacob, and ſhout for joy among the chief of the [p] Gentiles: publiſh praiſe, and ſay, O Lord, ſave thy people, the remnant of Iſrael.

8 Behold, I will bring them from the north country, and gather them from the coaſts of the world, *with* the blind and the lame among them, *with* the woman with child and her that is delivered alſo, a great company ſhall return hither.

9 They ſhall come [q] weeping, and with mercy will I bring them again: I will lead them by the rivers of [r] water in a ſtrait way, wherein they ſhall not ſtumble: for I am a father to Iſrael, and Ephraim is [s] my firſt-born.

10 ¶ Hear the word of the Lord, O ye Gentiles, and declare in the iſles afar off, and ſay, He that ſcattered Iſrael will gather him, and will keep him as a ſhepherd doth his flock.

11 For the Lord hath redeemed Jacob, and ranſomed him from the hand of [t] him that was ſtronger than he.

12 Therefore they ſhall come, and rejoice in the height of Zion, and ſhall run to the bountifulneſs of the Lord, *even* for the [u] wheat, and for the wine, and for the oil, and for the increaſe of ſheep and bullocks: and their ſoul ſhall be as a watered garden, and they ſhall have no more ſorrow.

13 Then ſhall the virgin rejoice in the [w] dance, and

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[x] Herein is commended God's great mercy toward his, who doth not deſtroy them for their ſins, but correct and chaſtiſe them, till he have purged and pardoned them, and ſo burneth the rods by the which he did puniſh them, Iſa. 33. 1.

[y] Meaning, that the city and the temple ſhould be reſtored to their former ſtate.

[z] He ſheweth, how the people ſhall with praiſe and thankſgiving acknowledge this benefit.

[a] Meaning, Zerubbabel, who was the figure of Chriſt, in whom this was accompliſhed.

[b] Signifying, that Chriſt doth willingly ſubmit himſelf to the obedience of God his Father.

[c] Leſt the wicked hypocrites ſhould flatter themſelves with theſe promiſes, the prophet ſheweth what ſhall be their portion.

[d] When this Meſſiah and deliverer is ſent.

[e] When this noble Governor ſhall come: meaning Chriſt, not only Judah and Iſrael, but the reſt of the world ſhall be called.

[f] Which were delivered from the cruelty of Pharaoh.

[g] To wit, God.

[h] The people thus reaſon; as though he were not ſo beneficial to them now, as he had been of old.

[i] Thus the Lord anſwereth, that his love is not changeable.

[k] Thou ſhalt have ſtill occaſion to rejoice: which is meant by tabrets and dancing, as their cuſtom was after notable victories, Exod. 15. 20. Judg. 5. 2. and ch. 11. 34.

[l] Becauſe the Iſraelites, which were the ten tribes, never returned to Samaria; therefore this muſt be ſpiritually underſtood under the kingdom of Chriſt, which was the reſtoration of the true Iſrael.

[m] That is, ſhall eat the fruit thereof, as Lev. 19. 23. Deut. 20. 6.

[n] The miniſters of the word.

[o] They ſhall exhort all to the embracing of the goſpel, as Iſa. 2. 3.

[p] He ſheweth what ſhall be the concord and love of all under the goſpel, when none ſhall be refuſed for their infirmities: and every one ſhall exhort one another to embrace it.

[q] That is, lamenting their ſins, who had not given ear to the prophets, and therefore it followeth that God received them to mercy, chap. 50. 4. Some take it, that they ſhould weep for joy.

[r] Where they found no impediments, but abundance of all things.

[s] That is, my dearly beloved, as the firſt child is to the father.

[t] That is, from the Babylonians and other enemies.

[u] By theſe temporal benefits he meaneth the ſpiritual graces which are in the church, and whereof there ſhould be ever plenty, Iſa. 58. 11, 12.

[w] In the company of the faithful, which ever praiſe God for his benefits.

Bef. Chr. 606.

and the young men and the old men together: for I will turn their mourning into joy, and will comfort them, and give them joy for their ſorrows.

14 And I will repleniſh the ſoul of the prieſt with [x] fatneſs, and my people ſhall be ſatisfied with my goodneſs, ſaith the Lord.

15 Thus ſaith the Lord, A voice was heard on high, a mourning, *and* bitter weeping, [y] Rachel weeping for her children, refuſed to be comforted for her children, becauſe they were not.

16 Thus ſaith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work ſhall be rewarded, ſaith the Lord, and they ſhall come again from the land of the enemy:

17 And there is hope in thine end, ſaith the Lord, that *thy* children ſhall come again to their own borders.

18 I have heard [z] Ephraim lamenting *thus*, Thou haſt correcteded me, and I was chaſtiſed as an [a] untamed calf: [b] convert thou me, and I ſhall be converted: for thou art the Lord my God.

19 Surely after that I converted, I repented: and after that I was inſtructed, I ſmote upon my [c] thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth.

20 Is Ephraim [d] my dear ſon, or pleaſant child? yet ſince I ſpake unto him, I ſtill [e] remembered him: therefore my bowels are troubled for him: I will ſurely have compaſſion upon him, ſaith the Lord.

21 Set thee up [f] ſigns: make thee heaps: ſet thine heart toward the path and way that thou haſt walked: turn again, O virgin of Iſrael: turn again to theſe thy cities.

22 How long wilt thou go aſtray, O thou rebellious daughter? for the Lord hath created [g] a new thing in the earth: A woman ſhall compaſs a man.

23 Thus ſaith the Lord of hoſts, the God of Iſrael, Yet ſhall they ſay this thing in the land of Judah, and in the cities thereof, when I ſhall bring again their captivity, The Lord bleſs thee, O habitation of juſtice, *and* holy mountain.

24 And Judah ſhall dwell in it, and all the cities thereof together, the huſbandmen and they that go forth with the flock,

25 For I have ſatiated the weary ſoul, and I have repleniſhed every ſorrowful ſoul.

26 Therefore I awaked and beheld; and my [h] ſleep was ſweet unto me.

27 Behold, the days come, ſaith the Lord, that I will ſow the houſe of Iſrael and the houſe of Judah [i] with the ſeed of man, and with the ſeed of the beaſt.

28 And like as I have watched upon them, to pluck up, and to root out, and to throw down, and to deſtroy, and to plague *them*, ſo will I watch over them, to build and to plant *them*, ſaith the Lord.

29 In thoſe days ſhall they ſay no more, The fathers have [k] eaten a ſour grape, and the childrens teeth are ſet on edge.

30 But every one ſhall die for his own iniquity: every man that eateth the ſour grape, his teeth ſhall be ſet on edge.

31 ¶ Behold, the days come, ſaith the Lord, that I will make a [l] new covenant with the houſe of Iſrael, and with the houſe of Judah:

32 Not according to the covenant that I made with their fathers, when I took them by the hand to bring them out of the land of Egypt, the which my covenant they [m] brake, although I was an ‡ huſband unto them, ſaith the Lord.

‡ Or, maſter.

33 But this ſhall be the covenant that I will make with the houſe of Iſrael, After [n] thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.

34 And they ſhall [o] teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord: for they ſhall all know me from the leaſt of them unto the greateſt of them, ſaith the Lord: for I will forgive their iniquity, and will remember their ſins no more.

35 Thus ſaith the Lord, which giveth [p] the ſun for a light to the day, *and* the courſes of the moon and of the ſtars for a light to the night, which breaketh the ſea when the waves thereof roar: his name *is* the Lord of hoſts:

36 If theſe ordinances depart out of my ſight,

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[x] Meaning, the ſpirit of wiſdom, knowledge, and zeal.

[y] To declare the greatneſs of God's mercy in delivering the Jews, he ſheweth them that they were like to the Benjamites, or Iſraelites: that is, utterly deſtroyed and carried away, inſomuch that if Rachel the mother of Benjamin could have riſen again to ſeek for her children, ſhe ſhould have found none remaining.

[z] That is, the people that were led captive.

[a] Which was wanton, and could not be ſubject to the yoke.

[b] He ſheweth how the faithful uſe to pray; that is, deſire God to turn them, foraſmuch as they cannot turn of themſelves.

[c] In ſign of repentance, and deteſtation of my ſin.

[d] As though he would ſay: No: for by his iniquity he did what lay in him to caſt me off.

[e] To wit, in pitying him for my promiſe ſake.

[f] Mark by what way thou didſt go into captivity, and thou ſhalt turn again by the ſame.

[g] Becauſe their deliverance from Babylon was a figure of their deliverance from ſin, he ſheweth how this ſhould be procured, to wit, by Jeſus Chriſt, whom a woman ſhould conceive, and bear in her womb, which is a ſtrange thing in earth: becauſe he ſhould be born of a virgin without man: or, he meaneth, that Jeruſalem, which was like a barren woman in her captivity, ſhould be fruitful as ſhe that is joined in marriage, and whom God bleſſeth with children.

[h] Having underſtood this viſion of the Meſſiah to come, in whom the two houſes of Iſrael and Judah ſhould be joined, I rejoiced.

[i] I will multiply and enrich them with people and cattle.

[k] The wicked uſed this proverb when they did murmur againſt God's judgments pronounced by the prophets, ſaying, That their fathers had committed the fault, and that the children were puniſhed, Ezek. 18. 3.

[l] Tho' the covenant of redemption made to the fathers, and this which was given after ſeem divers, yet they are all one, and grounded on Jeſus Chriſt, ſave that this is called new, becauſe of the manifeſtation of Chriſt, and the abundant graces of the Holy Ghoſt given to his church under the goſpel.

[m] And ſo were the occaſion of their own divorcement, through their infidelity, Iſa 50. 1.

[n] In the time of Chriſt, my law ſhall, inſtead of tables of ſtone, be written in their hearts by mine Holy Spirit, Heb. 8. 8, 10.

[o] Under the kingdom of Chriſt there ſhall be none blinded with ignorance, but I will give them faith and knowledge of God for remiſſion of their ſins, and daily increaſe the ſame; ſo that it ſhall not ſeem to come ſo much by the preaching of my miniſters, as by the inſtruction of my Holy Spirit, Iſa. 54. 13. but the full accompliſhing hereof is referred to the kingdom of Chriſt, when we ſhall be joined with our head.

[p] If the ſun, moon, and ſtars cannot but give light according to my ordinance, ſo long as this world laſteth, ſo ſhall my church never fail, neither ſhall any thing hinder it: and as ſure as I will have a people, ſo certain is it, that I will leave them my word for ever to govern them with.

Bef. Chr. 606.

ſight, ſaith the Lord, then ſhall the ſeed of Iſrael ceaſe from being a nation before me for ever.

37 Thus ſaith the Lord, If the heavens can be meaſured, [q] or the foundations of the earth be ſearched out beneath, then I will caſt off all the ſeed of Iſrael, for all that they have done, ſaith the Lord.

38 Behold, the days come, ſaith the Lord, that the [r] city ſhall be built to the Lord from the tower of Hananeel, uuto the gate of the corner.

39 And the line of the meaſure ſhall go forth in his preſence upon the hill Gareb, and ſhall compaſs about to Golath.

40 And the whole valley of the dead bodies, and of the aſhes, and all the fields unto the brook of Kidron, *and* unto the corner of the horſe gate toward the Eaſt, *ſhall be* holy unto the Lord, neither ſhall it be plucked up nor deſtroyed any more for ever.

CHAP. XXXII.

Jeremiah is caſt into priſon, becauſe he propheſied that the city ſhould be taken of the king of Babylon. 7 *He ſheweth that the people ſhould come again to their own poſſeſſion.* 38 *The people of God are his ſervants, and he is their Lord.*

THE word that came unto Jeremiah from the Lord, in the [s] tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

2 For then the king of Babel's hoſt beſieged Jeruſalem: and Jeremiah the prophet was ſhut up in the court of the priſon which was in the king of Judah's houſe.

3 For Zedekiah king of Judah had ſhut him up, ſaying, Wherefore doſt thou propheſy, and ſay, Thus ſaith the Lord, * Behold, I will give this city into the hands of the king of Babel, and he ſhall take it:

* Ch. 29. 16, 17. and 34. 2.

4 And Zedekiah the king of Judah ſhall not eſcape out of the hand of the Chaldeans, but ſhall ſurely be delivered into the hands of the king of Babel, and ſhall ſpeak with him mouth to mouth, and his eyes ſhall behold his face:

5 And he ſhall lead Zedekiah to Babel, and there ſhall he be, until [t] I viſit him, ſaith the Lord: though ye fight with the Chaldeans, ye ſhall not proſper?

6 ¶ And Jeremiah ſaid, The word of the Lord came unto me, ſaying,

7 Behold, Hanameel, the ſon of Shallum thine uncle, ſhall come unto thee, and ſay, [u] Buy unto thee my field, that is in Anathoth: for ‡ the title by kindred *appertaineth* unto thee [w] to buy it.

‡ Or, right to redeem it.

8 So Hanameel, mine uncle's ſon, came to me in the court of the priſon, according to the word of the Lord, and ſaid unto me, Buy my [x] field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of the poſſeſſion *is* thine, and the purchaſe *belongeth* unto thee: buy it for thee. Then I knew that this was the word of the Lord.

Bef. Chr. 590.

9 And I bought the field of Hanameel, mine uncle's ſon, that was in Anathoth, and weighed him the ſilver, *even* [y] ſeven ſhekels, and ten *pieces* of ſilver.

10 And I wrote it in the book and ſigned it, and took witneſſes, and weighed him the ſilver in the balances.

11 So I took the book of the poſſeſſion, being ſealed [z] *according* to the law, and cuſtom, with the book that was open,

12 And I gave the book of the poſſeſſion unto Baruch the ſon of Neriah, the ſon of Maaſeiah, in the ſight of Hanameel mine uncle's *ſon*, and in the preſence of the witneſſes, written in the book of the poſſeſſion, before all the Jews that ſat in the court of the priſon.

13 And I charged Baruch before them, ſaying,

14 Thus ſaith the Lord of hoſts, the God of Iſrael, Take the writings, *even* this book of the poſſeſſion, both that is ſealed, and this book that is open, and put them in an earthen [a] veſſel, that they may continue a long time.

15 For the Lord of hoſts, the God of Iſrael, ſaith thus, Houſes, and fields, and vineyards ſhall be poſſeſſed again in this land.

16 ¶ Now when I had delivered the book of the poſſeſſion unto Baruch, the ſon of Neriah, I prayed unto the Lord, ſaying,

17 Ah Lord God, behold, thou haſt made the heaven and the earth by thy great power, and by thy ſtretched out arm, and there is nothing ‡ hard unto thee.

‡ Or, hid.

18 * Thou ſheweſt mercy unto thouſands, and recompenſeſt the iniquity of the fathers into the boſom of their [b] children after them: O God, the great and mighty, whoſe name *is*, The Lord of hoſts,

* Exod. 34. 7. Deut. 5. 9.

19 Great in counſel, and mighty in work, (for thine eyes are open upon all the ways of the ſons of men, to give to every one according to his ways, and according to the fruit of his works)

20 Which haſt ſet ſigns and wonders in the land of Egypt unto this [c] day, and in Iſrael, and among *all* men, and haſt made thee a name, as *appeareth* this day,

21 And haſt brought thy people Iſrael out of the land of Egypt with ſigns, and with wonders, and

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[q] The one and the other is impoſſible.

[r] As it was performed, Nehem. 3. 1. By this deſcription he ſheweth that the city ſhould be as ample and beautiful as ever it was: but he alludeth to the ſpiritual Jeruſalem, whoſe beauty ſhould be incomparable.

[s] So that Jeremiah had now propheſied from the thirteenth year of Joſiah, unto the laſt year ſave one of Zedekiah's reign, which was almoſt forty years.

[t] Till I take Zedekiah away by death: for he ſhall not die by the ſword, as chap. 34. 4.

[u] Whereby was meant, that the people ſhould return again out of captivity, and enjoy their poſſeſſions and vineyards, as ver. 15. and 44.

[w] Becauſe he was next of the kindred, as Ruth 4. 4.

[x] Of the poſſeſſion of the Levites: read Lev. 25. 32.

[y] Which mounteth to of our money, about ten ſhillings and ſixpence, if this ſhekel were the common ſhekel; read Gen. 23. 15. for the ſhekel of the temple was of double value, and ten pieces of ſilver were half a ſhekel; for twenty made the ſhekel.

[z] According to the cuſtom, the inſtrument of evidence was ſealed up with the common ſeal, and a copy thereof remained, which contained the ſame in effect, but was not ſo authentic as the other was, but left open to be ſeen if any thing ſhould be called into doubt.

[a] And ſo to hide them in the ground, that they might be preſerved as a token of their deliverance.

[b] Becauſe the wicked are ſubject to the curſe of God, he ſheweth that their poſterity, which by nature are under this malediction, ſhall be puniſhed both for their own wickedneſs, and that the iniquity of their fathers, which is likewiſe in them, ſhall be alſo revenged on their head.

[c] Meaning, that his miracles in delivering his people ſhould never be forgotten.

Bef. Chr. 590. and with a ſtrong hand, and with a ſtretched out arm, and with great terror,

22 And haſt given them this land, which thou didſt ſwear to their fathers to give them, *even* a land that floweth with milk and honey:

23 And they came in, and poſſeſſed it, but they obeyed not thy voice, neither walked in thy law: all that thou commandedſt them to do, they have not done: therefore thou haſt cauſed this whole plague to come upon them.

24 Behold, the [d] mounts, they are come into the city to take it, and the city is given into the hand of the Chaldeans, that fight againſt it by means of the ſword, and of the famine, and of the peſtilence, and what thou haſt ſpoken is come to paſs, and behold, thou ſeeſt it.

25 And thou haſt ſaid unto me, O Lord God, Buy unto thee the field for ſilver, and take witneſſes: for the city ſhall be given into the hand of the Chaldeans.

26 ¶ Then came the word of the Lord unto Jeremiah, ſaying,

27 Behold, I am the Lord God of all [e] fleſh: is there any thing too hard for me?

28 Therefore thus ſaith the Lord, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babel, and he ſhall take it.

29 And the Chaldeans ſhall come and fight againſt this city, and ſet fire on this city, and burn it, with the houſes, upon whoſe roofs they have offered incenſe unto Baal, and poured drink-offerings unto other gods, to provoke me unto anger.

30 For the children of Iſrael, and the children of Judah, have ſurely done evil before me from their [f] youth: for the children of Iſrael have ſurely provoked me to anger with the works of their hands, ſaith the Lord.

31 Therefore this city hath been unto me *as a provocation* of mine anger, and of my wrath, from the day that they built it, even unto this day, that I ſhould remove it out of my ſight,

32 Becauſe of all the evil of the children of Iſrael, and of the children of Judah, which they have done to provoke me to anger, *even* they, their kings, their princes, their prieſts, and their prophets, and the men of Judah, and the inhabitants of Jeruſalem.

33 And they have turned unto me the back, and not the face: though I taught them, [g] riſing up early, and inſtructing them, yet they were not obedient to receive doctrine,

34 But they ſet their abominations in the houſe (whereupon my name was called) to defile it,

35 And they built the high [h] places of Baal, which are in the valley of [i] Ben-hinnom, to cauſe their ſons and their daughters to [k] paſs through *the fire* unto Moloch, which I commanded them not, neither came it into my mind, that they ſhould do ſuch abomination to cauſe Judah to ſin. Bef. Chr. 590.

36 And now [l] therefore, thus hath the Lord God of Iſrael ſpoken concerning this city, whereof ye ſay, It ſhall be delivered into the hand of the king of Babel by the ſword, and by the famine, and by the peſtilence,

37 * Behold, I will gather them out of all countries wherein I have ſcattered them in mine anger, and in my wrath, and in great indignation, and I will bring them again unto this place, and I will cauſe them to dwell ſafely. * Deut. 30. 3.

38 And they ſhall be * my people, and I will be their God. * Ch. 30. 22.

39 And I will give them [m] one heart, and one way, that they may fear me for ever, for the wealth of them, and of their children after them.

40 And I will make an [n] everlaſting covenant with them, that I will never turn away from them to do them good: but I will put my fear in their hearts, that they ſhall not depart from me.

41 Yea, I will delight in them to do them good, and I will plant them in this land aſſuredly, with my whole heart, and with all my ſoul.

42 For thus ſaith the Lord, Like as I have brought all this great plague upon this people, ſo will I bring upon them all the good that I have promiſed them.

43 And the fields ſhall be poſſeſſed in this land, whereof ye ſay, It is deſolate without man or beaſt, and ſhall be given into the hand of the Chaldeans.

44 Men ſhall buy [o] fields for ſilver, and make writings and ſeal them, and take witneſſes in the land of Benjamin, and round about Jeruſalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the plain, and in the cities of the South: for I will cauſe their captivity to return, ſaith the Lord.

CHAP. XXXIII.

1 *The prophet is admoniſhed of the Lord to pray for the deliverance of the people, which the Lord promiſed.* 8 *God forgiveth ſins for his own glory.* 15 *Of the birth of Chriſt.* 20 *The kingdom of Chriſt in the church ſhall never be ended.*

MOreover the word of the Lord came unto Jeremiah the ſecond time (while he was yet ſhut up in [p] the court of the priſon) ſaying,

2 Thus ſaith the Lord, the maker [q] thereof, the Lord that formed it, and eſtabliſhed it, the Lord is his name.

3 Call unto me, and I will anſwer thee, and ſhew thee great and mighty things, which thou knoweſt not.

4 For thus ſaith the Lord God of Iſrael, concerning

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[d] The word ſignifieth any thing that is caſt up, as a mount or rampart, and is alſo uſed for engines of war, which were laid on an high place, to ſhoot into a city, before that guns were in uſe.

[e] That is, of every creature: who, as they are his work, ſo doth he govern and guide them as pleaſeth him, whereby he ſheweth, that as he is the author of this their captivity for their ſin, ſo will he for his mercies be their Redeemer to reſtore them again to liberty.

[f] From the time that I brought them out of Egypt, and made them my people, and called them my firſt-born.

[g] Read Prov. 1. 24. Iſa. 65. 2. chap. 7. 13. and 25. 3. and 26. 5. and 29. 19. and 35. 14. and 44. 4. 2 Chron. 36. 15.

[h] That is, the altars, which were made to offer ſacrifices upon to their idols.

[i] Read chap. 7. 31. 2 Kings 21. 4. 6.

[k] Read 2 Kings 16. 3.

[l] Read Chap. 30. 16.

[m] One conſent and one religion, as Ezek. 11. 19. and 36. 27.

[n] Read chap. 31. 32, 33.

[o] This is the declaration of that which was ſpoken, verſe 8.

[p] Which was in the king's houſe at Jeruſalem, as ch. 32. 1, 2.

[q] To wit, of Jeruſalem, who as he made it, ſo will he preſerve it. Read Iſa. 37. 25.

Bef. Chr. 590. cerning the houſes of this city, and concerning the houſes of the kings of Judah, which are deſtroyed by the [r] mounts, and by the ſword:

5 They come to [s] fight with the Chaldeans, but it *is* to fill themſelves with the dead bodies of men, whom I have ſlain in mine anger and in my wrath: for I have hid my [t] face from this city, becauſe of all their wickedneſs.

6 ¶ Behold, [u] I will give it health and amendment: for I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cauſe the captivity of Judah, and the captivity of Iſrael, to return, and will build them as at the firſt.

8 And I will [w] cleanſe them from all their iniquity, whereby they have ſinned againſt me: yea, I will pardon all their iniquities, whereby they have ſinned againſt me, and whereby they have rebelled againſt me.

9 And it ſhall be to me a name, a [x] joy, a praiſe, and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them: and they ſhall fear and tremble for all the goodneſs, and for all the wealth that I ſhew unto this *city*.

10 Thus ſaith the Lord, Again there ſhall be heard in this place (which ye ſay ſhall be deſolate, without man, and without beaſt, *even* in the cities of Judah, and in the ſtreets of Jeruſalem, that are deſolate without man, and without an inhabitant, and without beaſt)

11 The voice of joy and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, the voice of them that ſhall ſay, [y] Praiſe the Lord of hoſts, becauſe the Lord is good: for his mercy *endureth* for ever, *and* of them that offer *the ſacrifice* of praiſe in the houſe of the Lord, for I will cauſe to return the captivity of the land, as at the firſt, ſaith the Lord.

12 Thus ſaith the Lord of hoſts, Again in this place, which is deſolate, without man, and without beaſt, and in all the cities thereof, there ſhall be dwelling for ſhepherds to reſt their flocks.

13 In the cities of the [z] mountains, in the cities in the plain, and in the cities of the ſouth, and in the land of Benjamin, and about Jeruſalem, and in the cities of Judah ſhall the ſheep paſs again, under the hand of him that telleth them, ſaith the Lord.

14 Behold, the days come, ſaith the Lord, that I will perform that good thing which I have promiſed unto the houſe of Iſrael, and unto the houſe of Judah.

15 In thoſe days, and at that time, will I cauſe [a] the branch of righteouſneſs to grow up unto David, and he ſhall execute judgment and righteouſneſs in the land.

Bef. Chr. 590.

16 In thoſe days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely, and he that ſhall call [b] her, is the Lord our [c] Righteouſneſs.

17 For thus ſaith the Lord, David ſhall never want a man to ſit upon the throne of the houſe of Iſrael.

18 Neither ſhall the prieſts and Levites want a man before me to offer [d] burnt-offerings and to offer meat-offerings, and to do ſacrifice continually.

19 ¶ And the word of the Lord came unto Jeremiah, ſaying,

20 Thus ſaith the Lord, If you can break my covenant of the [e] day, and my covenant of the night, that there ſhould not be day and night in their ſeaſon,

21 Then may my covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne, and with the Levites and prieſts my miniſters.

22 As the army of heaven cannot be numbered, neither the ſand of the ſea meaſured: ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me.

23 ¶ Moreover, the word of the Lord came to Jeremiah, ſaying,

24 Conſideredſt thou not, what [f] this people have ſpoken, ſaying, The two families which the Lord hath choſen, he hath even caſt them off? thus they have deſpiſed my people, that they ſhould be no more a nation before them.

25 Thus ſaith the Lord, If my covenant be not with day and night, *and if* I have not appointed the order of heaven and earth,

26 Then will I caſt away the ſeed of Jacob and David my ſervant, and not take of his ſeed to be rulers over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivity to return, and have compaſſion on them.

CHAP. XXXIV.

2 He threateneth that the city and the king Zedekiah ſhall be given into the hands of the king of Babylon. 61 He rebuketh their cruelty toward their ſervants.

THE word which came unto Jeremiah from the Lord (when [g] Nebuchadrezzar king of Babel, and all his hoſt, and all the kingdoms of the earth, *that were* under the power of his hand, and all people fought againſt Jeruſalem, and againſt all the cities thereof) ſaying,

2 Thus ſaith the Lord God of Iſrael, Go, and ſpeak to Zedekiah king of Judah, and tell him,

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[r] Read chap. 32. 24.

[s] The Jews think to overcome the Chaldeans, but they ſeek their own deſtruction.

[t] He ſheweth, that God's favour is cauſe of all proſperity, as his anger is of all adverſity.

[u] In the midſt of his threatenings God remembereth his, and comforteth them.

[w] Declaring, that there is no deliverance nor joy, but ſo far as we feel remiſſion of ſins.

[x] Whereby he ſheweth, that the church, wherein is remiſſion of ſins, is God's honour and glory; ſo that whoſoever is enemy to it, laboureth to diſhonour God.

[y] Which was a ſong appointed for the Levites to praiſe God by, 1 Chron. 16. 8. Pſalm 105. 1. Iſa. 12. 4. Pſalm 106. 1. and 107. 1. and 118. 1. and 136. 1.

[z] Meaning, that all the country of Judah ſhall be inhabited again.

[a] That is, I will ſend the Meſſiah, which ſhall come of the houſe of David, of whom this prophecy is meant, as teſtified all the Jews, and that which is written, chap. 25. 5.

[b] To wit, Chriſt, that ſhall call his church.

[c] That is, Chriſt is our Lord God, our righteouſneſs, ſanctification, and redemption, 1 Cor. 1. 30.

[d] This is chiefly meant of the ſpiritual ſacrifice of thankſgiving, which is left to the church in the time of Chriſt, who was the everlaſting prieſt, and the everlaſting ſacrifice figured by the ſacrifices of the law.

[e] Read chap. 31. 35.

[f] Meaning, the Chaldeans and other infidels, which thought God had utterly caſt off Judah and Iſrael, or Benjamin, becauſe he did correct them for a time for their amendment.

[g] Who commonly of Jeremiah was called Nebuchadrezzar, and of others Nebuchadnezzar.

him, Thus ſaith the Lord, Behold, * I will give this city into the hand of the king of Babel, and he ſhall burn it with fire,

* 2 Chron. 36. 19. Ch. 29. 16, 17. and 32. 3.

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken, and delivered into his hand, and thine eyes ſhall behold the face of the king of Babel, and he ſhall ſpeak with thee mouth to mouth, and thou ſhalt go to Babel.

4 Yet hear the word of the Lord, O Zedekiah, king of Judah: thus ſaith the Lord of thee, Thou ſhalt not die by the ſword,

5 *But* thou ſhalt die in [h] peace: and according to the burning of thy fathers the former kings which were before thee, ſo ſhall they burn *odours* for thee, and they ſhall lament thee, *ſaying*, Oh [i] lord: for I have pronounced the word, ſaith the Lord.

6 Then Jeremiah the prophet ſpake all theſe words unto Zedekiah king of Judah in Jeruſalem,

7 (When the king of Babel's hoſt fought againſt Jeruſalem, and againſt all the cities of Judah, that were left *even* againſt Lachiſh, and againſt Azekah: for theſe ſtrong cities remained of the cities of Judah)

8 This *is* the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jeruſalem, [k] to proclaim liberty unto them,

9 That every man ſhould let his [l] ſervant go free, and every man his handmaid, which was an Hebrew or an Hebreweſs, and that none ſhould ſerve himſelf of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people which had agreed to the covenant, heard that every one ſhould let his ſervant go free, and every one his handmaid, and that none ſhould ſerve themſelves of them any more, they obeyed and let them go.

11 But afterward they † repented, and cauſed the ſervants and the handmaids, whom they had let go free, to return, and held them in ſubjection as ſervants and handmaids.

† *Heb. returned.*

12 Therefore the word of the Lord came unto Jeremiah from the Lord, ſaying,

13 Thus ſaith the Lord God of Iſrael, I made a covenant with your fathers, when I brought them out of the land of Egypt, out of the houſe of ‡ ſervants, ſaying,

‡ Or, bondage.

14 * At the term of ſeven years let ye go every man his brother an Hebrew which hath been ſold unto thee: and when he hath ſerved thee ſix years, thou ſhalt let him go free from thee: but your fathers obeyed me not, neither inclined their ears.

* Deut. 15. 1, 12.

15 And ye were now turned, and had done right in my ſight in proclaiming liberty every man to his neighbour, and ye had made a covenant before me in [m] the houſe, whereupon my name is called.

16 But ye repented, and polluted my name: for ye have cauſed every man his ſervant, and every man his handmaid, whom ye had ſet at liberty at their pleaſure, to return, and hold them in ſubjection to be unto you as ſervants and as handmaids.

17 Therefore thus ſaith the Lord, Ye have not obeyed me, in proclaiming freedom every man to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, ſaith the Lord, to [n] the ſword, to the peſtilence, and to the famine, and I will make you a terror to all the kingdoms of the earth.

18 And I will give thoſe men that have broken my covenant, and have not kept the words of the covenant which they had made before me, when they [o] cut the calf in twain, and paſſed between the parts thereof,

19 The princes of Judah, and the princes of Jeruſalem, the eunuchs, and the prieſts, and all the people of the land which paſſed between the parts of the calf,

20 I will even give them into the hand of their enemies, and into the hands of them that ſeek their life: and their dead bodies ſhall be for meat unto the fowls of the heaven, and to the beaſts of the earth.

21 And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the king of Babel's hoſt, which [p] are gone up from you.

22 Behold, I will command, ſaith the Lord, and cauſe them to return to this city, and they ſhall fight againſt it, and take it, and burn it with fire: and I will make the cities of Judah deſolate without an inhabitant.

CHAP. XXXV.

1 He propheſieth the obedience of the Rechabites, and thereby confoundeth the pride of the Jews.

THE word which came unto Jeremiah from the Lord, in the [q] days of Jehoiakim the ſon of Joſiah king of Judah, ſaying,

2 Go unto the houſe of the [r] Rechabites, and ſpeak unto them, and bring them into the houſe of the Lord, into one of the chambers, and give them wine to drink.

3 Then took I Jaazaniah, the ſon of Jeremiah the ſon of Habazziniah, and his brethren, and all his ſons, and the whole houſe of the Rechabites,

4 And I brought them into the houſe of the Lord, into the chamber of the ſons of Hanan, the ſon of Igdaliah a [s] man of God, which was by the chamber of the princes, which was above the chamber of Maaſeiah the ſon of Shallum, the keeper of the ‡ treaſure.

‡ Or, door.

5 And I ſet before the ſons of the houſe of the Rechabites pots full of wine, and cups, and [t] ſaid unto them, Drink wine.

6 But they ſaid, We will drink no wine: for

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[h] Not of any violent death.

[i] The Jews ſhall lament for thee their lord and king.

[k] When the enemy was at hand, and they ſaw themſelves in danger, they would ſeem holy, and ſo began ſome kind of reformation: but ſoon after they uttered their hypocriſy.

[l] According to the law, Exod. 21. 2. Dent. 15. 12.

[m] Meaning, in the temple, to declare that it was a moſt ſolemn and ſtrait covenant, made in the name of the Lord.

[n] That is, I give the ſword liberty to deſtroy you.

[o] As touching this manner of a ſolemn covenant which the ancients uſed by paſſing between the two parts of a beaſt, to ſignify that the tranſgreſſor of the ſame covenant ſhould be ſo divided in pieces: read Gen. 15. 10.

[p] To fight againſt the Egyptians, as chap. 37. 11.

[q] For the diſpoſition and order of theſe prophecies; read chap. 27. 1.

[r] They came of Hobab, Moſes's father-in-law, who was no Iſraelite, but after joined with them in the ſervice of God.

[s] That is, a prophet.

[t] The prophet ſaith not, The Lord ſaith thus: for then they ought to have obeyed: but he tendeth to another end, that

Bef. Chr. 607.

for [u] Jonadab the ſon of Rechab our father commanded us, ſaying, [w] Ye ſhall drink no wine, *neither* you nor your ſons for ever.

7 Neither ſhall you build houſe, nor ſow ſeed, nor plant vineyard, nor have any, but all your days you ſhall dwell in tents, that ye may live a long time in the land where ye be ſtrangers.

8 Thus have we obeyed the voice of Jonadab the ſon of Rechab our father, in all that he hath charged us, and we drink no wine all our days, *neither* we, our wives, our ſons, nor our daughters:

9 Neither build we houſes for us to dwell in, neither have we vineyard, nor field, nor ſeed,

10 But we have remained in tents, and have obeyed, and done according to [x] all that Jonadab our father commanded us.

11 But when Nebuchadnezzar king of Babel came up into the land, we ſaid, Come, and let us go to Jeruſalem, from the hoſt of the Chaldeans, and from the hoſt of Aram: ſo we [y] dwell at Jeruſalem.

12 Then came the word of the Lord unto Jeremiah, ſaying,

13 Thus ſaith the Lord of hoſts, the God of Iſrael, Go, and tell the men of Judah, and the inhabitants of Jeruſalem, Will [z] ye not receive doctrine to obey my words, ſaith the Lord?

14 The commandment of Jonadab ſon of Rechab, that he commanded his ſons, that they ſhould drink no wine, is ſurely kept: for unto this day they drink none, but obey their fathers commandment: notwithſtanding I have ſpoken unto you, [a] riſing early, and ſpeaking, but ye would not obey me.

15 I have ſent alſo unto you all my ſervants the prophets, riſing up early, and ſending *them*, ſaying, * Return now every man from his evil way, and amend your works, and go not after other gods to ſerve them, and ye ſhall dwell in the land which I have given unto you, and to your fathers, but you would not incline your ear, nor obey me.

* Ch. 18. 11. and 25. 5.

16 Surely the ſons of Jonadab the ſon of Rechab have kept the commandment of their father, which he gave them, but this people hath not obeyed me.

17 Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them: becauſe I have [b] ſpoken unto them, but they would not hear, and I have called unto them: but they would not anſwer.

18 And Jeremiah ſaid to the houſe of the Rechabites, Thus ſaith the Lord of hoſts, the God of Iſrael, Becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you,

Bef. Chr. 607.

19 Therefore, thus ſaith the Lord of hoſts, the God of Iſrael, Jonadab the ſon of Rechab ſhall [c] not want a man to ſtand before me for ever.

CHAP. XXXVI.

1 *Baruch writeth, as Jeremiah inditeth, The book of the curſes againſt Judah and Iſrael.* 9 *He is ſent with the book unto the people, and readeth it before them all.* 14 *He is called before the rulers, and readeth it before them alſo.* 32 *The king caſteth it into the fire.* 28 *There is another written at the commandment of the Lord.*

AND in the fourth [d] year of Jehoiakim the ſon of Joſiah king of Judah, came this word unto Jeremiah from the Lord, ſaying,

2 Take thee a roll *or* book, and write therein all the words that I have ſpoken to thee againſt Iſrael, and againſt Judah, and againſt all the nations, from the day that I ſpake unto thee, [e] *even* from the days of Joſiah unto this day.

3 It may be that the houſe of Judah will hear of all the evil which I determined to do unto them, that they may return every man from his evil way, that I may forgive their iniquity and their ſins.

4 Then Jeremiah called Baruch the ſon of Neriah, and Baruch wrote [f] at the mouth of Jeremiah all the words of the Lord which he had ſpoken unto him, upon a roll *or* book.

5 And Jeremiah commanded Baruch, ſaying, I am [g] ſhut up, *and* cannot go into the houſe of the Lord.

6 Therefore go thou, and read the roll, wherein thou haſt written at my mouth the words of the Lord, in the audience of the people in the Lord's houſe upon the [h] faſting day: alſo thou ſhalt read them in the hearing of all Judah, that come out of their cities.

7 It may be that they will [i] pray before the Lord, and every one return from his evil way, for great is the anger and the wrath that the Lord hath declared againſt this people.

8 So Baruch the ſon of Neriah did according unto all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's houſe.

9 ¶ And in the fifth [k] year of Jehoiakim the ſon of Joſiah king of Judah, in the ninth month, they proclaimed a faſt before the Lord to all the people in Jeruſalem, and to all the people that came from the cities of Judah unto Jeruſalem.

10 Then

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that is, to declare their obedience to man, ſeeing the Jews would not obey God himſelf.

[u] Whom Jehu the king of Iſrael favoured for his zeal, 2 Kings 10. 15.

[w] Teaching them hereby to flee all occaſion of intemperance, ambition, and avarice, and that they might know that they were ſtrangers in the earth, and be ready to depart at all occaſions.

[x] Which was now for the ſpace of three hundred years, from Jehu to Jehoiakim.

[y] Which declareth, that they were not ſo bound to their vow, that it could not be broken for any neceſſity: for where they were commanded to dwell in tents, they dwell now at Jeruſalem for fear of the wars.

[z] Whom I have choſen to be my children, ſeeing, theſe which were the children of an heathen man obeyed the commandment of their father.

[a] I have moſt diligently exhorted and warned you, both by myſelf and my prophets.

[b] That is, by his prophets and miniſters; which ſheweth that it is as much as though he ſhould ſpeak to us himſelf, when he ſendeth his miniſters to ſpeak in his name.

[c] His poſterity ſhall continue and be in my favour for ever.

[d] Read chap. 25. 1.

[e] Which were twenty and three years, as chap. 25. 3. counting from the thirteenth year of Joſiah's reign.

[f] As he did indite.

[g] Meaning, in priſon, through the malice of the prieſts.

[h] Which was proclaimed for fear of the Babylonians, as their cuſtom was when they feared war, or any great plague of God.

[i] He ſheweth, that faſting without prayer and repentance availeth nothing, but is mere hypocriſy.

[k] The faſt was then proclaimed, and Baruch read this roll, which was a little before that Jeruſalem was firſt taken, and then Jehoiakim and Daniel, and his companions, were led away captives.

Bef. Chr. 606.

10 Then read Baruch in the book the words of Jeremiah in the houſe of the Lord, in the chamber of Gemariah the ſon of Shaphan the ſecretary, in the higher court, at the entry of the [l] new gate of the Lord's houſe, in the hearing of all the people.

11 When Michaiah the ſon of Gemariah, the ſon of Shaphan, had heard out of the book all the words of the Lord,

12 Then he went down to the king's houſe in the chancellor's chamber, and lo, all the princes ſat there, *even* Eliſhama the chancellor, and Delaiah the ſon of Shemaiah, and Elnathan the ſon of Achbor, and Gemariah the ſon of Shaphan, and Zedekiah the ſon of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard when Baruch read in the book in the audience of the people.

14 Therefore all the princes ſent Jehudi the ſon of Nethaniah, the ſon of Shelemiah, the ſon of Cuſhi, unto Baruch, ſaying, Take in thine hand the roll, wherein thou haſt read in the audience of the people, and come. So Baruch the ſon of Neriah took the roll in his hand, and came unto them.

15 And they ſaid unto him, Sit down now, and read it, that we may hear. So Baruch read it in their audience.

16 Now when they had heard all the words, they were [m] afraid both one and other, and ſaid unto Baruch, We will certify the king of all theſe words.

17 And they examined Baruch, ſaying, Tell us now, how didſt thou write all theſe words at his mouth?

18 Then Baruch anſwered them, He pronounced all theſe words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then ſaid the princes unto Baruch, Go, [n] hide thee, thou and Jeremiah, and let no man know where ye be.

20 ¶ And they went in to the king, to the court, but they laid up the roll in the chamber of Eliſhama the chancellor, and told the king all the words, that he might hear.

21 So the king ſent Jehudi to fetch the roll, and he took it out of Eliſhama the chancellor's chamber, and Jehudi read it in the audience of the king, and in the audience of all the princes which ſtood beſide the king.

22 Now the king ſat in the winter houſe, in the [o] ninth month, and there was a fire burning before him.

23 And when Jehudi had read three or four ſides, he cut it with the penknife, and caſt it into the fire that was on the hearth, until all the roll was conſumed in the fire that was on the hearth.

Bef. Chr. 606.

24 Yet they were not afraid, nor rent [p] their garments, *neither* the king nor any of his ſervants, that heard all theſe words.

25 Nevertheleſs Elnathan, and Delaiah, and Gemariah, had beſought the king, that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the ſon of Hammelech, and Seraiah the ſon of Azriel, and Shelemiah the ſon of Abdiel, to take Baruch the ſcribe, and Jeremiah the prophet: but the Lord [q] hid them.

27 ¶ Then the word of the Lord came to Jeremiah (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah) ſaying,

28 Take thee again [r] another roll, and write in it all the former words that were in the firſt roll which Jehoiakim the king of Judah hath burnt.

29 And thou ſhalt ſay to Jehoiakim king of Judah, Thus ſaith the Lord, Thou haſt burnt this roll, ſaying, [s] Why haſt thou written therein, ſaying, That the king of Babel ſhall certainly come and deſtroy this land, and ſhall take thence *both* man and beaſt?

30 Therefore thus ſaith the Lord of Jehoiakim king of Judah, He ſhall [t] have none to ſit upon the throne of David, and his [u] dead body ſhall be caſt out in the day to the heat, and in the night to the froſt.

31 And I will viſit him and his ſeed, and his ſervants for their iniquity, and I will bring upon them and upon the inhabitants of Jeruſalem, and upon the men of Judah, all the evil that I have pronounced againſt them: but they would not hear.

32 Then took Jeremiah another roll, and gave it Baruch the ſcribe the ſon of Neriah, which wrote therein at the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burnt in the fire, and there were added beſides them many like words.

CHAP. XXXVII.

Zedekiah ſucceeded Jeconiah. 3 He ſendeth unto Jeremiah to pray for him. 12 Jeremiah, going into the land of Benjamin, is taken. 15 He is beaten and put in priſon.

AND * king Zedekiah the ſon of Joſiah reigned for [w] Coniah the ſon of Jehoiakim, whom Nebuchadnezzar king of Babel [x] made king in the land of Judah.

* 2 Kings 24. 17. 2 Chron. 36. 10. Ch. 52. 1.

2 But neither he nor his ſervants, nor the people of the land, would obey the words of the Lord, which he ſpake by the † miniſtry of the prophet Jeremiah.

† Heb. hand.

3 And Zedekiah the king [y] ſent Jehucal the ſon of Shelemiah, and Zephaniah the ſon of Maaſeiah

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[l] Which is the eaſt gate of the temple.

[m] The godly were afraid, ſeeing God ſo offended, and the wicked were aſtoniſhed for the horror of the puniſhment.

[n] They that were godly among the princes, gave this counſel, by whoſe means it is like that Jeremiah was delivered: for they knew the rage of the king, and of the wicked to be ſuch, that they could not eſcape without danger of their lives.

[o] Which contained part of November, and part of December.

[p] Shewing, that the wicked, inſtead of repenting when they hear God's judgments, grow into further malice againſt him and his word.

[q] Thus we ſee the continual care that God hath ever over his, to preſerve them from the rage of the wicked.

[r] Though the wicked think to have aboliſhed the word of God, when they have burnt the book thereof; yet this declareth that God will not only raiſe it up again, but alſo increaſe it in greater abundance to their condemnation, as ver. 32.

[s] Theſe are Jehoiakim's words.

[t] Though Jehoiachin his ſon ſucceeded him, yet becauſe he reigned but three months, it was eſteemed as no reign.

[u] Read chap. 22. 19.

[w] Who was called Jehoiachin, or Jeconiah.

[x] And called him Zedekiah, whereas before his name was Mattaniah, 2 Kings 24. 17.

[y] Becauſe he was afraid of the Chaldeans that came againſt him.

Bef. Chr. 590. ſeiah the prieſt, to the prophet Jeremiah, ſaying, Pray now unto the Lord our God for us.

4 (Now Jeremiah [z] went in and out among the people: for they had not put him into the priſon.

5 Then Pharaoh's hoſt was [a] come out of Egypt: and when the Chaldeans that beſieged Jeruſalem, heard tidings of them, they † departed from Jeruſalem.) † *Heb. went up.*

6 Then came the word of the Lord unto the prophet Jeremiah, ſaying,

7 Thus ſaith the Lord God of Iſrael, Thus ſhall ye ſay to the king of Judah, that ſent you unto me, to enquire of me, Behold, Pharaoh's hoſt which is come forth to help you, ſhall return to Egypt into their own land.

8 And the Chaldeans ſhall come again, and fight againſt this city, and take it, and burn it with fire.

‡ Or, lift not up your mind. 9 Thus ſaith the Lord, ‡ Deceive not yourſelves, ſaying, The Chaldeans ſhall ſurely depart from us: for they ſhall not depart.

10 For though ye had ſmitten the whole hoſt of the Chaldeans that fight againſt you, and there remained *but* wounded men among them, *yet* ſhould every man riſe up in his tent, and burn this city with fire.

11 ¶ When the hoſt of the Chaldeans was broken up from Jeruſalem, becauſe of Pharaoh's army,

12 Then Jeremiah went out of Jeruſalem to go into the [b] land of Benjamin, ſeparating himſelf thence from among the people.

13 And when he was in the [c] gate of Benjamin, there was a chief officer whoſe name was Irijah, the ſon of Shelemiah, the ſon of Hananiah, and he took Jeremiah the prophet, ſaying, Thou † fleeſt to the Chaldeans. † *Heb. falleſt.*

14 Then ſaid Jeremiah, That is falſe, I flee not to the Chaldeans: but he would not hear him: ſo Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were angry with Jeremiah, and ſmote him, and laid him in priſon in the houſe of Jonathan the ſcribe: for they had made that the [d] priſon.

16 When Jeremiah was entered into the dungeon, and into the priſons, and had remained there a long time,

17 Then Zedekiah the king ſent and took him out, and the king aſked him ſecretly in his houſe, and ſaid, Is there any word from the Lord? And Jeremiah ſaid, Yea: for, ſaid he, thou ſhalt be delivered into the hand of the king of Babel.

18 Moreover, Jeremiah ſaid unto king Zedekiah, What have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon?

* Ch. 28. 4. 19 * Where are now your prophets which propheſied unto you, ſaying, The king of Babel ſhall not come againſt you, nor againſt this land?

20 Therefore hear now, I pray thee, O my lord the king: let my prayer † be accepted before thee, and thou cauſe me not to return to the houſe of Jonathan the ſcribe, leſt I die there. Bef. Chr. 589. † *Heb. fall.*

21 Then Zedekiah the king commanded, that they ſhould put Jeremiah in the court of the priſon, and that they ſhould give him daily a piece of bread out of the baker's ſtreet, until all the [e] bread in the city were eaten up. Thus Jeremiah remained in the court of the priſon.

CHAP. XXXVIII.

1 By the motion of the rulers Jeremiah is put into a dungeon. 10 At the requeſt of Ebed-melech the king commandeth Jeremiah to be brought forth of the dungeon. 17 Jeremiah ſheweth the king how he might eſcape death.

THEN Shephatiah the ſon of Mattan, and Gedaliah the ſon of Paſhur, and Jucal the ſon of Shelemiah, and Paſhur the ſon of [f] Malchiah, heard the words that Jeremiah had ſpoken unto all the people, ſaying,

2 Thus ſaith the Lord, He that remaineth in this city ſhall die by the ſword, by the famine, and by the peſtilence: but he that goeth forth to the Chaldeans, ſhall live: for he ſhall have his life for a [g] prey, and ſhall live.

3 Thus ſaith the Lord, This city ſhall ſurely be given into the hand of the king of Babel's army, which ſhall take it.

4 Therefore the princes ſaid unto the king, We beſeech you, let this man be put to death: for thus he ‡ weakeneth the hands of the men of war [h] that remain in this city, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the wealth of this people, but the hurt. ‡ Or, diſcourageth.

5 Then Zedekiah the king ſaid, Behold, he is in your hands, for the king can *deny* [i] you nothing.

6 Then took they Jeremiah, and caſt him into the dungeon of Malchiah the ſon of Hammelech, that was in the court of the priſon: and they let down Jeremiah with cords, and in the dungeon there was no water, but mire: ſo Jeremiah ſtuck faſt in the mire.

7 Now when Ebed-melech the † black-moor, one of the eunuchs which was in the king's houſe, heard that they had put Jeremiah in the dungeon, (then the king ſat in the [k] gate of Benjamin) † *Heb. Cuſhite, or Ethiopian.*

8 And Ebed-melech went out of the king's houſe, and ſpake to the king, ſaying,

9 My lord the king, [l] theſe men have done evil in all that they have done to Jeremiah the prophet, whom they have caſt into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the city.

10 Then the king commanded Ebed-melech the moor, ſaying, Take from hence thirty men with

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[z] That is, was out of priſon and at liberty.

[a] To help the Jews.

[b] As ſome think, to go to Anathoth his own town.

[c] By the which men went into the country of Benjamin.

[d] Becauſe it was a vile and ſtrait priſon.

[e] That is, ſo long as there was any bread in the city: thus God provideth for his, that he will cauſe their enemies to preſerve them to that end whereunto he hath appointed them.

[f] For Zedekiah had ſent theſe to Jeremiah, to inquire of the Lord for the ſtate of the country now when Nebuchadnezzar came, as chap. 21. 1.

[g] Read chap. 21. 9. and 45. 5.

[h] Thus we ſee how the wicked, when they cannot abide to hear the truth of God's word, ſeek to put the miniſters to death as tranſgreſſors of policies.

[i] Wherein he grievouſly offended, in that that not only he would not hear the truth ſpoken by the prophet, but alſo gave him to the luſts of the wicked, to be cruelly treated.

[k] To hear matters, and give ſentence.

[l] Hereby is declared that the prophet found more favour at this ſtranger's hands, than he did by all them of his country, which was to their great condemnation.

Bef. Chr. 589.

† *Heb. under thine hand.*

† with thee, and take Jeremiah the prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, and went to the houſe of the king under the treaſury, and took there old rotten *rags*, and old worn *clouts*, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the black-moor ſaid unto Jeremiah, Put now theſe old rotten *rags* and worn under thine arm-holes, between the cords. And Jeremiah did ſo.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in [m] the court of the priſon.

14 ¶ Then Zedekiah the king ſent and took Jeremiah the prophet unto him, into the third entry that is in the houſe of the Lord, and the king ſaid unto Jeremiah, I will aſk thee a thing: hide nothing from me.

15 Then Jeremiah ſaid to Zedekiah, If I declare it unto thee, wilt not thou ſlay me? and if I give thee counſel, thou wilt not hear me.

16 So the king ſware ſecretly unto Jeremiah, ſaying, As the Lord liveth, that made us theſe ſouls, I will not ſlay thee, nor give thee into the hands of thoſe men that ſeek thy life.

17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the Lord God of hoſts, the God of Iſrael, If thou wilt go forth unto the king of Babel's [n] princes, then thy ſoul ſhall live, and this city ſhall not be burnt up with fire, and thou ſhalt live, and thine houſe.

18 But if thou wilt not go forth to the king of Babel's princes, then ſhall this city be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hands.

19 And Zedekiah the king ſaid unto Jeremiah, I am careful for the Jews that are fled unto the Chaldeans, leſt they deliver me into their hands, and [o] they mock me.

20 But Jeremiah ſaid, They ſhall not deliver *thee*: hearken unto the voice of the Lord, I beſeech thee, which I ſpeak unto thee: ſo ſhall it be well unto thee, and thy ſoul ſhall live.

21 But if thou wilt refuſe to go forth, this is the word that the Lord hath ſhewed me.

22 And behold, all the women that are [p] left in the king of Judah's houſe, ſhall be brought forth to the king of Babel's princes: and thoſe *women* ſhall ſay, Thy friends have perſuaded thee, and have prevailed againſt thee: thy feet are faſtened in the mire, *and* they are turned back.

23 So they ſhall bring out all thy wives, and thy children to the Chaldeans, and thou ſhalt not eſcape out of their hands, but ſhalt be taken by the hand of the king of Babel: and this city ſhalt thou cauſe to be burnt with fire.

24 Then ſaid Zedekiah unto Jeremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes underſtand that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now, what thou haſt ſaid unto the king, hide it not from us, and we will not ſlay thee: alſo what the king ſaid unto thee:

26 Then ſhalt thou ſay unto them, I humbly [q] beſought the king, that he would not cauſe me to return to Jonathan's houſe, to die there.

27 Then came all the princes unto Jeremiah, and aſked him. And he told them according to all theſe words that the king had commanded: ſo they left off ſpeaking with him, for the matter was not perceived.

28 So Jeremiah abode ſtill in the court of the priſon, until the day that Jeruſalem was taken: and he was *there*, when Jeruſalem was taken.

CHAP. XXXIX.

1 *Nebuchadnezzar beſiegeth Jeruſalem.* 4 *Zedekiah fleeing is taken of the Chaldeans.* 6 *His ſons are ſlain:* 7 *His eyes are thruſt out.* 11 *Jeremiah is provided for.* 15 *Ebed-melech is delivered from captivity.*

Bef. Chr. 589.

* 1 Kings 25. 1. Ch. 52. 4.

IN * the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babel and all his hoſt againſt Jeruſalem, and they beſieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was [r] broken up.

3 And all the princes of the king of Babel came in, and ſat in the middle gate, *even* Nergal-ſharezer, Samgar-nebo, Sarſechim, Rabſaris, Nergal-ſharezer, Rab-mag, with all the reſidue of the princes of the king of Babel.

4 And when Zedekiah the king of Judah ſaw them, and all the men of war, then they fled, and went out of the city by night, through the king's garden, *and* by the [s] gate between the two walls, and he went toward the wilderneſs.

5 But the Chaldeans hoſt purſued after them, and overtook Zedekiah in the deſert of Jericho: and when they had taken him, they brought him to Nebuchadrezzar king of Babel unto [t] Riblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babel ſlew the ſons of Zedekiah in Riblah before his eyes: alſo the king of Babel ſlew all the nobles of Judah.

7 Moreover he put out Zedekiah his eyes, and bound him in chains to carry him to Babel.

8 And the Chaldeans burnt the king's houſe, and the houſes of the people with fire, and brake down the walls of Jeruſalem.

‡ Or, captain of the guard.

9 Then Nebuzar-adan the ‡ chief ſteward carried away captive into Babel the remnant of the people that remained in the city, and thoſe that were fled and fallen unto him, with the reſt of the people that remained.

10 But Nebuzar-adan the chief ſteward left the [u] poor that had nothing in the land of Judah,

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[m] Where the king had ſet him before to be at more liberty, as chap. 37. 21.

[n] And yield thyſelf unto them.

[o] Which declareth, that he more feared the reproach of men, than the threatenings of God.

[p] When Jeconiah and his mother, with others, were carried away, theſe women of the king's houſe were left; which ſhall be taken, ſaith the prophet, and tell the king of Babel how Zedekiah hath been ſeduced by his familiar friends and falſe prophets, which have left him in the mire.

[q] Herein appeareth the infirmities of the prophet, who did diſſemble to ſave his life, albeit it was not the denial of his doctrine, or to the hurt of any.

[r] The gates and walls were broken down.

[s] Which was a poſtern door: read 2 Kings 25. 4.

[t] Which is called Antiochia in Syria.

[u] For the rich and the mighty, which put their truſt in their ſhifts and means, were by God's juſt judgments moſt rigorouſly handled.

Bef. Chr. 588.

dah, and gave them vineyards and fields at the ſame time.

† *Heb. by the hand of.*

† *Heb. ſet thine eyes upon him.*

11 Now Nebuchadrezzar king of Babel gave charge concerning Jeremiah, † unto Nebuzar-adan the chief ſteward, ſaying,

12 Take him, and † look well to him, and do him no harm, but do unto him [x] even as he ſhall ſay unto thee.

13 So Nebuzar-adan the chief ſteward ſent, and Nebuſhaſban, Rabſaris, and Nergal-ſharezer, Rab-mag, and all the king of Babel's princes:

14 Even they ſent and took Jeremiah out of the court of the priſon, and committed him unto [y] Gedaliah the ſon of Ahikam, the ſon of Shaphan, that he ſhould carry him home: ſo he dwelt among the people.

15 Now the word of the Lord came unto Jeremiah, while he was ſhut up in the court of the priſon, ſaying,

16 Go, and ſpeak to Ebed-melech the blackmoor, ſaying, Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will bring my words upon this city for evil, and not for good, and they ſhall be *accompliſhed* in that day before thee.

17 But I will deliver thee in that day, ſaith the Lord, and thou ſhalt not be given into the hand of the men whom thou feareſt.

18 For I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee, becauſe thou [z] haſt put thy truſt in me, ſaith the Lord.

CHAP. XL.

4 Jeremiah hath licence to go whither he will. 6 He dwelleth with the people that remain with Gedaliah.

THE word which came to Jeremiah from the Lord, after that Nebuzar-adan the chief ſteward had let him go from Ramath, when he had taken him being bound in chains among all that were carried away captive of Jeruſalem and Judah, which were carried away captive unto Babel.

2 [a] And the chief ſteward took Jeremiah, and ſaid unto him, The Lord thy God hath pronounced this plague upon this place.

3 Now the Lord hath brought it, and done according as he hath ſaid: becauſe ye have [b] ſinned againſt the Lord, and have not obeyed his voice, therefore this thing is come upon you.

Heb. ceaſe.

‡ Or, at thy commandment.

4 And now behold, I looſe thee this day from the chains which were on thine hands, if it pleaſe thee to come with me into Babel, come, and I will look well unto thee: but if it pleaſe thee not to come with me into Babel, † tarry ſtill: behold, all the land *is* ‡ before thee: whither it ſeemeth good and convenient for thee to go, thither go.

5 For yet he was not returned: therefore *he ſaid*, Return to Gedaliah the ſon of Ahikam, the ſon of Shaphan, whom the king of Babel hath made governor over all the cities of Judah, and dwell with him among the people, to go whitherſoever it pleaſeth thee to go. So the chief ſteward gave him victuals, and a reward, and let him go.

Bef. Chr. 588.

6 Then went Jeremiah unto Gedaliah the ſon of Ahikam, to [c] Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captains of the hoſt, [d] which were in the fields, *even* they and their men, heard that the king of Babel had made Gedaliah the ſon of Ahikam governor in the land, and that he had committed unto him men and women, and children, and of the poor of the land, that were carried away captive to Babel,

8 Then they came to Gedaliah to Mizpah, even [e] Iſhmael the ſon of Nethaniah, and Johanan and Jonathan the ſons of Kareah, and Seraiah the ſon of Tanhumeth, and the ſons of Ephai the Netophathite, and Jezaniah the ſon of Maachathi, they and their men.

* 2 Kings 25. 24.

9 And Gedaliah the ſon of Ahikam, the ſon of Shaphan, * ſware unto them, and to their men, ſaying, Fear not to ſerve the Chaldeans: dwell in the land, and ſerve the king of Babel, and it ſhall be well with you.

‡ Or, to receive them, or to intreat them for you.

‡ Or, choſen to dwell in.

10 As for me, Behold, I will dwell at Mizpah, to ‡ ſerve the Chaldeans, which will come unto us: but you, gather you wine, and ſummer fruits and oil, and put them in your veſſels, and dwell in your cities, that ye have ‡ taken.

11 Likewiſe when all the Jews that were in [f] Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babel had left a remnant of Judah, and that he had ſet over them Gedaliah the ſon of Ahikam, the ſon of Shaphan,

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah to Gedaliah unto Mizpah, and gathered wine and ſummer fruits, very much.

13 Moreover Johanan the ſon of Kareah, and all the captains of the hoſt that were in the fields, came to Gedaliah to Mizpah,

14 And ſaid unto him, Knoweſt thou not that [g] Baalis the king of the Ammonites hath ſent to Iſhmael the ſon of Nethaniah to ſlay thee: but Gedaliah the ſon of Ahikam believed them not.

15 Then Johanan the ſon of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know it. Wherefore ſhould he kill thee, that all the Jews, which are gathered unto thee ſhould be ſcattered, and the remnant in Judah periſh?

16 But Gedaliah the ſon of Ahikam ſaid unto Johanan the ſon of Kareah, Thou ſhalt [h] not do this thing: for thou ſpeakeſt falſly of Iſhmael.

CHAP.

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[x] Thus God preſerved his prophet by his means, whom he made the ſcourge to puniſh the king, and them that were his enemies.

[y] Whom the king of Babel had now appointed governor over the reſt of the Jews that he left behind.

[z] Thus God recompenſeth his zeal and favour, which he ſhewed to his prophet in his troubles.

[a] From this ſecond verſe unto chap. 42. 7. it ſeemeth to be a parentheſis, and ſeparated matter: and there this ſtory beginneth again, and this viſion is declared what it was.

[b] God moved this infidel to ſpeak this, to declare the great blindneſs and obſtinacy of the Jews, which could not feel that which this heathen man confeſſed.

[c] Which was a city of Judah.

[d] Which were ſcattered abroad for fear of the Chaldeans.

[e] Who was of the king's blood, and after ſlew him, chap. 41. 2.

[f] Which were fled alſo for fear of the Chaldeans.

[g] For under colour of entertaining of Iſhmael, he ſought only to make them deſtroy one another.

[h] Thus the godly, which think no harm to others, are ſooneſt deceived, and never lack ſuch as conſpire their deſtruction.

Bef. Chr. 588.

CHAP. XLI.

1 *Iſhmael killeth Gedaliah guilefully, and many other with him.* 11 *Johanan followeth after Iſhmael.*

BUT in the [i] ſeventh month came Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed royal, and the princes of the [k] king, and ten men with him, unto Gedaliah the ſon of Ahikam, to Mizpah, and there they did [l] eat bread together in Mizpah.

2 Then aroſe Iſhmael the ſon of Nethaniah, with theſe ten men that were with him, and ſmote Gedaliah the ſon of Ahikam, the ſon of Shaphan, with the ſword, and ſlew him whom the king of Babel had made governor over the land.

3 Iſhmael alſo ſlew all the Jews that were with Gedaliah at Mizpah, and all the Chaldeans that were found there, *and* the men of war.

4 Now the ſecond day that he had ſlain Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, *even* fourſcore men, having their beards ſhaven, and their cloaths rent and cut, with [m] offerings, and incenſe in their hands, to offer in the houſe of the Lord.

6 And Iſhmael the ſon of Nethaniah went forth from Mizpah to meet them, weeping as he went, and when he met them, he ſaid unto them, Come to [n] Gedaliah the ſon of Ahikam.

7 And when they came into the midſt of the city, Iſhmael the ſon of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he and the men that were with him.

8 But ten men were found among them, that ſaid unto Iſhmael, Slay us not: for we have treaſures in the field, of wheat, and of barley, and of oil, and of honey: ſo he ſtaid, and ſlew them not among their brethren.

9 Now the pit wherein Iſhmael had caſt the dead bodies of the men (whom he had ſlain becauſe of Gedaliah) is it, which Aſa the king had [o] made becauſe of Baaſha king of Iſrael, *and* Iſhmael the ſon of Nethaniah filled it with them that were ſlain.

10 Then Iſhmael carried away captive all the reſidue of the people that were in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chief ſteward had committed to Gedaliah the ſon of Ahikam, and Iſhmael the ſon of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 But when Johanan the ſon of Kareah, and all the [p] captains of the hoſt that were with him, heard of all the evil that Iſhmael the ſon of Nethaniah had done,

12 Then they all took *their* men, and went to fight with Iſhmael the ſon of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Iſhmael had carried away captive, ſaw Johanan the ſon of Kareah, and all the captains of the hoſt that were with him, they were glad.

14 So all the people that Iſhmael had carried away captive from Mizpah, returned and came again, and went unto Johanan the ſon of Kareah.

15 But Iſhmael the ſon of Nethaniah eſcaped from Johanan with eight men, and went to the [q] Ammonites.

16 Then took Johanan the ſon of Kareah, and all the captains of the hoſt that were with him, all the remnant of the people, whom Iſhmael the ſon of Nethaniah had carried away captive from Mizpah (after that he had ſlain Gedaliah the ſon of Ahikam) *even* the ſtrong men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon.

17 And they departed and dwelt in Geruth [r] Chimham, which is by Beth-lehem, to go *and* to enter into Egypt,

18 Becauſe of the Chaldeans: for they feared them, becauſe Iſhmael the ſon of Nethaniah had ſlain Gedaliah the ſon of Ahikam, whom the king of Babel made governor in the land.

CHAP. XLII.

1 *The captains aſk counſel of Jeremiah what they ought to do.* 7 *He admoniſheth the remnant of the people not to go into Egypt.*

THEN all the captains of the hoſt, and Johanan the ſon of Kareah, and Jezaniah the ſon of Hoſhaiah, and all the people from the leaſt unto the moſt, came,

2 And ſaid unto Jeremiah the prophet, † Hear our prayer we beſeech thee, and pray for us unto the Lord thy God, even for all this remnant (for we are left, *but* a few of many, as thine eyes do behold)

† *Heb. Let our prayer fall before thee, as ch.* 36. 7.

3 That the Lord thy God may ſhew us the way wherein we may walk, and the thing that we may [s] do.

4 Then Jeremiah the prophet ſaid unto them, I have heard *you*: behold I will pray unto the Lord your God according to your words, and whatſoever thing the Lord ſhall anſwer you, I will declare it unto you: I will keep nothing back from you.

5 Then they ſaid to Jeremiah, [t] The Lord be a witneſs of truth and faith between us, if we do not even according to all things for the which the Lord thy God ſhall ſend thee to us.

6 Whether it be good or evil, we will obey the voice of the Lord God, to whom we ſend thee,

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[i] The city was deſtroyed in the fourth month; and in the ſeventh month, which contained part of September, and part of October, was the governor Gedaliah ſlain.

[k] Meaniug, Zedekiah.

[l] They ate together as familiar friends.

[m] For they thought that the temple had not been deſtroyed, and therefore came up to the feaſt of tabernacles: but hearing of the burning thereof in the way, they ſhewed theſe ſigns of ſorrow.

[n] For his death was kept ſecret, and he feigned that he lamented for the deſtruction of Jeruſalem, and the temple: but after ſlew them when they ſeemed to favour Gedaliah.

[o] Aſa fortified Mizpah for fear of the enemy, and caſt ditches and trenches, 2 Kings 15. 22.

[p] Which had been captains under Zedekiah.

[q] For Baalis the king of the Ammonites was the cauſe of this murder.

[r] Which place David of old had given to Chimham the ſon of Barzillai the Gileadite, 2 Sam. 19. 38.

[s] This declareth the nature of hypocrites, which would know of God's word what they ſhould do, but will not follow it, but inaſmuch as it agreeth with that thing which they have purpoſed to do.

[t] There are none more ready to abuſe the name of God and take it in vain, than the hypocrites, which to colour their falſehood uſe it without all reverence, and make it a means for them to deceive the ſimple and the godly.

Bef. Chr. 588. thee, that it may be well with us, when we obey the voice of the Lord our God.

7 ¶ [u] And ſo after ten days came the word of the Lord unto Jeremiah.

8 Then called he Johanan the ſon of Kareah, and all the captains of the hoſt, which were with him, and all the people from the leaſt to the moſt,

9 And ſaid unto them, Thus ſaith the Lord God of Iſrael, unto whom ye ſent me to preſent your prayers before him,

10 If ye will dwell in this land, then I will build you, and not deſtroy *you*, and I will plant you, and not root *you* out: for I [w] repent me of the evil that I have done unto you.

11 Fear not for the king of Babel, of whom ye are afraid: be not afraid of him, ſaith the Lord: for I am with you, to ſave you, and to deliver you [x] from his hand,

12 And I will grant you mercy, that he may have compaſſion upon you, and he ſhall cauſe you to ‡ dwell in your own land.

‡ Or, return.

13 But if ye ſay, We will not dwell in this land, neither hear the voice of the Lord your God,

14 Saying, Nay, but we will go into the land of Egypt, where we ſhall ſee no war, nor hear the ſound of the trumpet, not have hunger of bread, and there will we dwell:

15 (And now therefore hear the word of the Lord, ye remnant of Judah: thus ſaith the Lord of hoſts, the God of Iſrael, If ye ſet your faces to enter into Egypt, and go to dwell there,)

16 Then the ſword that ye feared, [y] ſhall take you there in the land of Egypt, and the famine, for the which ye care, ſhall there hang upon you in Egypt, and there ſhall ye die.

17 And all the men that ſet their faces to enter into Egypt to dwell there, ſhall die by the ſword, by the famine, and by the peſtilence, and none of them ſhall remain nor eſcape from the plague that I will bring upon them.

18 For thus ſaith the Lord of hoſts, the God of Iſrael, As mine anger and my wrath hath been poured forth upon the inhabitants of Jeruſalem: ſo ſhall my wrath be poured forth upon you, when ye ſhall enter into Egypt, and ye ſhall be a deteſtation, and an aſtoniſhment, and a [z] curſe and a reproach, and ye ſhall ſee this place no more.

19 O ye remnant of Judah, the Lord hath ſaid concerning you, Go not into Egypt: know certainly that I have admoniſhed you this day.

20 Surely ye [a] diſſembled in your hearts when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God, and declare unto us even according unto all that the Lord our God ſhall ſay, and we will do it. Bef. Chr. 588.

21 Therefore I have this day declared it you, but you have not obeyed the voice of the Lord your God, nor any thing for the which he hath ſent me unto you.

22 Now therefore, know certainly that ye ſhall die by the ſword, by the famine, and by the peſtilence, [b] in the place whither ye deſire to go and dwell.

CHAP. XLIII.

Johanan carrieth the remnant of the people into Egypt, contrary to the mind of Jeremiah. 8 Jeremiah propheſieth the deſtruction of Egypt.

NOW when Jeremiah had made an end of ſpeaking unto the whole people all the words of the Lord their God, for the which the Lord their God had ſent him to them, *even* all theſe words,

2 Then ſpake [c] Azariah the ſon of Hoſhaiah, and Johanan the ſon of Kareah, and all the [d] proud men, ſaying unto Jeremiah, [e] Thou ſpeakeſt falſely: the Lord our God hath [f] not ſent thee to ſay, Go not into Egypt to dwell there:

3 But Baruch the ſon of Neriah [g] provoketh thee againſt us, for to deliver us into the hand of the Chaldeans, that they might ſlay us, and carry us away captives into Babel.

4 So Johanan the ſon of Kareah, and all the captains of the hoſt, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah.

5 But Johanan the ſon of Kareah, and all the captains of the hoſt, took all the remnant of Judah that were returned from all [h] nations, whither they had been driven, to dwell in the land of Judah:

6 *Even* men and women and children, and the king's daughters, and every perſon that Nebuzar-adan the chief ſteward had left with Gedaliah the ſon of Ahikam, the ſon of Shaphan, and Jeremiah [i] the prophet, and Baruch the ſon of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they to [k] Tahpanhes.

8 ¶ Then came the word of the Lord unto Jeremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and [l] hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's houſe in Tahpanhes, in the ſight of the men of Judah,

10 And ſay unto them, Thus ſaith the Lord of

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[u] Here is declared the viſion and the occaſion thereof, whereof mention was made, chap. 40. 1.

[w] Read chap. 18. 8.

[x] Becauſe all kings hearts and ways are in his hands, he can turn them and diſpoſe them as it pleaſeth him, and therefore they need not to fear man, but only obey God, Prov. 21. 1.

[y] Thus God turneth the policy of the wicked to their own deſtruction: for they thought themſelves ſure in Egypt, and there Nebuchadnezzar deſtroyed them and the Egyptians, Chap. 46. 25.

[z] Read Chap. 26. 6. and 44. 12. ſhewing that this ſhould come upon them for their infidelity and ſtubbornneſs.

[a] For ye were fully minded to go into Egypt, whatſoever God ſpake to the contrary.

[b] To wit, in Egypt.

[c] Who was alſo called Jezaniah, chap. 42. 1.

[d] This declareth that pride is the cauſe of rebellion, and contempt of God's miniſters.

[e] When the hypocriſy of the wicked is diſcovered, they burſt forth into open rage: for they can abide nothing but flatteries, read Iſa. 30. 10.

[f] He ſheweth what is the nature of the hypocrites: to wit, to feign that they would obey God and embrace his word, if they were aſſured that his meſſengers ſpake the truth: though indeed they be moſt far from all obedience.

[g] Thus the wicked do not only contemn and hurt the meſſengers of God, but ſlander and ſpeak wickedly of all them that ſupport or favour the godly.

[h] As from the Moabites, Ammonites, and Edomites, chap. 46. 11.

[i] Whom theſe wicked led away by force.

[k] A city in Egypt near to Nilus.

[l] Which ſignified that Nebuchadnezzar ſhould come even to the gates of Pharaoh, where were his brick-kilns for his buildings.

Bef. Chr. 588.

of hoſts, the God of Iſrael, Behold, I will ſend and bring Nebuchadnezzar the king of Babel [m] my ſervant, and will ſet his throne upon theſe ſtones that I have hid, and he ſhall ſpread his pavilion over them.

11 And when he ſhall come, he ſhall ſmite the land of Egypt: [n] ſuch as are *appointed* for death, to death: and ſuch as are for captivity, to captivity: and ſuch as are for the ſword, to the ſword.

12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhall burn them and carry them away captives, and he ſhall array himſelf with the land of Egypt, as a [o] ſhepherd putteth on his garment, and ſhall depart from thence in peace.

‡ Or, the houſe of the ſun.

13 He ſhall break alſo the images of ‡ Beth-ſhemeth, that is in the land of Egypt, and the houſes of the gods of the Egyptians ſhall he burn with fire.

CHAP. XLIV.

He reproveth the people for their idolatry. 15 *They that ſet light by the threatening of the Lord, are chaſtened.* 26 *The deſtruction of Egypt, and of the Jews therein, is propheſied.*

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, and remained at Migdol and at [p] Tahpanhes, and at Noph, and in the country of Pathros, ſaying,

2 Thus ſaith the Lord of hoſts, the God of Iſrael, Ye have ſeen all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah: and behold, this day they are deſolate, and no man dwelleth therein,

3 Becauſe of their wickedneſs which they have committed, to provoke me to anger, in that they went to burn incenſe, *and* to ſerve other gods whom they knew not, *neither* they, *nor* you, nor your fathers.

4 Howbeit I ſent unto you all my ſervants the prophets, [q] riſing early and ſending *them*, ſaying, Oh do not this abominable thing that I hate!

5 But they would not hear, nor incline their ear to turn from their wickedneſs, and to burn no more incenſe unto other gods.

6 Wherefore [r] my wrath and mine anger was poured forth, and was kindled in the cities of Judah, and in the ſtreets of Jeruſalem, and they are deſolate *and* waſted, *as appeareth* this day.

7 Therefore now thus ſaith the Lord of hoſts, the God of Iſrael, Wherefore commit ye *this* great evil againſt your ſouls, to cut off from you man and woman, child and ſuckling out of Judah, and leave you none to remain:

Bef. Chr. 587.

8 In that ye provoke me unto wrath with the works of your hands, burning incenſe unto other gods in the land of Egypt, whither ye be gone to dwell: that ye might bring deſtruction unto yourſelves, and that ye might be a curſe and a reproach among all nations of the earth?

9 Have ye forgotten the wickedneſs of your fathers, and the wickedneſs of the [s] kings of Judah, and the wickedneſs of their wives, and your own wickedneſs, and the wickedneſs of your wives, which they have committed in the land of Judah, and in the ſtreets of Jeruſalem?

‡ Or, beaten down.

10 They are not ‡ humbled unto this day, neither have they feared nor walked in my law, nor in my ſtatutes, that I ſet before you and before your fathers.

* Amos 9. 4.

11 Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will ſet my face againſt you * to evil, and to deſtroy all Judah.

12 And I will take the remnant of Judah, that [t] have ſet their faces to go into the land of Egypt there to dwell, and they ſhall all be conſumed *and* fall in the land of Egypt: they ſhall *even* be conſumed by the ſword, *and* by the famine, they ſhall die from the leaſt unto the moſt, by the ſword, and by the famine, and they ſhall be a deteſtation, and an aſtoniſhment, and a [u] curſe, and a reproach.

13 For I will viſit them that dwell in the land of Egypt, as I have viſited Jeruſalem, by the ſword, by the famine, and by the peſtilence.

† Heb. lift up their ſouls.

14 So that none of the remnant of Judah, which are gone into the land of Egypt to dwell there, ſhall eſcape or remain, that they ſhould return into the land of Judah, to the which they † have a deſire to return to dwell there: for none ſhall return, but [w] ſuch as ſhall eſcape.

15 Then all the men which knew that their wives had burnt incenſe unto other gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt in Pathros, anſwered Jeremiah, ſaying,

16 The word that thou haſt ſpoken unto us, in the name of the Lord, we will [x] not hear it of thee:

17 But we will do whatſoever thing goeth out of our own mouth, *as* to burn incenſe [y] unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, *both* we and our fathers, our kings, and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem: for

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[m] Read chap. 25. 9.

[n] Every one ſhall be ſlain by that means that God hath appointed, chap. 15. 2.

[o] Meaning, moſt eaſily and ſuddenly ſhall he carry the Egyptians away.

[p] Theſe were all famous and ſtrong cities in Egypt, where the Jews that were fled, dwelt for their ſafety: but the prophet declareth that there is no hold ſo ſtrong that can preſerve them from God's vengeance.

[q] Read chap. 7. 25. and 25. 3. and 26. 5. and 29. 19. and 32. 33.

[r] He ſetteth before their eyes God's judgments againſt Judah and Jeruſalem for their idolatry, that they might beware by their example, and not with the like wickedneſs provoke the Lord: for then they ſhould be double puniſhed.

[s] He ſheweth that we ought to keep in memory God's plagues from the beginning, that conſidering them we might live in his fear, and know, if he have not ſpared our fathers, yea, kings, princes, and rulers, and alſo whole countries and nations for their ſins, that we vile worms cannot look to eſcape puniſhment for ours.

[t] Which have fully ſet their minds, and are gone thither on purpoſe. Whereby he excepteth the innocents, as Jeremiah and Baruch that were forced: therefore the Lord ſheweth that he will ſet his face againſt them: that is, purpoſely deſtroy them.

[u] Read chap. 26. 6. and 42. 18.

[w] Meaning, but a few.

[x] This declareth how dangerous a thing it is to decline once from God, and to follow our own fantacies: for Satan ever ſoliciteth ſuch, and doth not leave them till he have brought them to extream impudency and madneſs, even to juſtify their wickedneſs againſt God and his prophets.

[y] Read chap. 7. 18. It ſeemeth that the papiſts gathered of this place their ‘ Salve Regina, et Regina cœli lætare,’ calling the virgin Mary Queen of heaven, and ſo of the bleſſed virgin and mother of our Saviour Chriſt made an idol: for here the prophet condemneth their idolatry.

for *then* † had we [z] plenty of victuals, and were well and ‡ felt none evil.

† Heb. we were ſatiate with bread.
‡ Or, ſaw.
‡ Or, want.

18 But ſince we left off to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her, we have had ‡ ſcarceneſs of all things, and have been conſumed by the ſword, and by the famine.

19 And when we burnt incenſe to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes ‡ to make her glad, and pour out drink-offerings unto her without [a] our huſbands?

‡ Or, to appeaſe her.

20 Then ſaid Jeremiah unto all the people, to the men, and to the women, and to all the people which had given him that anſwer, ſaying,

21 Did not the Lord remember the incenſe that ye burnt in the cities of Judah, and in the ſtreets of Jeruſalem, *both* you, and your fathers, your kings, and your princes, and the people of the land, and † hath he not conſidered it?

† Heb. is it not come into his heart.

22 So that the Lord could no longer forbear, becauſe of the wickedneſs of your inventions, *and* becauſe of the abominations which ye have committed: therefore is your land deſolate and an aſtoniſhment, and a curſe, *and* without inhabitant, as *appeareth* this day.

23 Becauſe ye have burnt incenſe, and becauſe ye have ſinned againſt the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies, therefore this plague is come upon you, as *appeareth* this day.

24 Moreover, Jeremiah ſaid unto all the people, and to all the women, Hear the word of the Lord, all Judah that are in the land of Egypt.

25 ¶ Thus ſpeaketh the Lord of hoſts, the God of Iſrael, ſaying, Ye and your wives have both ſpoken with your mouths, and fulfilled with your [b] hand, ſaying, We will perform the vows that we have vowed to burn incenſe to the queen of heaven, and to pour out drink-offerings to her: ye will perform your vows, and do the things that ye have vowed.

26 Therefore hear the word of the Lord, all Judah that dwell in the land of Egypt. Behold, I have ſworn by my great name, ſaith the Lord, that my name [c] ſhall no more be called upon by the mouth of any man of Judah, in all the land of Egypt, ſaying, The Lord God liveth.

27 Behold, I will watch over them for evil and not for good, and all the men of Judah that are in the land of Egypt, ſhall be conſumed by the ſword, and by the famine, until they be utterly deſtroyed.

28 Yet a ſmall number that eſcape the ſword, [d] ſhall return out of the land of Egypt into the land of Judah: and all the remnant of Judah that are gone into the land of Egypt to dwell there, ſhall know whoſe words ſhall ſtand, mine or theirs.

29 And this ſhall be a ſign unto you, ſaith the Lord, when I viſit you in this place, that ye may know that my words ſhall ſurely ſtand againſt you for evil.

30 Thus ſaith the Lord, Behold, I will [e] give Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that ſeek his life: as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babel his enemy, who alſo ſought his life.

CHAP. XLV.

1 *Jeremiah comforteth Baruch, aſſuring him that he ſhould not periſh in the deſtruction of Jeruſalem.*

THE words that Jeremiah the prophet ſpake unto [f] Baruch the ſon of Neriah, when he had written [g] theſe words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, ſaying,

2 Thus ſaith the Lord God of Iſrael unto thee, O Baruch,

3 Thou didſt ſay, Wo is me now: for the Lord hath laid ſorrow unto my ſorrow: I [h] fainted in my mourning, and I can find no reſt.

4 Thus ſhalt thou ſay unto him, The Lord ſaith thus, Behold, that which I have built, will I [i] deſtroy, and that which I have planted, will I pluck up, even this whole land.

5 And ſeekeſt [k] thou great things for thyſelf? ſeek them not: for behold, I will bring a plague upon all fleſh, ſaith the Lord: but thy life will I give thee for [l] a prey in all places whither thou goeſt.

CHAP. XLVI.

1 *He propheſieth the deſtruction of Egypt.* 27 *Deliverance is promiſed to Iſrael.*

THE words of the Lord, which came to Jeremiah the prophet, againſt the [m] Gentiles,

2 *As* againſt Egypt, againſt the army of [n] Pharaoh Necho king of Egypt, which was by the river Perath in Carchemiſh, which Nebuchad-rezzar king of Babel ſmote in the fourth year of Jehoiakim the ſon of Joſiah king of Judah.

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[z] This is ſtill the argument of idolaters, which eſteem religion by the belly; and inſtead of acknowledging God's works, who ſendeth both plenty and dearth, health and ſickneſs, they attribute it to their idols, and ſo diſhonour God.

[a] This teacheth us, how great danger it is for the huſbands to permit their wives any thing whereof they be not aſſured by God's word: for thereby they take an occaſion to juſtify their doings, and their huſbands ſhall give an account thereof before God, read Iſa. 1. 25.

[b] You have committed double evil in making wicked vows, and in performing the ſame.

[c] This declareth an horrible plague toward idolaters, ſeeing that God will not vouchſafe to have his name mentioned by ſuch as have polluted it.

[d] We ſee therefore, that God hath a perpetual care over his, whereſoever they are ſcatterred: for though they be but two or three, yet he will deliver them when he deſtroyeth his enemies.

[e] He ſheweth the means whereby they ſhould be deſtroyed, to aſſure them of the certainty of the plague, and yet they remain ſtill in their obſtinacy till they periſh: for Joſephus, lib. 10. de Antiq. cap. 11. writeth, that five years after the taking of Jeruſalem, Nebuchadnezzar the younger having overcome the Moabites and the Ammonites, went againſt Egypt, and ſlew the king, and ſo brought theſe Jews and others into Babylon.

[f] Which was Jeremiah's diſciple, and wrote his propheſies under him.

[g] Whereof read chap. 36. 10.

[h] Baruch moved with an inconſiderate zeal of Jeremiah's impriſonment, but chiefly for the deſtruction of the people and the temple, maketh this lamentation, as Pſalm 6. 6.

[i] Meaning, that God might deſtroy this people, becauſe he had planted them.

[k] Thinkeſt thou to have honour and credit? wherein he ſheweth his infirmity.

[l] Read chap. 21. 9.

[m] That is, nine nations which are round about the land of Egypt.

[n] Read 2 Kings 23. 29. and 24. 7. and 2 Chron. 35. 20.

Bef. Chr. 6c7.

3 [o] Make ready buckler and ſhield, and go forth to battle.

4 Make ready the horſes, and let the horſemen get up, and ſtand up with *your* ſallets, furbiſh the ſpears, and put on the brigandines.

5 [p] Wherefore have I ſeen them afraid, *and* driven back? for their mighty men are ſmitten, and are fled away, and look not back: *for* fear *was* round about, ſaith the Lord.

6 The ſwift ſhall not flee away, nor the ſtrong man eſcape: they ſhall ſtumble, and fall toward the [q] North by the river Perath.

7 Who is this that cometh up as [r] a flood, whoſe waters are moved like the rivers?

8 Egypt riſeth up like the flood, and *his* waters are moved like the rivers, and he ſaith, I will go up, *and* will cover the earth: I will deſtroy the city, with them that dwell therein.

9 Come up, ye horſes, and rage ye chariots, and let the valiant men come forth, [s] the blackmoors, and the Libyans that bear the ſhield, and the Lydians that handle *and* bend the bow.

10 For this is the day of the Lord God of hoſts, *and* a day of vengeance, that he may avenge him of his enemies: for the ſword ſhall devour, and it ſhall be ſatiate and made drunk with their blood: for the Lord God of hoſts hath [t] a ſacrifice in the north country [u] by the river Perath.

11 Go up unto Gilead, [w] and take balm, O [x] virgin, the daughter of Egypt: in vain ſhalt thou uſe many [y] medicines: *for* thou ſhalt have no health.

12 The nations have heard of thy ſhame, and thy cry hath filled the land: for the ſtrong hath ſtumbled againſt the ſtrong, *and* they are fallen both together.

13 ¶ The word that the Lord ſpake to Jeremiah the prophet, how Nebuchadrezzar king of Babel ſhould come and ſmite the land of Egypt.

14 Publiſh in Egypt, and declare in Migdol, and proclaim in Noph, and in Tahpanhes, *and* ſay, Stand ſtill, and prepare thee: for the ſword ſhall devour round about thee.

15 Why are thy valiant men put back? they could not ſtand, becauſe the Lord did drive them.

16 He made many to fall, and one fell upon another: and they ſaid, Ariſe, let us go again to our [z] own people, and to the land of our nativity, from the ſword of the violent.

17 They did cry there, Pharaoh king of Egypt, *and* of a great multitude [a] hath paſſed the time appointed.

Bef. Chr. 571.

18 As I live, ſaith the King, whoſe name is the Lord of hoſts, Surely as Tabor *is* in the mountains, and as Carmel *is* in the ſea: *ſo* ſhall [b] it come.

19 O thou daughter dwelling in Egypt, make thee gear to go into captivity: for Noph ſhall be waſte and deſolate, without an inhabitant.

20 Egypt *is like* a [c] fair calf, *but* deſtruction cometh: out of the North it cometh.

21 Alſo her hired men [d] *are* in the midſt of her like fat calves: they are alſo turned back and fled away together: they could not ſtand, becauſe the day of their deſtruction was come upon them, *and* the time of their viſitation.

22 The voice thereof ſhall go forth like a [e] ſerpent: for they ſhall march with an army, and come againſt [f] her with axes, as hewers of wood.

23 They ſhall cut down [g] her foreſt, ſaith the Lord: for they cannot be counted, becauſe they are more than the [h] graſhoppers, and are innumerable.

24 The daughter of Egypt ſhall be confounded: ſhe ſhall be delivered into the hands of the people of the North.

25 ¶ Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will viſit the [i] common people of No, and Pharaoh, and Egypt, with their gods and their kings, even Pharaoh, and all them that truſt in him:

26 And I will deliver them into the hands of thoſe that ſeek their lives, and into the hand of Nebuchadnezzar king of Babel, and into the hands of his ſervants, and afterward ſhe ſhall dwell as [k] in old time, ſaith the Lord.

27 ¶ [l] But fear not thou, O my ſervant Jacob, and be not thou afraid, O Iſrael: for behold, I will deliver thee from a far *country*, and thy ſeed from the land of their captivity, and Jacob ſhall return and be in reſt and proſperity, and none ſhall make him afraid.

28 Fear thou not, O Jacob my ſervant, ſaith the Lord: for I am with thee, and I will utterly deſtroy all the nations whither I have driven thee: but I will not utterly deſtroy thee, but correct [m] thee by judgment, and not utterly cut thee off.

CHAP. XLVII.

The word of the Lord againſt the Philiſtines.

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[o] He warneth the Egyptians to prepare themſelves to war.

[p] The prophet had this viſion of the Egyptians which ſhould be put to flight by the Babylonians, at Carchemiſh.

[q] The Babylonians ſhall diſcomfit them at the river Euphrates.

[r] He derideth the boaſtings of the Egyptians, who thought by their riches and power to have overcome all the world, alluding to the river Nilus, which at certain times overfloweth the country of Egypt.

[s] For theſe nations took part with the Egyptians.

[t] He calleth the ſlaughter of God's enemies a ſacrifice, becauſe it is a thing that doth pleaſe him, Iſa. 34. 6.

[u] That is, at Carchemiſh.

[w] For at Gilead did grow moſt ſovereign balm for wounds.

[x] So called, becauſe Egypt had not yet been overcome by the enemy.

[y] He ſheweth, that no ſalve or medicine can prevail, when God giveth the wound.

[z] As they that ſhould repent that they helped the Egyptians.

[a] He derideth them which ſhall impute their overthrow to lack of counſel and policy, or to fortune, and not obſerving of time: not conſidering that it is God's juſt judgment.

[b] To wit, that the Egyptians ſhall be deſtroyed.

[c] They have abundance of all things, and therefore are diſobedient and proud.

[d] As ver. 9.

[e] They ſhall be ſcarce able to ſpeak for fear of the Chaldeans.

[f] Meaning Egypt.

[g] That is, they ſhall ſlay the great and mighty men of power.

[h] To wit, Nebuchadnezzar's army.

[i] Some take the Hebrew word Amon for the king's name of No, that is, of Alexandria.

[k] Meaning, that after the ſpace of forty years Egypt ſhould be reſtored, Iſa 19. 23. Ezek 29. 13.

[l] God comforteth all his that were in captivity, but ſpecially the ſmall church of the Jews, whereof were Jeremiah and Baruch, which remained among the Egyptians: for the Lord never forſaketh his, Iſa. 44. 2. chap. 30. 10.

[m] Read chap. 10. 24

Bef. Chr. 600.

THE word of the Lord that came to Jeremiah the prophet againſt the Philiſtines, before that Pharaoh ſmote [n] Azzah.

2 Thus ſaith the Lord, Behold, waters riſe up out of the [o] North, and ſhall be as a ſwelling flood, and ſhall overflow the land, and all that is therein, and the cities with them that dwell therein: then the men ſhall cry, and all the inhabitants of the land ſhall howl.

3 At the noiſe *and* ſtamping of the hoofs of his ſtrong *horſes*, at the noiſe of his chariots, and at the rumbling of his wheels: the fathers ſhall not [p] look back to *their* children, for feebleneſs of [q] hands,

4 Becauſe of the day that cometh to deſtroy all the Philiſtines, and to deſtroy Tyrus, and Zidon, *and* all the reſt that take their part: for the Lord will deſtroy the Philiſtines, the remnant of the iſle of [r] Caphtor.

5 [s] Baldneſs is come upon Azzah: Aſhkelon is cut up *with* the reſt of their vallies. How long wilt [t] thou cut thyſelf?

6 O thou ſword of the Lord, how long will it be ere thou ceaſe? turn again into thy ſcabbard, reſt and be ſtill.

7 How can it [u] ceaſe, ſeeing the Lord hath given it a charge againſt Aſhkelon, and againſt the Sea bank? even there hath he appointed it.

CHAP. XLVIII.

The word of the Lord againſt the Moabites: 26 Becauſe of their pride and cruelty.

CONcerning Moab, thus ſaith the Lord of hoſts, the God of Iſrael, Wo unto [w] Nebo: for it is waſted: Kiriathaim is confounded *and* taken: Miſgab is confounded and afraid.

2 Moab ſhall boaſt no more of Heſhbon: *for* they have deviſed evil againſt it. [x] Come, and let us deſtroy it, that it be no more a nation: alſo thou ſhalt be deſtroyed, [y] O madmen, *and* the ſword ſhall purſue thee.

3 A voice of crying *ſhall be* from Horonaim, *with* deſolation and great deſtruction.

4 Moab is deſtroyed: her little ones have cauſed their cry to be heard.

5 For at the going up of [z] Luhith, the mourner ſhall go up with weeping: for in the going down of Horonaim, the enemies have heard a cry of deſtruction.

6 Flee, and ſave your lives, and be like unto the [a] heath in the wilderneſs.

7 For becauſe thou haſt truſted in thy [b] works and in thy treaſures, thou ſhalt alſo be taken, and [c] Chemoſh ſhall go forth into captivity, with his prieſts and his princes together.

8 And the deſtroyer ſhall come upon all cities, and no city ſhall eſcape: the valley alſo ſhall periſh, and the plain ſhall be deſtroyed, as the Lord hath ſpoken.

Bef. Chr. 600.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 [d] Curſed *be he* that doth the work of the Lord ‡ negligently, and curſed *be he* that keepeth back his ſword from blood.

‡ Or, deceitfully.

11 Moab hath been at reſt from his youth: and he hath ſettled on his lees, and hath not been [e] poured from veſſel to veſſel, neither hath he gone into captivity: therefore his taſte remained in him, and his ſcent is not changed.

12 ¶ Therefore behold, the days come, ſaith the Lord, that I will ſend unto him ſuch as ſhall carry him away, and ſhall empty his veſſels, and break their bottles.

13 And Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of [f] Beth-el their confidence.

14 How think you *thus*, We are mighty, and ſtrong men of war?

15 Moab is deſtroyed, and his cities † burnt up, and his choſen young men are gone down to ſlaughter, ſaith the King, whoſe name *is* the Lord of hoſts.

† *Heb. gone up, or deſtroyed.*

16 The deſtruction of Moab is ready to come, and his plague haſteth faſt.

17 All ye that are about him, mourn for him: and all ye that know his name, ſay, [g] How is the ſtrong ſtaff broken, *and* the beautiful rod!

18 Thou daughter that doſt inhabit Dibon, come down from *thy* glory, and ſit in thirſt: for the deſtroyer of Moab ſhall come upon thee, *and* he ſhall deſtroy thy ſtrong holds.

19 Thou that dwelleſt in Aroer, ſtand by the way, and behold: aſk him that fleeth and that eſcapeth, *and* ſay, What is done?

20 [h] Moab is confounded: for it is deſtroyed: howl, and cry, tell ye it in Arnon, that Moab is made waſte.

21 And judgment is come upon the plain country, upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon the houſe of Diblathaim,

23 And upon Keriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kirioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The [i] horn of Moab is cut off, and his arm is broken, ſaith the Lord.

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[n] Which was alſo called Gaza, a city of the Philiſtines.

[o] He meaneth the army of the Chaldeans, Iſa. 8 7, 8.

[p] The great fear ſhall take away their natural affection.

[q] Their hearts ſhall ſo fail them.

[r] For the Caphtorims, which are alſo called Cappadocians, had deſtroyed in old time the Philiſtines, and dwelt in their land even to Gaza, Deut. 2. 23.

[s] They have pulled off their hair for ſorrow and heavineſs.

[t] As the heathen uſed in their mourning, which the Lord forbad his people to do, Deut. 14. 1.

[u] Meaning, that it is not poſſible that the wicked ſhould by any means eſcape or ſtay the Lord, when he will take vengeance.

[w] Theſe were cities of the Moabites, which Nebuchadnezzar took before he went to fight againſt Necho king of Egypt.

[x] Thus ſhall the Babylonians encourage one another.

[y] Read Iſa. 25. 10.

[z] Horonaim and Luhith were two places whereby the Moabites ſhould flee, Iſa. 15. 5.

[a] Hide yourſelves in barren places, where the enemy will not purſue after you, chap. 17. 6.

[b] That is, the idols, which are the works of thine hands. Some read, in thy poſſeſſions: for ſo the word may ſignify, as 1 Sam. 25. 2.

[c] Both thy great idol, and his maintainers, ſhall be led away captives, ſo that they ſhall then know that it is in vain to look for help at idols, Iſa. 15. 2.

[d] He ſheweth that God would puniſh the Chaldeans, if they did not deſtroy the Egyptians, and that with a courage, and calleth this execution of his vengeance againſt his enemies, his work: though the Chaldeans ſought another end, Iſa. 10. 12.

[e] Have not been removed as the Jews have, but have lived at eaſe, and as wine that feedeth itſelf on his lees.

[f] As the calf of Beth-el was not able to deliver the Iſraelites: no more ſhall Chemoſh deliver the Moabites.

[g] How are they deſtroyed that put their truſt in their ſtrength and riches!

[h] Thus they that flee, ſhall anſwer.

[i] That is, his power and ſtrength

Bef. Chr. 600.

‡ Or, ſhall be full, or clap his hand.

26 Make ye him [k] drunken: for he magnified himſelf againſt the Lord: Moab ſhall ‡ wallow in his vomit, and he alſo ſhall be in deriſion.

27 For didſt not thou deride Iſrael, as though he had been found among thieves? for when thou ſpeakeſt of him, thou art [l] moved.

28 O ye that dwell in Moab, leave the cities, and dwell in the rocks, and be like the dove, that maketh her neſt in the ſides of the hole's mouth.

* Iſa. 16. 6.

29 * We have heard the pride of Moab (*he is* exceeding proud) his ſtoutneſs, and his arrogancy, and his pride, and the haughtineſs of his heart.

30 I know his wrath, ſaith the Lord, [m] but it ſhall not *be* ſo: *and* his diſſimulations, *for* they do not right.

31 [n] Therefore will I howl for Moab, and I will cry out for all Moab: *mine heart* ſhall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee, as I wept for Jazer: the plants are gone over the ſea, they are come to the ſea [o] of Jazer: the deſtroyer is come upon thy ſummer fruits, and upon thy vintage.

33 And joy and gladneſs is taken from the plentiful field, and from the land of Moab: and I have cauſed wine to fail from the wine-preſs: none ſhall tread with ſhouting: *their* ſhouting *ſhall be* no ſhouting.

34 From the cry of Heſhbon unto Elealeh, *and* unto Jahaz have they made their noiſe: from Zoar unto Horonaim, the [p] heifer of three years old *ſhall go lowing:* for the waters alſo of Nimrim ſhall be waſted.

35 Moreover, I will cauſe to ceaſe in Moab, ſaith the Lord, him that offereth in the high places, and him that burneth incenſe to his gods.

36 Therefore mine heart ſhall ſound for Moab like a [q] ſhaum, and mine heart ſhall ſound like a ſhaum for the men of Kir-heres, becauſe the riches that he hath gotten is periſhed.

* Iſa. 15. 2, 3. Ezek. 7. 18.
‡ Or, ſhaven.

37 * For every head ſhall be ‡ bald, and every beard plucked: upon all the hands ſhall be cuttings, and upon the loins ſackcloth.

38 *And* mourning ſhall be upon all the houſe tops of Moab, and in all the ſtreets thereof: for I have broken Moab like a veſſel wherein is no pleaſure, ſaith the Lord.

39 They ſhall howl, *ſaying*, How is he deſtroyed! how hath Moab turned the back with ſhame! ſo ſhall Moab be a deriſion, and a fear to all them about him.

40 For thus ſaith the Lord, Behold, [r] he ſhall flee as an eagle, and ſhall ſpread his wings over Moab.

Bef. Chr. 600.

41 The cities are taken, and the ſtrong holds are won, and the mighty mens hearts in Moab at that day ſhall be as the heart of a woman in travail.

42 And Moab ſhall be deſtroyed from being a people, becauſe he hath ſet up himſelf againſt the Lord.

43 [s] Fear, and pit and ſnare *ſhall be* upon thee, O inhabitant of Moab, ſaith the Lord.

44 He that eſcapeth from the fear, ſhall fall into the pit: and he that getteth up out of the pit, ſhall be taken in the ſnare: for I will bring upon it, *even* upon Moab, the year of their viſitation, ſaith the Lord.

45 They that fled, ſtood under the ſhadow [t] of Heſhbon, becauſe of the force: for [u] the fire came out of Heſhbon, and a flame from Sihon, and devoured the corner of Moab, and the top of the ſeditious children.

46 Wo *be* unto thee, O Moab: the people of [w] Chemoſh periſheth: for thy ſons are taken captives, and thy daughters *led* into captivity.

47 Yet will I bring again the captivity of Moab in the [x] latter days, ſaith the Lord. Thus far of the judgment of Moab.

CHAP. XLIX.

1 *The word of the Lord againſt the Ammonites,* 7 *Idumea,* 23 *Damaſcus,* 28 *Kedar,* 34 *and Elam.*

UNTO the children of [y] Ammon, thus ſaith the Lord, Hath Iſrael no ſons? or hath he none heir? Why *then* hath their [z] king poſſeſſed Gad? and his people dwelt in [a] his cities?

2 Therefore behold, the days come, ſaith the Lord, that I will cauſe a noiſe of war to be heard in [b] Rabbah of the Ammonites: and it ſhall be a deſolate heap, and her daughters ſhall be burnt with fire: then ſhall Iſrael poſſeſs thoſe that poſſeſſed him, ſaith the Lord.

3 Howl, O Heſhbon, for Ai is waſted: cry, ye daughters of Rabbah: gird you with ſackcloth: mourn and run to and fro by the hedges: for their king ſhall go into captivity, *and* his prieſts and his princes likewiſe.

4 Wherefore glorieſt thou in the [c] vallies? thy valley floweth away, O rebellious daughter: ſhe truſted in her treaſures, *ſaying*, Who ſhall come unto me?

5 Behold, I will bring [d] a fear upon thee, ſaith the Lord God of hoſts, of all thoſe that be about thee, and ye ſhall be ſcattered every man [e] right forth, and none ſhall gather him that fleeth.

6 And [f] afterward I will bring again the captivity of the children of Ammon.

7 ¶ To

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[k] He willed the Chaldeans to lay afflictions enough upon them, till they be like drunken men that fall down to their ſhame and are derided of all.

[l] Thou rejoiceſt to hear of his miſery.

[m] He ſhall not execute his malice againſt his neighbours.

[n] Read Iſa. 16. 7.

[o] Which city was in the utmoſt border of Moab: and hereby he ſignifieth that the whole land ſhould be deſtroyed, and the people carried away.

[p] Read Iſa. 15. 5.

[q] Their cuſtom was to play on flutes or inſtruments, heavy and grave tunes at burials and in the time of mourning, as Matt. 9. 23.

[r] That is, Nebuchadnezzar, as chap. 49. 22.

[s] He that eſcapeth one danger ſhall be taken of another, Iſa. 24. 17.

[t] They fled thither, thinking to have ſuccour of the Amorites.

[u] The Amorites had deſtroyed the Moabites in times paſt, and now becauſe of their power, the Moabites ſhall ſeek to them for help.

[w] Which vaunted themſelves of their idol, as though he could have defended them.

[x] That is, they ſhall be reſtored by the Meſſiah.

[y] They were ſeparated from the Moabites by the river Arnon, and after that the ten tribes were carried away into captivity, they invaded the country of Gad.

[z] To wit, of the Ammonites.

[a] Meaning, of the Ammonites.

[b] Which was one of the chief cities of the Ammonites, as were Heſhbon and Ai: there was alſo a city called Heſhbon among the Moabites.

[c] In thy plentiful country.

[d] Signifying, that power and riches cannot prevail when God will execute his judgments.

[e] That is, without looking back, and as every one can find a way to eſcape.

[f] In the time of Chriſt, when the Gentiles ſhall be called.

Bef. Chr. 600.

7 ¶ To Edom thus ſaith the Lord of hoſts, Is wiſdom no more in [g] Teman? is counſel periſhed from *their* children? is their wiſdom vaniſhed?

8 Flee, ye inhabitants of Dedan, ([h] they are turned back, and have conſulted to dwell) for I have brought the deſtruction of Eſau upon him, *and* the time of his viſitation.

9 If the [i] grape-gatherers come to thee, would they not leave *ſome* grapes? if thieves come by night, they will deſtroy till they have enough.

10 For I have diſcovered Eſau: I have uncovered his ſecrets, and he ſhall not be able to hide himſelf: his ſeed is waſted, and his brethren and his neighbours, and there ſhall be none *to ſay*,

11 Leave thy [k] fatherleſs children, *and* I will preſerve them alive, and let thy widows truſt in me.

12 For thus ſaith the Lord, [l] Behold, they whoſe judgment was not to drink of the cup, have aſſuredly drunken, and art thou he that ſhall eſcape free? thou ſhalt not go free, but thou ſhalt ſurely drink of it.

13 For I have ſworn by myſelf, ſaith the Lord, that [m] Bozrah ſhall be waſte, and for a reproach, and a deſolation, and a curſe, and all the cities thereof ſhall be perpetual deſolations.

14 I have heard a rumour from the Lord, and an ambaſſador is ſent unto the heathen, *ſaying*, Gather you together, and come againſt [n] her, and riſe up to the battle.

15 For lo, I will make thee but ſmall among the heathen, and deſpiſed among men.

‡ Or, idols.

16 Thy ‡ fear, *and* the pride of thine heart hath deceived thee, thou that dwelleſt in the clefts of the rock, and keepeſt the height of the hill: though thou ſhouldeſt make thy neſt as high as the eagle, I will bring thee down from thence, ſaith the Lord.

17 ¶ Alſo Edom ſhall be deſolate: every one that goeth by it ſhall be aſtoniſhed, and ſhall hiſs at all the plagues thereof,

18 As the overthrow of Sodom, and of Gomorrah, and of the places thereof near about, ſaith the Lord: no man ſhall dwell there, neither ſhall the ſons of men remain in it.

19 Behold, [o] he ſhall come up like a lion from the ſwelling of Jordan unto the ſtrong dwelling place: for I will make *Iſrael* to reſt, *even* I will make [p] him to haſte away from her, and who is a choſen man that I may appoint againſt her? for who is like me? and who will appoint me the time? and who is the [q] ſhepherd that will ſtand before me?

20 Therefore hear the counſel of the Lord that he hath deviſed againſt Edom, and his purpoſe that he hath conceived againſt the inhabitants of Teman: ſurely the leaſt [r] of the flock ſhall draw them out: ſurely [s] he ſhall make their habitations deſolate with them.

Bef. Chr. 600.

21 The earth is moved at the noiſe of their fall: the cry of their voice is heard in the Red Sea.

22 Behold, he ſhall come up, and flee as the eagle, [t] and ſpread his wings over Bozrah, and at that day ſhall the heart of the ſtrong men of Edom be as the heart of a woman in travail.

23 ¶ Unto [u] Damaſcus *he ſaith*, Hamath is confounded and Arpad, for they have heard evil tidings, and they are faint-hearted *as one* on the fearful ſea that cannot reſt.

24 Damaſcus is diſcouraged, *and* turneth herſelf to flight, [w] and fear hath ſeized her: anguiſh and ſorrow have taken her as a woman in travail.

25 How is the glorious [x] city not reſerved, the city of my joy!

26 Therefore her young men ſhall fall in her ſtreets, and all her men of war ſhall be cut off in that day, ſaith the Lord of hoſts.

27 And I will kindle a fire in the wall of Damaſcus, which ſhall conſume the palaces of [y] Benhadad.

28 ¶ Unto [z] Kedar, and to the kingdoms of Hazor, which Nebuchadnezzar king of Babel ſhall ſmite, thus ſaith the Lord, Ariſe, *and* go up unto Kedar, and deſtroy the men of the Eaſt.

29 Their tents and their flocks ſhall they take away: yea, they ſhall take to themſelves their [a] curtains and all their veſſels, and their camels, and they ſhall cry unto them, Fear is on every ſide.

30 Flee, get you far off ([b] they have conſulted to dwell) O ye inhabitants of Hazor, ſaith the Lord: for Nebuchadnezzar king of Babel hath taken counſel againſt you, and hath deviſed a purpoſe againſt you.

31 [c] Ariſe, *and* get you up unto the wealthy nation that dwelleth without care, ſaith the Lord, which have neither gates nor bars, *but* dwell alone.

32 And their camels ſhall be a booty, and the multitude of their cattle a ſpoil, and I will ſcatter them into all winds, and to the utmoſt corners, and I will bring their deſtruction from all the ſides thereof, ſaith the Lord.

33 And Hazor ſhall be a dwelling for dragons, *and* deſolation for ever: there ſhall no man dwell there, nor the ſons of men remain in it.

34 ¶ The word of the Lord that came to

Jeremiah

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[g] Which was a city of Edom, called by the name of Teman, Eliphaz's ſon, who came of Eſau.

[h] The enemies that ſhall diſſemble, as though they fled away, ſhall turn back and invade your land, and poſſeſs it.

[i] Meaning, that God would utterly deſtroy them, and not ſpare one, though the grape-gatherers leave ſome grapes, and thieves ſeek but till they have enough, Obad. 1. 5.

[k] The deſtruction ſhall be ſo great, that there ſhall be none left to take care over the widows and fatherleſs.

[l] I have not ſpared mine own people, and how ſhould I pity thee?

[m] Which was a chief city of Edom.

[n] That is, Bozrah.

[o] To wit, Nebuchadnezzar after he had overcome Judah, which is meant by the ſwelling of Jordan, ſhall come againſt mount Seir and Edom.

[p] That is, the Iſraelites, whom the Edomites kept as priſoners, to haſte away from thence.

[q] The captain and governor of the army, meaning Nebuchadnezzar.

[r] They ſhall not be able to reſiſt his petty captains.

[s] To wit, the enemy.

[t] As chap. 48. 40. was ſaid of Moab.

[u] Which was the chief city of Syria, whereby he meant the whole country.

[w] When ſhe heard the ſudden coming of the enemy.

[x] He ſpeaketh this in the perſon of the king, and of them of the country, who ſhall wonder to ſee Damaſcus the chief city deſtroyed.

[y] Who was king of Syria, 1 Kings 20. 26. and had built theſe palaces, which were ſtill called the palaces of Benhadad.

[z] Meaning, the Arabians and their borderers.

[a] Becauſe they uſed to dwell in tents, he nameth the things that pertain thereunto.

[b] The enemies will dwell in your places.

[c] He ſheweth that they of Hazor will flee to the Arabians for ſuccour, but that ſhall not avail them.

Bef. Chr. 600.

Jeremiah the prophet, concerning [d] Elam, in the beginning of the reign of Zedekiah king of Judah, ſaying,

35 Thus ſaith the Lord of hoſts, Behold, I will break the [e] bow of Elam, *even* the chief of their ſtrength.

36 And upon Elam I will bring the four winds from the four quarters of heaven, and will ſcatter them towards all theſe winds, and there ſhall be no nation whither the fugitives of Elam ſhall not come.

37 For I will cauſe Elam to be afraid before their enemies, and before them that ſeek their lives, and will bring upon them a plague, *even* the indignation of my wrath, ſaith the Lord, and I will ſend the ſword after them till I have conſumed them.

38 And I will ſet my [f] throne in Elam, and I will deſtroy *both* the king and the princes from thence, ſaith the Lord: but [g] in the latter days I will bring again the captivity of Elam, ſaith the Lord.

CHAP. L.

He propheſieth of the deſtruction of Babylon, and the deliverance of Iſrael, which was in captivity.

THE word that the Lord ſpake concerning Babel, *and* concerning the land of the Chaldeans, by the † miniſtry of Jeremiah the prophet.

† Heb. hand.

2 Declare among the nations, and publiſh it, and ſet up a ſtandard, proclaim it, *and* conceal it not: ſay, [h] Babel is taken, Bel is confounded, [i] Merodach is broken down: her idols are confounded, *and* their images are burſt in pieces.

3 For out of the North there [k] cometh up a nation againſt her, which ſhall make her land waſte, and none ſhall dwell therein: they ſhall flee, *and* depart, both man and beaſt.

4 In thoſe days, and at that time, ſaith the Lord, the children of Iſrael ſhall [l] come, they, and the children of Judah together, going, and [m] weeping ſhall they go, and ſeek the Lord their God.

5 They ſhall aſk the way to Zion, with their faces thitherward, *ſaying*, Come, and let us cleave to the Lord in a perpetual covenant that ſhall not be forgotten.

6 ¶ My people hath been *as* loſt ſheep: their [n] ſhepherds have cauſed them to go aſtray, and have turned them away to the mountains: they have gone from [o] mountain to hill, *and* forgotten their reſting-place.

7 All that found them, have devoured them, and their enemies ſaid, We offend not, becauſe they have ſinned againſt the Lord, [p] the habitation of juſtice, even the Lord, the hope of their fathers.

Bef. Chr. 595.

8 [q] Flee from the midſt of Babel, and depart out of the land of the Chaldeans, and be ye as the he-goats [r] before the flock.

9 For lo, I will raiſe, and cauſe to come up againſt Babel, a multitude of mighty nations from the north country, and they ſhall ſet themſelves in array againſt her, whereby ſhe ſhall be taken: their arrows *ſhall be* as of a ſtrong man, which is expert, *for* none ſhall return in vain.

10 And Chaldea ſhall be a ſpoil: all that ſpoil her, [s] ſhall be ſatisfied, ſaith the Lord.

11 Becauſe ye were glad and rejoiced in deſtroying mine heritage, *and* becauſe ye are grown fat, as the calves in the graſs, [t] and neighed like ſtrong *horſes*,

12 *Therefore* your mother ſhall be ſore confounded, and ſhe that bare you ſhall be aſhamed: behold, the uttermoſt of the nations *ſhall be* a deſert, a dry land, and a wilderneſs.

13 Becauſe of the wrath of the Lord it ſhall not be inhabited, but ſhall be wholly deſolate: every one that goeth by Babel ſhall be aſtoniſhed, [u] and hiſs at all her plagues.

14 [w] Put yourſelves in array againſt Babel round about: all ye that bend the bow, ſhoot at her, ſpare no arrows: for ſhe hath [x] ſinned againſt the Lord.

15 Cry againſt her round about: ſhe hath ‡ given her hand: her foundations are fallen, *and* her walls are deſtroyed: for it is the vengeance of the Lord: take vengeance upon her: as ſhe hath done, do unto her.

‡ Or, yielded, or made peace.

16 Deſtroy the [y] ſower from Babel, and him that handleth the ſcythe in the time of harveſt: becauſe of the ſword of the oppreſſor, they ſhall turn every one to his people, and they ſhall flee every one to his own land.

17 Iſrael *is like* ſcattered ſheep: the lions have diſperſed them: firſt the king of [z] Aſſhur hath devoured him: and laſt, this Nebuchadnezzar king of Babel hath broken [a] his bones.

18 Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will viſit the king of Babel and his land, as I have viſited the king of Aſſhur:

19 And I will bring Iſrael again to his habitation: he ſhall feed on Carmel and Baſhan, and his ſoul ſhall be ſatisfied upon the mount Ephraim and Gilead.

20 In thoſe days, and at that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and there ſhall be none · and the ſins of Judah, and they ſhall not be found: for I will be merciful unto them whom I reſerve.

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[d] That is, Perſia, ſo called of Elam the ſon of Shem.

[e] Becauſe the Perſians were good archers, he ſheweth that the thing wherein they put their truſt, ſhould not profit them.

[f] I will place Nebuchadnezzar there, and in theſe prophecies Jeremiah ſpeaketh of thoſe countries which ſhould be ſubdued under the firſt of thoſe four monarchies whereof Daniel maketh mention.

[g] This may be referred to the empire of the Perſians and Medes after the Chaldeans, or unto the time of Chriſt, as chap. 48. 47.

[h] After that God hath uſed the Babylonians ſervice to puniſh other nations, he ſheweth that their turn ſhall come to be puniſhed.

[i] Theſe were two of their chief idols.

[k] To wit, the Medes, and the Perſians.

[l] When Cyrus ſhall take Babel.

[m] Read chap. 31. 9.

[n] Their governors and miniſters, by their examples, have provoked them to idolatry.

[o] They have committed idolatry in every place.

[p] For the Lord dwelt among them in his temple, and would have maintained them by his juſtice againſt their enemies.

[q] When God ſhall deliver you, by Cyrus.

[r] That is, moſt forward and without fear.

[s] Shall be made rich thereby.

[t] For joy of the victory that ye had againſt my people.

[u] In ſign of contempt and diſdain.

[w] He ſpeaketh to the enemies, the Medes and Perſians.

[x] Though the Lord called the Babylonians his ſervants, and their work his work in puniſhing his people, yet becauſe they did it not to glorify God, but for their own malice, and to profit themſelves, it is here called ſin.

[y] Deſtroy her ſo that none be left to labour the ground, or to take the fruit thereof.

[z] Meaning, Tiglathpileſer, who carried away the ten tribes.

[a] He carried away the reſt, to wit, Judah and Benjamin.

Bef. Chr. 595.

21 Go up againſt the land of the [b] rebels, *even* againſt it, and againſt the inhabitants * of ‡ Pekod: deſtroy and lay it waſte after them, ſaith the Lord, and do according to all that I have commanded thee.

* Ezek. 23. 23
‡ Or, of them that ſhould be viſited.

22 A cry of a battle *is* in the land, and of great deſtruction.

23 How is the [c] hammer of the whole world deſtroyed and broken! how is Babel become deſolate among the nations!

24 I have ſnared thee, and thou art taken, O Babel, and thou waſt not aware: thou art found, and alſo caught, becauſe thou haſt ſtriven againſt the Lord.

25 The Lord hath opened his treaſure, and hath brought forth the weapons of his wrath: for this is the work of the Lord God of hoſts in the land of the Chaldeans.

26 Come againſt her † from the utmoſt border: open her ſtore houſes: tread on her as on ſheaves, and deſtroy her utterly: let nothing of her be left.

† *Heb. from the end.*

27 Deſtroy all her [d] bullocks: let them go down to the ſlaughter. Wo unto them, for their day is come, *and* the time of their viſitation.

28 The voice of them that [e] flee, and eſcape out of the land of Babel, to declare in Zion the vengeance of the Lord our God, *and* the vengeance of his temple.

29 Call up the archers againſt Babel: all ye that bend the bow, beſiege it round about: let none thereof eſcape: * recompenſe her according to her work, *and* according to all that ſhe hath done, do unto her: for ſhe hath been proud againſt the Lord, *even* againſt the holy One of Iſrael.

* Rev. 18. 6.

30 Therefore ſhall her young men fall in the ſtreets, and all her men of war ſhall be deſtroyed in that day, ſaith the Lord.

31 Behold, I *come* unto thee, O proud *man*, ſaith the Lord God of hoſts: for thy day is come, *even* the time that I will viſit thee.

32 And the proud ſhall ſtumble and fall, and none ſhall raiſe him up: and I will kindle a fire in his cities, and it ſhall devour all round about him.

33 Thus ſaith the Lord of hoſts, The children of Iſrael and the children of Judah were oppreſſed together: and all that took them captives, held them, *and* would not let them go.

34 *But* their ſtrong Redeemer, whoſe name *is* the Lord of hoſts, he ſhall maintain their cauſe, that he might give reſt to the land, [f] and diſquiet the inhabitants of Babel.

35 A ſword *is* upon the Chaldeans, ſaith the Lord, and upon the inhabitants of Babel, and upon her princes, and upon her wiſe men.

36 A ſword *is* upon the † ſoothſayers, and they ſhall dote: a ſword *is* upon her ſtrong men, and they ſhall be afraid.

† *Heb. lyars.*

37 A ſword *is* upon their horſes, and upon their chariots, and upon all the multitude that are in the midſt of her, and they ſhall be like women: a ſword *is* upon her treaſures, and they ſhall be ſpoiled.

Bef. Chr. 595.

38 A [g] drought *is* upon her waters, and they ſhall be dried up: for it is the land of graven images, and they dote upon their idols.

39 Therefore the [h] Ziims with the Iims ſhall dwell *there*, and † the oſtriches ſhall dwell therein: for it ſhall be no more inhabited, neither ſhall it be inhabited from generation to generation.

† *Heb. ſons of the oſtriches, or young.*

40 As God deſtroyed * Sodom and Gomorrah, with the places thereof near about, ſaith the Lord, *ſo* ſhall no man dwell there, neither ſhall the ſon of man remain therein.

* Gen. 19. 24. Iſa. 13. 19.

41 ¶ Behold, a people ſhall come from the North, and a great nation, and many kings ſhall be raiſed up from the [i] coaſts of the earth.

42 They ſhall hold the bow and the buckler: they are cruel and unmerciful: their voice ſhall roar like the ſea, and they ſhall ride upon horſes, *and* be put in array like men to the battle againſt thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands [k] waxed feeble: ſorrow came upon him, *even* ſorrow as of a woman in travail.

44 Behold, he * ſhall come up like a lion from the ſwelling of Jordan unto the ſtrong habitation: for I will make *Iſrael* to reſt, and I will make them to haſte away from her: and who is a choſen man, that I may appoint againſt her? for who is like me, and who will appoint me the time? and who is the [l] ſhepherd that will ſtand before me?

* Ch. 49. 19.

45 Therefore hear the counſel of the Lord that he hath deviſed againſt Babel, and his purpoſe that he hath conceived againſt the land of the Chaldeans: ſurely, the leaſt of the flock ſhall draw them out: ſurely he ſhall make *their* habitation deſolate with them.

46 At the noiſe of the winning of Babel the earth is moved, and the cry is heard among the nations.

CHAP. LI.

6 Why Babylon is deſtroyed. 41 The vain confidence of the Babylonians. 43 The vanity of idolaters. 59 Jeremiah giveth his book to Seraiah.

THUS ſaith the Lord, Behold, I will raiſe up againſt Babel, and againſt the inhabitants ‡ that lift up *their* heart againſt me, a deſtroying [m] wind,

‡ Or, of the land that riſeth up.

2 And will ſend unto Babel fanners that ſhall fan her, and ſhall empty her land: for in the day of trouble they ſhall be againſt her on every ſide.

3 Alſo to the bender that bendeth his bow, and to him that lifteth himſelf up in his brigandine, *will I ſay*, Spare not her young men, but deſtroy all her hoſts.

4 Thus the ſlain ſhall fall in the land of the Chaldeans, and they that are thruſt through in her ſtreets.

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[b] That is, Babylon: thus the Lord raiſed up Cyrus,

[c] Nebuchadnezzar, who had ſmitten down all the princes and people of the world.

[d] Her princes and mighty men.

[e] Of the Jews which ſhould be delivered by Cyrus.

[f] He ſheweth that when God executeth his judgments againſt his enemies, that his church ſhall then have reſt.

[g] For Cyrus did cut the river Euphrates, and divided the courſe thereof into many ſtreams, ſo that it might be paſſed over, as though there had been no water: which thing he did by the counſel of two of Belſhazzar's captains, who conſpired againſt their king, becauſe he had gelded the one of them in deſpite, and ſlain the ſon of the other.

[h] Read Iſa. 13. 21.

[i] Meaning, that the Perſians ſhould gather their army of many nations.

[k] Which is meant of Belſhazzar, Dan. 5. 6.

[l] Read chap. 49. 19.

[m] The Medes and Perſians that ſhall deſtroy them as the wind doth the chaff.

Bef. Chr. 595.

5 For Iſrael hath been no [n] widow, nor Judah from his God, from the Lord of hoſts, though their land was filled with ſin againſt the holy One of Iſrael.

6 ¶ [o] Flee out of the midſt of Babel, and deliver every man his ſoul: be not deſtroyed in her iniquity: for this is the time of the Lord's vengeance: he will render unto her a recompence.

7 Babel *hath been* as a golden cup in the [p] Lord's hand, that made all the earth drunken: the nations have drunken of her wine, therefore do the nations [q] rage.

* Iſa. 21. 9. Rev. 14. 8.

8 * Babel is ſuddenly fallen and deſtroyed: howl for her, bring balm for her ſore, if ſhe may be healed.

9 We would have cured Babel, but ſhe could not be healed: forſake her, and let [r] us go every one into his own country: for her judgment is come up unto heaven, and is lifted up to the clouds.

10 The Lord hath brought forth our [s] righteouſneſs: come, and let us declare in Zion the work of the Lord our God.

‡ Or, fill, or multiply.

11 Make bright the arrows: ‡ gather the ſhields: the Lord hath raiſed up the ſpirit of the king of the Medes: for his purpoſe is againſt Babel to deſtroy it, becauſe it is the [t] vengeance of the Lord, *and* the vengeance of his temple.

12 Set up the ſtandard upon the walls of Babel, make the watch ſtrong: ſet up the watchmen: prepare the ſcouts: for the Lord hath both deviſed and done that which he ſpake againſt the inhabitants of Babel.

‡ Or, meaſures.

13 O thou that dwelleſt upon many [u] waters, abundant in treaſures, thine end is come, *even* the ‡ end of thy covetouſneſs.

† *Heb. his ſoul.*
* Amos 6. 8.

14 The Lord of hoſts hath ſworn by † * himſelf, *ſaying*, Surely I will fill thee with men as with caterpillars, and they ſhall cry and ſhout againſt thee.

* Ch. 10. 12.

15 * He hath made the earth by his power, and eſtabliſhed the world by his wiſdom, and hath ſtretched out the heaven by his diſcretion.

16 He giveth by *his* voice the multitude of waters in the heaven, and he cauſeth the clouds to aſcend from the ends of the earth: he turneth lightnings to rain, and bringeth forth the wind out of his treaſures.

17 Every man is a beaſt by *his own* [w] knowledge: every founder is confounded by the graven image: for his melting is but falſhood, and there is no breath therein.

18 They are vanity, *and* the work of errors: in the time of their [x] viſitation they ſhall periſh.

19 The [y] portion of Jacob *is* not like them: for he is the maker of all things, and *Iſrael is* the rod of his inheritance: the Lord of hoſts *is* his name.

Bef. Chr. 595.

20 Thou art mine [z] hammer, *and* weapons of war: for with thee will I break the nations, and with thee will I deſtroy kingdoms:

21 And by thee will I break horſe and horſeman, and by thee will I break the chariot, and him that rideth therein.

22 By thee alſo will I break man and woman, and by thee will I break old and young, and by thee will I break the young man and the maid.

23 I will alſo break by thee the ſhepherd and his flock, and by thee will I break the huſbandman and his yoke of oxen, and by thee will I break the dukes and princes.

24 And I will render unto Babel, and to all the inhabitants of the Chaldeans, all their evil that they have done in Zion, *even* in your ſight, ſaith the Lord.

25 Behold, I *come* unto thee, O deſtroying [a] mountain, ſaith the Lord, which deſtroyeſt all the earth: and I will ſtretch out mine hand upon thee, and roll thee down from the [b] rocks, and will make thee a burnt mountain.

26 They ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be deſtroyed for ever, ſaith the Lord.

27 Set up a ſtandard in the land: blow the trumpets among the nations: prepare the nations againſt her: call up the kingdoms of [c] Ararat, Minni, and Aſhkenaz againſt her: appoint the prince againſt her: cauſe horſes to come up as the rough caterpillars.

28 Prepare againſt her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorrow: for the device of the Lord ſhall be performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel have ceaſed to fight: they have remained in their holds: their ſtrength hath failed, *and* they were like women: they have burnt her dwelling-places, *and* her bars are broken.

31 A poſt ſhall run to meet the poſt, and a meſſenger to meet the meſſenger, to ſhew the king of Babel, that a city is taken on a [d] ſide thereof,

32 And that the paſſages are ſtopped, and the reeds burnt with fire, and the men of war troubled.

33 For thus ſaith the Lord of hoſts, the God of Iſrael, The daughter of Babel *is* like a threſhing-floor: the time of her threſhing *is come*: yet a little while, and the time of her harveſt [e] ſhall come.

34 Nebu-

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[n] Though they were forſaken for a time, yet they were not utterly caſt off, as though their huſband were dead.

[o] He ſheweth that there remaineth nothing for them that abide in Babylon, but deſtruction, Chap. 17. 6. and 48. 6.

[p] By whom the Lord poured out the drink of his vengeance, to whom it pleaſed him.

[q] For the great afflictions that they have felt by the Babylonians.

[r] Thus the people of God exhort one another to go to Zion and praiſe God.

[s] In approving our cauſe, and puniſhing our enemies.

[t] For the wrong done to his people and to his temple, ch. 50. 28.

[u] For the land of Chaldea was full of rivers, which ran into Euphrates.

[w] Read ch. 10. 14.

[x] When God ſhall execute his vengeance.

[y] That is, the true God of Iſrael is not like to theſe idols: for he can help when all things are deſperate.

[z] He meaneth the Medes and Perſians, as he did before call the Babylonians his hammer, Chap 50. 23.

[a] Not that Babylon ſtood on a mountain, but becauſe it was ſtrong and ſeemed invincible.

[b] From thy ſtrong holds and fortreſſes.

[c] By theſe three nations he meaneth Armenia the higher and Armenia the lower, and Scythia: for Cyrus had gathered an army of divers nations.

[d] By turning the courſe of the river, one ſide was made open, and the reeds that did grow in the water were deſtroyed, which Cyrus did by the counſel of Gobria and Gabatha, Belſhazzar's captains.

[e] When ſhe ſhall be cut up and threſhed.

Bef. Chr. 595.

34 Nebuchadnezzar the king of Babel hath [f] devoured me, and deſtroyed me: he hath made me an empty veſſel: he ſwallowed me up like a dragon, and filled his belly with my delicates, *and* hath caſt me out.

35 The ſpoil of me, and that which was left of me, *is brought* unto Babel, ſhall the inhabitant of Zion ſay: and my blood unto the inhabitants of Chaldea, ſhall Jeruſalem ſay.

36 Therefore thus ſaith the Lord, Behold, I will maintain thy [g] cauſe, and take vengeance for thee: and I will dry up the ſea, and dry up her ſprings.

37 And Babel ſhall be *as* heaps, a dwelling-place for dragons, an aſtoniſhment, and an hiſſing, without an inhabitant.

38 They ſhall roar together like lions, and yell as the lion's whelps.

39 In their [h] heat I will make them feaſts, and I will make them drunken, that they may rejoice, and ſleep a perpetual ſleep, and not wake, ſaith the Lord.

40 I will bring them down like lambs to the ſlaughter, *and* like rams and goats.

41 How is [i] Sheſhach taken! and how is the glory of the whole earth taken! how is Babel become an aſtoniſhment among the nations!

42 The [k] ſea is come up upon Babel: ſhe is covered with the multitude of the waves thereof.

43 Her cities are deſolate: the land is dry and a wilderneſs, a land wherein no man dwelleth, neither doth the ſon of man paſs thereby.

44 I will alſo viſit Bel in Babel, and I will bring out of his mouth that which [l] he hath ſwallowed up, and the nations ſhall run no more unto him, and the wall of Babel ſhall fall.

45 My people, go out of the midſt of her, and deliver ye every man his ſoul from the fierce wrath of the Lord,

46 Leſt your heart even faint, and ye fear the rumour that ſhall be heard in the land: the rumour ſhall come *this* year, and after that in the *other* [m] year *ſhall come* a rumour, and cruelty in the land, and ruler againſt ruler.

47 Therefore, behold, the days come, that I will viſit the images of Babel, and the whole land ſhall be confounded, and all her ſlain ſhall fall in the midſt of her.

48 Then the heaven and [n] the earth, and all that is therein, ſhall rejoice for Babel: for the deſtroyers ſhall come unto her from the North, ſaith the Lord.

49 As Babel cauſed the [o] ſlain of Iſrael to fall, ſo by Babel the ſlain of all the earth did fall.

50 Ye that [p] have eſcaped the ſword, go away, ſtand not ſtill: remember the Lord afar off, and let Jeruſalem come into your mind.

51 We are [q] confounded, becauſe we have heard reproach: ſhame hath covered our faces, for ſtrangers are come into the ſanctuaries of the Lord's houſe.

52 Wherefore behold, the days come, ſaith the Lord, that I will viſit her graven images, and through all her land the wounded ſhall groan.

53 Though Babel ſhould mount up to [r] heaven, and though ſhe ſhould defend her ſtrength on high, *yet* from me ſhall her deſtroyers come, ſaith the Lord.

54 A ſound of a cry *cometh* from Babel, and great deſtruction from the land of the Chaldeans,

55 Becauſe the Lord hath laid Babel waſte, and deſtroyed from her the great voice, and her waves ſhall roar like great waters, *and* a ſound was made by their noiſe,

56 Becauſe the deſtroyer is come upon her, *even* upon Babel, and her ſtrong men are taken, their bows are broken: for the Lord God that recompenſeth, ſhall ſurely recompenſe.

57 And I will [s] make drunk her princes, and her wiſe men, her dukes, and her nobles, and her ſtrong men: and they ſhall ſleep a perpetual ſleep, and not wake, ſaith the King, whoſe name *is* the Lord of hoſts.

58 Thus ſaith the Lord of hoſts, The [t] thick wall of Babel ſhall be broken, and her high gates ſhall be burnt with fire, and the people ſhall labour in vain, and the folk in the fire, for they ſhall be weary.

59 The word which Jeremiah the prophet commanded Seraiah the ſon of Nerijah, the ſon of Maaſeiah, when he went with Zedekiah the king of Judah into Babel, in the [u] fourth year of his reign: and this Seraiah was a peaceable prince.

60 So Jeremiah wrote in a book all the evil that ſhould come upon Babel, *even* all theſe things that are written againſt Babel.

61 And Jeremiah ſaid to Seraiah, When thou comeſt unto Babel, and ſhalt ſee, and ſhalt read all theſe words,

62 Then ſhalt thou ſay, O Lord, thou haſt ſpoken againſt this place to deſtroy it, that none ſhould remain in it, neither man nor beaſt, but that it ſhould be deſolate for ever.

63 And when thou haſt made an end of reading this book, thou ſhalt bind a [w] ſtone to it, and caſt it in the midſt of Euphrates,

64 And ſhalt ſay, Thus ſhall Babel be drowned, and ſhall not riſe from the evil that I will bring

upon

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[f] This is ſpoken in the perſon of the Jews, bewailing their ſtate, and the cruelty of the Babylonians.

[g] Thus the Lord eſteemeth the injury done to his church as done to himſelf, becauſe their cauſe is his.

[h] When they are inflamed with ſurfeiting and drinking, I will feaſt with them, alluding to Belſhazzar's banquet, Dan. 5. 2.

[i] Meaning Babel, as chap. 25. 26.

[k] The great army of the Medes and Perſians.

[l] That is, his gifts and preſents, which he had received as part of the ſpoil of other nations, and which the idolaters brought unto him from all countries.

[m] Meaning, that Babylon ſhould not be deſtroyed all at once, but by little and little ſhould be brought to nothing; for the firſt year came the tidings, the next year the ſiege, and in the third year it was taken: yet this is not that horrible deſtruction which the prophets threatened in many places: for that was after this, when they rebelled, and Darius overcame them by the policy of Zopyrus, and hanged three thouſand gentlemen beſides the common people.

[n] All creatures in heaven and earth ſhall rejoice and praiſe God for the deſtruction of Babylon, the great enemy of his church.

[o] Babylon did not only deſtroy Iſrael, but many other nations.

[p] Ye that are now captives in Babylon.

[q] He ſheweth how they ſhould remember Jeruſalem, by lamenting the miſerable affliction thereof.

[r] For the walls were two hundred feet high.

[s] I will ſo aſtoniſh them by afflictions, that they ſhall not know which way to turn them.

[t] The thickneſs of the wall was fifty feet.

[u] This was not in the time of his captivity, but ſeven years before, when he went either to congratulate Nebuchadnezzar, or to intreat of ſome matters.

[w] St. John in his revelation alludeth to this place, when he ſaith that the angel took a millſtone and caſt it into the ſea: ſignifying thereby the deſtruction of Babylon, Rev. 18. 21.

Bef. Chr. 595. upon her: and they ſhall be [x] weary. Thus far *are* the words of Jeremiah.

CHAP. LII.

4 Jeruſalem is taken. 10 Zedekiah's ſons are killed before his face, and his eyes put out. 13 The city is burned. 31 Jehoiachin is brought forth of priſon, and fed like a king.

* 2 Kings 24. 18. 2 Chron. 36. 11. ZEdekiah * *was* one and twenty years old when he began to reign, and he reigned eleven years in Jeruſalem, and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

2 And he did evil in the eyes of the Lord, according to all that Jehoiakim had done.

3 [y] Doubtleſs becauſe the wrath of the Lord was againſt Jeruſalem and Judah, till he had caſt them out from his preſence, therefore Zedekiah rebelled againſt the king of Babel.

* 2 Kings 25. 1. & Jer. 39. 1. 4 * But in the ninth year of his reign, in the tenth month, the tenth *day* of the month, came Nebuchadnezzar king of Babel, he, and all his hoſt againſt Jeruſalem, and pitched againſt it, and built forts againſt it round about.

5 So the city was beſieged unto the eleventh year of the king Zedekiah.

6 Now in the fourth month, the ninth *day* of the month, the famine was ſore in the city, ſo that there was no more bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went out of the city by night, by the [z] way of the gate between the two walls, which was by the king's garden: (now the Chaldeans *were* by the city round about) and they went by the way of the wilderneſs.

8 But the army of the Chaldeans purſued after the king, and took Zedekiah in the deſert of Jericho, and all his hoſt was ſcattered from him.

9 Then they took the king, and carried him up unto the king of Babel to Riblah, in the land of Hamath, [a] where he gave judgment upon him.

10 And the king of Babel ſlew the ſons of Zedekiah before his eyes: he ſlew alſo all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babel bound him in chains, and carried him to Babel, and put him in priſon till the day of his death.

12 Now in the fifth month, in the [b] tenth *day* of the month (which was the nineteenth year of the king Nebuchadnezzar king of Babel) came Nebuzar-adan, chief ſteward, which [c] ſtood before the king of Babel in Jeruſalem,

13 And burnt the houſe of the Lord, and the king's houſe, and all the houſes of Jeruſalem, and all the great houſes burnt he with fire.

14 And all the army of the Chaldeans, that were with the chief ſteward, brake down all the walls of Jeruſalem round about. Bef. Chr. 588.

15 Then Nebuzar-adan, the chief ſteward, carried away captive *certain* of the poor of the people, and the reſidue of the people that remained in the city, and thoſe that were fled and fallen to the king of Babel, with the reſt of the multitude.

16 But Nebuzar-adan, the chief ſteward, left certain of the poor of the land, to dreſs the vines, and to till the land.

17 Alſo the [d] pillars of braſs that were in the houſe of the Lord, and the baſes, and the braſen ſea that was in the houſe of the Lord, the Chaldeans brake, and carried all the braſs of them to Babel.

18 The pots alſo and the [e] beſoms, and the inſtruments of muſick, and the baſons, and the incenſe-diſhes, and all the veſſels of braſs wherewith they miniſtered, took they away.

19 And the bowls, and the aſh-pans, and the baſons, and the pots, and the candleſticks, and the incenſe-diſhes, and the cups, *and* all that was of gold, and that was of ſilver, took the chief ſteward away:

20 With the two pillars, one ſea, and twelve braſen bulls, that were under the baſes, which king Solomon had made in the houſe of the Lord: the braſs of all theſe veſſels was without [f] weight.

21 And concerning the pillars, the height of one pillar *was* eighteen cubits, and a thread of twelve cubits did compaſs it, and the thickneſs thereof *was* four fingers: *it was* hollow.

22 And a chapiter of braſs *was* upon it, and the height of one chapiter was five cubits with net-work, and pomegranates upon the chapiters round about, all of braſs: the ſecond pillar alſo, and the pomegranates *were* like unto theſe.

23 And there were ninety and ſix pomegranates on a ſide: *and* all the pomegranates upon the net-work *were* an [g] hundred round about.

24 And the chief ſteward took Seraiah the chief prieſt, and Zephaniah [h] the ſecond prieſt, and the three keepers of the door.

25 He took alſo out of the city an eunuch, which had the overſight of the men of war, and [i] ſeven men that were in the king's preſence, which were found in the city, and Sopher captain of the hoſt, who muſtered the people of the land, and threeſcore men of the people of the land, that were found in the midſt of the city.

26 Nebuzar-adan the chief ſteward took them, and brought them to the king of Babel to Riblah.

27 And the king of Babel ſmote them, and ſlew them in Riblah, in the land of Hamath: thus Judah was carried away captive out of his own land.

28 ¶ This is the people whom Nebuchadnezzar carried away captive, in the [k] ſeventh

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[x] They ſhall not be able to reſiſt, but ſhall labour in vain.

[y] So the Lord puniſhed ſin by ſin, and gave him up to his rebellious heart, till he had brought the enemy upon him, to lead him away and his people.

[z] Read chap. 39. 4.

[a] Read 2 Kings 25. 6. and chap. 39. 5.

[b] In 2 Kings 25. 8. it is called the ſeventh day, becauſe the fire began then, and ſo continued to the tenth.

[c] That is, which was his ſervant, as 2 Kings 25. 8.

[d] Of theſe pillars read 1 Kings 7. 15.

[e] Which were alſo made of braſs, as 1 Kings 7. 45.

[f] It was ſo much in quantity.

[g] But becauſe of the roundneſs, no more could be ſeen but ninety and ſix.

[h] Which ſerved in the high prieſt's ſtead, if he had any neceſſary impediment.

[i] In 2 Kings 25. 19. is read but of five: thoſe were the moſt excellent, and the other two which were not ſo noble, are not there mentioned with them.

[k] Which was the latter end of the ſeventh year of his reign, and the beginning of the eighth.

Bef. Chr. 588.

year, *even* three thouſand Jews, and three and twenty.

29 In the [l] eighteenth year of Nebuchadnezzar, he carried away captive from Jeruſalem eight hundred thirty and two † perſons.

† *Heb. ſouls.*

30 In the three and twentieth year of Nebuchadnezzar, Nebuzar-adan the chief ſteward, carried away captive of the Jews ſeven hundred forty and five perſons: all the perſons *were* four thouſand and ſix hundred.

31 And in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, Evil-merodach king of Babel, in the *firſt* year of his reign, [m] lifted up the head of Jehoiachin king of Judah, and brought him out of priſon,

32 And ſpake kindly unto him, and ſet his throne above the throne of the kings that were with him in Babel,

33 And changed his priſon [n] garments, and he did continually eat bread before him all the days of his life.

34 His portion *was* a [o] continual portion given him of the king of Babel, every day a certain, all the days of his life until he died.

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[l] In the latter end alſo of that year, and the beginning of the nineteenth.

[m] That is, reſtored him to liberty and honour.

[n] And gave him princely apparel.

[o] That is, he had allowance in the court; and thus at length he had reſt and quietneſs, becauſe he obeyed Jeremiah the prophet; whereas the others were cruelly ordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

1 *The prophet bewaileth the miſerable eſtate of Jeruſalem,* 5 *and ſheweth that they are plagued becauſe of their ſins. The firſt and ſecond chapter begin every verſe according to the letters of the Hebrew alphabet. The third hath three verſes for every letter, and the fourth is as the firſt.*

HOW doth [a] the city remain ſolitary that was full of people? ſhe is as a widow: ſhe that was great among the nations, *and* [b] princeſs among the provinces, is made tributary.

2 She weepeth continually in the [c] night, and her tears *run down* by her cheeks: among all her [d] lovers, ſhe hath none to comfort her: *all* her friends have dealt unfaithfully with her, *and* are her enemies.

3 Judah is carried away captive, becauſe of [e] affliction, and becauſe of great ſervitude: ſhe dwelleth among the heathen, *and* findeth no reſt: all her perſecutors took her in the ſtraits.

4 The ways of Zion lament, becauſe no man cometh [f] to the ſolemn feaſts: all her gates are deſolate: her prieſts ſigh: her virgins are diſcomforted, and ſhe is in † heavineſs.

† *Heb. bitterneſs.*

5 Her adverſaries [g] are the chief, *and* her enemies proſper: for the Lord hath afflicted her, for the multitude of her tranſgreſſions, *and* her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become [h] like harts that find no paſture, and they are gone without ſtrength before the purſuer.

7 Jeruſalem remembered the days of her affliction, and of her rebellion, *and* all her pleaſant things that ſhe had in times paſt, when her people [i] fell into the hand of the enemy, and none did help her: the adverſaries ſaw her, *and* did mock at her [k] ſabbaths.

8 Jeruſalem hath grievouſly ſinned, therefore ſhe is ‡ in deriſion: all that honoured her, deſpiſe her, becauſe they have ſeen her filthineſs: yea, ſhe ſigheth and turneth backward.

‡ Or, driven away.

9 [l] Her filthineſs *is* in her ſkirts: ſhe remembered not her laſt end, therefore ſhe came down wonderfully: ſhe had no comforter: O Lord, behold mine affliction: for the enemy † is proud.

† *Heb. hath magnified himſelf.*

10 The enemy hath ſtretched out his hand upon all her pleaſant things: for ſhe hath ſeen the heathen enter into her ſanctuary, whom [m] thou didſt command, that they ſhould not enter into thy church.

11 All her people ſigh and ſeek *their* bread: they have given their pleaſant things for meat to refreſh the ſoul: ſee, O Lord, and conſider: for I am become vile.

12 Have ye no regard, all ye that paſs by *this* way? behold, and ſee, if there be any [n] ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted *me* in he day of his fierce wrath.

13 From above hath [o] he ſent fire into my bones, which prevaileth againſt them: he hath ſpread a net for my feet, *and* turned me back: he hath made me deſolate, *and* daily in heavineſs.

14 The [p] yoke of my tranſgreſſions is bound upon his hand: they are wrapped, and come up upon my neck: he hath made my ſtrength to fall: the Lord hath delivered me into *their* hands, neither am I able to riſe up.

15 The

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[a] The prophet wondereth at the great judgment of God, ſeeing Jeruſalem, which was ſo ſtrong and ſo full of people, to be now deſtroyed and deſolate.

[b] Which had chief rule over many provinces and countries.

[c] So that ſhe taketh no reſt.

[d] Meaning, the Egyptians and Aſſyrians, which promiſed help.

[e] For her cruelty toward the poor, and oppreſſion of ſervants, Jer. 34. 11.

[f] As they uſed to come up with mirth and joy, Pſ. 42. 4.

[g] That is, have rule over her, Deut. 28. 44.

[h] As men pined away with ſorrow, and that have no courage.

[i] In her miſery ſhe conſidered the great benefits and commodities that ſhe had loſt.

[k] At her religion and ſerving of God, which was the greateſt grief to the godly.

[l] She is not aſhamed of her ſin, although it be manifeſt.

[m] God forbiddeth that the Ammonites and Moabites ſhould enter into the congregation of the Lord, and under them he comprehendeth all enemies, Deut. 23. 3.

[n] Thus Jeruſalem lamenteth, moving others to pity her, and to learn by her example.

[o] This declareth that we ſhould acknowledge God to be the author of all our afflictions, to the intent that we might ſeek unto him for remedy.

[p] Mine heavy ſins are continually before his eyes, as he that tieth a thing to his hand for a remembrance.

Bef. Chr. 588.

15 The Lord hath trodden under foot all my valiant men in the midſt of me: he hath called an aſſembly againſt me to deſtroy my young men: the Lord hath trodden [q] the wine-preſs upon the virgin the daughter of Judah.

* Jer. 14. 17. Ch. 2. 18.

16 * For theſe things I weep: mine eye, *even* mine eye caſteth out water, becauſe the comforter that ſhould refreſh my ſoul, is far from me: my children are deſolate, becauſe the enemy prevailed.

17 Zion ſtretched out her hands, and there *is* none to comfort her: the Lord hath appointed the enemies of Jacob round about him: Jeruſalem is [r] as a menſtruous woman in the midſt of them.

18 The Lord is righteous: for I have rebelled againſt his † commandment: hear, I pray you, all people, and behold my ſorrow: my virgins and my young men are gone into captivity.

† *Heb. mouth.*

19 I called for my lovers, *but* they deceived me: my prieſts and mine elders periſhed in the city, while they [s] ſought their meat to refreſh their ſouls.

20 Behold, O Lord, how I am troubled: my bowels ſwell: mine heart is turned within me, for I am full of heavineſs: the ſword ſpoileth abroad, as death *doth* at home.

21 They have heard that I mourn, *but* there *is* none to comfort me: all mine enemies have heard of my trouble, *and* are glad that thou haſt done it: thou wilt bring the day that thou haſt pronounced, and they ſhall be like unto me.

22 [t] Let all their wickedneſs come before thee: ‡ do unto them as thou haſt done unto me, for all my tranſgreſſions: for my ſighs are many, and mine heart is heavy.

‡ Or, gather them like grapes.

CHAP. II.

HOW hath the Lord [u] darkened the daughter of Zion in his wrath! *and* hath caſt down from [w] heaven unto the earth the beauty of Iſrael, and remembered not his [x] footſtool in the day of his wrath!

2 The Lord hath deſtroyed all the habitations of Jacob, and not ſpared: he hath thrown down in his wrath the ſtrong holds of the daughter of Judah: he hath caſt them down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce wrath all the [y] horn of Iſrael: he hath drawn back his [z] right hand from before the enemy, and there was kindled in Jacob like a flame of fire, which devoured round about.

4 He [a] hath bent his bow like an enemy: his right hand was ſtretched up as an adverſary, and ſlew all that was pleaſant to the eye in the tabernacle of the daughter of Zion: he poured out his wrath like fire.

Bef. Chr. 588.

5 The Lord was an enemy: he hath devoured Iſrael, *and* conſumed all his palaces: he hath deſtroyed his ſtrong holds, and hath increaſed in the daughter of Judah lamentation and mourning.

6 For he hath deſtroyed his tabernacle as a garden, he hath deſtroyed his congregation: the Lord hath cauſed the feaſts and ſabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his wrath the king and the prieſt.

7 The Lord hath forſaken his altar: he hath abhorred his ſanctuary: he hath given into the hand of the enemy the walls of her palaces: they have made a [b] noiſe in the houſe of the Lord, as in the day of ſolemnity.

8 The Lord hath determined to deſtroy the wall of the daughter of Zion: he ſtretched out a line, he hath not withdrawn his hand from deſtroying: therefore he made the rampart [c] and the wall to lament: they were deſtroyed together.

9 Her gates are ſunk to the ground: he hath deſtroyed and broken her bars: the king and her princes *are* among the Gentiles: the law *is* no more, neither can her prophets ‡ receive *any* viſion from the Lord.

‡ Or, find.

10 The elders of the daughter of Zion ſit upon the ground and keep ſilence: they have caſt up duſt upon their heads: they have girded themſelves with ſackcloth: the virgins of Jeruſalem hang down their heads to the ground.

11 Mine eyes do fail with tears: my bowels ſwell: my liver is poured upon the earth, for the deſtruction of the daughter of my people, becauſe the children and ſucklings ‡ ſwoon in the ſtreets of the city.

‡ Or, faint.

12 They have ſaid to their mothers, Where is † bread and drink? when they ſwooned as the wounded in the ſtreets of the city, *and* when they † gave up the ghoſt in their mothers boſom.

† *Heb. wheat and wine.*

† *Heb. poured out the ſoul.*

13 [d] What thing ſhall I take to witneſs for thee? what thing ſhall I compare to thee, O daughter Jeruſalem? what ſhall I liken to thee that I may comfort thee, O virgin daughter Zion? for thy breach is great like the ſea: who can heal thee?

14 Thy prophets have [e] looked out vain and fooliſh things for thee, and they have not diſcovered thine iniquity to turn away thy captivity, and have looked out for thee falſe ‡ prophciees, and cauſes of baniſhment.

‡ Or, burden.

15 All

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[q] He hath trodden them under foot, as they that tread grapes in the wine-preſs.

[r] Which becauſe of her pollution was ſeparate from her huſband, Lev. 15. 19. and was abhorred for the time.

[s] That is, they died for hunger.

[t] Of deſiring vengeance againſt the enemy, read Jer. 11. 20. and 18. 21.

[u] That is, brought her from proſperity to adverſity.

[w] Hath given her a moſt ſore fall.

[x] Alluding to the temple, or to the ark of the covenant, which was called the footſtool of the Lord, becauſe they ſhould not ſet their minds ſo low, but lift up their hearts toward the heavens.

[y] Meaning, the glory and ſtrength, as 1 Sam. 2. 1.

[z] That is, his ſuccour which he was wont to ſend us, when our enemies oppreſſed us.

[a] Shewing, that there is no remedy but deſtruction, where God is the enemy.

[b] As the people were accuſtomed to praiſe God in the ſolemn feaſts with a loud voice, ſo now the enemies blaſpheme him with ſhouting and crying.

[c] This is a figurative ſpeech, as that was, when he ſaid, the ways did lament, chap. 1. 4. meaning, that this ſorrow was ſo great, that the inſenſible things had their part thereof.

[d] Meaning, that her calamity was ſo evident, that it needed no witneſſes.

[e] Becauſe the falſe prophets called themſelves Seers, as the other were called, therefore he ſheweth that they ſaw amiſs, becauſe they did not reprove the people's faults, but flattered them in their ſins, which was the cauſe of their deſtruction.

Bef. Chr. 588.

15 All that paſs by the way, clap their hands at thee: they hiſs and wag their head upon the daughter Jeruſalem, *ſaying*, Is this the city that men call, The perfection of beauty, *and* the joy of the whole earth?

16 All thine enemies have opened their mouth againſt thee: they hiſs and gnaſh the teeth, ſaying, Let us devour it: certainly this is the day that we looked for: we have found *and* ſeen it.

* Lev. 26. 15. 25. Deut. 28. 15. 25.

17 * The Lord hath done that which he had purpoſed: he hath fulfilled his word that he had determined of old time: he hath thrown down, and not ſpared: he hath cauſed thine enemy to rejoice over thee, and ſet up the horn of thine adverſaries.

* Jer. 14. 17. Ch. 1. 16.

18 Their heart * cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: take thee no reſt, neither let the apple of thine eye ceaſe.

19 Ariſe, cry in the night, in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the ſtreets.

‡ Or, brought up in their own hands.

20 Behold, O Lord, and conſider to whom thou haſt done thus: ſhall the women eat their fruit, *and* children of a ‡ ſpan long? ſhall the prieſt and the prophet be ſlain in the ſanctuary of the Lord?

21 The young and the old lie on the ground in the ſtreets: my virgins and my young men are fallen by the ſword: thou haſt ſlain *them* in the day of thy wrath: thou haſt killed and not ſpared.

‡ Or, enemies, whom I feared.

22 Thou haſt called as in a ſolemn day my ‡ terrors round about, ſo that in the day of the Lord's wrath none eſcaped nor remained: thoſe that I have nouriſhed and brought up, hath mine enemy conſumed.

CHAP. III.

I AM the man that hath ſeen [f] affliction in the rod of his indignation.

2 He hath led me and brought me into darkneſs, but not to light.

3 Surely he is turned againſt me: he turneth his hand *againſt me* all the day.

4 My fleſh and my ſkin hath he cauſed to wax old, *and* he hath broken my bones.

5 He hath [g] builded againſt me, and compaſſed *me* with gall and labour.

6 He hath ſet me in dark places, as they that be dead for ever.

7 He that hedged about me, that I cannot get out: he hath made my chains heavy.

8 Alſo when I cry and ſhout, he ſhutteth out my [h] prayer.

Bef. Chr. 588.

9 He hath [i] ſtopped up my ways with hewn ſtone, *and* turned away my paths.

10 [k] He was unto me *as* a bear lying in wait, *and* as a lion in ſecret places.

11 He hath ſtopped my ways, and pulled me in pieces: he hath made me deſolate.

12 He hath bent his bow, and made me a mark for the arrow.

13 He cauſed † the arrows of his quiver to enter into my reins. † *Heb. ſons.*

14 I was a deriſion to all my people, *and* their ſong all the day.

15 He hath filled me with bitterneſs, *and* made me drunken with [l] wormwood.

16 He hath alſo broken my teeth with ſtones, *and* hath covered me with aſhes.

17 Thus my ſoul was far off from peace: I forgat proſperity.

18 And I ſaid, My ſtrength and mine hope [m] is periſhed from the Lord.

19 Remembering mine affliction and my mourning, the wormwood and the gall.

20 My ſoul hath them in remembrance, and is humbled [n] in me.

21 I conſider this in mine heart: therefore have I hope.

22 It is the Lord's [o] mercies that we are not conſumed, becauſe his compaſſions fail not.

23 *They are* renewed [p] every morning: great is thy faithfulneſs.

24 The Lord is my [q] portion, ſaith my ſoul: therefore will I hope in him.

25 The Lord is good unto them that truſt in him, *and* to the ſoul that ſeeketh him.

26 It is good both to truſt, and to wait for the ſalvation of the Lord.

27 It is good for a man that he bear the yoke in his [r] youth.

28 He ſitteth alone, [s] and keepeth ſilence, becauſe he hath borne it upon him.

29 He putteth his [t] mouth in the duſt, if there may be hope.

30 He giveth his cheek to him that ſmiteth him: he is filled full with reproaches.

31 For the Lord will not forſake for ever.

32 But though he ſend affliction, yet will he have compaſſion according to the multitude of his mercies.

33 For he doth not [u] puniſh † willingly, nor afflict the children of men. † *Heb. with his heart.*

34 In ſtamping under his feet all the priſoners of the earth,

35 In overthrowing the right of a man before the face of the Moſt High.

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[f] The prophet complaineth of the puniſhments and afflictions that he endured by the falſe prophets and hypocrites, when he declareth the deſtruction of Jeruſalem, as Jer. 20. 2.

[g] He ſpeaketh this as one that felt God's heavy judgments, which he greatly feared, and therefore ſetteth them out with this diverſity of words.

[h] This is a great temptation to the godly, when they ſee not the fruit of their prayers, and cauſeth them to think that they are not heard, which thing God uſeth to do, that they might pray more earneſtly and the oftener.

[i] And keepeth me in hold as a priſoner.

[k] He hath no pity on me.

[l] With great anguiſh and ſorrow he hath made me to loſe my ſenſe.

[m] Thus with pain he was driven to and fro between hope and deſpair, as the godly oft-times are, yet in the end the Spirit getteth the victory.

[n] He ſheweth that God thus uſeth to exerciſe his, to the intent that hereby they may know themſelves, and feel his mercy.

[o] Conſidering the wickedneſs of man, it is marvel that any remaineth alive: but only that God for his own mercies ſake, and for his promiſe, will ever have his church to remain, though they be never ſo few in number, Iſa. 1. 9.

[p] We feel thy benefits daily.

[q] The godly put their whole confidence in God, and therefore look for none other inheritance, as Pſalm 16. 5.

[r] He ſheweth that we can never begin too timely to be exerciſed under the croſs, that when the afflictions grow greater, our patience alſo by experience may be ſtronger.

[s] He murmureth not againſt God, but is patient.

[t] He humbleth himſelf as they that fall down with their face to the ground, and ſo with patience waiteth for ſuccour.

[u] He taketh no pleaſure in it, but doth it of neceſſity for our amendment, when he ſuffereth the wicked to oppreſs the poor.

36 In ſubverting a man in his cauſe: the Lord [w] ſeeth it not.

37 Who is he then that ſaith, and it cometh to paſs, and the Lord [x] commandeth it not?

38 Out of the mouth of the moſt High proceedeth not [y] evil and good?

39 Wherefore *then* is the living [z] man ſorrowful? man *ſuffereth* for his ſin.

40 Let us ſearch and try our ways, and turn again to the Lord.

41 Let us lift up our [a] hearts with our hands unto God in the heavens.

42 We have ſinned, and have rebelled, *therefore* thou haſt not ſpared.

43 Thou haſt covered *us* with wrath, and perſecuted us: thou haſt ſlain, *and* not ſpared.

44 Thou haſt covered thyſelf with a cloud, that *our* prayers ſhould not paſs through.

45 Thou haſt made us *as* the * off-ſcouring and refuſe in the midſt of the people.

* 1 Cor. 4. 13.

46 All our enemies have opened their mouth againſt us.

47 Fear and a ſnare is come upon us, *with* deſolation and deſtruction.

48 Mine eye caſteth out rivers of water, for the deſtruction of the daughter of my people.

49 Mine eye droppeth without ſtay, and ceaſeth not,

50 Till the Lord look down, and behold from heaven.

51 Mine eye [b] breaketh mine heart, becauſe of all the daughters of my city.

52 Mine enemies chaſed me ſore like a bird, without cauſe.

53 They have ſhut up my life [c] in the dungeon: and caſt a ſtone upon me.

54 Waters flowed over mine head, *then* thought I, I am deſtroyed.

55 I called upon thy name, O Lord, out of the low dungeon.

56 Thou haſt heard my voice: ſtop not thine ear from my ſigh, *and* from my cry.

57 Thou dreweſt near in the day that I called upon thee: thou ſaidſt, Fear not.

58 O Lord, thou haſt maintained the cauſe of my [d] ſoul, *and* haſt redeemed my life.

59 O Lord, thou haſt ſeen my wrong, judge thou my cauſe.

60 Thou haſt ſeen all their vengeance, *and* all their devices againſt me.

61 Thou haſt heard their reproach, O Lord, *and* all their imaginations againſt me.

62 The lips *alſo* of thoſe that roſe againſt me, and their whiſpering againſt me continually.

63 Behold, their ſitting down and their riſing up, *how* I am their ſong.

64 * Give them a recompence, O Lord, according to the work of their hands.

* Pſ. 28. 4.

65 Give them ‡ ſorrow of heart, *even* thy curſe to them.

‡ Or, an obſtinate heart.

66 Perſecute with wrath, and deſtroy them from under the heaven, O Lord.

CHAP. IV.

HOW is the [e] gold become ſo ‡ dim! the moſt fine gold is changed, *and* the ſtones of the ſanctuary are ſcattered in the corner of every ſtreet.

‡ Or, hid.

2 The noble ‡ men of Zion comparable to fine gold, how are they eſteemed as earthen [f] pitchers, *even* the work of the hands of the potter!

‡ Or, ſons.

3 Even the dragons [g] draw out the breaſts, and give ſuck to their young, *but* the daughter of my people *is become* cruel like the [h] oſtriches in the wilderneſs.

4 The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt: the young children aſk bread, *but* no man breaketh it unto them.

5 They that did feed delicately, periſh in the ſtreets: they that were brought up in ſcarlet, embrace the dung.

6 For the iniquity of the daughter of my people is become greater than the ſin of Sodom, that was * deſtroyed as in a moment, and ‡ none pitched camps againſt her.

* Gen. 19. 25.
‡ Or, no ſtrength was againſt her.

7 Her * Nazarites were purer than the ſnow, *and* whiter than the milk: they were more ruddy in body than the red precious ſtones: they were *like* poliſhed ſapphire.

* Num. 6. 2.

8 *Now* their [i] viſage is blacker than a coal: they cannot know them in the ſtreets: their ſkin cleaveth to their bones: it is withered like a ſtock.

9 They that be ſlain with the ſword, are better than they that are killed with hunger: for they fade away *as* they were ſtricken through for the [k] fruits of the field.

10 The hands of the pitiful women have ſodden their own children, *which* were their meat in the deſtruction of the daughter of my people.

11 The Lord hath accompliſhed his indignation: he hath poured out his fierce wrath, he hath kindled a fire in Zion, which hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adverſary and the enemy ſhould have entered into the gates of Jeruſalem:

13 For the ſins of her prophets, *and* the iniquities of her prieſts, that have ſhed the blood of the juſt in the midſt of [l] her.

14 They have wandered *as* blind men [m] in the ſtreets, and they were polluted with blood, ſo that [n] they would not touch their garments.

15 *But* they cried unto them, Depart, ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they have ſaid

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[w] He doth not delight therein.

[x] He ſheweth that nothing is done without God's providence.

[y] That is, adverſity and proſperity, Amos 3. 6.

[z] When God afflicteth him.

[a] That is, both hearts and hands: for elſe to lift up the hands is but hypocriſy.

[b] I am overcome with ſore weeping for all my people.

[c] Read Jer. 37. 16. how he was in the miry priſon.

[d] Meaning, the cauſe wherefore his life was in danger.

[e] By the gold he meaneth the princes, as by the ſtones he underſtandeth the prieſts.

[f] Which are of ſmall eſtimation, and have no honour.

[g] Though the dragons be cruel, yet they pity their young and nouriſh them, which thing Jeruſalem doth not.

[h] The women forſake their children, as the oſtrich doth her eggs, Job 39. 17.

[i] They that were before moſt in God's favour, are now in greateſt abomination unto him.

[k] For lack of food they pine away and conſume.

[l] He meaneth that theſe things are come to paſs therefore, contrary to all men's expectations.

[m] Some refer this to the blind men, which, as they went, ſtumbled on the blood whereof the city was full.

[n] Meaning, the heathen, which came to deſtroy them, could not abide them.

Bef. Chr. 588. among the heathen, They ſhall no more dwell there.

‡ Or, face. 16 The ‡ anger of the Lord hath ſcattered them, he will no more regard them: [o] they reverenced not the face of the prieſt, nor had compaſſion on the elders.

17 While we waited for our vain help, our eyes failed: for in our waiting we looked for [p] a nation that could not ſave us.

18 They hunt our ſteps that we cannot go in our ſtreets: our end is near, our days are fulfilled, for our end is come.

19 Our perſecutors are ſwifter than the eagles of the heaven: they purſued us upon their mountains, and laid wait for us in the wilderneſs.

20 The [q] breath of our noſtrils, the anointed of the Lord was taken in their nets, of whom we ſaid, Under his ſhadow we ſhall be preſerved alive among the heathen.

21 Rejoice and be glad, [r] O daughter Edom, that dwelleſt in the land of Uz, the cup alſo ſhall paſs through unto thee: thou ſhalt be drunken ‡ and vomit. ‡ Or, ſhew thy nakedneſs.

22 Thy puniſhment is accompliſhed, O daughter Zion: he [s] will no more carry thee away into captivity: *but* he will viſit thine iniquity, O daughter Edom, he will diſcover thy ſins.

CHAP. V.

The prayer of Jeremiah.

REmember, O Lord, what is come upon us: [t] conſider, and behold our reproach.

2 Our inheritance is turned to the ſtrangers, our houſes to the aliens.

3 We are fatherleſs, even without father, *and* our mothers are as widows.

4 We have drunken our [u] water for money, *and* our wood is ſold *unto us*.

5 Our necks under perſecution, we are weary *and* have no reſt. Bef. Chr. 588.

6 We have given our [w] hands to the Egyptians, *and* to Aſhur, to be ſatisfied with bread.

7 Our fathers have ſinned, and are not, and we have borne their [x] iniquities.

8 Servants have ruled over us, none would deliver us out of their hands.

9 We gat our bread with the *peril* of our lives, becauſe of the ſword [y] of the wilderneſs.

10 Our ſkin was black like as an oven, becauſe of the terrible famine.

11 They defiled the women in Zion, *and* the maids in the cities of Judah.

12 The princes are hanged up by [z] their hand: the faces of the elders were not had in honour.

13 They took the young men to grind, and the children fell under [a] the wood.

14 The elders have ceaſed from the [b] gate, *and* the young men from their ſongs.

15 The joy of our heart is gone, our dance is turned into mourning.

16 The crown of our head is fallen: woe now unto us, that we have ſinned.

17 Therefore our heart is heavy for theſe things, our [c] eyes are dim.

18 Becauſe of the mountain of Zion, which is deſolate: the foxes run upon it.

19 *But* thou, O Lord, remaineſt for [d] ever: thy throne from generation to generation.

20 Wherefore doſt thou forget us for ever, *and* forſake ſo long time?

21 [e] Turn thou us unto thee, O Lord, and we ſhall be turned: renew our days as of old.

22 But thou haſt utterly rejected us: thou art exceedingly angry againſt us.

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[o] That is, the enemies.

[p] He ſheweth two principal cauſes of their deſtruction: their cruelty, and their vain confidence in man: for they truſted in the help of the Egyptians.

[q] Our king Joſiah, in whom ſtood our hope of God's favour, and on whom depended our ſtate and life, was ſlain, whom he calleth anointed, becauſe he was a figure of Chriſt.

[r] This is ſpoken by deriſion.

[s] He comforteth the church by that, after ſeventy years their ſorrows ſhall have an end, whereas the wicked ſhould be tormented for ever.

[t] This prayer, as is thought, was made when ſome of the people were carried away captive, others, as the pooreſt remained, and ſome went into Egypt and other places for ſuccour: albeit it ſeemeth that the prophet foreſeeing their miſeries to come, thus prayed.

[u] Meaning their extreme ſervitude and bondage.

[w] We are joined in league and amity with them, or have ſubmitted ourſelves unto them.

[x] As our fathers have been puniſhed for their ſins, ſo we that are culpable of the ſame ſins, are puniſhed.

[y] Becauſe of the enemy that came from the wilderneſs, and would not ſuffer us to go and ſeek our neceſſary food.

[z] That is, by the enemies hand.

[a] Their ſlavery was ſo great, that they were not able to abide it.

[b] There were no more laws, nor form of commonwealth.

[c] With weeping.

[d] And therefore thy covenant and mercies can never fail.

[e] Whereby is declared, that it is not in man's power to turn to God, but is only his work to convert us, and thus God worketh in us before we can turn to him, Jer. 31. 18.

EZEKIEL.

THE ARGUMENT.

After that Jehoiachin, by the counſel of Jeremiah and Ezekiel, had yielded himſelf to Nebuchadnezzar, and ſo went to captivity with his mother, and divers of his princes, and of the people, certain began to repent and murmur that they had obeyed the prophet's counſel, as though the thing which they had propheſied ſhould not come to paſs, and therefore their eſtate ſhould be ſtill miſerable under the Chaldeans: by reaſon whereof he confirmeth his former prophecies, declaring by new viſions and revelations ſhewed unto him, that the city ſhould moſt certainly be deſtroyed, and the people grievouſly tormented by God's plagues, inſomuch that they that remained ſhould be brought into cruel bondage. And leſt the godly ſhould deſpair in theſe great troubles, he aſſureth them that God will deliver his church at his time appointed, and alſo deſtroy their enemies, which either afflicted them, or rejoiced in their miſeries. The effect of the one and the other ſhould chiefly be performed under Chriſt, of whom in this book are many notable promiſes, and in whom the glory of the new temple ſhould perfectly be reſtored. He propheſied theſe things in Chaldea, at the ſame time that Jeremiah propheſied in Judah, and there began in the fifth year of Jehoiachin's captivity.

CHAP. I.

1 *The time wherein Ezekiel propheſied, and in what place.* 3 *His kindred.* 5 *The viſion of the four beaſts.* 26 *The viſion of the throne.*

IT came to paſs in the [a] thirtieth year, in the fourth *month, and* in the fifth *day* of the month (as I was among the captives by the river [b] Chebar) that the heavens were opened, and I ſaw the viſions of [c] God.

2 In the fifth *day* of the month (which was the fifth year of king Jehoiachin's captivity)

3 The word of the Lord came unto Ezekiel the prieſt, the ſon of Buzi, in the land of the Chaldeans, by the river Chebar, where the [d] hand of the Lord was upon him.

4 And I looked, and behold, [e] a whirlwind came out of the North, a great cloud and a fire wrapped about it, and a brightneſs *was* about it, and in the midſt thereof, *to wit*, in the midſt of the fire, *came out* as the likeneſs of ‡ amber.

‡ Or, pale yellow.

5 Alſo out of the midſt thereof *came* the likeneſs of four [f] beaſts, and this was their form: they had the appearance of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* ſtraight feet, and the ſole of their feet *was* like the ſole of a calf's foot, and they ſparkled like the appearance of bright braſs.

8 And the hands of a man *came out* from under their wings in the four parts of them, and they four had their faces and their wings.

9 They were [g] joined by their wings one to another, *and* when they went forth, they returned not, *but* every one went ſtraight forward.

10 And the ſimilitude of their faces *was as* [h] the face of a man: and they four had the face of a lion on the right ſide, and they four had the face of a bullock on the left ſide: they four alſo had the face of an eagle.

11 Thus were their faces: but their wings *were* ſpread out above: two *wings* of every one were joined one to another, and two covered their bodies.

12 And every one went ſtraight forward: they went whither their † ſpirit led them, *and* they returned not when they went forth.

† *Heb. whither their ſpirit or will was to go.*

13 The ſimilitude alſo of the beaſts, *and* their appearance, *was* like burning coals of fire, *and* like the appearance of lamps: *for the fire* ran among the beaſts, and the fire gave a glitter, and out of the fire there went lightning.

14 And the beaſts ran, and [i] returned like unto lightning.

15 ¶ Now as I beheld the beaſts, behold, a wheel *appeared* upon the earth by the beaſts, having four faces.

16 The faſhion of the wheels and their work *was* like unto a [k] chryſolite: and they four had one form, and their faſhion, and their work, *was* as one wheel in *another* wheel:

17 When they went, they went upon their four ſides, *and* they returned not when they went.

18 They had alſo ‡ rings, and height, and were *fearful* to behold, and their rings were full of eyes, round about them four.

‡ Or, the trent.

19 And when the beaſts went, the wheels went with them: and when the beaſts were lift up from the earth, the wheels were lift up.

20 Whither their ſpirit led them, they went, *and* thither did the ſpirit of the wheels lead them, and the wheels were lifted up beſides them: for the ſpirit of the beaſts *was* in the wheels.

21 When the *beaſts* went, they went: and when they ſtood, they ſtood: and when they were lifted up from the earth, the wheels were lifted up beſides them: for the ſpirit of the beaſts *was* in the wheels.

22 And the ſimilitude of the firmament upon the heads of the beaſts *was* wonderful, like unto chryſtal, ſpread over their heads above.

23 And under the firmament *were* their wings ſtraight, the one toward another: every one had two, which covered them: and every one had two, which covered their bodies.

24 And when they went forth, I heard the noiſe of their [l] wings like the noiſe of great waters, *and* as the voice of the Almighty, *even* the voice of ſpeech, as the noiſe of an hoſt: *and* when they ſtood, they [m] let down their wings.

25 And there was a voice from the firmament, that was over their heads, when they ſtood, *and* had let down their wings.

26 And above the firmament that was over their heads, *was* the faſhion of a throne like unto a ſapphire ſtone, and upon the ſimilitude of the throne *was*, by appearance, as the ſimilitude of a man above upon it.

27 And I ſaw as the appearance of amber, *and* as the ſimilitude of fire [n] round about within it to look to, even from his loins upward: and to look to, even from his loins downward, I ſaw as a likeneſs of fire, and brightneſs round about it.

28 As the likeneſs of the bow that is in the cloud in the day of rain, ſo *was* the appearance of the light round about.

29 This was the appearance of the ſimilitude of the glory of the Lord: and when I ſaw it, I fell [o] upon my face, and I heard a voice of one that ſpake.

CHAP.

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[a] After that the book of the law was found, which was the eighteenth year of the reign of Joſiah, ſo that five and twenty years after this book was found, Jeconiah was led away captive with Ezekiel (and many of the people) who the firſt year after ſaw theſe viſions.

[b] Which was a part of Euphrates ſo called.

[c] That is, notable and excellent viſions, ſo that it might be known it was no natural dream, but came of God.

[d] That is, the ſpirit of prophecy, as chap. 3. 22. and 37. 1.

[e] By this diverſity of words he ſignifieth the fearful judgment of God, and the great afflictions that ſhould come upon Jeruſalem.

[f] Which were the four cherubims that repreſented the glory of God, as chap. 3. 23.

[g] The wing of the one touched the wing of the other.

[h] Every cherubim had four faces, the face of a man and of a lion on the right ſide, and the face of a bullock and of an eagle on the left ſide.

[i] That is, when they had executed God's will: for afore they returned not till God had changed the ſtate of things.

[k] The Hebrew word is Tarſhiſh: meaning that the colour was like the Sicilian ſea, or a precious ſtone ſo called.

[l] Which declared the ſwiftneſs and the fearfulneſs of God's judgments.

[m] Which ſignified, that they had no power of themſelves, but only waited to execute God's commandment.

[n] Whereby was ſignified a terrible judgment toward the earth.

[o] Conſidering the majeſty of God, and the weakneſs of fleſh.

CHAP. II.

The prophet is ſent to call the people from their error.

AND [p] he ſaid unto me, [q] Son of man, ſtand up upon thy feet, and I will ſpeak unto thee.

2 [r] And the Spirit entered into me, when he had ſpoken unto me, and ſet me upon my feet, ſo that I heard him that ſpake unto me.

3 And he ſaid unto me, Son of man, I ſend thee to the children of Iſrael, to a rebellious nation, that hath rebelled againſt me: *for* they and their fathers have rebelled againſt me, even unto this very day.

4 For *they are* † impudent children, and ſtiff-hearted: I do ſend thee unto them, and thou ſhalt ſay unto them, Thus ſaith the Lord God.

† *Heb. hard of face.*

5 But ſurely they will not hear, neither indeed will they ceaſe, for they are a rebellious houſe: yet ſhall they know that [s] there hath been a prophet among them.

6 And thou ſon of man, [t] fear them not, neither be afraid of their words, although rebels and thorns *be* with thee, and thou remaineſt with ſcorpions: fear not their words, nor be afraid at their looks, for they are a rebellious houſe.

7 Therefore thou ſhalt ſpeak my words unto them: *but* ſurely they will not hear, neither will they indeed ceaſe: for they are rebellious.

8 But thou ſon of man, hear what I ſay unto thee: be not thou rebellious, like *this* rebellious houſe: open thy mouth, and [u] eat that I give thee.

9 And when I looked up, behold, an hand was ſent unto me, and lo, a roll of a book *was* therein.

10 And he ſpread it before me, and it was written within and without, and there was written therein, [w] lamentations, and mourning, and woe.

CHAP. III.

1 *The prophet being fed with the word of God, and with the conſtant boldneſs of the Spirit, is ſent unto the people that were in captivity.* 17 *The office of true miniſters.*

MOreover he ſaid unto me, Son of man, [x] eat that thou findeſt: eat this roll, and go, *and* ſpeak unto the houſe of Iſrael.

2 So I opened my mouth, and he gave me this roll to eat.

3 And he ſaid unto me, Son of man, cauſe thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it, and it was in my mouth as ſweet as honey.

4 And he ſaid unto me, Son of man, go, *and* enter into the houſe of Iſrael, and declare them my words.

5 For thou art not ſent to a people of an † unknown tongue, or of an hard language, *but* to the houſe of Iſrael:

† *Heb. deep lips.*

6 Not to many people of an unknown tongue, or of an hard language, whoſe words thou canſt not underſtand: yet if I ſhould ſend thee to them, they would obey thee.

7 But the houſe of Iſrael will not obey thee: for they will not obey me: yea, all the houſe of Iſrael are impudent and ſtiff-hearted.

8 Behold, I have made thy face [y] ſtrong againſt their faces, and thy forehead hard againſt their foreheads.

9 I have made thy forehead as the adamant, *and* harder than the flint: fear them not therefore, neither be afraid at their looks: for they are a rebellious houſe.

10 He ſaid moreover unto me, Son of man, [z] receive in thine heart all my words that I ſpeak unto thee, and hear *them* with thine ears.

11 And go, *and* enter to them that are led away captives unto the children of thy people, and ſpeak unto them, and tell them, Thus ſaith the Lord God: *but* ſurely they will not hear, neither will they indeed ceaſe.

12 Then the Spirit took me up, and I heard behind me a noiſe of a great ruſhing, *ſaying*, [a] Bleſſed *be* the glory of the Lord out of his place.

13 *I heard* alſo the noiſe of the wings of the beaſts, that touched one another, and the rattling of the wheels that were by them, even a noiſe of a great ruſhing.

14 So the Spirit lift me up, and took me away, and I [b] went in bitterneſs, *and* indignation of my ſpirit, but the hand of the Lord was ſtrong upon me.

15 Then I came to them that were led away captives, to [c] Tel-abib, that dwelt by the river Chebar, and I ſat where they ſat, and remained there aſtoniſhed among them [d] ſeven days.

16 And at the end of ſeven days, the word of the Lord came again unto me, ſaying,

17 Son of man, I have made thee a [e] watchman unto the houſe of Iſrael: therefore hear the word at my mouth, and give them warning from me.

18 When I ſhall ſay unto the wicked, Thou ſhalt ſurely die, and thou giveſt not him warning, nor

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[p] That is, the Lord.

[q] Meaning, man, which is but earth and aſhes, which was to humble him, and cauſe him to conſider his own ſtate, and God's grace.

[r] So that he could not abide God's preſence till God's Spirit did enter into him.

[s] This declareth on the one part, God's great affection toward his people, that notwithſtanding their rebellion, yet he will ſend his prophets among them; and admoniſheth his miniſters on the other part, that they ceaſe not to do their duty, though the people be never ſo obſtinate: for the word of God ſhall be either to their ſalvation, or greater condemnation.

[t] Read Jer. 1. 17. He ſheweth, that for no afflictions they ſhould ceaſe to do their duties.

[u] He doth not only exhort him to his duty, but alſo giveth him the means wherewith he may be able to execute it.

[w] He ſheweth, what were the contents of this book, to wit, God's judgments againſt the wicked.

[x] Whereby is meant, that none is meet to be God's meſſenger before he have received the word of God in his heart, as ver. 10. and have a zeal thereto and delight therein, as Jer. 15. 16. Rev. 10. 10.

[y] God promiſeth his aſſiſtance to his miniſters, and that he will give them boldneſs and conſtancy in their vocation, Iſa. 50. 7. Jer. 1. 18. Mich. 3. 8.

[z] He ſheweth what is meant by the eating of the book, which is, that the miniſters of God may ſpeak nothing as of themſelves, but that only which they have received of the Lord.

[a] Whereby he ſignifieth that God's glory ſhould not be diminiſhed, although he departed out of his temple: for this declared, that the city and temple ſhould be deſtroyed.

[b] This ſheweth, that there is ever an infirmity of the fleſh which can never be ready to render full obedience to God, and alſo God's grace, who ever aſſiſteth his, and overcometh their rebellious affections.

[c] Which was a place by Euphrates, where the Jews were priſoners.

[d] Declaring hereby, that God's miniſters muſt with adviſement and deliberation utter his judgment.

[e] Of this read chap. 33. 2.

Bef. Chr. 595.

nor ſpeak it to admoniſh the wicked of his wicked way, that he may live, the ſame wicked man ſhall die in his iniquity: but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity, but thou haſt delivered thy ſoul.

20 Likewiſe if a [f] righteous man turn from his righteouſneſs, and commit iniquity, I will lay a [g] ſtumbling block before him, and he ſhall die, becauſe thou haſt not given him warning: he ſhall die in his ſin, and his [h] righteous deeds, which he hath done, ſhall not be remembered: but his blood will I require at thine hand.

21 Nevertheleſs, if thou admoniſh that righteous man, that the righteous ſin not, and that he doth not ſin, he ſhall live becauſe he is admoniſhed: alſo thou haſt delivered thy ſoul.

22 And the [i] hand of the Lord was there upon me, and he ſaid unto me, Ariſe, *and* go into the ‡ field, and I will there talk with thee.

‡ Or, valley.

23 So when I had riſen up, and gone forth into the field, behold, the [k] glory of the Lord ſtood there, as the glory which I ſaw by the river Chebar, and I fell down upon my face.

24 Then the Spirit entered into me, which [l] ſet me up upon my feet, and ſpake unto me, and ſaid to me, Come *and* [m] ſhut thyſelf within thine houſe.

25 But thou, O ſon of man, behold, they ſhall put bands upon thee, and ſhall bind thee with them, and thou ſhalt not go out among them.

26 And I will make thy tongue [n] cleave to the roof of thy mouth, that thou ſhalt be dumb, and ſhalt not be to them as a man that rebuketh: for they are a rebellious houſe.

27 But when I ſhall have ſpoken unto thee, I will open thy mouth, and thou ſhalt ſay unto them, Thus ſaith the Lord God, He that heareth, let him hear: and he that leaveth off, * let him leave: for they are a rebellious houſe.

* Rev. 22. 11.

CHAP. IV.

1 *The beſieging of the city of Jeruſalem is ſignified.*
9 *The long continuance of the captivity of Iſrael.*
16 *An hunger is propheſied to come.*

THOU alſo, ſon of man, take thee a brick, and lay it before thee, and pourtray upon it the city, *even* Jeruſalem,

2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it: ſet the camp alſo againſt it, and lay engines of war againſt it round about.

3 Moreover, take an [o] iron pan, and ſet it for a wall of iron between thee and the city, and direct thy face toward it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it: this ſhall be a ſign unto the houſe of Iſrael.

Bef. Chr. 595.

4 Sleep thou alſo upon thy left ſide, and lay the iniquity of the [p] houſe of Iſrael upon it: *according* to the number of the days that thou ſhalt ſleep upon it, thou ſhalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, *even* three hundred and ninety days: ſo ſhalt thou bear the iniquity of the houſe of Iſrael.

6 And when thou haſt accompliſhed them, ſleep again upon thy [q] right ſide, and thou ſhalt bear the iniquity of the houſe of Judah forty days: I have appointed thee a day for a year, *even* a day for a year.

7 Therefore thou ſhalt direct thy face toward the ſiege of Jeruſalem, and thine [r] arm *ſhall be* uncovered, and thou ſhalt propheſy againſt it.

8 And behold, I will lay [s] bands upon thee, and thou ſhalt not turn thee from one ſide to another, till thou haſt ended the days of thy ſiege.

9 Thou ſhalt take alſo unto thee wheat and barley, and beans, and lentils, and millet, and [t] fitches, and put them in one veſſel, and make thee bread thereof, *according* to the number of the days that thou ſhalt ſleep upon thy ſide: *even* [u] three hundred and ninety days ſhalt thou eat thereof.

10 And the meat, whereof thou ſhalt eat, *ſhall be* by weight, *even* [w] twenty ſhekels a day: *and* from time to time ſhalt thou eat thereof.

11 Thou ſhalt drink alſo water by meaſure, *even* the ſixth part of [x] an hin: from time to time ſhalt thou drink.

12 And thou ſhalt eat it *as* barley cakes, and thou ſhalt bake it [y] in the dung that cometh out of man, in their ſight.

13 And the Lord ſaid, So ſhall the children of Iſrael eat their defiled bread among the Gentiles, whither I will caſt them.

14 Then ſaid I, Ah, Lord God, behold, my ſoul hath not been polluted: for from my youth up, even unto this hour, I have not eaten of any thing dead, or torn in pieces, neither came there any [z] unclean fleſh in my mouth.

15 Then he ſaid unto me, Lo, I have given thee bullocks [a] dung for man's dung, and thou ſhalt prepare thy bread therewith.

16 Moreover, He ſaid unto me, Son of man, behold, I will break [b] the ſtaff of bread in Jeruſalem, and they ſhall eat bread by weight, and with care, and they ſhall drink water by meaſure, and with aſtoniſhment.

17 Becauſe that bread and water ſhall fail,

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[f] If he that hath been inſtructed in the right way turn back.

[g] I will give him up unto a reprobate mind, Rom. 1. 28.

[h] Which ſeemed to have been done in faith, and were not.

[i] That is, the ſpirit of prophecy.

[k] Meaning, the viſion of the cherubims and the wheels.

[l] Read chap. 2. 2.

[m] Signifying, that not only he ſhould not profit, but they ſhould grievouſly trouble and afflict him.

[n] Which declareth the terrible plague of the Lord, when God ſtoppeth the mouths of his miniſters, and that all ſuch are the rods of his vengeance that do it.

[o] Which ſignified the ſtubbornneſs and hardneſs of their heart.

[p] Hereby he repreſented the idolatry and ſin of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundred and ninety days.

[q] Which declared Judah, who had now from the time of Joſiah ſlept in their ſins forty years.

[r] In token of a ſpeedy vengeance.

[s] The people ſhould ſo ſtraitly be beſieged, that they ſhould not be able to turn them.

[t] Meaning, that the famine ſhould be ſo great, that they ſhould be glad to eat whatſoever they could get.

[u] Which were fourteen months that the city was beſieged, and this was as many days as Iſrael ſinned years.

[w] Which make a pound.

[x] Read Exod. 29. 40.

[y] Signifying hereby the great ſcarcity of fuel and matter to burn.

[z] Much leſs ſuch vile corruption.

[a] To be as fire to brake thy bread with.

[b] That is, the force and ſtrength wherewith it ſhould nouriſh, Iſa. 3. 1. chap. 5. 17. and 14. 13.

they ſhall be aſtoniſhed one with another, and ſhall conſume away for their iniquity.

CHAP. V.

The ſign of the hairs, whereby is ſignified the deſtruction of the people.

AND thou ſon of man, take thee a ſharp knife, *or* take thee a barber's razor, and cauſe it [c] to paſs upon thine head, and upon thy beard: then take thee balances to weigh, and divide the *hair*.

2 Thou ſhalt burn with fire the third part in the midſt of [d] the city, when the days of the ſiege are fulfilled, and thou ſhalt take the *other* third part, and ſmite about it with a knife, and the *laſt* third part thou ſhalt ſcatter in the wind, and I will draw out a ſword after them.

3 Thou ſhalt alſo take thereof a few in number, and bind them in thy [e] lap.

4 Then take of them again and caſt them into the midſt of the fire, and burn them in the fire: [f] *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

5 Thus ſaith the Lord God, This is Jeruſalem: I have ſet it in the midſt of the nations and countries *that* are round about her.

6 And ſhe hath changed my [g] judgments into wickedneſs more than the nations, and my ſtatutes more than the countries that are round about her, for they have refuſed my judgments and my ſtatutes, *and* they have not walked in them.

7 Therefore thus ſaith the Lord God, Becauſe your [h] multitude is greater than the nations that are round about you, and ye have not walked in my ſtatutes, neither have ye kept my judgments: no, ye have not done according to the judgments of the nations that are round about you.

8 Therefore thus ſaith the Lord God, Behold, I, even I *come* againſt thee, *and* will execute judgment in the midſt of thee, *even* in the ſight of the nations.

9 And I will do in thee that I never did *before*, neither will do any more the like, becauſe of all thine abominations.

10 For in the midſt of thee, the fathers * ſhall eat their ſons, and the ſons ſhall eat their fathers, and I will execute judgment in thee, and the whole remnant of thee will I ſcatter into all the winds.

* Lev. 26. 29. Deut. 28. 53. 2 Kings 6. 29. Lament. 4. 10. Baruch 2. 3.

11 Wherefore, as I live, ſaith the Lord God, Surely, becauſe thou haſt defiled my ſanctuary with all thy filthineſs, and with all thine abominations, therefore will I alſo deſtroy thee, neither ſhall mine eye ſpare *thee*, neither will I have any pity.

12 The third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed in the midſt of thee: and *another* third part ſhall fall by the ſword round about thee: and I will ſcatter the *laſt* third part into all winds, and I will draw out a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my wrath to ceaſe in them, and I will be [i] comforted: and they ſhall know, that I the Lord have ſpoken it in my zeal, when I have accompliſhed my wrath in them.

14 Moreover, I will make thee waſte, and abhorred among the nations that are round about thee, *and* in the ſight of all that paſs by.

15 So thou ſhalt be a reproach and ſhame, a chaſtiſement and an aſtoniſhment unto the nations that are round about thee, when I ſhall execute judgments in thee, in anger and in wrath, and in ſharp rebukes: I the Lord have ſpoken it.

16 When I ſhall ſend upon them the ‡ evil [k] arrows of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine upon you, and will break your ſtaff of bread.

‡ Or, dangerous.

17 * So will I ſend upon you famine, and evil beaſts, and they ſhall ſpoil thee, and peſtilence and blood ſhall paſs through thee, and I will bring the ſword upon thee: I the Lord have ſpoken it.

* Ch. 14. 13.

CHAP. VI.

He ſheweth that Jeruſalem ſhall be deſtroyed for their idolatry. 8 He propheſieth the repentance of the remnant of the people, and their deliverance.

AGAIN the word of the Lord came unto me, ſaying,

2 Son of man, ſet thy face towards the * mountains of Iſrael, and propheſy againſt them,

* Ch. 36. 1.

3 And ſay, Ye mountains of Iſrael, hear the word of the Lord God: thus ſaith the Lord God to the [l] mountains and to the hills, to the rivers and to the vallies, Behold, I, *even* I will bring a ſword upon you, and I will deſtroy your high places:

4 And your altars ſhall be deſolate, and your images of the [m] ſun ſhall be broken: and I will caſt down your ſlain men before your idols.

5 And I will lay the dead carcaſes of the children of Iſrael before their [n] idols, and I will ſcatter your bones round about your altars.

6 In all your dwelling-places the cities ſhall be deſolate, and the high places ſhall be laid waſte, ſo that your altars ſhall be made waſte and deſolate, and your idols ſhall be broken, and ceaſe, and your images of the ſun ſhall be cut in pieces, and your works ſhall be aboliſhed.

7 And the ſlain ſhall fall in the midſt of you, and ye ſhall know that I am the Lord.

8 Yet will I leave a remnant, [o] that you may have

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[c] To ſhave thine head and thy beard.

[d] To wit, of that city which he had pourtrayed upon the brick, chap. 4. 1. By the fire and peſtilence he meaneth the famine, wherewith one part periſhed during the ſiege of Nebuchadnezzar. By the ſword, thoſe that were ſlain when Zedekiah fled, and thoſe that were carried away captive. And by the ſcattering into the wind thoſe that fled into Egypt, and into other parts, after the city was taken.

[e] Meaning, that a very few ſhould be left, which the Lord would preſerve among all theſe ſtorms, but not without troubles and trial.

[f] Out of that fire which thou kindleſt ſhall a fire come, which ſhall ſignify the deſtruction of Iſrael.

[g] My word and law into idolatry and ſuperſtitions.

[h] Becauſe your idols are in greater number, and your ſuperſtitions more than among the profeſſed idolaters, read Iſa. 65. 11. or he condemneth their ingratitude in reſpect of his benefits.

[i] That is, I will not be pacified till I be revenged, Iſa. 1. 24.

[k] Which were the graſhoppers, mildew, and whatſoever were occaſions of famine.

[l] He ſpeaketh to all the places where the Iſraelites accuſtomed to commit their idolatry, threatening them deſtruction.

[m] Read 2 Kings 22. 11. and 23. 11.

[n] In contempt of their power and force, which ſhall neither be able to deliver you, nor themſelves, 2 Kings 23. 20.

[o] He ſheweth that in all dangers God will preſerve a few, which ſhall be as the ſeed of his church, and call upon his name.

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Bef. Chr. 594. have *ſome* that ſhall eſcape the ſword among the nations, when you ſhall be ſcattered through the countries.

9 And they that eſcape of you, ſhall remember me among the nations, where they ſhall be in captivity, becauſe I am grieved for their whoriſh hearts which have departed from me, and for their eyes which have gone a whoring after their idols, and they [p] ſhall be diſpleaſed in themſelves for the evils which they have committed in all their abominations.

10 And they ſhall know that I am the Lord, *and* that I have not ſaid in vain that I would do this evil unto them.

11 Thus ſaith the Lord God, [q] Smite with thine hand, and ſtretch forth with thy foot, and ſay, Alas, for all the wicked abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is far off, ſhall die of the peſtilence: and he that is near, ſhall fall by the ſword: and he that remaineth and is beſieged, ſhall die by the famine: thus will I accompliſh my wrath upon them.

13 Then [r] ye ſhall know that I am the Lord, when their ſlain men ſhall be among their idols round about their altars, upon every high hill in all the tops of the mountains, and under every green tree, and under every thick oak, *which is* the place where they did offer ſweet ſavour to their idols.

* Ch. 5. 14. 14 So will I * ſtretch mine hand upon them, and make the land waſte and deſolate [s] from the wilderneſs unto Diblath in all their habitations, and they ſhall know that I am the Lord.

CHAP. VII.

The end of all the land of Iſrael ſhall ſuddenly come.

MOreover, the word of the Lord came unto me, ſaying,

2 Alſo thou ſon of man, thus ſaith the Lord God, An end *is* come unto the land of Iſrael: the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will ſend my wrath upon thee, and will judge thee according to thy ways, and will lay upon thee all [t] thine abominations.

4 Neither ſhall mine eye ſpare thee, neither will I have pity: but I will lay thy ways upon thee: and thine abominations ſhall be in the midſt of thee, and ye ſhall know that I am the Lord.

‡ Or, behold, evil cometh after evil. 5 Thus ſaith the Lord God, ‡ Behold, one evil, *even one* evil is come.

6 An end is come, the end is come, it [u] watched for thee: behold, it is come.

Bef. Chr. 600. 7 The [w] morning is come unto thee, that dwelleſt in the land: the time is come, the day of trouble is near, and not the [x] ſounding again of the mountains.

8 Now I will ſhortly pour out my wrath upon thee, and fulfil mine anger upon thee: I will judge thee according to thy ways, and will lay upon thee all thine abominations.

9 Neither ſhall mine eye ſpare *thee*, neither will I have pity, *but* I will lay upon thee according to thy ways, and thine abominations ſhall be in the midſt of thee, and ye ſhall know that I am the Lord that ſmiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the [y] rod nouriſheth: [z] pride hath budded.

11 [a] Cruelty is riſen up, into a rod of wickedneſs: none of them *ſhall remain*, nor of their riches, nor of any of theirs, neither ſhall there be [b] lamentation for them.

12 The time is come, the day draweth near: let not the buyer [c] rejoice, nor let him that ſelleth, [d] mourn: for the wrath is upon all the multitude thereof.

13 For he that ſelleth, ſhall not [e] return to that which is ſold, although they were yet alive: for the [f] viſion was unto all the multitude thereof, *and* they returned not, [g] neither doth any encourage himſelf in the puniſhment of his life.

14 [h] They have blown the trumpet, and prepared all, but none goeth to the battle: for my wrath is upon all the multitude thereof.

15 The ſword *is* without, and the peſtilence, and the famine within: he that is in the field, ſhall die with the ſword: and he that is in the city, famine and peſtilence ſhall devour him.

16 But they that flee away from them, ſhall eſcape, and ſhall be in the mountains, like the doves of the vallies: all they ſhall mourn, every one for his iniquity.

17 * All hands ſhall be weak, and all knees ſhall fall away *as* water. * Iſa. 13. 7. Jer. 6. 24.

18 * They ſhall alſo gird themſelves with ſackcloth, and fear ſhall cover them, and ſhame *ſhall be* upon all faces, and baldneſs upon their heads. * Iſa. 15. 3. Jer. 48. 37.

19 They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be *caſt* far off: their * ſilver and their gold cannot deliver them in the day of the wrath of the Lord: they ſhall not ſatisfy their ſouls, neither fill their bowels: for *this* ruin is for their iniquity. * Prov. 11. 4. Zeph. 1. 18.

20 He had alſo ſet the beauty of his [i] ornament in majeſty: but they made images of their abominations, *and* of their idols therein: therefore have I ſet it far from them.

21 And

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[p] They ſhall be aſhamed to ſee that their hope in idols was but vain, and ſo ſhall repent.

[q] By theſe ſigns he would that the prophet ſhould ſignify the great deſtruction to come.

[r] That is, all nations, when you ſhall ſee my judgments.

[s] Some read, more deſolate than the wilderneſs of Diblath, which was in Syria, and bordered upon Iſrael, or from the wilderneſs which was ſouth unto Diblath, which was north: meaning, the whole country.

[t] I will puniſh thee as thou haſt deſerved for thine idolatry.

[u] He ſheweth that the judgments of God ever watch to deſtroy the ſinners, which notwithſtanding he delayeth till there be no more hope of repentance.

[w] The beginning of his puniſhment is already come.

[x] Which was a voice of joy and mirth.

[y] The ſcourge is in a readineſs.

[z] That is, the proud tyrant Nebuchadnezzar hath gathered his force and is ready.

[a] This cruel enemy ſhall be a ſharp ſcourge for their wickedneſs.

[b] Their own affliction ſhall be ſo great, that they ſhall have no regard to lament for others.

[c] For the preſent profit.

[d] For he ſhall loſe nothing.

[e] In the year of the jubilee, meaning, that none ſhould enjoy the privilege of the law, Lev. 25. 13. for they ſhould all be carried away captives.

[f] This viſion ſignified that all ſhould be carried away, and none ſhould return for the jubilee.

[g] No man, for all this, endeavoureth himſelf, or taketh heart to repent for his evil life. Some read, for none ſhall be ſtrengthened in his iniquity of his life, meaning, that they ſhould gain nothing by flattering themſelves in evil.

[h] The Iſraelites made a brag, but their hearts failed them.

[i] Meaning, the ſanctuary.

21 And I will give it into the hands of the [k] ſtrangers to be ſpoiled, and to the wicked of the earth to be robbed, and they ſhall pollute it.

22 My face will I turn alſo from them, and they ſhall pollute my [l] ſecret places: for the deſtroyers ſhall enter into it, and defile it.

23 ¶ Make a [m] chain: for the land is full of the [n] judgment of blood, and the city is full of cruelty:

24 Wherefore I will bring the moſt wicked of the heathen, and they ſhall poſſeſs their houſes: I will alſo make the pomp of the mighty to ceaſe, and their [o] holy places ſhall be defiled.

25 When deſtruction cometh, they ſhall ſeek peace, and ſhall not *have* it.

26 Calamity ſhall come upon calamity, and rumour ſhall be upon rumour: then ſhall they ſeek a viſion of the prophet: but the law ſhall periſh from the prieſt, and counſel from the ancient.

27 The king ſhall mourn, and the prince ſhall be cloathed with deſolation, and the hands of the people in the land ſhall be troubled: I will do unto them according to their ways, and according to their judgments will I judge them, and they ſhall know that I am the Lord.

CHAP. VIII.

2 An appearance of the ſimilitude of God. 3 Ezekiel is brought to Jeruſalem in the Spirit. 6 The Lord ſheweth the prophet the idolatries of the houſe of Iſrael.

AND in the [p] ſixth year, in the [q] ſixth *month*, *and* in the fifth *day* of the month, as I ſat in mine houſe, and the elders of Judah ſat before me, the hand of the Lord God fell there upon me.

2 Then I beheld, and lo, *there was* a likeneſs, as the appearance of [r] fire to look to, from his loins downward: and from his loins upward, as the appearance of brightneſs, and like unto amber.

3 And he ſtretched out the likeneſs of an hand, and took me by an hairy lock of mine head, and the Spirit lift me up between the earth and the heaven, and brought me † by a divine [s] viſion to Jeruſalem, into the entry of the inner [t] gate that lieth toward the North, where remained the idol of [u] indignation, which provoked indignation.

† Heb. in the viſions of God.

4 And behold, the glory of the God of Iſrael *was* there, according to the viſion that I ſaw [w] in the field.

5 Then ſaid he unto me, Son of man, lift up thine eyes now toward the North. So I lift up mine eyes toward the North, and behold, Northward, at the gate of the [x] altar, this idol of indignation *was* in the entry.

6 He ſaid furthermore unto me, Son of man, ſeeſt thou not what they do? *even* the great abominations that the houſe of Iſrael committeth here to cauſe *me* to depart from [y] my ſanctuary? but yet turn thee *and* thou ſhalt ſee greater abominations.

7 And he cauſed me to enter at the gate of the court: and when I looked, behold, an hole *was* in the wall.

8 Then ſaid he unto me, Son of man, dig now in the wall. And when I had digged in the wall, behold, *there was* a door.

9 And he ſaid unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in, and ſaw, and behold, *there was* every ſimilitude of creeping things and [z] abominable beaſts, and all the idols of the houſe of Iſrael, painted upon the wall round about.

11 And there ſtood before them ſeventy [a] men of the ancients of the houſe of Iſrael, and in the midſt of them ſtood Jaazaniah, the ſon of Shaphan, with every man his cenſer in his hand, and the vapour of the incenſe went up like [b] a cloud.

12 Then ſaid he unto me, Son of man, haſt thou ſeen what the ancients of the houſe of Iſrael [c] do in the dark, every one in the chamber of his imagery? for they ſay, The Lord ſeeth us not, the Lord hath forſaken the earth.

13 Again, he ſaid alſo unto me, Turn thee again, *and* thou ſhalt ſee greater abominations that they do.

14 And he cauſed me to enter into the entry of the gate of the Lord's houſe, which was toward the North: and behold, there ſat women mourning [d] for Tammuz.

15 Then ſaid he unto me, Haſt thou ſeen *this*, O ſon of man? Turn thee again, *and* thou ſhalt ſee greater abominations than theſe.

16 And he cauſed me to enter into the inner court of the Lord's houſe, and behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men with their backs toward the temple of the Lord, and their faces toward the Eaſt, and they worſhipped the ſun toward the Eaſt.

17 Then he ſaid unto me, Haſt thou ſeen *this*, O ſon of man? Is it a ſmall thing to the houſe of Judah to commit theſe abominations which they do here? for they have filled the land with cruelty, and have returned to provoke me: and lo, they have caſt out [e] ſtink before their noſes.

18 There-

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[k] That is, of the Babylonians.

[l] Which ſignifieth the moſt holy place, whereunto none might enter but the high prieſt.

[m] Signifying, that they ſhould be bound and led away captives.

[n] That is, of ſins that deſerve death.

[o] Which was the temple, that was divided into three parts, Pſalm 68. 35.

[p] Of the captivity of Jeconiah.

[q] Which contained part of Auguſt, and part of September.

[r] As chap. 1. 27.

[s] Meaning, that he was thus carried in ſpirit, and not in body.

[t] Which was the porch or the court, where the people aſſembled.

[u] So called, becauſe it provoked God's indignation, which was the idol of Baal.

[w] Read chap. 3. 22.

[x] That is, in the court where the people had made an altar to Baal.

[y] For God will not be where idols are.

[z] Which were forbidden in the law, Lev. 11. 4.

[a] Thus they that ſhould have kept all the reſt in the fear and true ſervice of God, were the ring-leaders to all abomination, and by their example pulled others from God.

[b] It was in ſuch abundance.

[c] For beſides their common idolatry, they had particular ſervice, which they had in ſecret chambers.

[d] The Jews write that this was a prophet of the idols, who after his death was once a year mourned for in the night.

[e] Declaring, that the cenſings, and ſervice of the idolaters, are but infection and villainy before God.

Bef. Chr. 594.

18 Therefore will I alſo execute *my* wrath: mine eye ſhall not ſpare *them:* neither will I have pity, and * though they cry in mine ears with a loud voice, *yet* will I not hear them.

* Prov. 1. 28. Iſa. 46. 7. Jer. 11. 11. Mich. 3. 4.

CHAP. IX.

1 *The deſtruction of the city.* 4 *They that ſhall be ſaved, are marked.* 8 *A complaint of the prophet for the deſtruction of the people.*

HE cried alſo with a loud voice in mine ears, ſaying, The viſitations of [f] the city draw near, and every man hath a weapon in his hand to deſtroy it.

2 And behold, ſix [g] men came by the way of the high gate, which lieth toward the [h] North, and every man a weapon in his hand, to deſtroy it: and one man among them was clothed with linen, with a writer's [i] inkhorn by his ſide, and they went in and ſtood beſide the braſen altar.

3 And the glory of the God of Iſrael was [k] gone up from the cherub whereupon he was, *and ſtood* on ‡ the door of the houſe, and he called to the man clothed with linen, which had the writer's inkhorn by his ſide:

‡ Or, threſhold.

4 And the Lord ſaid unto him, Go through the midſt of the city, *even* through the midſt of Jeruſalem, and ſet a ‡ mark upon the foreheads of them that [l] mourn and cry for all the abominations that be done in the midſt thereof.

‡ Or, mark with Thau.

5 And to the other he ſaid, that I might hear, Go ye after him through the city, and ſmite: let your eye ſpare none, neither have pity.

6 Deſtroy utterly the old, *and* the young, and the maids, and the children, and the women, but touch no man upon whom *is* the [m] mark, and begin at my ſanctuary. Then they began at the [n] antient men, which were before the houſe.

7 And he ſaid unto them, Defile the houſe, and fill the courts with the ſlain, *then* go forth: and they went out, and ſlew *them* in the city.

8 Now when they had ſlain them, and I had eſcaped, I fell down upon my face, and cried, ſaying, [o] Ah Lord God, wilt thou deſtroy all the reſidue of Iſrael, in pouring out thy wrath upon Jeruſalem?

9 Then ſaid he unto me, The iniquity of the houſe of Iſrael and Judah *is* exceeding great, ſo that the land is [p] full of blood, and the city full of corrupt judgment: for they ſay, The Lord hath forſaken the earth, and the Lord ſeeth *us* not.

10 As touching me alſo, mine eye ſhall not ſpare *them*, neither will I have pity, *but* will recompenſe their ways upon their heads.

11 And behold, the man clothed with linen, which had the inkhorn by his ſide, made report, and ſaid, *Lord*, I have done as thou haſt commanded me.

Bef. Chr. 594.

CHAP. X.

1 *Of the man that took hot burning coals out of the middle of the wheels of the cherubims.* 8 *A rehearſal of the viſion of the wheels, of the beaſts, and of the cherubims.*

AND as I looked, behold, in the * firmament that was above the head of the [q] cherubims, there appeared upon them like unto the ſimilitude of a throne, as *it were* a ſapphire ſtone.

* Ch. 1. 22.

2 And he ſpake unto the man clothed with linen, and ſaid, Go in between the wheels, *even* under the cherub, and fill thine hands with coals of fire from between the cherubims, and ſcatter them over [r] the city. And he went in, in my ſight.

3 Now the cherubims ſtood upon the right ſide of the houſe, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord [s] went up from the cherub, *and ſtood* over the door of the houſe, and the houſe was filled with the cloud, and the court was filled with the brightneſs of the Lord's glory.

5 And the [t] ſound of the cherubim's wings was heard into the utter court, as the voice of the Almighty God, when he ſpeaketh.

6 And when he had commanded the man cloathed with linen, ſaying, Take fire from between the wheels, *and* from between the cherubims, then he went in and ſtood beſide the wheel.

7 And one cherub ſtretched forth his hand from between the cherubims, unto the fire that was between the cherubims, and took *thereof*, and put it into the hands of him that was clothed with linen: who took it, and went out.

8 And there appeared in the cherubims the likeneſs of a man's hand under their wings.

9 And when I looked up, behold, four wheels *were* beſide the cherubims, one wheel by one cherub, and another wheel by another cherub, and the appearance of the wheels *was* as the colour of a [u] chryſolite ſtone.

10 And their appearance (*for* they were all four of one faſhion) was as if one wheel had been in *another* wheel.

11 When they went forth, they went upon their four ſides, and they returned not as they went: but to the place whither the firſt went, they went after it, *and* they [w] turned not as they went.

12 And their whole body, and their ‡ rings, and their hands, and their wings, and the wheels

‡ Or, treſſ

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[f] The time to take vengeance.

[g] Which were angels in the ſimilitude of men.

[h] Signifying, that the Babylonians ſhould come from the north to deſtroy the city and the temple.

[i] To mark them that ſhould be ſaved.

[k] Which declared that he was not bound thereunto, neither would remain any longer than there was hope that they would turn from their wickedneſs and worſhip him aright.

[l] He ſheweth, what is the manner of God's children whom he marketh to ſalvation: to wit, to mourn and cry out againſt the wickedneſs which they ſee committed againſt God's glory.

[m] Thus in all his plagues the Lord preſerveth his ſmall number which he marketh, as Exod. 12. 23. Rev. 7. 3. but the chief mark is the Spirit of adoption, wherewith the heart is ſealed up to life everlaſting.

[n] Which were the chief occaſion of all thoſe evils, as chap. 8. 11.

[o] This declareth, that the ſervants of God have a compaſſion, when they ſee his judgments executed.

[p] That is, with all kind of wickedneſs, read Iſa. 1. 15.

[q] Which in the firſt chapter and verſe five, he called the four beaſts.

[r] This ſignified that the city ſhould be burnt.

[s] Meaning, that the glory of God ſhould depart from the temple.

[t] Read chap. 1. 24.

[u] Read chap. 1. 16.

[w] Until they had executed God's judgments.

Bef. Chr. 594.

were full of eyes round about, *even* in the ſame four wheels.

13 And *the cherub* cried to theſe wheels in mine hearing, ſaying, O wheel.

14 And every *beaſt* had four faces: the firſt face *was* the face of a cherub, and the ſecond face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

* Ch. 1. 5.

15 And the cherubims were lifted up: * this is the beaſt that I ſaw at the river Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lift up their wings to mount up from the earth, the ſame wheels alſo turned not from beſide them.

17 When the *cherubims* ſtood, they ſtood: and when they were lifted up, they lifted themſelves up *alſo*: for the [x] ſpirit of the beaſt *was* in them.

18 [y] Then the glory of the Lord departed from above the door of the houſe, and ſtood upon the cherubims.

19 And the cherubims lift up their wings, and mounted up from the earth in my ſight: when they went out, the wheels alſo *were* beſides them: and *every one* ſtood at the entry of the gate of the Lord's houſe, at the Eaſt ſide, and the glory of the God of Iſrael *was* upon them on high.

* Ch. 1. 15.

20 * This is the [z] beaſt that I ſaw under the God of Iſrael by the river Chebar, and I knew that they were the cherubims.

21 Every one had four faces, and every one four wings, and the likeneſs of man's hands was under their wings.

22 And the likeneſs of their faces *was* the ſelf-ſame faces which I ſaw by the river Chebar, *and* the appearance of the *cherubims was* the ſelf-ſame, *and* they went every one ſtraight forward.

CHAP. XI.

1 Who they were that ſeduced the people of Iſrael. 5 Againſt theſe he propheſieth, ſhewing them how they ſhall be diſperſed abroad. 19 The renewing of the heart cometh of God. 21 He threateneth them that lean unto their own counſels.

MOreover, the Spirit lift me up, and brought me unto the Eaſt gate of the Lord's houſe, which lieth eaſtward, and behold, at the entry of the gate *were* five and twenty men: among whom I ſaw Jaazaniah the ſon of Azur, and Pelatiah the ſon of Benaiah, the princes of the people.

2 Then ſaid he unto me, Son of man, theſe are the men that imagine miſchief, and deviſe wicked counſel in this city.

3 *For* they ſay, [a] It is not near, let us build houſes: this *city* is the [b] cauldron, and we be the fleſh.

4 Therefore propheſy againſt them: ſon of man, propheſy.

5 And the Spirit of the Lord fell upon me, and ſaid unto me, Speak, Thus ſaith the Lord, O ye houſe of Iſrael, this have ye ſaid, and I know that which riſeth up of your minds.

6 Many have ye murdered in this city, and ye have filled the ſtreets thereof with the ſlain.

7 Therefore thus ſaith the Lord God, They that ye have ſlain and have laid in the midſt of it, they are [c] the fleſh, and this *city* is the cauldron, but I will bring you forth of the midſt of it.

8 Ye have feared the ſword, and I will bring a ſword upon you, ſaith the Lord God.

9 And I will bring you out of the midſt thereof, and deliver you into the [d] hands of ſtrangers, and will execute judgments among you.

10 Ye ſhall fall by the ſword, *and* I will judge you in the border of [e] Iſrael, and ye ſhall know that I am the Lord.

11 This *city* ſhall not be your cauldron, neither ſhall you be the fleſh in the midſt thereof, *but* I will judge you in the border of Iſrael.

12 And ye ſhall know that I am the Lord: for ye have not walked in my ſtatutes, neither executed my judgments, but have done after the manners of the heathen, that are round about you.

13 ¶ And when I propheſied, Pelatiah the ſon of [f] Benaiah died: then fell I down upon my face, and cried with a loud voice, and ſaid, Ah Lord God, wilt thou then utterly deſtroy all the remnant of Iſrael?

14 Again, the word of the Lord came unto me, ſaying,

15 Son of man, thy [g] brethren, *even* thy brethren, the men of thy kindred, and all the houſe of Iſrael, *holy* are they unto whom the inhabitants of Jeruſalem have ſaid, Depart ye far from the Lord: *for* the land is given us in poſſeſſion.

16 Therefore ſay, Thus ſaith the Lord God, Although I have caſt them far off among the heathen, and although I have ſcattered them among the countries: yet will I be to them as a little [h] ſanctuary in the countries where they ſhall come.

17 Therefore ſay, Thus ſaith the Lord God, I will gather you again from the people, and aſſemble you out of the countries where you have been ſcattered, and I will give you the land of Iſrael.

18 And they ſhall come thither, and they ſhall take away all the idols thereof, and all the abominations thereof from thence.

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[x] There was one conſent between the cherubims and the wheels.

[y] Read chap. 9. 3.

[z] That is, the whole body of the four beaſts of cherubims.

[a] Thus the wicked derided the prophets, as though they preached but errors, and therefore gave themſelves ſtill to their pleaſures.

[b] We ſhall not be pulled out of Jeruſalem, till the hour of our death come, as the fleſh is not taken out of the cauldron till it be ſod.

[c] Contrary to their vain confidence, he ſheweth in what ſenſe the city is the cauldron: that is, becauſe of the dead bodies that have been murdered therein, and ſo lie as fleſh in the cauldron.

[d] That is, of the Chaldeans.

[e] That is, in Riblah, read 2 Kings, 25. 6.

[f] It ſeemeth that this nobleman died of ſome terrible death, and therefore the prophet feared ſome ſtrange judgment of God toward the reſt of the people.

[g] They that remained ſtill at Jeruſalem, thus reproached them that were gone into captivity, as though they were caſt off and forſaken of God.

[h] They ſhall be yet a little church: ſhewing that the Lord will ever have ſome to call upon his name, whom he will preſerve and reſtore, though they be for a time afflicted.

Bef. Chr. 594.

19 * And I will give them one heart, and I will put a new ſpirit within their bowels: and I will take the [i] ſtony heart out of their bodies, and will give them an heart of fleſh,

* Jer. 32. 39. Ch. 36. 26.

20 That they may walk in my ſtatutes, and keep my judgments, and execute them: and they ſhall be my people, and I will be their God.

21 But upon them, whoſe heart is toward their idols, and whoſe affection goeth after their abominations, I will lay their way upon their own heads, ſaith the Lord God.

22 ¶ Then did the Cherubims lift up their wings, and the wheels beſides them, and the glory of the God of Iſrael *was* upon them on high.

23 And the glory of the Lord went up from the midſt of the city, and ſtood upon the mountain which is toward the eaſt ſide of the city.

24 Afterward the Spirit took me up, and brought me in a viſion by the Spirit of God into Chaldea to them that were led away captives: ſo the viſion that I had ſeen, went up from me.

25 Then I declared unto them that were [k] led away captives, all the things that the Lord had ſhewed me.

CHAP. XII.

1 *The parable of captivity.* 18 *Another parable whereby the diſtreſs of hunger and thirſt is ſignified.*

THE word of the Lord alſo came unto me, ſaying,

2 Son of man, thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee, and ſee [l] not: they have ears to hear, and hear not: for they are a rebellious houſe.

3 Therefore, thou ſon of man, † prepare thy ſtuff to go into captivity, and go forth by day, in their ſight: and thou ſhalt paſs from thy place to another place in their ſight, if it be poſſible that they may conſider it: for they are a rebellious houſe.

† *Heb. make thee veſſels to go into captivity.*

4 Then ſhalt thou bring forth thy ſtuff by day in their ſight, as the ſtuff of him that goeth into captivity: and thou ſhalt go forth at even in their ſight, as they that go forth into captivity.

5 Dig thou through the wall in their ſight, and carry out thereby.

6 In their ſight ſhalt thou bear it upon *thy* ſhoulders, *and* carry it forth in the dark: thou ſhalt cover thy face that thou ſee not the earth: for I have ſet thee *as* a [m] ſign unto the houſe of Iſrael.

7 And as I was commanded, ſo I brought forth my ſtuff by day, as the ſtuff of one that goeth into captivity: and by night I digged through the wall with mine hand, and brought it forth in the dark, *and* I bare it upon *my* ſhoulder in their ſight.

8 And in the morning came the word of the Lord unto me, ſaying,

9 Son of man, hath not the houſe of Iſrael, the rebellious houſe, ſaid unto thee, What [n] doſt thou?

Bef. Chr. 599.

10 *But* ſay thou unto them, Thus ſaith the Lord God, This ‡ burden *concerneth* the chief in Jeruſalem, and all the houſe of Iſrael that are among them.

‡ Or, prophecy.

11 Say, I am your ſign: like as I have done, ſo ſhall it be done unto them: they ſhall go into bondage *and* captivity.

12 And the chiefeſt that is among them, ſhall bear upon his ſhoulder in the dark, and ſhall go forth: they ſhall dig through the wall, to carry out thereby: he ſhall cover his face, that he ſee not the ground with *his* eyes.

13 My net will I alſo ſpread [o] upon him, and he ſhall be taken in my net, and I will bring him to Babel to the land of the Chaldeans, yet ſhall he not ſee it, though he ſhall die there.

14 And I will ſcatter toward every wind all that are about him to help him, and all his garriſons: and I will draw out the ſword after them.

15 And they ſhall know that I am the Lord, when I ſhall ſcatter them among the nations, and diſperſe them in the countries.

16 But I will leave a [p] little number of them from the ſword, from the famine, and from the peſtilence, that they may declare all theſe abominations among the heathen, where they come, and they ſhall know that I am the Lord.

17 ¶ Moreover, the word of the Lord came unto me, ſaying,

18 Son of man, eat thy bread with trembling, and drink thy water with trouble, and with carefulneſs:

19 And ſay unto the people of the land, Thus ſaith the Lord God of the inhabitants of Jeruſalem, *and* of the land of Iſrael, They ſhall eat their bread with carefulneſs, and drink their water with deſolation: for the land ſhall be deſolate from her abundance, becauſe of the cruelty of them that dwell therein.

20 And the cities that are inhabited ſhall be left void, and the land ſhall be deſolate, and ye ſhall know that I am the Lord.

21 ¶ And the word of the Lord came unto me, ſaying,

22 Son of man, what is that proverb that you have in the land of Iſrael, ſaying, The days [q] are prolonged, and all viſions ‡ fail?

‡ Or, take none effect.

23 Tell them therefore, Thus ſaith the Lord God, I will make this proverb to ceaſe, and they ſhall no more uſe it as a proverb in Iſrael: but ſay unto them, the days are at hand, and the effect of every viſion.

24 For no viſion ſhall be any more in vain, neither *ſhall there be* any flattering divination within the houſe of Iſrael.

25 For I am the Lord: I will ſpeak, *and* that thing that I ſhall ſpeak, ſhall come to paſs: it ſhall be no more prolonged: for in your days, O rebellious houſe, will I ſay the thing, and will perform it, ſaith the Lord God.

26 Again, the word of the Lord came unto me, ſaying,

27 Son of man, behold, they of the houſe of Iſrael ſay, The viſion that he ſeeth, is for many

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[i] Meaning, the heart whereunto nothing can enter, and regenerate them anew, ſo that their heart may be ſoft, and ready to receive my graces.

[k] When Jeconiah was led away captive.

[l] That is, they receive not the fruit of that which they ſee and hear.

[m] That as thou doſt, ſo ſhall they do, and therefore in thee they ſhall ſee their own plague and puniſhment.

[n] Do not they deride thy doings?

[o] When the king ſhall think to eſcape by fleeing, I will take him in my net, as chap. 17. 20. and 32. 3.

[p] Which ſhould bear his name, and ſhould be his church, read chap. 11. 16.

[q] Becauſe they did not immediately ſee the prophecies accompliſhed, they contemned them as though they ſhould never be fulfilled.

Bef. Chr. 598.

[r] many days *to come*, and he propheſieth of the times that are far off.

28 Therefore ſay unto them, Thus ſaith the Lord God, All my words ſhall no longer be delayed: but that thing which I have ſpoken, ſhall be done, ſaith the Lord God.

CHAP. XIII.

2 *The word of the Lord againſt falſe prophets, which teach the people the counſels of their own hearts.*

AND the word of the Lord came unto me, ſaying,

2 Son of man, propheſy againſt the prophets of * Iſrael, that propheſy, and ſay thou unto them that propheſy out of their [s] own hearts, Hear the word of the Lord.

* Ch. 14. 9.

3 Thus ſaith the Lord God, Woe unto the fooliſh prophets that follow their own ſpirit, and have ſeen nothing.

4 O Iſrael, thy prophets are like the foxes, [t] in the waſte places.

5 [u] Ye have not riſen up in the gaps, neither made up the hedge for the houſe of Iſrael, to ſtand in the battle in the day of the Lord.

6 They have ſeen vanity, and lying divination, ſaying, The Lord ſaith it, and the Lord hath not ſent them: and they have made *others* to hope that they would confirm the word *of their prophecy*.

7 Have ye not ſeen a vain viſion? and have ye not ſpoken a lying divination? [w] ye ſay, The Lord ſaith it, albeit I have not ſpoken.

8 Therefore thus ſaith the Lord God, Becauſe ye have ſpoken vanity and have ſeen lyes, therefore behold, I am againſt you, ſaith the Lord God.

9 And mine hand ſhall be upon the prophets that ſee vanity, and divine lyes: they ſhall not be in the aſſembly of my people, neither ſhall they be written in the [x] writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael: and ye ſhall know that I am the Lord God.

10 And therefore, becauſe they have deceived my people, ſaying, [y] Peace, and there was no peace: and one built up a [z] wall: and behold, the others daubed it with untempered *morter*.

11 Say unto them which daub it with untempered *morter*, that it ſhall fall: *for* there ſhall come a great ſhower, and I will ſend hail-ſtones, which ſhall cauſe it to fall, and a ſtormy wind ſhall break it.

12 Lo, when the wall is fallen, ſhall it not be ſaid unto you, Where is the daubing wherewith ye have daubed it?

Bef. Chr. 591.

13 Therefore thus ſaith the Lord God, I will cauſe a ſtormy wind to break forth in my wrath, and a great ſhower ſhall be in mine anger, and hail-ſtones in *mine* indignation to conſume it.

14 So I will deſtroy the wall that ye have daubed with untempered *morter*, and bring it down to the ground, ſo that the foundation thereof ſhall be diſcovered, and it ſhall fall, and ye ſhall be conſumed in the midſt thereof, and ye ſhall know that I am the Lord.

15 Thus will I accompliſh my wrath upon the wall, and upon them that have daubed it with [a] untempered *morter*, and will ſay unto you, The wall is no more, neither the daubers thereof:

16 *To wit*, the prophets of Iſrael, which propheſy upon Jeruſalem, and ſee viſions of peace for it: and there is no peace, ſaith the Lord God.

17 Likewiſe thou ſon of man, ſet thy face againſt the daughters of thy people, which propheſy out of their own heart: and propheſy thou againſt them, and ſay,

18 Thus ſaith the Lord God, Woe unto the *women* that ſew [b] pillows under all arm-holes, and make vails upon the head of every one that ſtandeth up to hunt ſouls: will ye hunt the ſouls of my people, and will ye give life to the ſouls that come unto you?

19 And will ye pollute me among my people, for handfuls of [c] barley, and for pieces of bread, to ſlay the ſouls of them that ſhould not die, and [d] to give life to the ſouls that ſhould not live, in lying to my people, that hear *your* lyes?

20 Wherefore thus ſaith the Lord God, Behold, I will *have to do* with your pillows, wherewith ye hunt the [e] ſouls to make them to fly, and I will tear them from your arms, and will let the ſouls go, *even* the ſouls that ye hunt to make them to fly.

21 Your vails alſo will I tear, and deliver my people out of your hand, and they ſhall be no more in your hands to be hunted, and ye ſhall know that I am the Lord.

22 Becauſe with *your* lyes ye have made the heart of the [f] righteous ſad, whom I have not made ſad, and ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life:

23 Therefore ye ſhall ſee no more vanity, nor divine divinations: for I will deliver my people out of your hand, and ye ſhall know that I am the Lord.

CHAP.

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[r] That is, it ſhall not come to paſs in our days, and therefore we care not for it: thus the wicked ever abuſe God's patience and benignity.

[s] After their own fancy, and not as having the revelation of the Lord. Jer. 23. 16.

[t] Watching to deſtroy the vineyard.

[u] He ſpeaketh to the governors and true miniſters that ſhould have reſiſted them.

[w] Ye promiſed peace to this people, and now ye ſee their deſtruction, ſo that it is manifeſt that ye are falſe prophets.

[x] That is, in the book of life, wherein the true Iſraelites are written.

[y] Read Jer. 6. 14.

[z] Whereas the true prophets propheſied the deſtruction of the city to bring the people to repentance, the falſe prophets ſpake the contrary, and flattered them in their vanities, ſo that what one falſe prophet ſaid (which is here called the building of the wall) another falſe prophet would affirm, though he had neither occaſion nor good ground to hear him.

[a] Whereby is meant, whatſoever man of himſelf ſetteth forth under the authority of God's word.

[b] Theſe ſuperſtitious women, for lucre, would propheſy and tell every man his fortune, giving them pillows to lean upon, and handkerchiefs to cover their heads, to the intent they might the more allure them and bewitch them.

[c] Will ye make my word to ſerve your bellies?

[d] Theſe ſorcerers made the people believe that they could preſerve life or deſtroy it, and that it ſhould come to every one according as they propheſied,

[e] That is, to cauſe them to periſh, and that they ſhould depart from the body.

[f] By threatening them that were godly, and upholding the wicked.

Bef. Chr. 594.

CHAP. XIV.

4 The Lord ſendeth falſe prophets for the ingratitude of the people. 22 He reſerveth a ſmall portion for his church.

THEN came certain of the elders of Iſrael unto me, and [g] ſat before me.

2 And the word of the Lord came unto me, ſaying,

3 Son of man, theſe men have ſet up their idols in their [h] heart, and put the ſtumbling-block of their iniquity before their face: ſhould I, being required, anſwer them?

4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord God, Every man of the houſe of Iſrael that ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to the [i] prophet, I the Lord will anſwer him that cometh, according to the multitude [k] of his idols.

5 That [l] I may take the houſe of Iſrael in their own heart, becauſe they are all departed from me through their idols.

6 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, Return, and withdraw yourſelves, and turn your faces from your idols, and turn your faces from all your abominations.

7 For every one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which departeth from me, and ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to a prophet for to inquire of him for me, I the Lord will anſwer him ‡ for myſelf:

‡ Or, by myſelf.

8 And I will ſet my face againſt that man, and will make him an example and proverb, and I will cut him off from the midſt of my people, and ye ſhall know that I am the Lord.

9 And if the prophet be [m] deceived, when he hath ſpoken a thing, I the Lord have deceived that prophet, and I will ſtretch out mine hand upon him, and will deſtroy him from the midſt of my people of Iſrael.

10 And they ſhall bear their puniſhment: the puniſhment of the prophet ſhall be even as the puniſhment of him that aſketh.

11 That the houſe of Iſrael [n] may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions, but that they may be my people, and I may be their God, ſaith the Lord God.

12 ¶ The word of the Lord came again unto me, ſaying,

13 Son of man, when the land ſinneth againſt me by committing a treſpaſs, then will I ſtretch out mine hand upon it, [o] and will break the ſtaff of the bread thereof, and will ſend famine upon it, and I will deſtroy man and beaſt forth of it.

Bef. Chr. 594.

14 Though theſe three men, [p] Noah, Daniel, and Job were among them, they ſhould deliver *but* their own ſouls by their [q] righteouſneſs, ſaith the Lord God.

15 If I bring noiſome beaſts into the land, and they ſpoil it, ſo that it be deſolate, that no man may paſs through, becauſe of beaſts,

16 *Though* theſe three men were in the midſt thereof, as I live, ſaith the Lord God, they ſhall ſave neither ſons nor daughters: they only ſhall be delivered, but the land ſhall be waſte.

17 Or *if* I bring a ſword upon this land, and ſay, Sword, go through the land, ſo that I deſtroy man and beaſt out of it,

18 Though theſe three men were in the midſt thereof, as I live, ſaith the Lord God, they ſhall deliver neither ſons nor daughters, but they only ſhall be delivered themſelves.

19 Or *if* I ſend a peſtilence into this land, and pour out my wrath upon it in blood, to deſtroy out of it man and beaſt:

20 And *though* Noah, Daniel, and Job *were* in the midſt of it, as I live, ſaith the Lord God, they ſhall deliver neither ſon nor daughter: they ſhall *but* deliver their own ſouls by their righteouſneſs.

21 For thus ſaith the Lord God, How much more when I ſend my * four ſore judgments upon Jeruſalem, *even* the ſword, and famine, and the noiſome beaſt and peſtilence, to deſtroy man and beaſt out of it?

* Ch. 5. 17.

22 Yet behold, therein ſhall be left a [r] remnant of them that ſhall be carried away, *both* ſons and daughters: behold, they ſhall come forth unto you, and ye ſhall ſee their way, and their enterpriſes: and ye ſhall be comforted concerning the evil that I have brought upon Jeruſalem, *even* concerning all that I have brought upon it.

23 And they ſhall comfort you, when ye ſee their way and their enterpriſes: and ye ſhall know that I have not done without cauſe all that I have done in it, ſaith the Lord God.

CHAP. XV.

As the unprofitable wood of the vine-tree is caſt into the fire, ſo Jeruſalem ſhall be burnt.

AND the word of the Lord came unto me, ſaying,

2 Son of man, what cometh of the vine-tree above all *other* trees? and of the vine-branch which is among the [s] trees of the foreſt?

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[g] He ſheweth the hypocriſy of the idolaters, who will diſſemble to hear the prophets of God, though in their heart they follow nothing leſs than their admonitions, and alſo how by one means or other God doth diſcover them.

[h] They are not only idolaters in heart, but alſo worſhip their filthy idols openly, which lead them in blindneſs, and cauſe them to ſtumble, and caſt them out of God's favour, ſo that he will not hear them when they call unto him. Read Jer. 10. 15.

[i] To inquire of things which the Lord hath appointed to come to paſs.

[k] As his abomination hath deſerved: that is, he ſhall be led with lyes according as he delighted therein, 2 Theſſ. 2. 10.

[l] That is, convince them by their own conſcience.

[m] The prophet declareth, that God, for man's ingratitude, raiſeth up falſe prophets to ſeduce them that delight in lyes, rather than in the truth of God, and thus he puniſheth ſin by ſin, 1 Kings 22. 20, 22. and deſtroyeth as well thoſe prophets as that people.

[n] Thus God's judgments againſt the wicked are admonitions to the godly, to cleave unto the Lord, and not to defile themſelves with like abominations.

[o] Read chap. 4. 16. and 5. 17. Iſa. 3. 1.

[p] Though Noah and Job were now alive, which in their time were moſt godly men (for at this time Daniel was in captivity with Ezekiel) and ſo theſe three together ſhould pray for this wicked people, yet would I not hear them. Read Jer. 15. 1.

[q] Meaning, that a very few (which he calleth the remnant, ver. 22.) ſhould eſcape theſe plagues, whom God hath ſanctified and made righteous, ſo that this righteouſneſs is a ſign that they are the church of God, whom he would preſerve for his own ſake.

[r] Read chap. 5. 3.

[s] Which bringeth forth no fruit, no more than the other trees of the foreſt do: meaning, that if Jeruſalem, which bare the name of his church, did not bring forth fruit, it ſhould be utterly deſtroyed.

Bef. Chr. 594. 3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any veſſel thereon?

4 Behold, it is caſt in the fire to be conſumed: the fire conſumeth both the ends of it, and the midſt of it is burnt. Is it meet for *any* work?

5 Behold, when it was whole, it was meet for no work: how much leſs ſhall it be meet for any work, when the fire hath conſumed it, and it is burnt?

6 Therefore thus ſaith the Lord God, As the vine-tree, *that is* among the trees of the foreſt, which I have given to the fire to be conſumed, ſo will I give the inhabitants of Jeruſalem.

7 And I will ſet my face againſt them: they ſhall go out from *one* [t] fire, and *another* fire ſhall conſume them: and ye ſhall know that I am the Lord, when I ſet my face againſt them,

8 And *when* I make the land waſte, becauſe they have greatly offended, ſaith the Lord God.

CHAP. XVI.

The prophet declareth the benefits of God toward Jeruſalem. 15 Their unkindneſs. 46 He juſtifieth the wickedneſs of other people in compariſon of the ſins of Jeruſalem. 49 The cauſe of the abominations into which the Sodomites fell. 60 Mercy is promiſed to the repentant.

AGAIN, the word of the Lord came unto me, ſaying,

2 Son of man, cauſe Jeruſalem to know her abominations,

3 And ſay, Thus ſaith the Lord God unto Jeruſalem, Thine habitation and thy kindred is of the land [u] of Canaan: thy father was an Ammonite, and thy mother an Hittite.

4 And in thy nativity when thou waſt [w] born, thy navel was not cut: thou waſt not waſhed in water to ſoften *thee:* thou waſt not ſalted with ſalt, nor ſwaddled in clouts.

5 None eye pitied thee to do any of theſe unto thee, for to have compaſſion upon thee, but thou waſt caſt out in the open field, to the contempt of thy perſon, in the day that thou waſt born.

6 And when I paſſed by thee, I ſaw thee polluted in thine [x] own blood, and I ſaid unto thee, when thou waſt in thy blood, Thou ſhalt live: even when thou waſt in thy blood, I ſaid unto thee, Thou ſhalt live.

7 I have cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou haſt gotten excellent ornaments: *thy* breaſts are faſhioned, thine hair is grown, whereas thou waſt naked and bare.

8 Now when I paſſed by thee, and looked upon thee, behold, thy time *was as* the time of love, Bef. Chr. 594. and I ſpread my ſkirts over thee, and covered [y] thy filthineſs: yea, I ſware unto thee, and entered into a covenant with [z] thee, ſaith the Lord God, and thou becameſt mine.

9 Then waſhed I thee with [a] water: yea, I waſhed away thy blood from thee, and I [b] anointed thee with oil.

10 I cloathed thee alſo with broidered work, and ſhod thee with badgers ſkin: and I girded thee about with fine linen, and I covered thee with ſilk.

11 I decked thee alſo with ornaments, and I put bracelets upon thine hands, and a chain on thy neck.

12 And I put a frontlet upon thy face, and ear-rings in thine ears, and a beautiful [c] crown upon thine head.

13 Thus waſt thou decked with gold and ſilver, and thy raiment was of fine linen, and ſilk, and broidered work: thou didſt eat fine flour, and honey, and oil, and thou waſt very beautiful, and thou didſt grow up into a kingdom.

14 And thy name was ſpread among the heathen for thy beauty: for it was perfect through my [d] beauty which I had ſet upon thee, ſaith the Lord God.

15 Now thou didſt [e] truſt in thine own beauty, and playedſt the harlot, becauſe of thy renown, and haſt poured out [f] thy fornications on every one that paſſed by, *thy deſire* was to him.

16 And thou didſt take thy garments, and deckedſt thine high places with divers colours, [g] and playedſt the harlot thereupon: the like things ſhall not come, neither hath any done ſo.

17 Thou haſt alſo taken thy fair jewels *made* of my gold and of my ſilver, which I had given thee, and [h] madeſt to thyſelf images of men, and didſt commit whoredom with them:

18 And tookeſt thy broidered garments, and coveredſt them: and thou haſt ſet mine oil and my perfume before them.

19 My meat alſo which I gave thee, *as* fine flour, oil, and honey, *wherewith* I fed thee, thou haſt even ſet it before them for a ſweet ſavour: thus it was, ſaith the Lord God.

20 Moreover, thou haſt taken thy ſons and thy daughters, whom thou haſt borne unto me, and theſe haſt thou ſacrificed unto them, to [i] be devoured: is *this* thy whoredom a ſmall matter,

21 That thou haſt ſlain my children, and delivered them, to cauſe them to paſs *through fire* for them?

22 And

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[t] Though they eſcape one danger, yet another ſhall take them.

[u] Thou boaſteſt to be of the ſeed of Abraham, but thou art degenerated and followeſt the abominations of the wicked Canaanites, as children do the manners of their fathers. Iſa. 1. 4. and 57. 3.

[w] When I firſt brought thee out of Egypt, and planted thee in this land to be my church.

[x] Being thus in thy filthineſs, and forſaken of all men, I took thee, and gave thee life: whereby is meant, that before God waſh his church, and give life, there is nothing but filthineſs and death.

[y] Theſe words, as blood, pollution, nakedneſs, and filthineſs, are oft-times repeated, to beat down their pride, and to cauſe them to conſider what they were before God received them to mercy, favoured them, and covered their ſhame.

[z] That thou ſhouldeſt be a chaſte wife unto me, and that I ſhould maintain thee, and endue thee with all graces.

[a] I waſhed away thy ſins.

[b] I ſanctified thee with mine holy Spirit.

[c] Hereby he ſheweth how he ſaved his church, enriched it, and gave it power and dominion to reign.

[d] He declareth wherein the dignity of Jeruſalem ſtood: to wit, in that, that the Lord gave them of his beauty and excellency.

[e] In abuſing my gifts, and in putting thy confidence in thine own wiſdom and dignity, which were the occaſion of thine idolatry.

[f] There was none idolatry ſo vile wherewith thou didſt not pollute thyſelf.

[g] This declareth how the idolaters put their chief delight in thoſe things which pleaſe the eyes and outward ſenſes.

[h] Thou haſt converted my veſſels and inſtruments which I gave thee to ſerve me with, to the uſe of thine idols.

[i] Meaning, by fire, read Lev. 18. 21. 2 Kings 23. 10.

Bef. Chr. 594.

22 And in all thine abominations and whoredoms thou haſt not remembered the days of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy blood.

23 And beſide all thy wickedneſs (woe, woe unto thee, ſaith the Lord God)

24 Thou haſt alſo built unto thee an high place, and haſt made thee an high place in every ſtreet.

25 Thou haſt built thine high place at every ‡ corner of the way, and haſt made thy beauty to be abhorred: thou haſt opened thy feet to every one that paſſed by, and multiplied thy whoredom.

‡ Or, head.

26 Thou haſt alſo committed fornication with the [k] Egyptians thy neighbours, which have great members, and haſt increaſed thy whoredom, to provoke me.

27 Behold, therefore I did ſtretch out mine hand over thee, and will diminiſh thine ordinary, and deliver thee unto the will of them that hate thee, *even* to the ‡ daughters of the Philiſtines, which are aſhamed of thy wicked way.

‡ Or, cities.

28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt inſatiable: yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreover multiplied thy fornication from the land of Canaan unto Chaldea, and yet thou waſt not ſatisfied herewith.

30 How weak is thine heart, ſaith the Lord God, ſeeing thou doſt all theſe things, *even* the work of a ‡ preſumptuous whoriſh woman?

‡ O, that will bear rule.

31 In that thou buildeſt thine high place in the corner of every way, and makeſt thine high place in every ſtreet, and haſt not been as an harlot [l] that hath deſpiſed a reward,

32 But *as* a wife that playeth the harlot, *and* taketh others for her huſband:

33 They give gifts to all *other* whores, but thou giveſt gifts unto all thy lovers, and rewardeſt them that they may come unto thee on every ſide for thy fornication.

34 And the contrary is in thee from *other* women in thy fornications, neither *the like* fornication *ſhall be* after thee: for in that thou giveſt a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, hear the word of the Lord.

36 Thus ſaith the Lord God, Becauſe thy ‡ ſhame was poured out, and thy filthineſs diſcovered through thy fornications with thy lovers, and with all the idols of thine abominations, and by the blood of thy children, which thou didſt offer unto them;

‡ Or, nether parts.

37 Behold, therefore I will gather all [m] thy lovers, with whom thou haſt taken pleaſure, and all them that thou haſt loved, with all them that thou haſt hated: I will even gather them round about againſt thee, and will diſcover thy filthineſs unto them, that they may ſee all thy filthineſs.

Bef. Chr. 594.

38 And I will judge thee *after* the manner of them that are [n] harlots, and of them that ſhed blood, and I will give thee the blood of wrath and jealouſy.

39 I will alſo give thee into their hands, and they ſhall deſtroy thine high place, and ſhall break down thine high places: they ſhall ſtrip thee alſo out of thy cloaths, and ſhall take thy fair jewels, and leave thee naked and bare.

40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords.

41 And they * ſhall burn up thine houſes with fire, and execute judgments upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou ſhalt give no reward any more.

* 2 Kings 25. 9.

42 So will I make my wrath toward thee to reſt, and my [o] jealouſy ſhall depart from thee, and I will ceaſe and be no more angry.

43 Becauſe thou haſt not remembered the days of thy youth, but haſt provoked me with all theſe things, behold, therefore I alſo have [p] brought thy way upon thine head, ſaith the Lord God: yet haſt not thou had conſideration of all thine abominations.

44 Behold, all that uſe proverbs, ſhall uſe *this* proverb againſt thee, ſaying, As *is* the mother, [q] *ſo is* her daughter.

45 Thou art thy mother's daughter, that hath caſt off her huſband and her children, and thou art the ſiſter of thy [r] ſiſters, which forſook their huſbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder ſiſter is Samaria, and her [s] daughters that dwell at thy left hand, and † thy younger ſiſter that dwelleth at thy right hand, *is* Sodom and her daughters.

† *Heb. thy ſiſter, younger than thou.*

47 Yet haſt thou [t] not walked after their ways, nor done after their abominations: but as it *had been* a very little *thing*, thou waſt corrupted more than they in all thy ways.

48 As I live, ſaith the Lord God, Sodom thy ſiſter hath not done, *neither* ſhe nor her daughters, as thou haſt done, and thy daughters.

49 Behold, this was the iniquity of thy ſiſter Sodom, [u] Pride, fulneſs of bread, and abundance of idleneſs was in her, and in her daughters: neither did ſhe ſtrengthen the hand of the poor and needy.

50 But they were haughty, and committed abomination before me: therefore I took them away as pleaſed me.

51 Neither [w] hath Samaria committed half thy

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[k] He noteth the great impiety of this people, who firſt falling from God to ſeek help at ſtrange nations, did alſo at length embrace their idolatry, thinking thereby to make their amity more ſtrong.

[l] Meaning, that ſome harlots contemn ſmall rewards, but no lovers gave a reward to Iſrael, but they gave to all others: ſignifying, that the idolaters beſtow all their ſubſtance, which they receive of God for his glory, to ſerve their vile abominations.

[m] Egyptians, Aſſyrians, and Chaldeans, whom thou tookeſt to be thy lovers, ſhall come and deſtroy thee, chap. 23. 9.

[n] I will judge thee to death, as the adulterers and murderers.

[o] I will utterly deſtroy thee, and ſo my jealouſy ſhall ceaſe.

[p] I have puniſhed thy faults, but thou wouldſt not repent.

[q] As were the Canaanites, and the Hittites, others your predeceſſors, ſo are you their ſucceſſors.

[r] That is, of Samaria and Sodom.

[s] That is, her cities.

[t] But done far worſe.

[u] He alledgeth theſe four vices, pride, exceſs, idleneſs, and contempt of the poor, as four principal cauſes of ſuch abomination, wherefore they were ſo horribly puniſhed, Gen. 19. 24.

[w] Which worſhipped the calves in Bethel and Dan.

Bef. Chr. 594.

thy ſins, but thou haſt exceeded them in thine abominations, and haſt [x] juſtified thy ſiſters in all thine abominations, which thou haſt done.

52 Therefore thou which haſt juſtified thy ſiſters, bear thine own ſhame for thy ſins, that thou haſt committed more abominable than they *which* are more righteous than thou art: be thou therefore confounded alſo, and bear thy ſhame, ſeeing that thou haſt juſtified thy ſiſters.

53 Therefore I will bring again [y] their captivity with the captivity of Sodom, and her daughters, and with the captivity of Samaria, and her daughters: even the captivity of thy captives in the midſt of them.

54 That thou mayeſt bear thine own ſhame, and mayeſt be confounded in all that thou haſt done, in that thou haſt [z] comforted them.

55 And thy ſiſter Sodom and her daughters ſhall return to their former ſtate. Samaria alſo and her daughters ſhall return to their former ſtate, [a] when thou and thy daughters ſhall return to your former ſtate.

† *Heb. was not a rumour in thy mouth.*

56 For thy ſiſter Sodom † was not heard of [b] by thy report in the day of thy pride,

57 Before thy wickedneſs was [c] diſcovered, as in that ſame time of the reproach of the daughters of Aram, and of all the daughters of the Philiſtines round about [d] her, which deſpiſe thee on all ſides.

58 Thou haſt borne *therefore* thy wickedneſs, and thine abomination, ſaith the Lord.

59 For thus ſaith the Lord God, I might even deal with thee, as thou haſt done: when thou didſt deſpiſe the [e] oath, in breaking the covenant.

60 Nevertheleſs, I will [f] remember my covenant *made* with thee in the days of thy youth, and I will confirm unto thee an everlaſting covenant.

61 Then thou ſhalt remember thy ways, and be aſhamed, when thou ſhalt receive [g] thy ſiſters, *both* thy elder and thy younger, and I will give them unto thee for daughters, but not [h] by thy covenant.

62 And I will eſtabliſh my covenant with thee, and thou ſhalt know that I am the Lord.

63 That thou mayeſt remember, and be [i] aſhamed, and never open thy mouth any more: becauſe of thy ſhame, when I am pacified toward thee, for all that thou haſt done, ſaith the Lord God.

CHAP. XVII.

The parable of the two eagles.

Bef. Chr. 594.

AND the word of the Lord came unto me, ſaying,

2 Son of man, put forth a parable, and ſpeak a proverb unto the houſe of Iſrael,

3 And ſay, Thus ſaith the Lord God, The great [k] eagle with great wings, and long wings, *and* full of feathers which had divers colours, came unto Lebanon, and took the higheſt branch of the cedar,

4 And brake off the top of his twig, *and* carried it into the land of [l] merchants, *and* ſet it in a city of merchants.

5 He took alſo of the [m] ſeed of the land, and planted it in a fruitful ground: he placed it by great waters, and ſet it *as* a willow tree.

6 And it budded up, and was [n] like a ſpreading vine of [o] low ſtature, whoſe branches turned toward it, and the roots thereof were under it; ſo it became a vine, and it brought forth branches, and ſhot forth buds.

7 There was alſo [p] another great eagle with great wings, and many feathers, and behold, this vine did turn her roots toward it, and ſpread forth her branches toward it, that ſhe might water it by the trenches of her plantation.

8 It was planted in a good ſoil by great [q] waters, that it ſhould bring forth branches, and bear fruit, and be an excellent vine.

9 Say thou, Thus ſaith the Lord God, Shall it proſper? ſhall [r] he not pull up the roots thereof, and deſtroy the fruit thereof, and cauſe them to dry? all the leaves of her bud ſhall wither without great power, or many people to pluck it up by the roots thereof.

10 Behold, it was planted: but ſhall it proſper? ſhall it not be dried up and wither? [s] when the eaſt wind ſhall touch it, it ſhall wither in the trenches, where it grew.

11 Moreover, the word of the Lord came unto me, ſaying,

12 Say now to this rebellious houſe, Know ye not what theſe things *mean?* tell them, Behold, the king of Babel is come to Jeruſalem, and hath taken [t] the king thereof, and the princes thereof, and led them with him to Babel:

13 And hath taken *one* of the king's ſeed, and made a covenant with him, and hath taken [u] an oath of him: he hath alſo taken the princes of the land,

14 That the kingdom might be in ſubjection, and not lift itſelf up, *but* keep their covenant, and ſtand to it.

15 But he rebelled againſt him, and ſent his ambaſſa-

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[x] Thou art ſo wicked, that in reſpect of thee, Sodom and Samaria were juſt.

[y] This he ſpeaketh in compariſon, ſaying, that he would reſtore Jeruſalem, when Sodom ſhould be reſtored, that is, never: and this is meant of the greateſt part of the Jews.

[z] In that thou haſt ſhewed thyſelf worſe than they, and yet thoughteſt to eſcape puniſhment.

[a] Meaning, that it ſhould never come to paſs.

[b] Thou wouldſt not call her puniſhment to mind when thou waſt aloft, to learn by her example to fear my judgments.

[c] That is, till thou waſt brought under by the Syrians and Philiſtines, 2 Chron. 28. 19.

[d] Which joined with the Syrians, or compaſſed about Jeruſalem.

[e] When thou brakeſt the covenant, which was made between thee and me, as verſe 8.

[f] That is, of mercy and love I will pity thee, and ſo ſtand to my covenant, though thou haſt deſerved the contrary.

[g] Whereby he ſheweth, that among the moſt wicked he had ever ſome ſeed of his church, which he would cauſe to fructify in due time: and here he declareth how he will call the Gentiles.

[h] But of my free mercy.

[i] This declareth what fruits God's mercy works in his, to wit, ſorrow and repentance for their former life.

[k] That is Nebuchadnezzar, who hath great power, riches, and many countries under him, ſhall come to Jeruſalem, and take away Jeconiah the king, as verſe 12.

[l] Meaning to Babylon.

[m] That is, Zedekiah, who was of the king's blood, and was left at Jeruſalem, and made king inſtead of Jeconiah, 2 Kings 24. 17. Jer. 37. 1.

[n] This was Zedekiah's kingdom.

[o] That it might not have power to rebel againſt Babylon, as verſe 14.

[p] Meaning the king of Egypt, of whom Zedekiah ſought ſuccour againſt Nebuchadnezzar.

[q] They thought to be moiſtened by the waters of Nilus.

[r] Shall not Nebuchadnezzar deſtroy it?

[s] By this dry wind, he meaneth the Babylonians.

[t] That is, Jeconiah, 2 Kings 24. 15.

[u] For his ſubjection and obedience.

Bef. Chr. 594.

ambaſſadors into Egypt, that they might give him horſes, and much people: ſhall he proſper? ſhall he eſcape, that doth ſuch things: or ſhall he break the covenant, and be delivered?

16 As I live, ſaith the Lord God, he ſhall die in the midſt of Babel, in the place of the king that had made him king, whoſe oath he deſpiſed, and whoſe covenant *made* with him he brake.

17 Neither ſhall Pharaoh with *his* mighty hoſt, and great multitude of people, maintain him in the war, when they have caſt up mounts, and builded ramparts to deſtroy many perſons.

18 For he hath deſpiſed the oath, and broken the covenant (yet lo, he had given [w] his hand): becauſe he hath done all theſe things, he ſhall not eſcape.

19 Therefore thus ſaith the Lord God, As I live, I will ſurely bring mine oath that he hath deſpiſed, and my covenant that he hath broken, upon his own head.

* Ch. 12. 13. and 32. 3.

20 * And I will ſpread my net upon him, and he ſhall be taken in my net, and I will bring him to Babel, and will enter into judgment with him there for his treſpaſs that he hath committed againſt me.

21 And all that flee from him with all his hoſt, ſhall fall by the ſword, and they that remain ſhall be ſcattered toward all the winds, and ye ſhall know that I the Lord have ſpoken it.

22 Thus ſaith the Lord God, I will alſo take off the top [x] of this high cedar, and will ſet it, and cut off the [y] top of the tender plant thereof, and I will plant it upon an high mountain and great.

23 *Even* in the high mountain of Iſrael will I plant it: and it ſhall bring forth boughs and bear fruit, and be an excellent cedar, and under it ſhall remain all birds, and every [z] fowl ſhall dwell in the ſhadow of the branches thereof.

24 And all the [a] trees of the field ſhall know that I the Lord have brought down the high tree and exalted the low tree: that I have dried up the green tree, and made the dry tree to flouriſh: I the Lord have ſpoken it, and have done it.

CHAP. XVIII.

2 He ſheweth that every man ſhall bear his own ſin.
21 To him that amendeth, is ſalvation promiſed.
24 Death is propheſied to the righteous, which turneth back from the right way.

THE word of the Lord came unto me again, ſaying,

2 What mean ye that ye ſpeak this proverb, concerning the land of Iſrael, ſaying, [b] The fathers have eaten ſour grapes, and the children's teeth are ſet on edge?

3 As I live, ſaith the Lord God, ye ſhall uſe this proverb no more in Iſrael.

4 Behold, all ſouls are mine, both the ſoul of the father, and alſo the ſoul of the ſon, are mine: the ſoul that ſinneth, it ſhall die.

5 But if a man be juſt, and do that which is lawful and right,

6 *And* hath not eaten [c] upon the mountains, neither hath lift up his eyes to the idols of the houſe of Iſrael, neither * hath defiled his neighbour's wife, neither hath † lien with a * menſtruous woman.

* Lev. 18. 20.
† *Heb. come near.*
* Lev. 20. 18.
* Iſa. 58. 7. Matt. 25. 35.

7 Neither hath oppreſſed any, *but* hath reſtored the pledge to his debtor: he that hath ſpoiled none by violence, * *but* hath given his bread to the hungry, and hath covered the naked with a garment:

* Exod. 22. 25. Lev. 25. 37. Deut. 23. 19. Pſ. 15. 5.

8 And hath not given forth upon * uſury, neither hath taken any increaſe, *but* hath withdrawn his hand from iniquity, and hath executed true judgment between man and man,

9 And hath walked in my ſtatutes, and hath kept my judgments to deal truly: he is juſt, he ſhall ſurely live, ſaith the Lord God.

‡ Or, a cruel man.

10 ¶ If he beget a ſon that is ‡ a thief, *or* a ſhedder of blood, if he do any one of theſe things:

11 Though he do not all theſe things, but either hath eaten upon the mountains, or defiled his neighbour's wife,

12 *Or* hath oppreſſed the poor and needy, *or* hath ſpoiled by violence, *or* hath not reſtored the pledge, or hath lift up his eyes unto the idols, *or* hath committed abomination,

13 *Or* hath given forth upon uſury, *or* hath taken increaſe, ſhall he live? he ſhall not live: ſeeing he hath done theſe abominations, [d] he ſhall die the death, *and* his blood ſhall be upon him.

14 ¶ But if he beget a ſon that ſeeth all his father's ſins which he hath done, and feareth, neither doth ſuch like,

15 That hath not eaten upon the mountains, neither hath lift up his eyes to the idols of the houſe of Iſrael, nor hath defiled his neighbour's wife,

16 Neither hath oppreſſed any, nor hath withholden the pledge, neither hath ſpoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *Neither* hath withdrawn his hand from the afflicted, nor received uſury nor increaſe, *but* hath executed my judgments, *and* hath walked in my ſtatutes, he ſhall not die in the iniquity of his father: but he ſhall ſurely live.

18 His father, becauſe he cruelly oppreſſed and ſpoiled his brother by violence, and hath not done good among his people, lo, even he dieth in his iniquity.

19 Yet ſay ye, Wherefore ſhall not the ſon bear the iniquity of the father? Becauſe the ſon hath executed judgment and juſtice, *and* hath kept all my ſtatutes, and done them, he ſhall ſurely live.

* Deut. 24. 16. 2 Kings 14. 6. 2 Chron. 25. 4.

20 * The ſame ſoul that ſinneth, ſhall die: the ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon: *but* the righteouſneſs of the righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon himſelf.

21 But if the wicked will return from all his ſins that he hath committed, and keep all my [e] ſtatutes, and do that which is lawful and right, he ſhall ſurely live, *and* ſhall not die.

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[w] Becauſe he took the name of God in vain, and brake his oath which he had confirmed by giving his hand; therefore the prophet declareth that God would not ſuffer ſuch perjury and infidelity to eſcape puniſhment.

[x] This promiſe is made to the church, which ſhall be as a ſmall remnant, and as the top of a tree.

[y] I will trim it, and dreſs it.

[z] Both the Jews and Gentiles ſhall be gathered into it.

[a] All the world ſhall know that I have plucked down the proud enemies, and ſet up my church which was low and contemned.

[b] The people murmured at the chaſtiſings of the Lord, and therefore uſed this proverb, meaning that their fathers had ſinned, and their children were puniſhed for their tranſgreſſions, read Jer. 31. 29.

[c] If he hath not eaten of the fleſh that hath been offered up to idols, to honour them thereby.

[d] He ſheweth how the ſon is puniſhed for his father's fault: that is, if he be wicked as his father was, and doth not repent, he ſhall be puniſhed as his father was, or elſe not.

[e] He joineth the obſervation of the commandments with repentance: for none can repent indeed, except he labour to keep the law.

Bef. Chr. 594.

‡ Or, not laid to his charge.

‡ Or, rather that he may return from his ways and live.

22 All his tranſgreſſions which he committed, they ſhall not be ‡ mentioned unto him, *but* in his [f] righteouſneſs that he hath done, he ſhall live.

23 [g] Have I any deſire that the wicked ſhould die, ſaith the Lord God? ‡ or ſhall he not live, if he return from his ways?

24 But if the righteous turn away from his righteouſneſs, and commit iniquity, *and* do according to all the abominations that the wicked man doth, ſhall he live? All his [h] righteouſneſs that he hath done, ſhall not be mentioned: *but* in his tranſgreſſion that he hath committed, and in his ſin that he hath ſinned, in them ſhall he die.

25 Yet ye ſay, The way of the Lord is not equal: hear now, O houſe of Iſrael, Is not my way equal? *or* are not your ways unequal?

26 *For* when a righteous man turneth away from his righteouſneſs, and committeth iniquity, he ſhall even die for the ſame, he ſhall *even* die for his iniquity that he hath done.

27 Again, when the wicked turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive.

28 Becauſe he conſidereth, and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live, *and* ſhall not die.

29 Yet ſaith the houſe of Iſrael, The way of the Lord is not equal. O houſe of Iſrael, are not my ways equal? *or* are not your ways unequal?

30 Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord God: return *therefore* and cauſe *others* to turn away from all your tranſgreſſions: ſo iniquity ſhall not be your deſtruction.

31 Caſt away from you all your tranſgreſſions whereby ye have tranſgreſſed, and make [k] you a new heart, and a new ſpirit: for why will ye die, O houſe of Iſrael?

32 For I deſire not the death of him that dieth, ſaith the Lord God: cauſe therefore *one another* to return, and live ye.

CHAP. XIX.

1 *The captivity of the kings of Judah ſignified by the lion's whelps, and by the lion.* 10 *The proſperity of the city of Jeruſalem that is paſt, and the miſery thereof that is preſent.*

THOU alſo take up a lamentation for the [l] prince of Iſrael,

2 And ſay, Wherefore lay thy [m] mother *as* a lioneſs among the lions? ſhe nouriſhed her young ones among the lion's whelps,

3 And ſhe brought up one of her whelps, *and* it became a lion, and it learned to catch the prey, *and* it devoured men.

Bef. Chr. 594.

4 The [n] nations alſo heard of him, *and* he was taken in their nets, and they brought him in chains unto the land of Egypt.

5 Now when ſhe ſaw that ſhe had waited, and her hope was loſt, ſhe took another of her [o] whelps, and made him a lion:

6 Which went among the lions, *and* became a lion, and learned to catch the prey, *and* he devoured [p] men.

7 And he knew their widows, and he deſtroyed their cities, and the land was waſted, and all that was therein, by the noiſe of his roaring.

8 Then the [q] nations ſet againſt him on every ſide of the countries, and laid their nets for him: ſo he was taken in their pit.

9 And they put him in priſon, *and* in chains, and brought him to the king of Babel, *and* they put him in holds, that his voice ſhould no more be heard upon the mountains of Iſrael.

10 Thy [r] mother *is* like a vine in thy blood, planted by the waters: ſhe brought forth fruit and branches by the abundant waters.

11 And ſhe had ſtrong rods for the ſceptres of them that bear rule, and her ſtature was exalted among the branches, and ſhe appeared in her height with the multitude of her branches.

12 But ſhe was plucked up in wrath: ſhe was caſt down to the ground, and the [s] eaſt wind dried up her fruit: *her branches* were broken and withered: *as for* the rod of her ſtrength, the fire conſumed it.

13 And now ſhe is planted in the wilderneſs, in a dry and thirſty ground.

14 And fire is gone out [t] of a rod of her branches, which had devoured her fruit, ſo that ſhe hath no ſtrong rod *to be* a ſceptre to rule: this is a lamentation, and ſhall be for a lamentation.

CHAP. XX.

3 *The Lord denieth that he will anſwer them when they pray, becauſe of their unkindneſs.* 33 *He promiſeth that his people ſhall return from captivity.* 46 *By the foreſt that ſhould be burnt, is ſignified the burning of Jeruſalem.*

AND in the [u] ſeventh year, in the fifth *month*, the tenth *day* of the month, came certain of the elders of Iſrael to enquire of the Lord, and ſat before me.

2 Then came the word of the Lord unto me, ſaying,

3 Son of man, ſpeak unto the elders of Iſrael, and ſay unto them, Thus ſaith the Lord God, Are ye come to enquire of me? As I live, ſaith the Lord God, when I am aſked, I will not anſwer you.

4 Wilt thou judge them, ſon of man? wilt thou

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[f] That is, in the fruits of his faith, which declare that God doth accept him.

[g] He ſpeaketh this to commend God's mercy to poor ſinners, who rather is ready to pardon, than to puniſh, as his long ſuffering declareth, chap. 33. 11. Albeit God in his eternal counſel appointed the death and damnation of the reprobate, yet the end of his counſel was not their death only, but chiefly his own glory. And alſo becauſe he doth not approve ſin, therefore it is here ſaid, that he would have them turn away from it, that they might live.

[h] That is, the falſe opinion that the hypocrites have of their righteouſneſs.

[i] In puniſhing the father with the children.

[k] He ſheweth that man cannot forſake his wickedneſs till his heart be changed, which is only the work of God.

[l] That is, Jehoahaz and Jehoiachim, Joſiah's ſons, who, for their pride and cruelty, are compared unto lions.

[m] To wit, Jehoahaz's mother, or Jeruſalem.

[n] By Pharaoh Necho, king of Egypt, 2 Kings 23. 33.

[o] Which was Jehoiachim.

[p] He ſlew of the prophets, and them that feared God, and raviſhed their wives.

[q] Nebuchadnezzar with his great army which was gathered of divers nations.

[r] He ſpeaketh this in reproach of this wicked king, in whoſe blood, that is, in the race of his predeceſſors, Jeruſalem ſhould have been bleſſed according to God's promiſe, and flouriſhed as a fruitful vine.

[s] Meaning that the Chaldeans ſhould deſtroy them as the eaſt wind doth the fruit of the vine.

[t] Deſtruction is come by Zedekiah, who was the occaſion of this rebellion.

[u] Of the captivity of Jeconiah.

Bef. Chr. 593.

thou judge *them?* cauſe[w] them to underſtand the abominations of their fathers,

5 And ſay unto them, Thus ſaith the Lord God, In the day when I choſe Iſrael, and [x] lift up mine hand unto the ſeed of the houſe of Jacob, and made myſelf known unto them in the land of Egypt, when I lift up mine hand unto them, and ſaid, I am the Lord your God:

6 In the day that I lift up mine hand unto them, to bring them forth of the land of Egypt, into a land that I had provided for them, flowing with milk and honey, which is pleaſant among all lands,

7 Then ſaid I unto them, Let every man caſt away the abominations of his eyes, [y] and defile not yourſelves with the idols of Egypt: *for* I am the Lord your God.

8 But they rebelled againſt me, and would not hear me: *for* none caſt away the abominations of [z] their eyes, neither did they forſake the idols of Egypt: then I thought to pour out mine indignation upon them, *and* to accompliſh my wrath againſt them in the midſt of the land of Egypt.

9 But I had reſpect to my [a] name, that it ſhould not be polluted before the heathen among whom they were, and in whoſe ſight I made myſelf known unto them, in bringing them forth of the land of Egypt.

10 Now I carried them out of the land of Egypt, and brought them into the wilderneſs.

11 And I gave them my ſtatutes, and declared my judgments unto them, * which if a man do, he ſhall live in them.

* Lev. 18. 5. Rom. 10. 5. Gal. 3. 12.

12 Moreover, I gave them alſo my * ſabbaths to be a ſign between me and them, that they might know that I am the Lord, that ſanctify them.

* Exod. 20. 8. and 31. 13. Deut. 5. 12.

13 But the houſe of Iſrael rebelled againſt me in the wilderneſs: they walked not in my ſtatutes, and they caſt away my judgments, which if a man do, he ſhall live in them, and my ſabbaths have they greatly polluted: then I thought to pour out mine indignation upon them * in the wilderneſs to conſume them.

* Num. 14. 28, 29. and 26. 65.

14 But I had reſpect to my name, that it ſhould not be polluted before the [b] heathen, in whoſe ſight I brought them out.

15 Yet nevertheleſs, I lift up mine hand unto them in the wilderneſs, that I would not bring them into the land which I had given them, flowing with milk and honey, which was pleaſant above all lands.

16 Becauſe they caſt away my judgments, and walked not in my ſtatutes, but have polluted my [c] ſabbaths: for their heart went after their idols:

17 Nevertheleſs mine eye ſpared them, that I would not deſtroy them, neither would I conſume them in the wilderneſs.

18 But I ſaid unto their children in the wilderneſs, walk ye not in the ordinances of your [d] fathers, neither obſerve their manners, nor defile yourſelves with their idols.

19 I am the Lord your God: walk in my ſtatutes, and keep my judgments and do them,

20 And ſanctify my ſabbaths, and they ſhall be a ſign between me and you, that ye may know that I am the Lord your God.

21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, nor kept my judgments to do them, which if a man do, he ſhall live in them, *but* they polluted my ſabbaths: then I thought to pour out mine indignation upon them, *and* to accompliſh my wrath againſt them in the wilderneſs.

22 Nevertheleſs I withdrew mine hand, and had reſpect to my name, that it ſhould not be polluted before the heathen, in whoſe ſight I brought them forth.

23 Yet I lift up mine hand unto them in the wilderneſs, that I would ſcatter them among the heathen, and diſperſe them through the countries,

24 Becauſe they had not executed my judgments, but had caſt away my ſtatutes, and had polluted my ſabbaths, and their eyes were after [e] their fathers idols.

25 Wherefore I [f] gave them alſo ſtatutes that were not good, and judgments wherein they ſhould not live.

26 And I polluted them in their own [g] gifts, in that they cauſed to paſs *by the fire* all that *firſt* openeth the womb, that I might deſtroy them, to the end that they might know that I am the Lord.

27 Therefore, ſon of man, ſpeak unto the houſe of Iſrael, and ſay unto them, Thus ſaith the Lord God, Yet in this your fathers have blaſphemed me, though they had *before* grievouſly tranſgreſſed againſt me.

28 [h] For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they ſaw every high hill, and all the thick trees, and they offered there their ſacrifices, and there they preſented their offering of provocation: there alſo they made their ſweet ſavour, and poured out there their drink-offerings.

29 Then I ſaid unto them, What is the high place

Bef. Chr. 593.

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[w] This declareth the great lenity and patience of God, which calleth ſinners to repentance before he condemns them.

[x] I ſware that I would be their God, which manner of oath was obſerved from all antiquity, where they uſed to lift up their hands toward the heaven, acknowledging God to be the author of truth, and the defender thereof; and alſo the judge of the heart, wiſhing that he ſhould take vengeance, if they concealed any thing which they knew to be truth.

[y] God had forbidden them to make mention of the idols, Exod. 23. 13. Pſalm 16. 4.

[z] Which thing declareth the wickedneſs of man's heart, which judge God's ſervice by their eyes and outward ſenſes.

[a] God had even this reſpect to his glory, that he would not have his name evil ſpoken of among the Gentiles for the puniſhment that his people deſerved, in confidence whereof the godly ever prayed, as Exod. 32. 12. Numb 14. 13.

[b] Who might thereby take an occaſion to blaſpheme my name, and to accuſe me of lack of ability, or elſe that I had ſought a means to deſtroy them more commodiouſly.

[c] That is, my true religion, which I had commanded them, and gave themſelves to ſerve me according to their own fancies.

[d] Whereby the Holy Ghoſt confuteth them that ſay, that they will follow the religion and example of their fathers, and not meaſure their doings by God's word, whether they be approvable thereby or no.

[e] Meaning, that they ſet their delight upon them.

[f] Becauſe they would not obey my laws, I gave them up to themſelves, that they ſhould obey their own fancies, as verſe 39. Rom. 1. 21, 24.

[g] I condemned thoſe things, and counted them as abominable which they thought had been excellent, and to have declared moſt zeal, Luke 15. 16. for that which God required as moſt excellent, that gave they to their idols.

[h] Not only in the wilderneſs when I brought thee out of Egypt, but ſince I placed them in this land: which declareth how prompt man's heart is to idolatry, ſeeing that by no admonition he can be drawn back.

Bef. Chr. 593. place whereunto ye go? And the name thereof was called [i] Bamah, unto this day.

30 Wherefore, ſay unto the houſe of Iſrael, Thus ſaith the Lord God, Are ye not polluted † after the manner of your fathers? and commit ye not whoredom after their abominations?

† Heb. in the way.

31 For when you offer your gifts, and make your ſons to paſs through the fire, you pollute yourſelves with all your idols unto this day; ſhall I anſwer you when I am aſked, O houſe of Iſrael? As I live, ſaith the Lord God, [k] I will not anſwer you when I am aſked.

32 Neither ſhall that be done that cometh into your mind: for ye ſay, We will be as the heathen, and as the families of the countries, and ſerve wood and [l] ſtone.

33 As I live, ſaith the Lord God, I will ſurely rule you with a mighty hand, and with a ſtretched-out arm, and in *my* wrath poured out,

34 And will bring you from the people, and will gather you out of the countries wherein ye are ſcattered, with a mighty hand, and with a ſtretched-out arm, and in *my* wrath poured out.

35 And I will bring you into the [m] wilderneſs of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderneſs of the land of Egypt, ſo will I plead with you, ſaith the Lord God.

37 And I will cauſe you to paſs under the rod, and will bring you into the bond of the covenant.

38 And I will [n] chuſe out from among you the rebels, and them that tranſgreſs againſt me: I will bring them out of the land where they dwell, and they ſhall not enter into the land of Iſrael, and you ſhall know that I am the Lord.

39 As for you, O houſe of Iſrael, thus ſaith the Lord God, [o] Go you, and ſerve every one his idol, ſeeing that ye will not obey me, and pollute mine holy name no more with your gifts and with your idols.

40 For in mine holy mountain, *even* in the high mountain of Iſrael, ſaith the Lord God, there ſhall all the houſe of Iſrael, and all in the land ſerve me: there will I accept them, and there will I require your offerings, and the firſt-fruits of your oblations, with all your holy things.

41 I will accept your ſweet ſavour, when I bring you from the people, and gather you out of the countries wherein ye have been ſcattered, that I may be ſanctified in you before the heathen.

42 And ye ſhall know that I am the Lord, when I ſhall bring you in the land of Iſrael, into the land for the which I lifted up mine hand to give it to your fathers.

43 And there ſhall ye remember your ways, and all your works, wherein ye have been defiled, and ye [p] ſhall judge yourſelves worthy to be cut off for all your evils that ye have committed. Bef. Chr. 593.

44 And ye ſhall know that I am the Lord, when I have reſpect unto you for my name's ſake, *and* not after your wicked ways, nor according to your corrupt works, O ye houſe of Iſrael, ſaith the Lord God.

45 ¶ Moreover the word of the Lord came unto me, ſaying,

46 Son of man, ſet thy face toward the way of Teman, and drop *thy word* toward [q] the ſouth, and propheſy toward the foreſt of the field of the South,

47 And ſay to the foreſt of the South, Hear the word of the Lord: thus ſaith the Lord God, Behold, I will kindle a fire in thee, and it ſhall devour all the [r] green wood in thee, and all the dry wood: the continual flame ſhall not be quenched, and every face from the South to the North ſhall be burnt therein.

48 And all fleſh ſhall ſee that I the Lord have kindled it, *and* it ſhall not be quenched. Then ſaid I, Ah Lord God, they ſay of me, Doth not he ſpeak [s] parables?

CHAP. XXI.

3 He threateneth the ſword, and deſtruction to Jeruſalem. 25 He ſheweth the fall of king Zedekiah. 28 He is commanded to propheſy the deſtruction of the children of Ammon. 30 The Lord threateneth to deſtroy Nebuchadnezzar.

THE word of the Lord came to me again, ſaying,

2 Son of man, ſet thy face toward Jeruſalem, [t] and drop *thy word* toward the holy places, and propheſy againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the Lord, Behold, I *come* againſt thee, and will draw my ſword out of his ſheath, and cut off from thee *both* the [u] righteous and the wicked.

4 Seeing then that I will cut off from thee *both* the righteous and wicked, therefore ſhall my ſword go out of his ſheath againſt all fleſh from the South to the [w] North.

5 That all fleſh may know that I the Lord have drawn my ſword out of his ſheath, *and* it ſhall not return any more.

6 Mourn therefore, thou ſon of man, *as* in the pain of *thy* [x] reins, and mourn bitterly before them.

7 And if they ſay unto thee, Wherefore mourneſt thou? then anſwer, Becauſe [y] of the bruit: for it cometh, and every heart ſhall melt, and all hands ſhall be weak, and all minds ſhall faint,

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[i] Which ſignifieth an high place, declaring that they vaunted themſelves of their idolatry, and were not aſhamed thereof, though God had commanded them expreſly, that they ſhould have no altar lifted up on high by ſtairs. Exod. 20. 26.

[k] He ſheweth, that the ingratitude of the people deſerveth that God ſhould cut them off, and that they ſhould not have the comfort of his word.

[l] He declareth that man of nature is wholly enemy unto God and to his own ſalvation, and therefore God calleth him to the right way, partly by chaſtiſing, but chiefly by his mercy, in forgiving his rebellion and wickedneſs.

[m] I will bring you among ſtrange nations, as into a wilderneſs, and there will viſit you, and ſo call you to repentance, and then bring the godly home again. Iſa. 65. 9.

[n] Signifying, that he will not burn the corn with the chaff, but chuſe out the wicked to puniſh them when he will ſpare his.

[o] This is ſpoken to the hypocrites.

[p] Your own conſciences ſhall convict you, after that you have felt my mercies.

[q] For Judah ſtood ſouth from Babylon.

[r] Both ſtrong and weak in Jeruſalem.

[s] The people ſaid that the prophet ſpake darkly: therefore he deſireth the Lord to give them a plain declaration hereof.

[t] Speak ſenſibly, that all may underſtand.

[u] That is, ſuch which ſeem to have an outward ſhew of righteouſneſs, by obſervation of the ceremonies of the law.

[w] Meaning, through all the land.

[x] As though thou were in extreme anguiſh.

[y] Becauſe of the great noiſe of the army of the Chaldeans.

Bef. Chr. 583. faint, and all knees ſhall fall away *as* water: behold, it cometh, and ſhall be done, ſaith the Lord God.

8 ¶ Again, the word of the Lord came unto me, ſaying,

9 Son of man, propheſy and ſay, Thus ſaith the Lord God, ſay, A ſword, a ſword, both ſharp and furbiſhed.

10 It is ſharpened to make a ſore ſlaughter, *and* it is furbiſhed that it may [z] glitter: how ſhall we rejoice? *for* it contemneth the [a] rod of my ſon, as [b] all *other* trees.

11 And he hath given it to be furbiſhed, that he may handle it: this ſword is ſharp, and is furbiſhed, that he may give it into the hand of the [c] ſlayer.

12 Cry, and howl, ſon of man: for this ſhall come to my people, *and* it ſhall come unto all the princes of Iſrael: the terrors of the ſword ſhall be upon my people: [d] ſmite therefore upon thy thigh.

13 For *it is* a trial, [e] and what ſhall this be, if *the ſword* contemn even the rod? It ſhall be *no more*, ſaith the Lord God.

14 Thou therefore, ſon of man, propheſy, and ſmite [f] hand to hand, and let the ſword be doubled: let the ſword that hath killed, *return* the third time: it is the ſword of the great ſlaughter entering into their privy chambers.

15 I have brought the fear of the ſword into all their gates, to make *their* heart to faint, and to multiply *their* ruins. Ah, it is made bright, *and* it is dreſſed for the ſlaughter.

16 Get thee [g] alone: go to the right hand, *or* get thyſelf to the left hand, whitherſoever thy face turneth.

17 I will alſo ſmite mine hands together, and will cauſe my wrath to ceaſe. I the Lord have ſaid it.

18 ¶ The word of the Lord came unto me again, ſaying,

19 Alſo, thou ſon of man, appoint thee [h] two ways, that the ſword of the king of Babel may come: both twain ſhall come out of one land, and chuſe a place, and chuſe it in the corner of the way of the city.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and [i] to Judah in Jeruſalem the ſtrong *city*.

21 And the king of Babel ſtood at the [k] parting of the way, at the head of the two ways, conſulting by divination, *and* made his arrows bright: he conſulted with idols, *and* looked into the [l] liver.

22 At his right hand was the divination for Jeruſalem to appoint captains, to open *their* mouth in the ſlaughter, and to lift up *their* voice with ſhouting, to lay engines of war againſt the gates, to caſt a mount, *and* to build a fortreſs. Bef. Chr. 593.

23 And it ſhall be unto them [m] as a falſe divination in their ſight, for the oaths made unto them: [n] but he will call to remembrance their iniquity, to the intent they ſhould be taken.

24 Therefore thus ſaith the Lord God, Becauſe ye have made your iniquity to be remembered, in diſcovering their rebellion, that in all your works your ſins might appear: becauſe, *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand.

25 And thou [o] prince of Iſrael polluted, *and* wicked, whoſe day is come, when iniquity *ſhall have* an end,

26 Thus ſaith the Lord God, I will take away the [p] diadem, and take off the crown: this ſhall be no more the ſame: I will exalt the humble, and will abaſe him that is high.

27 I will overturn, overturn, overturn it, and it ſhall be no more until he [q] come, whoſe right it is, and I will give it him.

28 ¶ And thou ſon of man, propheſy, and ſay, Thus ſaith the Lord God to the children of Ammon, and to their blaſphemy: ſay thou, I ſay, The ſword, the ſword is drawn forth *and* furbiſhed to the ſlaughter, to conſume, becauſe of the glittering:

29 While they ſee [r] vanity unto thee, and propheſied a lye unto thee to bring thee upon the necks of the wicked that are ſlain, whoſe day is come when their iniquity *ſhall have* an end.

30 Shall I cauſe it to return into his ſheath? I will judge thee in the place where thou waſt created, *even* in the land of thine habitation.

31 And I will pour out mine indignation upon thee, and will blow againſt thee in the fire of my wrath, and deliver thee into the hand of beaſtly men, *and* ſkilful to deſtroy.

32 Thou ſhalt be in the fire to be devoured; thy blood ſhall be in the midſt of the land, *and* thou ſhalt be no more remembered: for I the Lord have ſpoken it.

CHAP. XXII.

1 *Jeruſalem is reproved for cruelty.* 25 *Of the wicked doctrine of the falſe prophets and prieſts, and of their unſatiable covetouſneſs.* 27. *The tyranny of rulers.* 29 *The wickedneſs of the people.*

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[z] And ſo cauſe a fear.

[a] Meaning, the ſceptre: ſhewing that it will not ſpare the king, who ſhould be as the Son of God, and in his place.

[b] That is, the reſt of the people.

[c] To wit, unto the army of the Chaldeans.

[d] Read Jer. 31. 19.

[e] Ezekiel, moved with compaſſion, thus complaineth, fearing the deſtruction of the kingdom which God had confirmed to David, and his poſterity, by promiſe: which promiſe God performed, although here it ſeemed to man's eye that it ſhould utterly periſh.

[f] That is, encourage the ſword.

[g] Provide for thyſelf: for thou ſhalt ſee God's plague of all parts on this country.

[h] This was ſpoken, becauſe that when Nebuchadnezzar came againſt Judah, his purpoſe was alſo to go againſt the Ammonites: but doubting in the way which enterpriſe to undertake firſt, he conſulted with his ſoothſayers, and ſo went againſt Judah.

[i] That is, to the tribe of Judah that kept themſelves in Jeruſalem.

[k] To know whether he ſhould go againſt the Ammonites, or them of Jeruſalem.

[l] He uſed conjuring and ſorcery.

[m] Becauſe there was a league between the Jews and the Babylonians, they of Jeruſalem ſhall think nothing leſs than that this thing ſhould come to paſs.

[n] That is, Nebuchadnezzar will remember the rebellion of Zedekiah, and ſo come upon them.

[o] Meaning, Zedekiah, who practiſed with the Egyptians to make him high, and able to reſiſt the Babylonians.

[p] Some refer this to the prieſt's attire: for Jehozadek the prieſt went into captivity with the king.

[q] That is, unto the coming of Meſſiah: for though the Jews had ſome ſign of government afterward under the Perſians, Greeks and Romans, yet this reſtitution was not till Chriſt's coming, and at length ſhould be accompliſhed, as was promiſed, Gen. 49. 10.

[r] Though the Jews and Ammonites would not believe that thou, to wit, the ſword, ſhouldeſt come upon them, and ſaid that the prophets which threatened ſpake lies, yet thou ſhalt as ſurely come, as though thou werdſt already upon their necks.

Bef. Chr. 593.

MOreover the word of the Lord came unto me, ſaying,

2 Now thou ſon of man, wilt thou [s] judge, wilt thou judge this bloody city? wilt thou ſhew her all her abominations?

3 Then ſay, Thus ſaith the Lord God, The city ſheddeth blood in the midſt of it, that her [t] time may come, and maketh idols [u] againſt herſelf to pollute herſelf.

4 Thou haſt offended in thy blood that thou haſt ſhed, and haſt polluted thyſelf in thine idols which thou haſt made, and thou haſt cauſed thy days to draw near, and art come unto thy term: therefore have I made thee a reproach to the heathen, and a mocking to all countries.

5 Thoſe that be near, and thoſe that be far from thee, ſhall mock thee, *which art* vile in [w] name, *and* ſore in affliction.

6 Behold, the princes of Iſrael, every one in thee was *ready* to his power to ſhed blood.

7 In thee have they deſpiſed father and mother: in the midſt of thee [x] have they oppreſſed the ſtranger: in thee have they vexed the fatherleſs and the widow.

8 Thou haſt deſpiſed mine holy things, and haſt polluted my ſabbaths.

9 In thee are men that carry tales to ſhed blood: in thee *are they* that eat upon the mountains: in the midſt of thee they commit abomination.

* Lev. 20. 11. 18. 10 * In thee have they diſcovered their father's ſhame: in thee have they vexed her that was polluted in *her* flowers.

* Jer. 5. 8. 11 And every one * hath committed abomination with his neighbour's wife, and every one hath wickedly defiled his daughter-in-law, and in thee hath every man forced his own ſiſter, *even* his father's daughter.

12 In thee have they taken gifts to ſhed blood: thou haſt taken uſury and the increaſe, and thou haſt defrauded thy neighbour by extortion, and haſt forgotten me, ſaith the Lord God.

13 Behold, therefore I have [y] ſmitten mine hands upon thy covetouſneſs that thou haſt uſed, and upon the blood which hath been in the midſt of thee.

14 Can thine heart endure, or can thine hand [z] be ſtrong, in the days that I ſhall have to do with thee? I the Lord have ſpoken it, and will do it.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countries, and will cauſe thy [a] filthineſs to ceaſe from thee.

16 And thou ſhalt take thine [b] inheritance in thyſelf in the ſight of the heathen, and thou ſhalt know that I am the Lord.

17 ¶ And the word of the Lord came unto me, ſaying,

18 Son of man, the houſe of Iſrael is unto me as [c] droſs: all they are braſs, and tin, and iron, and lead, in the midſt of the furnace: they are *even* the droſs of ſilver.

19 Therefore thus ſaith the Lord God, Becauſe ye are as droſs, behold, therefore, I will gather you in the midſt of Jeruſalem.

20 As they gather ſilver and braſs, and iron, and lead, and tin into the midſt of the furnace, to blow the fire upon it to melt it, ſo will I gather you in mine anger and in my wrath, and I will put you *there*, [d] and melt you.

21 I will gather you, I ſay, and blow the fire of my wrath upon you, and you ſhall be melted in the midſt thereof.

22 As ſilver is melted in the midſt of the furnace, ſo ſhall ye be melted in the midſt thereof, and ye ſhall know that I the Lord have poured out my wrath upon you.

23 And the word of the Lord came unto me, ſaying,

24 Son of man, ſay unto her, Thou art the land that is unclean, [e] and not rained upon in the day of wrath.

25 *There is* a conſpiracy [f] of her prophets in the midſt thereof, like a roaring lion, ravening the prey: they have devoured ſouls: they have taken the rich and precious things: they have made her many widows in the midſt thereof.

26 Her prieſts have broken my law, and have defiled mine holy things: they have put no difference between the holy and prophane, neither diſcerned between the unclean and the clean, and have hid their [g] eyes from my ſabbath, and I am profaned among them.

27 Her princes in * the midſt thereof *are* like wolves, ravening the prey to ſhed blood, *and* to deſtroy ſouls for their own covetous lucre. * Micah 3. 11. Zeph. 3. 3.

28 And her [h] prophets have daubed them with untempered *morter*, ſeeing vanities, and divining lyes unto them, ſaying, Thus ſaith the Lord God, when the Lord hath not ſpoken.

29 The people of the land have violently oppreſſed by ſpoiling and robbing, and have vexed the poor and the needy: yea, they have oppreſſed the ſtranger againſt right.

30 And I ſought for a man among them, that ſhould [i] make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it, but I found none.

31 Therefore have I poured out mine indignation upon them, and conſumed them with the fire of my wrath: their own ways have I rendered upon their heads, ſaith the Lord God.

CHAP. XXIII.

Of the idolatry of Samaria and Jeruſalem, under the names of Aholah and Aholibah.

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[s] Art thou ready to execute thy charge which I commit unto thee againſt Jeruſalem, that murdered the prophets, and them that are godly?

[t] That is, the time of her deſtruction.

[u] To her own undoing.

[w] Whoſe very name all men hate.

[x] He meaneth hereby that there was no kind of wickedneſs which was not committed in Jeruſalem, and therefore the plagues of God ſhould ſpeedily come upon her.

[y] In token of my wrath and vengeance.

[z] That is, able to defend thyſelf.

[a] I will thus take away the occaſion of thy wickedneſs.

[b] Thou ſhalt be no more the inheritance of the Lord, but forſaken.

[c] Which before was moſt precious.

[d] Meaning hereby, that the godly ſhould be tried, and the wicked deſtroyed.

[e] Thou art like a barren land, which the Lord plagueth with drought.

[f] The falſe prophets have conſpired together to make their doctrine more probable.

[g] They have neglected my ſervice.

[h] They which ſhould have reproved them, flattered them in their vices, and covered their doings with lyes, ch. 13. 10.

[i] Which would ſhew himſelf zealous in my cauſe by reſiſting vice, Iſa. 59. 16. and 63. 5. and alſo pray unto me to with-hold my plagues, Pſalm 106. 23.

Bef. Chr. 593. THE word of the Lord came again unto me, ſaying,

2 Son of man, there were two woman, the daughters of one [k] mother.

3 And they committed fornication [l] in Egypt, they committed fornication in their youth: there were their breaſts preſſed, and there they bruiſed the teats of their virginity.

4 And the names of [m] them *were* Aholah the elder, and Aholibah her ſiſter: and they were mine, and they bare ſons and daughters: thus *were* their names, Samaria *is* Aholah, and Jeruſalem Aholibah.

† *Heb. und* *e.* 5 And Aholah played the harlot ‡ when [n] ſhe was mine, and ſhe was ſet on fire with her lovers, *to wit*, with the Aſſyrians *her* neighbours,

6 Which were cloathed with blue ſilk, *both* captains and princes: they were all pleaſant young men, *and* horſemen riding upon horſes.

7 Thus ſhe committed her whoredom with them, *even* with all them that were the choſen men of Aſſhur, and with all on whom ſhe doted, *and* defiled herſelf with all their idols.

8 Neither left ſhe her fornications, *learned* of the Egyptians: for in her youth they [o] lay with her, and they bruiſed the breaſts of her virginity, and poured their whoredom upon her.

9 Wherefore I delivered her into the hands of her lovers, *even* into the hands of the Aſſyrians, upon whom ſhe doted.

10 Theſe diſcovered her ſhame: they took away her ſons and her daughters, and ſlew her with the ſword, and ſhe had an *evil* name among women: for [p] they had executed judgment upon her.

11 And when her ſiſter Aholibah ſaw this, ſhe marred herſelf with inordinate love more than ſhe, and with her fornications more than her ſiſter with *her* fornications.

12 She doted upon the Aſſyrians *her* neighbours, *both* captains and princes clothed with divers ſuits, horſemen riding upon horſes: they were all pleaſant young men.

13 Then I ſaw that ſhe was defiled, *and* that they were both after one ſort,

14 And that ſhe increaſed her fornications: for when ſhe ſaw men [q] painted upon the wall, the images of the Chaldeans painted with vermilion,

15 And girded with girdles upon their loins, and with dyed attire upon their heads (looking all like princes after the manner of the Babylonians in Chaldea, the land of their nativity)

16 As ſoon, I ſay, as ſhe ſaw them, ſhe doted upon them, and ſent meſſengers unto them into Chaldea.

17 Now when the Babylonians came to her into the bed of love, they defiled her with their fornication, and ſhe was polluted with them, and her luſt departed from them. Bef. Chr. 593.

18 So ſhe diſcovered her fornication, and diſcloſed her ſhame: then mine heart forſook her, like as mine heart had forſaken her ſiſter.

19 Yet ſhe increaſed her whoredom more, and called to remembrance the days of her youth, wherein ſhe had played the harlot in the land of Egypt.

20 For ſhe doted upon their ſervants, whoſe members are *as* the members of aſſes, and whoſe iſſue is *like* the iſſue of horſes.

21 Thou calledſt to remembrance the wickedneſs of thy youth, when thy teats were bruiſed by the Egyptians: therefore the paps of thy youth *are thus*.

22 Therefore, O Aholibah, thus ſaith the Lord God, Behold, I will raiſe up thy lovers againſt thee, from whom thine heart is departed, and I will bring them againſt thee on every ſide,

23 *To wit*, the Babylonians, and all the Chaldeans, [r] Peked, and Shoah, and Koa, *and* all the Aſſyrians with them: they were all pleaſant young men, captains and princes: all they were valiant and renowned, riding upon horſes.

24 Even theſe ſhall come againſt thee with chariots, waggons, and wheels, and with a multitude of people, *which* ſhall ſet againſt thee buckler and ſhield, and helmet round about: and † I will leave the puniſhment unto them, and they ſhall judge thee according to their ‡ judgments. † *Heb. I will give judgment before them.* ‡ Or, laws.

25 And I will lay mine indignation upon thee, and they ſhall deal cruelly with thee: they ſhall cut off thy [s] noſe and thine ears, and thy remnant ſhall fall by the ſword: they ſhall carry away thy ſons and thy daughters, and thy reſidue ſhall be devoured by the fire.

26 They ſhall alſo ſtrip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy wickedneſs to ceaſe from thee, and thy fornication out of the land of Egypt: ſo that thou ſhalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus ſaith the Lord God, Behold, I will deliver thee into the hand of them whom thou hateſt: *even* into the hands of them from whom thine heart is departed.

29 And they ſhall handle thee deſpitefully, and ſhall take away all thy [t] labour, and ſhall leave thee naked and bare, and the ſhame of thy fornications [u] ſhall be diſcovered, both thy wickedneſs, and thy whoredom.

30 I will do theſe things unto thee, becauſe thou haſt gone a whoring after the heathen, *and* becauſe thou art polluted with their idols.

31 Thou haſt walked in the way of thy ſiſter: therefore will I give her [w] cup into thine hand.

32 Thus

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[k] Meaning, Iſrael and Judah, which came both out of one family.

[l] They became idolaters, after the manner of the Egyptians.

[m] Aholah, ſignifieth a manſion or dwelling in herſelf, meaning, Samaria, which was the royal city of Iſrael: and Aholibah ſignifieth my manſion in her, whereby is meant Jeruſalem, where God's temple was.

[n] When the Iſraelites were named, the people of God, they became idolaters, and forſook God, and put their truſt in the Aſſyrians.

[o] The Holy Ghoſt uſeth theſe terms, which ſeem ſtrange to chaſte ears, to cauſe this wicked vice of idolatry ſo as to be abhorred, that unneth any ſhould abide to hear the name thereof mentioned.

[p] Meaning, the Aſſyrians.

[q] This declareth, that no words are able ſufficiently to expreſs the rage of idolaters, and therefore the Holy Ghoſt here compareth them to thoſe which in their raging love and filthy luſts dote upon the images and paintings of them after whom they luſt.

[r] Theſe were the names of certain princes and captains under Nebuchadnezzar.

[s] They ſhall deſtroy thy princes and prieſts, with the reſt of thy people.

[t] All thy treaſures and riches which thou haſt gotten by labour.

[u] All the world ſhall ſee thy ſhameful forſaking of God to ſerve idols.

[w] I will execute the ſame judgments and vengeance againſt thee, and that with greater ſeverity.

Bef. Chr. 593.

32 Thus ſaith the Lord God, Thou ſhalt drink of thy ſiſter's cup, deep and large: thou ſhalt be laughed to ſcorn and had in deriſion, becauſe it containeth much.

33 Thou ſhalt be filled with [x] drunkenneſs and ſorrow, *even* with the cup of deſtruction and deſolation, with the cup of thy ſiſter Samaria.

34 Thou ſhalt even drink it, and wring it out *to the dregs*, and thou ſhalt break the ſherds thereof, and tear thine own breaſts: for I have ſpoken it, ſaith the Lord God.

35 Therefore thus ſaith the Lord God, Becauſe thou haſt forgotten me, and caſt me behind thy back, therefore thou ſhalt alſo bear thy wickedneſs and thy whoredom.

36 ¶ The Lord ſaid moreover unto me, Son of man, Wilt thou judge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they have played the whores, and blood *is* in their hands, and with their idols have they committed adultery, and have alſo cauſed their ſons, whom they bare unto me, to paſs *by the fire* to be their [y] meat.

38 Moreover, thus have they done unto me: they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths.

39 For when they had ſlain their children to their idols, they came the ſame day into my ſanctuary to defile it: and lo, thus have they done in the midſt of mine houſe.

40 And how much more *is it* that they ſent for men to come from [z] far, unto whom a meſſenger was ſent, and lo, they came? for whom thou didſt waſh thyſelf, and paintedſt thine eyes, and deckedſt thee with ornaments,

41 And ſateſt [a] upon a coſtly bed, and table prepared before it, whereupon thou haſt ſet mine incenſe and mine oil.

42 And a voice of a multitude being at eaſe, *was* with her: and with the men to make the company great were brought men of [b] Saba from the wilderneſs, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then I ſaid unto her, that was old in adulteries, Now ſhall ſhe and her fornications come to an end.

44 And they went in unto her as they go to a common harlot: ſo went they to Aholah and Aholibah the wicked women.

45 And the righteous men they ſhall judge them, after the manner of [c] harlots, and after the manner of murderers: for they are harlots, and blood *is* in their hands.

46 Wherefore thus ſaith the Lord God, I will bring a multitude upon them, and will give them unto the tumult, and to the ſpoil,

47 And the multitude ſhall ſtone them with ſtones, and cut them with their ſwords: they ſhall ſlay their ſons and their daughters, and burn up their houſes with fire.

Bef. Chr. 593.

48 Thus will I cauſe wickedneſs to ceaſe out of the land, that all [d] women may be taught not to do after your wickedneſs.

49 And they ſhall lay your wickedneſs upon you, and ye ſhall bear the ſins of your idols, and ye ſhall know that I am the Lord God.

CHAP. XXIV.

1 *He ſheweth the deſtruction of Jeruſalem by a parable of a ſeething-pot.* 16 *The parable of Ezekiel's wife being dead.*

AGAIN in the [e] ninth year, in the tenth month, in the tenth *day* of the [f] month, came the word of the Lord unto me, ſaying,

2 Son of man, write thee the name of the day, *even* of this ſame day: *for* the king of Babel ſet himſelf againſt Jeruſalem this ſame day.

3 Therefore ſpeak a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord God, Prepare a [g] pot, prepare it, and alſo pour water into it.

4 Gather the [h] pieces thereof into it, *even* every good piece, *as* the thigh and the ſhoulder, *and* fill it with the chief bones.

5 Take one of the beſt ſheep, and ‡ turn alſo the [i] bones under it, *and* make it boil well, and ſeethe the bones of it therein,

‡ Or, heap.

6 Becauſe the Lord God ſaith thus, Wo to the bloody city, *even* to the pot [k] whoſe ſcum is therein, and whoſe ſcum is not gone out of it: bring it out [l] piece by piece: let no [m] lot fall upon it.

7 For her blood is in the midſt of her: ſhe ſet it upon an high [n] rock, *and* poured it not upon the ground to cover it with duſt,

8 That it might cauſe wrath to ariſe and take vengeance: *even* I have ſet her blood upon an high rock, that it ſhould not be covered.

9 Therefore thus ſaith the Lord God, * Wo to the bloody city, for I will make ‡ the burning great.

* Nahum 3. 1. Hab. 2. 12.
‡ Or, an heap of wood.

10 Heap on much wood: [o] kindle the fire, conſume the fleſh, and caſt in ſpice, and let the bones be burnt.

11 Then ſet it empty upon the coals thereof, that ‡ the braſs of it may be hot, and may burn, and that the filthineſs of it may be molten in it, *and* that the ſcum of it may be conſumed.

‡ Or, bottom.

12 [p] She hath wearied herſelf with lyes, and her great ſcum went not out of her: *therefore* her ſcum *ſhall be conſumed* with fire.

13 *Thou remaineſt* in thy filthineſs *and* wickedneſs: becauſe I would [q] have purged thee, and thou waſt not purged, thou ſhalt not be purged from

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[x] Meaning, that the afflictions ſhould be ſo great, that they ſhould cauſe them to loſe their ſenſes and reaſon.

[y] That is, to be ſacrifices to their idols, read ch. 16. 20.

[z] They ſent into other countries to have ſuch as ſhould teach the ſervice of their idols.

[a] He meaneth the altar that was prepared for the idols.

[b] Which ſhould teach the manner of worſhipping their gods.

[c] That is, worthy death, read chap. 16. 38.

[d] Meaning, all other cities and countries.

[e] Of Jeconiah's captivity, and of the reign of Zedekiah, 2 Kings 25. 1.

[f] Called Tebeth, which containeth part of December, and part of January, in the which month and day Nebuchadnezzar beſieged Jeruſalem.

[g] Whereby was meant Jeruſalem.

[h] That is, the citizens, and the chief men thereof.

[i] Meaning, of the innocents, whom they had ſlain, who were the cauſe of the kindling of God's wrath againſt them.

[k] Whoſe iniquities and wicked citizens there yet remain.

[l] Signifying, that they ſhould not be deſtroyed all at once, but by little and little.

[m] Spare no eſtate or condition.

[n] The city ſhewed her cruelty to all the world, and was not aſhamed thereof, neither yet hid it.

[o] Meaning, that the city ſhould be utterly deſtroyed, and that he would give the enemies an appetite thereunto.

[p] The city hath flattered herſelf in vain.

[q] I laboured by ſending my prophets to call thee to repentance, but thou wouldeſt not.

from thy filthineſs, till I have cauſed my wrath to light upon thee.

14 I the Lord have ſpoken it: it ſhall come to paſs, and I will do it: I will not go back, neither will I ſpare, neither will I repent: according to thy ways, and according to thy works ſhall [r] they judge thee, ſaith the Lord God.

15 ¶ Alſo the word of the Lord came unto me, ſaying,

16 Son of man, behold, I take away from thee the [s] pleaſure of thine eyes with a plague: yet ſhalt thou neither mourn nor weep, neither ſhall thy tears run down.

17 Ceaſe from ſighing: make no mourning for the dead, *and* bind the tire of thine head upon thee, [t] and put on thy ſhoes upon thy feet, *and* cover not thy lips, and eat [u] not the bread of men.

18 So I ſpake unto the people in the morning, and at even my wife died: and I did in [w] the morning as I was commanded.

19 And the people ſaid unto me, Wilt thou not tell us what theſe things mean toward us, that thou doſt ſo?

20 Then I anſwered them, The word of the Lord came unto me, ſaying,

21 Speak unto the houſe of Iſrael, Thus ſaith the Lord God, Behold, I will [x] pollute my ſanctuary, even the [y] pride of your power, the pleaſure of your eyes, and your hearts deſire, and your ſons and your daughters whom ye have left ſhall fall by the ſword.

22 And ye ſhall do as I have done: ye ſhall not cover your lips, neither ſhall ye eat the bread of men.

23 And your tire *ſhall be* upon your heads, and your ſhoes upon your feet: ye ſhall not mourn nor weep, but ye ſhall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a ſign: according to all that he hath done, ye ſhall do: and when this cometh, ye ſhall know that I am the Lord God.

25 Alſo, thou ſon of man, ſhall it not be in the day when I take from them their power, the joy of their honour, the pleaſure of their eyes, and the † deſire of their heart, their ſons and their daughters,

† *Heb. lifting up of their ſouls.*

26 That he that eſcapeth in that day, ſhall come unto thee *to tell thee* that which he hath heard with *his* ears?

27 In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhalt ſpeak, and be no more dumb, and thou ſhalt be a ſign unto them, and they ſhall know that I am the Lord.

CHAP. XXV.

1 *The word of the Lord againſt Ammon, which rejoiced at the fall of Jeruſalem.* 8 *Againſt Moab and Seir, Idumea, and the Philiſtines.*

THE word of the Lord came again unto me, ſaying,

2 Son of man, ſet thy face againſt the Ammonites, and propheſy againſt them,

3 And ſay unto the Ammonites, Hear the word of the Lord God, Thus ſaith the Lord God, Becauſe thou ſaidſt, [z] Ha, ha, againſt my ſanctuary, when it was polluted, and againſt the land of Iſrael when it was deſolate, and againſt the houſe of Judah when they went into captivity,

4 Behold, therefore I will deliver thee to the [a] men of the Eaſt for a poſſeſſion, and they ſhall ſet their [b] palaces in thee, and make their dwellings in thee: they ſhall eat thy fruit, and they ſhall drink thy milk.

5 And I will make [c] Rabbah a dwelling-place for camels, and the Ammonites a ſheep-cote, and ye ſhall know that I am the Lord.

6 For thus ſaith the Lord God, Becauſe thou haſt clapped thy hands, and ſtamped with the feet, and rejoiceſt in heart with all thy deſpite againſt the land of Iſrael:

7 Behold, therefore, I will ſtretch out mine hand upon thee, and will deliver thee to be ſpoiled of the heathen, and I will root thee out from the people, and I will cauſe thee to be deſtroyed out of the countries, *and* I will deſtroy thee, and thou ſhalt know that I am the Lord.

8 Thus ſaith the Lord God, becauſe that Moab and Seir do ſay, Behold, the houſe of Judah is like unto all the heathen,

9 Therefore behold, I will open the ſide of Moab, *even* of the cities [d] of his cities, *I ſay*, in his frontiers with the pleaſant country, Beth-jeſhimoth, Baal-meon, and Kiriathaim.

10 *I will call* the men of the Eaſt againſt the Ammonites, and will give them in poſſeſſion, ſo that the Ammonites ſhall no more be remembered among the nations.

11 And I will exerciſe judgment upon Moab, and they ſhall know that I am the Lord.

12 ¶ Thus ſaith the Lord God, Becauſe that Edom hath done *evil* by taking vengeance upon the houſe of Judah, and hath committed great offence, and revenged himſelf upon them,

13 Therefore thus ſaith the Lord God, I will alſo ſtretch out mine hand upon Edom, and deſtroy man and beaſt out of it, and I will make it deſolate from Teman, and they of Dedan ſhall fall by the ſword.

14 And I will execute my vengeance upon Edom by the hand of my people Iſrael, and they ſhall do in Edom according to mine anger, and according to mine indignation, and they ſhall know my vengeance, ſaith the Lord God.

15 Thus ſaith the Lord God, Becauſe the Philiſtines have executed vengeance, and revenged themſelves with a deſpiteful heart, to deſtroy it for the old hatred,

16 Therefore thus ſaith the Lord God, Behold, I will ſtretch out mine hand upon the Philiſtines, and I will cut off the [e] Cherethims, and deſtroy the remnant of the ſea-coaſt.

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[r] That is, the Babylonians.

[s] Meaning, his wife, in whom he delighted, as ver. 18.

[t] For in mourning they went bare headed and bare footed, and alſo covered their lips.

[u] That is, which the neighbours ſent to them that mourned.

[w] Meaning, the morning following.

[x] By ſending the Chaldeans to deſtroy it, as chap. 7. 12.

[y] Wherein you boaſt and delight.

[z] Becauſe ye rejoiced when the enemy deſtroyed my city and temple.

[a] That is, to the Babylonians.

[b] They ſhall chaſe thee away, and take thy gorgeous houſes to dwell in.

[c] Called alſo Philadelphia, which was the chief city of the Ammonites, and full of conduits, 2 Sam. 12. 27.

[d] So that no power or ſtrength ſhould be able to reſiſt the Babylonians.

[e] Which were certain garriſons of Philiſtines, whereby they oft-times moleſted the Jews: of the Cherethims, David alſo had a guard, 2 Sam. 8. 18.

Bef. Chr. 590. 17 And I will execute great vengeance upon them with rebukes of my indignation, and they ſhall know that I am the Lord, when I ſhall lay my vengeance upon them.

CHAP. XXVI.

1 He propheſieth that Tyrus ſhall be overthrown, becauſe it rejoiced at the deſtruction of Jeruſalem. 15 The wondering and aſtoniſhment of the merchants for the deſtruction of Tyrus.

AND in the [f] eleventh year, in the firſt *day* of the month, the word of the Lord came unto me, ſaying,

2 Son of man, becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha, the [g] gate of the people is broken: it is turned unto me: *for* ſeeing ſhe is deſolate, I ſhall be [h] repleniſhed:

3 Therefore thus ſaith the Lord God, Behold, I come againſt thee, O Tyrus, and I will bring up many nations againſt thee, as the ſea mounteth up with his waves.

4 And they ſhall deſtroy the walls of Tyrus, and break down her towers: I will alſo ſcrape her duſt from her, and make her like the top of a rock.

5 Thou ſhalt be for the ſpreading of nets in the midſt of the ſea: for I have ſpoken it, ſaith the Lord God, and it ſhall be a ſpoil to the nations.

6 And her [i] daughters which are in the fields, ſhall be ſlain by the ſword, and they ſhall know that I am the Lord.

7 For thus ſaith the Lord God, Behold, I will bring upon Tyrus Nebuchadnezzar king of Babel, a king of kings from the North, with horſes, and with chariots, and with horſemen, with a multitude, and much people.

8 He ſhall ſlay with the ſword thy daughters in the field, and he ſhall make a fort againſt thee, and lift up the buckler againſt thee.

9 He ſhall ſet engines of war before him againſt thy walls, and with his weapons break down thy towers.

10 The duſt of his horſes ſhall cover thee, for their multitude: thy walls ſhall ſhake at the noiſe of the horſemen, and of the wheels, and of the chariots, when he ſhall enter into thy gates, as into the entry of a city that is broken down.

11 With the hoofs of his horſes ſhall he tread down all thy ſtreets: he ſhall ſlay thy people by the ſword, and the [k] pillars of thy ſtrength ſhall fall down to the ground.

12 And they ſhall rob thy riches, and ſpoil thy merchandize, and they ſhall break down thy walls, and deſtroy thy pleaſant houſes, and they ſhall caſt thy ſtones, and thy timber, and thy duſt into the midſt of the water.

* Jer. 7. 34. 13 * Thus will I cauſe the ſound of thy ſongs to ceaſe, and the ſound of thine harps ſhall be no more heard.

14 I will lay thee like the top of a rock: [l] thou ſhalt be for a ſpreading of nets: thou ſhalt be built no more: for I the Lord have ſpoken it, ſaith the Lord God. Bef. Chr. 588.

15 Thus ſaith the Lord God to Tyrus, Shall not the iſles tremble at the ſound of thy fall: and at the cry of thy wounded, when they ſhall be ſlain and murdered in the midſt of thee?

16 Then all the princes of the [m] ſea ſhall come down from their thrones: they ſhall lay away their robes, and put off their broidered garments, and ſhall cloath themſelves with aſtoniſhment: they ſhall ſit upon the ground, and be aſtoniſhed at *every* moment, and be amazed at thee.

17 And they ſhall take up a lamentation for thee, and ſay to thee, How art thou deſtroyed, that waſt inhabited [n] of the ſea *men*, the renowned city, which was ſtrong in the ſea, *both* ſhe and her inhabitants, which cauſe their fear to be on all that haunt therein!

18 Now ſhall the iſles be aſtoniſhed in the day of thy fall: yea, the iſles that are in the ſea ſhall be troubled at thy departure.

19 For thus ſaith the Lord God, When I ſhall make thee a deſolate city, like the cities that are not inhabited, and when I ſhall bring the deep upon thee, and great waters ſhall cover thee,

20 When I ſhall caſt thee down with them that deſcend into the pit, with the people [o] of old time, and ſhall ſet thee in the low parts of the earth, like the old ruins, with them, *I ſay*, which go down to the pit, ſo that thou ſhalt not be inhabited, and I ſhall ſhew my glory in the land of the [p] living:

21 I will ‡ bring thee to nothing, and thou ſhalt be no *more*: though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord God. ‡ Or, make thee a terror.

CHAP. XXVII.

The prophet bewaileth the deſolation of Tyrus, ſhewing what were the riches, power and authority thereof in time paſt.

THE word of the Lord came again unto me, ſaying,

2 Son of man, take up a lamentation for Tyrus,

3 And ſay unto Tyrus that is ſituate at the entry of the ſea, which is the mart [q] of the people for many iſles, Thus ſaith the Lord God, O Tyrus, thou haſt ſaid, I am of perfect beauty.

4 Thy borders are in the † midſt of the ſea, *and* thy builders have made thee of perfect beauty. † Heb. heart.

5 They have made all thy *ſhip* boards of firtrees of [r] Shenir: they have brought cedars from Lebanon, to make maſts for thee.

6 Of

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[f] Either of the captivity of Jeconiah, or of the reign of Zedekiah.

[g] That is, the famous city of Jeruſalem, whereunto all people reſorted.

[h] My riches and fame ſhall increaſe: thus the wicked rejoice at their fall, by whom they may have any profit or advantage.

[i] The towns that belonged unto her.

[k] For Tyrus was much built by art, and by labour of men was won out of the ſea. Some refer this unto the images of the noble men, which they had erected up for their glory and renown.

[l] I will make thee ſo bare, that thou ſhalt have nothing to cover thee.

[m] The governors and rulers of other countries that dwell by the ſea: whereby he ſignifieth, that her deſtruction ſhould be ſo horrible that all the world ſhould hear thereof and be afraid.

[n] Meaning, merchants, which by their traffic did enrich her wonderfully, and increaſe her power.

[o] Which were dead long ago.

[p] Meaning, in Judea, when it ſhall be reſtored.

[q] Which ſerveſt all the world with thy merchandize.

[r] This mountain was called Hermon: but the Amorites called it Shenir, Deut. 3. 9.

Bef. Chr. 588.

6 Of the oaks of Baſhan have they made thine oars: the company of the Aſſyrians have made thy banks of ivory, *brought* out of the iſles of [s] Chittim.

7 Fine linen with broidered work, *brought* from Egypt, was ſpread over thee to be thy ſail, blue ſilk and purple, *brought* from the iſles of Eliſhah, was thy covering.

8 The inhabitants of Zidon and Arvad were thy mariners, O Tyrus: thy wiſe men that were in thee, they were thy ‡ pilots.

‡ Or, ſhip-maſters.

9 The ancients of Gebal, and the wiſe men thereof were in thee thy [t] caulkers, all the ſhips of the ſea with their mariners were in thee to occupy thy merchandize.

10 They of Perſia, and of Lud, and of Phut were in thine army: thy men of war they hanged the ſhield and helmet in thee: they ſet forth thy beauty.

11 The men of Arvad with thine army *were* upon thy walls round about, and the [u] Gammadims were in thy towers: they hanged their ſhields upon thy walls round about: they have made thy beauty perfect.

12 They of Tarſhiſh *were* thy merchants for the multitude of all riches, for ſilver, iron, tin, and lead, *which* they brought to thy fairs.

13 They of [w] Javan, Tubal, and Meſhech were thy merchants, [x] concerning the lives of men, and they brought veſſels of braſs for thy merchandize.

14 They of the houſe of [y] Togarmah brought to thy fairs, horſes, and horſemen, and mules.

15 The men of Dedan *were* thy merchants: and the merchandize of many iſles *were* in thine hands: they brought thee for a preſent [z] horns, teeth, and peacocks.

16 And they of Aram *were* thy merchants for the multitude of thy ‡ wares: they occupied in thy fairs with ‡ emeralds, purple and broidered work, and ‡ fine linen, and coral, and pearl.

‡ Or, works.
‡ Or, carbuncle.
‡ Or, ſilks.

17 They of Judah and of the land of Iſrael were thy merchants: they brought for thy merchandize wheat of [a] Minnith, and Pannag, and honey, and oil, and ‡ balm.

‡ Or, turpentine, or treacle.

18 They of Damaſcus *were* thy merchants in the multitude of thy wares, for the multitude of all riches, *as* in the wine of Helbon and white wool.

19 They of Dan alſo and of Javan, going to and fro, occupied in thy fairs: iron work, caſſia and calamus were among thy merchandize.

20 They of Dedan *were* thy merchants in precious cloths for the chariots,

21 They of Arabia, and all the princes of Kedar, ‡ occupied with thee, in lambs, and rams, and goats: in theſe were they thy merchants.

‡ Or, were merchants, whoſe merchandize paſſed thro' thine hands.

22 The merchants of Sheba and Raamah were thy merchants: they occupied in thy fairs with the chief of all ſpices, and with all precious ſtones and gold.

Bef. Chr. 588.

23 They of Haram and Canneh and Eden, the merchants of Sheba, Aſſhur, *and* Chilmad *were* thy merchants.

24 Theſe were thy merchants in all ſorts *of things*, in raiment of blue ſilk, and of broidered work, and in coffers for the rich apparel, which were bound with cords: chains alſo *were* among thy merchandize.

25 The ſhips of Tarſhiſh ‡ were thy chief in thy merchandize, and thou waſt repleniſhed and made very glorious in the midſt of the ſea.

‡ Or, came in company toward thee.

26 Thy ‡ robbers have brought thee into great waters: the Eaſt [b] wind hath broken thee in the midſt of the ſea.

‡ Or, rowers.

27 Thy riches and thy fairs, thy merchandize, thy mariners and pilots, thy caulkers and the occupiers of thy merchandize, and all the men of war that are in thee, and all thy multitude which is in the midſt of thee, ſhall fall in the midſt of the ſea in the day of thy ruin.

28 The [c] ſuburbs ſhall ſhake at the ſound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the ſea, ſhall come down from their ſhips, *and* ſhall ſtand upon the land,

30 And ſhall cauſe their voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt duſt upon their heads, and wallow themſelves in the aſhes.

31 They ſhall pluck off their hair for thee, and gird them with a ſackcloth, and they ſhall weep for thee with ſorrow of heart, *and* bitter mourning.

32 And in their mourning they ſhall take up a lamentation for thee, *ſaying*, What *city* is like Tyrus, ſo deſtroyed in the midſt of the ſea!

33 When thy wares went forth of the ſeas, thou filledſt many people, *and* thou didſt enrich the kings of the earth with the multitude of thy riches, and of thy merchandize.

34 When thou ſhalt be broken by the ſeas, in the depths of the waters, thy merchandize and all thy multitude, which was in the midſt of thee, ſhall fall.

35 All the inhabitants of the iſles ſhall be aſtoniſhed at thee, and all their kings ſhall be ſore afraid, *and* troubled in their countenance.

36 The merchants among the people ſhall hiſs at thee: thou ſhalt be a terror, and never ſhalt be [d] any more.

CHAP. XXVIII.

2 The word of God againſt the king of Tyrus for his pride. 21 The word of the Lord againſt Zidon. 25 The Lord promiſeth that he will gather together the children of Iſrael.

THE word of the Lord came again unto me, ſaying,

2 Son of man, ſay unto the prince of Tyrus, Thus ſaith the Lord God, Becauſe thine heart is exalted, and thou haſt ſaid, [e] I am a god, I

ſit

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[s] Which is taken for Greece in Italy.

[t] Meaning, that they built the walls of the city, which is here meant by the ſhip: and of theſe were the builders of Solomon's temple, 1 Kings 5. 18.

[u] That is, they of Cappadocia, or pigmies and dwarfs, which were ſo called, becauſe that out of the high towers they ſeemed little.

[w] Of Greece, Italy, and Cappadocia.

[x] By ſelling ſlaves.

[y] Which are taken for a people of Aſia minor.

[z] Meaning, unicorns horns and elephant's teeth.

[a] Where the beſt wheat grew.

[b] That is, Nebuchadnezzar.

[c] That is, the cities near about thee, as was Zidon, Arvad, and others.

[d] Whereby is meant a long time: for it was propheſied to be deſtroyed but ſeventy years, as Iſa. 23. 15.

[e] I am ſafe that none can come to hurt me, as God is in the heaven.

Bef Chr. 588.

ſit in the ſeat of God, in the midſt of the ſea, yet thou art but a man and not God: and † though thou didſt think in thine heart, that thou waſt equal with God,

† *Heb. tho' thou ſet thine heart as the heart of God.*

3 Behold, thou art wiſer than [f] Daniel: there is no ſecret that they can hide from thee.

4 With thy wiſdom and thine underſtanding thou haſt gotten thee riches, and haſt gotten gold and ſilver into thy treaſures.

5 By thy great wiſdom *and* by thine occupying haſt thou increaſed thy riches, and thine heart is lifted up becauſe of thy riches.

6 Therefore thus ſaith the Lord God, Becauſe thou didſt think in thine heart, that thou waſt equal with God,

7 Behold, therefore, I will bring ſtrangers upon thee, *even* the terrible nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs.

8 They ſhall caſt thee down into the pit, and thou ſhalt die the death of them that are ſlain in the midſt of the ſea.

9 Wilt thou ſay *then* before him that ſlayeth thee, I am a God? but thou ſhalt be a man and no God, in the hands of him that ſlayeth thee.

10 Thou ſhalt die the death of the [g] uncircumciſed by the hands of ſtrangers: for I have ſpoken it, ſaith the Lord God.

11 ¶ Moreover the word of the Lord came unto me, ſaying,

12 Son of man, take up a lamentation upon the king of Tyrus, and ſay unto him, Thus ſaith the Lord God, Thou ſealeſt up the ſum, *and* art full of [h] wiſdom and perfect in beauty.

13 Thou haſt been in Eden the garden of God: every precious ſtone *was* in thy garment, the ruby, the topaz and the ‡ diamond, the chryſolite, the onyx, and the jaſper, the ſapphire, ‡ emerald, and the carbuncle and gold: the workmanſhip of thy timbrels and of thy pipes was prepared in thee in the day that thou waſt created.

‡ Or, jaſper.

‡ Or, carbuncle.

14 Thou art the [i] anointed cherub, that covereth, and I have ſet thee [k] *in honour:* thou waſt upon the holy mountain of God: thou haſt walked in the midſt of the [l] ſtones of fire.

15 Thou waſt perfect in thy ways from the day that thou waſt [m] created, till iniquity was found in thee.

16 By the multitude of thy merchandize, they have filled the midſt of thee with cruelty, and thou haſt ſinned: therefore I will caſt thee as profane out of the [n] mountain of God: and I will deſtroy thee, O covering cherub, from the midſt of the ſtones of fire.

17 Thine heart was lifted up becauſe of thy beauty, *and* thou haſt corrupted thy wiſdom by reaſon of thy brightneſs. I will caſt thee to the ground: I will lay thee before kings, that they may behold thee.

Bef. Chr. 588.

18 Thou haſt defiled thy [o] ſanctification by the multitude of thine iniquities, *and* by the iniquity of thy merchandize: therefore will I bring forth a fire from the midſt of thee, which ſhall devour thee: and I will bring thee to aſhes upon the earth, in the ſight of all them that behold thee.

19 All they that know thee among the people, ſhall be aſtoniſhed at thee: thou ſhalt be ‡ a terror, and never ſhalt thou be any more.

‡ Or, brought to nothing.

20 ¶ Again, the word of the Lord came unto me, ſaying,

21 Son of man, ſet thy face againſt Zidon, and propheſy againſt it,

22 And ſay, Thus ſaith the Lord God, Behold, I *come* againſt thee, O Zidon, and I will be [p] glorified in the midſt of thee: and they ſhall know that I am the Lord, when I ſhall have executed judgments in her, and ſhall be ſanctified in her.

23 For I will ſend into her peſtilence, and blood into her ſtreets, and the ſlain ſhall fall in the midſt of her: [q] *the enemy ſhall come* againſt her with the ſword on every ſide, and they ſhall know that I am the Lord.

24 And they ſhall be no more a pricking thorn unto the houſe of Iſrael, nor *any* grievous thorn of all that are round about them, and deſpiſed them, and they ſhall know that I am the Lord God.

25 Thus ſaith the Lord God, When I ſhall have gathered the houſe of Iſrael from the people where they are ſcattered, and ſhall be [r] ſanctified in them in the ſight of the heathen, then ſhall they dwell in the land that I have given to my ſervant Jacob.

26 And they ſhall dwell ſafely therein, and ſhall build houſes, and plant vineyards: yea, they ſhall dwell ſafely, when I have executed judgments upon all round about them that deſpiſe them, and they ſhall know that I am the Lord their God.

CHAP. XXIX.

He propheſieth againſt Pharaoh and Egypt. 13 *The Lord promiſeth that he will reſtore Egypt after forty years.* 18 *Egypt is the reward of king Nebuchadnezzar for the labour which he took againſt Tyrus.*

IN the [s] tenth year, *and* in the tenth month, in the twelfth *day* of the month, the word of the word of the Lord came unto me, ſaying,

2 Son of man, ſet thy face againſt Pharoah the king of Egypt, and propheſy againſt him, and againſt all Egypt,

3 Speak and ſay, Thus ſaith the Lord God, Behold, I *come* againſt thee, Pharoah king of Egypt, the great [t] dragon, that lieth in the midſt of

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[f] Thus he ſpeaketh by deriſion: for Daniel had declared notable ſigns of his wiſdom in Babylon, when Ezekiel wrote this.

[g] Like the reſt of the heathen and infidels, which are God's enemies.

[h] He derideth the vain opinion and confidence that the Tyrians had in their riches, ſtrength and pleaſures.

[i] He meaneth the royal ſtate of Tyrus, which for the excellency and glory thereof he compareth to the cherubims which covered the ark: and by this word 'anointed' he ſignifieth the ſame.

[k] I did thee this honour to make thee one of the builders of my temple, which was when Hiram ſent unto Solomon things neceſſary for the work.

[l] To wit, among my people Iſrael, which ſhined as precious ſtones.

[m] Which was when I firſt called thee to this dignity.

[n] Thou ſhalt have no part among my people.

[o] That is, the honour whereunto I called thee.

[p] By executing my judgments againſt thy wickedneſs.

[q] That is, Nebuchadnezzar.

[r] He ſheweth for what cauſe God will aſſemble his church, and preſerve it ſtill, though he deſtroy his enemies: to wit, that they ſhould praiſe him, and give thanks for his great mercies.

[s] To wit, of the captivity of Jeconiah, or of the reign of Zedekiah. Of the order of theſe prophecies, and how the former ſometimes ſtandeth after the latter, read Jer. 27. 1.

[t] He compareth Pharaoh to a dragon, which hideth himſelf in the river Nilus, as Iſa. 51. 9.

Bef. Chr. 589.

of his rivers, which hath ſaid, The river is mine, and I have made it for myſelf.

4 But I will put [u] hooks in thy jaws, and I will cauſe the fiſh of thy rivers to ſtick unto thy ſcales, and I will draw thee out of the midſt of thy rivers, and all the fiſh of thy rivers ſhall ſtick unto thy ſcales.

5 And I will leave thee in the wilderneſs, *both* thee and all the fiſh of thy rivers: thou ſhalt fall upon the open field: thou ſhalt not be brought together, nor gathered: *for* I have given thee for meat to the beaſts of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt ſhall know that I am the Lord, becauſe they have been a ſtaff of [w] reed to the houſe of Iſrael.

7 When they took hold of thee with their hand, thou didſt break and rent all their ſhoulder: and when they leaned upon thee, thou brakeſt and madeſt all their loins to ‡ ſtand [x] upright.

‡ Or, ſhake.

8 Therefore thus ſaith the Lord God, Behold, I will bring a ſword upon thee, and deſtroy man and beaſt out of thee.

9 And the land of Egypt ſhall be deſolate and waſte, and they ſhall know that I am the Lord: becauſe he hath ſaid, [y] The river is mine, and I have made it.

10 Behold, therefore, I *come* unto thee, and upon thy rivers, and I will make the land of Egypt utterly waſte and deſolate, from the tower of Seveneh, even unto the borders of the † black-moors.

† *Heb. Cuſh, or Ethiopia.*

11 No foot of man ſhall paſs by it, nor foot of beaſt ſhall paſs by it, neither ſhall it be inhabited forty years.

12 And I will make the land of Egypt deſolate in the midſt of the countries that are deſolate, and her cities ſhall be deſolate among the cities that are deſolate, for forty years: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

13 Yet thus ſaith the Lord God, * At the end of forty years will I gather the Egyptians from the people where they were ſcattered.

* Jer. 46. 26.

14 And I will bring again the captivity of Egypt, and will cauſe them to return into the land of Pathros, into the land of their habitation, and they ſhall be there a [z] ſmall kingdom.

15 It ſhall be the ſmalleſt of the kingdoms, neither ſhall it exalt itſelf any more above the nations: for I will diminiſh them, that they ſhall no more rule the nations.

16 And it ſhall be no more the confidence of the houſe of Iſrael, to bring *their* [a] iniquity to remembrance by looking after them, ſo ſhall they know that I am the Lord God.

17 ¶ In the [b] ſeven and twentieth year alſo, in the firſt *month, and* in the firſt *day* of the month, came the word of the Lord unto me, ſaying,

18 Son of man, Nebuchadnezzar king of Babel cauſed his army to ſerve a great [c] ſervice againſt Tyrus: every head was made bald, and every ſhoulder was made bare: yet had he no wages, nor his [d] army for Tyrus, for the ſervice that he ſerved againſt it.

Bef. Chr. 572.

19 Therefore thus ſaith the Lord God, Behold, I will give the land of Egypt unto Nebuchadnezzar the king of Babel: and he ſhall take her multitude, and ſpoil her ſpoil, and take her prey, and it ſhall be the wages of his army.

20 I have given him the land of Egypt for his labour, that he ſerved ‡ againſt it, becauſe they wrought ‡ for me, ſaith the Lord God.

‡ Or, in it.

‡ Or, evil againſt me.

21 In that day will I cauſe the horn of the houſe of Iſrael to grow, and I will give thee an open mouth in the midſt of them, and they ſhall know that I am the Lord.

CHAP. XXX.

The deſtruction of Egypt, and the cities thereof.

THE word of the Lord came again unto me, ſaying,

2 Son of man, propheſy, and ſay, Thus ſaith the Lord God, Howl *and cry,* Wo *be* unto this day.

3 For the day is near, and the day of the Lord is at hand, a cloudy day, *and* it ſhall be the time of the heathen.

4 And the ſword ſhall come upon Egypt, and fear ſhall be in Ethiopia, when the ſlain ſhall fall in Egypt, when they ſhall take away her multitude, and *when* her foundations ſhall be broken down.

5 [e] Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land that is in league, ſhall fall with them by the ſword.

6 Thus ſaith the Lord, They alſo that maintain Egypt, ſhall fall, and the pride of her power ſhall come down: from the tower of [f] Seveneh ſhall they fall by the ſword, ſaith the Lord God.

7 And they ſhall be deſolate in the midſt of the countries that are deſolate, and her cities ſhall be in the midſt of the cities that are waſted.

8 And they ſhall know that I am the Lord, when I have ſet a fire in Egypt, *and when* all her helpers ſhall be deſtroyed.

9 And that day ſhall there meſſengers go forth from me in ſhips, to make the careleſs Moors afraid, and fear ſhall come upon them, as in the day of Egypt: for lo, it cometh.

10 Thus ſaith the Lord God, I will alſo make the multitude of Egypt to ceaſe by the hand of Nebuchadnezzar king of Babel.

11 For he, and his people with him, *even* the terrible nations, ſhall be brought to deſtroy the land: and they ſhall draw their ſwords againſt Egypt, and fill the land with the ſlain.

12 And I will make the rivers dry, and ſell the land into the hands of the wicked, and I

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[u] I will ſend enemies againſt thee, which ſhall pluck thee and thy people, which truſt in thee, out of thy ſure places.

[w] Read 2 Kings 8. 21: Iſa. 36. 6.

[x] When they felt their hurt, they would ſtay no more upon thee, but ſtood upon their feet, and put their truſt in others.

[y] Thus God cannot ſuffer that man ſhould arrogate any thing to himſelf, or put his truſt in any thing ſave in him alone.

[z] Meaning, that they ſhould not have full dominion, but be under the Perſians, Grecians and Romans, and the cauſe is, that the Iſraelites ſhould no more put their truſt in them, but learn to depend on God.

[a] Leſt I ſhould by this means puniſh their ſins.

[b] Counting from the captivity of Jeconiah.

[c] He took great pains at the ſiege of Tyrus, and his army was ſorely handled.

[d] Signifying, that Nebuchadnezzar had more pains than profit by the taking of Tyrus.

[e] By Phut and Lud are meant Africa and Lybia.

[f] Which was a ſtrong city of Egypt, chap 29. 10

Bef. Chr. 572.

will make the land waſte, and all that therein is, by the hands of ſtrangers: I the Lord have ſpoken it.

13 Thus ſaith the Lord God, I will alſo deſtroy the idols, and I will cauſe their idols to ceaſe out of ‡ Noph, and there ſhall be no more a prince of the land of Egypt, and I will ſend a fear in the land of Egypt:

‡ Or, Memphis, of Alkaira.

14 And I will make Pathros deſolate, and will ſet fire in ‡ Zoan, and I will execute judgment in No.

‡ Or, Tanis.

15 And I will pour my wrath upon ‡ Sin, *which is* the ſtrength of Egypt: and I will deſtroy the multitude of ‡ No.

‡ Or, Pelufium.

‡ Or, Alexandria.

16 And I will ſet fire in Egypt: Sin ſhall have great ſorrow, and No ſhall be deſtroyed, and Noph ſhall have ſorrows daily.

17 The young men of ‡ Aven, and of ‡ Phibeſeth ſhall fall by the ſword: and theſe *cities* ſhall go into captivity.

‡ Or, Heliopolis.

‡ Or, Pubaſtum.

18 At Tehaphnehes the day [g] ſhall reſtrain *his light*, when I ſhall break there the [h] bars of Egypt: and when the pomp of her power ſhall ceaſe in her, the cloud ſhall cover her, and her daughters ſhall go into captivity,

19 Thus will I execute judgments in Egypt, and they ſhall know that I am the Lord.

20 ¶ And in the [i] eleventh year, in the firſt *month, and* in the ſeventh *day* of the month, the word of the Lord came unto me, ſaying,

21 Son of man, [k] I have broken the arm of Pharaoh king of Egypt: and lo, it ſhall not be bound up to be healed, neither ſhall they put a roll to bind it, and *ſo* make it ſtrong, to hold the ſword.

22 Therefore thus ſaith the Lord God, Behold, I *come* againſt Pharaoh king of Egypt, and will break his [l] arm, that was ſtrong, but it is broken, and I will cauſe the ſword to fall out of his hand.

23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

24 And I will ſtrengthen the arm of the king of Babel, and put my ſword in his hand, but I will break Pharaoh's arms, and he ſhall caſt out ſighings, as the ſighings of him that is wounded before him.

25 But I will ſtrengthen the arms of the king of Babel, and the arms of Pharaoh ſhall fall down, and they ſhall know that I am the Lord [m] when I ſhall put my ſword into the hand of the king of Babel, and he ſhall ſtretch it out upon the land of Egypt.

26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries, and they ſhall know that I am the Lord.

CHAP. XXXI.

A compariſon of the proſperity of Pharaoh, with the proſperity of the Aſſyrians. 10 He propheſieth a like deſtruction to them both.

Bef. Chr. 588.

AND in the [n] eleventh year, in the third *month, and* in the firſt day of the month, the word of the Lord came unto me, ſaying,

2 Son of man, ſpeak unto Pharaoh king of Egypt, and to his multitude, Whom art thou [o] like in thy greatneſs?

3 Behold, Aſhur *was like* a cedar in Lebanon with fair branches, and with thick ſhadowing boughs, and ſhot up very high, and his top was among the thick boughs:

4 The waters nouriſhed him, and the deep exalted him on high with her rivers running round about his plants, and ſent out her [p] little rivers unto all the trees of the ‡ field.

‡ Or, country.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches were long, becauſe of the multitude of the waters which *the deep* ſent out.

6 All the fowls of the heaven made their neſts in his boughs, and under his branches did all the beaſts of the field bring forth their young, and under his ſhadow dwelt all mighty nations.

7 Thus was he fair in his greatneſs, *and* in the length of his branches: for his root was near great waters.

8 The cedars in the garden [q] of God could not hide him: no fir-tree was like his branches, and the cheſnut-tree was not like his boughs: all the trees in the garden of God were not like unto him in his beauty.

9 I made him fair by the multitude of his branches: ſo that all the trees of Eden, that were in the garden of God, envied him.

10 Therefore thus ſaith the Lord God, Becauſe ‡ he is lifted up on high, and hath ſhot up his top among the thick boughs, and his heart is lift up in his height:

‡ Or, thou waſt lift up.

11 I have therefore delivered him into the hands of the [r] mightieſt among the heathen: he ſhall handle him, *for* I have caſt him away for his wickedneſs.

12 And the ſtrangers have deſtroyed him, *even* the terrible nations, and they have left him upon the mountain, and in all the vallies his branches are fallen, and his boughs are [s] broken by all the rivers of the land: and all the people of the earth are departed from his ſhadow, and have forſaken him.

13 Upon his ruin ſhall all the fowls of the heaven remain, and all the beaſts of the field ſhall be upon his branches,

14 So that none of all the trees by the waters ſhall be exalted by their height, neither ſhall ſhoot up their top among the thick boughs, neither ſhall their leaves ſtand up in their height which drink ſo much water: for they are all delivered unto death in the nether parts of the earth, in the midſt of the children of men, among them that go down to the pit.

15 Thus ſaith the Lord God, In the day when he went down to hell, I cauſed them to mourn,

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[g] Meaning, that there ſhall be great ſorrow and affliction.

[h] That is, the ſtrength and force.

[i] Of the captivity of Jeconiah, or of Zedekiah's reign.

[k] For Nebuchadnezzar deſtroyed Pharaoh Necho at Carchemiſh, Jer. 46. 26.

[l] His force and power.

[m] Whereby we ſee that tyrants have no power of themſelves, neither can do any more harm than God appointeth, and when he will they muſt ceaſe.

[n] Of Zedekiah's reign, or of Jeconiah's captivity.

[o] Meaning, that he was not like in ſtrength to the king of the Aſſyrians, whom the Babylonians overcame.

[p] Many other nations were under their dominion.

[q] Signifying, that there was no greater power in the world than his was.

[r] That is, of Nebuchadnezzar, who afterward was the monarch and only ruler of the world.

[s] Hereby is ſignified the deſtruction of the power of the Aſſyrians by the Babylonians.

mourn, *and* I [t] covered the deep for him, and I did reſtrain the floods thereof, and the great waters were ſtayed: I cauſed Lebanon to mourn for him, and all the trees of the field fainted.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him down to hell, with them that deſcend into the pit, and all the excellent trees of Eden, and the beſt of Lebanon: *even* all that are nouriſhed with waters, ſhall [u] be comforted in the nether parts of the earth.

17 They alſo went down to hell with him, unto them that be ſlain with the ſword, and his arm, *and* they that dwell under his ſhadow in the midſt of the heathen.

18 To whom [w] art thou thus like in glory and in greatneſs among the trees of Eden? yet thou ſhalt be caſt down with the trees of Eden, unto the nether parts of the earth: thou ſhalt ſleep in the midſt of the [x] uncircumciſed, with them that be ſlain by the ſword: this is Pharaoh and all his multitude, ſaith the Lord God.

CHAP. XXXII.

2 The prophet is commanded to bewail Pharaoh king of Egypt. 12 He propheſieth that deſtruction ſhall come unto Egypt through the king of Babylon.

AND in the [y] twelfth year, in the twelfth month, *and* in the firſt *day* of the month, the word of the Lord came unto me, ſaying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and ſay unto him, Thou art like a [z] lion of the nations, and art as
‡Or, whale. a ‡ dragon in the ſea: thou caſtedſt out thy rivers, [a] and troubledſt the waters with thy feet, and ſtampedſt in their rivers.

*Ch. 12. 13. and 17. 20. 3 Thus ſaith the Lord God, * I will therefore ſpread my net over thee with a great multitude of people, and they ſhall make thee to come up into my net.

4 Then will I leave thee upon the land, *and* I will caſt thee upon the open field, and I will cauſe all the fowls of the heaven to remain upon thee, and I will fill all the beaſts of the field with thee.

5 And I will lay thy fleſh upon the mountains, and fill the vallies [b] with thine height.

6 I will alſo water with thy blood the land wherein thou [c] ſwimmeſt, *even* to the mountains, and the rivers ſhall be full of thee.

7 And when I ſhall [d] put thee out, I will cover the heaven, and make the ſtars thereof
*Iſa. 13. 10, Joel 2. 31. and 3. 15. Matt. 24. 29. dark: * I will cover the ſun with a cloud, and the moon ſhall not give her light.

8 All the lights of heaven will I make dark for thee, and bring [e] darkneſs upon thy land, ſaith the Lord God.

9 I will alſo trouble the hearts of many people, when I ſhall bring thy deſtruction among the nations, *and* upon the countries which thou haſt not known.

10 Yea, I will make many people amazed at thee, and their kings ſhall be aſtoniſhed with fear for thee, when I ſhall make my ſword to glitter againſt their faces, and they ſhall be afraid at every moment: every man for his own life in the day of thy fall.

11 For thus ſaith the Lord God, The ſword of the king of Babel ſhall come upon thee.

12 By the ſwords of the mighty will I cauſe thy multitude to fall: they all ſhall be terrible nations, and they ſhall deſtroy the [f] pomp of Egypt, and all the multitude thereof ſhall be conſumed.

13 I will deſtroy alſo all the beaſts thereof from the great water ſides, neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them.

14 Then will I make [g] their waters deep, and cauſe their rivers to run like oil, ſaith the Lord God.

15 When I ſhall make the land of Egypt deſolate, and the country, with all that is therein, ſhall be laid waſte: when I ſhall ſmite all them which dwell therein, then ſhall they know that I am the Lord.

16 This is the mourning wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for Egypt, and for all her multitude, ſaith the Lord God.

17 ¶ In the twelfth year alſo, in the fifteenth *day* of the month, came the word of the Lord unto me, ſaying,

18 Son of man, lament for the multitude of Egypt, and [h] caſt them down, *even* them and the daughters of the mighty nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom doſt thou paſs [i] in beauty? go down and ſleep with the uncircumciſed.

20 They ſhall fall in the midſt of them that are ſlain by the ſword: [k] ſhe is delivered to the ſword: draw her down, and all her multitude.

21 The moſt mighty *and* ſtrong ſhall ſpeak to [l] him out of the midſt of hell with them that help her: they are gone down *and* ſleep with the uncircumciſed that be ſlain with the ſword.

22 Aſhur is there and all her company: their graves are about him: all they are ſlain *and* fallen by the ſword.

23 Whoſe graves are made in the ſide of the pit, and his multitude are round about his grave: all they are ſlain *and* fallen by the ſword, which cauſed fear *to be* in the land of the living.

24 There

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[t] The deep waters that cauſed him to mount ſo high (meaning his great abundance and pomp) ſhall now lament as though they were covered with ſackcloth.

[u] To cauſe this deſtruction of the king of Aſſyria to ſeem more horrible, he ſetteth forth other kings and princes which are dead, as though they rejoiced at the fall of ſuch a tyrant.

[w] Meaning, that Pharaoh's power was nothing ſo great as his was.

[x] Read chap. 28. 10.

[y] Which was the firſt year of the general captivity under Zedekiah.

[z] Thus the ſcriptures compare tyrants to cruel and huge beaſts, which devour all that be weaker than they, and ſuch as they may overcome.

[a] Thou preparedſt great armies.

[b] With heaps of the carcaſes of thine army.

[c] As Nilus overflowed Egypt, ſo will I make the blood of thine hoſts to overflow it.

[d] The word ſignifieth, to be put out as a candle is put out.

[e] By this manner of ſpeech is meant the great ſorrow that ſhall be for the ſlaughter of the king and his people.

[f] This came to paſs in leſs than four years after this prophecy.

[g] To wit, of the Chaldeans thine enemies, which ſhall quietly enjoy all thy commodities.

[h] That is, propheſy that they ſhall be caſt down: thus the Lord giveth his prophets power both to plant and to deſtroy by his word, read Jer. 1. 10.

[i] Have not other kingdoms, more beautiful than thou, periſhed?

[k] That is, Egypt.

[l] To make the matter more ſenſible, he bringeth in Pharaoh, whom the dead ſhall meet and marvel at him, read Iſa. 14. 9.

Bef. Chr. 587.

24 There is [m] Elam and all his multitude round about his grave: all they are ſlain *and* fallen by the ſword which are gone down with the uncircumciſed into the nether parts of the earth, which cauſed themſelves to be feared in the land of the [n] living, yet have they borne their ſhame with them that are gone down to the pit.

25 They have made his bed in the midſt of the ſlain with all his multitude: their graves *are* round about him: all theſe uncircumciſed are ſlain by the ſword: though they have cauſed their fear in the land of the living, yet have they borne their ſhame with them that go down to the pit: they are laid in the midſt of them that be ſlain.

26 There *is* [o] Meſhech, Tubal, and all their multitude, their graves *are* round about them: all theſe uncircumciſed were ſlain by the ſword, though they cauſed their fear *to be* in the land of the living.

27 And they ſhall not lie with the valiant [p] of the uncircumciſed that are fallen, which are gone down to the grave, with their weapons of war, and have laid their ſwords under their heads, but their iniquity ſhall be upon their bones: becauſe *they were* the fear of the mighty in the land of the living.

28 Yea, thou ſhalt be broken in the midſt of the uncircumciſed, and lie with them that are ſlain with the ſword.

29 There *is* Edom, his kings, and all his princes, which with their ſtrength are laid by them that were ſlain by the ſwords: they ſhall ſleep with the uncircumciſed, and with them that go down to the pit.

30 There *be* all the princes of the [q] North, with all the Zidonians, which are gone down with the ſlain, with their fear: they are aſhamed of their ſtrength, and the uncircumciſed ſleep with them that be ſlain by the ſword, and bear their ſhame with them that go down to the pit.

31 Pharaoh ſhall ſee them, and he ſhall be [r] comforted over all his multitude: Pharaoh, and all his army *ſhall be* ſlain by the ſword, ſaith the Lord God.

32 For I have cauſed my [s] fear to be in the land of the living: and he ſhall be laid in the midſt of the uncircumciſed, with them that are ſlain by the ſword, *even* Pharaoh and all his multitude, ſaith the Lord God.

CHAP. XXXIII.

2 The office of the governors and miniſters. 14 He ſtrengtheneth them that deſpair, and boldeneth them with the promiſe of mercy. 30 The word of the Lord againſt the mockers of the prophet.

AGAIN, the word of the Lord came unto me, ſaying,

2 Son of man, ſpeak to the children of thy people, and ſay unto them, When I bring the ſword upon a land, if the people of the land take a man ‡ from among them, and make him their [t] watchman, Bef. Chr. 587. ‡ Or, of their coaſts.

3 If when he ſeeth the ſword come upon the land, he blow the trumpet, and warn the people,

4 Then he that heareth the ſound of the trumpet, and will not be warned, if the ſword come, and take him away, his blood ſhall be upon his own head.

5 For he heard the ſound of the trumpet, and would not be admoniſhed: *therefore* his blood ſhall be upon him: but he that receiveth warning, ſhall ſave his life.

6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned: if the ſword come, and take any perſon from among them, he is taken away for his [u] iniquity, but his blood will I require at the watchman's hand.

7 * So thou, O ſon of man, I have made thee a watchman unto the houſe of Iſrael: therefore thou ſhalt hear the word at my [w] mouth, and admoniſh them from me. * Ch. 3. 17.

8 When I ſhall ſay unto the wicked, O wicked man, thou ſhalt die the death: if thou doeſt not ſpeak, and admoniſh the wicked of his way, that wicked man ſhall die for his iniquity, but his blood will I [x] require at thine hand.

9 Nevertheleſs, if thou warn the wicked of his way, to turn from it, if he do not turn from his way, he ſhall die for his iniquity, but thou haſt delivered thy ſoul.

10 Therefore, O thou ſon of man, ſpeak unto the houſe of Iſrael, Thus ye ſpeak and ſay, If our tranſgreſſions and our ſins be upon us, and we are conſumed becauſe of them, [y] how ſhould we then live?

11 Say unto them, As I live, ſaith the Lord God, [z] I deſire not the death of the wicked, but that the wicked turn from his way and live: turn you, turn you, from your evil ways, for why will ye die, O ye houſe of Iſrael?

12 Therefore thou ſon of man, ſay unto the children of thy people, [a] The righteouſneſs of the righteous ſhall not deliver him in the day of his tranſgreſſion, nor the wickedneſs of the wicked *ſhall cauſe* him to fall therein, in the day that he returneth from his wickedneſs, neither ſhall the righteous live for *his righteouſneſs* in the day that he ſinneth.

13 When I ſhall ſay unto the righteous, that he ſhall ſurely live, if he truſt to his own righteouſneſs, and commit iniquity, all his righteouſneſs ſhall be no more remembered, but for his iniquity that he hath committed, he ſhall die for the ſame.

14 Again, when I ſhall ſay unto the wicked, Thou

ſhalt

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[m] Meaning, the Perſians.

[n] Whom in this life all the world feared.

[o] That is, the Cappadocians and Italians, or Spaniards, as Joſephus writeth.

[p] Which died not by cruel death, but by the courſe of nature, and are honourably buried with their coat-armour, and ſigns of honour.

[q] The kings of Babylon.

[r] As the wicked rejoice when they ſee others partakers of their miſeries.

[s] I will make the Egyptians afraid of me, as they cauſed others to fear them.

[t] He ſheweth, that the people ought to have continually governors and teachers which may have a care over them, and to warn them ever of the dangers which are at hand.

[u] Signifying, that the wicked ſhall not eſcape puniſhment, though the watchmen be negligent; but if the watchman blow the trumpet, and then he will not obey, he ſhall deſerve double puniſhment.

[w] Which teacheth that he that receiveth not his charge at the Lord's mouth, is a ſpy, and not a true watchman.

[x] The watchman muſt anſwer for the blood of all that periſh through his negligence.

[y] Thus the wicked, when they hear God's judgments for their ſins, deſpair of his mercies, and murmur.

[z] Read chap. 18. 23.

[a] Read of this righteouſneſs, chap. 18. 22, 24.

Bef. Chr. 587. ſhalt die the death, if he turn from his ſin and do that which is lawful and [b] right.

15 *To wit*, if the wicked reſtore the pledge, *and* give again that he had robbed, *and* walk in the ſtatutes of life, without committing iniquity, he ſhall ſurely live, *and* not die.

16 None of his ſins that he hath committed, ſhall be mentioned unto him: *becauſe* he hath done that which is lawful and right, he ſhall ſurely live.

* Ch. 18. 25. 17 Yet the children of thy people ſay, * The way of the Lord is not equal: but their own way is equal.

18 When the righteous turneth from his righteouſneſs, and committeth iniquity, he ſhall even die thereby.

19 But if the wicked return from his wickedneſs, and do that which is lawful and right, he ſhall live thereby.

20 Yet ye ſay, The word of the Lord is not equal. O ye houſe of Iſrael, I will judge you every one after his ways.

21 Alſo in the twelfth year of [c] our captivity, in the tenth *month*, *and* in the fifth *day* of the month, one that had eſcaped out of Jeruſalem came unto me, and ſaid, The city is ſmitten.

22 Now the [d] hand of Lord had been upon me in the evening afore he that had eſcaped came, and had opened my mouth, until he came to me in the morning, and when he had opened my [e] mouth, I was no more dumb.

23 Again, the word of the Lord came unto me, and ſaid,

24 Son of man, theſe that dwell in the deſolate places of the land of Iſrael, talk and ſay, [f] Abraham was but one, and he poſſeſſed the land: but we are many, *therefore* the land ſhall be given us in poſſeſſion.

25 Wherefore ſay unto them, Thus ſaith the Lord God, Ye eat with the [g] blood, and lift up your eyes toward your idols, and ſhed blood: ſhould ye then poſſeſs the land?

26 Ye lean upon your [h] ſwords: ye work abomination, and ye defile every one his neighbour's wife: ſhould ye then poſſeſs the land?

27 Say thus unto them, Thus ſaith the Lord God, As I live, ſo ſurely they that are in the deſolate places ſhall fall by the ſword: and him that is in the open field, will I give unto the beaſts to be devoured: and they that be in the forts and in the caves, ſhall die of the peſtilence.

28 For I will lay the land deſolate and waſte, and the * pomp of her ſtrength ſhall ceaſe: and the mountains of Iſrael ſhall be deſolate, and none ſhall paſs through.

* Ch. 7. 24. and 24. 21. and 30. 6, 7.

29 Then ſhall they know that I am the Lord, when I have laid the land deſolate and waſte, becauſe of all their abominations that they have committed.

30 Alſo thou ſon of man, the children of thy people that [i] talk of thee by the walls and in the doors of houſes; and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh from the Lord. Bef. Chr. 587.

31 For they come unto thee, as the people *uſeth* to come: and my people ſit before thee and hear thy words, but they will not do them: for with their mouths they make [k] jeſts, *and* their heart goeth after their covetouſneſs.

32 And lo, thou art unto them as a ‡ jeſting ſong of one that hath a pleaſant voice, and can ſing well, for they hear thy words, but do them not.

‡ Or, pleaſant, and love ſong.

33 And when this cometh to paſs (*for* lo, it will come) then ſhall they know that a prophet hath been among them.

CHAP. XXXIV.

2 *Againſt the ſhepherds that deſpiſe the flock of Chriſt, and ſeek their own gain.* 7 *The Lord ſaith that he will viſit his diſperſed flock, and gather them together.* 23 *He promiſeth the true ſhepherd Chriſt, and with him peace.*

AND the word of the Lord came unto me, ſaying,

2 Son of man, propheſy againſt the ſhepherds of Iſrael, propheſy and ſay unto them, Thus ſaith the Lord God unto the ſhepherds, * Wo *be* unto the [l] ſhepherds of Iſrael, that feed themſelves: ſhould not the ſhepherds feed the flocks?

* Jer. 23. 1.

3 Ye eat the [m] fat, and ye cloath you with the wool: ye kill them that are fed, but ye feed not the ſheep.

4 The [n] weak have ye not ſtrengthened, the ſick have ye not healed, neither have ye bound up the broken, nor brought again that which was driven away, neither have ye ſought that which was loſt: but with cruelty, and with rigour have ye ruled them.

5 And they were ſcattered without a ſhepherd: and when they were diſperſed, they were [o] devoured of all the beaſts of the field.

6 My ſheep wandered through all the mountains, and upon every high hill: yea, my flock was ſcattered through all the earth, and none did ſeek or ſearch *after them*.

7 Therefore ye ſhepherds, hear the word of the Lord.

8 As I live, ſaith the Lord God, ſurely becauſe my flock was ſpoiled, and my ſheep were devoured of all the beaſts of the field: having no ſhepherd, neither did my ſhepherds ſeek my ſheep, but the ſhepherds fed themſelves and fed not my ſheep,

9 Therefore, hear ye the word of the Lord, O ye ſhepherds.

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[b] Hereby he condemneth all them of hypocriſy, which pretend to forſake wickedneſs, and yet declare not themſelves ſuch by their fruits, that is, in obeying God's commandments, and by godly life.

[c] When the prophet was led away captive with Jeconiah.

[d] I was endued with the ſpirit of prophecy, chap. 8. 2.

[e] Whereby is ſignified, that the miniſters of God cannot ſpeak till God give them courage, and open their mouths, chap. 24. 27. and 29. 21. Eph. 6. 19.

[f] Thus the wicked think themſelves more worthy to enjoy God's promiſe than the ſaints of God, to whom they were made: and would bind God to be ſubject to them, though they would not be bound to him.

[g] Contrary to the law, Lev. 17. 14.

[h] As they that are ready ſtill to ſhed blood.

[i] In deriſion.

[k] This declareth, that we ought to hear God's word with ſuch zeal and affection, that we ſhould in all points obey it: elſe we abuſe the word to our own condemnation, and make of his miniſters as though they were jeſts to ſerve men's fooliſh fancies.

[l] By the ſhepherds he meaneth the king, the magiſtrates, prieſts, and prophets.

[m] Ye ſeek to enrich yourſelves by their commodities, and ſo ſpoil their riches and ſubſtance.

[n] He deſcribeth the office and duty of a good paſtor: who ought to love and ſuccour his flock, and not to be cruel toward them.

[o] For lack of good government and doctrine they periſhed.

10 Thus ſaith the Lord God, Behold, I *come* againſt the ſhepherds, and will require my ſheep at their hands, and cauſe them to ceaſe from feeding the ſheep: neither ſhall the ſhepherds feed themſelves any more: for I will deliver my ſheep from [p] their mouths, and they ſhall no more devour them.

11 For thus ſaith the Lord God, Behold, I will ſearch my ſheep and ſeek them out.

12 As a ſhepherd ſearcheth out his flock, when he hath been among his ſheep that are ſcattered, ſo will I ſeek out my ſheep, and will deliver them out of all places where they have been ſcattered in [q] the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Iſrael, by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good paſture, and upon the high mountains of Iſrael ſhall their fold be: there ſhall they lie in a good fold, and in fat paſture ſhall they feed upon the mountains of Iſrael.

15 I will feed my ſheep, and bring them to their reſt, ſaith the Lord God.

16 I will ſeek that which was loſt, and bring again that which was driven away, and will bind up that which was broken, and will ſtrengthen the weak: but I will deſtroy the fat and the [r] ſtrong, and I will feed them with [s] judgment.

17 Alſo you my ſheep, Thus ſaith the Lord God, Behold, I judge between ſheep *and* ſheep, *between* the rams and the goats.

18 Seemeth it a ſmall thing unto you to have eaten up the good [t] paſture, but ye muſt tread down with your feet the reſidue of your paſture? and to have drunk of the great waters, but ye muſt trouble the reſidue with your feet?

19 And my ſheep eat that which ye have trodden with your feet: and drink that which ye have troubled with your feet.

20 Therefore thus ſaith the Lord God unto them, Behold, I, *even* I will judge between the fat ſheep and the lean ſheep.

21 Becauſe ye have thruſt with ſide and with ſhoulder, and puſhed all the weak with your horns, till ye have ſcattered them abroad,

22 Therefore will I help my ſheep, and they ſhall no more be ſpoiled, and I will judge between ſheep and ſheep.

23 And I will ſet up a ſhepherd over them, and he ſhall feed them, *even* my ſervant [u] David, he ſhall feed them, and he ſhall be their ſhepherd.

24 And I the Lord will be their God, and my ſervant David *ſhall be* the prince among them. I the Lord have ſpoken it.

25 And I will make with them a covenant of peace, and will cauſe the evil beaſts to ceaſe out of the land: and they ſhall [x] dwell ſafely in the wilderneſs, and ſleep in the woods.

26 And I will ſet them *as* a bleſſing even round about my mountain; and I will cauſe rain to come down in due ſeaſon, and there ſhall be rain of bleſſing.

27 And the [y] tree of the field ſhall yield her fruit, and the earth ſhall give her fruit, and they ſhall be ſafe in the land, and ſhall know that I am the Lord, when I have broken the cords of their yoke, and delivered them out of the hands of thoſe that ſerved themſelves of them.

28 And they ſhall no more be ſpoiled of the heathen, neither ſhall the beaſts of the land devour them, but they ſhall dwell ſafely, and none ſhall make them afraid.

29 And I will raiſe up for them [z] a plant of renown: and they ſhall be no more conſumed with hunger in the land, neither bear the reproach of the heathen any more.

30 Thus ſhall they underſtand that I the Lord their God am with them, and that they, *even* the houſe of Iſrael, are my people, ſaith the Lord God.

31 And ye my ſheep, the ſheep of my paſture, are men, *and* I am your God, ſaith the Lord God.

CHAP. XXXV.

2 *The deſtruction that ſhall come on mount Seir, becauſe they troubled the people of the Lord.*

MOREOVER the word of the Lord came unto me, ſaying,

2 Son of man, ſet thy face againſt mount [a] Seir, and propheſy againſt it.

3 And ſay unto it, Thus ſaith the Lord God, Behold, O mount Seir, I *come* againſt thee, and I will ſtretch out mine hand againſt thee, and will make thee deſolate and waſte.

4 I will lay thy cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I am the Lord.

5 Becauſe thou haſt had a perpetual hatred, and haſt put the children of Iſrael to flight by the force of the ſword in the time of their calamity, when *their* [b] iniquity had an end.

6 Therefore as I live, ſaith the Lord God, I will prepare thee unto blood, and blood ſhall purſue thee: except thou [c] hate blood, even blood ſhall purſue thee.

7 Thus will I make mount Seir deſolate and waſte, and cut off from it him that paſſeth out and him that returneth.

8 And I will fill his mountains with his ſlain men: in thine hills, and in thy vallies, and in all thy rivers ſhall they fall, that are ſlain with the ſword.

9 I will make thee perpetual deſolations, and thy

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[p] By deſtroying the covetous hirelings, and reſtoring true ſhepherds, whereof we have a ſign as oft as God ſendeth true preachers, who both by doctrine and life labour to feed his ſheep in the pleaſant paſtures of his word.

[q] In the day of their affliction and miſery: and this promiſe is to comfort the church in all dangers.

[r] Meaning, ſuch as lift up themſelves above their brethren, and think they have no need to be governed by me.

[s] That is, by putting difference between the good and the bad, and ſo give to either as they deſerve.

[t] By good paſture and deep water is meant, the pure word of God, and the adminiſtration of juſtice, which they did not diſtribute to the poor, till they had corrupted it.

[u] Meaning, Chriſt, of whom David was a figure, Jer. 30. 9. Hoſea 3. 5.

[x] This declareth, that under Chriſt the flock ſhould be truly delivered from ſin and hell, and ſo be ſafely preſerved in the church where they ſhould never periſh.

[y] The fruits of God's graces ſhall appear in great abundance in his church.

[z] That is, the rod that ſhall come out of the root of Jeſſe, Iſa. 11. 1.

[a] Where the Idumeans dwelt.

[b] When by their puniſhment I called them from their iniquity.

[c] Except thou repent thy former cruelty.

Bef. Chr. 587. thy cities ſhall not [d] return, and ye ſhall know that I am the Lord.

10 Becauſe thou haſt ſaid, [e] Theſe two nations, and theſe two countries ſhall be mine, and we will poſſeſs them (ſeeing the Lord was [f] there.)

11 Therefore, as I live, ſaith the Lord God, I will even do according to thy [g] wrath, and according to thine indignation which thou haſt uſed in thine hatred againſt them: and I will make myſelf known among [h] them when I have judged thee.

12 And thou ſhalt know that I the Lord have heard all thy blaſphemies which thou haſt ſpoken againſt the mountains of Iſrael, ſaying, They lie waſte, they are given us to be devoured.

13 Thus with your mouths ye have boaſted againſt me, and have multiplied your words againſt me: I have heard *them*.

14 Thus ſaith the Lord God, So ſhall all the world rejoice *when* I ſhall make thee deſolate.

15 As thou didſt rejoice at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I do unto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea wholly, and they ſhall know that I am the Lord.

CHAP. XXXVI.

8 *He promiſeth to deliver Iſrael from the Gentiles.* 22 *The benefits done unto the Jews, are to be aſcribed to the mercy of God, and not unto their deſervings.* 26 *God reneweth our hearts, that we may walk in his commandments.*

* Ch. 6. 2. ALSO thou ſon of man, propheſy unto the * mountains of Iſrael, and ſay, Ye mountains of Iſrael, hear the word of the Lord.

2 Thus ſaith the Lord God, Becauſe the [i] enemy hath ſaid againſt you, Aha, even the [k] high places of the world are ours in poſſeſſion,

3 Therefore propheſy, and ſay, Thus ſaith the Lord God, Becauſe that they have made you deſolate and ſwallowed you up on every ſide, that ye might be a poſſeſſion unto the reſidue of the heathen, and ye are come unto the lips and [l] tongues *of men*, and unto the reproach of the people.

4 Therefore ye mountains of Iſrael, hear the word of the Lord God, Thus ſaith the Lord God to the mountains and to the hills, to the rivers and to the vallies, and to the waſte *and* deſolate places, and to the cities that are forſaken: which are ſpoiled and had in deriſion of the reſidue of the heathen that are round about:

5 Therefore thus ſaith the Lord God, Surely, in the fire of mine indignation have I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which [m] have taken my land for their poſſeſſion, with the joy of all their heart, *and* with deſpiteful minds, to caſt it out for a prey. Bef. Chr. 587.

6 Propheſy therefore upon the land of Iſrael, and ſay unto the mountains, and to the hills, to the rivers and to the vallies, Thus ſaith the Lord God, Behold, I have ſpoken in mine indignation, and in my wrath, becauſe ye have ſuffered the [n] ſhame of the heathen.

7 Therefore thus ſaith the Lord God, I have [o] lifted up mine hand, ſurely the heathen that are about you ſhall bear their ſhame.

8 But you, O mountains of Iſrael, ye ſhall [p] ſhoot forth your branches, and bring forth your fruit to my people of Iſrael: for they are ready to come.

9 For behold, I *come* unto you, and I will turn unto you, and ye ſhall be tilled and ſown.

10 And I will multiply the men upon you, *even* all the houſe of Iſrael wholly, and the cities ſhall be inhabited, and the deſolate places ſhall be builded.

11 And I will multiply upon you man and beaſt, and they ſhall increaſe and bring fruit, and I will cauſe you to dwell after your old eſtate, and I will beſtow benefits upon you more than [q] at the firſt, and ye ſhall know that I am the Lord.

12 Yea, I will cauſe men to walk upon [r] you, *even* my people Iſrael, and they ſhall poſſeſs ‡ you, and ye ſhall be their inheritance, and ye ‡ Or, thee. ſhall no more henceforth deprive them *of men*.

13 Thus ſaith the Lord God, Becauſe they ſay unto you, Thou [s] *land* devoureſt up men, and haſt been a waſter of thy people,

14 Therefore thou ſhalt devour men no more, neither waſte thy people henceforth, ſaith the Lord God.

15 Neither will I cauſe men to hear in thee the ſhame of the heathen any more, neither ſhalt thou bear the reproach of the people any more, neither ſhalt cauſe thy folk to fall any more, ſaith the Lord God.

16 ¶ Moreover the word of the Lord came unto me, ſaying,

17 Son of man, when the houſe of Iſrael dwelt in their own land, they defiled it by their own ways, and by their deeds: their way was before me as the filthineſs of the menſtruous.

18 Wherefore I poured my wrath upon them, for the blood that they had ſhed in the land, and for the idols *wherewith* they had polluted it.

19 And I ſcattered them among the heathen, and they were diſperſed through the countries: *for* according to their ways, and according to their deeds, I judged them.

20 * And when they entered unto the heathen, whither they went, they polluted mine holy name, when they ſaid of them, Theſe are the people of the Lord, and are gone out of his land. * Iſa. 52. 5. Rom. 2. 24.

21 But

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[d] To wit, to their former eſtate.

[e] Meaning, Iſrael and Judah.

[f] And ſo by fighting againſt God's people, they ſhall go about to put him out of his own poſſeſſion.

[g] As thou haſt done cruelly, ſo ſhalt thou be cruelly handled.

[h] Shewing that when God puniſheth the enemies, the godly ought to conſider that he hath a care over them, and ſo praiſe his name: and alſo that the wicked rage as though there were no God, till they feel his hand to their deſtruction.

[i] That is, the Idumeans.

[k] That is, Jeruſalem, which for God's promiſes was the chiefeſt of all the world.

[l] Ye are made a matter of talk and deriſion to all the world.

[m] They appointed with themſelves to have it, and therefore came with Nebuchadnezzar againſt Jeruſalem for this purpoſe.

[n] Becauſe you have been a laughing-ſtock unto them.

[o] By making a ſolemn oath, read chap. 20. 5.

[p] God declareth his mercies and goodneſs toward his church, who ſtill preſerveth his, even when he deſtroyeth his enemies.

[q] Which was accompliſhed under Chriſt, to whom all theſe temporal deliverances did direct them.

[r] That is, upon the mountains of Jeruſalem.

[s] This the enemies imputed as the reproach of the land, which God did for the ſins of the people according to his juſt judgments.

Bef. Chr. 587.

21 But I favoured mine holy [t] name which the houſe of Iſrael had polluted among the heathen, whither they went.

22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, I do not this for your ſakes, O houſe of Iſrael, but for mine [u] holy name's ſake, which ye polluted among the heathen whither ye went.

23 And I will ſanctify my great name which was polluted among the heathen, among whom ye have polluted it, and the heathen ſhall know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctified in you before ‡ their eyes.

‡ Or, your.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I pour clean [w] water upon you, and ye ſhall be clean: *yea*, from all your filthineſs, and from all your idols will I cleanſe you.

26 * A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your body, and I will give you an heart of fleſh.

* Jer. 32. 39. Ch. 11. 19.

27 And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments and do them.

28 And ye ſhall dwell in the land that I gave to your fathers, and ye ſhall be my people, and I will be your God.

29 I will alſo deliver you from all your filthineſs: and I will call for [x] corn, and will increaſe it, and lay no famine upon you.

30 For I will multiply the fruit of the trees, and the increaſe of the field, that ye ſhall bear no more the reproach of famine among the heathen.

31 Then ſhall ye remember your own wicked ways, and your deeds that were not good, and ſhall judge yourſelves worthy to have been [y] deſtroyed for your iniquities and for your abominations.

32 Be it known unto you, that I do not this for your ſakes, ſaith the Lord God: *therefore*, O ye houſe of Iſrael, be aſhamed and confounded for your own ways.

33 Thus ſaith the Lord God, What time as I ſhall have cleanſed you from all your iniquities, I will cauſe *you* to dwell in the cities, and the deſolate places ſhall be builded.

34 And the deſolate land ſhall be tilled, whereas it lay waſte in the ſight of all that paſſed by.

35 For they ſaid, This waſte land was like the garden of Eden, and theſe waſte and deſolate and ruinous cities were ſtrong, *and* were inhabited.

36 Then the reſidue of the heathen that are left round about you, ſhall [z] know that I the Lord build the ruinous places, *and* plant the deſolate places: I the Lord have ſpoken, and will do it.

37 Thus ſaith the Lord God, I will yet for this be ſought of the houſe of Iſrael, to perform it unto them: I will increaſe them with men like a flock.

Bef. Chr. 597.

38 As the holy flock, as the flock of Jeruſalem in their ſolemn feaſts, ſo ſhall the deſolate cities be filled with flocks of men, and they ſhall know that I am the Lord.

CHAP. XXXVII.

1 He propheſieth the bringing again of the people, be-
ing in captivity. 16 He ſheweth the union of the
ten tribes with the two.

THE hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and ſet me down in the midſt of the ‡ field, which was full of [a] bones.

‡ Or, valley.

2 And he led me round about by them, and behold, there *were* very many in the open field, and lo, *they were* very dry.

3 And he ſaid unto me, Son of man, can theſe bones live? And I anſwered, O Lord God, thou knoweſt.

4 Again he ſaid unto me, Propheſy upon theſe bones, and ſay unto them, O ye dry bones, hear the word of the Lord.

5 Thus ſaith the Lord God unto theſe bones, Behold, I will cauſe breath to enter into you, and ye ſhall live.

6 And I will lay ſinews upon you, and make fleſh grow upon you, and cover you with ſkin, and put breath in you, that ye may live, and ye ſhall know that I am the Lord.

7 So I propheſied, as I was commanded: and as I propheſied, there was a noiſe, and behold, *there was* a ſhaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the ſinews and the fleſh grew upon them, and above, the ſkin covered them, but there was no breath in them.

9 Then ſaid he unto me, Propheſy, unto the wind: propheſy, ſon of man, and ſay to the wind, Thus ſaith the Lord God, Come from the four [b] winds, O breath, and breathe upon theſe ſlain, that they may live.

10 So I propheſied, as he had commanded me: and the breath came into them, and they lived, and ſtood up upon their feet, an exceeding great army.

11 Then he ſaid unto me, Son of man, theſe bones are the whole houſe of Iſrael. Behold, they ſay, Our bones are dried, and our hope is gone away, *and* we are clean cut off.

12 Therefore propheſy, and ſay unto them, Thus ſaith the Lord God, Behold, my people, I will open your graves, and cauſe you to come up out of your ſepulchres, and bring you into the land of Iſrael.

13 And ye ſhall know that I am the Lord, [c] when I have opened your graves, O my people,

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[t] And therefore would not ſuffer my name to be had in contempt, as the heathen would have reproached me, if I had ſuffered my church to periſh.

[u] This excludeth from man all dignity and mean to deſerve any thing, by ſeeing that God referreth the whole to himſelf, and that only for the glory of his holy name.

[w] That is, his Spirit, whereby he reformeth the heart and regenerateth his, Iſa. 44. 3.

[x] Under the abundance of temporal benefits he concludeth the ſpiritual graces.

[y] Ye ſhall come to true repentance, and think yourſelves unworthy to be of the number of God's creatures, for your ingratitude againſt him.

[z] He declareth that it ought not to be referred to the ſoil or plentifulneſs of the earth that any country is rich and abundant, but only to God's mercies, as his plagues and curſes declare, when he maketh it barren.

[a] He ſheweth by a greater miracle that God hath power and alſo will deliver his people from their captivity, inaſmuch as he is able to give life unto the dead bones and bodies, and raiſe them up again.

[b] Signifying, all parts, whereto the Iſraelites were ſcattered: that is, the faithful ſhall be brought to the ſame unity of ſpirit and doctrine, whereſoever they are ſcattered through the world.

[c] That is, when I have brought you out of thoſe places and towns where you are captives.

Bef. Chr. 587.

ple, and brought you up out of your ſepulchres,

14 And ſhall put my Spirit in you, and ye ſhall live, and I ſhall place you in your own land: then ye ſhall know that I the Lord have ſpoken it, and performed it, ſaith the Lord.

15 ¶ The word of the Lord came then again unto me, ſaying.

16 Moreover, thou ſon of man, take thee a *piece* of wood, and write upon it, Unto Judah, and to the children of Iſrael his companions: then take [d] another *piece* of wood, and write upon it, Unto Joſeph the tree of Ephraim, and to all the houſe of Iſrael his companions.

17 And thou ſhalt join them one to another into one tree, and they ſhall be as one in thine hand.

18 And when the children of thy people ſhall ſpeak unto thee, ſaying, Wilt thou not ſhew us what thou meaneſt by theſe?

19 Thou ſhalt anſwer them, Thus ſaith the Lord God, Behold, I will take the tree [e] of Joſeph, which is in the hand of Ephraim, and the tribes of Iſrael his fellows, and will put them with him, *even* with the tree of Judah, and make them one tree, and they ſhall be one in mine hand.

20 And the *pieces* of wood, whereon thou writeſt, ſhall be in thine hand in their ſight.

21 And ſay unto them, Thus ſaith the Lord God, Behold, I will take the children of Iſrael from among the heathen, whither they be gone, and will gather them on every ſide, and bring them into their own land.

22 And I will make them one people in the land, upon the mountains of Iſrael, * and one king ſhall be king to them all: and they ſhall be no more two people, neither be divided any more henceforth into two kingdoms.

* John 10. 16.

23 Neither ſhall they be polluted any more with their idols, nor with their abominations, nor with any of their tranſgreſſions: but I will ſave them out of all their dwelling places, wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And David my * ſervant *ſhall be* king over them, and they ſhall have one ſhepherd: they ſhall alſo walk in my judgments, and obſerve my ſtatutes, and do them.

* Iſa. 40. 11. Jer. 23. 5. Ch. 34. 23. Dan. 9. 24.

25 And they ſhall dwell in the [f] land that I have given unto Jacob my ſervant, where your fathers have dwelt, and they ſhall dwell therein, *even* they, and their ſons, and their ſons ſons for ever, and my ſervant David *ſhall be* their prince for ever.

26 Moreover, I will make * a covenant of peace with them: it ſhall be an everlaſting covenant with them, and I will place them, and multiply them, and will ſet my ſanctuary among them for evermore.

* Pſ. 109. 4. and 116. 2.

27 My tabernacle alſo ſhall be with them: yea, I will be their God, and they ſhall be my people.

28 Thus the heathen ſhall know that I the Lord do ſanctify Iſrael, when my ſanctuary ſhall be among them for evermore.

Bef. Chr. 587.

CHAP. XXXVIII.

2 *He propheſieth that Gog and Magog ſhall fight with great power againſt the people of God.* 21 *Their deſtruction.*

AND the word of the Lord came unto me, ſaying,

2 Son of man, ſet thy face againſt [g] Gog *and againſt* the land of Magog, the chief prince of Meſhech and Tubal, and propheſy againſt him,

3 And ſay, Thus ſaith the Lord God, Behold, I *come* againſt thee, O Gog, the chief prince of Meſhech and Tubal.

4 And I will deſtroy thee, and put hooks in thy jaws, and I will bring thee forth, and all thine hoſt, *both* horſes and horſemen, all clothed with all ſorts of *armour*, *even* a great multitude with bucklers and ſhields, all [h] handling ſwords.

5 They [i] of Paras, of Cuſh, and Phut with them, *even* all they *that bear* ſhield and helmet.

6 [k] Gomer and all his bands, *and* the houſe of Togarmah of the North quarters, and all his bands, *and* much people with thee.

7 Prepare thyſelf, and [l] make thee ready, *both* thou, and all thy multitude that are aſſembled unto thee, and be thou their ſafeguard.

8 After many days thou ſhalt be viſited: *for* in the latter years thou ſhalt come into the land that hath been deſtroyed with the ſword, and is gathered out of many people upon the mountains of Iſrael, which have long lain waſte: yet ‡ they have been brought out of the people, and they ſhall dwell all ſafe.

‡ Or, it: meaning, the land of Iſrael.

9 Thou ſhalt aſcend and come up like a tempeſt, *and* ſhalt be like a cloud to cover the land, *both* thou, and all thy bands, and many people with thee.

10 Thus ſaith the Lord God, Even at the ſame time ſhall *many* things come into thy mind, and thou ſhalt think [m] evil thoughts.

11 And thou ſhalt ſay, I will go up to the land that hath no walled towers: [n] I will go to them that are at reſt, and dwell in ſafety, which dwell all without walls, and have neither bars nor gates,

12 *Thinking* to ſpoil the prey, and to take a booty, to turn thine hand upon the deſolate places that are *now* inhabited, and upon the people that are gathered out of the nations which have gotten cattle and goods, and dwell in the midſt of the land.

13 Sheba and Dedan, and the merchants of Tarſhiſh, with all the lions thereof, ſhall ſay unto thee, [o] Art thou come to ſpoil the prey? haſt thou gathered thy multitude to take a booty? to carry away ſilver and gold, to take away cattle and goods, *and* to ſpoil a great prey?

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[d] Which ſignifieth the joining together of the two houſes of Iſrael and Judah.

[e] That is, the houſe of Iſrael.

[f] Meaning, that the elect by Chriſt ſhall dwell in the heavenly Jeruſalem, which is meant by the land of Canaan.

[g] Which was a people that came of Magog, the ſon of Japhet, Gen. 10. 2. Magog alſo here ſignifieth a certain country, ſo that by theſe two countries, which had the government of Greece and Italy, he meaneth the principal enemies of the church, Rev. 20. 8.

[h] He ſheweth that the enemies ſhould bend themſelves againſt the church, but it ſhould be to their own deſtruction.

[i] The Perſians, Ethiopians, and men of Africa.

[k] Gomer was Japhet's ſon, and Togarmah the ſon of Gomer, and are thought to be they that inhabited Aſia minor.

[l] Signifying, that all the people of the world ſhould aſſemble themſelves againſt the church, and Chriſt their head.

[m] That is, to moleſt and deſtroy the church.

[n] Meaning, Iſrael, which had now been deſtroyed, and was not yet built again: declaring hereby the ſimplicity of the godly, who ſeek not ſo much to fortify themſelves by outward force, as to depend on the providence and goodneſs of God.

[o] One enemy ſhall envy another, becauſe every one ſhall think to have the ſpoil of the church.

14 Therefore, Son of man, propheſy, and ſay unto Gog, Thus ſaith the Lord God, In that day when my people Iſrael [p] dwelleth ſafe, ſhalt thou not know it?

15 And come from thy place out of the North parts, thou and much people with thee? all *ſhall* ride upon horſes, *even* a great multitude and a mighty army.

16 And thou ſhalt come up againſt my people of Iſrael, as a cloud to cover the land: thou ſhalt be in the [q] latter days, and I will bring thee upon my land, that the heathen may know me, when I [r] ſhall be ſanctified in thee, O Gog, before their eyes.

17 Thus ſaith the Lord God, Art not thou he of whom I have ſpoken in old time, [s] by the hand of my ſervants the prophets of Iſrael, which propheſied in thoſe days, *and* years, that I would bring thee upon them?

18 At the ſame time alſo when Gog ſhall come againſt the land of Iſrael, ſaith the Lord God, my wrath ſhall ariſe in mine anger.

19 For in mine indignation *and* in the fire of my wrath have I ſpoken it: ſurely at that time there ſhall be a great ſhaking in the land of Iſrael,

20 So that the fiſhes of the ſea, and the fowls of the heaven, and the beaſts of the field, and all that move and creep upon the earth, and all the men that are upon the earth, ſhall tremble at my preſence, and the mountains ſhall be overthrown, and the [t] ſtars ſhall fall, and every wall ſhall fall to the ground.

21 For I will call for a ſword againſt him [u] throughout all my mountains, ſaith the Lord God: every man's ſword ſhall be againſt his brother.

22 And I will plead againſt him with peſtilence, and with blood, and I will cauſe to rain upon him, and upon his bands, and upon the great people that are with him, a ſore rain and hailſtones, fire and brimſtone.

23 Thus will I be * magnified and ſanctified, and known in the eyes of many nations, and they ſhall know that I am the Lord.

* Ch. 36.23. and 37. 28.

C H A P. XXXIX.

1 *He ſheweth the deſtruction of Gog and Magog.* 11 *The graves of Gog and his hoſt.* 17 *They ſhall be devoured of birds and beaſts.* 23 *Wherefore the houſe of Iſrael is captive.* 24 *Their bringing again from captivity is promiſed.*

THerefore, thou ſon of man, propheſy againſt Gog, and ſay, Thus ſaith the Lord God, Behold, I *come* againſt thee, O Gog, the chief prince of Meſhech and Tubal.

2 And I will deſtroy thee, [w] and leave but the ſixth part of thee, and will cauſe thee to come up from the north parts, and will bring thee upon the mountains of Iſrael:

3 And I will ſmite thy bow out of thy left hand, and I will cauſe thine arrows to fall out of thy right hand.

4 Thou [x] ſhalt fall upon the mountains of Iſrael, and all thy bands, and the people that is with thee: *for* I will give thee unto the birds, *and* to every feathered fowl and beaſt of the field, to be devoured.

5 Thou ſhalt fall upon the open field: for I have ſpoken it, ſaith the Lord God.

6 And I will ſend a fire on Magog, and among them that dwell ſafely in the [y] iſles, and they ſhall know that I am the Lord.

7 So will I make mine holy name known in the midſt of my people Iſrael, and I will not ſuffer them to pollute mine holy name any more, and the heathen ſhall know that I am the Lord, the holy One of Iſrael.

8 Behold, [z] it is come, and it is done, ſaith the Lord God: this is the day whereof I have ſpoken.

9 And they that dwell in the cities of Iſrael, ſhall go [a] forth, and ſhall burn and ſet fire upon the weapons, and on the ſhields, and bucklers, upon the bows, and upon the arrows, and upon the ſtaves *in their* hands, and upon the ſpears, and they ſhall burn them with fire ſeven years.

10 So that they ſhall bring no wood out of the field, neither cut down *any* out of the foreſts: for they ſhall burn the weapons with fire, and they ſhall rob thoſe that robbed them: and ſpoil thoſe that ſpoiled them, ſaith the Lord God.

11 And at the ſame time will I give unto Gog [b] a place there for burial in Iſrael, *even* the valley whereby men go toward the eaſt part of the ſea: and it ſhall cauſe them that paſs by to ſtop their [c] noſes, and there ſhall they bury Gog with all his multitude: and they ſhall call it the valley of ‡ Hamon-gog.

‡ Or, of the multitude of Gog.

12 [d] And ſeven months long ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land.

13 Yea, all the people of the land ſhall bury them, and they ſhall have a name when I ſhall be glorified, ſaith the Lord God,

14 And they ſhall chuſe men to go continually through the [e] land with them that travel, to bury thoſe that remain upon the ground to cleanſe it: they ſhall ſearch to the end of ſeven months.

15 And the travellers that paſs through the land, if *any* ſee a man's bone, then ſhall he ſet up a ſign by it, till the buriers have buried it in the valley of Hamon-Gog.

16 And

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[p] Shalt not thou ſpy thine occaſions to come againſt my church when they ſuſpect nothing?

[q] Meaning, in the laſt age, and from the coming of Chriſt unto the end of the world.

[r] Signifying, that God will be ſanctified by maintaining his church, and deſtroying his enemies, as ch. 36. 23. and 37. 28.

[s] Hereby he declareth that no affliction can come to the church, whereof they have not been advertiſed aforetime, to teach them to endure all things with more patience when they know that God hath ſo ordained.

[t] All means whereby man ſhould think to ſave himſelf ſhall fail, the affliction in thoſe days ſhall be ſo great, and the deſtruction ſhall be ſo terrible.

[u] Againſt the people of Gog and Magog.

[w] Or deſtroy thee with ſix plagues, as chap. 38. 22.

[x] Meaning, that by the virtue of God's word, the enemy ſhall be deſtroyed whereſoever he aſſaileth his church.

[y] That is, among all nations where the enemies of my people dwell, ſeem they never ſo far ſeparate.

[z] That is, this plague is fully determined in my counſel, and cannot be changed.

[a] After this deſtruction the church ſhall have great peace and tranquillity, and burn all their weapons, becauſe they ſhall no more fear the enemy: and this is chiefly meant of the accompliſhment of Chriſt's kingdom, when by their head Chriſt all enemies ſhall be overcome.

[b] Which declareth, that the enemies ſhall have an horrible fall.

[c] For the ſtink of the carcaſes.

[d] Meaning, a long time.

[e] Partly, that the holy land ſhould not be polluted, and partly, for the compaſſion that the children of God have, even on their enemies.

Bef. Chr. 587.

16 And alſo the name of the city *ſhall be* ‡ Hamonah: thus ſhall they cleanſe the land.

‡ Or, multitude.

17 And thou ſon of man, thus ſaith the Lord God, Speak unto every feathered fowl, and to all the beaſts of the field, Aſſemble yourſelves, and come: [f] gather yourſelves on every ſide to my ſacrifice: for I do ſacrifice a great ſacrifice for you upon the mountains of Iſrael, that ye may eat fleſh, and drink blood.

18 Ye ſhall eat the fleſh of the valiant, and drink the blood of the princes of the earth, of the wethers, of the lambs, and of the goats, *and* of bullocks, *even* of all fat beaſts of Baſhan.

19 And, ſhall eat fat till ye be full, and drink blood, till ye be drunken, of my ſacrifice which I have ſacrificed for you.

20 Thus you ſhall be filled at my table with horſes and chariots, with valiant men, and with all men of war, ſaith the Lord God.

21 And I will ſet my glory among the heathen, and all the heathen ſhall ſee my judgment that I have executed, and mine hand which I have laid upon them.

22 So the houſe of Iſrael ſhall know that I am the Lord their God from that day and ſo forth.

23 And the heathen ſhall know that the houſe of Iſrael went into captivity for [g] their iniquity, becauſe they treſpaſſed againſt me: therefore hid I my face from them, and gave them into the hand of their enemies: ſo fell they all by the ſword.

24 According to their uncleanneſs, and according to their tranſgreſſions have I done unto them, and hid my face from them.

25 Therefore thus ſaith the Lord God, Now will I bring again the captivity of Jacob, and have compaſſion upon the whole houſe of Iſrael, and will be jealous for mine holy name.

26 After that they have borne their ſhame, and all their tranſgreſſion whereby they have tranſgreſſed againſt me, when they dwelt ſafely in their land, and without fear of any.

27 When I have brought them again from the people, and gathered them out of their enemies land, and am * ſanctified in them in the ſight of many nations,

* Ch. 36, 23.

28 Then ſhall they know that I am the Lord their God, which cauſed them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my Spirit upon the houſe of Iſrael, ſaith the Lord God.

CHAP. XL.

The reſtoring of the city and the temple.

IN the five and twentieth year of our being in captivity, in the [h] beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was ſmitten, in the ſelfſame day the hand of the Lord was upon me, and brought me thither.

2 Into the land of Iſrael brought he me by ‡ a divine viſion, and ſet me upon a very high mountain, whereupon *was* as the building of a city toward the South.

Bef. Chr. 574.

‡ Or, viſions of God.

3 And he brought me thither, and behold, there *was* a [i] man, whoſe ſimilitude was to look to like braſs, with a linen thread in his hand, and a reed to meaſure with: and he ſtood at the gate.

4 And the man ſaid unto me, Son of man, behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhall ſhew thee: for to the intent that they might be ſhewed thee, art thou brought hither: declare all that thou ſeeſt unto the houſe of Iſrael.

5 And behold, *I ſaw* a wall on the outſide of the houſe round about: and in the man's hand *was* a reed to meaſure with, of ſix cubits long, by the cubit, and an hand breadth: ſo he meaſured the breadth of the building with one reed, and the height with one reed.

6 Then came he unto the gate which looketh toward the Eaſt, and went up the ſtairs thereof, and meaſured the ‡ poſt of the gate, *which was* one reed broad, and ‡ the other poſt of the gate, *which was* one reed broad.

‡ Or, threſhold.

‡ Or, upper poſt.

7 And *every* chamber was one reed long, and one reed broad, and between the chambers *were* five cubits: and the poſt of the gate by the porch of the gate within *was* one reed.

8 He meaſured alſo the porch of the gate within, with one reed.

9 Then meaſured he the porch of the gate of eight cubits, and the ‡ poſts thereof, of two cubits, and the porch of the gate *was* inward.

‡ Or, penteſes.

10 And the chambers of the gate eaſtward *were* three on this ſide, and three on that ſide: they three *were* of one meaſure, and the poſts had one meaſure on this ſide, and one on that ſide.

11 And he meaſured the breadth of the entry of the gate ten cubits, *and* the height of the gate thirteen cubits.

12 The ſpace alſo before the chambers *was* one cubit *on this ſide*, and the ſpace *was* one cubit on that ſide, and the chambers *were* ſix cubits on this ſide, and ſix cubits on that ſide.

13 He meaſured then the gate from the roof of a chamber to the top of the *gate*: the breadth *was* five and twenty cubits, door againſt door.

14 He made alſo poſts of threeſcore cubits, and the poſts of the court *and* of the gate *had one meaſure* round about.

15 And upon the fore-front of the entry of the gate unto the fore-front of the porch of the gate within, *were* fifty cubits.

16 And *there were* narrow windows in the chambers, and in their poſts within the gate round about, and likewiſe to the arches: and the windows *went* round about within: and upon the poſts *were* palm-trees.

17 ¶ Then brought he me into the outward court, and lo, *there were* chambers, and a pavement made for the court round about, *and* thirty chambers *were* upon the pavement.

18 And the pavement *was* by the ſide of the gates

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[f] Whereby he ſignifieth the horrible deſtruction that ſhould come upon the enemies of his church.

[g] The heathen ſhall know that they overcame not my people by their ſtrength, neither yet by the weakneſs of mine arm, but that this was for my people's ſins.

[h] The Jews counted the beginning of the year after two ſorts: for their feaſts they began to count in March, and for their other affairs in September: ſo that this is to be underſtood of September.

[i] Which was an angel in form of a man, that came to meaſure out this building.

gates over-againſt the length of the gates, *and* the pavement *was* beneath.

19 Then he meaſured the breadth from the fore-front of the lower gate without, unto the fore-front of the court within, an hundred cubits Eaſtward and Northward.

20 And the gate of the outward court, that looked toward the North, meaſured he after the length and breadth thereof.

21 And the chambers thereof *were* three on this ſide, and three on that ſide, and the poſts thereof, and the arches thereof, were after the meaſure of the firſt gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows and their arches, with their palm-trees, *were* after the meaſure of the gate that looketh toward the Eaſt, and the going up unto it *had* ſeven ſteps, and the arches thereof *were* before them.

23 And the gate of the inner-court *ſtood* over-againſt the gate toward the North, and toward the Eaſt, and he meaſured from gate to gate an hundred cubits.

24 After that, he brought me toward the South, and lo, *there was* a gate toward the South, and he meaſured the poſts thereof, and the arches thereof, according to theſe meaſures.

25 And *there were* windows in it, and in the arches thereof round about like thoſe windows: the height *was* fifty cubits, and the breadth five and twenty cubits.

26 And there were ſeven ſteps to go up to it, and the arches thereof *were* before them: and it had palm-trees, one on this ſide, and another on that ſide, upon the poſts thereof.

27 ¶ And *there was* a gate in the inner court toward the South, and he meaſured from gate to gate toward the South an hundred cubits.

28 And he brought me into the inner court by the ſouth-gate, and he meaſured the ſouth-gate, according to theſe meaſures.

29 And the chambers thereof, and the poſts thereof, and the arches thereof, according to theſe meaſures, and *there were* windows in it, and the arches thereof round about, *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the outer court, and palm-trees *were* upon the poſts thereof, and the going up to it *had* eight ſteps.

32 ¶ Again, he brought me into the inner [k] court toward the Eaſt, and he meaſured the gate according to theſe meaſures.

33 And the poſts thereof, and the arches thereof, were according to theſe meaſures, and *there were* windows therein, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outer court, and palm-trees *were* upon the poſts thereof, on this ſide and on that ſide, and the going up to it *had* eight ſteps.

35 ¶ After he brought me to the North-gate, and meaſured it, according to theſe meaſures,

36 The chambers thereof, the poſts thereof, and the arches thereof, and *there were* windows therein round about: the height *was* fifty cubits, and the breadth five and twenty cubits.

37 And the poſts thereof *were* toward the outer court, and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide, and the going up to it *had* eight ſteps.

38 And *every* [l] chamber, and the entry thereof, *was* under the poſts of the gates: there they waſhed the burnt-offering.

39 And in the porch of the gate *ſtood* two tables on this ſide, and two tables on that ſide, upon the which they ſlew the burnt-offering, and the ſin-offering, and the treſpaſs-offering.

40 And at the ſide beyond the ſteps, at the entry of the North-gate, *ſtood* two tables, and on the other ſide, which was at the porch of the gate, *were* two tables.

41 Four tables *were* on this ſide, and four tables on that ſide, by the ſide of the gate, *even* eight tables whereupon they ſlew *their ſacrifice*.

42 And the four tables *were* of hewn ſtone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon alſo they laid the inſtruments wherewith they ſlew the burnt-offering and the ſacrifice.

43 And within *were* boards an hand broad faſtened round about, and upon the tables *lay* the fleſh of the offering.

44 And without the inner-gate *were* the chambers of the ſingers in the inner-court, which was at the ſide of the North-gate: and their proſpect *was* toward the South, *and* one *was* at the ſide of the Eaſt gate, having the proſpect toward the North.

45 And he ſaid unto me, This chamber, whoſe proſpect is toward the South, *is* for the prieſts that have the charge to keep the houſe.

46 And the chamber whoſe proſpect is toward the North, *is* for the prieſts that have the charge to keep the altar: theſe are the ſons of Zadok among the ſons of Levi, which may come near to the Lord to miniſter unto him.

47 So he meaſured the court, an hundred cubits long, and an hundred cubits broad, *even* four ſquare: likewiſe the altar *that was* before the houſe.

48 And he brought me to the porch of the houſe, and meaſured the [m] poſts of the porch, five cubits on this ſide, and five cubits on that ſide: and the breadth of the gate *was* three cubits on this ſide, and three cubits on that ſide.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits, and *he brought me* by the ſteps whereby they went up to it, and *there were* pillars by the poſts, one on this ſide, and another on that ſide.

CHAP. XLI.

1 *The diſpoſition and order of the building of the temple, and the other things thereto belonging.*

AFterward he brought me to the temple, and meaſured the poſts, ſix cubits broad on the one ſide, and ſix cubits broad on the other ſide, *which was* the breadth of the tabernacle.

2 And the breadth of the entry *was* ten cubits,

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[k] In all he maketh ſix courts, two on the eaſt ſide, two on the north, and two on the ſouth ſide.

[l] He ſpeaketh of the chambers, which were in the porch of the inner court on the north ſide.

[m] By the poſts of the porch, he meaneth the wall, which was five cubits thick on either ſide of the alley or porch.

Bef. Chr. 574. bits, and the ſides of the entry *were* five cubits on the one ſide, and five cubits on the other ſide, and he meaſured the length thereof forty cubits, and the breadth twenty cubits.

3 Then went [n] he in, and meaſured the poſts of the entry two cubits, and the entry ſix cubits, and the breadth of the entry ſeven cubits.

4 So he meaſured the length thereof twenty cubits, and the breadth twenty cubits before the temple. And he ſaid unto me, This is the moſt holy place.

5 After, he meaſured the wall of the houſe ſix cubits, and the breadth of *every* chamber four cubits round about the houſe, on every ſide.

6 And the chambers *were* chamber upon chamber, three and thirty foot *high*, and they entered into the wall made for the chambers which was round about the houſe, that *the poſts* might be faſtened *therein*, and not be faſtened in the wall of the houſe.

7 And it was large, and went round, mounting upward to the chambers: for the ſtair of the houſe *was* mounting upward round about the houſe: therefore the houſe was larger upward: ſo they went up from the loweſt *chamber* to the higheſt by the midſt.

8 I ſaw alſo the houſe high round about: the foundations of the chambers *were* a full reed of ſix great cubits.

9 The thickneſs of the wall which was for the chamber without *was* five cubits, and that which remained *was* the place of the chambers that were within.

10 And between the chambers was the wideneſs of twenty cubits round about the houſe on every ſide.

11 And the doors of the chambers *were* toward the place that remained, one door toward the North, and another door toward the South, and the breadth of the place that remained *was* five cubits round about.

12 Now the building that was before the ſeparate place toward the weſt corner *was* ſeventy cubits broad, and the wall of the building was five cubits thick, round about, and the length ninety cubits.

13 So he meaſured the houſe an hundred cubits long, and the ſeparate place and the building with the walls thereof *were* an hundred cubits long.

14 Alſo the breadth of the forefront of the houſe, and of the ſeparate place toward the Eaſt, *was* an hundred cubits.

15 And he meaſured the length of the building, over-againſt the ſeparate place which was behind it, and the chambers on the one ſide and on the other ſide an hundred cubits with the temple within, and the arches of the court.

16 The poſts and the narrow windows, and the chambers round about, on [o] three ſides over againſt the poſts, cieled with *cedar* wood round about, and from the ground up to the windows, and the windows were cieled.

17 And from above the door unto the inner houſe and without, and by all the wall round about within and without, it was *cieled according* to the meaſure.

18 And it was made with cherubims and palm-trees, ſo that a palm-tree *was* between a cherub and a cherub: and *every* cherub had two faces. Bef. Chr. 574.

19 So that the face of a man *was* toward the palm-tree on the one ſide, and the face of a lion toward the palm-tree on the other ſide: *thus* was it made through all the houſe round about.

20 From the ground unto above the door *were* cherubims and palm-trees made as in the wall of the temple.

21 The poſts of the temple were ſquared, *and* thus to look unto *was* the ſimilitude *and* form of the ſanctuary.

22 The altar of wood *was* three cubits high, and the length thereof two cubits, and the corners thereof, and the length thereof, and the ſides thereof *were* of wood. And he ſaid unto me, This is the table that ſhall be before the Lord.

23 And the temple and the ſanctuary had two doors.

24 And the doors had two wickets, *even* two turning wickets, two wickets for one door, and two wickets for another door.

25 And upon the doors of the temple there were made cherubims and palm-trees, like as was made upon the walls, and *there were* thick planks upon the forefront of the porch without.

26 And *there were* narrow windows and palm-trees on the one ſide, and on the other ſide, by the ſides of the porch, and *upon* the ſides of the houſe, and thick planks.

CHAP. XLII.

Of the chambers of the temple for the prieſts, and the holy things.

THEN brought he me into the outer court by the way toward the North, and he brought me into the chamber that was over-againſt the ſeparate place, and which was before the building, toward the North.

2 Before the length of an hundred cubits *was* the north door, and *it was* fifty cubits broad.

3 Over-againſt the twenty *cubits* which were for the inner court, and over-againſt the pavement which was for the outer court, was chamber againſt chamber in three rows.

4 And before the chambers *was* a gallery of ten cubits wide, *and* within *was* a way of one cubit, and their doors toward the North.

5 Now the [p] chambers above were narrower: for thoſe chambers *ſeemed* to eat up theſe, *to wit*, the lower, and thoſe that were in the midſt of the building:

6 For they were in three rows, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemoſt, *even* from the ground.

7 And the wall that was without, over-againſt the chambers, toward the outer court on the forefront of the chambers, *was* fifty cubits long.

8 For the length of the chambers that were in the outer court *was* [q] fifty cubits: and lo, before the temple *were* an hundred cubits.

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[n] The angel went into the moſt holy place.

[o] He declareth that whatſoever was of ſtone-work from the bottom to the top, was covered with wood on the eaſt, ſouth and north ſides.

[p] Theſe chambers were contrary faſhioned to them of the temple.

[q] So that the wall for the chambers of the outward court and the wall of the inner, was either fifty cubits, and the whole court an hundred.

9 And under theſe chambers *was* the [y] entry, on the eaſt ſide, as one goeth into them from the outward court.

10 The chambers *were* in the thickneſs of the wall of the court toward the Eaſt, over-againſt the ſeparate place, and over-againſt the building.

11 And the way before them *was* after the manner of the chambers, which were toward the North, as long as they, *and* as broad as they: and all their entries were like, both according to their faſhions, and according to their doors.

12 And according to the doors of the chambers, that were toward the South, *was* a door in the corner of the way, *even* the way directly before the wall toward the Eaſt, as one entereth.

13 Then ſaid he unto me, The North chambers *and* the South chambers, which are before the ſeparate place, they be holy chambers, wherein the prieſts that approach unto the Lord ſhall eat the moſt holy things: there ſhall they lay the moſt holy things, and the meat-offering, and the ſin-offering, and the treſpaſs-offering: for the place *is* holy.

14 When the prieſts enter therein, they ſhall not go out of the holy place into the outer court, but there they ſhall lay their garments wherein they miniſter: for they are holy, *and* ſhall put on other garments, and ſo ſhall approach to thoſe things which are for the people.

15 Now when he had made an end of meaſuring the inner-houſe, he brought me forth toward the gate whoſe proſpect is toward the Eaſt, and meaſured it round about.

16 He meaſured the eaſt ſide with the meaſuring rod, five hundred reeds, *even* with the meaſuring reed round about.

17 He meaſured *alſo* the north ſide, five hundred reeds, *even* with the meaſuring reed round about.

‡ Or, wind. 18 And he meaſured the ‡ ſouth ſide, five hundred reeds with the meaſuring reed.

19 He turned about *alſo* to the weſt ſide, *and* meaſured five hundred reeds with the meaſuring reed.

20 He meaſured it by the four ſides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a ſeparation between the ſanctuary and the profane place.

CHAP. XLIII.

2 *He ſeeth the glory of God going into the temple, from whence it had before departed.* 7 *He mentioneth the idolatry of the children of Iſrael, for the which they were conſumed and brought to nought.* 9 *He is commanded to call them again to repentance.*

AFterward he brought me to the gate, *even* the gate that turneth toward the Eaſt.

2 And behold, the glory of the God of Iſrael came from out of the Eaſt, whoſe voice was like a noiſe of great waters, and the earth was made light with his glory.

* Ch. 9. 3. 3 And the viſion which I ſaw *was* * like the viſion, *even* as the viſion that I ſaw [s] when I came to deſtroy the city: and the viſions *were* like the viſion that I ſaw by the river Chebar: *and* I fell upon my face.

4 And the [t] glory of the Lord came into the houſe by the way of the gate, whoſe proſpect is toward the Eaſt.

5 So the Spirit took me up and brought me into the inner-court, and behold, the glory of the Lord filled the houſe.

6 And I heard one ſpeaking unto me out of the houſe: and there ſtood a man by me,

7 Which ſaid unto me, Son of man, *this* place is my throne, and the place of the ſoles of my feet, whereas I will dwell among the children of Iſrael for ever, and the houſe of Iſrael ſhall no more [u] defile mine holy name, neither they, nor their kings, by their fornication, nor by the carcaſes of [w] their kings *in* their high places.

8 Albeit they ſet their threſholds by my threſholds, and their poſts by my poſts (for there *was but* a wall between me and them) yet have they defiled mine holy name with their abominations that they have committed: wherefore I have conſumed them in my wrath.

9 Now *therefore* let them put away their fornication, and the carcaſes of their kings far from me, and I will dwell among them for ever.

10 ¶ Thou ſon of man, ſhew this houſe to the houſe of Iſrael, that they may be aſhamed of their wickedneſs, and let them meaſure the pattern.

11 And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the pattern thereof, and the going out thereof, and the coming in thereof, and the whole faſhion thereof, and all the ordinances thereof, and all the figures thereof, and all the laws thereof: and write it in their ſight, that they may keep the whole faſhion thereof, and all the ordinances thereof, and do them.

12 This is the † deſcription of the houſe, *It ſhall be* upon the top of the mount: all the limits thereof round about ſhall be moſt holy. Behold, this is the deſcription of the houſe: † Heb. law.

13 And theſe are the meaſures of the altar, after the cubits, the cubit *is* a cubit and an handbreadth, even the bottom *ſhall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *ſhall be* a ſpan: and this *ſhall be* the height of the altar.

14 And from the bottom *which toucheth* the ground to the lower piece *ſhall be* two cubits: and the breadth one cubit, and from the little piece to the great piece *ſhall be* four cubits, and the breadth one cubit.

15 So the altar *ſhall be* four cubits, and from the altar upwards *ſhall be* four horns.

16 And the altar *ſhall be* twelve *cubits* long, and twelve broad, *and* four-ſquare in the four corners thereof.

17 And the frame *ſhall be* fourteen *cubits* long, and fourteen broad in the four-ſquare corners thereof, and the border about it *ſhall be* half a cubit, and the bottom thereof *ſhall be* a cubit about, and the ſteps thereof *ſhall* be turned toward the Eaſt.

18 ¶ And he ſaid unto me, Son of man, thus ſaith the Lord God, Theſe are the ordinances of the altar in the day when they ſhall make it to offer the burnt-offering thereon, and to ſprinkle blood thereon.

19 And

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[y] Under theſe chambers were entries or doors, to paſs from one place to another.

[s] When I propheſied the deſtruction of the city by the Chaldeans.

[t] Which was departed afore, ch. 10. 4. and 11. 22.

[u] By their idolatries.

[w] He alludeth to Ammon and Manaſſeh, who were buried in their gardens near the temple, and there had erected up monuments to their idols.

Bef. Chr. 574.

19 And thou ſhalt give to the prieſts, *and* to the Levites that be of the ſeed of Zadok, which approach unto me to miniſter unto me, ſaith the Lord, a young bullock for a ſin-offering.

20 And thou ſhalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the frame, and upon the border round about: thus ſhalt thou cleanſe it, and reconcile it.

21 Thou ſhalt take the bullock alſo of the ſin-offering, and burn it in the appointed place of the houſe without the ſanctuary.

22 But the ſecond day thou ſhalt offer an he-goat without blemiſh for a ſin-offering, and they ſhall cleanſe the altar, as they did cleanſe it with the bullock.

23 When thou haſt made an end of cleanſing it, thou ſhalt offer a young bullock without blemiſh, and a ram out of the flock without blemiſh.

24 And thou ſhalt offer them before the Lord, and the prieſts ſhall caſt ſalt upon them, and they ſhall offer them for a burnt-offering unto the Lord.

25 Seven days ſhalt thou prepare every day an he-goat for a ſin-offering: they ſhall alſo prepare a young bullock and a ram out of the flock, without blemiſh.

26 Thus ſhall they ſeven days purify the altar and cleanſe it, and † conſecrate it.

† *Heb. fill his hand.*

27 And when theſe days are expired, upon the eighth day, and ſo forth, the prieſts ſhall make your burnt-offerings upon the altar, and your peace-offerings, and I will accept you, ſaith the Lord God.

CHAP. XLIV.

He reproveth the people for their offence. 7 The uncircumciſed in heart, and in the fleſh. 9 Who are to be admitted to the ſervice of the temple, and who to be refuſed.

THEN he brought me toward the gate of the outward ſanctuary, which turneth toward the Eaſt, and it was ſhut.

2 Then ſaid the Lord unto me, This gate ſhall be [x] ſhut, *and* ſhall not be opened, and no man ſhall enter by it, becauſe the Lord God of Iſrael hath entered by it, and it ſhall be ſhut.

3 *It appertaineth* to the prince: the prince himſelf ſhall ſit in it to eat bread before the Lord: he ſhall enter by the way of the porch of that gate, and ſhall go out by the way of the ſame.

4 ¶ Then brought he me toward the north gate before the houſe: and when I looked, behold, the glory of the Lord filled the houſe of the Lord, and I fell upon my face.

5 And the Lord ſaid unto me, Son of man, † mark well, and behold with thine eyes, and hear with thine ears, all that I ſay unto thee, concerning all the ordinances of the houſe of the Lord, and all the laws thereof, and mark well the entering in of the houſe, with every going forth of the ſanctuary.

† *Heb. ſet thine hand.*

6 And thou ſhalt ſay to the rebellious, *even* to the houſe of Iſrael, Thus ſaith the Lord God, O houſe of Iſrael, ye have enough of all your abominations,

Bef. Chr 574.

7 Seeing that ye have brought into my ſanctuary [y] ſtrangers, uncircumciſed in heart, and uncircumciſed in fleſh, to be in my ſanctuary, to pollute mine houſe, when ye offer my bread, *even* fat and blood: and they have broken my covenant, becauſe of all your abominations.

8 For ye have not kept the [z] ordinances of mine holy things: but you yourſelves have ſet *other* to take the charge of my ſanctuary.

9 Thus ſaith the Lord God, No ſtranger uncircumciſed in heart, nor uncircumciſed in fleſh, ſhall enter into my ſanctuary, of any ſtranger that is among the children of Iſrael:

10 Neither yet the [a] Levites that are gone back from me, when Iſrael went aſtray, which went aſtray from me after their idols, but they ſhall bear their iniquity.

11 And they ſhall ſerve in my ſanctuary, and keep the gates of the houſe, and miniſter in the houſe: they ſhall ſlay the burnt-offering, and the ſacrifice for the people: and they ſhall ſtand before them to ſerve them.

12 Becauſe they ſerved before their idols, and cauſed the houſe of Iſrael to fall into iniquity, therefore have I lifted up mine hand againſt them, ſaith the Lord God, and they ſhall bear their iniquity,

13 And they ſhall not come near unto me to do the office of the prieſt unto me, neither ſhall they come near unto any of mine holy things in the moſt holy place, but they ſhall bear their ſhame and their abominations, which they have committed.

14 And I will make them keepers of the watch of the houſe, for all the ſervice thereof, and for all that ſhall be done therein.

15 But the prieſts of the Levites, the ſons of Zadok, that [b] kept the charge of my ſanctuary, when the children of Iſrael went aſtray from me, they ſhall come near to me to ſerve me, and they ſhall ſtand before me to offer me the fat and the blood, ſaith the Lord God.

16 They ſhall enter into my ſanctuary, and ſhall come near to my table to ſerve me, and they ſhall keep my charge.

17 And when they ſhall enter in at the gates of the inner court, they ſhall be clothed with linen garments, and no wool ſhall come upon them while they ſerve in the gates of the inner court, and within.

18 They ſhall have linen bonnets upon their heads, and ſhall have linen breeches upon their loins: they ſhall not gird themſelves in the ſweating *places*.

19 But when they go forth into the outer court, *even* to the outer court to the people, they ſhall put off their garments wherein they miniſtered, and lay them in the holy chambers, and they ſhall put on other garments: for they ſhall not ſanctify the people with their garments.

20 They ſhall not alſo [c] ſhave their heads, nor ſuffer their locks to grow long, *but* round their heads.

21 * Neither ſhall any prieſt drink wine when they enter into the inner court. 22 Nei-

* Lev. 10. 9.

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[x] Meaning, from the common people, but not from the prieſts, nor the prince, read chap. 46. 8, 9.

[y] For they had brought idolaters which were of other countries, to teach them their idolatry, ch. 23. 40.

[z] Ye have not offered unto me according to my laws.

[a] The Levites which had committed idolatry, were put from their dignity, and could not be received into the prieſt's office, although they had been of the houſe of Aaron, but muſt ſerve in the inferior offices, as to watch and to keep the doors, read 2 Kings 23. 9.

[b] Which obſerved the law of God, and fell not to idolatry.

[c] As did the infidels and heathen.

Bef. Chr. 574.

* Lev. 21. 13, 14.

22 Neither ſhall they take for their * wives a widow, or her that is divorced: but they ſhall take maidens of the ſeed of the houſe of Iſrael, or a widow that hath been the widow of a prieſt.

23 And they ſhall teach my people *the difference* between the holy and profane, and cauſe them to diſcern between the unclean and the clean.

24 And in controverſy they ſhall ſtand to judge, and they ſhall judge it according to my judgments: and they ſhall keep my laws and my ſtatutes in all mine aſſemblies, and they ſhall ſanctify my ſabbaths.

* Lev. 21. 1, 2, 11.

25 * And they ſhall come at no dead perſon to defile themſelves, except at *their* father, or mother, or ſon, or daughter, brother or ſiſter, that hath had yet no huſband: *in theſe* may they [d] be defiled.

26 And when he is cleanſed, they ſhall reckon unto him ſeven days.

27 And when he goeth into the ſanctuary unto the inner court to miniſter in the ſanctuary, he ſhall offer his ſin-offering, ſaith the Lord God.

* Deut. 18. 1. Num. 18. 20.

28 * And the *prieſthood* ſhall be their inheritance, *yea*, I am their inheritance: therefore ſhall ye give them no poſſeſſion in Iſrael, *for* I am their poſſeſſion.

29 They ſhall eat the meat-offering, and the ſin-offering, and the treſpaſs-offering, and every dedicate thing in Iſrael ſhall be theirs.

* Exod. 13. 2. and 22. 29. and 34. 19. Num. 3. 13.

30 * And all the firſt of all the firſt-born, and every oblation, *even* all of every ſort of your oblations, ſhall be the prieſts. Ye ſhall alſo give unto the prieſts the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

* Exod. 22. 31. Lev. 22. 8.

31 The prieſts ſhall not eat of any thing that is * dead, or torn, whether it be fowl or beaſt.

CHAP. XLV.

1 *Out of the land of promiſe are there ſeparated four portions, of which the firſt is given to the prieſts and to the temple, the ſecond to the Levites, the third to the city, the fourth to the prince.* 9 *An exhortation unto the heads of Iſrael.* 10 *Of juſt weights and meaſures.* 13 *Of the firſt-fruits, &c.*

MOreover, when ye ſhall divide the land for inheritance, ye ſhall offer an oblation unto the Lord, an [e] holy portion of the land, five and twenty thouſand reeds long, and ten thouſand broad: this ſhall be holy in all the borders thereof round about.

2 Of this there ſhall be for the ſanctuary five hundred *in length*, with five hundred *in breadth*, all ſquare round about, and fifty cubits round about for the ſuburbs thereof.

3 And of this meaſure ſhalt thou meaſure the length of five and twenty thouſand, and the breadth of ten thouſand: and it ſhall be the ſanctuary, *and* the moſt holy place.

4 The holy portion of the land ſhall be the prieſts, which miniſter in the ſanctuary, which come near to ſerve the Lord: and it ſhall be a place for their houſes, and an holy place for the ſanctuary.

5 And *in* the five and twenty thouſand of length, and the ten thouſand of breadth, ſhall the Levites that miniſter in the houſe have their poſſeſſion for twenty chambers.

Bef. Chr. 574.

6 Alſo ye ſhall appoint the poſſeſſion of the city five thouſand broad, and five and twenty thouſand long, over-againſt the oblation of the holy portion: it ſhall be for the whole houſe of Iſrael.

7 And *a portion ſhall be* for the prince on the one ſide, and on that ſide of the oblation of the holy portion, and of the poſſeſſion of the city, *even* before the oblation of the holy portion, and before the poſſeſſion of the city from the weſt corner weſtward, and from the eaſt corner eaſtward, and the length *ſhall be* by one of the portions from the weſt border unto the eaſt border.

8 In this land ſhall be his poſſeſſion in Iſrael: and my princes ſhall no more oppreſs my people, and *the reſt* of the land ſhall they give to the houſe of Iſrael, according to their tribes.

9 Thus ſaith the Lord God, Let [f] it ſuffice you, O princes of Iſrael: leave off cruelty and oppreſſion, and execute judgment and juſtice: take away your exactions from my people, ſaith the Lord God.

10 Ye ſhall have juſt balances, and a true [g] ephah, and a true bath.

11 The ephah and the bath ſhall be equal: a bath ſhall contain the tenth part of an homer, and an ephah the tenth part of an homer: the equality thereof ſhall be after the homer.

* Exod. 30. 13. Lev. 27. 25. Num. 3. 47.

12 * And the ſhekel *ſhall be* twenty gerahs, *and* twenty ſhekels, and [h] five and twenty ſhekels and fifteen ſhekels ſhall be your maneh.

13 ¶ This is the oblation that ye ſhall offer, the ſixth part of an ephah of an homer of wheat, and ye ſhall give the ſixth part of an ephah of an homer of barley.

14 Concerning the ordinance of the oil, *even* of the bath of oil, *ye ſhall offer* the tenth part of a bath out of the Cor (ten baths *are* an homer: for ten baths *fill* an homer.)

15 And one lamb of two hundred ſheep out of the fat paſtures of Iſrael for a meat-offering, and for a burnt-offering and for peace-offerings, to make reconciliation for them, ſaith the Lord God.

16 All the people of the land ſhall *give* this oblation for the prince in Iſrael.

17 And it ſhall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the ſolemn feaſts and in the new moons, and in the ſabbaths, *and* in all the high feaſts of the houſe of Iſrael: he ſhall prepare the ſin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings to make reconciliation for the houſe of Iſrael.

18 ¶ Thus ſaith the Lord God, In the firſt *month*, in the firſt *day* of [i] the month, thou ſhalt take a young bullock without blemiſh, and cleanſe the ſanctuary.

‡ Or, court.

19 And the prieſt ſhall take of the blood of the ſin-offering, and put it upon the poſts of the houſe, and upon the four ‡ corners of the frame of the altar, and upon the poſts of the gate of the inner-court.

20 And

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[d] They may be at their burial, which was a defiling.

[e] Of all the land of Iſrael the Lord only requireth this portion for the temple, and for the prieſts, for the city, and for the prince.

[f] The prophet ſheweth that the heads muſt be firſt reformed afore any good order can be eſtabliſhed among the people.

[g] Ephah and bath were both of one quantity, ſave that ephah contained in dry things that which bath did in liquor, Lev. 5. 11. 1 Kings 5. 11.

[h] That is, threeſcore ſhekels make a weight called Mina: for he joineth theſe three parts to a mina.

[i] Which was Niſan, containing part of March, and part of April.

Bef. Chr. 574. 20 And ſo ſhalt thou do the ſeventh *day* of the month, for every one that hath erred, and for him that is deceived: ſo ſhall you reconcile the houſe.

* Exod. 12. 18. Lev. 23. 5. 21 * In the firſt *month*, in the fourteenth day of the month, ye ſhall have the paſſover, a feaſt of ſeven days, *and* ye ſhall eat unleavened bread.

22 And upon that day ſhall the prince prepare for himſelf, and for all the people of the land, a bullock for a ſin-offering.

23 And in the ſeven days of the feaſt he ſhall make a burnt-offering to the Lord, *even* of ſeven bullocks, and ſeven rams without blemiſh daily for ſeven days, and an he-goat daily for a ſin-offering.

24 And he ſhall prepare a meat-offering of an ephah for a bullock, an ephah for a ram, and an [k] hin of oil for an ephah.

25 In the ſeventh *month*, in the fifteenth day of the month, ſhall he do the like in the feaſt for ſeven days, according to the ſin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAP. XLVI.

1 *The ſacrifices of the ſabbath, and of the new moons.* 8 *Through which doors they muſt go in, or come out of the temple, &c.*

THUS ſaith the Lord God, The gate of the inner court, that turneth toward the Eaſt, ſhall be ſhut the ſix working days: but on the ſabbath it ſhall be opened, and in the day of the new moon it ſhall be opened.

2 And the prince ſhall enter by the way of the porch of that gate without, and ſhall ſtand by the poſt of the gate, and the prieſt ſhall make his burnt-offering, and his peace-offerings, and he ſhall worſhip at the threſhold of the gate: after, he ſhall go forth, but the gate ſhall not be ſhut till the evening.

3 Likewiſe, the people of the land ſhall worſhip at the entry of this gate before the Lord on the ſabbaths, and in the new moons.

4 And the burnt-offering that the prince ſhall offer unto the Lord on the ſabbath day, *ſhall be* ſix lambs without blemiſh, and a ram without blemiſh.

5 And the meat-offering *ſhall be* an ephah for a ram: and the meat-offering for the lambs [l] a gift of his hand, and an hin of oil to an ephah.

6 And in the day of the new moon *it ſhall be* a young bullock without blemiſh, and ſix lambs and a ram: they ſhall be without blemiſh.

7 And he ſhall prepare a meat-offering, *even* an ephah for a bullock, and an ephah for a ram, and for the lambs [m] according as his hand ſhall bring, and an hin of oil to an ephah.

8 And when the prince ſhall enter, he ſhall go in by the way of the porch of that gate, and he ſhall go forth by the way thereof.

9 But when the people of the land ſhall come before the Lord in the ſolemn feaſts, he that entereth in by the way of the north gate to worſhip, ſhall go out by the way of the ſouth gate: and he that entereth by the way of the ſouth gate, ſhall go forth by the way of the north gate: he ſhall not return by the way of the gate whereby he came in, but they ſhall go forth over-againſt it. Bef. Chr. 574.

10 And the prince ſhall be in the midſt of them: he ſhall go in when they go in, and when they go forth, they ſhall go forth *together*.

11 And in the feaſts, and in the ſolemnities, the meat-offering ſhall be an ephah to a bullock, and an ephah to a ram, and to the lambs the gift of his hand, and an hin of oil to an ephah.

12 Now when the prince ſhall make a free burnt-offering, or peace-offerings freely unto the Lord, one ſhall then open him the gate that turneth toward the Eaſt, and he ſhall make his burnt-offering and his peace-offerings as he did on the ſabbath day: after he ſhall go forth, and when he is gone forth, one ſhall ſhut the gate.

13 Thou ſhalt daily make a burnt-offering unto the Lord of a lamb of one year without blemiſh: thou ſhalt do it every morning.

14 And thou ſhalt prepare a meat-offering for it every morning, the ſixth part of an ephah, and the third part of an hin of oil, to mingle with the fine flour: *this* meat-offering ſhall be continually by a perpetual ordinance unto the Lord.

15 Thus ſhall they prepare the lamb, and the meat-offering, and the oil every morning, for a continual burnt-offering.

16 ¶ Thus ſaith the Lord God, If the prince give a gift of his inheritance unto any of his ſons, it ſhall be his ſons, *and* it ſhall be their poſſeſſion by inheritance.

17 But if he give a gift of his inheritance to one of his ſervants, then it ſhall be his to the [n] year of liberty: after, it ſhall return to the prince, but his inheritance ſhall remain to his ſons for them.

18 Moreover, the prince ſhall [o] not take of the people's inheritance, nor thruſt them out of their poſſeſſion: *but* he ſhall cauſe his ſons to inherit of his own poſſeſſion, that my people be not ſcattered every man from his poſſeſſion.

19 ¶ After, he brought me through the entry, which was at the ſide of the gate, into the holy chambers of the prieſts, which ſtood toward the North: and behold, there was a place at the weſt ſide of them.

20 Then ſaid he unto me, This is the place where the prieſts ſhall ſeethe the treſpaſs-offering, and the ſin-offering, where they ſhall bake the meat-offering, that they ſhould not bear them into the outer court, [p] to ſanctify the people.

21 Then he brought me forth into the outer court, and cauſed me to go by the four corners of the court: aud behold, in every corner of the court there *was* a court.

22 In the four corners of the court there were courts joined of forty *cubits* long, and thirty broad: theſe four corners were of one meaſure.

23 And there *went* a wall about them, *even* about thoſe four, and kitchens were made under the walls round about.

24 Then ſaid he unto me, This is the kitchen where the miniſters of the houſe ſhall ſeethe the ſacrifice of the people.

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[k] Read Exod. 29. 40.

[l] That is, as much as he will.

[m] Meaning, as he ſhall think good.

[n] Which was at the jubilee, Lev. 25. 9.

[o] But be content with that portion that God hath aſſigned him, as chap. 45. 8.

[p] That the people ſhould not have to do with thoſe things which appertain to the Lord, and think it lawful for them to eat them.

Bef. Chr. 574.

CHAP. XLVII.

1 The viſion of the waters that came out of the temple. 13 The coaſts of the land of promiſe, and the diviſion thereof by tribes.

AFterward he brought me unto the door of the houſe: and behold, [q] waters iſſued out from the threſhold of the houſe eaſtward: for the forefront of the houſe *ſtood* toward the Eaſt, and the waters ran down from under the right ſide of the houſe, at the ſouth ſide of the altar.

2 Then brought he me out toward the north gate, and led me about by the way without unto the outer gate, by the way that turneth eaſtward: and behold, there came forth waters on the right ſide.

3 And when the man that had the line in his hand went forth eaſtward, he meaſured a thouſand cubits, and he brought me through the waters: the waters *were* to the ancles.

4 Again, he meaſured a thouſand, and brought me through the waters: the waters *were* to the knees: again, he meaſured a thouſand, and brought me through: the waters *were* to the loins.

5 Afterward he meaſured a thouſand, *and it was* a [r] river that I could not paſs over: for the waters were riſen, *and* the waters did flow *as* a river that could not be paſſed over.

6 And he ſaid unto me, Son of man, haſt thou ſeen this? Then he brought me, and cauſed me to return to the brink of the river.

7 Now when I returned, behold, at the brink of the river *were* very [s] many trees on the one ſide, and on the other.

8 Then ſaid he unto me, Theſe waters iſſue out toward the eaſt country, and run down into the plain, and ſhall go into *one* [t] ſea: they ſhall run into *another* ſea, and the [u] waters ſhall be wholſome.

9 And every thing that liveth, which moveth, whitherſoever the rivers ſhall come, ſhall live, and there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither: for they ſhall be wholſom, and every thing ſhall live whither the river cometh.

10 And then the [w] fiſhers ſhall ſtand upon it, *and* from En-gedi even unto [x] Eneglaim, they ſhall ſpread out their nets: *for* their fiſh ſhall be according to their kinds, as the fiſh of [y] the main ſea, exceeding many.

11 But [z] the miry places thereof, and the marſhes thereof ſhall not be wholſom: they ſhall be made ſalt pits.

12 And by this river, upon the brink thereof, on this ſide, and on that ſide, ſhall grow all ‡ fruitful trees, whoſe leaf ſhall not fade, neither ſhall the fruit thereof fail: it ſhall bring forth new fruit according to his months, becauſe their waters run out of the ſanctuary: and the fruit thereof ſhall be meat, and the leaf thereof ſhall be for ‡ medicine.

‡ Or trees for meat.

Bef. Chr. 574.

‡ Or, for bruiſes and ſores.

13 ¶ Thus ſaith the Lord God, This ſhall be the border, whereby ye ſhall inherit the land according to the twelve tribes * of Iſrael, Joſeph ſhall have *two* portions.

* Gen. 48. 20.

14 And ye ſhall inherit it, one as well as another: * concerning the which I lift up mine hand to give it unto your fathers, and this land ſhall fall unto you for inheritance.

* Gen. 12. 7. and 13. 15. and 25. 18. and 26. 4. Deut. 34. 4.

15 And this ſhall be the border [a] of the land toward the north ſide, from the main ſea toward Hethlon, as men go to Zedad:

16 Hamath, Berothah, Sibraim, which is between the border of Damaſcus and the border of Hamath, *and* Hazar-hatticon, which is by the coaſt of Hauran.

17 And the border from the ſea ſhall be Hazar-enan, *and* the border of Damaſcus, and the reſidue of the North, northward, and the border of Hamath: ſo *ſhall be* the north part.

18 But the eaſt ſide ſhall ye meaſure from Hauran, and from Damaſcus, and from Gilead, and from the land of Iſrael by Jordan, *and* from the border unto the Eaſt ſea: and ſo *ſhall be* the eaſt part.

19 And the ſouth ſide *ſhall be* toward Teman, from Tamar to the waters ‡ of Meriboth *in* Kadeſh, *and* the river to the main ſea: ſo *ſhall be* the ſouth part toward Teman.

‡ Or, ſtriſe.

20 The weſt part alſo *ſhall be* the great ſea from the border, till a man come over-againſt Hamath: this ſhall be the weſt part.

21 So ſhall ye divide this land unto you, according to the tribes of Iſrael.

22 And you ſhall divide it by lot for an inheritance unto you, and to the ſtrangers that dwell among you, which ſhall beget children among you, and they ſhall be unto you as born in the country among the children of Iſrael: [b] they ſhall part inheritance with you, in the midſt of the tribes of Iſrael.

23 And in what tribe the ſtranger dwelleth, there ſhall ye give him his inheritance, ſaith the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 The parts of the poſſeſſion of the prieſts, of the temple, of the Levites, of the city, and of the prince, are rehearſed.

NOW theſe are the names of the [c] tribes. From the north ſide, to the coaſt toward Hethlon, as one goeth to Hamath, Hazar-enan, *and* the border of Damaſcus northward to the coaſt of Hamath, *even* from the eaſt ſide to the weſt ſhall be a *portion* for Dan.

2 And

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[q] Whereby are meant the ſpiritual graces that ſhould be given to the church under the kingdom of Chriſt.

[r] Signifying, that the graces of God ſhould never decreaſe, but ever abound in his church.

[s] Meaning, the multitude of them that ſhould be refreſhed by the ſpiritual waters.

[t] Shewing, that the abundance of theſe graces ſhould be ſo great,. that all the world ſhould be full thereof, which is here meant by the Perſian ſea, or Genezareth, and the ſea called Mediterranean, Zeph. 14. 8.

[u] The waters which of nature are ſalt and unwholſom, ſhall be made ſweet and comfortable.

[w] Signifying, that when God beſtoweth his mercies in ſuch abundance, the miniſters ſhall by their preaching win many.

[x] Which were cities at the corners of the ſalt or dead ſea.

[y] They ſhall be here of all ſorts, and in as great abundance as in the great ocean wherein they are bred.

[z] That is, the wicked and reprobate.

[a] By the land of promiſe he ſignifieth the ſpiritual land, whereof this was a figure.

[b] Meaning, that in this ſpiritual kingdom, there ſhould be no difference between Jew nor Gentile, but that all ſhould be partakers of this inheritance in their head Chriſt.

[c] The tribes, after that they had entered into the land under Joſhua, divided the land ſomewhat otherwiſe than is here ſet forth by this viſion.

Bef. Chr. 574.

2 And by the border of Dan, from the eaſt ſide unto the weſt ſide, a *portion* for Aſher.

3 And by the border of Aſher, from the eaſt part even unto the weſt part, a *portion* for Naphtali.

4 And by the border of Naphtali, from the eaſt quarter unto the weſt ſide, a *portion* for Manaſſeh.

5 And by the border of Manaſſeh, from the eaſt ſide unto the weſt ſide, a *portion* for Ephraim.

6 And by the border of Ephraim, from the eaſt part even unto the weſt part, a *portion* for Reuben.

7 And by the border of Reuben, from the eaſt quarter unto the weſt quarter, a *portion* for Judah.

8 And by the border of Judah, from the eaſt part unto the weſt part, [d] ſhall be the offering which they ſhall offer of five and twenty thouſand *reeds* broad, and of length as one of the *other* parts, from the eaſt ſide unto the weſt ſide, and the ſanctuary ſhall be in the midſt of it.

9 The oblation that ye ſhall offer unto the Lord, *ſhall be* of five and twenty thouſand long, and of ten thouſand the breadth,

10 And for them, *even* for the prieſts, ſhall be this holy oblation, toward the North five and twenty thouſand *long*, and toward the Weſt ten thouſand broad, and toward the Eaſt ten thouſand broad, and toward the South five and twenty thouſand long, and the ſanctuary of the Lord ſhall be in the midſt thereof.

*Ch. 44. 15.

11 *It ſhall be* for the prieſts that are ſanctified of the ſons of * Zadok, which have kept my charge, which went not aſtray when the children of Iſrael went aſtray as the Levites went aſtray.

12 Therefore *this* oblation of the land that is offered ſhall be theirs, *as* a thing moſt holy, by the border of the Levites.

13 And over-againſt the border of the prieſts, the Levites *ſhall have* five and twenty thouſand long, and ten thouſand broad: all the length *ſhall be* five and twenty thouſand, and the breadth ten thouſand.

14 And they ſhall not ſell of it, neither change it, nor abalienate the firſt fruits of the land: for it is holy unto the Lord.

15 And the five thouſand that are left in the breadth over-againſt the five and twenty thouſand, ſhall be a profane place for the city, for houſing, and for ſuburbs, and the city ſhall be in the midſt thereof.

16 And theſe ſhall be the meaſures thereof, the north part five hundred and four thouſand, and the ſouth part [e] five hundred and four thouſand, and the eaſt part five hundred and four thouſand, and the weſt part five hundred and four thouſand.

17 And the ſuburbs of the city ſhall be toward the North two hundred and fifty, and toward the South two hundred and fifty, and toward the Eaſt two hundred and fifty, and toward the Weſt two hundred and fifty.

18 And the reſidue in length over-againſt the oblation of the holy portion *ſhall be* ten thouſand eaſtward, and ten thouſand weſtward: and it ſhall be over-againſt the oblation of the holy portion, and the increaſe thereof ſhall be for food unto them that ſerve in the city.

Bef. Chr. 574.

19 And they that ſerve in the city, *ſhall be* of all the tribes of Iſrael that ſhall ſerve therein.

20 All the oblation *ſhall be* five and twenty thouſand with [f] five and twenty thouſand: you ſhall offer this oblation four ſquare for the ſanctuary, and for the poſſeſſion of the city.

21 And the reſidue *ſhall be* for the prince on the one ſide, and on the other of the oblation of the ſanctuary, and of the poſſeſſion of the city, over-againſt the five and twenty thouſand of the oblation toward the eaſt border, and weſtward over-againſt the five and twenty thouſand toward the weſt border, over againſt *ſhall be* for the portion of the prince: this ſhall be the holy oblation, and the houſe of the ſanctuary *ſhall be* in the midſt thereof.

22 Moreover, from the poſſeſſion of the Levites, and from the poſſeſſion of the city, that which is in the midſt ſhall be the prince's: between the border [g] of Judah and between the border of Benjamin ſhall be the prince's.

23 And the reſt of the tribes *ſhall be thus* from the eaſt part unto the weſt part, Benjamin *ſhall be a portion.*

24 And by the border of Benjamin, from the eaſt ſide unto the weſt ſide, Simeon a *portion.*

25 And by the border of Simeon, from the eaſt part unto the weſt part, Iſſachar a *portion.*

26 And by the border of Iſſachar, from the eaſt ſide unto the weſt, Zebulun a *portion.*

27 And by the border of Zebulun, from the eaſt part unto the weſt, Gad a *portion.*

28 And by the border of Gad at the ſouth ſide, toward [h] Temath, the border ſhall be even from [i] Tamar *unto* the waters of Meribah *in* Kadeſh, *and* to the [k] river *that runneth* into the main ſea.

29 This is the land which ye ſhall diſtribute unto the tribes of Iſrael for inheritance, and theſe are their portions, ſaith the Lord God.

30 And theſe are the bounds of the city, on the north ſide five hundred, and four thouſand meaſures.

31 And the gates of the city *ſhall be* after the names of the tribes of Iſrael, the gates northward, one gate of Reuben, one gate of Judah, *and* one gate of Levi.

32 And at the eaſt ſide five hundred and four thouſand and three gates, and one gate of Joſeph, one gate of Benjamin, *and* one gate of Dan.

33 And at the ſouth ſide, five hundred and four thouſand meaſures, and three ports, one gate of Simeon, one gate of Iſſachar, *and* one gate of Zebulun.

34 At the weſt ſide five hundred and four thouſand, *with* three gates, one gate of Gad, one gate of Aſher, *and* one gate of Naphtali.

35 *It was* round about eighteen thouſand *meaſures*, and the name of the city from that day *ſhall be*, ‡ The Lord is there.

† *Heb. Jehovah-ſhammah.*

DANIEL.

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[d] That is, the portion of the ground, which they ſhall ſeparate and appoint to the Lord, which ſhall be divided into three parts: for the prieſts, for the prince, and for the city.

[e] Meaning, that it ſhould be ſquare.

[f] Every way it ſhall be five and twenty thouſand.

[g] So that Judah was on the north ſide of the prince's and Levites portions, and Benjamin on the ſouth ſide.

[h] Which is here taken for Idumea.

[i] Which was Jericho, the city of palm-trees.

[k] Meaning, Nilus, that runneth into the ſea called Mediterranean.

DANIEL.

THE ARGUMENT.

The great providence of God, and his ſingular mercy toward his church, are moſt lively here ſet forth, who never leaveth his deſtitute, but now in their greateſt miſeries and afflictions giveth them prophets, as Ezekiel and Daniel, whom he adorned with ſuch graces of his holy Spirit, that Daniel above all other had moſt ſpecial revelations of ſuch things as ſhould come to the church, even from the time that they were in captivity, to the laſt end of the world, and to the general reſurrection, as of the four monarchies and empires of the world, to wit, of the Babylonians, Perſians, Grecians, and Romans. Alſo of the certain number of the times even unto Chriſt, when all ceremonies and ſacrifices ſhould ceaſe, becauſe he ſhould be the accompliſhment thereof: moreover, he ſheweth Chriſt's office, and the cauſe of his death, which was by his ſacrifice to take away ſins, and to bring everlaſting life. And as from the beginning, God ever exerciſed his people under the croſs, ſo he teacheth here, that after that Chriſt is offered, he will ſtill leave this exerciſe to his church until the dead riſe again, and Chriſt gather his into his kingdom in the heavens.

Bef. Chr. 607.

CHAP. I.

1 The captivity of Jehoiakim king of Judah. 4 The king chuſeth certain young men of the Jews to learn his law. 5 They have the king's ordinary appointed, 8 but they abſtain from it.

IN the [a] third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babel unto Jeruſalem, and beſieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the veſſels of the houſe of God, which he carried into the land of [b] Shinar, to the houſe of his god, and he brought the veſſels into his god's treaſury.

3 And the king ſpake unto [c] Aſhpenaz the maſter of his [d] eunuchs, that he ſhould bring *certain* of the children of Iſrael, of the [e] king's ſeed, of the princes:

4 Children in whom was no blemiſh, but [f] well-favoured, and inſtructed in all wiſdom, and well ſeen in knowledge, and able to utter knowledge, and ſuch as were able to ſtand in the king's palace, and whom they might teach the [g] learning and the tongue of the Chaldeans.

5 And the king appointed them proviſion every day of a [h] portion of the king's meat, and of the wine which he drank, ſo nouriſhing them [i] three years, that at the end thereof they might [k] ſtand before the king.

6 Now among theſe were *certain* of the children of Judah, Daniel, Hananiah, Miſhael, and Azariah:

Bef. Chr. 606.

7 Unto whom the chief of the eunuchs [l] gave *other* names: for he called Daniel, Belteſhazzar, and Hananiah, Shadrach, and Miſhael, Meſhach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he would not [m] defile himſelf with the portion of the king's meat, nor with the wine which he drank: therefore he required the chief of the eunuchs that he might not defile himſelf.

9 (Now God had brought Daniel into favour and tender love with the chief of the eunuchs)

10 And the chief of the eunuchs ſaid unto Daniel, [n] I fear my lord the king, who hath appointed your meat and your drink: therefore if he ſee your faces worſe liking than the *other* children which are of your ſort, then ſhall ye make me loſe mine head unto the king.

11 Then ſaid Daniel to Melzar, whom the chief of the eunuchs had ſet over Daniel, Hananiah, Miſhael, and Azariah,

12 Prove thy ſervants, I beſeech thee, [o] ten days, and let them give us [p] pulſe to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the king's meat: and as thou ſeeſt, deal with thy ſervants.

14 So

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[a] Read 2 Kings 24. 1. and Jer. 25. 1.

[b] Which was a plain by Babylon, where was the temple of their great god, and is here taken for Babylon.

[c] Who was as maſter of the wards.

[d] He calleth them Eunuchs, whom the king nouriſhed and brought up to be rulers of other countries afterward.

[e] His purpoſe was to keep them as hoſtages, and that he might ſhew himſelf victorious, and alſo by their good intreaty and learning of his religion, they might favour rather him than the Jews, and ſo to be able to ſerve him as governors in their land: moreover, by this means the Jews might be better kept in ſubjection, fearing otherwiſe to procure hurt to theſe noble men.

[f] The king required three things, that they ſhould be of noble birth, that they ſhould be witty and learned, and that they ſhould be of a ſtrong and comely nature, that they might do him better ſervice: this did he for his own commodity, therefore it is not to praiſe his liberality: yet in this he is worthy praiſe, that he eſteemed learning, and knew that it was a neceſſary mean to govern by.

[g] That they might forget their own religion and country faſhions, to ſerve him the better to his purpoſe: yet it is not to be thought that Daniel did learn any knowledge that was not godly: in all points he refuſed the abuſe of things and ſuperſtition, inſomuch that he would not eat the meat that the king appointed him, but was content to learn the knowledge of natural things.

[h] That by their good entertainment they might learn to forget the mediocrity of their own people.

[i] To the intent that in this time they might both learn the manners of the Chaldeans, and alſo their tongue.

[k] As well to ſerve at the table, as in other offices.

[l] That they might altogether forget their religion: for the Jews gave their children names, which might ever put them in remembrance of ſome point of religion: therefore this was a great temptation, and a ſign of ſervitude, which they were not able to reſiſt.

[m] Not that he thought any religion to be in the meat or drink (for afterward he did eat) but becauſe the king ſhould not entice him by this ſweet poiſon to forget his religion and accuſtomed ſobriety, and that in his meat and drink he might daily remember of what people he was: and Daniel bringeth this in, to ſhew how God from the beginning aſſiſted him with his Spirit, and at length called him to be a prophet.

[n] He ſuppoſed they did this for their religion, which was contrary to the Babylonians, and therefore herein he repreſenteth them which are of no religion: for neither he would condemn theirs, nor maintain his own.

[o] Meaning, that within this ſpace he might have the trial, and that no man ſhall be able to diſcern it: and thus he ſpake, being moved by the Spirit of God.

[p] Not that it was a thing abominable to eat dainty meats, and to drink wine, as both before and after they did; but if they ſhould have hereby been won to the king, and have refuſed their own religion, that meat and drink had been accurſed.

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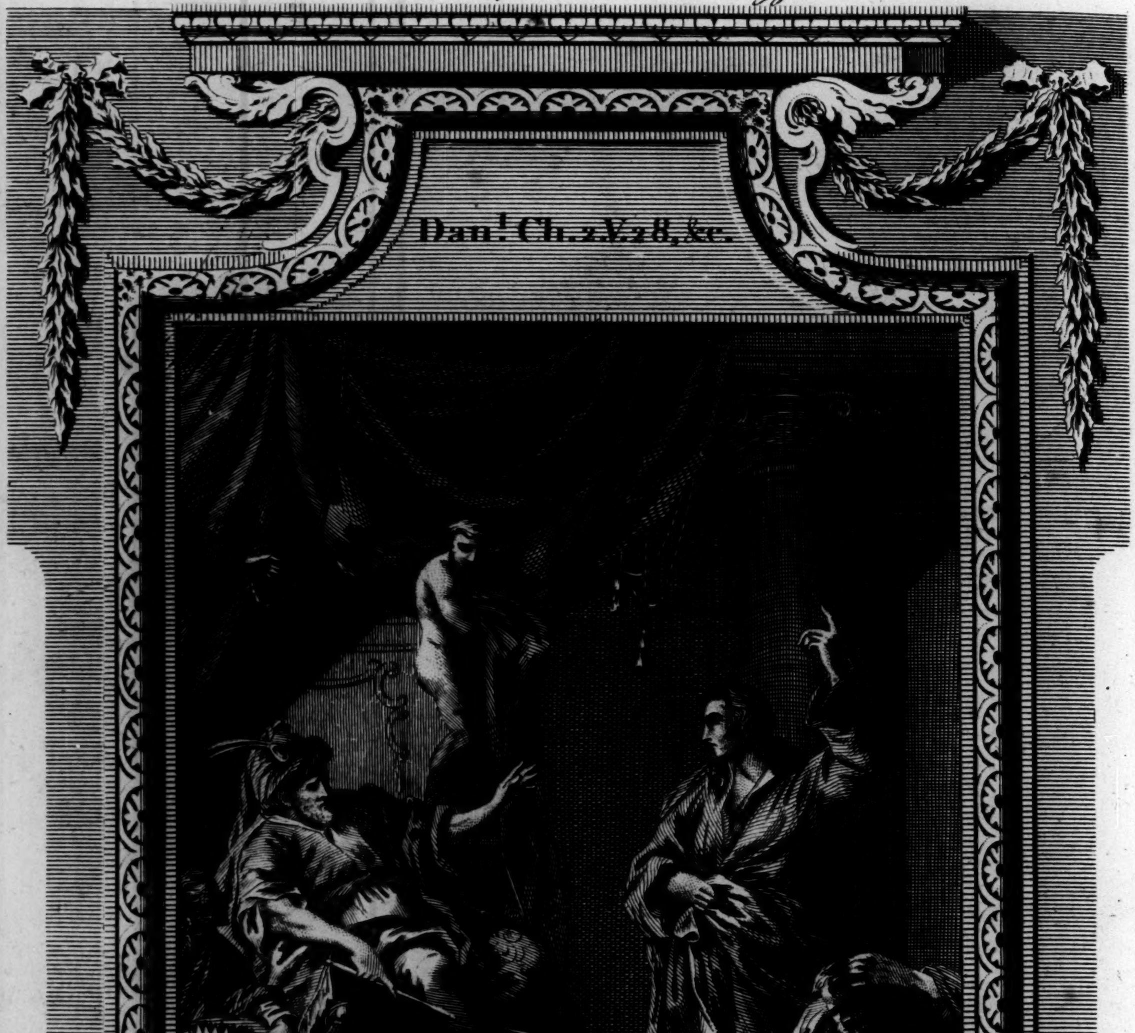
Daniel discovers and interprets Nebuchadnezzar's Dream.


Dan.l Ch. 2 V. 28, &c.
There is a GOD in heaven that revealeth Secrets
Ω

G. Burder sculpt.

Bef. Chr. 606.

14 So he conſented to them in this matter, and proved them ten days.

15 And at the end of ten days, their [q] countenances appeared fairer and in ‡ better liking than all the children which did eat the portion of the king's meat.

† Heb. fatter in fleſh.

16 Thus Melzar took away the portion of their meat, and the wine that they ſhould drink, and gave them pulſe.

17 As for theſe four children, God gave them knowledge, and underſtanding in all learning [r] and wiſdom: alſo he gave Daniel underſtanding of all [s] viſions and dreams.

18 Now when the time was [t] expired, that the king had appointed to bring them in, the chief of the eunuchs brought them before Nebuchadnezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtood they before the king.

20 And in all matters of wiſdom, *and* underſtanding, that the king inquired of them, he found them ten times better than all the enchanters *and* aſtrologers that were in all his realm.

21 And Daniel was unto [u] the firſt year of king Cyrus.

CHAP. II.

1 *The dream of Nebuchadnezzar.* 13 *The king commandeth all the wiſe men of Babylon to be ſlain, becauſe they could not interpret his dream.* 16 *Daniel requireth time to ſolve the queſtion.* 24 *Daniel is brought unto the king, and ſheweth him his dream and the interpretation thereof.* 44 *Of the everlaſting kingdom of Chriſt.*

AND in the ſecond [w] year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed [x] dreams, wherewith his ſpirit was [y] troubled, and his [z] ſleep was upon him.

2 Then the king commanded to call the enchanters, and the aſtrologers, and the ſorcerers, and the [a] Chaldeans, for to ſhew the king his dreams: ſo they came and ſtood before the king.

3 And the king ſaid unto them, I have dreamed a dream, and my ſpirit was troubled to know the dream.

4 Then ſpake the Chaldeans to the king in the [b] Aramites language, O king, live for ever: ſhew thy ſervants the dream, and we ſhall ſhew the interpretation.

5 *And* the king anſwered and ſaid to the Chaldeans, The thing is gone from me. If ye will not make me underſtand the dream, with the interpretation thereof, ye [c] ſhall be drawn in pieces, and your houſes ſhall be made a jakes.

Bef. Chr. 603.

6 But if ye declare the dream and the interpretation thereof, ye ſhall receive of me gifts and rewards, and great honour: therefore ſhew me the dream and the interpretation thereof.

7 They anſwered again, and ſaid, Let the king ſhew [d] his ſervants the dream, and we will declare the interpretation thereof.

8 *Then* the king anſwered, and ſaid, I know certainly that ye would † gain the time, becauſe ye ſee the thing is gone from me.

† Heb. redeem the time.

9 But if ye will not declare me the dream, there is but one judgment for you: for ye have prepared lying and corrupt words to ſpeak before me till the time be changed: therefore tell me the dream, that I may know if ye can declare me the interpretation thereof.

10 *Then* the Chaldeans anſwered before the king, and ſaid, There is no man upon earth that can declare the king's matter: yea, there is neither king nor prince, nor lord that aſked ſuch things at an enchanter, or aſtrologer, or Chaldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods, whoſe dwelling is not with fleſh.

12 For this cauſe the king was angry and in great fury, and commanded to deſtroy all the wiſe men of Babel,

13 ¶ And when ſentence was given, the wiſe men were ſlain: and they [e] ſought Daniel and his fellows to be put to death.

14 Then Daniel anſwered with counſel and wiſdom to Arioch the king's ‡ chief ſteward, which was gone forth to put to death the wiſe men of Babel,

‡ Or, the captain of the guard.

15 *Yea*, he anſwered and ſaid unto Arioch the king's captain, Why is the ſentence ſo haſty from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went, and deſired the king that he would give him leiſure, and that he would ſhew the king the interpretation thereof.

17 ¶ Then Daniel went to his houſe, and ſhewed the matter to Hananiah, Miſhael, and Azariah his companions,

18 That they ſhould beſeech the God of heaven for grace in this ſecret, that Daniel and his fellows ſhould not periſh with the reſt of the wiſe men of Babel.

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[q] This bare feeding, and that alſo of Moſes when he fled from the court of Egypt, declareth, that we muſt live in ſuch ſobriety as God doth call us unto, ſeeing he will make it more profitable unto us than all dainties: for his bleſſing only ſufficeth.

[r] Meaning, in the liberal ſciences and natural knowledge, and not in the magical arts which are forbidden, Deut. 18. 11.

[s] So that he only was a prophet, and none of the other: for by dreams and viſions God appeared to his prophets, Numb. 12. 6.

[t] Of the three years above-mentioned, ver. 5.

[u] That is, he was eſteemed in Babylon as a prophet, ſo long as that commonwealth ſtood.

[w] The father and the ſon were both called by this name: ſo that this is meant of the ſon when he reigned alone: for he reigned alſo after a ſort with his father.

[x] Not that he had many dreams, but becauſe many matters were contained in this dream.

[y] Becauſe it was ſo rare and ſtrange a dream, that he had not had the like.

[z] He was ſo heavy with ſleep, that he began to ſleep again. Some read, and his ſleep was broken from him.

[a] For all theſe aſtrologers and ſorcerers called themſelves by this name of honour, as though all the wiſdom and knowledge of the country depended upon them, and that all other countries were void of the ſame.

[b] That is, in the Syrian tongue, which differed not much from the Chaldean, ſave it ſeemed to be more eloquent, and therefore the learned uſed to ſpeak it: as the Jewiſh writers do to this day.

[c] This is a juſt reward of their arrogancy (which vaunted of themſelves that they had the knowledge of all things) that they ſhould be proved fools, and that to their perpetual ſhame and confuſion.

[d] Herein appeared their ignorance, that notwithſtanding their brags, yet they were not able to tell the dream, except he entered them into the matter, and therefore they would pretend knowledge where was but mere ignorance, and ſo as deluders of the people, they were worthy to die.

[e] Which declareth that God would not have his ſervants joined in the company of theſe ſorcerers and aſtrologers, whoſe arts were wicked, and therefore juſtly ought to die, though the king did it upon a rage, and no zeal.

Bef. Chr. 603.

19 Then was the ſecret revealed unto Daniel in a viſion by night: therefore Daniel praiſed the God of heaven.

*Pſ. 113. 2. and 115. 18.

20 And Daniel anſwered, and ſaid, * The name of God be praiſed for ever and ever: for wiſdom and ſtrength are his,

21 And he changeth the times and ſeaſons: he taketh away kings: he ſetteth up kings: he giveth wiſdom unto the wiſe, and underſtanding to thoſe that underſtand.

22 He diſcovereth the deep and ſecret things: he knoweth what is in the darkneſs, and the [f] light dwelleth with him.

23 I thank thee, and praiſe thee, O thou God of my [g] fathers, that thou haſt given me wiſdom and ſtrength, [h] and haſt ſhewed me now the thing that we deſired of thee: for thou haſt declared unto us the king's matter.

24 ¶ Therefore Daniel went unto Arioch, whom the king had ordained to deſtroy the wiſe men of Babel: he went and ſaid thus unto him, Deſtroy not [i] the wiſe men of Babel, *but* bring me before the king, and I will declare unto the king the interpretation.

25 Then Arioch brought Daniel before the king in haſte, and ſaid thus unto him, I have found a man of the children of Judah that were brought captives, that will declare unto the king the interpretation.

26 Then anſwered the king, and ſaid unto Daniel, whoſe name was Belteſhazzar, Art thou able to ſhew me the dream which I have ſeen, and the interpretation thereof?

27 Daniel anſwered in the preſence of the king, and ſaid, The ſecret which the king hath demanded, can neither the wiſe, the aſtrologers, the enchanters, *nor* the ſoothſayers declare unto the king:

28 But there is a God in [k] heaven that revealeth ſecrets, and ſheweth the king Nebuchadnezzar what ſhall be in the latter days. Thy dream, and the things which thou haſt ſeen in thine head upon thy bed, is this.

29 O king, when thou waſt in thy bed, thoughts came into thy *mind*, what ſhould come to paſs hereafter, and he that revealeth ſecrets, telleth thee what ſhall come.

30 As [l] for me, this ſecret is not ſhewed me for any wiſdom that I have, more than any other living, but only to ſhew the interpretation, and that thou mighteſt know the thoughts of thine heart.

31 O king, thou ſaweſt, and behold, there *was* a great image: this great image, whoſe glory was ſo excellent, ſtood before thee, and the form thereof *was* terrible.

Bef. Chr. 603.

32 This image's head was of fine [m] gold, his breaſt and his arms of ſilver, his belly and his thighs of braſs,

33 His legs of iron, *and* his feet *were* part of iron, and part of clay.

34 Thou beheldeſt it till a ſtone was cut without hands, which ſmote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the braſs, the ſilver, and the gold broken all together, and became like the chaff of the ſummer flowers, and the wind carried them away, that no place was found for them: and the ſtone that ſmote the image became a great mountain, and filled the whole earth.

36 This is the dream, and we will declare before the king the interpretation thereof.

37 ¶ O king, thou art a king of kings: for the God of heaven hath given thee a kingdom, power, and ſtrength, and glory.

38 And in all *places* where the children of men dwell, the beaſts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art [n] this head of gold.

39 And after thee ſhall ariſe another kingdom, [o] inferior to thee, *of ſilver*, and another [p] third kingdom *ſhall be* of braſs, which ſhall bear rule over all the earth.

40 And the fourth kingdom ſhall be ſtrong as iron: for as iron breaketh in pieces, and ſubdueth all things, and as iron bruiſeth all theſe things, *ſo* ſhall it break in [q] pieces, and bruiſe *all*.

41 Whereas thou ſaweſt the feet and toes, part of potters clay, and part of iron: the kingdom ſhall be [r] divided, but there ſhall be in it of the ſtrength of the iron, as thou ſaweſt the iron mixed with the clay *and* earth.

42 And *as* the toes of the feet *were* part of iron, and part of clay, ſo ſhall the kingdom be partly ſtrong, and partly broken.

43 And whereas thou ſaweſt iron mixed with clay *and* earth, they ſhall mingle themſelves with the [s] ſeed of men: but they ſhall not join one

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[f] He ſheweth that man hath neither wiſdom nor knowledge, but very dark blindneſs and ignorance of himſelf: for it cometh only of God that man underſtandeth any thing.

[g] To whom thou madeſt thy promiſe, and who lived in thy fear: whereby he excludeth all other gods.

[h] Meaning, power to interpret it.

[i] Whereby appeareth that many were ſlain, as ver. 13. and the reſt at Daniel's offer, were preſerved on condition: not that Daniel favoured their wicked profeſſion, but that he had reſpect to equity, becauſe the king proceeded according to his wicked affection, and not conſidering if their ſcience were lawful or no.

[k] He affirmeth that man by reaſon and art is not able to attain to the cauſe of God's ſecrets, but the underſtanding only thereof muſt come of God: whereby he ſmiteth the king with a certain fear and reverence of God, that he might be the more apt to receive the high myſteries that ſhould be revealed.

[l] Becauſe he had ſaid, that God only muſt reveal: the ſignification of this dream, the king might have aſked why Daniel did enterpriſe to interpret it, and therefore he ſheweth, that he was but God's miniſter, and had no gifts but ſuch as God had given him to ſet forth his glory.

[m] By gold, ſilver, braſs and iron, are meant the Chaldean, Perſian, Macedonian and Roman kingdom, which ſhould ſucceſſively rule all the world, till Chriſt (which is here called the ſtone) come himſelf, and deſtroy the laſt and this was to aſſure the Jews that their afflictions ſhould not end with the empire of the Chaldeans, but that they ſhould patiently abide the coming of Meſſiah, which ſhould be at the end of this fourth monarchy.

[n] Daniel leaveth out the kingdom of the Aſſyrians, which was before the Babylonians, both becauſe it was not a monarchy and general empire, and alſo becauſe he would declare the things that were to come, to the coming of Chriſt, for the comfort of the elect among theſe wonderful alterations: and he calleth the Babylonian kingdom the golden head, becauſe in reſpect of the other three, it was the beſt, and yet was of itſelf wicked and cruel.

[o] Meaning, the Perſians, which were not inferior in dignity, power and riches, but were worſe touching ambition, cruelty, and all kinds of vice; ſhewing, that the world ſhould grow worſe and worſe, till it was reſtored by Chriſt.

[p] That is, of the Macedonians ſhall be of braſs, not alluding to the hardneſs thereof, but to the vileneſs, in reſpect of ſilver.

[q] That is, the Roman empire ſhall ſubdue all theſe other aforenamed, which after Alexander were divided into the Macedonians, Grecians, Syrians and Egyptians.

[r] They ſhall have civil wars and continual diſcords among themſelves.

[s] They ſhall by marriages and affinities think to make themſelves ſtrong: yet ſhall they never be joined in hearts.

Bef. Chr. 603. one with another, as iron cannot be mixed with clay.

44 And in the days of theſe kings, ſhall the God of heaven ſet up a kingdom, which [t] ſhall never be deſtroyed: and this kingdom ſhall not be given to another people, but it ſhall break and deſtroy all theſe kingdoms, and it ſhall ſtand for ever.

45 Whereas thou ſaweſt, that the [u] ſtone was cut out of the mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold: *ſo* the great God hath ſhewed the king what ſhall come to paſs hereafter, and the dream *is* true, and the interpretation thereof *is* ſure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and [w] bowed himſelf unto Daniel, and commanded that they ſhould offer meat-offerings, and ſweet odours unto him.

47 *Alſo* the king anſwered unto Daniel, and ſaid, *I know* of a truth that your God [x] is a God of gods, and the Lord of kings, and the revealer of ſecrets, ſeeing thou couldeſt open this ſecret.

48 So the king made Daniel a great man, and gave him many and great [y] gifts. He made him governor over the whole province of Babel, and chief of the rulers, *and* above all the wiſe men of Babel.

49 Then Daniel [z] made requeſt to the king, and he ſet Shadrach, Meſhach, and Abednego, over the charge of the province of Babel: but Daniel *ſat* in the [a] gate of the king.

CHAP. III.

1 *The king ſetteth up a golden image.* 8 *Certain are accuſed becauſe they deſpiſed the king's commandment, and are put into a burning oven.* 25 *By belief in God they are delivered from the fire.* 26 *Nebuchadnezzar confeſſeth the power of God after the ſight of the miracle.*

NEbuchadnezzar the king made [b] an image of gold, whoſe height *was* threeſcore cubits, *and* the breadth thereof ſix cubits: he ſet it up in the plain of Dura, in the province of Babel.

Bef. Chr. 580. 2 Then Nebuchadnezzar the king ſent forth to gather together the nobles, the princes, and the dukes, the judges, the receivers, the counſellors, the officers, and all the governors of the provinces, that they ſhould come to the [c] dedication of the image which Nebuchadnezzar the [d] king had ſet up.

3 So the nobles, princes and dukes, the judges, the receivers, the counſellors, the officers, and all the governors of the provinces, were aſſembled unto the dedicating of the image that Nebuchadnezzar the king had ſet up: and they ſtood before the image which Nebuchadnezzar had ſet up.

4 Then an herald cried aloud, Be it known to you, O people, [e] nations, and languages,

5 That when you hear the ſound of the cornet, trumpet, harp, ſackbut, pſaltery, dulcimer, and all inſtruments of muſick, ye fall down and worſhip the golden image that Nebuchadnezzar the king hath ſet up:

6 And whoſoever falleth not down and worſhippeth, ſhall the ſame hour be caſt into the midſt of an hot fiery furnace.

7 Therefore as ſoon as all the people heard the ſound of the cornet, trumpet, harp, ſackbut, pſaltery, and all inſtruments of muſick, all the people, nations, and languages fell down, and worſhipped the golden image that Nebuchadnezzar the king had ſet up.

8 ¶ By reaſon whereof at that ſame time came men of the Chaldeans, and grievouſly accuſed the Jews:

9 *For* they ſpake and ſaid to the king Nebuchadnezzar, O king, live for ever:

10 Thou, O king, haſt made a decree, that every man that ſhall hear the ſound of the cornet, trumpet, harp, ſackbut, pſaltery, and dulcimer, and all inſtruments of muſick, ſhall fall down and worſhip the golden image:

11 And whoſoever falleth not down, and worſhippeth, that he ſhould be caſt into the midſt of an hot fiery furnace:

12 There are certain Jews whom thou haſt ſet over the charge of the province of Babel, [f] Shadrach, Meſhach, and Abednego: theſe men,

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[t] His purpoſe is to ſhew that all the kingdoms of the world are tranſitory, and that the kingdom of Chriſt ſhall only remain for ever.

[u] Meaning Chriſt, who was ſent of God, and not ſet up by man, whoſe kingdom at the beginning ſhould be ſmall, and without beauty to man's judgment, but ſhould at length grow and fill the whole earth, which he calleth a great mountain, as ver. 35. And this kingdom, which is not only referred to the perſon of Chriſt, but alſo to the whole body of his church, and to every member thereof, ſhall be eternal: for the Spirit that is in them, is life eternal, Rom. 8. 10.

[w] Though this humbling of the king ſeemed to deſerve commendation, yet becauſe he joined God's honour with the prophet's, it is to be reproved, and Daniel herein erred, if he ſuffered it: but it is credible that Daniel admoniſhed him of his fault, and did not ſuffer it.

[x] This confeſſion was but a ſudden motion, as it was alſo in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as appeared ſoon afterward.

[y] Not that the prophet was deſirous of gifts or honour, but becauſe by this means he might relieve his poor brethren which were grievouſly oppreſſed in this their captivity, and alſo he received them, leſt he ſhould offend this cruel king, which willingly gave them.

[z] He did not this for their private profit, but that the whole church, which was then there in affliction, might have ſome releaſe and eaſe by this benefit.

[a] Meaning, that either he was a judge, or that he had the whole authority, ſo that none could be admitted to the king's preſence but by him.

[b] Under pretence of religion and holineſs, in making an image to his idol Bel, he ſought his own ambition and vain glory: and this declareth that he was not touched with the true fear of God before, but that he confeſſed him on a ſudden motion, as the wicked when they are overcome with the greatneſs of his works. The Greek interpreters write, that this was done eighteen years after the dream, and as may appear the king feared leſt the Jews by their religion ſhould have altered the ſtate of his commonwealth, and therefore he meant to bring all to one kind of religion, and ſo rather ſought his own greatneſs than God's glory.

[c] Shewing, that the idol is not known for an idol ſo long as he is with the workman: but when the ceremonies and cuſtoms are received and uſed, and the conſent of the people is there, then of a block they think they have made a god.

[d] This was ſufficient with the wicked at all times to approve their religion, if the king's authority were alledged for the eſtabliſhing thereof, not conſidering in the mean ſeaſon what God's word did permit.

[e] Theſe are the two dangerous weapons wherewith Satan uſeth to fight againſt the children of God, the conſent of the multitude, and the cruelty of the puniſhment: for tho' ſome feared God, yet the multitude which conſented to the wickedneſs, aſtoniſhed them: and here the king required not an inward conſent but an outward geſture, that the Jews might by little and little learn to forget their true religion.

[f] It ſeemeth that they named not Daniel, becauſe he was greatly in the king's favour, thinking if theſe three had been deſtroyed, they might have had better occaſion to accuſe Daniel: and this declareth that this policy of erecting this image was invented by the malicious flatterers, which ſought nothing but the deſtruction of the Jews, whom they accuſed of rebellion and ingratitude.

men, O king, have not regarded thy commandment, neither will they ſerve thy gods, nor worſhip the golden image that thou haſt ſet up.

13 ¶ Then Nebuchadnezzar, in *his* anger and wrath, commanded that they ſhould bring Shadrach, Meſhach, and Abednego: ſo theſe men were brought before the king.

14 *And* Nebuchadnezzar ſpake, and ſaid unto them, What diſorder? will not you, Shadrach, Meſhach, and Abednego, ſerve my god, nor worſhip the golden image that I have ſet up?

15 [g] Now therefore, are ye ready, when ye hear the ſound of the cornet, trumpet, harp, ſackbut, pſaltery, and dulcimer, and all inſtruments of muſick, to fall down, and worſhip the image which I have made? for if ye worſhip it not, ye ſhall be caſt immediately into the midſt of an hot fiery furnace: for who is that God that can deliver you out of mine hands?

16 Shadrach, Meſhach, and Abednego anſwered, and ſaid to the king, O Nebuchadnezzar, we [h] are not careful to anſwer thee in this matter.

17 Behold, our God whom we ſerve, is [i] able to deliver us from the hot fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up.

19 ¶ Then was Nebuchadnezzar full of rage, and the form of his viſage was changed againſt Shadrach, Meſhach, and Abednego: *therefore* he charged and commanded that they ſhould heat the furnace at once ſeven [k] times more than it was wont to be heated.

20 And he charged the moſt valiant men of war that were in his army, to bind Shadrach, Meſhach, and Abednego, *and* to caſt them into the hot fiery furnace.

21 So theſe men were bound in their coats, their hoſe, and their cloaks, with their *other* garments, and caſt into the midſt of the hot fiery furnace.

22 Therefore, becauſe the king's commandment was ſtrait, that the furnace ſhould be exceeding hot, the flame of the fire ſlew thoſe men that brought forth Shadrach, Meſhach, and Abednego.

23 And theſe three men, Shadrach, Meſhach, and Abednego fell down bound into the midſt of the hot fiery furnace,

24 ¶ Then Nebuchadnezzar the king was aſtoniſhed, and roſe up in haſte, *and* ſpake, and ſaid unto his counſellors, Did not we caſt three men bound into the midſt of the fire? Who anſwered, and ſaid unto the king, It is true, O king.

25 *And* he anſwered, and ſaid, Lo, I ſee four men looſe, walking in the midſt of the fire, and they have no hurt, and the form of the fourth is like the [l] ſon of God.

26 Then the king Nebuchadnezzar came near to the mouth of the hot fiery furnace, *and* ſpake and ſaid, Shadrach, Meſhach, and Abednego, the ſervants of the high God, go forth, and come *hither:* ſo Shadrach, Meſhach, and Abednego [m] came forth of the midſt of the fire.

27 Then the nobles, princes, and dukes, and the king's counſellors came together to ſee theſe men, becauſe the fire had no power over their bodies: for not an hair of their head was burnt, neither were their coats changed, nor any ſmell of fire come upon them.

28 *Wherefore* Nebuchadnezzar ſpake and ſaid, [n] Bleſſed *be* the God of Shadrach, Meſhach and Abednego, who hath ſent his angel, and delivered his ſervants, that put their truſt in him, and have changed the king's commandment, and yielded their bodies rather than they would ſerve or worſhip any god, ſave their own God.

29 Therefore I make a decree, that every people, nation and language, which ſpeak any [o] blaſphemy againſt the God of Shadrach, Meſhach and Abednego, ſhall be drawn in pieces, and their houſes ſhall be made a jakes, becauſe there is no god that can deliver after this ſort.

30 Then the king promoted Shadrach, Meſhach and Abednego, in the province of Babel.

31 Nebuchadnezzar king, unto all people, nations and languages, that dwell in all the [p] world, Peace be multiplied unto you:

32 I thought it good to declare the ſigns and wonders that the high God hath wrought toward me.

33 How great are his ſigns, and how mighty are his wonders! [q] his kingdom *is* an everlaſting kingdom, and his dominion *is* from generation to generation.

CHAP. IV.

2 Another dream of Nebuchadnezzar, which Daniel declareth. 29 The prophet declareth how of a proud king he ſhould become as a beaſt. 31 After he confeſſeth the power of God, and is reſtored to his former dignity.

I Nebuchadnezzar being at [r] reſt in mine houſe, and flouriſhing in my palace,

2 Saw a [s] dream, which made me afraid, and the

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[g] Signifying, that he would receive them to grace, if they would now at the length obey his decree.

[h] For they ſhould have done injury to God, if they ſhould have doubted in this holy cauſe, and therefore they ſay, that they are reſolved to die for God's cauſe.

[i] They ground on two points, firſt, on the power and providence of God over them, and ſecondly, on their cauſe, which was God's glory, and the teſtifying of his true religion with their blood, and ſo make open confeſſion, that they will not ſo much as outwardly conſent to idolatry.

[k] This declareth that the more that tyrants rage, and the more witty they ſhew themſelves in inventing ſtrange and cruel puniſhments, the more is God glorified by his ſervants, to whom he giveth patience and conſtancy to abide the cruelty of their puniſhment, for either he delivereth them from death, or elſe for this life giveth them a better.

[l] For the angels were called the ſons of God, becauſe of their excellency: therefore the king called this angel, whom God ſent to comfort his in theſe great torments, the ſon of God.

[m] This commendeth their obedience unto God, that they would not for any fear depart out of this furnace till the time appointed, as Noah remained in the ark till the Lord called him forth.

[n] He was moved by the greatneſs of the miracle to praiſe God, but his heart was not touched. And here we ſee that miracles are not ſufficient to convert men to God, but that doctrine muſt chiefly be adjoined, without the which there can be no faith.

[o] If this heathen king, moved by God's Spirit, would not ſee blaſphemy unpuniſhed, but made a law and ſet a puniſhment to ſuch tranſgreſſors, much more ought all they that profeſs religion, take order that ſuch impiety reign not, leſt according as their knowledge and charge is greater, ſo they ſuffer double puniſhment.

[p] Meaning, ſo far as his dominion extended.

[q] Read chap. 2. 44.

[r] There was no trouble that might cauſe me to dream, and therefore it came only of God.

[s] This was another dream beſides that which he ſaw of the four empires: for Daniel both declared what that dream was, and what it meant: and here he only expoundeth the dream.

Bef. Chr. 570. the thoughts upon my bed, and the viſions of mine head troubled me.

3 Therefore made I a decree, that they ſhould bring all the wiſe men of Babel before me, that they might declare unto me the interpretation of the dream.

4 So came the enchanters, the aſtrologers, the Chaldeans, and the ſoothſayers, to whom I told the dream, but [t] they could not ſhew me the interpretation thereof.

5 Till at the laſt Daniel came before me, (whoſe name *was* [u] Belteſhazzar, according to the name of my god, which hath the ſpirit of the holy gods in him) and before him I told the dream, *ſaying*,

6 O Belteſhazzar, [w] chief of the enchanters, becauſe I know that the ſpirit of the holy gods is in thee, and no ſecret troubleth thee, tell me the viſion of my dream that I have ſeen, and the interpretation thereof.

7 Thus *were* the viſions of mine head in my bed: And behold, I ſaw a [x] tree in the midſt of the earth, and the height thereof *was* great:

8 A great tree and ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the ends of all the earth.

9 The boughs thereof *were* fair, and the fruit thereof much, and in it was meat for all: it made a ſhadow under it for the beaſts of the field, and the fowls of the heaven dwelt in the boughs thereof, and all fleſh fed of it.

10 I ſaw in the viſions of mine head upon my bed, and behold, [y] a watchman and an holy one came down from heaven,

11 And cried aloud, and ſaid thus, Hew down the tree, and break off his branches: ſhake off his leaves, and ſcatter his fruit, that the beaſts may flee from under it, and the fowls from his branches.

12 Nevertheleſs, leave the ſtump of his roots in the earth, and with a band of iron and braſs *bind it* among the graſs of the field, and let it be wet with the dew of heaven, and let his portion *be* with the beaſts among the graſs of the field.

13 [z] Let his heart be changed from man's *nature*, and let a beaſt's heart be given unto him, and let ſeven times be paſſed over him.

14 [a] The ſentence *is* according to the decree of the watchmen, and according to the word of the holy ones: the demand *was anſwered*, to the intent that living men may know that the moſt High hath power over the kingdom of men, and giveth it to whomſoever he will, and appointeth over it the moſt abject among men.

15 This is the dream, *that* I king Nebuchadnezzar have ſeen: therefore thou, O Belteſhazzar, declare the interpretation thereof: for all the wiſe men of my kingdom are not able to ſhew me the interpretation: but thou art able, for the ſpirit of the holy gods is in thee. Bef. Chr. 570.

16 ¶ Then Daniel (whoſe name *was* Belteſhazzar) held his [b] peace by the ſpace of one hour, and his thoughts troubled him, *and* the king ſpake, and ſaid, Belteſhazzar, let neither the dream, nor the interpretation thereof, trouble thee. Belteſhazzar anſwered, and ſaid, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou ſaweſt, which was great and mighty, whoſe height reached unto the heaven, and the ſight thereof through all the world,

18 Whoſe leaves *were* fair, and the fruit thereof much, and in it was meat for all, under the which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven did ſit,

19 It is thou, O king, that art great and mighty: for thy greatneſs is grown, and reacheth unto heaven, and thy dominions to the ends of the earth.

20 Whereas the king ſaw a watchman, and an holy one, that came down from heaven, and ſaid, Hew down the tree and deſtroy it, yet leave the ſtump of the roots thereof in the earth, and with a band of iron and braſs *bind it* among the graſs of the field, and let it be wet with the dew of heaven, and let his portion be with the beaſts of the field, [c] till ſeven times paſs over him.

21 This *is* the interpretation, O king, and it is the decree of the moſt High, which is come upon my lord the king:

22 That they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field: they ſhall make thee eat graſs as the [d] oxen, and they ſhall wet thee with the dew of heaven: and ſeven times ſhall paſs over thee, till thou know that the [e] moſt High beareth rule over the kingdom of men, and giveth it to whomſoever he will.

23 Whereas they ſaid, that one ſhould leave the ſtump of the tree roots, thy kingdom ſhall remain unto thee: after that, thou ſhalt know that the heavens have the rule.

24 Wherefore, O king, let my counſel be acceptable unto thee, and [f] break off thy ſins by righteouſneſs, and thine iniquities by mercy toward the poor: lo, let there be an [g] healing of thine error.

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[t] In that that he ſent abroad to others, whoſe ignorance in times paſt he had experienced, and left Daniel; which was ever ready at hand: it declareth the nature of the ungodly, which never ſeek to the ſervants of God, but for very neceſſity, and then they ſpare no flatterings.

[u] This no doubt was a great grief to Daniel, not only to have his name changed, but to be called by the name of a vile idol, which thing Nebuchadnezzar did, to make him forget the true religion of God.

[w] Which alſo was a great grief to the prophet, to be numbered among the ſorcerers, and men whoſe practices were wicked, and contrary to God's word.

[x] By the tree is ſignified the dignity of a king, whom God ordaineth to be a defence for all kind of men, and whoſe ſtate is profitable for mankind.

[y] Meaning, the angel of God, which neither eateth nor ſleepeth, but is ever ready to do God's will, and is not infected with man's corruption, but is ever holy: and in that that he commandeth to cut down this tree, he knew that it ſhould not be cut down by man, but by God.

[z] Hereby he meaneth that Nebuchadnezzar ſhould not only for a time loſe his kingdom, but be like a beaſt.

[a] God hath decreed this judgment, and the whole army of heaven have, as it were, ſubſcribed unto it, like as alſo they deſire the execution of his decree againſt all them that lift up themſelves againſt God.

[b] He was troubled for the great judgment of God which he ſaw ordained againſt the king: and ſo the prophets uſed, on the one part, to denounce God's judgments for the zeal they bear to his glory: and on the other part, to have compaſſion upon man, and alſo to conſider, that they ſhould be ſubject to God's judgments, if they did not regard them with pity.

[c] Whereby he meaneth a long ſpace, as ſeven years. Some interpret ſeven months, and others ſeven weeks, but it ſeemeth he meant of years.

[d] Not that his ſhape or form was changed into a beaſt, but that he was either ſtricken mad, and ſo avoided man's company, or was caſt out for his tyranny, and ſo wandered among the beaſts, and ate herbs and graſs.

[e] Daniel ſheweth the cauſe why God thus puniſhed him.

[f] Ceaſe from provoking God to anger any longer by thy ſins, that he may mitigate his puniſhment, if thou ſhew by thine upright life that thou haſt true faith and repentance.

[g] Suffer the errors of thy former life to be redreſſed.

Bef. Chr. 570.

25 All theſe things ſhall come upon the king Nebuchadnezzar.

26 ¶ At the end of twelve [h] months, he walked in the royal palace of Babel.

27 *And* the king ſpake, and ſaid, Is not this great Babel, that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty?

28 While the word *was* in the king's mouth, a voice came down from heaven, *ſaying*, O king Nebuchadnezzar, to thee be it ſpoken, Thy kingdom is departed from thee,

29 And they ſhall drive thee from men, and thy dwelling *ſhall be* with the beaſts of the field: they ſhall make thee to eat graſs as the oxen, and ſeven times ſhall paſs over thee, until thou knoweſt that the moſt High beareth rule over the kingdom of men, and giveth it to whomſoever he will.

30 The very ſame hour was this thing fulfilled upon Nebuchadnezzar, and he was driven from men, and did eat graſs as the oxen, and his body was wet with the dew of heaven, till his hairs were grown as eagles *feathers*, and his nails like birds *claws*.

31 And at the end of *theſe* [i] days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine underſtanding was reſtored unto me, and I gave thanks unto the moſt High, and I praiſed and honoured him that liveth for ever, * whoſe power *is* an everlaſting power, and his kingdom *is* from generation to generation.

* Ch. 7. 14. Mic. 4. 17. Luke 1. 33.

32 And all the inhabitants of the earth are reputed as nothing: and according to his [k] will he worketh in the army of heaven, and in the inhabitants of the earth, and none can ſtay his hand, nor ſay unto him, What doeſt thou?

33 At the ſame time was mine underſtanding reſtored unto me, and *I returned* to the honour of my kingdom: my glory and my beauty was reſtored unto me, and my counſellors [l] and my princes ſought unto me, and I was eſtabliſhed in my kingdom, and my glory was augmented toward me.

34 Now *therefore*, I Nebuchadnezzar [m] praiſe and extol and magnify the King of heaven, whoſe works are all truth, and his ways judgment; and thoſe that walk in pride, he is able to abaſe.

CHAP. V.

1 Belſhazzar king of Babylon ſeeth an hand-writing on the wall. 8 The ſoothſayers called of the king cannot expound the writing. 25 Daniel readeth it, and interpreteth it alſo. 30 The king is ſlain. 31 Darius enjoyeth the kingdom.

Bef. Chr. 538.

KING [n] Belſhazzar made a great feaſt to a thouſand of his princes, and drank wine [o] before the thouſand.

2 And Belſhazzar, ‡ while he taſted the wine, commanded to bring him the golden and ſilver veſſels, which his [p] father Nebuchadnezzar had brought from the temple in Jeruſalem, that the king and his princes, his wives and his concubines, might drink therein.

‡ Or, overcome with wine.

3 Then were brought the golden veſſels that were taken out of the temple of the Lord's houſe at Jeruſalem, and the king and his princes, his wives and his concubines, drank in them.

4 They drank wine, and praiſed the [q] gods of gold, and of ſilver, of braſs, of iron, of wood, and of ſtone.

5 At the ſame hour appeared fingers of a man's hand, which wrote [r] over-againſt the candleſtick upon the plaiſter of the wall of the king's palace, and the king ſaw the palm of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, ſo that the joints of his loins were looſed, and his [s] knees ſmote one againſt the other.

7 *Wherefore* the king cried aloud, that they ſhould bring [t] the aſtrologers, the Chaldeans and the ſoothſayers. *And* the king ſpake, and ſaid to the wiſe men of Babel, Whoſoever can read this writing, and declare me the interpretation thereof, ſhall be cloathed with purple, and *ſhall have* a chain of gold about his neck, and ſhall be the third ruler in the kingdom.

8 Then came all the king's wiſe men, but they could neither read the writing, nor ſhew the king the interpretation.

9 Then was king Belſhazzar greatly troubled, and his countenance was changed in him, and his princes were aſtoniſhed.

10 *Now* the [u] queen, by reaſon of the talk of the king and his princes, came into the banquet-houſe, *and* the queen ſpake, and ſaid, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom is the ſpirit of the holy gods, and in the days of thy father, light and underſtanding and wiſdom, like the wiſdom of the gods, was found in him: whom the king Nebuchadnezzar thy father, the king, I *ſay*, thy father, made chief of the [w] inchanters, aſtrologers, Chaldeans, *and* ſoothſayers.

12 Becauſe

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[h] After that Daniel had declared this viſion: and this his pride declareth that it is not in man to convert to God, except his Spirit move him, ſeeing that theſe terrible threatenings could not move him to repent.

[i] When the term of theſe ſeven years was accompliſhed.

[k] He confeſſeth God's will to be the rule of all juſtice, and a moſt perfect law whereby he governeth both man and angels, and devils, ſo that none ought to murmur, or aſk a reaſon of his doing, but only to ſtand content therewith, and give him the glory.

[l] By whom it ſeemeth that he had been put from his kingdom before.

[m] He doth not only praiſe God for his deliverance, but alſo confeſſeth his fault, that God may only have the glory, and man the ſhame, and that he may be exalted, and man caſt down.

[n] Daniel reciteth the hiſtory of king Belſhazzar, Evil-merodach's ſon, to ſhew God's judgments againſt the wicked for the deliverance of his church, and how the prophecy of Jeremiah was true, that they ſhould be delivered after ſeventy years.

[o] The kings of the eaſt parts then uſed to ſit alone commonly, and diſdained that any ſhould ſit in their company: and now to ſhew his power, and how little he ſet by his enemy, which then beſieged Babylon, he made a ſolemn banquet, and uſed exceſs in their company, which is meant here by drinking wine: thus the wicked are moſt diſſolute and negligent, when their deſtruction is at hand.

[p] Meaning, his grandfather.

[q] In contempt of the true God, they praiſed their idols; not that they thought that the gold or ſilver were gods, but that there was a certain virtue and power in them to do them good, which is alſo the opinion of all idolaters.

[r] That it might the better be ſeen.

[s] So he that before contemned God, was moved by this ſight to tremble for fear of God's judgments.

[t] Thus the wicked in their troubles ſeek many means, which draw them from God, becauſe they ſeek not to him who is the only comfort in all afflictions.

[u] To wit, his grandmother, Nebuchadnezzar's wife, which for her age was not before at the feaſt, but came thither when ſhe heard of theſe ſtrange news.

[w] Read chap. 4. 6. and this declareth, that both this name was odious unto him, and alſo that he did not uſe theſe vile practices, becauſe he was not among them when all were called.

Bef. Chr. 538. 12 Becauſe a more excellent ſpirit, and knowledge, and underſtanding (*for* he did expound dreams, and declare hard ſentences, and diſſolved doubts) were found in him, *even* in Daniel, whom the king named Belteſhazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, *and* the king ſpake, and ſaid unto Daniel, Art thou that Daniel, which art of the children, of the captivity of Judah, whom my father the king brought out of Jewry?

14 Now, I have heard of thee, that [x] the ſpirit of the holy gods *is* in thee, and that light, and underſtanding, and excellent wiſdom is found in thee.

15 Now therefore, wiſe men, *and* aſtrologers have been brought before me, that they ſhould read this writing, and ſhew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldſt ſhew interpretations, and diſſolve doubts: now if thou canſt read the writing, and ſhew me the interpretation thereof, thou ſhalt be cloathed with purple, and *ſhalt have* a chain of gold about thy neck, and ſhalt be the third ruler in the kingdom.

17 Then Daniel anſwered, and ſaid before the king, Keep thy rewards to thyſelf, and give thy gifts to another: yet I will read the writing unto the king, and ſhew him the interpretation.

18 O king, *hear* thou, The moſt high God gave unto [y] Nebuchadnezzar thy father a kingdom, and majeſty, and honour, and glory.

19 And for the majeſty that he gave him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he ſmote whom he would: whom he would he ſet up, and whom he would he put down.

20 But when his heart was puft up, and his mind hardened in pride, he was depoſed from his kingly throne, and they took his honour from him.

21 And he was driven from the ſons of men, and his heart was made like the beaſts, and his dwelling was with the wild aſſes: they fed him with graſs like oxen, and his body was wet with the dew of heaven, till he knew that the moſt high God bare rule over the kingdom of men, and that he appointeth over it whomſoever he pleaſeth.

22 And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all theſe things,

23 But haſt lift thyſelf up againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee, and thou and thy princes, thy wives and thy concubines, have drunk wine in them, and thou haſt praiſed the gods of ſilver and gold, of braſs, iron, wood and ſtone, which neither ſee, neither hear, nor underſtand: and the God, in whoſe hand thy breath is, and all thy ways, him haſt thou not glorified. Bef. Chr. 538.

24 [z] Then was the palm of the hand ſent from him, and hath written this writing.

25 And this is the writing that he hath written, [a] MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbered thy kingdom, and hath finiſhed it.

27 TEKEL, Thou art weighed in the balance, and art found ‡ too light. ‡ Or, wanting.

28 PERES, Thy kingdom is divided, and given to the Medes and Perſians.

29 Then at the commandment of Belſhazzar they cloathed Daniel with purple, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdom.

30 The ſame night was Belſhazzar the king of the Chaldeans ſlain.

31 And Darius [b] of the Medes took the kingdom, being threeſcore and two years old.

CHAP. VI.

1 Daniel is made ruler over the governors. 5 An act againſt Daniel. 16 He is put into a den of lions by the commandment of the king. 23 He is delivered by faith in God. 24 Daniel's accuſers are put unto the lions. 25 Darius by a decree magnifieth the God of Daniel.

IT pleaſed Darius to ſet over the kingdom [c] an hundred and twenty governors, which ſhould be over the whole kingdom,

2 And over theſe, three rulers (of whom Daniel was one) that the governors might give accounts unto them, and the king ſhould ‡ have no damage. ‡ Or, not be troubled.

3 Now this Daniel [d] was preferred above the rulers and governors, becauſe the ſpirit was excellent in him, and the king thought to ſet him over the whole realm.

4 ¶ Wherefore the rulers and governors [e] ſought an occaſion againſt Daniel concerning the kingdom: but they could find none occaſion or fault: for he was ſo faithful, that there was no blame nor fault found in him.

5 Then ſaid theſe men, We ſhall not find an occaſion againſt this Daniel, except we find it againſt him concerning the law of his God.

6 Therefore the rulers and theſe governors went together to the king, and ſaid thus unto him, King Darius, live for ever.

7 All the rulers of the kingdom, the officers and governors, the counſellors and dukes, have conſulted together to make a decree for the king, and to eſtabliſh a ſtatute, that whoſoever ſhall aſk

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[x] For the idolaters thought that the angels had power as God, and therefore had them in like eſtimation as they had God, thinking that the ſpirit of prophecy and underſtanding came of them.

[y] Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be moved to give him the glory, conſidering his wonderful work toward his grandfather, and ſo ſheweth, that he doth not ſin of ignorance, but of malice.

[z] After that God had ſo long time deferred his anger, and patiently waited for thine amendment.

[a] This word is twice written for the certainty of the thing, ſhewing that God had moſt ſurely counted; ſignifying alſo that God hath appointed a term for all kingdoms, and that a miſerable end ſhall come on all that raiſe themſelves againſt him.

[b] Cyrus his ſon-in-law gave him this title of honour, although Cyrus in effect had the dominion.

[c] Read Eſther chap. 1. 1.

[d] This heathen king preferred Daniel a ſtranger to all his nobles and familiars, becauſe the graces of God were more excellent in him than in others.

[e] Thus the wicked cannot abide the graces of God in others, but ſeek by all occaſions to deface them: therefore againſt ſuch aſſaults there is no better remedy than to walk uprightly in the fear of God, and to have a good conſcience.

Bef. Chr. 537. aſk a petition of any god or man for thirty days, ſave of thee, O king, he ſhall be caſt into the den of lions.

8 Now, O king, confirm the decree, and ſeal the writing, that it be not changed according to the law of the Medes and Perſians, which altereth not.

9 Wherefore king Darius [f] ſealed the writing and the decree.

10 ¶ Now when Daniel underſtood that he had ſealed the writing, he went into his houſe, and his [g] window being open in his chamber toward Jeruſalem, he kneeled upon his knees three times a day, and prayed, and praiſed his God, as he did aforetime.

11 Then theſe men aſſembled, and found Daniel praying, and making ſupplication unto his God.

12 So they came, and ſpake unto the king, concerning the king's decree, Haſt thou not ſealed the decree, that every man that ſhall make a requeſt to any god or man within thirty days, ſave to thee, O king, ſhall be caſt into the den of lions? The king anſwered and ſaid, The thing is true, according the law of the Medes and Perſians, which altereth not.

13 Then anſwered they, and ſaid unto the king, This Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou haſt ſealed, but maketh his petition three times a day.

14 When the king heard theſe words, he was ſore diſpleaſed with himſelf, and ſet his heart on Daniel to deliver him: and he laboured till the ſun went down, to deliver him.

15 Then theſe men aſſembled unto the king, and ſaid unto the king, Underſtand, O king, that the law of the Medes and Perſians *is*, that no decree nor ſtatute which the king confirmeth may be [h] altered.

16 ¶ Then the king commanded, and they brought Daniel, and caſt him into the den of lions: *now* the king ſpake, and ſaid unto Daniel, Thy God, whom thou alway ſerveſt, *even* he will deliver thee.

17 And a ſtone was brought, and laid upon the mouth of the den, and the king ſealed it with his own ſignet, and with the ſignet of his princes, that the purpoſe might not be changed concerning Daniel.

18 Then the king went unto his palace, and remained faſting, neither were the inſtruments of muſick brought before him, and his ſleep went from him.

19 ¶ Then the king roſe early in the morning, and went in all haſte unto the den of lions. Bef. Chr. 537.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king ſpake, and ſaid unto Daniel, O Daniel, the ſervant of the living God, is not thy God, (whom thou alway ſerveſt) [i] able to deliver thee from the lions?

21 Then Daniel ſaid unto the king, O king, live for ever.

22 My God hath ſent his angel, and hath ſhut the lions mouths, that they have not hurt me: for my [k] juſtice was found out before him: and unto thee, O king, I have done [l] no hurt.

23 Then was the king exceedingly glad for him, and commanded that they ſhould take Daniel out of the den: ſo Daniel was brought out of the den, and no manner of hurt was found upon him, becauſe he [m] believed in his God.

24 And by the commandment of the king, theſe men which had accuſed Daniel, were brought, and were [n] caſt into the den of lions, *even* they, their children, and their wives: and the lions had the maſtery of them, and brake all their bones a-pieces or ever they came at the ground of the den.

25 ¶ Afterward king Darius wrote, Unto all people, nations and languages, that dwell in all the world: Peace be multiplied unto you.

26 I make a decree, that in all the dominion of my kingdom, men tremble and fear [o] before the God of Daniel: for he is the [p] living God, and remaineth for ever, and his kingdom ſhall not periſh, and his dominion *ſhall be* everlaſting:

27 He reſcueth and delivereth, and he worketh ſigns and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel proſpered in the reign of Darius, and in the reign of Cyrus of Perſia.

CHAP. VII.

1 *A viſion of four beaſts is ſhewed unto Daniel.* 8 *The ten horns of the fourth beaſt.* 27 *Of the everlaſting kingdom of Chriſt.*

IN the firſt year of Belſhazzar king of Babel, Daniel ſaw a dream, and there *were* viſions in his head, upon his bed: [q] then he wrote the dream, and declared the ſum of the matter.

2 Daniel,

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[f] Herein is condemned the wickedneſs of the king, who would be ſet up as a god, and paſſed not what wicked laws he approved for the maintenance of the ſame.

[g] Becauſe he would not by his ſilence ſhew that he conſented to this wicked decree, he ſet open his windows toward Jeruſalem, when he prayed: both to ſtir up himſelf with the remembrance of God's promiſes to his people when they ſhould pray toward that temple, and alſo that others might ſee that he would neither conſent in heart nor deed for theſe few days, to any thing that was contrary to God's glory.

[h] Thus the wicked maintain evil laws by conſtancy and authority, which is oft-times either lightneſs or ſtubbornneſs, whenas the innocents thereby periſh: and therefore governors neither ought to fear, nor be aſhamed to break ſuch.

[i] This declareth that Darius was not touched with the true knowledge of God, becauſe he doubted of his power.

[k] My juſt cauſe and uprightneſs in this thing wherein I was charged, is approved of God.

[l] For he did diſobey the king's commandment to obey God, and ſo did no injury to the king, who ought to command nothing whereby God ſhould be diſhonoured.

[m] Becauſe he committed himſelf wholly unto God whoſe cauſe he did defend, he was aſſured, that nothing but good could come unto him: wherein we ſee the power of faith, as Heb. 11. 33.

[n] This is a terrible example againſt all the wicked, which do againſt their conſcience make cruel laws to deſtroy the children of God, and alſo admoniſheth princes how to puniſh ſuch, when their wickedneſs is come to light: though not in every point, or with ſuch-like circumſtances, yet to execute true juſtice upon them.

[o] This proveth not that Darius did worſhip God aright, or elſe was converted: for then he would have deſtroyed all ſuperſtition and idolatry, and not only given God the chief place, but alſo have ſet him up, and cauſed him to be honoured according to his word: but this was a certain confeſſion of God's power, whereunto he was compelled by this wonderful miracle.

[p] Which hath not only life in himſelf, but is the only fountain of life, and quickeneth all things, ſo that without him there is no life.

[q] Whereas the people of Iſrael looked for a continual quietneſs after theſe ſeventy years, as Jeremiah had declared, he ſheweth that this reſt ſhall not be a deliverance from all troubles, but a beginning, and therefore encourageth them

Bef. Chr. 555.

2 Daniel ſpake and ſaid, I ſaw in my viſion by night, and behold, the four winds of heaven ſtrove upon [r] the great ſea:

3 And four great beaſts came up from the ſea, one diverſe from another.

4 The firſt was as a [s] lion, and had eagles wings: I beheld, till the wings thereof were pluckt off, and it was lifted up from the earth, and ſet upon *his* feet as a man, and a man's heart was given him.

5 And behold, another beaſt *which was* the ſecond, was like a [t] bear, and ſtood upon the [u] one ſide: and he had three ribs in his [w] mouth between his teeth, [x] and they ſaid thus unto him, Ariſe, *and* devour much fleſh.

6 After this, I beheld, and lo, there *was* another like a [y] leopard, which had upon his back [z] four wings of a fowl: the beaſt had alſo four heads, and [a] dominion was given him.

7 After this, I ſaw in the viſions by night, and behold, the [b] fourth beaſt *was* fearful and terrible, and very ſtrong. It had [c] great iron teeth: it devoured and brake in pieces and ſtamped [d] the reſidue under his feet: and it was unlike to the beaſts that were before it: for it had [e] ten horns.

8 As I conſidered the horns, behold, there came up among them another little [f] horn, before whom there were [g] three of the firſt horns pluckt away: and behold, in this horn *were* [h] eyes like the eyes of a man, and a mouth ſpeaking preſumptuous things.

9 I beheld, till the [i] thrones were ſet up, and the [k] Ancient of days did ſit, whoſe garment was white as ſnow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

Bef. Chr. 555.

10 A fiery ſtream iſſued and came forth from before him: thouſand thouſands miniſtered unto him, and ten thouſand [l] thouſands ſtood before him: the judgment was ſet, and the [m] books opened.

11 Then I beheld, [n] becauſe of the voice of the preſumptuous words, which the horn ſpake: I beheld, even till the beaſt was ſlain, and his body deſtroyed, and given to the burning fire.

12 As [o] concerning the other beaſts, they had taken away their dominion: yet their lives were prolonged for a certain time and ſeaſon.

13 ¶ As I beheld in viſions by night, behold, [p] one like the Son of man came in the clouds of heaven, and [q] approached unto the Ancient of days, and they brought him before him.

14 And he gave him [r] dominion and honour, and a kingdom, that all people, nations, and languages ſhould ſerve him: his dominion *is* an everlaſting dominion, which never ſhall be taken away: and his kingdom ſhall never be deſtroyed.

15 ¶ I Daniel was [s] troubled in my ſpirit, in the midſt of my body, and the viſions of mine head made me afraid.

16 Therefore I came unto [t] one of them that ſtood by, and aſked him the truth of all

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them to look for a continual affliction, till the Meſſiah be uttered and revealed, by whom they ſhould have a ſpiritual deliverance, and all the promiſes fulfilled: whereof they ſhould have a certain token in the deſtruction of the Babylonical kingdom.

[r] Which ſignified that there ſhould be horrible troubles and afflictions in all the corners of the world, and at ſundry times.

[s] Meaning, the Aſſyrian and Chaldean empire, which was moſt ſtrong and fierce in power, and muſt ſoon come to their authority, as though they had wings to fly, yet their wings were pulled by the Perſians, and they went on their feet, and were made like other men, which is here meant by man's heart.

[t] Meaning, the Perſians, which were barbarous and cruel.

[u] They were ſmall in the beginning, and were ſhut up in the mountains, and had no bruit.

[w] That is, deſtroyed many kingdoms, and was inſatiable.

[x] To wit, the angels by God's commandment, who by this means puniſhed the ingratitude of the world.

[y] Meaning, Alexander king of Macedonia.

[z] That is, his four chief captains, which had the empire among them after his death. Seleucus had Aſia the great, Antigonus the leſs, Caſſander, and after him Antipater, was king of Macedonia, and Ptolomæus had Egypt.

[a] It was not of himſelf, nor of his own power, that he got all theſe countries: for his armies contained but thirty thouſand men, and he overcame in one battle Darius, which had ten hundred thouſand, when he was ſo heavy with ſleep that his eyes were ſcarce open, as the ſtories report: therefore this power was given him of God.

[b] That is, the Roman empire, which was as a monſter, and could not be compared to any beaſt, becauſe the nature of none was able to expreſs it.

[c] Signifying, the tyranny and greedineſs of the Romans.

[d] That which the Romans could not quietly enjoy in other countries, they would give it to other kings and rulers, that at all times when they would they might take it again: which liberality is here called, the ſtamping of the reſt under the feet.

[e] That is, ſundry and divers provinces which were governed by the deputies and proconſuls, whereof every one may be compared to a king.

[f] Which is meant of Julius Cæſar, Auguſtus, Tiberius, Caligula, Claudius and Nero, &c. who were as kings in effect, but becauſe they could not rule but by the conſent of the ſenate, their power is compared to a little horn. For Mahomet came not of the Roman empire, and the pope hath no vocation of government: therefore this cannot be applied unto them: and alſo in this prophecy the prophet's purpoſe is chiefly to comfort the Jews unto the revelation of Chriſt. Some take it for the whole body of Antichriſt.

[g] Meaning, a certain portion of the ten horns: that is, a part from the whole eſtate was pluckt away. For Auguſtus took from the ſenate the liberty of chuſing the deputies to ſend into the provinces, and took the government of certain countries to himſelf.

[h] Theſe Roman emperors at the firſt uſed a certain humanity and gentleneſs, and were content that others, as the conſuls and ſenates, ſhould bear the name of dignity, ſo that they might have the profit, and therefore in elections and counſels would behave themſelves according as did other ſenators: yet againſt their enemies, and thoſe that would reſiſt them, they were fierce and cruel, which is here meant by the proud mouth.

[i] Meaning, the places where God and his angels ſhould come to judge theſe monarchies; which judgment ſhould begin at the firſt coming of Chriſt.

[k] That is, God, which was before all times, and is here deſcribed as man's nature is able to comprehend ſome portion of his glory.

[l] That is, an infinite number of angels, which were ready to execute his commandment.

[m] This is meant of the firſt coming of Chriſt, when as the will of God was plainly revealed by his goſpel.

[n] Meaning, that he was aſtoniſhed, when he ſaw theſe emperors in ſuch dignity and pride, and ſo ſuddenly deſtroyed at the coming of Chriſt, when this fourth monarchy was ſubject to men of other nations.

[o] As the three former monarchies had an end at the time that God appointed, although they flouriſhed for a time, ſo ſhall this fourth have, and they that patiently abide God's appointment, ſhall enjoy the promiſes.

[p] Which is meant of Chriſt, who had not yet taken upon him man's nature, neither was the ſon of David according to the fleſh, as he was afterward: but appeared then in a figure, and that in the clouds: that is, being ſeparate from the common ſort of men by manifeſt ſigns of his divinity.

[q] To wit, when he aſcended into the heavens, and his divine majeſty appeared, and all power was given unto him in reſpect of that, that he was our Mediator.

[r] This is meant of the beginning of Chriſt's kingdom, when God the Father gave unto him all dominion, as to the Mediator, to the intent that he ſhould govern here his church in earth continually, till the time that he brought them to eternal life.

[s] Through the ſtrangeneſs of the viſion.

[t] Meaning, of the angels, as ver. 10.

Bef. Chr. 555. this: ſo he told me, and ſhewed me the interpretation of theſe things.

17 Theſe great beaſts which are four, *are* four kings which ſhall ariſe out of the earth,

18 And they ſhall take the [u] kingdom of the ſaints of the [w] Moſt High, which ſhall poſſeſs the kingdom for ever, even for ever and ever.

19 ¶ After this I would *know* the truth of the fourth beaſt, which was ſo [x] unlike to all the others, very fearful, whoſe teeth were of iron, and his nails of braſs: *which* devoured, brake in pieces, and ſtamped the [y] reſidue under his feet.

20 Alſo *to know* of the ten horns that were in his head, and of the other which came up, before whom three fell, and of the horn that had eyes, and of the mouth that ſpake preſumptuous things, whoſe [z] look was more ſtout than his fellows.

21 I beheld, and the ſame [a] horn made battle againſt the ſaints, yea, and prevailed againſt them,

22 Until [b] the Ancient of days came, and judgment was given to the ſaints of the Moſt High: and the time approached that the ſaints poſſeſſed the kingdom.

23 Then he ſaid, The fourth beaſt ſhall be the fourth kingdom in the earth, which ſhall be unlike to all the kingdoms, and ſhall devour the whole earth, and ſhall tread it down and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings that ſhall riſe: and another ſhall riſe after them, and he ſhall be unlike to the firſt, and he ſhall ſubdue [c] three kings,

25 And ſhall ſpeak words againſt [d] the Moſt High, and ſhall conſume the ſaints of the Moſt High, and think that he may [e] change times and laws, and they ſhall be given into his hand, until a [f] time and times, and the dividing of time.

26 But the [g] judgment ſhall ſit, and they that take away his dominion to conſume and deſtroy it unto the end. Bef. Chr. 555.

27 And the [h] kingdom, and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the holy people of the Moſt High, whoſe kingdom *is* an everlaſting kingdom, and all [i] powers ſhall ſerve and obey him.

28 Even this is the end of the matter, I Daniel had many [k] cogitations *which* troubled me, and my countenance changed in me: but I kept the matter in mine heart.

CHAP. VIII.

A viſion of a battle between a ram and a goat. 20 *The underſtanding of the viſion.*

IN the third year of the reign of king Belſhazzar, a viſion appeared unto me, *even* unto me Daniel, [l] after that *which* appeared unto me at the firſt.

2 And I ſaw in a viſion, and when I ſaw it, I was in the palace of Shuſhan, which is in the province [m] of Elam, and in a viſion methought I was by the river of Ulai.

3 Then I looked up and ſaw, and behold, there ſtood before the river a [n] ram, which had two horns: and theſe two horns *were* high: but one was [o] higher than another, and the higheſt came up laſt.

4 And I ſaw the ram puſhing againſt the Weſt, and againſt the North, and againſt the South: ſo that no [p] beaſts might ſtand before him, nor could deliver out of his hand, but he did what he liſted, and became great.

5 And as I conſidered, behold, [q] a goat came from the Weſt over the whole earth, and touched not the ground: and this goat *had* an [r] horn that appeared between his eyes.

6 And he came unto the ram that had the two horns, whom I had ſeen ſtanding by the river, and ran unto him in his fierce rage.

7 And

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[u] Becauſe Abraham was appointed heir of all the world, Rom. 4. 13. and in him all the faithful, therefore the kingdom thereof is theirs by right, which theſe four beaſts or tyrants ſhould invade and uſurp until the world were reſtored by Chriſt: and this was to confirm them that were in troubles, that their afflictions ſhould have an end at length.

[w] That is, of the moſt high things, becauſe God hath choſen them out of this world, that they ſhould look up to the heavens, whereon all their hope dependeth.

[x] For the other three monarchies were governed by a king, and the Roman empire by conſuls: the Romans changed their governors yearly, and the other monarchies retained them for term of life: alſo the Romans were the ſtrongeſt of all the other, and were never quiet among themſelves.

[y] Read ver 7.

[z] This is meant of the fourth beaſt, which was more terrible than the other.

[a] Meaning, the Roman emperors, who were moſt cruel againſt the church of God, both of the Jews and of the Gentiles.

[b] Till God ſhewed his power in the perſon of Chriſt, and by the preaching of the goſpel gave unto his ſome reſt, and ſo obtained a famous name in the world, and were called the church of God, or the kingdom of God.

[c] Read the expoſition hereof, ver. 8.

[d] That is, ſhall make wicked decrees and proclamations againſt God's word, and ſend throughout all their dominion, to deſtroy all that did profeſs it.

[e] Theſe emperors ſhall not conſider that they have their power of God, but think it is in their own power to change God's laws and man's, and as it were the order of nature, as appeareth by Octavius, Tiberius, Caligula, Nero, Domitianus, &c.

[f] God ſhall ſuffer them thus to rage againſt his ſaints for a long time, which is meant by the time and times, but at length he will aſſuage theſe troubles, and ſhorten the times for his elect's ſake, Matt. 24. 22. which is here meant by the dividing of time.

[g] God by his power ſhall reſtore things that were out of order, and ſo deſtroy this little horn, that it ſhall never riſe up again.

[h] He ſheweth wherefore the beaſt ſhould be deſtroyed, to wit, that his church might have reſt and quietneſs, which though they do not fully enjoy here, yet they have it in hope, and by the preaching of the goſpel enjoy the beginning thereof, which is meant, by theſe words, 'under the heaven:' and therefore he here ſpeaketh of the beginning of Chriſt's kingdom in this world, which kingdom the faithful have by the participation that they have with Chriſt their head.

[i] That is, ſome of every ſort that bear rule.

[k] Tho' he had many motions in his heart, which moved him to and fro to ſeek out this matter curiouſly: yet he was content with that which God revealed, and kept it in memory, and wrote it for the uſe of the church.

[l] After the general viſion he cometh to certain particular viſions: as touching the deſtruction of the monarchy of the Perſians and Macedonians: for the ruin of the Babylonians was at hand, and alſo he had ſufficiently ſpoken thereof.

[m] That is, of Perſia.

[n] Which repreſenteth the kingdom of the Perſians and Medes, which were joined together.

[o] Meaning, Cyrus, which after grew greater in power than Darius his uncle and father-in-law.

[p] That is, no kings or nations.

[q] Meaning, Alexander that came from Greece, with great ſpeed and expedition.

[r] Though he came in the name of all Greece, yet he bare the title and dignity of the general captain, ſo that the ſtrength was attributed to him which is meant by this horn.

Bef. Chr. 553. 7 And I ſaw him come unto the ram, and being moved againſt him, he [s] ſmote the ram, and brake his two horns: and there was no power in the ram to ſtand againſt him, but he caſt him down to the ground, and ſtamped upon him, and there was none that could deliver the ram out of his power.

8 Therefore the goat waxed exceeding great, and when he was at the ſtrongeſt, his great [t] horn was broken: and for it came up four that [u] appeared toward the four winds of the heaven.

9 And out of one of them came forth [w] a little horn, which waxed very great toward the [x] South, and toward the [y] Eaſt, and toward the [z] pleaſant *land*.

10 Yea, it grew up unto the [a] hoſt of heaven, and it caſt down *ſome* of the hoſt, and of the ſtars to the ground, and trod upon them,

11 And extolled himſelf againſt the [b] Prince of the hoſt, from whom the [c] daily *ſacrifice* was taken away, and the place of his ſanctuary was caſt down.

12 And [d] a time ſhall be given *him* over the daily *ſacrifice* for the iniquity: and it ſhall [e] caſt down the truth to the ground, and thus ſhall it do, and proſper.

13 Then I heard one of the [f] ſaints ſpeaking, and one of the ſaints ſpake unto a certain one, ſaying, How long *ſhall I endure* the viſion of the daily *ſacrifice*, and the iniquity of the [g] deſolation to tread both the ſanctuary and the [h] army under foot?

14 And [i] he anſwered me, Unto the [k] evening *and* the morning, two thouſand and three hundred: then ſhall the ſanctuary be cleanſed.

15 ¶ Now when I Daniel had ſeen the viſion, and ſought for the meaning, behold, there ſtood before me [l] like the ſimilitude of a man.

16 And I heard a man's voice between *the banks* of Ulai, which called, and ſaid, Gabriel, [m] make this man to underſtand the viſion.

17 So he came where I ſtood: and when he came, I was afraid, and fell upon my face: but he ſaid unto me, Underſtand, O ſon of man: for [n] in the laſt time *ſhall be* the viſion. Bef. Chr. 553.

18 Now as he was ſpeaking unto me, I being aſleep, *fell* on my face to the ground: but he touched me, and ſet me up in my place.

19 And he ſaid, Behold, I will ſhew thee what ſhall be in the laſt [o] wrath: for in the end of the time appointed *it ſhall come*.

20 The ram which thou ſaweſt having two horns, *are* the kings of the Medes and Perſians.

21 And the goat *is* the king of Greece, and the great horn that is between his eyes is the firſt king.

22 And that that is broken, and four ſtood up for it, *are* four kingdoms, which ſhall ſtand up [p] of that nation, but not [q] in his ſtrength.

23 And in the end of their kingdom, when the rebellious ſhall be conſumed, a king of [r] fierce countenance, and underſtanding dark ſentences, ſhall ſtand up:

24 And his power ſhall be mighty, but not [s] in his ſtrength: and he ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the [t] mighty, and the holy people.

25 And through his [u] policy alſo, he ſhall cauſe craft to proſper in his hand, and he ſhall extol himſelf in his heart, and by [w] peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the [x] Prince of princes, but he ſhall be broken down [y] without hand.

26 And the viſion of the [z] evening and the morning, which is declared, is true: therefore ſeal thou up the viſion, for it *ſhall be* after many days.

27 And I Daniel was ſtricken and ſick [a] *certain* days: but when I roſe up, I did the king's buſineſs, and I was aſtoniſhed at the viſion, but none underſtood it.

CHAP. IX.

4 *Daniel deſireth to have that performed of God, which he had promiſed concerning the return of the*

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[s] Alexander overcame Darius in two ſundry battles, and ſo had the two kingdoms of the Medes and Perſians.

[t] Alexander's great power was broken, for when he had overcome all the Eaſt, he thought to return toward Grecia to ſubdue them that there had rebelled, and ſo died by the way.

[u] That is, which were famous: for almoſt in the ſpace of fifteen years, there were fifteen divers ſucceſſors before this monarchy was divided to theſe four, whereof Caſſander had Macedonia, Seleucus Syria, Antigonus Aſia the leſs, and Ptolomæus Egypt.

[w] Which was Antiochus Epiphanes, who was of a ſervile and flattering nature, and alſo there were other between him and the kingdom, and therefore is here called the little horn, becauſe neither princely conditions, nor any other thing was in him, why he ſhould obtain this kingdom.

[x] That is, toward Egypt.

[y] Whereby he meaneth Ptolemais.

[z] That is, Judea.

[a] Antiochus raged againſt the elect of God, and trod his precious ſtars under feet, which are ſo called, becauſe they are ſeparated from the world.

[b] That is, God, who governeth and maintaineth his church.

[c] He laboured to aboliſh all religion, and therefore caſt God's ſervice out of his temple, which God had choſen as a little corner from all the reſt of the world to have his name there truly called upon.

[d] He ſheweth that their ſins are the cauſe of all theſe horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not ſuffer utterly to aboliſh his religion.

[e] This horn ſhall aboliſh for a time the true doctrine, and ſo corrupt God's ſervice.

[f] Meaning, that he heard one of the angels aſking this queſtion of Chriſt, whom he calleth a certain one, or a ſecret one, or a marvellous one.

[g] That is, the Jews ſins, which were the cauſe of this deſtruction.

[h] That is, which ſuppreſſeth God's religion, and his people.

[i] Chriſt anſwered me for the comfort of the church.

[k] That is, until ſo many natural days be paſt, which make ſix years three months and an half, for ſo long under Antiochus was the temple profaned.

[l] Which was Chriſt, who in this manner declared himſelf to the old fathers, how he would be God manifeſted in the fleſh.

[m] This power to command the angel, declared that he was God.

[n] The effect of this viſion ſhall not yet appear, but a long time after.

[o] Meaning that great rage which Antiochus ſhould ſhew againſt the church.

[p] That is, out of Greece.

[q] They ſhall not have like power as had Alexander.

[r] Noting, that this king Antiochus was impudent and cruel, and alſo crafty, that he could not be deceived.

[s] That is, not like Alexander's ſtrength.

[t] Both the Gentiles that dwell about him, and alſo the Jews.

[u] Whatſoever he goeth about by his craft, he ſhall bring it to paſs.

[w] That is, under pretence of peace: or as it were in ſport.

[x] Meaning, againſt God.

[y] For God would deſtroy him with a notable plague, and ſo comfort his church.

[z] Read ver. 14.

[a] For fear and aſtoniſhment.

Bef. Chr. 538.

the people from their baniſhment in Babylon. 5 *A true confeſſion.* 20 *Daniel's prayer is heard.* 21 21 *Gabriel the angel expoundeth unto him the viſion of the ſeventy weeks.* 24 *The anointing of Chriſt.* 25 *The building again of Jeruſalem.* 26 *The death of Chriſt.*

IN the firſt year of Darius the ſon of [b] Ahaſuerus, of the ſeed of the Medes, which was made king over the [c] realm of the Chaldeans,

2 *Even* in the firſt year of his reign, I Daniel underſtood by [d] books, the number of the years, whereof the Lord had ſpoken unto Jeremiah the prophet, that he would accompliſh ſeventy years in the deſolation of Jeruſalem.

3 And I turned my face unto the Lord God, and [e] ſought by prayer and ſupplications, with faſting and ſackcloth and aſhes,

4 And I prayed unto the Lord my God, and made my confeſſion, ſaying, O Lord God, *which art* [f] great and fearful, and keepeſt covenant and mercy toward them which love † thee, and toward them that keep thy commandments,

† *Heb. him.*

5 We have ſinned, and have committed iniquity, and have done wickedly, yea, we have rebelled, and have departed from thy precepts, and from thy judgments:

6 For we would not obey thy ſervants the prophets, which ſpake in thy name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, [g] righteouſneſs *belongeth* unto thee, and unto us ‡ open ſhame, as *appeareth* this day, to every man of Judah, and to the inhabitants of Jeruſalem: yea, unto all Iſrael, *both* near and far off, through all the countries whither thou haſt driven them, becauſe of their offences that they have committed againſt thee.

† *Heb. confuſion of face.*

8 O Lord, unto us *appertaineth* open ſhame, to our [h] kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee.

9 *Yet* compaſſion and forgiveneſs *is* in the Lord our God, albeit we have rebelled againſt him:

10 For we have not obeyed the [k] voice of the Lord our God, to walk in his laws, which he had laid before us by the miniſtry of his ſervants the prophets.

11 Yea, all Iſrael have tranſgreſſed thy law, and are turned back, and have not heard thy voice: therefore the [l] curſe is poured upon us, and the oath that is written in the law of Moſes the ſervant of God, becauſe we have ſinned againſt him.

12 And he hath confirmed his words, which he ſpake againſt us, and againſt our judges that ‡ judged us, by bringing upon us a great plague: for under the whole heaven hath not been the like, as hath been brought upon Jeruſalem.

Bef. Chr. 538.

‡ Or, governed us.

13 All this plague is come upon us, as it is written in the law of Moſes: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and underſtand thy truth.

14 Therefore hath the Lord † made ready the plague, and brought it upon us: for the Lord our God is righteous in all his works which he doth: for we would not hear his voice.

† *Heb. watched upon the evil.*

15 * And now, O Lord our God, that haſt brought thy people out of the land of Egypt with a mighty hand, and haſt gotten thee renown, as *appeareth* this day, we have ſinned, we have done wickedly.

* Exod. 14. 28.

16 O Lord, according to all thy [m] righteouſneſs, I beſeech thee, let thine anger and thy wrath be turned away from the city Jeruſalem thine holy mountain: for becauſe of our ſins, and for the iniquities of our fathers, Jeruſalem and thy people *are* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to [n] ſhine upon thy ſanctuary that lieth waſte, for the [o] Lord's ſake.

18 O my God, incline thine ear and hear: open thine eyes and behold our deſolations, and the city whereupon thy name is called: for we do not preſent our ſupplications before thee for our [p] own righteouſneſs, but for thy great tender mercies.

19 O Lord, hear, O Lord, forgive, O Lord, [q] conſider, and do it: defer not, for thine own ſake, O my God: for thy name is called upon thy city, and upon thy people.

20 ¶ And whiles I was ſpeaking and praying, and confeſſing my ſin, and the ſin of my people Iſrael, and did preſent my ſupplication before the Lord my God, for the holy mountain of my God,

21 Yea, while I was ſpeaking in prayer, even the man * Gabriel, whom I had ſeen before in the viſion, came flying, and touched me about the time of the evening oblation.

* Ch. 8. 16.

22 And he informed *me*, and talked with me, and ſaid, O Daniel, I am now come forth to give thee knowledge *and* underſtanding.

23 At the beginning of thy ſupplications the commandment came forth, and I am come to ſhew *thee*, for thou art greatly beloved: therefore underſtand the matter and conſider the viſion.

24 Seventy

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[b] Who was alſo called Aſtyages.

[c] For Cyrus, led with ambition, went about wars in other countries, and therefore Darius had the title of the kingdom, though Cyrus was king in effect.

[d] For though he was an excellent prophet, yet he daily increaſed in knowledge by reading of the ſcriptures.

[e] He ſpeaketh not of that ordinary prayer, which he uſed in his houſe thrice a day, but of a rare and vehement prayer, leſt their ſins ſhould cauſe God to delay the time of their deliverance propheſied by Jeremiah.

[f] That is, haſt all power in thyſelf to execute thy terrible judgments againſt obſtinate ſinners, as thou art rich in mercy to comfort them which obey thy word, and love thee.

[g] He ſheweth that whenſoever God puniſheth, he doth it for juſt cauſe: and thus the godly never accuſe him of rigour as the wicked do, but acknowledge that in themſelves there is juſt cauſe why he ſhould ſo intreat them.

[h] He doth not excuſe the kings becauſe of their authority, but prayeth chiefly for them as the chief occaſions of theſe great plagues.

[k] He ſheweth that they rebel againſt God, which ſerve him not according to his commandment and word.

[l] As Deut. 27. 15. or the curſe confirmed by an oath.

[m] That is, according to all thy merciful promiſes and the performance thereof.

[n] Shew thyſelf favourable.

[o] That is, for thy Chriſt's ſake, in whom thou wilt accept all our prayers.

[p] Declaring, that the godly flee only unto God's mercies, and renounce their own works, when they ſeek for remiſſion of their ſins.

[q] Thus he could not content himſelf with any vehemency of words: for he was ſo led with a fervent zeal, conſidering God's promiſe made to the city, in reſpect of his church, and for the advancement of God's glory.

Bef. Chr. 538.

24 Seventy [q] weeks are determined upon [r] thy people, and upon thy holy city, to finiſh the wickedneſs, and to ſeal up the [s] ſins, and to reconcile the iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt Holy.

25 Know therefore and underſtand, that from [t] the going forth of the commandment to bring again *the people*, and to build Jeruſalem, unto Meſſiah the prince, *ſhall be* ſeven [u] weeks and [w] threeſcore and two weeks, *and* the ſtreet ſhall be built again, and the wall, even in a † troublous time.

† Heb. in ſtreights of time.

26 And after threeſcore and [x] two weeks, ſhall Meſſiah be ſlain, and ſhall [y] have nothing, and the people of [z] the prince that ſhall come ſhall deſtroy the city and the ſanctuary, and the end thereof *ſhall be* with a flood: and unto the end of the battle it ſhall be deſtroyed by deſolations.

27 And he [a] ſhall confirm the covenant with many for one week: and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to [b] ceaſe, [c] and for the overſpreading of the abominations, he ſhall make it deſolate, even until the conſummation determined ſhall be poured upon the deſolate.

CHAP. X.

There appeareth unto Daniel a man cloathed in linen:
11 *Which ſheweth him wherefore he is ſent.*

IN the [d] third year of Cyrus king of Perſia, a thing was revealed unto Daniel (whoſe name was called Belteſhazzar) and the word *was* true, but the time appointed *was* [e] long, and he underſtood the thing, and had underſtanding of the viſion.

2 At the ſame time I Daniel was in heavineſs for three weeks of days.

3 I ate no pleaſant bread, neither came fleſh nor wine in my mouth, neither did I anoint myſelf at all, till three weeks of days were fulfilled.

4 Then in the four and twentieth day of the [f] firſt month, as I [g] was by the ſide of that great river, even Hiddekel,

5 And I lift up mine eyes, and looked, and behold, there *was* a man [h] cloathed in linen, whoſe loins were girded with fine gold of * Uphaz: Bef. Chr. 534.

* Jer. 10. 9.

6 His body alſo *was* like the chryſolite, and his face (to look upon) like the lightning, and his eyes as lamps of fire, and his arms and his feet *were* like in colour to poliſhed braſs, and the voice of his words *was* like the voice of a multitude.

7 And I Daniel alone ſaw the viſion: for the men that were with me ſaw not the viſion: but a great fear fell upon them, ſo that they fled away and hid themſelves.

8 Therefore I was left alone, and ſaw this great viſion, and there remained no ſtrength in me: for [i] my ſtrength was turned in me into corruption, and I retained no power.

9 Yet heard I the voice of his words: and when I heard the voice of his words, I ſlept on my face: and my face *was* toward the ground.

10 And behold, an [k] hand touched me, which ſet me upon my knees, and upon the palms of mine hands.

11 And he ſaid unto me, O Daniel, a man greatly beloved, underſtand the words that I ſpeak unto thee, and ſtand in thy place: for unto thee am I now ſent. And when he had ſaid this word unto me, I ſtood trembling.

12 Then ſaid he unto me, Fear not, Daniel: for from the firſt day that thou didſt ſet thine heart to underſtand, and to humble thyſelf before thy God, thy words were heard, and I am come for thy words.

13 But the [l] prince of the kingdom of Perſia withſtood me one and twenty days: but lo, [m] Michael one of the chief princes, came to help me, and I remained there by the kings of Perſia.

14 Now I am come to ſhew thee what ſhall come to thy people in the latter days: for yet the [n] viſion *is* for *many* days.

15 And when he ſpake theſe words unto me, I ſet my face toward the ground, and held my tongue.

16 And behold, [o] one like the ſimilitude of the ſons of man touched my lips: then I opened

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[q] He alludeth to Jeremiah's prophecy, who propheſied that their captivity ſhould be ſeventy years: but now God's mercy ſhould ſevenfold exceed his judgment, which ſhould be four hundred and ninety years, even to the coming of Chriſt, and ſo then it ſhould continue for ever.

[r] Meaning Daniel's nation, over whom he was careful.

[s] To ſhew mercy, and to put ſin out of remembrance.

[t] That is, from the time that Cyrus gave them leave to depart.

[u] Theſe weeks make forty-nine years, whereof 46 are referred to the time of the building of the temple, and three to the laying of the foundation.

[w] Counting from the ſixth year of Darius, who gave the ſecond commandment for the building of the temple, are ſixty-two weeks, which make four hundred and thirty-nine years, which comprehend the time from this building of the temple, unto the baptiſm of Chriſt.

[x] In this laſt week of the ſeventy ſhall Chriſt come and preach, and ſuffer death.

[y] He ſhall ſeem to have no beauty, nor to be of any eſtimation, as Iſa. 53. 2.

[z] Meaning Titus, Veſpaſian's ſon, who ſhould come and deſtroy both the temple and the people, without all hope of recovery.

[a] By the preaching of the goſpel he confirmed his promiſe, firſt to the Jews, and after to the Gentiles.

[b] Chriſt accompliſhed this by his death and reſurrection.

[c] Meaning, that Jeruſalem and the ſanctuary ſhould be utterly deſtroyed for their rebellion againſt God, and their idolatry: or as ſome read, that the plagues ſhall be ſo great, that they ſhall all be aſtoniſhed at them.

[d] He noteth this third year, becauſe at this time the building of the temple began to be hindered by Cambyſes, Cyrus's ſon, when the father made war in Aſia minor againſt the Scythians, which was a diſcouraging to the godly, and a great fear to Daniel.

[e] Which is to declare that the godly ſhould not haſten too much, but patiently abide the iſſue of God's promiſe.

[f] Called Abib, which containeth part of March and part of April.

[g] Being carried by the ſpirit of prophecy to have the ſight of this river Tygris.

[h] This was the angel of God, which was ſent to aſſure Daniel in this prophecy that followeth.

[i] The word alſo ſignifieth, comelineſs or beauty, ſo that for fear he was like a dead man for deformity.

[k] Which declareth, that when we are ſtricken down with the majeſty of God, we cannot riſe, except he alſo lift us up with his hand, which is his power.

[l] Meaning, Cambyſes, who reigned in his father's abſence, and did not only for this ſpace hinder the building of the temple, but would have further raged, if God had not ſent me to reſiſt him, and therefore have I ſtaid for the profit of the church.

[m] Though God could by one angel deſtroy all the world, yet to aſſure his children of his love, he ſendeth forth double power, even Michael, that is, Chriſt Jeſus, the head of angels.

[n] For though the prophet Daniel ſhould end and ceaſe, yet his doctrine ſhould continue till the coming of Chriſt, for the comfort of his church.

[o] This was the ſame angel that ſpake with him before in the ſimilitude of a man.

Bef. Chr. 534. my mouth and ſpake, and ſaid unto him that ſtood before me, O my lord, [p] by the viſion my ſorrows are returned upon me, and I have retained no ſtrength.

17 For how can the ſervant of this my lord talk with my lord, *being* ſuch one? for as for me, ſtraightway there remained no ſtrength in me, neither is there breath left in me.

18 Then there came again and touched me, one like the appearance of a man, and he ſtrengthened me,

19 And ſaid, O man, greatly beloved, fear not: [q] peace *be* unto thee: be ſtrong and of good courage. And when he had ſpoken unto me, I [r] was ſtrengthened, and ſaid, Let my Lord ſpeak, for thou haſt ſtrengthened me.

20 Then ſaid he, Knoweſt thou wherefore I am come unto thee? but now will I return to fight with the prince of Perſia: and when I am gone forth, lo, the [s] prince of Grecia ſhall come.

21 But I will ſhew thee that which is decreed in the ſcripture of truth: [t] and there is none that holdeth with me in theſe things, but Michael your prince.

CHAP. XI.

A prophecy of the kingdoms which ſhould be enemies to the church of God, as of Perſia, 3 *of Grecia,* 5 *of Egypt,* 28 *of Syria,* 36 *and of the Romans.*

ALSO I, in the firſt year of Darius of the Medes, *even* I [u] ſtood to encourage and to ſtrengthen him.

2 And now will I ſhew thee the truth, Behold, there ſhall ſtand up yet [x] three kings in Perſia, and the fourth ſhall be far richer than they all: and by his ſtrength, *and* by his riches, he ſhall ſtir up [y] all againſt the realm of Grecia.

3 But a [z] mighty king ſhall ſtand up, that ſhall rule with great dominion, and do according to his pleaſure.

4 And when he ſhall ſtand up, [a] his kingdom ſhall be broken, [b] and ſhall be divided toward [c] the four winds of heaven, and not to his [d] poſterity, nor according to his [e] dominion which he ruled: for his kingdom ſhall be pluckt up, even *to be* for others beſides [f] thoſe. Bef. Chr. 534.

5 And the [g] king of the South ſhall be mighty, and *one* of [h] his princes, and ſhall prevail againſt him, and bear rule: his dominion *ſhall be* a great dominion.

6 And in the end of the years they ſhall be joined together: for the king's [i] daughter of the South ſhall come to the king of the North to make an agreement, but ſhe ſhall not retain the power of [k] the arm, neither ſhall [l] he continue, nor his [m] arm: but ſhe ſhall be delivered *to death*, and they that brought her, and he [n] that begat her, and he that comforted her in theſe times.

7 But out of the bud of her [o] roots ſhall one ſtand up in his ſtead, [p] which ſhall come with an army, and ſhall enter into the fortreſs of the king of the North, and do with them *as he liſt*, and ſhall prevail.

8 And ſhall alſo carry captives into Egypt, their gods with their molten images, *and* with their precious veſſels of ſilver and of gold, and he ſhall continue [q] more years than the king of the North.

9 So the king of the South ſhall come into *his* kingdom, and ſhall return into his own land.

10 Wherefore his [r] ſons ſhall be ſtirred up, and ſhall aſſemble a mighty great army: and *one* [s] ſhall come, and overflow, and paſs through: then ſhall he [t] return, and be ſtirred up at his fortreſs.

11 And the king of the South ſhall be angry, and ſhall come forth, and fight with him, *even* with the king of the North: for he ſhall ſet forth a great [u] multitude, and the multitude ſhall be given into his hand.

12 Then

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[p] I was overcome with fear and ſorrow, when I ſaw the viſion.

[q] He declareth hereby, that God would be merciful unto the people of Iſrael.

[r] Which declareth, that when God ſmiteth down his children, he doth not immediately lift them up at once, (for now the angel had touched him twice) but by little and little.

[s] Meaning, that he would not only himſelf bridle the rage of Cambyſes, but alſo the other kings of Perſia, by Alexander the king of Macedonia.

[t] For this angel was appointed for the defence of the church under Chriſt, who is the head thereof.

[u] The angel aſſureth Daniel, that God hath given him power to perform theſe things, ſeeing he appointed him to aſſiſt Darius, when he overcame the Chaldeans.

[x] Whereof Cambyſes that now reigned, was the firſt, the ſecond Smerdis, the third Darius the ſon of Hyſtaſpes, and the fourth Xerxes, which all were enemies to the people of God, and ſtood againſt them.

[y] For he raiſed up all the Eaſt countries to fight againſt the Grecians: and albeit he had in his army nine hundred thouſand men, yet in four battles he was diſcomfited and fled away with ſhame.

[z] That is, Alexander the Great.

[a] For when his eſtate was moſt flouriſhing, he overcame himſelf with drink, and ſo fell into a diſeaſe, or, as ſome write, was poiſoned by Caſſander.

[b] For his twelve chief princes firſt divided his kingdom among themſelves.

[c] After this his monarchy was divided into four: for Seleucus had Syria, Antigonus Aſia minor, Caſſander the kingdom of Macedonia, and Ptolomæus Egypt.

[d] Thus God revenged Alexander's ambition and cruelty, in cauſing his poſterity to be murdered, partly of the father's chief friends, and partly one of another.

[e] None of theſe four ſhall be able to be compared to the power of Alexander.

[f] That is, his poſterity having no part thereof.

[g] To wit, Ptolomæus king of Egypt.

[h] That is, Antiochus, the ſon of Seleucus, and one of Alexander's princes, ſhall be more mighty: for he ſhould have both Aſia and Syria.

[i] That is, Berenice the daughter of Ptolomæus Philadelphus, ſhall be given in marriage to Antiochus Theos, thinking by this affinity, that Syria and Egypt ſhould have a continual peace together.

[k] That force and ſtrength ſhall not continue: for ſoon after Berenice and her young ſon, after her huſband's death, was ſlain of her ſtep-ſon Seleucus Calinicus, the ſon of Laodice, the lawful wife of Antiochus, but put away for this woman's ſake.

[l] Neither Ptolomæus nor Antiochus.

[m] Some read, ſeed, meaning the child begotten of Berenice.

[n] Some read, ſhe that begat her, and thereby underſtand her nurſe, which brought her up: ſo that all they that were the occaſion of this marriage, were deſtroyed.

[o] Meaning, that Ptolomæus Euergetes, after the death of his father Philadelphus, ſhould ſucceed in the kingdom, being of the ſame ſtock that Berenice was.

[p] To revenge his ſiſter's death againſt Antiochus Calinicus, king of Syria.

[q] For this Ptolomæus reigned ſix and forty years.

[r] Meaning, Seleucus, and Antiochus the Great, the ſons of Calinicus, ſhall make war againſt Ptolomæus Philopater, the ſon of Philadelphus.

[s] For his elder brother Seleucus died, or was ſlain whilſt the wars were preparing.

[t] That is, Philopater, when he ſhall ſee Antiochus to take great dominions from him in Syria, and alſo ready to invade Egypt.

[u] For Antiochus had ſix thouſand horſemen, and threeſcore thouſand footmen.

Bef. Chr. 534.

12 Then the multitude ſhall be proud, and their heart ſhall be lifted up: for he ſhall caſt down thouſands: but he ſhall not *ſtill* prevail.

13 For the king of the North [w] ſhall return, and ſhall ſet forth a greater multitude than afore, and ſhall come forth (after certain years) with a mighty army, and great riches.

14 And at the ſame time there ſhall [x] many ſtand up againſt the king of the South: alſo the rebellious children of thy [y] people ſhall exalt themſelves to eſtabliſh the viſion, but they ſhall fall.

15 So the king of the North ſhall come, and caſt up a mount, and take the ſtrong city: and the arms of the South ſhall [z] not reſiſt, neither his choſen people, neither *ſhall* there *be* any ſtrength to withſtand.

16 But he that ſhall come, ſhall do unto him as he liſt, and none ſhall ſtand againſt him: and he ſhall ſtand in the [a] pleaſant land, which by his hand ſhall be conſumed.

17 Again he ſhall [b] ſet his face to enter with the power of his whole kingdom, and his confederates with him: thus ſhall he do, and he ſhall give him the [c] daughter of women, to deſtroy [d] her: but [e] ſhe ſhall not ſtand *on his ſide*, neither before him.

18 After this, ſhall he turn his face unto the [f] iſles, and ſhall take many, but a prince [g] ſhall cauſe his ſhame to light upon him, beſides that he ſhall cauſe his own ſhame to turn upon [h] himſelf.

19 For he ſhall turn his face towards the forts of [i] his own land: but he ſhall be overthrown and fall, and be no more [k] found.

20 [l] Then ſhall ſtand up in his place, in the glory of the kingdom, one that ſhall raiſe taxes: but after few days he ſhall be deſtroyed, neither in [m] wrath, nor in battle.

Bef. Chr. 534.

21 And in his place ſhall ſtand up a [n] vile perſon, to whom they ſhall not give the honour of the kingdom: but he ſhall come in peaceably, and obtain the kingdom by flatteries.

22 And the [o] arms ſhall be overthrown with a flood before him, and ſhall be broken: and alſo the prince of the [p] covenant.

23 And after [q] the league *made* with him, he ſhall work deceitfully: for he ſhall come up, and overcome with a [r] ſmall people.

24 He ſhall enter into the quiet and plentiful province, and he ſhall do that which his [s] fathers have not done, nor his fathers fathers: he ſhall divide among them the prey and the ſpoil, and the ſubſtance, yea, and he ſhall forecaſt his devices againſt the ſtrong holds, even for a [t] time.

25 Alſo he ſhall ſtir up his power, and his courage againſt the king of the South, with a great army, and the king of the South ſhall be ſtirred up to battle with a very great and mighty army: but he ſhall not [u] ſtand: for they ſhall forecaſt and practiſe againſt him.

26 Yea, they that feed of the portion of [w] his meat, ſhall deſtroy him: and his army [x] ſhall overflow: and many ſhall fall, and be ſlain.

27 And both theſe kings hearts *ſhall be* to do [y] miſchief, and they ſhall talk of deceit at one table, but it ſhall not avail: for [z] yet the end *ſhall be* at the time appointed.

28 Then ſhall he return into his land with great [a] ſubſtance: for his heart ſhall be againſt the holy covenant: ſo ſhall he do and return to his own land.

29 At the time appointed he ſhall return, and come toward the South: but the laſt ſhall not be as the firſt.

30 For the ſhips [b] of Chittim ſhall come againſt him:

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[w] After the death of Ptolomæus Philopater, who left Ptolomæus Epiphanes his heir.

[x] For not only Antiochus came againſt him, but alſo Philip king of Macedonia, and theſe two brought great power with them.

[y] For under Onias, which falſely alledged that place of Iſa. 19. 19. certain of the Jews retired with him into Egypt, to fulfil this prophecy: alſo the angel ſheweth that all theſe troubles which are in the church, are by the providence and counſel of God.

[z] The Egyptians were not able to reſiſt Stopas, Antiochus's captain.

[a] He ſheweth that he ſhall not only afflict the Egyptians, but alſo the Jews, and ſhall enter into their country, whereof he admoniſhed them before, that they may know that all theſe things come by God's providence.

[b] This was the ſecond battle that Antiochus fought againſt Ptolomæus Epiphanes.

[c] To wit, a beautiful woman, which was Cleopatra, Antiochus's daughter.

[d] For he regarded not the life of his daughter, in reſpect of the kingdom of Egypt.

[e] She ſhall not agree to his wicked counſel, but ſhall love her huſband as her duty requireth, and not ſeek his deſtruction.

[f] That is, toward Aſia, Greece, and thoſe iſles which are in the ſea called Mediterranean: for the Jews called all countries Iſles, which were divided from them by ſea.

[g] For whereas Antiochus was wont to contemn the Romans, and put their ambaſſadors to ſhame in all places, Attilius the conſul, or Lucius Scipio, put him to flight, and cauſed his ſhame to turn on his own head.

[h] By his wicked life, and obeying of fooliſh counſel.

[i] For fear of the Romans he ſhall flee to his holds.

[k] For when as under the pretence of poverty he would have robbed the temple of Jupiter Dodonæus, the countrymen ſlew him.

[l] That is, Seleucus ſhall ſucceed his father Antiochus.

[m] Not by foreign enemies, or battle, but by treaſon.

[n] Which was Antiochus Epiphanes, who, as is thought, was the occaſion of Seleucus his brother's death, and was of a vile, cruel and flattering nature, and defrauded his brother's ſon of the kingdom, and uſurped the kingdom without the conſent of the people.

[o] He ſheweth that great foreign powers ſhall come to help the young ſon of Seleucus, againſt his uncle Antiochus, and yet ſhall be overthrown.

[p] Meaning Ptolomæus Philometor, Philopater's ſon, who was this child's couſin german, and is here called the prince of the covenant, becauſe he was the chief, and all others followed his conduct.

[q] For after the battle, Philometor and his uncle Antiochus made a league.

[r] For he came upon him unawares, and when he ſuſpected his uncle Antiochus nothing.

[s] Meaning, in Egypt.

[t] He will content himſelf with the ſmall holds for a time, but ever labour by craft to attain to the chiefeſt.

[u] He ſhall be overcome with treaſon.

[w] Signifying his princes, and the chief about him.

[x] Declaring, that his ſoldiers ſhall burſt out, and venture their lives to ſlay and be ſlain for the ſafeguard of their prince.

[y] The uncle and the nephew ſhall take truce, and banquet together, yet in their hearts they ſhall imagine miſchief one againſt another.

[z] Signifying, that it ſtandeth not in the counſel of men to bring things to paſs, but in the providence of God, who ruleth the kings by a ſecret bridle, that they cannot do what they liſt themſelves.

[a] Which he ſhall take of the Jews in ſpoiling of Jeruſalem and the temple, and this is told them before, to move them to patience, knowing that all things are done by God's providence.

[b] That is, the Roman power ſhall come againſt him: for P. Popilius the ambaſſador appointed him to depart in the Romans name, to which thing he obeyed, although with grief, and to revenge his rage, he came againſt the people of God the ſecond time.

Bef. Chr. 534.

him: therefore he ſhall be ſorry and return, and fret againſt the holy covenant: ſo ſhall he do, he ſhall even return [c] and have intelligence with them that forſake the holy covenant.

31 And arms [d] ſhall ſtand on his part, and they ſhall pollute the ſanctuary [e] of ſtrength, and ſhall take away the daily *ſacrifice*, and they ſhall ſet up the abominable deſolation.

32 And ſuch as wickedly [f] break the covenant ſhall he cauſe to ſin by flattery: but the people that do know their God, ſhall prevail and proſper.

33 And they that underſtand among [g] the people, ſhall inſtruct many: [h] yet they ſhall fall by ſword, and by flame, by captivity and by ſpoil many days.

34 Now when they ſhall fall, they ſhall be holpen with a [i] little help: but many ſhall cleave unto them [k] feignedly.

35 And ſome of [l] them of underſtanding ſhall fall to try them, and to purge, and to make them white, till the time be out: for there *is* a time appointed.

36 And the [m] king ſhall do what him liſt: he ſhall exalt himſelf, and magnify himſelf againſt all *that is* God, and ſhall ſpeak marvellous things againſt the God of gods, and ſhall proſper, till the wrath [n] be accompliſhed: for the determination is made.

37 Neither ſhall he regard the [o] God of his fathers, nor the deſires [p] of women, nor care for any god: for he ſhall magnify himſelf above all.

38 But in his place ſhall he honour the [q] god Mauzzim, and the god whom his fathers knew not ſhall he honour with [r] gold and with ſilver, and with precious ſtones, and pleaſant things.

39 Thus ſhall he do in [s] the holds of Mauzzim with a ſtrange god whom he ſhall acknowledge: he ſhall increaſe *his* glory, and ſhall cauſe them to rule over many, and ſhall divide the land for gain.

Bef. Chr. 534.

40 And at the end of time ſhall the king of the [t] South puſh at him, and the king of the North ſhall come againſt him like a whirlwind with chariots and with horſemen, and with many ſhips, and he ſhall enter into the countries, and ſhall overflow and paſs through.

41 He ſhall enter alſo into the [u] pleaſant land, and many *countries* ſhall be overflown: but theſe ſhall eſcape out of his hand, *even* Edom and Moab, and the chief of the children of Ammon.

42 He ſhall ſtretch forth his hands alſo upon the countries, and the land of Egypt ſhall not eſcape.

43 But he ſhall have power over the treaſures of gold and of ſilver, and over all the precious things of Egypt, and of the Lybians, and of the blackmoors where he ſhall paſs.

44 But the tidings out of the Eaſt and the North ſhall [x] trouble him: therefore he ſhall go forth [y] with great wrath to deſtroy and root out many.

45 And he ſhall plant the tabernacles [z] of his palace between the ſeas in the glorious *and* holy mountain, yet he ſhall come to his end, and none ſhall help him.

CHAP. XII.

1 *Of the deliverance of the church by Chriſt.*

AND at that [a] time ſhall Michael ſtand up, the great prince, which ſtandeth for the children of thy people, and there ſhall be a time of trouble, ſuch as never was ſince there began to be a nation unto that ſame time: and at that time thy people ſhall be delivered, every one that ſhall be found written in the book.

2 And many [b] of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and perpetual contempt.

3 And

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[c] With the Jews which ſhall forſake the covenant of the Lord: for firſt he was called againſt the Jews by Jaſon the high prieſt, and this ſecond time by Menelaus.

[d] A great faction of the wicked Jews ſhall hold with Antiochus.

[e] So called, becauſe the power of God was nothing deminiſhed, although this tyrant ſet up in the temple the image of Jupiter Olympius, and ſo began to corrupt the pure ſervice of God.

[f] Meaning, ſuch as bare the name of Jews: but indeed were nothing leſs: for they ſold their ſouls, and betrayed their brethren for gain.

[g] They that remain conſtant among the people ſhall teach others by their example, and edify many in the true religion.

[h] Whereby he exhorteth the godly to conſtancy, although they ſhould periſh a thouſand times, and though their miſeries endure never ſo long.

[i] As God will not leave his church deſtitute, yet will he not deliver it all at once, but ſo help, as they may ſtill ſeem to fight under the croſs, as he did in the time of the Maccabees, whereof he here propheſieth.

[k] That is, there ſhall be even of this ſmall number, many hypocrites.

[l] To wit, of them that fear God, and will loſe their life for the defence of true religion, ſignifying alſo that the church muſt continually be tried and purged, and ought to look for one perſecution after another: for God hath appointed the time, therefore we muſt obey.

[m] Becauſe the angel's purpoſe is to ſhew the whole courſe of the perſecutions of the Jews unto the coming of Chriſt, he now ſpeaketh of the monarchy of the Romans, which he noteth by the name of a king, who were without all religion, and contemned the true God.

[n] So long the tyrants ſhall prevail as God hath appointed to puniſh his people, but he ſheweth it is but for a time.

[o] The Romans ſhall obſerve no certain form of religion as other nations, but ſhall change their gods at their pleaſure, yea contemn them, and prefer themſelves to their gods.

[p] Signifying that they ſhould be without all humanity: for the love of women is taken for ſingular or great love, as 2 Sam. 1. 26.

[q] That is, the God of power and riches: they ſhall eſteem their own power above all their gods, and worſhip it.

[r] Under pretence of worſhipping the gods, they ſhall enrich their city with the moſt precious jewels of all the world, becauſe that hereby all men ſhould have them in admiration for their power and riches.

[s] Although in their hearts they had no religion, yet they did acknowledge the gods, and worſhipped them in their temples, leſt they ſhould have been deſpiſed as atheiſts: but this was to encreaſe their fame and riches: and when they got any country, they ſo made others the rulers thereof, that the profit ever came to the Romans.

[t] That is, both the Egyptians and Syrians ſhall at length fight againſt the Romans, but they ſhall be overcome.

[u] The angel forewarneth the Jews that when they ſhould ſee the Romans invade them, and that the wicked ſhould eſcape their hands, that then they ſhould not think but that all this was done by God's providence, foraſmuch as he warned them of it ſo long before, and therefore he would ſtill preſerve them.

[x] Hearing that Craſſus was ſlain, and Antonius diſcomfited.

[y] For Auguſtus overcame the Parthians, and recovered that which Antonius had loſt.

[z] The Romans after this reigned quietly throughout all countries, and from ſea to ſea, and in Judea: but at length for their cruelty God ſhall deſtroy them.

[a] The angel here noteth two things: firſt, that the church ſhall be in great affliction and trouble at Chriſt's coming, and next, that God will ſend his angel to deliver it, whom here he calleth Michael, meaning Chriſt, which is publiſhed by the preaching of the goſpel.

[b] Meaning, all ſhall riſe at the general reſurrection, which thing he here nameth, becauſe the faithful ſhould have ever their reſpect to that: for in the earth there ſhall be no ſure comfort.

Bef. Chr. 534.

3 And they that be [c] wiſe ſhall ſhine as the brightneſs of the firmament: and they that [d] turn many to righteouſneſs, ſhall ſhine as the ſtars for ever and ever.

4 But thou, O Daniel, [e] ſhut up the words, and ſeal the book [f] till the end of the time: many ſhall run to and fro, and knowledge ſhall be increaſed.

5 ¶ Then I Daniel looked, and behold, there ſtood other two, the one on this ſide of the brink of the [g] river, and the other on that ſide of the brink of the river.

6 And *one* ſaid unto the man cloathed in linen, which was upon the waters of the river, When *ſhall be* the end of theſe wonders?

7 And I heard the man cloathed in linen, which was upon the waters of the river, when he held up his [h] right hand, and his left hand unto heaven, and ſware by him that liveth for ever, that *it ſhall tarry* for a [i] time, two times and an half: and when he ſhall have accompliſhed [k] to ſcatter the power of the holy people, all theſe things ſhall be finiſhed.

8 Then I heard it, but I underſtood it not: then ſaid I, O my lord, what ſhall be the end of theſe things?

9 And he ſaid, Go thy way, Daniel: for the words are cloſed up, and ſealed, till the end of the time.

10 Many ſhall be purified, made white, and tried: but the wicked ſhall do wickedly, and none of the wicked ſhall have underſtanding: but the wiſe ſhall underſtand.

11 And from the time that the [l] daily *ſacrifice* ſhall be taken away, and the abominable deſolation ſet up, there [m] *ſhall be* a thouſand two hundred and ninety days.

12 Bleſſed *is he* that waiteth and cometh to the thouſand three hundred and [n] five and thirty days.

13 But go [o] thou thy way till the end *be*: for thou ſhalt reſt, and ſtand up in thy lot at the end of the days.

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[c] Who have kept the true fear of God, and his religion.

[d] He chiefly meaneth the miniſters of God's word, and next all the faithful which inſtruct the ignorant, and bring them to the true knowledge of God.

[e] Though the moſt part deſpiſe this propheſy, yet keep thou it ſure, and eſteem it as a treaſure.

[f] Till the time that God hath appointed for the full revelation of theſe things: and then many ſhall run to and fro to ſearch the knowledge of theſe myſteries, which things they obtain now by the light of the goſpel.

[g] Which was Tygris.

[h] Which was as it were a double oath, and did the more confirm the thing.

[i] Meaning, a long time, a longer time, and at length a ſhort time: ſignifying, that their troubles ſhould have an end.

[k] When the church ſhall be ſcattered and diminiſhed in ſuch ſort, as it ſhall ſeem to have no power.

[l] From the time that Chriſt by his ſacrifice ſhall take away the ſacrifice and ceremonies of the law.

[m] Signifying, that the time ſhall be long of Chriſt's ſecond coming, and yet the children of God ought not to be diſcouraged, though it be deferred.

[n] In this number he addeth a month and an half to the former number, ſignifying, that it is not in man to appoint the time of Chriſt's coming, but that they are bleſſed that patiently abide his appearing.

[o] The angel warneth the prophet patiently to abide till the time appointed come, ſignifying that he ſhould depart this life and riſe again with the elect, when God had ſufficiently humbled and purged his church.

HOSEA.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and ſubtil counſel of Jeroboam, the ſon of Nebat, and inſtead of his true ſervice commanded by his word, worſhipped him according to their own fancies and traditions of men, giving themſelves to moſt vile idolatry and ſuperſtition, the Lord from time to time ſent them prophets to call them to repentance: but they grew ever worſe and worſe, and ſtill abuſed God's benefits. Therefore now when their proſperity was at the higheſt under Jeroboam the ſon of Joaſh, God ſent Hoſea and Amos to the Iſraelites (as he did at the ſame time Iſaiah and Micah to them of Judah) to condemn them of their ingratitude: and whereas they thought themſelves to be greatly in the favour of God, and to be his people, the prophet calleth them baſtards and children born in adultery: and therefore ſheweth them that God would take away their kingdom, and give them to the Aſſyrians to be led away captives. Thus Hoſea faithfully executed his office for the ſpace of ſeventy years, though they remained ſtill in their vices and wickedneſs, and derided the prophets, and contemned God's judgments. And becauſe they ſhould neither be diſcouraged with threatenings only, nor yet flatter themſelves by the ſweetneſs of God's promiſes, he ſetteth before them the two principal parts of the law, which are the promiſe of ſalvation, and the doctrine of life: for the firſt part he directeth the faithful to Meſſiah, by whom only they ſhould have true deliverance: and for the ſecond, he uſeth threatenings and menaces to bring them from their wicked manners and vices, and this is the chief ſcope of all the prophets, either by God's promiſes to allure them to be godly, or elſe by threatenings of his judgments to fear them from vice: and albeit that the whole law contain theſe two points, yet the prophets moreover note peculiarly both the time of God's judgments and the manner.

Bef. Chr. 785.

CHAP. I.

1 *The time wherein Hoſea propheſied.* 2 *The idolatry of the people.* 10 *The calling of the Gentiles.* 11 *Chriſt is the head of all people.*

THE word of the Lord that came unto Hoſea the ſon of Beeri, in the days of [a] Uzziah, Jotham, Ahaz, *and* Hezekiah, [b] kings of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael.

2 At the beginning the Lord ſpake by Hoſea, and the Lord ſaid unto Hoſea, Go, take unto thee a wife [c] of fornications, and children of fornications: for the land hath committed great whoredom, *departing* from the Lord.

3 So he went, and took [d] Gomer, the daughter of Diblaim, which conceived and bare him a ſon.

4 And the Lord ſaid unto him, Call his name [e] Jezreel: for yet a little, and I will viſit the blood of Jezreel upon the [f] houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael.

5 And at that [g] day will I alſo break the bow of Iſrael in the valley of Jezreel.

6 She conceived yet again, and bare a daughter, and *God* ſaid unto him, Call her name [h] Lo-ruhamah: for I will no more have pity upon the houſe of Iſrael: but I will utterly [i] take them away.

7 Yet I will have mercy upon the houſe of Judah, and will [k] ſave them by the Lord their God, and will not ſave them by bow, nor by ſword, nor by battle, by horſes, nor by horſemen.

8 Now when ſhe had weaned Lo-ruhamah, ſhe conceived and bare a ſon.

9 Then ſaid *God*, Call his name [l] Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the [m] children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor told: and in the place where it was ſaid unto them, Ye are not my people, it ſhall be ſaid unto them, *Ye are* the ſons of the living God.

Bef. Chr. 785.

11 Then ſhall the children of Judah and the children of Iſrael be [n] gathered together, and appoint themſelves one head, and they ſhall come up out of the land: for great *is* the [o] day of Jezreel.

CHAP. II.

1 *The people is called to repentance.* 5 *He ſheweth their idolatry, and threateneth them except they repent.*

SAY unto your [p] brethren, Ammi, and to your ſiſters, Ruhamah,

2 Plead with your [q] mother: plead *with her*, for ſhe is not my wife, neither am I her huſband, but let her take away her fornications out of her ſight, and her adulteries [r] from between her breaſts,

3 [s] Leſt I ſtrip her naked, and ſet her as in the day that ſhe was [t] born, and make her as a wilderneſs, and leave her like a dry land, and ſlay her for thirſt.

4 And I will have no pity upon her children: for they be the [u] children of fornications.

5 For their mother hath played the harlot: ſhe that conceived them, hath done ſhamefully: for ſhe ſaid, I will go after my [w] lovers that gave me my bread and my water, my wool and my flax, mine oil and my drink.

6 Therefore behold, I will [x] ſtop thy way with thorns, and make an hedge, that ſhe ſhall not find her paths.

7 Though ſhe follow after her lovers, yet ſhall ſhe not come at them: though ſhe ſeek them, yet ſhall ſhe not find *them:* then ſhall ſhe ſay, [y] I will go and return to my firſt huſband: for at that time was I better than now.

8 Now ſhe did not know that I gave her corn, [z] and wine, and oil, and multiplied her ſilver and gold, *which* they beſtowed upon Baal.

9 There-

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[a] Called alſo Azariah, who being a leper was depoſed from his kingdom.

[b] So that it may be gathered by the reign of theſe four kings, that he preached above ſixty years.

[c] That is, one that of long time hath accuſtomed to play the harlot: not that the prophet did this thing in effect, but he ſaw this in a viſion, or elſe was commanded by God to ſet forth under this parable or figure the idolatry of the ſynagogue, and of the people her children.

[d] Gomer ſignifieth a conſumption or corruption, and Diblaim cluſters of figs, declaring that they were all corrupt like rotten figs.

[e] Meaning, that they ſhould be no more called Iſraelites, of the which name they boaſted, becauſe Iſrael did prevail with God: but that they were as baſtards, and therefore ſhould be called Jezreelites, that is, ſcattered people, alluding to Jezreel, which was the chief city of the ten tribes under Ahab, where Jehu ſhed ſo much blood, 2 Kings 10. 8, 11.

[f] I will be revenged upon Jehu for the blood that he ſhed in Izreel: for albeit God ſtirred him up to execute his judgments, yet he did them for his own ambition, and not for the glory of God, as the end declared: for he built up that idolatry which he had deſtroyed.

[g] When the meaſure of their iniquity is full, and I ſhall take vengeance and deſtroy all their policy and force.

[h] That is, not obtaining mercy, whereby he ſignifieth that God's favour was departed from them.

[i] For the Iſraelites never returned after that they were taken captives by the Aſſyrians.

[k] For after their captivity he reſtored them miraculouſly by the means of Cyrus, Ezra 1. 1.

[l] That is, not my people.

[m] Becauſe they thought that God could not have been true in his promiſe except he had preſerved them, he declareth that though they were deſtroyed, yet the Iſraelites, which are the ſons of the promiſe, ſhould be without number, which ſtand both of the Jews and the Gentiles, Rom. 9. 26.

[n] To wit, after the captivity of Babylon, when the Jews were reſtored, but chiefly this is referred to the time of Chriſt, who ſhould be the head both of the Jews and Gentiles.

[o] The calamity and deſtruction of Jezreel ſhall be ſo great, that to reſtore them ſhall be as a miracle.

[p] Seeing, that I have promiſed you deliverance, it remaineth that you encourage one another to embrace the ſame, conſidering that ye are my people, on whom I will have mercy.

[q] God ſheweth, that the fault was not in him, but in their ſynagogue, and their idolatries, that he forſook them, Iſa. 50. 1.

[r] Meaning, that their idolatry was ſo great, that they were not aſhamed, but boaſted of it, Ezek. 16. 25.

[s] For though this people were as an harlot for their idolatries, yet he had left them with their apparel and dowry, and certain ſigns of his favour; but if they continued ſtill, he would utterly deſtroy them.

[t] When I brought her out of Egypt, Ezek. 16. 4. 39.

[u] That is, baſtards, and begotten in adultery.

[w] Meaning, the idols which they ſerved, and by whom they thought they had wealth and abundance.

[x] I will puniſh thee, that then thou mayeſt try whether thine idols can help thee, and bring thee unto ſuch ſtraightneſs, that thou ſhall have no luſt to play the wanton.

[y] This he ſpeaketh of the faithful which are truly converted, and alſo ſheweth the uſe and profit of God's rods.

[z] This declareth that idolaters defraud God of his honour, when they attribute his benefits to their idols.

Bef. Chr. 785. 9 Therefore will I return, and take away [a] my corn in the time thereof, and my wine in the ſeaſon thereof, and will recover my wool and my flax *lent* to cover her ſhame.

10 And now will I diſcover [b] her lewdneſs in the ſight of her lovers, and no man ſhall deliver her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt days, her new moons, and her ſabbaths, and all her ſolemn feaſts.

12 And I will deſtroy her vines and her fig-trees, whereof ſhe hath ſaid, Theſe are my rewards that my lovers have given me: and I will make them as a foreſt, and the wild beaſts ſhall eat them.

13 And I will viſit upon her the days of [c] Baalim, wherein ſhe burnt incenſe to them: and ſhe decked herſelf with her [d] ear-rings and her jewels, and ſhe followed her lovers, and forgat me, ſaith the Lord.

14 Therefore behold, I will [e] allure her, and bring her into the wilderneſs, and ſpeak friendly unto her.

15 And I will give her her vineyards from thence, and the valley [f] of Achor for the door of hope, and ſhe ſhall [g] ſing there as in the days of her youth, and as in the day when ſhe came up out of the land of Egypt.

16 And at that day, ſaith the Lord, thou ſhalt call me [h] Iſhi, and ſhalt call me no more [i] Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall be no more remembered by their [k] names.

18 And in that day will I make a covenant for them with the [l] wild beaſts, and with the fowls of the heaven, and with that that creepeth upon the earth: and I will break the bow and the ſword and the battle out of the earth, and will make them to ſleep ſafely.

19 And I will marry thee unto me for ever: yea, I will marry thee unto me in righteouſneſs, and in judgment, and in mercy, and in compaſſion.

20 I will even marry thee unto me in [m] faithfulneſs, and thou ſhalt know the Lord.

21 And in that day I will hear, ſaith the Lord, I will *even* hear [n] the heavens, and they ſhall hear the earth.

22 And the earth ſhall hear the corn, and the wine, and the oil, and they ſhall hear Izreel.

23 And will ſow her unto me in the earth, and I will have mercy upon her that was not pitied: and I will ſay to them which were not my people, * Thou art my people: and they ſhall ſay, *Thou art* my God. Bef. Chr. 785.

* Rom. 9. 25. 1 Pet. 2. 10.

CHAP. III.

1 *The Jews ſhall be caſt off for their idolatry.* 5 *Afterward they ſhall return to the Lord.*

THEN ſaid the Lord to me, [o] Go yet, *and* love a woman (beloved of *her* huſband, and was an harlot) according to the love of the Lord toward the children of Iſrael: yet they looked to other gods, and [p] loved the wine bottles.

2 So [q] I bought her to me for fifteen *pieces* of ſilver, and for an homer of barley, and an half *homer* of barley.

3 And I ſaid unto her, Thou ſhalt abide with me [r] many days: thou ſhalt not play the harlot, and thou ſhalt be to none *other* man, and I will be ſo unto thee.

4 For the children of Iſrael ſhall [s] remain many days without a king, and without a [t] prince, and without an offering, and without an image, and without an ephod, and without Teraphim.

5 Afterward ſhall the children of Iſrael convert, and ſeek the Lord their God, and [u] David their king, and ſhall fear the Lord, and his goodneſs in the latter days.

CHAP. IV.

A complaint againſt the people, and the prieſts of Iſrael.

HEAR the word of the Lord, ye children of Iſrael: for the Lord [w] hath a controverſy with the inhabitants of the land, becauſe there *is* no truth, nor mercy, nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing, and whoring they break out, and [x] blood toucheth blood.

3 Therefore ſhall the land mourn, and every one that dwelleth therein ſhall be cut off, with the beaſts of the field, and with the fowls of the heaven, and alſo the fiſhes of the ſea ſhall be taken away.

4 Yet

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[a] Signifying, that God will take away his benefits when man by his ingratitude doth abuſe them.

[b] That is, all her ſervice, ceremonies, and inventions, whereby ſhe worſhipped her idols.

[c] I will puniſh her for her idolatry.

[d] By ſhewing how harlots trim themſelves to pleaſe others, he declareth how the ſuperſtitious idolaters ſet a great part of their religion in decking themſelves on their holy days.

[e] By my benefits in offering her grace and mercy, even in that place where ſhe ſhall think herſelf deſtitute of all help and comfort.

[f] Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderneſs, as Joſh. 7. 26. and is called the door of hope, becauſe it was a departing from death, and an entry into life.

[g] She ſhall then praiſe God, as ſhe did when ſhe was delivered out of Egypt.

[h] That is, mine huſband, knowing that I am joined to thee by an inviolable covenant.

[i] That is, my maſter: which name was applied to their idols.

[k] No idolatry ſhall once come into their mouth, but they ſhall ſerve me purely according to my word.

[l] Meaning, that he will ſo bleſs them, that all creatures ſhall favour them.

[m] With a covenant that never ſhall be broken.

[n] Then ſhall the heaven deſire rain for the earth, which ſhall bring forth for the uſe of man.

[o] Herein the prophet repreſenteth the perſon of God, which loved his church before he called her, and did not withdraw the ſame when ſhe gave herſelf unto idols.

[p] That is, gave themſelves wholly to pleaſures, and could not take up, as they that are given to drunkenneſs.

[q] Yet I loved her, and paid a ſmall portion for her, leſt ſhe perceiving the greatneſs of my love, ſhould have abuſed me, and not been under duty: for fifteen pieces of ſilver were but half the price of a ſlave, Exod. 21. 32.

[r] I will try thee a long time as in thy widowhood, whether thou wilt be mine or no.

[s] Meaning, not only all the time of their captivity, but alſo unto Chriſt.

[t] That is, they ſhould neither have policy nor religion, and their idols alſo wherein they put their confidence, ſhould be deſtroyed.

[u] This is meant of Chriſt's kingdom, which was promiſed unto David to be eternal, Pſalm 72. 17.

[w] Becauſe the people would not obey the admonitions of the prophet, he citeth them before the judgment-ſeat of God, againſt whom they chiefly offended, Iſa. 7. 13. Zech. 12. 10. Micah 6. 1, 2.

[x] In every place appeareth a liberty to moſt heinous vices, ſo that one followeth on the neck of another.

4 Yet [y] let none rebuke nor reprove another: for thy people *are* as they that rebuke the prieſt.

5 Therefore ſhalt thou fall in the [z] day, and the prophet ſhall fall with thee in the night, and I will deſtroy thy [a] mother.

6 My people are deſtroyed for lack of knowledge: becauſe [b] thou haſt refuſed knowledge, I will alſo refuſe thee that thou ſhalt be no prieſt to me: and ſeeing [c] thou haſt forgotten the law of thy God, I will alſo forget thy children.

7 As they were [d] increaſed, ſo they ſinned againſt me: *therefore* will I change their glory into ſhame.

8 [e] They eat up the ſins of my people, and lift up their minds in their iniquity.

9 And there ſhall be like people, like [f] prieſt: for I will viſit their ways upon them, and reward them their deeds.

10 For they ſhall eat, and not have enough: they ſhall [g] commit adultery, and ſhall not increaſe, becauſe they have left off to take heed to the Lord.

11 [h] Whoredom, and wine, and new wine take away *their* heart.

12 My [i] people aſk counſel at their ſtocks, and their ſtaff teacheth them: for the [k] ſpirit of fornications hath cauſed *them* to err, and they have gone a whoring from under their God.

13 They ſacrifice upon the tops of the mountains, and burn incenſe upon the hills under the oaks and the poplar-tree and the elm, becauſe the ſhadow thereof is good: therefore your daughters ſhall be [l] harlots, and your ſpouſes ſhall be whores.

14 I will not [m] viſit your daughters when they are harlots, nor your ſpouſes when they are whores: for they themſelves are ſeparated with harlots, and ſacrifice with whores: therefore the people that doth not underſtand, ſhall fall.

15 Though thou, Iſrael, play the harlot, *yet* [n] let not Judah ſin: come not ye unto [o] Gilgal, neither go ye up to [p] Beth-aven, nor ſwear, The Lord liveth.

16 For Iſrael is rebellious as an unruly heifer. Now the Lord will feed them as a [q] lamb in a large place.

17 Ephraim *is* joined to idols: let him alone.

18 Their drunkenneſs ſtinketh: they have committed whoredom: their rulers love *to ſay* with ſhame, [r] Bring ye.

19 The wind hath [s] bound them up in her wings, and they ſhall be aſhamed of their ſacrifices.

CHAP. V.

1 *Againſt the prieſts and rulers of Iſrael.* 13 *The help of man is in vain.*

O Ye prieſts, hear this, and hearken ye, O houſe of Iſrael, and give ye ear, O houſe of the king: for judgment *is* toward you, becauſe ye have been a [t] ſnare on Mizpah, and a net ſpread upon Tabor.

2 Yet they were profound to decline to [u] ſlaughter, though I have been a [w] rebuker of them all.

3 I know [x] Ephraim, and Iſrael is not hid from me: for now, O Ephraim, thou art become an harlot, *and* Iſrael is defiled.

4 They will not give their minds to turn unto their God: for the ſpirit of fornication *is* in the midſt of them, and they have not known the Lord.

5 And the [y] pride of Iſrael doth teſtify to his face: therefore ſhall Iſrael and Ephraim fall in the iniquity: Judah alſo ſhall fall with them.

6 They ſhall go with their ſheep, and with their bullocks to ſeek the Lord: but they ſhall not find him, *for* he hath withdrawn himſelf from them.

7 They have tranſgreſſed againſt the Lord: for they have begotten [z] ſtrange children: now ſhall [a] a month devour them with their portions.

8 Blow ye the trumpet in Gibeah, *and* the ſhaum in Ramah: cry out at Beth-aven, after thee, O [b] Benjamin.

9 Ephraim ſhall be deſolate in the day of rebuke

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[y] As though he would ſay, that it were in vain to rebuke them: for no man can abide it: yea, they will ſpeak againſt the prophets and prieſts, whoſe office it is chiefly to rebuke them.

[z] Ye ſhall periſh all together: the one becauſe he would not obey, and the other, becauſe he would not admoniſh.

[a] That is, the ſynagogue, wherein thou boaſteſt.

[b] That is, the prieſts ſhall be caſt off, becauſe that for lack of knowledge they are not able to execute their charge, and inſtruct others, Deut. 33. 3. Mal. 2. 7.

[c] Meaning, the whole body of the people, which were weary with hearing the word of God.

[d] The more I was beneficial unto them.

[e] To wit, the prieſts ſeek to eat the people's offerings, and flatter them in their ſins.

[f] Signifying, that as they have ſinned together, ſo ſhall they be puniſhed together.

[g] Shewing, that their wickedneſs ſhall be puniſhed on all ſorts: for though they think by the multitude of wives to have many children, yet they ſhall be deceived of their hope.

[h] In giving themſelves to pleaſures, they become like brute beaſts.

[i] Thus he ſpeaketh by deriſion in calling them his people, which now for their ſins they were not: for they ſought help of ſtocks and ſticks.

[k] They are carried away with a rage.

[l] Becauſe they take away God's honour and give it to idols, therefore he will give them up to their luſts, that they ſhall diſhonour their own bodies, Rom. 1. 28.

[m] I will not correct your ſhame to bring you to amendment, but let you run headlong to your own damnation.

[n] God complaineth that Judah is infected, and willeth them to learn by their example to return in time.

[o] For albeit the Lord had honoured this place in time paſt by his preſence, yet becauſe it was abuſed by their idolatry, he would not that his people ſhould reſort thither.

[p] He calleth Bethel, that is, the houſe of God, Beth-aven, that is, the houſe of iniquity, becauſe of their abominations ſet up there, ſignifying, that no place is holy, where God is not purely worſhipped.

[q] God will ſo diſperſe them, that they ſhall not remain in any certain place.

[r] They are ſo impudent in receiving bribes, that they will command men to bring them unto them.

[s] To carry them ſuddenly away.

[t] The prieſts and princes catched the poor people in their ſnares, as the fowlers did the birds in theſe two high mountains.

[u] Notwithſtanding they ſeemed to be given altogether to holineſs and to ſacrifices, which here he calleth ſlaughter in contempt.

[w] Though I had admoniſhed them continually by my prophets.

[x] They boaſted themſelves not only to be Iſraelites, but alſo Ephraimites, becauſe their king Jeroboam came of that tribe.

[y] Meaning, their contemning of all admonitions.

[z] That is, their children are degenerate, ſo that there is no hope in them.

[a] Their deſtruction is not far off.

[b] That is, all Iſrael comprehended under this part, ſignifying, that the Lord's plagues ſhould purſue them from place to place, till they were deſtroyed.

Bef. Chr. 780. rebuke : among the tribes of Iſrael have I cauſed to [c] know the truth.

10 The princes of Judah were like them that [d] remove the bound, *therefore* will I pour out my wrath upon them like water.

11 Ephraim is oppreſſed, *and* broken in judgment, becauſe he willingly walked after the [e] commandment.

12 Therefore will I be unto Ephraim as a moth, and to the houſe of Judah as a rottenneſs.

13 When Ephraim ſaw his ſickneſs, and Judah his wound, then went Ephraim unto [f] Aſſhur, and ſent unto king [g] Jareb : yet could he not heal you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion, and as a lion's whelp to the houſe of Judah : I, *even* I, will ſpoil, and go away : I will take away, and none ſhall reſcue it.

15 I will go, *and* return to my place, till they acknowledge their fault, and ſeek me : in their affliction they will ſeek me diligently.

CHAP. VI.

1 *Affliction cauſeth a man to turn to God.* 9 *The wickedneſs of the prieſts.*

COME, and let us [h] return to the Lord : for he hath ſpoiled, and he will heal us : he hath wounded us, and he will bind us up.

2 After two days will [i] he revive us, *and* in the third day he will raiſe us up, and we ſhall live in his ſight.

3 Then ſhall we have knowledge, and endeavour ourſelves to know the Lord : his going forth is prepared as the morning, and he ſhall come unto us as the rain, *and* as the latter rain unto the earth.

4 O Ephraim, what ſhall I do unto thee ? O Judah, how ſhall I entreat thee ? for [k] your goodneſs *is* as a morning cloud, and as the morning dew it goeth away.

5 Therefore have I [l] cut down by the prophets : I have ſlain them by the words of my mouth, and thy [m] judgments *were as* the light that goeth forth.

6 For I deſired [n] mercy and not ſacrifice, and the knowledge of God more than burnt-offerings.

7 But they [o] like men have tranſgreſſed the covenant : there have they treſpaſſed againſt me.

8 [p] Gilead *is* a city of them that work iniquity, *and is* polluted with blood. Bef. Chr. 780.

9 And as thieves wait for a man, *ſo* the company of prieſts murder in the way by conſent : for they work miſchief.

10 I have ſeen villainy in the houſe of Iſrael : there *is* the whoredom of Ephraim : Iſrael is defiled.

11 Yea, Judah hath ſet a [q] plant for thee, while I would return the captivity of my people.

CHAP. VII.

1 *Of the vices and wantonneſs of the people.* 12 *Of their puniſhment.*

WHEN I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſs of Samaria : for they have dealt falſly : and [r] the thief cometh in, and the robber ſpoileth without.

2 And they conſider not in their hearts, *that* I remember all their wickedneſs : now their own inventions have beſet them about : they are in my ſight.

3 They make the [s] king glad with their wickedneſs, and the princes with their lyes.

4 They are all adulterers, *and* as a very [t] oven heated by the baker, which ceaſeth from raiſing up *and* from kneading the dough until it be leavened.

5 *This is* the [u] day of our king : the princes have made him ſick with flaggons of wine : he ſtretcheth out his hand to ſcorners.

6 For they have made ready their heart like an oven, while they lie in wait : their baker ſleepeth all the night : in the morning it burneth as a flame of fire.

7 They are all hot as an oven, and have [w] devoured their judges : all their kings are fallen : there is none among them that calleth unto me.

8 Ephraim hath [x] mixed himſelf among the people, Ephraim is as a cake on the hearth not turned.

9 Strangers have devoured his ſtrength, and he knoweth it not : yea, [y] grey hairs are here and there upon him, yet he knoweth not.

10 And the pride of Iſrael teſtifieth to his face, and they do not return to the Lord their God, nor ſeek him for all this.

11 Ephraim alſo is like a dove deceived, without [z] heart : they call to Egypt : they go to Aſſhur.

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[c] By the ſucceſs they ſhall know that I have ſurely determined this.

[d] They have turned upſide down all political order, and all manner of religion.

[e] To wit, after king Jeroboam's commandment, and did not rather follow God.

[f] Inſtead of ſeeking for remedy at God's hand.

[g] Who was king of the Aſſyrians.

[h] He ſheweth the people how they ought to turn to the Lord, that he might call back his plagues.

[i] Though he correct us from time to time, yet his help will not be far off, if we return to him.

[k] You ſeem to have a certain holineſs and repentance, but it is upon the ſudden, and as a morning cloud.

[l] I have ſtill laboured by my prophets, and as it were framed you to bring you to amendment, but all was in vain : for my word was not meat to feed them, but a ſword to ſlay them.

[m] My doctrine which I taught thee, was moſt evident.

[n] He ſheweth to what ſcope his doctrine tended, that they ſhould join the obedience of God, and the love of their neighbour with outward ſacrifice.

[o] That is, light and weak perſons.

[p] Which was the place where the prieſts dwelt, and which ſhould have been beſt inſtructed in my word.

[q] That is, doth imitate thine idolatry, and hath taken graffs of thy trees.

[r] Meaning, that there was no one kind of vice among them, but that they were ſubject to all wickedneſs, both ſecret and open.

[s] They eſteem their wicked king Jeroboam above God, and ſeek but how to flatter and pleaſe him.

[t] He compareth the rage of the people to a burning oven which the baker heateth ſtill, till his dough be leavened and raiſed.

[u] They uſed all riot and exceſs in their feaſts and ſolemnities, whereby their king was overcome with ſurfeit, and brought into diſeaſes, and delighted in flatteries.

[w] By their occaſion God hath deprived them of all good rulers.

[x] That is, he counterfeiteth the religion of the Gentiles, yet is but as a cake baked on the one ſide, and raw on the other, that is, neither thorough hot, nor thorough cold, but partly a Jew, and partly a Gentile.

[y] Which are a token of his manifold afflictions.

[z] That is, without all judgment, as they that cannot tell whether it is better to cleave only to God, or to ſeek the help of man.

Bef. Chr. 780. 12 *But* when they ſhall go, I will ſpread my net upon them, *and* draw them down as the fowls of the heaven: I will chaſtiſe them as their [a] congregation hath heard.

13 Wo unto them, for they have fled away from me: deſtruction *ſhall be* unto them, becauſe they have tranſgreſſed againſt me: though I have [b] redeemed them, yet they have ſpoken lyes againſt me.

14 And they have not cried unto me with their hearts, [c] when they howled upon their beds: [d] they aſſembled themſelves for corn, and wine, *and* they rebel againſt me.

15 Though I have bound *and* ſtrengthened their arm, yet do they imagine miſchief againſt me.

16 They return, *but* not to the moſt High: they are like a deceitful bow: their princes ſhall fall by the ſword, for the rage of [e] their tongues: this ſhall be their deriſion in the land of Egypt.

CHAP. VIII.

1 *The deſtruction of Judah and Iſrael, becauſe of their idolatry.*

SET the trumpet to thy [f] mouth, *he ſhall come* as an eagle againſt the houſe of the Lord, becauſe they have tranſgreſſed my covenant, and treſpaſſed againſt my law.

2 Iſrael ſhall [g] cry unto me, My God, we know thee.

3 Iſrael hath caſt off the thing that is good: the enemy ſhall purſue him.

4 They have ſet up a [h] king, but not by me: they have made princes, and I knew it not: of their ſilver and their gold have they made them idols: therefore ſhall they be deſtroyed.

5 Thy calf, O Samaria, hath caſt thee off: mine anger is kindled againſt them: how long will they be without [i] innocency!

6 [k] For it came even from Iſrael: the workman made it, therefore it is not God: but the calf of Samaria ſhall be *broken* in pieces.

7 For they have [l] ſown the wind, and they ſhall reap the whirlwind, it hath no ſtalk: the bud ſhall bring forth no meal: if ſo be it bring forth, the ſtrangers ſhall devour it.

8 Iſrael is devoured, now ſhall they be among the Gentiles as a veſſel wherein *is* no pleaſure.

9 For they are gone up to Aſſhur: *they are as* a [m] wild aſs alone by himſelf: Ephraim hath hired lovers.

Bef. Chr. 760. 10 Yet though they have hired among the nations, now will I gather them, and they ſhall ſorrow a little, for the [n] burden of the king *and* the princes.

11 Becauſe Ephraim hath made many altars to ſin, his altars *ſhall be* to ſin.

12 I have written to them the great things of my law, *but* they were counted as a [o] ſtrange thing.

13 They ſacrifice fleſh for the ſacrifices of mine offerings, and eat it: *but* [p] the Lord accepteth them not: now will he remember their iniquity, and viſit their ſins: they ſhall return to Egypt.

14 For Iſrael hath forgotten his Maker, and buildeth temples, and Judah hath increaſed ſtrong cities: but I will ſend a fire upon his cities, and it ſhall devour the palaces thereof.

CHAP. IX.

Of the hunger and captivity of Iſrael.

REJOICE not, O Iſrael, for joy, [q] as *other* people: for thou haſt gone a whoring from thy God: thou haſt loved [r] a reward upon every corn floor.

2 [s] The floor and the wine-preſs ſhall not feed them, and the new wine ſhall fail in her.

3 They ſhall not dwell in the Lord's land, but Ephraim will return to Egypt, and they will eat unclean things in Aſſhur.

4 They ſhall not offer [t] wine to the Lord, neither ſhall their ſacrifices be pleaſant unto him: *but they ſhall be* unto them as the bread of mourners; all that eat thereof ſhall be polluted: for their bread [u] for their ſouls ſhall not come into the houſe of the Lord.

5 What will ye do [w] then in the ſolemn day, and in the day of the feaſt of the Lord?

6 For lo, they are gone from [x] deſtruction: *but* Egypt ſhall gather them up, and Memphis ſhall bury them: the nettle ſhall poſſeſs the pleaſant *places* of their ſilver, *and* the thorn *ſhall be* in their tabernacles.

7 The days of viſitation are come: the days of recompence are come: Iſrael ſhall know it: [y] the prophet *is* a fool: the ſpiritual man *is* mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraim [z] *ſhould be* with my God: *but* the prophet *is* the ſnare of a fowler in all his ways, *and* hatred in the houſe of his God.

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[a] According to my curſes made to the whole congregation of Iſrael.

[b] That is, divers times redeemed them, and delivered them from death.

[c] When they were in affliction, and cried out for pain, they ſought not unto me for help.

[d] They only ſeek their own commodity and wealth, and paſs not for me their God.

[e] Becauſe they boaſt of their own ſtrength, and paſs not what they ſpeak againſt me and my ſervants, Pſalm 73. 9.

[f] God encourageth the prophet to ſignify the ſpeedy coming of the enemy againſt Iſrael, which was once the people of God.

[g] They ſhall cry like hypocrites, but not from the heart, as their deeds declare.

[h] That is, Jeroboam, by whom they ſought their own liberty, and not to obey my will.

[i] That is, upright judgment, and godly life.

[k] Meaning, the calf was invented by themſelves, and of their fathers in the wilderneſs.

[l] Shewing, that their religion hath but a ſhew, and in itſelf is but vanity.

[m] They never ceaſe, but run to and fro to ſeek help.

[n] That is, for the tribute which the king and the princes ſhall lay upon them: which means the Lord uſeth to bring them to repentance.

[o] Thus the idolaters count the word of God as ſtrange in reſpect of their own invention,.

[p] Saying, that they offer it to the Lord, but he accepteth no ſervice which he himſelf hath not appointed.

[q] For though all other people ſhould eſcape, yet thou ſhalt be puniſhed.

[r] Thou haſt committed idolatry in hope of reward, and to have thy barns filled, Jer. 44. 17. as an harlot that had rather live by playing the whore, than to be entertained of her own huſband.

[s] Their outward things that thou ſeekeſt, ſhall be taken from thee.

[t] All theſe doings both touching policy and religion ſhall be rejected as things polluted.

[u] The meat-offering, which they offered for themſelves.

[w] When the Lord ſhall take away all the occaſions of ſerving him, which ſhall be the moſt grievous point of your captivity, when ye ſhall ſee yourſelves cut off from God.

[x] Though they think to eſcape by fleeing the deſtruction that is at hand, yet ſhall they be deſtroyed in the place whither they flee for ſuccour.

[y] Then they ſhall know that they were deluded by them who challenged to themſelves to be their prophets and ſpiritual men.

[z] The prophet's duty is to bring men to God, and not to be a ſnare to pull them from God.

Bef. Chr. 760.

9 They [z] are deeply ſet: they are corrupt as in the days of Gibeah: *therefore* he will remember their iniquity, he will viſit their ſins.

10 I found Iſrael like [a] grapes in the wilderneſs: I ſaw your fathers as the firſt ripe in the fig-tree at her firſt time, *but* they went to Baal-Peor, and ſeparated themſelves unto that ſhame, and *their* abominations were according to [b] their lovers.

11 Ephraim their glory ſhall flee away like a bird: from the birth [c] and from the womb, and from the conception.

12 Though they bring up their children, yet I will deprive them from being men: yea, woe to them when I depart from them.

13 Ephraim, as I ſaw, *is as a tree* [d] in Tyrus planted in a cottage: but Ephraim ſhall bring forth his children to the murderer.

14 O Lord, give them: what wilt thou give them? give them a [e] barren womb and dry breaſts.

15 All their wickedneſs *is* in [f] Gilgal, for there do I hate them: for the wickedneſs of their inventions, I will caſt them out of mine houſe: I will love them no more: all their princes are rebels.

16 Ephraim is ſmitten, their root is dried up: they can bring no fruit: yea, though they bring forth, yet will I ſlay even the deareſt of their body.

17 My God will caſt them away, becauſe they did not obey him: and they ſhall wander among the nations.

CHAP. X.

1 *Againſt Iſrael and his idols.* 14 *His deſtruction for the ſame.*

ISRAEL *is* an [g] empty vine, yet hath it brought forth fruit unto itſelf, *and* according to the multitude of the fruit thereof, he hath increaſed the altars: according to the [h] goodneſs of their land they have made fair images.

2 Their heart is [i] divided: now ſhall they be found faulty: he ſhall break down their altars: he ſhall deſtroy their images.

3 For now they ſhall ſay, We have no [k] king, becauſe we feared not the Lord: and what ſhould a king do to us?

Bef. Chr. 740.

4 They have ſpoken words, ſwearing falſely in making a [l] covenant: thus [m] judgment groweth as wormwood in the furrows of the field.

5 The inhabitants of Samaria ſhall [n] fear becauſe of the calf of Beth-aven: for the people thereof ſhall mourn over it, and the [o] Chemarims thereof that rejoiced in it for the glory thereof, becauſe it is departed from it.

6 It ſhall be alſo brought to Aſhur for a preſent unto king Jareb: Ephraim ſhall receive ſhame, and Iſrael ſhall be aſhamed of his own counſel.

7 Of Samaria, the king thereof is deſtroyed, as the foam upon the water.

8 The high places alſo of [p] Aven ſhall be deſtroyed: *even* the ſin of Iſrael: the thorn and thiſtle ſhall grow upon their altars, and they ſhall ſay to the mountains, * Cover us, and to the hills, Fall upon us.

* Iſa. 2. 19 Luke 23. 30. Rev. 6. 16. 9. and 6.

9 O Iſrael, thou haſt [q] ſinned from the days of Gibeah: there they [r] ſtood: the battle in Gibeah againſt the children of iniquity did not [s] touch them.

10 It is my deſire [t] that I ſhould chaſtiſe them, and the people ſhall be gathered againſt them, when they ſhall gather themſelves in their two [u] furrows.

11 And Ephraim *is as* an heifer uſed to delight [w] in threſhing: but I will paſs by her [x] fair neck: I will make Ephraim to ride: Judah ſhall plow, *and* Jacob ſhall break his clods.

12 Sow to yourſelves in righteouſneſs: reap after the meaſure of mercy: [y] break up your fallow ground: for *it is* time to ſeek the Lord, till he come and rain righteouſneſs upon you.

13 But you have plowed wickedneſs: ye have reaped iniquity: you have eaten the fruit of lyes: becauſe thou didſt truſt in thine own ways, *and* in the multitude of thy ſtrong men,

14 Therefore ſhall a tumult ariſe among thy people, and all thy munitions ſhall be deſtroyed, as [z] Shalman deſtroyed Beth-arbel in the day of battle: the mother with the children was daſhed in pieces:

15 So ſhall Beth-el do unto you, becauſe of your malicious wickedneſs: in the morning ſhall the king of Iſrael be deſtroyed.

CHAP.

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[z] This people is ſo rooted in their wickedneſs, that Gibeah, which was like to Sodom, was never more corrupt, Judges 19. 22.

[a] Meaning, that he ſo eſteemed them, and delighted in them.

[b] They were as abominable unto me, as their lovers, the idols.

[c] Signifying, that God would deſtroy their children by theſe ſundry means, and ſo conſume them by little and little.

[d] As they kept tender plants in their houſes in Tyrus, to preſerve them from the cold air of the ſea, ſo was Ephraim at the firſt unto me, but now I will give him to the ſlaughter.

[e] The prophet ſeeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather than that this great ſlaughter ſhould come upon their children.

[f] The chief cauſe of their deſtruction is, that they commit idolatry, and corrupt my religion in Gilgal.

[g] Whereof though the grapes were gathered, yet ever as it gathered new ſtrength, it increaſed new wickedneſs, ſo that the correction which ſhould have brought them to obedience, did but utter their ſtubbornneſs.

[h] As they were rich and had abundance.

[i] To wit, from God.

[k] The day ſhall come that God ſhall take away their king, and then they ſhall feel the fruit of their ſins, and how they truſted in him in vain, 2 Kings 17. 6, 7.

[l] In promiſing to be faithful toward God.

[m] Thus their integrity and fidelity which they pretended, was nothing but bitterneſs and grief.

[n] When the calf ſhall be carried away.

[o] Chemarims were certain idolatrous prieſts, which did wear black apparel in their ſacrifices, and cried with a loud voice, which ſuperſtition Elijah derided, 1 Kings 18. 27. Read 2 Kings 23. 5.

[p] Thus he ſpeaketh in contempt of Beth-el. Read ch. 4. 15.

[q] In thoſe days waſt thou as wicked as the Gibeonites, as God there partly declared: for thy zeal could not be good in executing God's judgments, ſeeing thine own deeds were as wicked as theirs.

[r] To wit, to fight, or the Iſraelites remained in that ſtubbornneſs from that time.

[s] The Iſraelites were not moved by their example to ceaſe from their ſins.

[t] Becauſe they are ſo deſperate, I will delight to deſtroy them.

[u] That is, when they have gathered all their ſtrength together.

[w] Wherein is pleaſure, as in plowing is labour and pain.

[x] I will lay my yoke upon her fat neck.

[y] Read Jer. 4. 4.

[z] That is, Shalmanazzar, in the deſtruction of that city, ſpared neither kind nor age.

Bef. Chr. 740.

CHAP. XI.

1 *The benefits of the Lord toward Iſrael.* 5 *Their ingratitude againſt him.*

WHEN Iſrael [a] *was* a child, then I loved him, and called my ſon out of Egypt.

2 They called them, *but* they [b] went thus from them: they ſacrificed unto Baalim, and burnt incenſe to images.

3 I led Ephraim alſo, *as one* ſhould bear them in his arms: but they knew not that I healed them.

4 I led them with cords [c] of a man, *even* with bands of love, and I was to them as he that taketh off the yoke from their jaws, and I laid the meat unto them.

5 He ſhall no more return into the land of Egypt: but Aſſhur ſhall be his [d] king, becauſe they refuſed to convert.

6 And the ſword ſhall fall on his cities, and ſhall conſume his bars, and devour them, becauſe of their own counſels.

7 And my people are bent to rebellion againſt me: though [e] they called them to the moſt High: *yet* none at all would exalt *him.*

8 [f] How ſhall I give thee up, Ephraim? *how* ſhall I deliver thee, Iſrael? how ſhall I make thee as [g] Admah? *how* ſhall I ſet thee as Zeboim? mine heart is turned within me: [h] my repentings are rolled together.

9 I will not execute the fierceneſs of my wrath: I will not return to deſtroy Ephraim: for I am God, and not man, the holy One in the midſt of thee, and I will not [i] enter into the city.

10 They ſhall walk after the Lord: he ſhall roar like a lion: when he ſhall roar, then the children of the Weſt ſhall fear.

11 [k] They ſhall fear as a ſparrow out of Egypt: and as a dove out of the land of Aſſhur, and I will place them in their houſes, ſaith the Lord.

12 Ephraim compaſſeth me about with lyes, and the houſe of Iſrael with deceit: but Judah yet ruleth with [l] God, and is faithful with the ſaints.

CHAP. XII.

He admoniſheth by Jacob's example to truſt in God, and not in man.

EPhraim is fed [m] with the wind, and followeth after the eaſt wind: he increaſeth daily lyes and deſtruction, and they do make a covenant with Aſſhur, and [n] oil is carried into Egypt.

Bef. Chr. 725.

2 The Lord hath alſo a controverſy with [o] Judah, and will viſit Jacob according to his ways: according to his works, will he recompenſe him.

3 He took his brother by the heel in the womb, and by his ſtrength he had [p] power with God,

4 And had [q] power over the angel, and prevailed: he wept and prayed unto him: [r] He found him in Beth-el, and there he ſpake with us.

5 Yea, the Lord God of hoſts, the Lord *is* himſelf his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and hope ſtill in thy God:

7 He *is* [s] Canaan: the balances of deceit *are* in his hand: he loveth to oppreſs.

8 And Ephraim ſaid, Notwithſtanding I am rich, I have found me out riches in all my labours: they ſhall find none iniquity in me, [t] that were wickedneſs.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in [u] the days of the ſolemn feaſt.

10 I have alſo ſpoken by the prophets, and I have multiplied viſions, and uſed ſimilitudes by the miniſtry of the prophets.

11 Is there [w] iniquity in Gilead? ſurely they are vanity: they ſacrifice bullocks in Gilgal, and their altars *are* as heaps in the furrows of the field.

12 [x] And Jacob fled into the country of Aram, and Iſrael ſerved for a wife, and for a wife he kept *ſheep.*

13 And by a [y] prophet the Lord brought Iſrael out of Egypt, and by a prophet was he reſerved.

14 *But* Ephraim provoked him with high places: therefore ſhall his blood be poured upon him, and his reproach ſhall his Lord reward him.

CHAP.

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[a] While the Iſraelites were in Egypt, and did not provoke my wrath by their malice and ingratitude.

[b] They rebelled, and went a contrary way when the prophets called them to repentance.

[c] That is, friendly: and not as beaſts or ſlaves.

[d] Seeing they contemn all this kindneſs, they ſhall be led captive into Aſſyria.

[e] To wit, the prophets.

[f] God conſidereth with himſelf, and that with a certain grief how to puniſh them.

[g] Which were two of the cities that were deſtroyed with Sodom, Deut. 29. 23.

[h] Meaning, that his love wherewith he firſt loved them, made him between doubt and aſſurance what to do: and herein appeareth his fatherly affection, that his mercy toward his ſhall overcome his judgments, as he declareth in the next verſe.

[i] To conſume thee, but will cauſe thee to yield, and ſo receive thee to mercy: and this is meant of the ſmall number who ſhall walk after the Lord.

[k] The Egyptians and Aſſyrians ſhall be afraid when the Lord maintaineth his people.

[l] Governeth their ſtate according to God's word, and doth not degenerate.

[m] That is, flattereth himſelf with vain confidence.

[n] Meaning, preſents, to get friendſhip.

[o] Which in theſe points was like to Ephraim, but not in idolatries.

[p] Seeing that God did thus prefer Jacob their father, Judah's ingratitude was the more to be abhorred.

[q] Read Gen. 32. 31.

[r] God found Jacob as he lay ſleeping in Beth-el, Gen. 28. 12. and ſo ſpake with him there, that the fruit of that ſpeech appertained to the whole body of the people, whereof we are.

[s] As for Ephraim, he is more like the wicked Canaanites, than godly Abraham or Jacob.

[t] Thus the wicked meaſure God's favour by outward proſperity, and like hypocrites cannot abide that any ſhould reprove their doings.

[u] Seeing thou wilt not acknowledge my benefits, I will bring thee again to dwell in tents, as in the feaſt of the tabernacles, which thou doſt now contemn.

[w] The people thought that no man durſt have ſpoken againſt Gilead, that holy place, and yet the prophet ſaith, that all their religion was but vanity.

[x] If you boaſt of your riches and nobility, ye ſeem to reproach your father, who was a poor fugitive and ſervant.

[y] Meaning, Moſes, whereby appeareth, that whatſoever they have, it cometh of God's free goodneſs.

Bef. Chr. 725.

CHAP. XIII.

1 *The abomination of Iſrael,* 9 *and the cauſe of their deſtruction.*

WHEN Ephraim ſpake, there *was* [a] trembling: he [b] exalted himſelf in Iſrael, but he hath ſinned in Baal, [c] and is dead.

2 And now they ſin more and more, and have made them molten images of their ſilver, *and* idols according to their own underſtanding: they were all the work of the craftſmen: they ſay one to another while they ſacrifice a [d] man, Let them kiſs the calves.

3 Therefore they ſhall be as the morning cloud, and as the morning dew that paſſeth away, as the chaff that is driven with a whirlwind out of the floor, and as the ſmoak that goeth out of the chimney.

4 Yet I am the Lord thy God [e] from the land of Egypt, and thou ſhalt know no God but me: for there *is* no Saviour beſide me.

5 I did know thee in the wilderneſs, in the land of drought.

6 And in their paſtures, ſo were they filled: they were filled, and their heart was exalted, therefore have they forgotten me.

7 And I will be unto them as a very lion, *and* as a leopard in the way of Aſſhur.

8 I will meet them, as a bear that is robbed of her whelps, and I will break the caul of their heart, and there I will devour them like a lion: the wild beaſt ſhall tear them.

9 O Iſrael, one [f] hath deſtroyed thee, but in me *is* thine help.

10 [g] I am: where is thy king, that ſhould help thee in all thy cities? and thy judges, of whom thou ſayeſt, Give me a king, and princes?

11 I gave thee a king in mine anger, and I took him away in my wrath.

12 The iniquity of Ephraim *is* [h] bound up: his ſin *is* hid.

13 The ſorrows of a travailing woman ſhall come upon him: he is an unwiſe ſon, elſe would he not ſtand ſtill at the time, *even* at the [i] breaking forth of the children.

14 I will redeem them from the power of the grave: I will deliver them from death: O [k] death, I will be thy death: O grave, I will be thy deſtruction: [l] repentance is hid from mine eyes.

15 Though he grew up among *his* brethren, an eaſt wind ſhall come, *even* the wind of the Lord ſhall come up from the wilderneſs, and dry up his vein, and his fountain ſhall be dried up: he ſhall ſpoil the treaſure of all pleaſant veſſels.

Bef. Chr. 725.

CHAP. XIV.

1 *The deſtruction of Samaria.* 2 *He exhorteth Iſrael to turn to God, who requireth praiſe and thanks.*

SAmaria ſhall be deſolate, for ſhe hath rebelled againſt her God: they ſhall fall by the ſword: their infants ſhall be daſhed in pieces, and their women with child ſhall be ript.

2 O Iſrael, [m] return unto the Lord thy God: for thou haſt fallen by thine iniquity.

3 Take unto you words, and turn to the Lord, and ſay unto him, [n] Take away all iniquity, and receive *us* graciouſly: ſo will we render the calves of our [o] lips.

4 Aſſhur ſhall [p] not ſave us, neither will we ride upon horſes, neither will we ſay any more to the work of our hands, *Ye are* our gods: for in thee the fatherleſs findeth mercy.

5 [q] I will heal their rebellion: I will love them freely, for mine anger is turned away from him.

6 I will be as the dew unto Iſrael: he ſhall grow as the lily, and faſten his roots as *the trees* of Lebanon.

7 His branches ſhall ſpread, and his beauty ſhall be as the olive-tree, and his ſmell as Lebanon.

8 They that dwell under his [r] ſhadow, ſhall return: they ſhall revive *as* the corn, and flouriſh as the vine: the ſcent thereof *ſhall be* as the wine of Lebanon.

9 Ephraim *ſhall ſay*, What have I to do any more with idols? I [s] have heard him, and looked upon him: I am like a green fir-tree: upon me is thy fruit found.

10 Who is [t] wiſe, and he ſhall underſtand theſe things? *and* prudent, and he ſhall know them? for the ways of the Lord *are* righteous, and the juſt ſhall walk in them: but the wicked ſhall fall therein.

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[a] He ſheweth the excellency and authority that this tribe had above all the reſt.

[b] He made a king of his tribe.

[c] The Ephraimites are not far from deſtruction, and have loſt their authority.

[d] The falſe prophets perſuaded the idolaters to offer their children after the example of Abraham, and he ſheweth how they would exhort one another to the ſame, and to kiſs and worſhip theſe calves which were their idols.

[e] He calleth them to repentance, and reproveth their ingratitude.

[f] The deſtruction is certain, and my benefits toward thee declare that it cometh not of me: therefore thine own malice, idolatry, and vain confidence in men muſt needs be the cauſe thereof.

[g] I am all one, James 1. 17.

[h] It is ſurely laid up to be puniſhed, as Jer. 17. 1.

[i] But would come out of the womb, that is, out of this danger wherein he is, and not tarry to be ſtifled.

[k] Meaning, that no power ſhall reſiſt God, when he will deliver his, but even in death will he give them life.

[l] Becauſe they will not turn to me, I will not change my purpoſe.

[m] He exhorteth them to repentance, to avoid all theſe plagues, willing them to declare by words their obedience and repentance.

[n] He ſheweth them how they ought to confeſs their ſins.

[o] Declaring that this is the true ſacrifice that the faithful can offer, even thanks and praiſe, Heb. 13. 15.

[p] We will leave off all vain confidence and pride.

[q] He declareth how ready God is to receive them that do repent.

[r] Whoſoever join themſelves to this people, ſhall be bleſſed.

[s] God ſheweth how prompt he is to hear his, when they repent, and to offer himſelf as a protection and ſafeguard unto them, as a moſt ſufficient fruit and profit.

[t] Signifying, that the true wiſdom and knowledge conſiſteth in this, even to reſt upon God.

JOEL.

THE ARGUMENT.

The prophet Joel firſt rebuketh them of Judah, that being now puniſhed with a great plague of famine, remaineth ſtill obſtinate. Secondly, he threateneth greater plagues, becauſe they grew daily to a more hardneſs of heart, and rebellion againſt God, notwithſtanding his puniſhments. Thirdly, he exhorteth them to repentance, ſhewing that it muſt be earneſt, and proceed from the heart, becauſe they had grievouſly offended God. And ſo doing, he promiſeth that God will be merciful, and not forget his covenant that he made with their fathers: but will ſend his Chriſt, who ſhall gather the ſcattered ſheep, and reſtore them to life and liberty, though they ſeemed to be dead.

CHAP. I.

1 *A propheсy againſt the Jews.* 2 *He exhorteth the people to prayer and faſting, for the miſery that was at hand.*

Bef. Chr. 800.

THE word of the Lord that came to Joel, the ſon of Pethuel.

2 Hear ye this, O [a] elders, and hearken ye, all inhabitants of the land, whether [b] ſuch a thing hath been in your days, or yet in the days of your fathers.

3 Tell your children of it, and let your children *ſhew* to their children, and their children to another generation.

4 That which is left of the palmer-worm, hath the graſs-hopper eaten, and the reſidue of the graſs-hopper hath the canker-worm eaten, and the reſidue of the canker-worm hath the caterpillar eaten.

5 Awake ye [c] drunkards, and weep and howl, all ye drinkers of wine, becauſe of the new wine: for it ſhall be pulled from your mouth.

6 Yea, [d] a nation cometh upon my land, mighty, and without number, whoſe teeth *are like* the teeth of a lion, and he hath the jaws of a great lion.

7 He maketh my vine waſte, and peeleth off the bark of my fig-tree: he maketh it bare, and caſteth it down: the branches thereof are made white.

8 Mourn like a virgin girded with ſackcloth for the [e] huſband of her youth.

9 The meat-offering, and the drink-offering, is [f] cut off from the houſe of the Lord: the prieſts, the Lord's miniſters mourn.

10 The field is waſted: the land mourneth: for the corn is deſtroyed: the [g] new wine is dried up, *and* the oil is decayed.

11 Be ye aſhamed, O huſbandmen: howl, O ye vine-dreſſers, for the wheat, and for the barley, becauſe the harveſt of the field is periſhed.

12 The vine is dried up, and the fig-tree is decayed: the pomegranate-tree, and the palm-tree, and the apple-tree, *even* all the trees of the field are withered: ſurely alſo the joy is withered away from the ſons of men.

Bef. Chr. 800.

13 [h] Gird yourſelves and lament, ye prieſts: howl, ye miniſters of the altar: come, *and* lie all night in ſackcloth, ye miniſters of my God: for the meat-offering, and the drink-offering is taken away from the houſe of your God.

14 Sanctify you a faſt: call a ſolemn aſſembly: gather the elders, *and* all the inhabitants of the land, into the houſe of the Lord your God, and cry unto the Lord,

15 Alas: for the day, for the [i] day of the Lord is at hand, and it cometh as a deſtruction from the Almighty.

16 Is not the meat cut off from our eyes? *and* joy and gladneſs from the houſe of our God?

17 The ſeed is rotten under their clods: the garners are deſtroyed: the barns are broken down, for the corn is withered.

18 How did the beaſts mourn! the herds of cattle pine away, becauſe they have no paſture, and the flocks of ſheep are deſtroyed.

19 O Lord, to thee will I cry: for the fire hath devoured the paſtures of the wilderneſs, and the flame hath burnt up all the trees of the field.

20 The beaſts of the field cry all unto thee: for the rivers of water are dried up, and the [k] fire hath devoured the paſtures of the wilderneſs.

CHAP. II.

He propheſieth of the coming and cruelty of their enemies. 13 *An exhortation to move them to convert.* 18 *The love of God toward his people.*

BLOW [l] the trumpet in Zion, and ſhout in mine holy mountain: let all the inhabitants of the land tremble: for the day of the Lord is come: for it *is* at hand.

2 A [m] day of darkneſs, and of blackneſs, a day of clouds and obſcurity, as the morning ſpread upon the mountains, *ſo is* there a [n] great people, and a mighty: there was none like it from the beginning, neither ſhall be any more after it, unto the years of many generations.

3 A fire devoureth before him, and behind him a flame burneth up: the land *is* as the garden

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[a] Signifying, the princes, the prieſts and the governors.

[b] He calleth the Jews to the conſideration of God's judgments, who had now plagued the fruits of the ground for the ſpace of four years, which was for their ſins, and to call them to repentance.

[c] Meaning, that the occaſion of their exceſs and drunkenneſs was taken away.

[d] This was another plague wherewith God had puniſhed them, when he ſtirred up the Aſſyrians againſt them.

[e] Mourn grievouſly, as a woman which had loſt her huſband, to whom ſhe hath been married in her youth.

[f] The tokens of God's wrath did appear in his temple, inſomuch as God's ſervice was left off.

[g] All comfort and ſubſtance for nouriſhment is taken away.

[h] He ſheweth that the only means to avoid God's wrath, and to have all things reſtored, is unfeigned repentance.

[i] We ſee by theſe great plagues, that utter deſtruction is at hand.

[k] That is, drought.

[l] He ſheweth the great judgments of God which are at hand, except they repent.

[m] Of affliction and trouble.

[n] Meaning, the Aſſyrians.

Bef. Chr. 800. den of [o] Eden before him, and behind him a deſolate wilderneſs, ſo that nothing ſhall eſcape him.

4 The beholding of him *is* like the ſight of horſes, and like the horſemen, ſo ſhall they run:

5 Like the noiſe of chariots in the tops of the mountains ſhall they leap, like the noiſe of a flame of fire that devoureth the ſtubble, *and* as a mighty people prepared to the battle.

6 Before his face ſhall the people tremble: all faces [p] ſhall gather blackneſs.

7 They ſhall run like ſtrong men, and go up to the wall like men of war, and every man ſhall go forward in his ways, and they ſhall not ſtay in their paths:

8 Neither ſhall one [q] thruſt another, but every one ſhall walk in his path: and when they fall upon the ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the city: they ſhall run upon the wall: they ſhall climb up upon the houſes, *and* enter in at the windows like the thief.

10 The earth ſhall tremble before him, the heavens ſhall ſhake, the [r] ſun and the moon ſhall be dark, and the ſtars ſhall withdraw their ſhining,

11 And the Lord ſhall [s] utter his voice before his hoſt: for his hoſt is very great: for *he is* ſtrong that doth his word: * for the day of the Lord is great and very terrible, and who can abide it? * Jer. 30. 7 Amos 5. 18. Zeph. 1 K.

12 Therefore alſo now the Lord ſaiith, Turn you unto me with all your heart, and with faſting, and with weeping, and with mourning,

13 And [t] rent your heart, and not your cloaths: and turn unto the Lord your God, for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

14 Who knoweth, *if* he will [u] return and repent, and leave a bleſſing behind him, *even* a meat-offering, and a drink-offering unto the Lord your God?

15 Blow the trumpet in Zion, ſanctify a faſt, call a ſolemn aſſembly.

16 Gather the people: ſanctify the congregation, gather the elders: aſſemble the [w] children, and thoſe that ſuck the breaſt: let the bridegroom go forth of his chamber, and the bride out of her bride chamber.

17 Let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage into reproach, that the heathen ſhould rule over them. * Wherefore ſhould they ſay among the people, Where is their God? * Pſ. 79. 10.

18 Then will the Lord be [x] jealous over his land, and ſpare his people.

19 Yea, the Lord will anſwer, and ſay unto his people, Behold, I will ſend you corn, and wine, and oil, and you ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen,

20 But I will remove far off from you the [y] northern *army*, and I will drive him into a land barren and deſolate, with his face toward the [z] eaſt ſea, and his end to the utmoſt ſea, and his ſtink ſhall come up, and his corruption ſhall aſcend, becauſe he hath exalted himſelf to do *this*.

21 Fear not, O land, *but* be glad, and rejoice: for the Lord will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſs are green: for the tree beareth her fruit: the fig-tree and the vine do give their force.

23 Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the rain of [a] righteouſneſs, * and he will cauſe to come down for you the rain, *even* the *firſt* rain, and the latter rain in the firſt *month*. * Rev. 26. 4. Deut. 11. 14.

24 And the barns ſhall be full of wheat, and the preſſes ſhall abound with wine and oil.

25 And I will render you the years that the graſhopper hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great hoſt which I ſent among you.

26 So you ſhall eat and be ſatisfied, and praiſe the name of the Lord your God, that hath dealt marvellouſly with you: and my people ſhall never be aſhamed.

27 Ye ſhall alſo know that I am in the midſt of Iſrael: and that I am the Lord your God, and none other, and my people ſhall never be aſhamed.

28 And afterward will I pour [b] out my Spirit upon all fleſh: and your ſons and your daughters ſhall propheſy: your old men ſhall dream [c] dreams, *and* your young men ſhall ſee viſions.

29 And alſo upon the ſervants and upon the maidens in thoſe days will I pour my Spirit.

30 And I will ſhew [d] wonders in the heavens, and in the earth: blood and fire, and pillars of ſmoak.

31 The [e] ſun ſhall be turned into darkneſs, and the moon into blood, before the great and terrible day of the Lord come.

32 But whoſoever ſhall call [f] on the name of the Lord, ſhall be ſaved: for in mount Zion, and

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[o] The enemy deſtroyeth our plentiful country whereſoever he cometh.

[p] They ſhall be pale and black for fear, as Nahum 2. 10.

[q] For none ſhall be able to reſiſt them.

[r] Read ver. 2. 31. Iſa. 13. 10. Ezek. 32. 7. ch. 3. 15. Matt. 24. 29.

[s] The Lord ſhall ſtir up the Aſſyrians to execute his judgments.

[t] Mortify your affections, and ſerve God with pureneſs of heart, and not with ceremonies.

[u] He ſpeaketh this to ſtir up their ſlothfulneſs, and not that he doubted of God's mercies, if they did repent. How God repenteth, read Jer. 18. 8.

[w] That as all have ſinned, ſo all may ſhew forth ſigns of their repentance, that men ſeeing the children, which are not free from God's wrath, might be the more lively touched with the conſideration of their own ſins.

[x] If they repent, he ſheweth that God will preſerve and defend them with a moſt ardent affection.

[y] That is, the Aſſyrians your enemies.

[z] Called the Salt ſea, or Perſian ſea: meaning, that though his army was ſo great, that it filled all from this ſea to the ſea called Mediterranean, yet he would ſcatter them.

[a] That is, ſuch as ſhould come by juſt meaſure, and as was wont to be ſent when God was reconciled with them.

[b] That is, in greater abundance and more generally than in time paſt: and this was fulfilled under Chriſt, when as God's graces, and his Spirit, under the goſpel, were abundantly given to the church, Iſa. 44. 3. Acts 2. 17. John 7. 38, 39.

[c] As they had viſions and dreams in old time, ſo ſhall they now have clearer revelations.

[d] He warneth the faithful what terrible things ſhould come, to the intent that they ſhould not look for continual quietneſs in this world, and yet in all theſe troubles he would preſerve them.

[e] The order of nature ſhall ſeem to be changed for the horrible afflictions that ſhall be in the world, Iſa. 13. 10. Ezek. 32. 7. chap. 3. 15. Matt. 24. 29.

[f] God's judgments are for the deſtruction of the infidels, and to move the godly to call upon the name of God, who will give them ſalvation.

and in Jeruſalem ſhall be deliverance, as the Lord hath ſaid, and in the [g] remnant whom the Lord ſhall call.

CHAP. III.

Of the judgments of God againſt the enemies of his people.

FOR behold, in [h] thoſe days and in that time, when I ſhall bring again the captivity of Judah and Jeruſalem,

2 I will alſo gather all nations, and I will bring them down into the [i] valley of Jehoſhaphat, and will plead with them there for my people, and for mine heritage Iſrael, whom they have ſcattered among the nations, and parted my land.

3 And they have caſt lots for my people, and have given the child [k] for the harlot, and ſold the girl for wine, that they might drink.

4 Yea, and [l] what have you to do with me, O Tyrus and Zidon, and all the coaſts of Paleſtina? will ye render me [m] a recompenſe? and if ye recompenſe me, ſwiftly *and* ſpeedily will I render your recompence upon your head:

5 For ye have taken my ſilver, and have carried into your temples my goodly *and* pleaſant things.

6 The children alſo of Judah and the children of Jeruſalem have you ſold unto the Grecians, that ye might ſend them far from their border.

7 Behold, I will raiſe them out of the place where ye have ſold them, and will render your reward upon your own head.

8 And I will ſell your ſons and your daughters into the hand of the children of Judah: and they [n] ſhall ſell them to the Sabeans, to a people far off: for the Lord hath ſpoken it.

9 Publiſh this among the Gentiles: prepare war, wake up the mighty men: let all the men of war draw near *and* come up.

10 [o] Break your plowſhares into ſwords, and your ſcythes into ſpears: let the weak ſay, I am ſtrong.

11 Aſſemble yourſelves, and come, all ye heathen, and gather yourſelves together round about: there ſhall the Lord caſt down thy mighty men.

12 Let the heathen be wakened and come up to the valley of Jehoſhaphat, for there will I ſit to judge all the heathen round about.

13 Put in your [p] ſcythes, for the harveſt is ripe: come, get you down, for the wine-preſs is full: yea, the wine-preſſes run over, for their wickedneſs is great.

14 O multitude, O multitude, *come* into the valley of threſhing: for the day of the Lord *is* near in the valley of threſhing.

15 The ſun and moon ſhall be darkened, and the ſtars ſhall withdraw their light.

16 The Lord alſo ſhall roar out of Zion, and utter his voice from Jeruſalem, and the heavens and the earth ſhall ſhake, but the Lord will be the hope [q] of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I am the Lord your God, dwelling in Zion, mine holy mountain: then ſhall Jeruſalem be holy, and there ſhall no ſtrangers go [r] through her any more.

18 And in that day ſhall the mountains [s] drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall run with waters, and a fountain ſhall come forth of the houſe of the Lord, and ſhall water the valley of Shittim.

19 [t] Egypt ſhall be waſte, and Edom ſhall be a deſolate wilderneſs, for the injuries of the children of Judah, becauſe they have ſhed innocent blood in their land.

20 But Judah ſhall dwell for ever, and Jeruſalem from generation to generation.

21 For I will [u] cleanſe their blood that I have not cleanſed, and the Lord will dwell in Zion.

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[g] Meaning hereby the Gentiles, Rom. 10. 13.

[h] When I ſhall deliver my church, which ſtandeth of the Jews and of the Gentiles.

[i] It appeareth that he alludeth to that great victory of Jehoſhaphat, when as God without man's help deſtroyed the enemies, 2 Chron. 20. 26. alſo he hath reſpect to this word Jehoſhaphat, which ſignifieth pleading or judgment, becauſe God would judge the enemies of his church, as he did there.

[k] That which the enemy got for the ſale of my people, he beſtowed upon harlots and drink.

[l] He taketh the cauſe of his church in hand againſt the enemy, as though the injury were done to himſelf.

[m] Have I done you wrong, that ye will render me the like?

[n] For afterward God ſold them by Nebuchadnezzar and Alexander the Great, for the love he bare to his people, and thereby they were comforted as though the price had been theirs.

[o] When I ſhall execute my judgments againſt mine enemies, I will cauſe every one to be ready, and to prepare their weapons to deſtroy one another, for my church ſake.

[p] Thus he ſhall encourage the enemies when their wickedneſs is full ripe to deſtroy one another, which he calleth the valley of God's judgments.

[q] God aſſureth his againſt all troubles, that when he deſtroyeth his enemies, his children ſhall be delivered.

[r] The ſtrangers ſhall no more deſtroy his church: which if they do, it is the people, which by their ſins make the breach for the enemy.

[s] He promiſeth to his church abundance of graces, read Ezek. 47. 1. which ſhould water and comfort the moſt barren places, Amos 9. 13.

[t] The malicious enemies ſhall have no part of this grace.

[u] He had ſuffered his church hitherto to lie in their filthineſs, but now he promiſeth to cleanſe them, and to make them pure unto him.

AMOS.

THE ARGUMENT.

Among many other prophets that God raiſed up to admoniſh the Iſraelites of his plagues for their wickedneſs and idolatry, he ſtirred up Amos, who was an herdſman or ſhepherd of a poor town, and gave him both knowledge and conſtancy to reprove all eſtates and degrees, and to denounce God's horrible judgments againſt them, except they did in time repent: ſhewing them, that if God ſpared not the other nations about them, who had lived as it were in ignorance of God in reſpect of them, but for their ſins will puniſh them, that they could look for nothing, but an horrible deſtruction, except they turned to the Lord by unfeigned repentance. And finally, he comforteth the godly with hope of the coming of the Meſſiah, by whom they ſhould have perfect deliverance and ſalvation.

Bef. Chr. 787.

CHAP. I.

1 The time of the prophecy of Amos. 3 The word of the Lord againſt Damaſcus, 6 the Philiſtines, Tyrus, Idumea and Ammon.

THE words of Amos, who was among the herdmen at [a] Tekoa, which he ſaw upon Iſrael, in the days of Uzziah king of Judah, and in the days of [b] Jeroboam the ſon of Joaſh king of Iſrael, two years before the [c] earthquake.

2 And he ſaid, The Lord ſhall roar from Zion, and utter his voice from Jeruſalem, and the dwelling-places of the ſhepherds ſhall periſh, and the top of [d] Carmel ſhall wither.

3 ¶ Thus ſaith the Lord, For [e] three tranſgreſſions of Damaſcus, and for four, I will not turn to it, becauſe they have [f] threſhed Gilead with threſhing-inſtruments of iron:

4 Therefore will I ſend a fire into the houſe of Hazael, and it ſhall devour the [g] palaces of Benhadad.

5 I will break alſo the bars of Damaſcus, and cut off the inhabitant of Bikeath-aven: and him that holdeth the ſceptre out of Beth-eden, and the people of Aram ſhall go into captivity unto [h] Kir, ſaith the Lord.

6 Thus ſaith the Lord, For three tranſgreſſions of Azzah, and for four, I will not turn to it, becauſe they [i] carried away priſoners the whole captivity to ſhut them up in Edom:

7 Therefore will I ſend a fire upon the walls of Azzah, and it ſhall devour the palaces thereof:

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſceptre from Aſhkelon, and turn mine hand to Ekron, and the remnant of the Philiſtines ſhall periſh, ſaith the Lord God.

9 ¶ Thus ſaith the Lord, For three tranſgreſſions of Tyrus, and for four, I will not turn to it, becauſe they ſhut the whole captivity in Edom, and have not remembered the [k] brotherly covenant:

10 Therefore will I ſend a fire upon the walls of Tyrus, and it ſhall devour the palaces thereof.

11 ¶ Thus ſaith the Lord, For three tranſgreſſions of Edom, and for four, I will not turn to it, becauſe he did purſue his brother with the ſword, and did † caſt off all pity, and his anger ſpoiled him evermore, and his wrath watched him [l] alway:

† Heb. corrupt his compaſſions.

12 Therefore will I ſend a fire upon Teman, and it ſhall devour the palaces of Bozrah.

13 ¶ Thus ſaith the Lord, For three tranſgreſſions of the children of Ammon, and for four, I will not turn to it, becauſe they [m] have ript up the women with child of Gilead, that they might enlarge their border:

14 Therefore will I kindle a fire in the wall of Rabbah, and it ſhall devour the palaces thereof, with ſhouting in the day of battle, *and* with a tempeſt in the day of the whirlwind.

15 And their king ſhall go into captivity, he and his princes together, ſaith the Lord.

CHAP. II.

Againſt Moab, Judah and Iſrael.

THUS ſaith the Lord, For three tranſgreſſions of Moab, and for four, I will not turn to it, becauſe it burnt the [n] bones of the king of Edom into lime:

2 Therefore will I ſend a fire upon Moab, and it ſhall devour the palaces of Kerioth, and Moab ſhall die with tumult, with ſhouting, *and* with the ſound of a trumpet.

3 And I will cut off the judge out of the midſt thereof, and will ſlay all the princes thereof with him, ſaith the Lord.

4 ¶ Thus ſaith the Lord, For three tranſgreſſions of Judah, and for four, [o] I will not turn to it, becauſe they have caſt away the law of the Lord, and have not kept his commandments, and their lyes cauſed them to err, after the which their fathers have walked.

5 Therefore will I ſend a fire upon Judah, and it ſhall devour the palaces of Jeruſalem.

6 ¶ Thus ſaith the Lord, For three tranſgreſſions of [p] Iſrael, and for four, I will not turn to it, becauſe they ſold the righteous for ſilver, and the poor [q] for ſhoes.

7 They gape over the head of the poor, in the [r] duſt of the earth, and pervert the ways of the meek: and a man and his father will go in to a maid to diſhonour mine holy name.

8 And they lie down upon cloaths laid to pledge [s] by every altar: and they [t] drink the wine of the condemned in the houſe of their God.

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[a] Which was a town ſix miles from Jeruſalem in Judea, but he propheſied in Iſrael.

[b] In his days the kingdom of Iſrael did moſt flouriſh.

[c] Which, as Joſephus writeth, was when Uzziah would have uſurped the prieſt's office, and therefore was ſmitten with the leproſy.

[d] Whatſoever is fruitful and pleaſant in Iſrael ſhall ſhortly periſh.

[e] He ſheweth, firſt, that all the people round about ſhould be deſtroyed for their manifold ſins: which are meant by three and four, which make ſeven, becauſe the Iſraelites ſhould the more deeply conſider God's judgments toward them.

[f] If the Syrians ſhall not be ſpared for committing this cruelty againſt one city, it is not poſſible that Iſrael ſhould eſcape puniſhment, which hath committed ſo many and grievous ſins againſt God and man.

[g] The antiquity of their buildings ſhall not avoid my judgments, read Jer. 49. 27.

[h] Tiglath Pileſer led the Syrians captive, and brought them to Cyrene, which he calleth here Kir.

[i] They joined themſelves with the Edomites their enemies, which carried them away captives.

[k] For Eſau, (of whom came the Edomites) and Jacob were brethren: therefore they ought to have admoniſhed them of their brotherly friendſhip, and not to have provoked them to hatred.

[l] He was a continual enemy unto him.

[m] He noteth the great cruelty of the Ammonites, that ſpared not the women, but moſt tyrannouſly tormented them, and yet the Ammonites came of Lot, who was of the houſhold of Abraham.

[n] For the Moabites were ſo cruel againſt the king of Edom, that they burnt his bones after that he was dead, which declared their barbarous rage, ſeeing they would revenge themſelves of the dead.

[o] Seeing the Gentiles that had not ſo far knowledge, were thus puniſhed, Judah which was ſo fully inſtructed of the Lord's will, might not think to eſcape.

[p] If he ſpare not Judah, unto whom his promiſes were made, much more he will not ſpare this degenerate kingdom.

[q] They eſteemed moſt vile bribes more than men's lives.

[r] When they have ſpoiled him and thrown him to the ground, they gape for his life.

[s] Thinking by theſe ceremonies, that is, by ſacrificing and being near mine altar, they may excuſe all their other wickedneſs.

[t] They ſpoil others, and offer there f unto God, thinking that he will diſpenſe with them when he is made partaker of their iniquity.

9 Yet deſtroyed I the [u] Amorite before them, whoſe height was like the height of the cedars, and he was ſtrong as the oaks: notwithſtanding I deſtroyed his fruit from above, and his root from beneath.

10 Alſo I brought you up from the land of Egypt, and led you forty years through the wilderneſs, to poſſeſs the land of the Amorite.

11 And I raiſed up of your ſons for prophets, and [w] of your young men for Nazarites. Is it not even thus, O ye children of Iſrael, ſaith the Lord?

12 But ye gave the Nazarites wine to drink, and commanded the prophets, ſaying, Propheſy not.

13 Behold, I am [x] preſſed under you as a cart is preſſed that is full of ſheaves.

14 Therefore the flight ſhall periſh from the [y] ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mighty ſave his life.

15 Nor he that handleth the bow ſhall ſtand, and he that is ſwift of foot ſhall not eſcape, neither ſhall he that rideth the horſe ſave his life.

16 And he that is of a mighty courage among the ſtrong men ſhall flee away naked in that day, ſaith the Lord.

CHAP. III.

He reproveth the houſe of Iſrael of ingratitude, 11 *For the which God will puniſh them.*

HEAR this word that the Lord pronounceth againſt you, O children of Iſrael, *even* againſt the whole family which I brought up from the land of Egypt, ſaying,

2 You [z] only have I known of all the families of the earth: therefore I will viſit you for all your iniquities.

3 Can two walk together except they be [a] agreed?

4 Will a [b] lion roar in the foreſt, when he hath no prey? or will a lion's whelp cry out of his den, if he have taken nothing?

5 [c] Can a bird fall in a ſnare upon the earth, where no fowler is? or will he take up the [d] ſnare from the earth, and have taken nothing at all?

6 Or [e] ſhall a trumpet be blown in the city, and the people be not afraid? or ſhall there [f] be evil in a city, and the Lord hath not done it?

7 Surely, the Lord God will do nothing, but he [g] revealeth his ſecret unto his ſervants the prophets.

8 The lion hath roared: who will not be afraid? the Lord God hath ſpoken: who can but [h] propheſy?

9 Proclaim in the palaces at [i] Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble yourſelves upon the mountains of Samaria: ſo behold the great tumults in the midſt thereof, and the oppreſſed in the midſt thereof.

10 For they know not to do right, ſaith the Lord: they ſtore up violence and robbery [k] in their palaces.

11 Therefore thus ſaith the Lord God, An adverſary *ſhall come* even round about the country, and ſhall bring down thy ſtrength from thee, and thy palaces ſhall be ſpoiled.

12 Thus ſaith the Lord, As the ſhepherd taketh [l] out of the mouth of the lion two legs, or a piece of an ear: ſo ſhall the children of Iſrael be taken out that dwell in Samaria, in the corner of a bed, and in [m] Damaſcus, *as in* a couch.

13 Hear, and teſtify in the houſe of Jacob, ſaith the Lord God, the God of hoſts,

14 Surely in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el, and the horns of the altar ſhall be broken off, and fall to the ground.

15 And I will ſmite the winter-houſe with the ſummer-houſe, and the houſes of ivory ſhall periſh, and the great houſes ſhall be conſumed, ſaith the Lord.

CHAP. IV.

Againſt the governors of Samaria.

HEAR this word, ye [n] kine of Baſhan that are in the mountain of Samaria, which oppreſs the poor, *and* deſtroy the needy, and they ſay to their maſter, [o] Bring, and let us drink.

2 The Lord God hath ſworn by his holineſs, that lo, the days ſhall come upon you, that he will take you away with [p] thorns, and your poſterity with fiſh-hooks.

3 And ye ſhall go out at the breaches, every *cow* forward: and ye ſhall caſt yourſelves out of the palace, ſaith the Lord.

4 Come to [q] Beth-el, and tranſgreſs: to Gilgal, and multiply tranſgreſſion, and bring your ſacrifices in the morning, *and* your tithes after three [r] years,

5 And offer a thankſgiving [s] of leaven, publiſh *and* proclaim the free offering: for this liketh

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[u] The deſtruction of their enemies and his mercy toward them, ſhould have cauſed their hearts to melt for love toward him.

[w] Ye contemned my benefits, and abuſed my graces, and craftily went about to ſtop the mouths of my prophets.

[x] You have wearied me with your ſins, Iſa. 1. 14.

[y] None ſhall be delivered by any means.

[z] I have only choſen you to be mine among all other people: and yet you have forſaken me.

[a] Hereby the prophet ſignifieth that he ſpeaketh not of himſelf, but as God guideth and moveth him, which is called the agreement between God and his prophets.

[b] Will God threaten by his prophets, except there be ſome great occaſion?

[c] Can any thing come without God's providence?

[d] Shall his threatenings be in vain?

[e] Shall the prophets threaten God's judgments, and the people not be afraid?

[f] Doth any adverſity come without God's appointment? Iſa. 45. 7.

[g] God dealeth not with the Iſraelites as he doth with other people: for he ever warneth them before of his plagues by his prophets.

[h] Becauſe the people ever murmured againſt the prophets, he ſheweth, that God's Spirit moved them ſo to ſpeak as they did.

[i] He calleth the ſtrangers, as the Philiſtines and Egyptians, to be witneſſes of God's judgments againſt the Iſraelites for their cruelty and oppreſſion.

[k] The fruit of their cruelty and theft appeareth by their great riches which they have in their houſes.

[l] When the lion hath ſatiate his hunger, the ſhepherd findeth a leg, or a tip of an ear, to ſhew that the ſheep have been worried.

[m] Where they thought to have had a ſure hold, and to have been in ſafety.

[n] Thus he calleth the princes and governors, which being overwhelmed with the great abundance of God's benefits forgat God, and therefore he calleth them by the name of beaſts, and not of men.

[o] They encourage ſuch as have authority over the people, to plunder them, ſo that they may have profit by it.

[p] He alludeth to fiſhers which catch fiſh by hooks and thorns.

[q] He ſpeaketh this in contempt of them which reſorted to theſe places, thinking that their great devotion and good intention had been ſufficient to have bound God unto them.

[r] Read Deut. 14. 28.

[s] As Levit. 7. 13.

Bef. Chr. 787.

[v] liketh you, O ye children of Iſrael, ſaith the Lord God.

6 And therefore have I given you [w] cleanneſs of teeth in all your cities, and ſcarceneſs of bread in all your palaces: yet have ye not returned unto me, ſaith the Lord.

7 And alſo I have with-holden the rain from you, when there *were* yet three [x] months to the harveſt, and I cauſed it to rain upon one city, and have not cauſed it to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandered unto one city to drink water, but they were [y] not ſatisfied: yet have ye not returned unto me, ſaith the Lord.

9 I have ſmitten you with blaſting and mill-dew: your great gardens and your vineyards, and your fig-trees, and your olive-trees did the palmer-worm devour: yet have ye not returned unto me, ſaith the Lord.

10 Peſtilence have I ſent among you, after the manner of [z] Egypt: your young men have I ſlain with the ſword, and have taken away your horſes: and I have made the ſtink of your tents to come up even unto your noſtrils: yet have ye not returned unto me, ſaith the Lord.

11 I have overthrown you as God overthrew Sodom and Gomorrah: and ye were as a [a] fire-brand pluckt out of the burning: yet have ye not returned unto me, ſaith the Lord.

12 Therefore, thus will I do unto thee, O Iſrael: and becauſe I will do this unto thee, prepare to [b] meet thy God, O Iſrael.

13 For lo, he that formeth the mountains and createth the wind, and declareth unto man what *is* his thought; which maketh the morning darkneſs, and walketh upon the high places of the earth, the Lord God of hoſts *is* his name.

CHAP. V.

A lamentation for the captivity of Iſrael.

HEAR ye this word, which I lift upon you, *even* a lamentation of the houſe of Iſrael.

2 The [c] virgin Iſrael *is* fallen, *and* ſhall no more riſe: ſhe is left upon her land, *and* there *is* none to raiſe her up.

3 For thus ſaith the Lord God, The city which went out by a thouſand, ſhall leave an [d] hundred: and that which went forth by an hundred, ſhall leave ten to the houſe of Iſrael.

4 For thus ſaith the Lord unto the houſe of Iſrael, Seek ye me, and ye ſhall live.

5 But ſeek not to Beth-el, nor enter into [e] Gilgal, and go not to Beer-ſheba: for Gilgal ſhall go into captivity, and Beth-el ſhall come to nought.

6 Seek the Lord, and ye ſhall live, leſt he break out like fire in the houſe of Joſeph, and devour it, and there *be* none to quench it in Beth-el.

7 They turn [f] judgment to wormwood, and leave off righteouſneſs in the earth.

8 He [g] maketh Pleiades, and Orion, and he turneth the ſhadow of death into the morning, and he maketh the day dark as night: he calleth the waters of the ſea, and poureth them out upon the open earth: the Lord *is* his name.

9 He ſtrengtheneth the deſtroyer againſt the mighty: and the deſtroyer ſhall come againſt the fortreſs.

10 They have hated him [h] that rebuketh in the gate: and they abhorred him that ſpeaketh uprightly.

11 Foraſmuch then as your treading is upon the poor, and [i] ye take from him burdens of wheat: ye have built houſes of hewn ſtone, but ye ſhall not dwell in them: ye have planted pleaſant vineyards, but ye ſhall not drink wine of them.

12 For I know your manifold tranſgreſſions, and your mighty ſins; they afflict the juſt, they take rewards, and they oppreſs the poor in the gate;

13 Therefore [k] the prudent ſhall keep ſilence in that time, for it is an evil time.

14 Seek good, and not evil, that ye may live: and the Lord God of hoſts will be with you, as you have ſpoken.

15 Hate the evil, and love the good, and eſtabliſh judgment in the gate: it may be that the Lord God of hoſts will be merciful unto the remnant of Joſeph.

16 Therefore the Lord God of hoſts, the Lord ſaith thus, Mourning *ſhall be* in all ſtreets: and they ſhall ſay in all the high ways, Alas, alas! and they ſhall call the [l] huſbandman to lamentation, and ſuch as can mourn, to mourning.

17 And in all the vines *ſhall be* lamentation: for I will paſs through thee, ſaith the Lord.

18 Wo unto you that [m] deſire the day of the Lord: what have you to do with it? the day of the Lord *is* darkneſs and not light.

19 As if a man did flee from a lion, and a bear met him: or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.

20 Shall not the day of the Lord be darkneſs, and not light? even darkneſs and no light in it?

21 I hate *and* abhor your feaſt days, and I will not ſmell in your ſolemn aſſemblies.

22 Though

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[v] You only delight in thoſe outward ceremonies, and have none other reſpect.

[w] That is, lack of bread and meat.

[x] I ſtayed the rain till the fruits of the earth were deſtroyed with drought, and yet you would not conſider it, to return to me by repentance.

[y] They could not find water enough where they had heard ſay it had rained.

[z] As I plagued the Egyptians, Exod. 9. 10.

[a] You were almoſt all conſumed, and a few of you wonderfully preſerved, 2 Kings 14. 26.

[b] To turn to him by repentance.

[c] He ſo calleth them, becauſe they ſo boaſted of themſelves, or becauſe they were given to wantonneſs and daintineſs.

[d] Meaning, that the tenth part ſhould ſcarcely be ſaved.

[e] In theſe places they worſhipped new idols, which aforetime ſerved for the true honour of God, therefore he ſaith that theſe ſhall not ſave them.

[f] Inſtead of judgment and equity, they execute cruelty and oppreſſion.

[g] He deſcribeth the power of God, Job 9. 9.

[h] They hate the prophets, which reprove them in the open aſſemblies.

[i] Ye take both his money and alſo his food, wherewith he ſhould live.

[k] God will ſo plague them, that they ſhall not ſuffer the godly once to open their mouths to admoniſh them of their faults.

[l] So that all degrees ſhall have matter of lamentation for the great plagues.

[m] Thus he ſpeaketh, becauſe the wicked and hypocrites ſaid they were content to abide God's judgments, whereas the godly tremble and fear, Jer. 30. 7. Joel 2. 2, 11. Zeph. 1. 15.

Bef. Chr. 787.

22 Though ye offer me burnt-offerings and meat-offerings, [n] I will not accept them: neither will I regard the peace-offerings of your fat beaſts.

23 Take thou away from me the multitude of thy ſongs (for I will not hear the melody of thy viols)

24 And let judgment run down as [o] waters, and righteouſneſs as a mighty river.

25 Have ye offered unto me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael?

26 But you have borne [p] Siccuth your king, and Chiun your images, *and* the ſtar of your gods, which ye made to yourſelves:

27 Therefore will I cauſe you to go into captivity beyond Damaſcus, ſaith the Lord, whoſe name *is* the God of hoſts.

CHAP. VI.

Againſt the princes of Iſrael living in pleaſures.

WO to [q] them that are at eaſe in Zion, and truſt in the mountain of Samaria [r], which were famous at the beginning of the nations: and the houſe of Iſrael came to them.

2 Go you unto Calneh, and ſee: and from thence go you to Hamath the great: then go down to Gath of the Philiſtines: be [s] they better than theſe kingdoms? or the border of their land greater than your border?

3 Ye that put far away the [t] evil day, and approach to the ſeat of iniquity?

4 They lie upon beds of ivory, and ſtretch themſelves upon their beds, and eat the lambs of the flock, and the calves out of the ſtall.

5 They ſing to the ſound of the viol: they invent to themſelves inſtruments of muſic, like [u] David.

6 They drink wine in bowls, and anoint themſelves with the chief ointments, but no man is [w] ſorry for the affliction of Joſeph.

7 Therefore now ſhall they go captive with the firſt that go captive, and [x] the ſorrow of them that ſtretched themſelves is at hand.

8 [y] The Lord God hath ſworn by himſelf, ſaith the Lord God of hoſts, I abhor [z] the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein.

9 And if there remain ten men in one houſe, they ſhall die.

10 And his uncle [a] ſhall take him up and burn him to carry out the bones out of the houſe, and ſhall ſay unto him that is by the [b] ſides of the houſe, Is there yet any with thee? And he ſhall ſay, None. Then ſhall he ſay, [c] Hold thy tongue: for we may not remember the name of the Lord.

11 For behold, the Lord commandeth, and he will ſmite the great houſe with breaches, and the little houſe with clefts.

12 Shall horſes [d] run upon the rock? or will one plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteouſneſs into [e] wormwood.

13 Ye rejoice in a thing of nought: ye ſay, Have not we gotten us [f] horns by our own ſtrength?

14 But behold, I will raiſe up againſt you a nation, O houſe of Iſrael, ſaith the Lord God of hoſts: and they ſhall afflict you, from the entering in of [g] Hamath unto the river of the wilderneſs.

CHAP. VII.

God ſheweth certain viſions, whereby he ſignifieth the deſtruction of the people of Iſrael. 10 The falſe accuſation of Amaziah. 12 His crafty counſel.

THUS hath the Lord God ſhewed unto me, and behold, he formed [h] graſhoppers in the beginning of the ſhooting up of the latter growth: and lo, *it was* in the latter growth: [i] after the king's mowing.

2 And when they had made an end of eating the graſs of the land, then I ſaid, O Lord God, ſpare, I beſeech thee: who ſhall raiſe up Jacob? for he is ſmall.

3 *So* the Lord [k] repented for this. It ſhall not be, ſaith the Lord.

4 ¶ Thus *alſo* hath the Lord God ſhewed unto me, and behold, the Lord God called to judgment by fire, [l] and it devoured the great deep, and did eat up a part.

5 Then ſaid I, O Lord God, ceaſe, I beſeech thee: who ſhall raiſe up Jacob? for he is ſmall.

6 *So* the Lord repented for this. This alſo ſhall not be, ſaith the Lord God.

7 ¶ Thus

Bef. Chr. 787.

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[n] Becauſe ye have corrupted my true ſervice, and remain obſtinate in your vices, Iſa. 1. 11. Jer. 6. 10.

[o] Do your duty to God, and to your neighbour, and ſo ye ſhall feel his grace plentifully, if you ſhew your abundant affections according to God's word.

[p] That idol which you eſteemed as your king, and carried about as you did Chiun, in the which images you thought that there was a certain divinity.

[q] The prophet threateneth the wealthy, which regarded not God's plagues nor menaces by his prophets.

[r] Theſe two cities were famous by their firſt inhabitants, the Canaanites: and ſeeing beforetime, they did nothing avail them that were there born, why ſhould you look that they ſhould ſave you which were brought in to dwell in other men's poſſeſſions?

[s] If God have deſtroyed theſe excellent cities in three divers kingdoms, as in Babylon, Syria, and of the Philiſtines, and hath brought their wide borders into a greater ſtraitneſs than yours yet are, think you to be better or to eſcape?

[t] Ye that continue ſtill in your wickedneſs, and think that God's plagues are not at hand, but give yourſelves to all idleneſs, wantonneſs and riot.

[u] As he cauſed divers kinds of inſtruments to be made to ſerve God's glory, ſo theſe did contend to invent as many to ſerve their wanton affections and luſts.

[w] They pitied not their brethren, whereof now many were ſlain and carried away captive.

[x] Some read, the joy of them that ſtretch themſelves ſhall depart.

[y] Read Jer. 51. 14.

[z] That is, the riches and pomp.

[a] The deſtruction ſhall be ſo great, that none ſhall almoſt be left to bury the dead: and therefore they ſhall burn them at home, to carry out the burnt aſhes with more eaſe.

[b] That is, to ſome neighbour that dwelleth round about.

[c] They ſhall be ſo aſtoniſhed at this deſtruction, that they ſhall boaſt no more of the name of God, and that they are his people: but they ſhall be dumb when they hear God's name, and abhor it, as they that are deſperate or reprobate.

[d] He compareth them to barren rocks, whereupon it is in vain to beſtow labour: ſhewing that God's benefits can have no place among them.

[e] Read chap. 5. 7.

[f] That is, power and glory.

[g] From one corner of the country to another.

[h] To devour the land: and he alludeth to the invading of the enemy.

[i] After the public commandment for mowing was given: or as ſome read, when the king's ſheep were ſhorn.

[k] That is, ſtayed this plague at my prayer.

[l] Meaning, that God's indignation was inflamed againſt the ſtubbornneſs of this people.

7 ¶ Thus *again* he ſhewed me, and behold, the Lord ſtood upon a wall made by line, [l] with a line in his hand.

8 And the Lord ſaid unto me, Amos, what ſeeſt thou? And I ſaid, A line. Then ſaid the Lord, Behold, I will ſet a line in the midſt of my people Iſrael, and will paſs by them no more.

9 And the high places of Iſaac ſhall be deſolate, and the temples of Iſrael ſhall be deſtroyed: and I will riſe againſt the houſe of Jeroboam with the ſword.

10 ¶ [m] Then Amaziah the prieſt of Beth-el ſent to Jeroboam king of Iſrael, ſaying, Amos hath conſpired againſt thee in the midſt of the houſe of Iſrael: the land is not able to bear all his words:

11 For thus Amos ſaith, Jeroboam ſhall die by the ſword, and Iſrael ſhall be led away captive out of their own land.

12 Alſo [n] Amaziah ſaid unto Amos, O thou the Seer, go, flee thou away into the land of Judah, and there eat *thy* bread, and propheſy there.

13 But propheſy no more at Beth-el: for it is the king's chapel, and it is the king's court.

14 Then anſwered Amos, and ſaid to Amaziah, I was no [o] prophet, neither was I a prophet's ſon, but I was an herdman, and a gatherer of wild figs.

15 And the Lord took me as I followed the flock, and the Lord ſaid unto me, Go, propheſy unto my people Iſrael.

16 Now therefore hear thou the word of the Lord, Thou ſayeſt, Propheſy not againſt Iſrael, and ſpeak nothing againſt the houſe of Iſaac.

17 Therefore thus ſaith the Lord, [p] Thy wife ſhall be an harlot in the city, and thy ſons and thy daughters ſhall fall by the ſword, and thy land ſhall be divided by line, and thou ſhalt die in a polluted land, and Iſrael ſhall ſurely go into captivity forth of his land.

CHAP. VIII.

1 *Againſt the rulers of Iſrael.* 7 *The Lord ſweareth.* 11 *The famine of the word of God.*

THUS hath the Lord God ſhewed unto me, and behold, a baſket of ſummer fruit.

2 And he ſaid, Amos, what ſeeſt thou? and I ſaid, A baſket of ſummer [q] fruit. Then ſaid the Lord unto me, The end is come upon my people of Iſrael, I will paſs by them no more.

3 And the ſongs of the temple ſhall be howlings in that day, ſaith the Lord God: many dead bodies *ſhall be* in every place: they ſhall caſt them forth with [r] ſilence.

4 Hear this, O ye that [s] ſwallow up the poor, that ye may make the needy of the land to fail,

5 Saying, When will the [t] new month be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat, and make [u] the ephah ſmall, and the ſhekel great, and falſify the weights by deceit?

6 That we may buy the poor for ſilver, and the needy for ſhoes: yea, and ſell the refuſe of the wheat?

7 The Lord hath ſworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it ſhall riſe up wholly as a flood, and it ſhall be caſt out and [w] drowned as by the flood of Egypt.

9 And in that day, ſaith the Lord God I will even cauſe the [x] ſun to go down at noon: and I will darken the earth in the clear day.

10 And I will turn your feaſts into mourning, and all your ſongs into lamentation: and I will bring ſackcloth upon all loins, and baldneſs upon every head: and I will make it as the mourning of an only ſon, and the end thereof as a bitter day.

11 Behold, the days come, ſaith the Lord God, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the word of the Lord.

12 And they ſhall wander from ſea to ſea, and from the North even unto the Eaſt ſhall they run to and fro to ſeek the [y] word of the Lord, and ſhall not find it.

13 In that day ſhall the fair virgins and the young men periſh for thirſt.

14 They that ſwear by the ſin [z] of Samaria, and that ſay, Thy God, O Dan, liveth. and the [a] manner of Beer-ſheba liveth, even they ſhall fall, and never riſe up again.

CHAP. IX.

1 *Threatenings againſt the temple,* 2 *and againſt Iſrael.* 11 *The reſtoring of the church.*

I Saw the Lord ſtanding upon the [b] altar, and he ſaid, Smite the lintel of the door, that the poſts may ſhake: and cut them in pieces, *even* the [c] heads of them all, and I will ſlay the laſt

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[l] Signifying, that this ſhould be the laſt meaſuring of the people, and that he would defer his judgments no longer.

[m] That is, when Amos had propheſied that the king ſhould be deſtroyed: for this wicked prieſt, more for hatred he bare to the prophet than for love toward the king, thought this accuſation ſufficient to condemn him, whereas none other could take place.

[n] When this inſtrument of Satan was not able to compaſs his purpoſe by the king, he aſſayed by another practice: that was, to fear the prophet, that he might depart, and not reprove their idolatry there openly, and ſo hinder his profit.

[o] Thus he ſheweth by his extraordinary vocation that God had given him a charge which he muſt needs execute.

[p] Thus God uſeth to approve the authority of his prophets by his plagues and judgments againſt them, which were malicious enemies, Jer. 28. 12. and 29. 21, 25. as this day he doth againſt them that perſecute the miniſters of his goſpel.

[q] Which ſignified the ripeneſs of their ſins, and the readineſs of God's judgments.

[r] There ſhall be none left to mourn for them.

[s] By ſtaying the ſale of food and neceſſary things which you have gotten into your own hands, and ſo cauſe the poor to ſpend quickly that little that they have, and at length for neceſſity to become your ſlaves.

[t] When the dearth was once come, they were ſo greedy of gain, that they thought the holy day to be an hindrance unto them.

[u] That is, the meaſure ſmall, and the price great.

[w] That is, the inhabitants of the land ſhall be drowned, as Nilus drowneth many when it overfloweth.

[x] In the midſt of their proſperity I will ſend great affliction.

[y] Whereby he ſheweth that they ſhall not only periſh in body, but alſo in ſoul, for lack of God's word, which is the food thereof.

[z] For the idolaters did uſe to ſwear by their idols, which here he calleth their ſin, as the Papiſts yet do by theirs.

[a] That is, the common manner of worſhipping and the ſervice or religion there uſed.

[b] Which was at Jeruſalem: for he appeared not in the idolatrous places of Iſrael.

[c] Both the chief of them, and alſo the common people.

Bef. Chr. 787. of them with the ſword: he that fleeth of them, ſhall not flee away: and he that eſcapeth of them, ſhall not be delivered.

2 Though they dig into the hell, thence ſhall mine hand take them: though they climb up to heaven, thence will I bring them down.

3 And though they hide themſelves in the top of Carmel, I will ſearch and take them out thence: and though they be hid from my ſight in the bottom of the ſea, thence will I command the [d] ſerpent, and he ſhall bite them.

4 And though they go into captivity before their enemies, thence will I command the ſword, and it ſhall ſlay them: and I will ſet mine eyes upon them for evil, and not for good.

5 And the Lord God of hoſts ſhall touch the land, and it ſhall melt away, and all that dwell therein ſhall mourn, and it ſhall riſe up wholly like a flood, and ſhall be drowned as by the flood of Egypt.

6 He buildeth his [e] ſpheres in the heaven, and hath laid the foundation of his globe of elements in the earth: he calleth the waters of the ſea, and poureth them out upon the open earth; the Lord *is* his name.

7 Are ye not as the Ethiopians [f] unto me, O children of Iſrael, ſaith the Lord? have not I brought up Iſrael out of the land of Egypt? and the Philiſtines from [g] Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God *are* upon the ſinful kingdom, and I will deſtroy it clean out of the earth. Nevertheleſs, I will not utterly [h] deſtroy the houſe of Jacob, ſaith the Lord. Bef. Chr. 787.

9 For lo, I will command and I will ſift the houſe of Iſrael among all nations, like as *corn* is ſifted in a ſieve: yet ſhall not the [i] leaſt ſtone fall upon the earth.

10 *But* all the ſinners of my people ſhall die by the ſword, which ſay, The evil ſhall not come, nor haſten for us.

11 In that day will I raiſe up the [k] tabernacle of David, that is fallen down, and cloſe up the breaches thereof, and I will raiſe up his ruins, and I will build it, as in the days of old:

12 That they may poſſeſs the remnant of [l] Edom, and of all the heathen, becauſe my name is called upon them, ſaith the Lord that doth this.

13 Behold, the days come, ſaith the Lord, that the plowman ſhall [m] touch the mower, and the treader of grapes him that ſoweth ſeed: and the mountains ſhall [n] drop ſweet wine, and all the hills ſhall melt.

14 [o] And I will bring again the captivity of my people of Iſrael: and they ſhall build the waſte cities, and inhabit them, and they ſhall plant vineyards, and drink the wine thereof: they ſhall alſo make gardens, and eat the fruits of them.

15 And I will plant them upon their land, and they ſhall no more be pulled up again out of their land, which I have given them, ſaith the Lord thy God.

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[d] He ſheweth that God will declare himſelf an enemy unto them in all places, and that his elements and creatures ſhall be enemies to deſtroy them.

[e] He declareth by the wonderful power of God, by the making of the heavens and the elements, that it is not poſſible for man to eſcape his judgments when he puniſheth.

[f] Am I more bound to you than to the Ethiopians or Blackmoors? yet have I beſtowed upon you greater benefits.

[g] Read Jer. 47. 4.

[h] Though he deſtroy the rebellious multitude, yet he will ever reſerve the remnant of his church to call upon his name.

[i] Meaning, that none of his ſhould periſh in his wrath.

[k] I will ſend the Meſſiah promiſed, and reſtore by him the ſpiritual Iſrael, Acts 15. 16.

[l] Meaning that the very enemies, as were the Edomites and others, ſhould be joined with the Jews in one ſociety and body, whereof Chriſt ſhould be the head.

[m] Signifying that there ſhall be great plenty of all things, ſo that when one kind of fruit is ripe, another ſhould follow, and every one in courſe, Levit. 26. 5.

[n] Read Joel 3. 18.

[o] The accompliſhment hereof is under Chriſt, when they are planted in his church, out of the which they can never be pulled, after they are once graffed therein.

O B A D I A H.

THE ARGUMENT.

The Idumeans which came of Eſau, were mortal enemies always to the Iſraelites, which came of Jacob, and therefore did not only vex them continually with ſundry kinds of cruelty, but alſo ſtirred up others to fight againſt them. Therefore when they were now in their greateſt proſperity, and did moſt triumph againſt Iſrael, which was in great affliction and miſery, God raiſed up his prophet to comfort the Iſraelites, foraſmuch as God had now determined to deſtroy their adverſaries, which did ſo ſore vex them, and to ſend them ſuch as ſhould deliver them, and ſet up the kingdom of Meſſiah, which he had promiſed.

Bef. Chr. 587. THE viſion of Obadiah. Thus ſaith the Lord God againſt Edom, [a] We have heard a rumour from the Lord, and an ambaſſador is ſent among the heathen: ariſe, and [b] let us riſe up againſt her to battle.

2 Behold, I have made thee ſmall among the heathen: thou art utterly deſpiſed.

3 The [c] pride of thine heart hath deceived thee: thou that dwelleſt in the clifts of the rocks, whoſe habitation *is* high, that ſaith in his heart, Who ſhall bring me down to the ground? Bef. Chr. 587.

4 Though thou exalt thyſelf as the eagle, and make thy neſt among the ſtars, thence will I bring thee down, ſaith the Lord.

5 [d] Came thieves to thee or robbers by night? how waſt thou brought to ſilence? would they not have ſtolen till they had enough? if the grape-

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[a] God hath certainly revealed to his prophets that he will raiſe up the heathen to deſtroy the Edomites, whereof the rumour is now publiſhed, Jer. 49. 14.

[b] Thus the heathen encourage themſelves to riſe againſt Edom.

[c] Which deſpiſeſt all others in reſpect of thyſelf, and yet art but an handful in compariſon of others, and art ſhut up among the hills, as ſeparate from the reſt of the world.

[d] God will ſo deſtroy them, that he will leave none, though thieves, when they come, take but till they have enough, and they that gather grapes, ever leave ſome behind them, Jer. 49. 9.

Bef. Chr. 587. grape-gatherers came to thee, would they not leave *ſome* grapes?

6 How are the things of Eſau ſought up, *and* his treaſures ſearched?

7 All the men of thy confederacy [e] have driven thee to the borders: the men that were at peace with thee, have deceived thee, *and* prevailed againſt thee: *they that eat* thy [f] bread, have laid a wound under thee: there is none underſtanding in him.

8 Shall not I in that day, ſaith the Lord, even deſtroy the wiſe men out of Edom, and underſtanding from the mount of Eſau?

9 And thy ſtrong men, O Teman, ſhall be afraid, becauſe every one of the mount of Eſau ſhall be cut off by ſlaughter.

10 For thy cruelty againſt thy [g] brother Jacob, ſhame ſhall cover thee, and thou ſhalt be cut off for ever.

11 When thou ſtoodeſt [h] on the other ſide, in the day that the ſtrangers carried away his ſubſtance, and ſtrangers entered into his gates, and caſt lots upon Jeruſalem, even thou waſt as one of them.

12 But thou ſhouldeſt not have beholden the day of thy brother, in the day that he was made [i] a ſtranger, neither ſhouldeſt thou have rejoiced over the children of Judah, in the day of their deſtruction: thou ſhouldeſt not have ſpoken proudly in the day of affliction.

13 Thou ſhouldeſt not have entered into the gate of my people in the day of their deſtruction, neither ſhouldeſt thou have once looked on their affliction in the day of their deſtruction, nor have laid hands on their ſubſtance in the day of their deſtruction.

14 Neither ſhouldeſt thou have ſtood in the croſs ways to cut off them that ſhould eſcape, neither ſhouldeſt thou have ſhut up the remnant thereof in the day of affliction. Bef. Chr. 587.

15 For the day [k] of the Lord *is* near, upon all the heathen: as thou haſt done, it ſhall be done to thee: thy reward ſhall return upon thine head.

16 For as ye have [l] drunk upon mine holy mountain, *ſo* ſhall all the heathen drink continually: yea, they ſhall drink and ſwallow up, and they ſhall be [m] as though they had not been.

17 But upon Mount Zion ſhall be deliverance, and it ſhall be holy, and the houſe of Jacob ſhall poſſeſs their poſſeſſions,

18 And the houſe of Jacob ſhall be [n] a fire, and the houſe of Joſeph a flame, and the houſe of Eſau *as* ſtubble, and they ſhall kindle in them and devour them: and there ſhall be no remnant of the houſe of Eſau: for the Lord hath ſpoken it.

19 And they ſhall poſſeſs the ſouth ſide of the [o] mount of Eſau, and the plain of the Philiſtines: and they ſhall poſſeſs the fields of Ephraim, and the fields of Samaria, and Benjamin *ſhall have* Gilead.

20 And the captivity of this hoſt of the children of Iſrael, which were among the [p] Canaanites, *ſhall poſſeſs* unto Zarephath, and the captivity of Jeruſalem, which is in Sepharad, ſhall poſſeſs the cities of the South,

21 And they [q] that ſhall ſave, ſhall come up to mount Zion to judge the mount of Eſau, and the kingdom ſhall be the Lord's.

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[e] They in whom thou didſt truſt, for to have help and friendſhip of them, ſhall be thine enemies, and deſtroy thee.

[f] That is, thy familiar friends and gueſts have by ſecret practices deſtroyed thee.

[g] He ſheweth the cauſe why the Edomites were ſo ſharply puniſhed: to wit, becauſe they were enemies to his church, whom now he comforteth by puniſhing their enemies.

[h] When Nebuchadnezzar came againſt Jeruſalem, thou joinedſt with him, and hadſt part of the ſpoil, and ſo didſt rejoice, when my people, that is, thy brother, were afflicted, whereas thou ſhouldeſt have pitied and holpen thy brother.

[i] When the Lord deprived them of their former dignity, and gave them to be carried into captivity.

[k] When he will ſummon all the heathen, and ſend them to deſtroy thee.

[l] That is, rejoiced and triumphed.

[m] The Edomites ſhall utterly be deſtroyed, and yet in deſpite of all the enemies, I will reſerve my church and reſtore it.

[n] God attributeth this power, to conſume his enemies, to his church, which power is only proper to himſelf, as Iſa. 10. 17. Deut. 4. 24. Heb. 12. 29.

[o] He deſcribeth, how the church ſhall be enlarged and have great poſſeſſions, but this chiefly is accompliſhed under Chriſt, whenas the faithful are made heirs and lords of all things by him which is their head.

[p] By the Canaanites the Jews mean the Dutchmen: and by Zarephath, France; and by Sepharad, Spain.

[q] Meaning, that God will raiſe up in his church ſuch as ſhall rule and govern for the defence of the ſame, and deſtruction of his enemies under Meſſiah, whom the prophet calleth here the Lord and head of this kingdom.

JONAH.

THE ARGUMENT.

When Jonah had long propheſied in Iſrael and had little profited, God gave him expreſs charge to go and denounce his judgments againſt Nineveh the chief city of the Aſſyrians, becauſe he had appointed, that they which were of the heathen, ſhould convert by the mighty power of his word, and that within three days preaching, that Iſrael might ſee how horribly they had provoked God's wrath, which for the ſpace of ſo many years had not converted to the Lord for ſo many prophets, and ſo diligent preaching. He propheſied under Joaſh and Jeroboam, as 2 Kings 14. 25.

CHAP. I.

3 *Jonah fled when he was ſent to preach.* 4 *A tempeſt ariſeth, and he is caſt into the ſea for his diſobedience.*

THE word of the Lord came [a] alſo unto Jonah the ſon of Amittai, ſaying,

2 Ariſe, *and* go to [b] Nineveh, that [c] great city, and cry againſt it: for their wickedneſs is come up before me.

3 But Jonah roſe up to [d] flee into Tarſhiſh from the preſence of the Lord, and went down to [e] Japho: and he found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, and went down into it, that he might go with them unto Tarſhiſh from the [f] preſence of the Lord.

4 But the Lord ſent out a great wind into the ſea, and there was a mighty tempeſt in the ſea, ſo that the ſhip was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and caſt the wares that were in the ſhip, into the ſea, to lighten it of them: but Jonah was gone down [g] into the ſides of the ſhip, and he lay down, and was faſt aſleep.

6 So the ſhip-maſter came to him, and ſaid unto him, What meaneſt thou, O ſleeper? Ariſe, call upon thy [h] God, if ſo be that God will think upon us, that we periſh not.

7 And they ſaid every one to his fellow, Come, and let us caſt [i] lots, that we may know for whoſe cauſe this evil *is* upon us. So they caſt lots, and the lot fell upon Jonah.

8 Then ſaid they unto him, tell us, for whoſe cauſe this evil *is* upon us? what is thine occupation, and whence comeſt thou? which is thy country, and of what people art thou?

9 And he anſwered them, I am an Hebrew, and I fear the Lord God of heaven, which hath made the ſea, and the dry land.

10 Then were the men exceedingly afraid, and ſaid unto him, Why haſt thou done this? (for the men knew that he fled from the preſence of the Lord, becauſe he had told them)

11 Then ſaid they unto him, What ſhall we do unto thee, that the ſea may be calm unto us? (for the ſea wrought and was troublous)

12 And he ſaid unto them, Take me, and caſt me into the ſea, ſo ſhall the ſea be calm unto you: for I know that for my ſake this great tempeſt *is* upon you.

13 Neverthe leſs, the men rowed to bring it to the land, but they could not: for the ſea wrought, and was troublous againſt them.

14 Wherefore they cried unto the Lord, and ſaid, [k] We beſeech thee, O Lord, we beſeech thee, let us not periſh for this man's life, and lay not upon us innocent blood: for thou, O Lord, haſt done as it pleaſed thee.

15 So they took up Jonah, and caſt him into the ſea, and the ſea ceaſed from her raging.

16 Then the men [l] feared the Lord exceedingly, and offered a ſacrifice unto the Lord, and made vows.

17 Now the Lord had prepared a great fiſh to ſwallow up Jonah: and Jonah was in the [m] belly of the fiſh three days and three nights.

CHAP. II.

1 *Jonah is in the fiſh's belly.* 2 *His prayer.* 10 *He is delivered.*

THEN Jonah prayed unto the Lord his God, [n] out of the fiſh's belly,

2 And ſaid, I cried in mine affliction unto the Lord, and he heard me: out of the [o] belly of hell cried I, and thou heardeſt my voice.

3 For thou hadſt caſt me into the bottom in the midſt of the ſea, and the floods compaſſed me about: all thy ſurges and all thy waves paſſed over me.

4 Then I ſaid, I am [p] caſt away out of thy ſight: yet will I look again toward thine holy temple.

5 The waters compaſſed me about unto the ſoul: the depth cloſed me round about, and the weeds were wrapt about my head.

6 I went down to the bottom of the mountains: the earth with her bars was about me for ever, yet haſt thou brought up my [q] life from the pit, O Lord my God.

7 When my ſoul fainted within me, I remembered the Lord: and my prayer came unto thee into thine holy temple.

8 They that wait upon lying [r] vanities, forſake their own [s] mercy.

9 But

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[a] After that he had preached a long time in Iſrael: and ſo Ezekiel, after that for a time he had propheſied in Judah, he had viſions in Babylon, Ezek. 1. 1.

[b] For ſeeing the great obſtination of the Iſraelites, he ſent his prophet to the Gentiles, that they might provoke them to repentance, or at leaſt, make them inexcuſable: for Nineveh was the chief city of the Aſſyrians.

[c] For as authors write, it contained in circuit about eight and forty miles, and had a thouſand and five hundred towers, and at this time there were an hundred and twenty thouſand children therein, chap. 4. 11.

[d] Whereby he declareth his weakneſs, that would not promptly follow the Lord's calling, but gave place to his own reaſon, which perſuaded him that he ſhould nothing at all profit there, ſeeing he had done ſo ſmall good among his own people, chap. 4. 2.

[e] Which was the haven and port to take ſhipping thither, called alſo Joppa.

[f] From that vocation whereunto God had called him, and wherein he would have aſſiſted him.

[g] As one that would have caſt off this care and ſolicitude, by ſeeking reſt and quietneſs.

[h] As they had called on their idols, which declareth that idolaters have no ſtay nor certainty, but in their troubles ſeek they cannot tell to whom.

[i] Which declareth, that the matter was in great extremity and doubt, which thing was God's motion in them, for the trial of the cauſe: and this may not be done but in matters of great importance.

[k] This declarath that the very wicked in their neceſſities flee unto God for ſuccour, and alſo that they are touched with a certain fear to ſhed man's blood, whereas they know no manifeſt ſign of wickedneſs.

[l] They were touched with a certain repentance of their life paſt, and began to worſhip the true God, by whom they ſaw themſelves ſo wonderfully delivered: but this was done for fear and not of a pure heart and affection, neither according to God's word.

[m] Thus the Lord would chaſtiſe his prophet with a moſt terrible ſpectacle of death, and hereby alſo confirmed him of his favour and ſupport in this his charge, which was enjoined him.

[n] Being now ſwallowed up of death and ſeeing no remedy to eſcape, his faith brake out unto the Lord, knowing that out of the very hell he was able to deliver him.

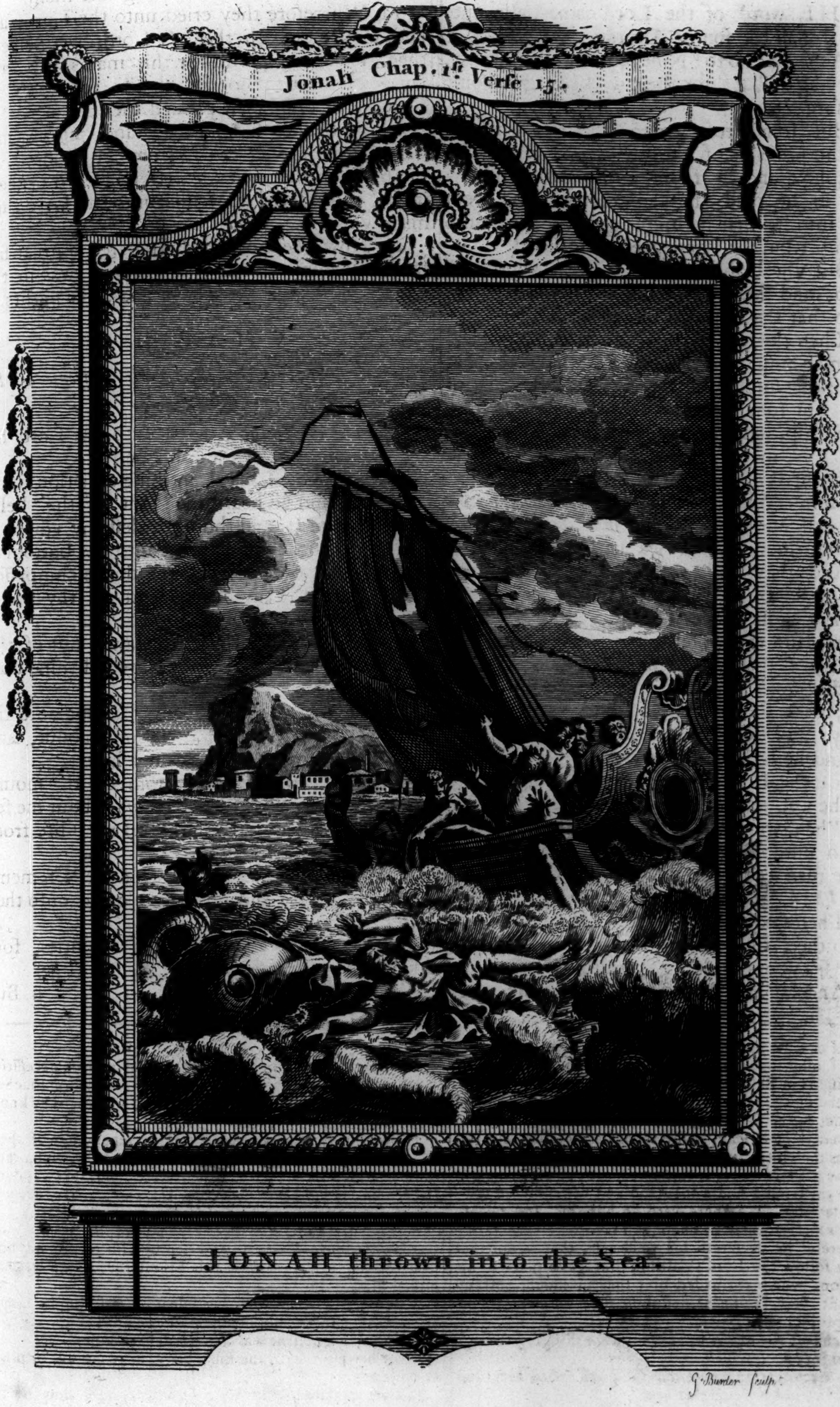
[o] For he was now in the fiſh's belly, as in a grave or place of darkneſs.

[p] This declared what his prayer was, and how he laboured between hope and deſpair, conſidering the neglect of his vocation, and God's judgments for the ſame: but yet in the end faith got the victory.

[q] Thou haſt delivered me from the belly of the fiſh, and all theſe dangers, as it were raiſing me from death to life.

[r] They that depend upon any thing ſave on God alone.

[s] They refuſe their own felicity, and that goodneſs which they ſhould elſe receive of God.


Jonah Chap. 1st Verse 15.

JONAH thrown into the Sea.

G. Burder sculp.

BRITISH 9 NO 64 MUSEUM

9 But I will ſacrifice unto thee with the voice of thankſgiving, and will pay that that I have vowed: ſalvation *is* of the Lord.

10 And the Lord ſpake unto the fiſh, and it caſt out Jonah upon the dry land.

CHAP. III.

1 *Jonah is ſent again to Nineveh.* 5 *The repentance of the king of Nineveh.*

AND the word of the Lord came unto [t] Jonah the ſecond time, ſaying,

2 Ariſe, go unto Nineveh that great city, and preach unto it the preaching which I bid thee.

3 So Jonah aroſe and went to Nineveh according to the word of the Lord: now Nineveh was a [u] great and excellent city of three days journey.

4 And Jonah began to enter into the city a day's [w] journey, and he cried, and ſaid, Yet forty days, and Nineveh ſhall be overthrown.

5 So the people of Nineveh [x] believed God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them, even to the leaſt of them.

6 For the word came unto the king of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered him with ſackcloth, and ſat in aſhes.

7 And he proclaimed and ſaid through Nineveh, (by the counſel of the king and his nobles) ſaying, Let neither man nor [y] beaſt, bullock nor ſheep, taſte any thing, neither feed, nor drink water.

8 But let man and beaſt put on ſackcloth, and [z] cry mightily unto God: yea, let every man turn from his evil way, and from the wickedneſs that is in their hands.

9 [a] Who can tell *if* God will turn and repent, and turn away from his fierce wrath, that we periſh not?

10 And God ſaw their [b] works, that they turned from their evil ways: and [c] God repented of the evil that he ſaid that he would do unto them, and he did it not.

CHAP. IV.

The great goodneſs of God toward his creatures.

THerefore it diſpleaſed [d] Jonah exceedingly, and he was angry.

2 And he prayed unto the Lord, and ſaid, I pray thee, O Lord, was not this my ſaying, when I was yet in my country? therefore I prevented it to flee unto [e] Tarſhiſh: for I knew that thou art a gracious God, and merciful, ſlow to anger, and of great kindneſs, and repenteſt thee of the evil.

3 Therefore now, O Lord, take, I beſeech thee, my life [f] from me: for it is better for me to die than to live.

4 Then ſaid the Lord, doſt thou well to be [g] angry?

5 So Jonah went out of the city, and ſat on the eaſt ſide of the city, and there made him a booth, and ſat under it in the ſhadow [h] till he might ſee what ſhould be done in the city.

6 And the Lord God prepared a [i] gourd, and made it to come up over Jonah, that it might be a ſhadow over his head, and deliver him from his grief. So Jonah was exceedingly glad of the gourd.

7 But God prepared a worm when the morning roſe the next day, and it ſmote the gourd, that it withered.

8 And when the ſun did ariſe, God prepared alſo a fervent eaſt wind, and the ſun beat upon the head of Jonah, that he fainted, and wiſhed in his heart to die, and ſaid, It is better for me to die than to live.

9 And God ſaid unto Jonah, Doſt thou well to be angry for the gourd? And he ſaid, I do well to be [k] angry unto the death.

10 Then ſaid the Lord, Thou haſt had pity on the gourd, for the which thou haſt not laboured, neither madeſt it grow, which came up in a night, and periſhed in a night:

11 And ſhould [l] not I ſpare Nineveh that great city, wherein are ſix-ſcore thouſand perſons that [m] cannot diſcern between their right hand, and their left hand, and *alſo* much cattle?

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[t] This is a great declaration of God's mercy, that he receiveth him again, and ſendeth him forth as his prophet, which had before ſhewed ſo great infirmity.

[u] Read chap. 1. 2.

[w] He went forward one day in the city and preached, and ſo he continued till the city was converted.

[x] For he declared that he was a prophet ſent to them from God, to denounce his judgments againſt them.

[y] Not that the dumb beaſts had ſinned, or could repent, but that by their example man might be aſtoniſhed, conſidering that for his ſin the anger of God hanged over all creatures.

[z] He willed that the men ſhould earneſtly call unto God for mercy.

[a] For partly by the threatening of the prophet, and partly by the motion of his conſcience, he doubted whether God would ſhew them mercy.

[b] That is, the fruits of their repentance, which did proceed of faith, which God had planted by the miniſtry of his prophet.

[c] Read Jer. 18. 8.

[d] Becauſe hereby he ſhould be taken as a falſe prophet, and ſo the name of God, which he preached, ſhould be blaſphemed.

[e] Read chap. 1. 3.

[f] Thus he prayed of grief, fearing leſt God's name by this forgiveneſs might be blaſphemed, as though he ſent his prophets forth to denounce his judgments in vain.

[g] Wilt thou be judge when I do things for my glory, and when I do not?

[h] For he doubted as yet, whether God would ſhew them mercy or not, and therefore after forty days he departed out of the city, looking what iſſue God would ſend.

[i] Which was a further means to cover him from the heat of the ſun, as he remained in his booth.

[k] This declareth the great inconveniences whereinto God's ſervants do fall, when they give place to their own affections, and do not in all things willingly ſubmit themſelves to God.

[l] Thus God mercifully reproveth him, which would pity himſelf, and this gourd, and yet would reſtrain God to ſhew his compaſſion to ſo many thouſand people.

[m] Meaning, that they were children and infants.

MICAH.

THE ARGUMENT.

Micah the prophet, of the tribe of Judah, ſerved in the work of the Lord concerning Judah and Iſrael at the leaſt thirty years: at what time Iſaiah propheſied. He declareth the deſtruction, firſt of the one kingdom, and then of the other, becauſe of their manifold wickedneſs, but chiefly for their idolatry. And to this end he noteth the wickedneſs of the people, the cruelty of the princes and governors, and the permiſſion of falſe prophets, and the delighting in them. Then he ſetteth forth the coming of Chriſt, his kingdom, and the felicity thereof. This prophet was not that Micah which reſiſted Ahab and all his falſe prophets, as 1 *Kings* 22. 8. *but another of the ſame name.*

Bef. Chr. 750.

CHAP. I.

1 *The deſtruction of Judah and Iſrael becauſe of their idolatry.*

THE word of the Lord, that came unto Micah the [a] Moraſhite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he ſaw concerning Samaria and Jeruſalem.

2 Hear, [b] all ye people: hearken thou, O earth, and all that therein is, and let the Lord God be witneſs againſt you, *even* the Lord from his holy temple.

3 For behold, the Lord cometh out of his place, and will come [c] down, and tread upon the high places of the earth.

4 And the mountains ſhall melt under him (ſo ſhall the vallies cleave) as wax before the fire, *and* as the waters that are poured downward.

5 For the wickedneſs of Jacob is all this, and for the ſins of the houſe of Iſrael: what is the wickedneſs of Jacob? Is not [d] Samaria? and which are the [e] high places of Judah? Is not Jeruſalem?

6 Therefore I will make Samaria as an heap of the field, *and* for the planting of a vineyard, and I will cauſe the ſtones thereof to tumble down in the valley, and I will diſcover the foundations thereof.

7 And all the graven images thereof ſhall be broken, and all the [f] gifts thereof ſhall be burnt with the fire, and all the idols thereof will I deſtroy: for ſhe gathered it of the hire of an harlot, and they ſhall return [g] to the wages of an harlot.

8 Therefore I will mourn and howl: I will go without cloaths, and naked: I will make lamentation like the dragons, and mourning as the oſtriches.

9 For her plagues are grievous: for it is come into Judah: *the enemy* is come unto the gate of my people, unto Jeruſalem.

10 Declare ye it not at [h] Gath, neither weep ye: for the houſe of [i] Aphrah roll thyſelf in the duſt.

11 Thou that dwelleſt at [k] Shaphir, go together naked with ſhame: ſhe that dwelleth at Zaanan ſhall not come forth in the mourning of Beth-ezel: *the enemy* ſhall [l] receive of you for his ſtanding.

12 For the inhabitant of Maroth waited for good, but evil came from the Lord unto the [m] gate of Jeruſalem.

13 O thou inhabitant of Lachiſh, bind the chariot to the *beaſts* [n] of price: ſhe [o] is the beginning of the ſin to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou give preſents to Moreſheth [p] Gath: the houſes of Achzib *ſhall be* as a lye to the kings of Iſrael.

15 Yet will I bring an [q] heir unto thee, O inhabitant of Mareſhah, he ſhall come unto Adullam, [r] the glory of Iſrael.

16 Make thee bald: and ſhave thee for thy delicate children: enlarge thy baldneſs as the eagle, for they are gone into captivity from thee.

CHAP. II.

1 *Threatenings againſt the wanton aud dainty people.*
6 *They would teach the prophets to preach.*

WO unto them that imagine iniquity, and work wickedneſs upon their beds: [s] when the morning is light they practiſe it becauſe their hand † hath power.

† *Heb. is in power.*

2 And they covet fields, and take them by violence,

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[a] Born in Mareſhah, a city of Judah.

[b] Becauſe of the malice and obſtinacy of the people whom he had ſo oft exhorted to repentance, he ſummoneth them to God's judgments, taking all creatures and God himſelf to witneſs, that the preaching of his prophets, which they have abuſed, ſhall be revenged.

[c] Meaning hereby, that God will come to judgment againſt the ſtrong cities and holds.

[d] Samaria, which ſhould have been an example to all Iſrael of true religion and juſtice, was the puddle and ſtews of all idolatry and corruption, and boaſted themſelves of their father Jacob.

[e] That is, the idolatry and infection.

[f] Which they gathered by evil practices, and thought that their idols had enriched them therewith, for their ſervice done unto them.

[g] The gain that came by their idols, ſhall be conſumed as a thing of nought; for as the wages or riches of harlots are wickedly gotten, ſo are they vilely and ſpeedily ſpent.

[h] Leſt the Philiſtines our enemies rejoice at our deſtruction.

[i] Which was a city near to Jeruſalem, Joſh. 18. 23. there called Ophrah, and ſignifieth duſt: therefore he willeth them to mourn, and roll themſelves in the duſt, for their duſty city.

[k] Theſe were cities whereby the enemy ſhould paſs, as he came to Judah.

[l] He ſhall not depart before he hath overcome you, and ſo you ſhall pay for his tarrying.

[m] For Rabſhakeh had ſhut up Jeruſalem, that they could not ſend ſuccour to them.

[n] To flee away: for Sennacherib laid ſiege firſt to that city, and remained therein when he ſent his captains and army againſt Jeruſalem.

[o] Thou firſt receivedſt the idolatry of Jeroboam, and ſo didſt infect Jeruſalem.

[p] Thou ſhalt bribe the Philiſtines thy neighbours, but they ſhall deceive thee, as well as they of Jeruſalem.

[q] He propheſieth againſt his own city, and becauſe it ſignified an heritage, he ſaith that God would ſend an heir to poſſeſs it.

[r] For ſo they thought themſelves for the ſtrength of their city.

[s] As ſoon as they riſe, they execute their wicked devices of the night, and according to their power hurt others.

Bef. Chr. 730. violence, and houſes, and take them away: ſo they oppreſs a man and his houſe, *even* man and his heritage.

3 Therefore thus ſaith the Lord, Behold, againſt this family have I deviſed a plague, whereout ye ſhall not pluck your necks, and ye ſhall not go *ſo* proudly, for this time is evil.

4 In that day ſhall they take up a parable againſt you, and lament with a doleful lamentation, and ſay, [t] We be utterly waſted: he hath changed the portion of my people: how hath he taken it away to reſtore it unto me? he hath divided our fields.

5 Therefore thou ſhalt have none that ſhall caſt a cord by lot in [u] the congregation of the Lord.

6 [w] They that propheſied, propheſy ye not. [x] They ſhall not propheſy to them, neither ſhall they take ſhame.

7 O thou that art named of the houſe of Jacob, is the Spirit of the Lord ſhortened? [y] are theſe his works? are not my words good unto him [z] that walketh uprightly?

8 But he that was [a] yeſterday my people, is riſen up on the other ſide, *as* againſt an enemy: they ſpoil the [b] beautiful garment from them that paſs by peaceably, as though they returned from the war.

9 The women of my people have ye caſt out from their pleaſant houſes, and from their children have ye taken away [c] my glory continually.

10 Ariſe, and depart, for this is not *your* [d] reſt: becauſe it is polluted, it ſhall deſtroy *you*, even with a ſore deſtruction.

11 If a man [e] walk in the ſpirit, and would lye falſly, *ſaying*, [f] I will propheſy unto thee of wine, and of ſtrong drink, he ſhall even be the prophet of this people.

12 I will ſurely [g] gather thee wholly, O Jacob: I will ſurely gather the remnant of Iſrael: I will put them together as the ſheep of Bozrah, *even* as the flock in the midſt of their fold: *the cities* ſhall be full of bruit of the men.

13 The [h] breaker-up ſhall come up before them: they ſhall break out, and paſs by the gate, and go out by it, and their king ſhall go before them, and the Lord *ſhall be* [i] upon their heads.

CHAP. III.

Bef. Chr. 710.

1 *Againſt the tyranny of princes, and falſe prophets.*

AND I ſaid, Hear, I pray you, O heads of Jacob, and ye princes of the houſe of Iſrael: ſhould not ye know [k] judgment?

2 *But* they hate the good, and love the evil: they pluck off their ſkins from them, and their fleſh from their bones.

3 And they eat alſo the [l] fleſh of my people, and flay off their ſkin from them, and they break their bones, and chop them in pieces as for the pot, and as fleſh within the cauldron.

4 Then [m] ſhall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, becauſe they have done wickedly in their works.

5 Thus ſaith the Lord, Concerning the prophets that deceive my people, and [n] bite them with their teeth, and cry peace, but if a man put not into their mouths, they prepare war againſt him.

6 Therefore [o] night ſhall be unto you for a viſion, and darkneſs *ſhall be* unto you for a divination, and the ſun ſhall go down over the prophets, and the day ſhall be dark over them.

7 Then ſhall the ſeers be aſhamed, and the ſoothſayers confounded: yea, they ſhall all [p] cover their lips, for they have none anſwer of God.

8 Yet notwithſtanding I am full [q] of power by the Spirit of the Lord, and of judgment, and of ſtrength to declare unto Jacob his tranſgreſſion, and to Iſrael his ſin.

9 Hear this, I pray you, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael: they abhor judgment, and pervert all equity.

10 They build up Zion with [r] blood, and Jeruſalem with iniquity.

11 The heads thereof judge for rewards, and the prieſts thereof teach for hire, and the prophets thereof propheſy for money: yet will they [s] lean upon the Lord, and ſay, Is not the Lord among us? no evil can come upon us.

12 Therefore ſhall Zion for your ſake be [t] plowed *as* a field, and Jeruſalem ſhall be an heap, and

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[t] Thus the Jews lament, and ſay, that there is no hope of reſtitution, ſeeing their poſſeſſions are divided among the enemies.

[u] Ye ſhall have no more lands to divide, as you had in times paſt, and as you uſed to meaſure them in the jubilee.

[w] Thus the people warn the prophets that they ſpeak to them no more . for they cannot abide their threatenings.

[x] God ſaith that they ſhall not propheſy, nor receive any more of their rebukes or taunts.

[y] Are theſe your works according to his law?

[z] Do not the godly find my words comfortable?

[a] That is, aforetime.

[b] The poor can have no commodity by them, but they ſpoil them as though they were enemies.

[c] That is, their ſubſtance and living, which is God's bleſſing, and as it were part of his glory.

[d] Jeruſalem ſhall not be your ſafeguard, but the cauſe of your deſtruction.

[e] That is, ſhew himſelf to be a prophet.

[f] He ſheweth what prophets they delight in, that is, in flatterers, which tell them pleaſant tales, and ſpeak of their commodities.

[g] To deſtroy thee.

[h] The enemy ſhall break their gates and walls, and lead them into Chaldea.

[i] To drive them forward, and to help their enemies.

[k] That thing which is juſt and lawful, both to govern my people aright, and alſo to diſcharge your own conſcience?

[l] The prophet condemneth the wicked governors, not only of covetouſneſs, theft and murder, but compareth them to wolves, lions, and moſt cruel beaſts.

[m] That is, when I ſhall viſit their wickedneſs: for though I hear the godly before they cry, Iſa. 1. 65. 24. yet I will not hear thoſe though they cry, Iſa. 15. and Ezek. 8. 18. James 2. 12. 1 Pet. 3. 11, 12.

[n] They devour all their ſubſtance, and then flatter them, promiſing that all ſhall go well: but if one reſtrain from their bellies, then they invent all ways to miſchief.

[o] As you have loved to walk in darkneſs, and to propheſy lyes, ſo God ſhall reward you with groſs blindneſs and ignorance, ſo that when all others ſhall ſee the bright beams of God's graces, ye ſhall as blind men grope as in the night.

[p] When God ſhall diſcover them to the world, they ſhall be afraid to ſpeak: for all ſhall know that they were but falſe prophets, and did belye the word of God.

[q] The prophet being aſſured of his vocation by the Spirit of God, letteth himſelf alone againſt all the wicked, ſhewing how God both gave him gifts, ability and knowledge, to diſcern between good and evil, and alſo conſtancy to reprove the ſins of the people, and not to flatter them.

[r] They build them houſes by bribery, which he calleth blood and iniquity.

[s] They will ſay, that they are the people of God, and abuſe his name as a pretence to cloak their hypocriſy.

[t] Read Jer. 26. 18.

Bef. Chr. 710. and the mountain of the houſe, as the high places of the foreſt.

CHAP. IV.

1 *Of the kingdom of Chriſt, and felicity of his church.*

BUT in the [u] laſt days it ſhall come to paſs, that the mountain of the houſe of the Lord ſhall be prepared in the top of the mountains, and it ſhall be exalted above the [x] hills, and people ſhall flee unto it.

2 Yea, many nations ſhall come and ſay, Come, and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob, and he will [x] teach us his ways, and we will walk in his paths: for the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem,

3 And he ſhall judge among many people, and [y] rebuke mighty nations afar off, and they ſhall break their ſwords into mattocks, and their ſpears into [z] ſcythes: nation ſhall not lift up a ſword againſt nation, neither ſhall they [a] learn to fight any more.

4 But they ſhall ſit every man under his vine, and under his fig-tree, and none ſhall make them afraid: for the mouth of the Lord of hoſts hath ſpoken it.

5 For all the people will walk [b] every one in the name of his God, and we will walk in the name of the Lord our God, for ever and ever.

6 At the ſame day, ſaith the Lord, will I gather her that halteth, and I will gather her that is caſt out, and her that I have afflicted.

7 And I will make her that halted, [c] a remnant: and her that was caſt far off, a mighty nation: and the Lord ſhall reign over them in mount Zion, from henceforth even for ever.

8 And thou, O [d] tower of the flock, the ſtrong hold of the daughter Zion, unto thee ſhall it come, even [e] the firſt dominion *and* kingdom ſhall come to the daughter Jeruſalem.

9 Now why doſt thou cry out with lamentation? *is* [f] there no king in thee? is thy counſellor periſhed? for ſorrow hath taken thee as a woman in travail,

10 Sorrow and mourn, O daughter Zion, like a woman in travail: for now ſhalt thou go forth of the city, and dwell in the field, and ſhalt go into Babel, *but* there ſhalt thou be delivered: there the Lord ſhall redeem thee from the hand of thine enemies. Bef. Chr. 710.

11 Now alſo many nations are gathered againſt thee, ſaying, Zion ſhall be condemned, and our eye ſhall look upon Zion.

12 But they [g] know not the thoughts of the Lord: they underſtand not his counſel, for he ſhall gather them as the ſheaves in the barn.

13 Ariſe, and threſh, [h] O daughter Zion, for I will make thine horn iron, and I will make thine hoofs braſs, and thou ſhalt break in pieces many people: and I will conſecrate their riches unto the Lord, and their ſubſtance unto the ruler of the whole world.

CHAP. V.

1 *The deſtruction of Jeruſalem.* 2 *The excellency of Beth-lehem.*

NOW aſſemble thy garriſons, O daughter of [i] garriſons: he hath laid ſiege againſt us: they ſhall ſmite the judge of Iſrael a rod upon the cheek.

2 And thou Beth-lehem Ephratah art [k] little to be among the thouſands of Judah, *yet* out of thee ſhall he come forth unto me that ſhall be the ruler in Iſrael, whoſe [l] goings-forth *have been* from the beginning, *and* from everlaſting.

3 Therefore will he give them up, until the time that [m] ſhe which ſhall bear ſhall travail, then the remnant of their brethren ſhall return unto the children of Iſrael.

4 And he ſhall [n] ſtand and feed in the ſtrength of the Lord, *and* in the Majeſty of the name of the Lord his God, and they ſhall dwell ſtill: for now ſhall he be magnified unto the ends of the world.

5 And he [o] ſhall be *our* peace when Aſſhur ſhall come into our land: when he ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven ſhepherds, and eight principal men.

6 And they ſhall deſtroy [p] Aſſhur with the ſword, and the land of Nimrod with their ſwords: thus ſhall he [q] deliver *us* from Aſſhur, when

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[u] When Chriſt ſhall come, and the temple ſhall be deſtroyed.

[w] Read Iſa. 2. 2.

[x] He ſheweth that there is no true church but where the people are taught by God's pure word.

[y] By his corrections and threatenings he will bring the people into ſubjection, which are in the utmoſt corners of the world.

[z] They ſhall abſtain from all evil doing, and exerciſe themſelves in godlineſs and well doing to others.

[a] Read Iſa. 2. 4.

[b] He ſheweth that the people of God ought to remain conſtant in their religion, albeit all the world ſhould give themſelves to their ſuperſtition and idolatry.

[c] I will cauſe that Iſrael, which is now as one lame and halting, and ſo almoſt deſtroyed, ſhall live again and grow into a great people.

[d] Meaning, Jeruſalem, where the Lord's flock was gathered.

[e] The flouriſhing ſtate of the kingdom, as it was under David and Solomon, which thing was accompliſhed to the church by the coming of Chriſt.

[f] In the mean ſeaſon he ſheweth that they ſhould endure great troubles and temptations when they ſaw themſelves neither to have king nor counſel.

[g] He ſheweth that the faithful ought not to meaſure God's judgments by the brags and threatenings of the wicked, but thereby are admoniſhed to lift up their hearts to God to call for deliverance.

[h] God giveth his church this victory ſo often as he overcometh their enemies: but the accompliſhment hereof ſhall be at the laſt coming of Chriſt.

[i] He forewarneth them of the dangers that ſhall come before they enjoy theſe comforts, ſhewing that foraſmuch as Jeruſalem was accuſtomed with her garriſons to trouble others, the Lord would now cauſe other garriſons to vex her, and that her rulers ſhould be ſmitten on the face moſt contemptuouſly.

[k] For ſo the Jews divided their country, that for every thouſand there was a chief captian, and becauſe Beth-lehem was not able to make a thouſand, he calleth it little, but yet God will raiſe up his captain and governor therein: and thus it is not the leaſt by reaſon of this benefit, as Matt. 2. 6.

[l] He ſheweth that the coming of Chriſt, and all his ways, were appointed of God from all eternity.

[m] He compareth the Jews to women with child, who for a time ſhould have great ſorrows, but at length they ſhould have a comfortable deliverance, John 16. 21.

[n] That is, Chriſt's kingdom ſhall be ſtable and everlaſting, and his people, as well the Gentiles as the Jews, ſhall dwell in ſafety.

[o] This Meſſiah ſhall be a ſufficient ſafeguard for us, and though the enemy invade us for a time, yet ſhall God ſtir up many which ſhall be able to deliver us.

[p] Theſe whom God ſhall raiſe up for the deliverance of his church, ſhall deſtroy all the enemies thereof; which are meant here by the Aſſyrians and Babylonians, which were the chief at that time.

[q] By theſe governors will God deliver us, when the enemy cometh into our land.

when he cometh into our land, and when he ſhall tread without our borders.

7 And the [r] remnant of Jacob ſhall be among many people, as a dew from the Lord, *and* as the ſhowers upon the graſs, that waiteth not for man, nor hopeth in the ſons of Adam.

8 And the remnant of Jacob ſhall be among the Gentiles in the midſt of many people, as the lion among the beaſts of the foreſt, *and* as the lion's whelp among the flocks of ſheep, who when he goeth through, treadeth down and teareth in pieces, and none can deliver.

9 Thine hand ſhall be lift up upon thine adverſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſs in that day, ſaith the Lord, that I will cut off thine [s] horſes out of the midſt of thee, and I will deſtroy thy chariots.

11 And I will cut off the cities of thy land, and overthrow all thy ſtrong holds.

12 And I will cut off thine inchanters out of thine hand: and thou ſhalt have no more ſoothſayers.

13 Thine idols alſo will I cut off, and thine images out of the midſt of thee: and thou ſhalt no more worſhip the work of thine hands.

14 And I will pluck up thy groves out of the midſt of thee: ſo I will deſtroy thine enemies.

15 And I will execute a vengeance in *my* wrath and indignation upon the heathen, [t] which they have not heard.

CHAP. VI.

An exhortation to the dumb creatures to hear the judgment againſt Iſrael being unkind. 6 *What manner of ſacrifices do pleaſe God.*

HEARKEN ye now what the Lord ſaith, Ariſe thou, *and* contend *before* the [u] mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the Lord's quarrel, and ye mighty foundations of the earth: for the Lord hath a quarrel againſt his people, and he will plead with Iſrael.

3 O my people, what have I done unto thee? or wherein have I grieved thee? teſtify againſt me.

4 Surely I [w] brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants, and I have ſent before thee Moſes, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deviſed, and what Balaam, the ſon of Beor, anſwered him, from [x] Shittim unto Gilgal, that ye may know the [y] righteouſneſs of the Lord.

6 Wherewith [z] ſhall I come before the Lord, *and* bow myſelf before the high God? ſhall I come before him with burnt-offerings, *and* with calves of a year old?

7 Will the Lord be pleaſed with thouſands of rams, or with ten thouſand rivers of oil? ſhall I give my [a] firſt-born for my tranſgreſſion, even the fruit of my body for the ſin of my ſoul?

8 He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee: [b] ſurely to do juſtly, and to love mercy, and to humble thyſelf to walk with thy God.

9 The Lord's voice crieth unto the [c] city, and the man of wiſdom ſhall ſee thy name: Hear the rod, and who hath appointed it.

10 Are yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure that is abominable?

11 Shall I juſtify the wicked balances, and the bag of deceitful weights?

12 For the rich men [d] thereof are full of cruelty, and the inhabitants thereof have ſpoken lyes, and their tongue *is* deceitful in their mouth.

13 Therefore alſo will I make thee ſick in ſmiting thee, *and* in making *thee* deſolate, becauſe of thy ſins.

14 Thou ſhalt eat and not be ſatisfied, and [e] thy caſting down *ſhall be* in the midſt of thee, and thou ſhalt [f] take hold, but ſhalt not deliver: and that which thou delivereſt, will I give up to the ſword.

15 Thou ſhalt ſow, but not reap; thou ſhalt tread the olives, but thou ſhalt not anoint thee with oil: and *make* ſweet wine, but ſhalt not drink wine.

16 For the [g] ſtatutes of Omri are kept, and all the manner of the houſe of Ahab, and ye walk in their counſels, that I ſhould make thee waſte, and the inhabitants thereof an hiſſing: therefore ye ſhall bear the reproach of my people.

CHAP. VII.

1 *A complaint for the ſmall number of the righteous.* 4 *The wickedneſs of thoſe times.* 14 *The proſperity of the church.*

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[r] This remnant, or church which God ſhall deliver, ſhall only depend on God's power and defence, as doth the graſs of the field, and not on the hope of man.

[s] I will deſtroy all things wherein thou putteſt thy confidence, as thy vain confidence and idolatry, and ſo will help thee.

[t] It ſhall be ſo terrible that the like hath not been heard of.

[u] He taketh the high mountains and hard rocks to witneſs againſt the obſtinacy of his people.

[w] I have not hurt thee, but beſtowed infinite benefits upon thee.

[x] That is, remember my benefits from the beginning, how I delivered you from Balaam's curſe, and alſo ſpared you from Shittim, which was in the plain of Moab, till I brought you into the land promiſed.

[y] That is, the truth of his promiſe, and his manifold benefits toward you.

[z] Thus the people by hypocriſy aſk how to pleaſe God, and are content to offer ſacrifices, but will not change their lives.

[a] There is nothing ſo dear to man but the hypocrites will offer it unto God, if they think thereby to avoid his anger: but they will never be brought to mortify their own affections, and give themſelves willingly to ſerve God as he commandeth.

[b] The prophet in few words calleth them to the obſervation of the ſecond table, to know if they will obey God aright or no, ſaying, that God hath preſcribed them to do this.

[c] Meaning, that when God ſpeaketh to any city or nation, the godly will acknowledge his Majeſty, and conſider not the mortal man that bringeth the threatening, but God that ſendeth it.

[d] That is, of Jeruſalem.

[e] Thou ſhalt be conſumed with inward grief and evils.

[f] Meaning, that the city ſhould go about to ſave her men, as they that lay hold on that which they would preſerve.

[g] You have received all the corruption and idolatry, wherewith the ten tribes were infected under Omri, and Ahab his ſon: and to excuſe your doings, you alledge the king's authority by his ſtatutes, and alſo wiſdom and policy in ſo doing, but you ſhall not eſcape puniſhment, but as I ſhewed you great favour, and took you for my people, ſo ſhall your plagues be accordingly, Luke 12. 47.

Bef. Chr. 710.

WO is me, for I am as [h] the ſummer gatherings, *and* as the grapes of the vintage: there *is* no cluſter to eat: my ſoul deſired the firſt ripe fruits.

2 The good man is periſhed out of the earth, and there *is* none righteous among them: [i] they all lie in wait for blood: every man hunteth his brother with a net.

3 To make good for the evil of *their* hands, the prince aſked, and the judge *judgeth* for a reward: therefore the [k] great man he ſpeaketh out the corruption of his ſoul: ſo [l] they wrap it up.

4 The beſt of them *is* as [m] a brier, and the moſt righteous of them *is ſharper* than a thorn hedge: the day of [n] thy watchmen *and* thy viſitation cometh: then ſhall be their confuſion.

5 Truſt ye not in a friend, neither put ye confidence in a counſellor: keep the doors of thy mouth from her that lieth in thy boſom:

6 For the ſon revileth the father: the daughter riſeth up againſt her mother: the daughter-in-law againſt her mother-in-law, *and* a man's enemies *are* the men of his own houſe.

7 Therefore I [o] will look unto the Lord: I will wait for God my Saviour: my God will hear me.

8 Rejoice not againſt me, [p] O mine enemy: though I fall, I ſhall ariſe: when I ſhall ſit in darkneſs, the Lord *ſhall be* a light unto me.

9 I will bear the wrath of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me: *then* will he bring me forth to the light, *and* I ſhall ſee his righteouſneſs.

10 Then ſhe that is mine enemy, ſhall look upon it, and ſhame ſhall cover her, which ſaid unto me, Where is the Lord thy God? Mine eyes ſhall behold her: now ſhall ſhe be trodden down as the mire of the ſtreets.

11 *This is* [q] the day that thy walls ſhall be built: this day ſhall drive far away [r] the decree.

12 In this day alſo they ſhall come unto thee from [s] Aſſhur, and *from* the ſtrong cities, and from the ſtrong holds even unto the river, and from ſea to ſea, and *from* mountain to mountain.

13 Notwithſtanding, the land ſhall be deſolate becauſe of them that dwell therein, *and* for the fruits of [t] their inventions.

14 [u] Feed thy people with thy rod, the flock of thine heritage (which dwell ſolitary in the wood) *as* in the midſt of Carmel: let them feed in Baſhan and Gilead, as in old time.

15 [w] According to the days of thy coming out of the land of Egypt, will I ſhew unto him marvellous things.

16 The nations ſhall ſee, and be confounded for all their power: they ſhall [x] lay their hand upon their mouth: [y] their ears ſhall be deaf.

17 They ſhall [z] lick the duſt like a ſerpent: they ſhall move out of their holes like worms: they ſhall be afraid of the Lord our God, and ſhall fear becauſe of thee.

18 Who is a God like unto thee, that taketh away iniquity, and [a] paſſeth by the tranſgreſſion of the remnant of his heritage? He retaineth not his wrath for ever, becauſe mercy pleaſeth him.

19 He will turn again, *and* have compaſſion upon us: he will ſubdue our iniquities, and caſt all [b] their ſins into the bottom of the ſea.

20 Thou wilt perform *thy* [c] truth to Jacob, *and* mercy to Abraham, as thou haſt ſworn unto our fathers in old time.

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[h] The prophet taketh upon him the perſon of the earth, which complaineth that all her fruits are gone, ſo that none is left: that is, that there is no godly man remaining: for all are given to cruelty and deceit, ſo that none ſpareth his own brother.

[i] He ſheweth that the prince, the judge, and the rich man are linked together, all to do evil, and to cloke the doings one of another.

[k] That is, the rich man that is able to give money, abſtaineth from no wickedneſs nor injury.

[l] Theſe men agree among themſelves, and conſpire with one conſent to do evil.

[m] They that are of moſt eſtimation, and are counted moſt honeſt among them, are but thorns and briers to prick.

[n] Meaning of the prophets and governors.

[o] The prophet ſheweth that the only remedy for the godly in deſperate evils, is to flee unto God for ſuccour.

[p] This is ſpoken in the perſon of the church, which calleth the malignant church her enemy.

[q] To wit, when God ſhall ſhew himſelf a deliverer of his church and a deſtroyer of his enemies.

[r] Meaning, the cruel empire of the Babylonians.

[s] When the church ſhall be reſtored, they that were enemies afore ſhall come out of all the corners of the world unto her, ſo that neither holds, rivers, ſeas, nor mountains ſhall be able to let them.

[t] Afore this grace appear, he ſheweth how grievouſly the hypocrites themſelves ſhall be puniſhed, ſeeing that the earth itſelf, which cannot ſin, ſhall be made waſte becauſe of their wickedneſs.

[u] The prophet prayeth to God to be merciful unto his church, when they ſhould be ſcattered abroad as in ſolitary places in Babylon, and to be beneficial unto them as in time paſt.

[w] God promiſeth to be favourable to his people, as he had been aforetime.

[x] They ſhall be as dumb men, and dare brag no more.

[y] They ſhall be aſtoniſhed and afraid to hear men ſpeak, leſt they ſhould hear of their deſtruction.

[z] They ſhall fall flat on the ground for fear.

[a] As though he would not ſee it, but wink at it.

[b] Meaning, of his elect.

[c] The church is aſſured that God will declare in effect the truth of his merciful promiſe which he had made of old to Abraham, and to all that ſhould apprehend the promiſe by faith.

NAHUM.

THE ARGUMENT.

As they of Nineveh ſhewed themſelves prompt and ready to receive the words of God at Jonah's preaching, and ſo turned to the Lord by repentance: ſo after a certain time, rather giving themſelves to worldly means to increaſe their dominion, than ſeeking to continue in the fear of God, and trade wherein they had begun, they caſt off the care of religion, and ſo returned to their vomit, and provoked God's juſt judgment againſt them, in afflicting his people. Therefore their city Nineveh was deſtroyed, and Meroch-baladan king of Babel (or, as ſome think, Nebuchadnezzar) enjoyed the empire of the Aſſyrians. But becauſe God hath continual care of his church, he ſtirreth up his prophet to comfort the godly, ſhewing that the deſtruction of their enemies ſhould be for their conſolation. And as it ſeemeth, he propheſied about the time of Hezekiah, and not in the time of Manaſſeh his ſon, as the Jews write.

Bef. Chr. 713.

CHAP. I.

Of the deſtruction of the Aſſyrians, and of the deliverance of Iſrael.

THE [a] burden of Nineveh. [b] The book of the viſion of Nahum the [c] Elkeſhite.

2 God is [d] jealous, and the Lord revengeth: the Lord revengeth: even the Lord [e] of anger, the Lord will take vengeance on his adverſaries, and he reſerveth *wrath* for his enemies.

3 The [f] Lord *is* ſlow to anger, but *he is* great in power, and will not ſurely clear *the wicked*: the Lord *hath* his way in the whirlwind and in the ſtorm, and the clouds *are* the duſt of his feet.

4 He rebuketh the ſea, and drieth it, and he drieth up all the rivers: Baſhan is waſted and Carmel, and the flower of Lebanon is waſted.

5 The mountains tremble for him, and the hills melt, and the earth is burnt at his ſight, yea, the world, and all that dwell therein.

6 [g] Who can ſtand before his wrath? or who can abide in the fierceneſs of his wrath? his wrath is poured out like fire, and the rocks are broken by him.

7 The Lord is good [h] *and* as a ſtrong hold in the day of trouble, and he knoweth them that truſt in him.

8 But paſſing over *as* with a flood, he will utterly deſtroy the [i] place thereof, and darkneſs ſhall purſue his enemies.

9 What do ye [k] imagine againſt the Lord? he will make an utter deſtruction: affliction ſhall not riſe up the ſecond time.

10 For *he ſhall come as* unto [l] thorns folded one in another, and as unto drunkards in their drunkenneſs: they ſhall be devoured as ſtubble fully dried.

11 There [m] cometh one out of thee that imagineth evil againſt the Lord, *even* a wicked counſellor.

12 Thus ſaith the Lord, Though they be [n] quiet, and alſo many, yet thus ſhall they be cut off when he ſhall paſs by: though I have afflicted thee, I will afflict thee no more.

13 For now I will break his yoke from thee, and will burſt thy bonds in ſunder.

14 And the Lord hath given a commandment concerning thee, that no more of thy name be [o] ſown: out of the houſe of thy gods will I cut off the graven and the molten image: I will make it thy grave for thee, for thou art vile.

15 * Behold, upon the mountains the feet of him that declareth and publiſheth [p] peace: O Judah, keep thy ſolemn feaſts, perform thy vows: for the wicked ſhall no more paſs through thee: he is utterly cut off. * [illegible] Rom. 1

CHAP. II.

He deſcribeth the victories of the Chaldeans againſt the Aſſyrians.

THE [q] deſtroyer is come before thy face: keep the munition: look to the way: make *thy* loins ſtrong: increaſe *thy* ſtrength mightily.

2 For the Lord hath [r] turned away the glory of Jacob, as the glory of Iſrael: for the emptiers have emptied them out, and [s] marred their vine-branches.

3 The ſhield of his mighty men is made red: [t] the valiant men are in ſcarlet: the chariots *ſhall be as* in the fire, *and* flames in the day of his preparation, and [u] the fir-trees ſhall tremble.

4 The chariots ſhall rage in the ſtreets: they ſhall run to and fro in the high-ways, they ſhall ſeem like lamps: they ſhall ſhoot like the lightening.

5 [w] He ſhall remember his ſtrong men: they ſhall ſtumble as they go: they ſhall make haſte to the walls thereof, and the defence ſhall be prepared.

6 The gates of the rivers ſhall be opened, and the palace ſhall melt.

7 And Huzzab *the queen* ſhall be led away captive, and her maids ſhall lead *her* as with the voice of doves, ſmiting upon their breaſts.

8 But Nineveh is [x] of old like a pool of water: yet they ſhall flee away. Stand, ſtand, *ſhall they cry*: but none ſhall look back.

9 [y] Spoil ye the ſilver, ſpoil the gold: for there is none end of the ſtore *and* glory of all the pleaſant veſſels.

10 She

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[a] Read Iſa. 13. 1.

[b] The viſion or revelation, which God commanded Nahum to write concerning the Ninevites.

[c] That is, born in a poor village in the tribe of Simeon.

[d] Meaning, of his glory.

[e] With his he is but angry for a time, but his anger never aſſwageth toward the reprobate, though for a time he defer it.

[f] Thus the wicked would make God's mercy an occaſion to ſin, but the prophet willeth them to conſider his force and juſtice.

[g] If all creatures be at God's commandment, and none is able to reſiſt his wrath, ſhall man flatter himſelf, and think by any means to eſcape when he provoketh his God to anger?

[h] Leſt the faithful ſhould be diſcouraged by hearing the power of God, he ſheweth them that his mercies appertain unto them, and that he hath care over them.

[i] Signifying, that God will ſuddenly deſtroy Nineveh, and the Aſſyrians, in ſuch ſort, as they ſhall lie in perpetual darkneſs, and never recover their ſtrength again.

[k] He ſheweth that the enterprizes of the Aſſyrians againſt Judah and the church, were againſt God, and therefore he would ſo deſtroy them at once, that he ſhould not need to return the ſecond time.

[l] Though the Aſſyrians think themſelves like thorns that prick on all ſides, yet the Lord will ſet fire on them, and as drunken men are not able to ſtand againſt any force, ſo they ſhall be nothing able to reſiſt him.

[m] Which may be underſtood either of Sennacherib, or of the whole body of the people of Nineveh.

[n] Though they think themſelves in moſt ſafety, and of greateſt ſtrength, yet when God ſhall paſs by, he will deſtroy them: notwithſtanding, he comforteth his church, and promiſeth to make an end of puniſhing them by the Aſſyrians.

[o] Meaning Sennacherib, who ſhould have no more children, but be ſlain in the houſe of his gods, 2 Kings 19. 36, 37.

[p] Which peace the Jews ſhould enjoy by the death of Sennacherib.

[q] That is, Nebuchadnezzar is in a readineſs to deſtroy the Aſſyrians: and the prophet derideth the enterpriſes of the Aſſyrians which prepared to reſiſt him.

[r] Seeing God hath puniſhed his own people Judah and Iſrael, he will now puniſh the enemies by whom he ſcourged them: read Iſa. 10. 12.

[s] Signifying, that the Iſraelites were utterly deſtroyed.

[t] Both to fear the enemy, and alſo that they themſelves ſhould not ſo ſoon eſpy blood one of another to diſcourage them.

[u] Meaning, their ſpears ſhould ſhake and craſh together.

[w] Then the Aſſyrians ſhall ſeek by all means to gather their power, but all things ſhall fail them.

[x] The Aſſyrians will flatter themſelves and ſay, that Nineveh is ſo ancient that it can never periſh, and is as a fiſh-pool, whoſe waters they that walk on the banks cannot touch: but they ſhall be ſcattered, and ſhall not look back, though men would call them.

[y] God commandeth the enemies to ſpoil Nineveh, and promiſeth them infinite riches and treaſures.

Bef. Chr. 713.

10 [z] She is empty and void and waſte, and the heart melteth, and the knees ſmite together, and ſorrow is in all loins, and the faces [a] of them all gather blackneſs.

11 Where is the [b] dwelling of the lions, and the paſture of the lions whelps: where the lion *and* the lioneſs walked, *and* the lion's whelp, and none made them afraid?

12 The lion did tear in pieces enough for his whelps, and worried for his lioneſs, and filled his holes with prey, and his dens with ſpoil.

13 Behold, I *come* unto thee, ſaith the Lord of hoſts, and I will burn her chariots in the [c] ſmoak, and the ſword ſhall devour thy young lions, and I will cut off thy ſpoil from the earth, and the voice of thy [d] meſſengers ſhall no more be heard.

CHAP. III.

1 *Of the fall of Nineveh.* 8 *No power can eſcape the hand of God.*

O Bloody city, it is all full of lyes and robbery, [e] the prey departeth not.

2 The noiſe of a whip, [f] and the noiſe of the moving of the wheels, and the beating of the horſes, and the leaping of the chariots.

3 The horſeman lifteth up both the bright ſword, and the glittering ſpear, and a multitude *is* ſlain, and the dead bodies *are* many: there *is* none end of their corpſes: they ſtumble upon their corpſes,

4 Becauſe of the multitude of the fornications of the [g] harlot that is beautiful, and a miſtreſs of witchcraft, and ſelleth the people through her whoredom, and the nations through her witchcrafts.

5 Behold, I *come* upon thee, ſaith the Lord of hoſts, and will diſcover thy ſkirts upon thy face, and will ſhew the nations thy filthineſs, and the kingdoms thy ſhame.

6 And I will caſt filth upon thee, and make thee vile, and will ſet thee as a gazing-ſtock.

7 And it ſhall come to paſs that all they that look upon thee, ſhall flee from thee, and ſay, Nineveh is deſtroyed, who will have pity upon her? where ſhall I ſeek comforters for thee?

Bef. Chr. 713.

8 Art thou better than [h] No, *which was* full of people? that lay in the rivers, and *had* the waters round about it? whoſe ditch was the ſea, *and* her wall *was* from the ſea?

9 Ethiopia and Egypt *were* her ſtrength, and there *was* none end: Put and Lubim were ‡ her helpers.

‡ Or, thine.

10 Yet was ſhe carried away, *and* went into captivity: her young children alſo were daſhed in pieces at the head of all the ſtreets: and they caſt lots for her noblemen, and all her mighty men were bound in chains.

11 Alſo thou ſhalt be drunken: thou ſhalt hide thyſelf, and ſhalt ſeek help, becauſe of the enemy.

12 All thy ſtrong cities *ſhall be like* fig-trees with the firſt ripe figs: for if they be ſhaken, they fall into the mouth of the eater.

13 Behold, thy people within thee *are* women: the gates of thy land ſhall be opened unto thine enemies, *and* the fire ſhall devour thy bars.

14 Draw thee waters for the ſiege: fortify thy ſtrong holds: go into the clay, and temper the morter: make ſtrong brick.

15 There ſhall the fire devour thee: the ſword ſhall cut thee off: it ſhall eat thee up like the [i] locuſts, *though* thou be multiplied like the locuſts, *and* multiplied like the graſhopper.

16 Thou haſt multiplied thy merchants above the ſtars of heaven: the locuſt ſpoileth and flieth away.

17 Thy princes *are* as the graſhoppers, and thy captains as the great graſhoppers which remain in the hedges in the cold day: *but* when the ſun ariſeth, they flee away, and their place is not known where they are.

18 Thy [k] ſhepherds do ſleep, O king of Aſſhur: thy ſtrong men lie down: thy people is ſcattered upon the mountains, and no man gathereth *them*.

19 There is no healing of thy wound: thy plague is grievous: all that hear the bruit of thee, ſhall clap the hands over thee: for upon [l] whom hath not thy malice paſſed continually?

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[z] That is, Nineveh, and the men thereof ſhall be after this ſort.

[a] Read Joel 2. 6.

[b] Meaning Nineveh, whoſe inhabitants were cruel like the lions, and given to all oppreſſion, and ſpared no violence or tyranny to provide for their wives and children.

[c] That is, as ſoon as my wrath beginneth to kindle.

[d] Signifying the heralds, which were accuſtomed to proclaim war. Some read of thy gum teeth, wherewith Nineveh was wont to bruiſe the bones of the poor.

[e] It never ceaſeth to ſpoil and rob.

[f] He ſheweth how the Chaldeans ſhall haſte, and how courageous their horſes ſhall be in beating the ground, when they come againſt the Aſſyrians.

[g] He compareth Nineveh to an harlot, which by her beauty and ſubtilty enticeth young men and bringeth them to deſtruction.

[h] Meaning, Alexandria, which was in league with ſo many nations, and yet was now deſtroyed.

[i] Signifying, that God's judgments ſhould ſuddenly deſtroy the Aſſyrians, as theſe vermin are with rain or change of weather.

[k] Thy princes and counſellors.

[l] Meaning, that there was no people to whom the Aſſyrians had not done hurt.

HABAKKUK.

THE ARGUMENT.

The prophet complaineth unto God, conſidering the great felicity of the wicked, and the miſerable oppreſſion of the godly, which endure all kind of affliction and cruelty, and yet can ſee no end. Therefore he had this revelation ſhewed him of God, that the Chaldeans ſhould come and take them away captives, ſo that they could look for no end of their troubles as yet, becauſe of their ſtubbornneſs and rebellion againſt the Lord. And leſt the godly ſhould deſpair, ſeeing this horrible confuſion, he comforteth them by this, that God will puniſh the Chaldeans their enemies, when their pride and cruelty ſhall be at height: wherefore he exhorteth the faithful to patience by his own example, and ſheweth them a form of prayer, wherewith they ſhould comfort themſelves.

CHAP. I.

2 *A complaint againſt the wicked that perſecute the juſt.*

THE burden which Habakkuk the prophet did ſee.

2 O Lord, how long ſhall I cry, and thou wilt not hear? *even* cry out unto thee [a] for violence, and thou wilt not help?

3 Why doſt thou ſhew me iniquity, and cauſe me to behold ſorrow? for ſpoiling and violence *are* before me: and there are that raiſe up ſtrife and contention.

4 Therefore the law is diſſolved, and judgment doth never go forth: for the wicked doth [b] compaſs about the righteous: therefore [c] wrong judgment proceedeth.

5 Behold among the heathen, and regard and wonder, *and* marvel: for I will work a work in your days: [d] ye will not believe it, though it be told you.

6 For lo, I raiſe up the Chaldeans, that bitter and furious nation, which ſhall go upon the breadth of the land to poſſeſs the dwelling-places *that are* not theirs.

7 They are terrible and fearful: [e] their judgment and their dignity ſhall proceed of themſelves.

8 Their horſes alſo are ſwifter than the leopards, and are more fierce than the wolves in the * evening: and their horſemen are many: and their horſemen ſhall come from far: they ſhall flee as the eagle haſting to meat. * Zeph. 3. 3.

9 They come all to ſpoil: before their faces *ſhall be* an [f] eaſt wind, and they ſhall gather the captivity [g] as the ſand.

10 And they ſhall mock the kings, and the princes *ſhall be* a ſcorn unto them: they ſhall deride every ſtrong hold: for they ſhall gather [h] duſt, and take it.

11 Then ſhall they [i] take courage, and tranſgreſs and do wickedly, *imputing* this their power unto their god.

12 Art not thou of old, O Lord my God, mine Holy one? we ſhall [k] not die: O Lord, thou haſt ordained them for judgment, and, O God, thou haſt eſtabliſhed them for correction.

13 *Thou art* of pure eyes, and canſt not ſee evil: thou canſt not behold wickedneſs: wherefore doſt thou look upon the tranſgreſſors, *and* holdeſt thy tongue when the wicked devoureth the man that is more righteous than he?

14 And makeſt men as the [l] fiſhes of the ſea, *and* as the creeping things, that have no ruler over them?

15 They take up all with the angle: they catch it in their net, and gather it in their yarn, whereof they rejoice and are glad.

16 Therefore they ſacrifice unto their [m] net, and burn incenſe unto their yarn, becauſe by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore ſtretch out their net, and not ſpare continually to ſlay [n] the nations?

CHAP. II.

2 *A viſion,* 5 *againſt pride, covetouſneſs, drunkenneſs, and idolatry.*

I Will ſtand upon my [o] watch, and ſet me upon the tower, and will look and ſee what he would ſay unto me, and what I ſhall anſwer to him that rebuketh me.

2 And the Lord anſwered me, and ſaid, Write the viſion, and make it plain upon tables, that he may run [p] that readeth it.

3 For the viſion *is* yet for an appointed time, but at the [q] laſt it ſhall ſpeak, and not lye: though it tarry, wait: for it ſhall ſurely come, *and* ſhall not ſtay.

4 Behold, [r] he that lifteth up himſelf, his mind is not upright in him: but the juſt ſhall live by his faith:

5 Yea, indeed the proud man *is as* [s] he that tranſgreſſeth by wine: therefore ſhall he not endure, becauſe he hath enlarged his deſire as the hell, and is as death, and cannot be ſatisfied, but gathereth unto him all nations, and heapeth unto him all people.

6 Shall not all theſe take up a parable againſt him, and a ranting proverb againſt him, and ſay, Ho, he that increaſeth *that which is* not his! [t] how long? and he that ladeth himſelf with thick clay?

7 Shall [u] they not riſe up ſuddenly, that ſhall bite thee? and awake, that ſhall ſtir thee? and thou ſhalt be their prey?

8 Becauſe thou haſt ſpoiled many nations, all the remnant of the people ſhall ſpoil thee, becauſe of men's blood, and for the wrong *done* in the land,

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[a] The prophet complaineth unto God, and bewaileth that among the Jews is left none equity or brotherly love: but inſtead hereof reigneth cruelty, theft, contention, and ſtrife.

[b] To ſuppreſs him, if any ſhould ſhew himſelf zealous of God's cauſe.

[c] Becauſe the judges which ſhould redreſs this exceſs, are as evil as the reſt.

[d] As in times paſt you would not believe God's word, ſo ſhall ye not now believe the ſtrange plagues which are at hand.

[e] They themſelves ſhall be your judges in this cauſe, and none ſhall have authority over them to controul them.

[f] For the Jews moſt feared this wind, becauſe it deſtroyed their fruits.

[g] They ſhall be ſo many in number.

[h] They ſhall caſt up mounts againſt it.

[i] The prophet comforteth the faithful, that God will alſo deſtroy the Babylonians, becauſe they ſhall abuſe this victory, and become proud and inſolent, attributing the praiſe hereof to their idols.

[k] He aſſureth the godly of God's protection, ſhewing that the enemy can do no more than God hath appointed, and alſo that their ſins required ſuch a ſharp rod.

[l] So that the great devoureth the ſmall, and the Chaldeans deſtroy all the world.

[m] Meaning, that the enemies flatter themſelves, and glory in their own force, power and wit.

[n] Meaning, that they ſhould not.

[o] I will renounce mine own judgment, and only depend on God, to be inſtructed what I ſhall anſwer them that abuſe my preaching, and to be armed againſt all temptations.

[p] Write it in great letters, that he that runneth may read it.

[q] Which contained the deſtruction of the enemy, and the comfort of the church: which thing though God execute not according to man's haſty affection, yet the iſſue of both is certain at his time appointed.

[r] To truſt in himſelf, or in any worldly thing, is never to be quiet: for the only reſt is to ſtay upon God by faith, Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.

[s] He compareth the proud and covetous man to a drunkard that is without reaſon and ſenſe, whom God will puniſh and make him a laughing-ſtock to all the world: and this he ſpeaketh for the comfort of the godly, and againſt the Chaldeans.

[t] Signifying, that all the world ſhall wiſh the deſtruction of tyrants, and that by their oppreſſion and covetouſneſs they heap but upon themſelves more heavy burdens: for the more they get, the more are they troubled.

[u] That is, the Medes and Perſians, that ſhould deſtroy the Babylonians.

Bef. Chr. 626.

land, in the city, and unto all that dwell therein.

9 Ho, he that coveteth an evil covetouſneſs to his houſe, that he may ſet his neſt on high, to eſcape from the power of evil.

10 Thou [t] haſt conſulted ſhame to thine own houſe by deſtroying many people, and haſt ſinned againſt thine own ſoul.

11 For the [u] ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it.

12 Wo unto him that buildeth a town with blood, and erecteth a city by iniquity.

13 Behold, is it not of the [w] Lord of hoſts that the people ſhall labour in the very fire? the people ſhall even weary themſelves for very vanity.

14 For the earth ſhall [x] be filled with the knowledge of the glory of the Lord, as the waters cover the ſea.

15 Wo unto him that giveth his neighbour [y] drink: thou joineſt thine heat, and makeſt *him* drunken alſo, that thou mayeſt ſee their privities.

16 Thou art filled with ſhame [z] for glory: drink thou alſo, and be made naked: the cup of the Lord's right hand ſhall be turned unto thee, and ſhameful ſpewing *ſhall be* for thy glory.

17 For the [a] cruelty of Lebanon ſhall cover thee: ſo ſhall the ſpoil of the beaſts, which made them afraid becauſe of men's blood, and for the wrong *done* in the land, in the city, and unto all that dwell therein.

18 What profiteth the [b] image? for the maker thereof hath made it an image and a teacher of lyes, though he that made it truſt therein, when he maketh dumb idols.

19 Wo unto him that ſaith to the wood, Awake, *and* to the dumb ſtone, Riſe up, it ſhall teach thee: [c] behold, it is laid over with gold and ſilver, and there *is* no breath in it.

20 But the Lord *is* in his holy temple: let all the earth keep ſilence before him.

Bef. Chr. 626.

CHAP. III.

2 *A prayer for the faithful.*

A Prayer of Habakkuk the prophet for the [d] ignorances.

2 [e] O Lord, I have heard thy voice, *and* was afraid: O Lord, revive thy [f] work in the midſt of the people, in the midſt of the years make it known: in wrath remember mercy.

3 God cometh from [g] Teman, and the holy One from mount Paran, Selah. His glory covereth the heavens, and the earth is full of his praiſe,

4 And *his* brightneſs was as the light: [h] he had horns *coming* out of his hands, and there was the hiding of his power.

5 Before him went the peſtilence, and burning coals went out before his feet.

6 He ſtood and meaſured the earth: he beheld and diſſolved the nations, and the everlaſting mountains were broken, *and* the ancient hills did bow: his [i] ways *are* everlaſting,

7 [k] For *his* iniquity I ſaw the tents of Cuſhan, *and* the curtains of the land of Midian did tremble.

8 Was the Lord angry againſt the [l] rivers? or was thine anger againſt the floods? or was thy wrath againſt the ſea, that thou didſt ride [m] upon thine horſes? thy chariots brought ſalvation.

9 Thy [n] bow was manifeſtly revealed, *and* the [o] oaths of the tribes *were* a ſure word, Selah: thou [p] didſt cleave the earth with rivers.

10 The mountains ſaw thee, and they trembled: the ſtream of the water [q] paſſed by: the deep made a noiſe, and lift up his hand on high.

11 The [r] ſun and moon ſtood ſtill in *their* habitation: [s] at the light of thine arrows they went, *and* at the bright ſhining of thy ſpears.

12 Thou troddeſt down the land in anger, *and* didſt threſh the heathen in diſpleaſure.

13 Thou welteſt forth for the ſalvation of thy people, *even* for ſalvation with thine [t] Anointed: thou haſt wounded the head of the houſe of the wicked, and diſcoveredſt the foundations unto the [u] neck, Selah.

14 Thou

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[t] Signifying, that the covetous man is the mine of his own houſe, when as he thinketh to enrich it by cruelty and oppreſſion.

[u] The ſtones of the houſe ſhall cry, and ſay, that they are built of blood, and the wood ſhall anſwer, and ſay the ſame of itſelf.

[w] Meaning, that God will not defer his vengeance long, but will come and deſtroy all their labours, as though they were conſumed with fire.

[x] In the deſtruction of the Babylonians his glory ſhall appear through all the world.

[y] He reproacheth thus the king of Babylon, who as he was drunken with covetouſneſs and cruelty, ſo he provoked others to the ſame, and inflamed them by his rage, and ſo in the end brought them to ſhame.

[z] Whereas thou thoughteſt to have glory of theſe thy doings, they ſhall turn to thy ſhame, for thou ſhalt drink of the ſame cup with others in thy turn.

[a] Becauſe the Babylonians were cruel, not only againſt other nations, but alſo againſt the people of God, which is meant by Lebanon, and the beaſts therein, he ſheweth that the like cruelty ſhall be executed againſt them.

[b] He ſheweth that the Babylonian gods could nothing avail them: for they were but blocks and ſtones, read Jer. 10. 8.

[c] If thou wilt conſider what it is, and how that it hath neither breath nor life, but is a dead thing.

[d] The prophet inſtructeth his people to pray unto God, not only for their great ſins, but alſo for ſuch as they had committed of ignorance.

[e] Thus the people were afraid, when they heard God's threatenings, and prayed.

[f] That is, the ſtate of thy church, which is now ready to periſh before it come to half a perfect age, which ſhould be under Chriſt.

[g] Teman and Paran were near Sinai where the law was given: whereby is ſignified, that his deliverance was as preſent now as it was then.

[h] Whereby is meant, a power that was joined with his brightneſs, which was hid to the reſt of the world; but was revealed in mount Sinai to his people, Pſalm 31. 16.

[i] Signifying, that God hath wonderful means, and ever had a marvellous power when he would deliver his church.

[k] The iniquity of the king of Syria in vexing thy people, was made manifeſt by thy judgment, to the comfort of thy church, Judg 3. 10. and alſo of the Midianites, which deſtroyed themſelves, Judges 7. 22.

[l] Meaning, that God was not angry with the waters, but that by this means he would deſtroy his enemies and deliver his church.

[m] And ſo didſt uſe all the elements as inſtruments for the deſtruction of thine enemies.

[n] That is, thy power.

[o] For he had not only made a covenant with Abraham, but renewed it with his poſterity.

[p] Read Num. 20. 11.

[q] He alludeth to the red ſea, and Jordan, which gave paſſage to God's people, and ſhewed ſigns of their obedience, as it were by lifting up of their hands.

[r] As appeareth, Joſh. 10. 12.

[s] According to thy commandment the ſun was directed by the weapons of thy people, that fought in thy cauſe as though it durſt not go forward.

[t] Signifying, that there is no ſalvation, but by Chriſt.

[u] From the top to the toe thou haſt deſtroyed the enemies.

Bef. Chr. 626.

14 Thou didſt [w] ſtrike through with his own ſtaves the heads of his villages: they came out as a whirlwind to ſcatter me: the rejoicing *was* as to devour the poor ſecretly.

15 Thou didſt walk in the ſea with thine horſes upon the heap of great waters.

16 When I [x] heard, my belly trembled: my lips ſhook at the voice: rottenneſs entered into my bones, and I trembled in myſelf, that I might reſt in [y] the day of trouble: *for* when he cometh up [z] unto the people, he ſhall deſtroy them.

17 For the fig-tree ſhall not flouriſh, neither ſhall fruit *be* in the vines: the labour of the olive ſhall fail, and the fields ſhall yield no meat: the ſheep ſhall be cut off from the fold, and there ſhall be no bullock in the ſtalls:

18 But I will rejoice in the Lord: I will joy [a] in the God of my ſalvation.

19 The Lord God *is* my ſtrength: he will make my feet like hinds *feet*, and he will make me to walk upon mine high places. [b] To the chief ſinger on Neginothai.

Bef. Chr. 626.

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[w] God deſtroyed his enemies both great and ſmall with their own weapons, though they were never ſo fierce againſt his church.

[x] He returneth to that which he ſpake in the ſecond verſe, and ſheweth how he was afraid of God's judgments.

[y] He ſheweth that the faithful can never have true reſt, except they feel before the weight of God's judgments.

[z] That is, the enemy: but the godly ſhall be quiet, knowing that all things ſhall turn to good unto them.

[a] He declareth wherein ſtandeth the comfort and joy of the faithful, though they ſee never ſo great afflictions prepared.

[b] The chief ſinger upon the inſtruments of muſic ſhall have occaſion to praiſe God for this great deliverance of his church.

ZEPHANIAH.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great judgment of God which was at hand, ſhewing that their country ſhould be utterly deſtroyed, and they carried away captives by the Babylonians. Yet for the comfort of the faithful he propheſied of God's vengeance againſt their enemies, as the Philiſtines, Moabites, Aſſyrians, and others, to aſſure them that God had a continual care over them. And as the wicked ſhould be puniſhed for their ſins and tranſgreſſions: So he exhorteth the godly to patience, and to truſt to find mercy by reaſon of the free promiſe of God made unto Abraham: therefore quietly to abide till God ſhew them the effect of that grace, whereby in the end they ſhould be gathered unto him, and counted as his people and children.

Bef. Chr. 630.

CHAP. I.

4 *Threatenings againſt Judah and Jeruſalem, becauſe of their idolatry.*

THE word of the Lord, which came unto Zephaniah the ſon of Cuſhi, the ſon of Gedaliah, the ſon of Amariah, the ſon of Hizkiah, in the days of * Joſiah, the ſon of * Amon king of Judah.

* 2 Kings 22. 1.
* 2 Kings 21. 19.

2 I will ſurely deſtroy all things from off the land, ſaith the Lord.

3 I will deſtroy man and beaſt: I will deſtroy the [a] fowls of the heaven, and the fiſhes of the ſea, and ruins *ſhall be* to the wicked, and I will cut off man from off the land, ſaith the Lord.

4 I will alſo ſtretch out mine hand upon Judah, and upon all the inhabitants of Jeruſalem, and I will cut off the remnant of Baal from this place, *and* the name of the [b] Chemarims with the prieſts,

5 And them that worſhip the hoſt of heaven upon the houſe-tops, and them that worſhip and ſwear by the Lord, and ſwear by [c] Malcham.

6 And them that are turned back from the Lord, thoſe that have not ſought the Lord nor inquired for him.

7 Be ſtill at the preſence of the Lord God, for the day of the Lord is at hand: for the Lord hath prepared a ſacrifice, *and* hath ſanctified his gueſts.

Bef. Chr. 630.

8 And it ſhall be in the day of the Lord's ſacrifice, that I will viſit the princes and the king's children, and all ſuch as are cloathed with [d] ſtrange apparel.

9 In the ſame day alſo will I viſit all thoſe that [e] dance upon the threſholds ſo proudly, which fill their maſters houſes by cruelty and deceit.

10 And in that day, ſaith the Lord, there *ſhall be* a noiſe *and* cry from the [f] fiſh-gate, and an howling from the ſecond *gate*, and a great deſtruction from the hills.

11 Howl, ye inhabitants of the [g] low place: for the company of the merchants is deſtroyed: all they that bear ſilver are cut off.

12 And at that time will I ſearch Jeruſalem with [h] lights, and viſit the men that are frozen [i] in their dregs, and ſay in their hearts, The Lord will neither do good nor do evil.

13 Therefore their goods ſhall be ſpoiled, and their houſes waſte: * they ſhall alſo build houſes,

* Deut. 28. 30. Amos 5. 11.

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[a] Not that God was angry with theſe dumb creatures, but becauſe man was ſo wicked, for whoſe cauſe they were created, God maketh them to take part of the puniſhment with him.

[b] Which were an order of ſuperſtitious prieſts, appointed to miniſter in the ſervice of Baal, and were as his peculiar chaplains, read 2 Kings 23. 5. Hoſea 10. 5.

[c] He alludeth to their idol Moloch, which was forbidden, Levit. 20. 2. yet they called him their king, and made him as a God: therefore he here noteth them that will both ſay they worſhip God, and yet will ſwear by idols, and ſerve them: which halting is here condemned, as Ezek. 20. 39. 1 Kings 18. 21. 2 Kings 17. 33.

[d] Meaning, the courtiers, which did imitate the ſtrange apparel of other nations to win their favour thereby, and to appear glorious in the eyes of all others: read Ezek. 23. 14.

[e] He meaneth the ſervants of the rulers which invade other mens houſes, and rejoice, and leap for joy, when they can get any prey to pleaſe their maſter withal.

[f] Signifying that all the corners of the city of Jeruſalem ſhould be full of trouble.

[g] This is meant of the ſtreet of the merchants, which was lower than the reſt of the place about it.

[h] So that nothing ſhall eſcape me.

[i] By their proſperity they are hardened in their wickedneſs.

Bef. Chr. 630.

houſes, but not inhabit *them:* and they ſhall plant vineyards, but not drink the wine thereof.

14 The great day of the Lord *is* near, it *is* near, and haſteth greatly, *even* the voice of the day of the Lord: the [k] ſtrong man ſhall cry there bitterly.

15 * That day *is* a day of wrath, a day of trouble and heavineſs, a day of deſtruction and deſolation, a day of obſcurity and darkneſs, a day of clouds and blackneſs. (* Jer. 30. 7. Joel 2. 11. Amos 5. 18.)

16 A day of the trumpet and alarm againſt the ſtrong cities, and againſt the high towers.

17 And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the Lord: and their blood ſhall be poured out as duſt, and their fleſh as the dung.

18 * Neither their ſilver nor their gold ſhall be able to deliver them in the day of the Lord's wrath, but the * whole land ſhall be devoured by the fire of his jealouſy: for he ſhall make even a ſpeedy riddance of all them that dwell in the land. (* Ezek. 7. 19. * Ch. 3. 8.)

CHAP. II.

1 *He moveth to return to God,* 5 *propheſying deſtruction againſt the Philiſtines, Moabites and others.*

GAther [l] yourſelves, even gather you, O nation not worthy to be beloved,

2 Before the decree come forth, *and ye be* as chaff that paſſeth in a day, *and* before the fierce wrath of the Lord come upon you, *and* before the day of the Lord's anger come upon you.

3 Seek ye the Lord, all the meek of the earth, which [m] have wrought his judgment: ſeek righteouſneſs, ſeek lowlineſs, if ſo be that ye may be hid in the day of the Lord's wrath.

4 For [n] Azzah ſhall be forſaken, and Aſhkelon deſolate: they ſhall drive out Aſhdod at the noon-day, and Ekron ſhall be rooted up.

5 Wo unto the inhabitants of the ſea [o] coaſt: the nation of the Cherethims, the word of the Lord *is* againſt you: O Canaan, the land of the Philiſtines, I will even deſtroy thee without an inhabitant.

6 And the ſea coaſt ſhall be dwellings *and* cottages for ſhepherds and ſheepfolds.

7 And *that* coaſt ſhall be for the [p] remnant of the houſe of Judah, to feed thereupon: in the houſes of Aſhkelon ſhall they lodge toward night: for the Lord their God ſhall viſit them, and turn away their captivity.

8 I have heard the reproach of Moab, and the rebukes of the children of Ammon, whereby they upbraided my people, and [q] magnified themſelves againſt their borders.

9 Therefore, as I live, ſaith the Lord of hoſts, the God of Iſrael, Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and ſalt-pits, and a perpetual deſolation: the reſidue of my folk ſhall ſpoil them, and the remnant of my people ſhall poſſeſs them.

10 This ſhall they have for their pride, becauſe they have reproached, and magnified themſelves againſt the Lord of hoſts people.

11 The Lord *will be* terrible unto them: [r] for he will conſume all the gods of the earth, and every man ſhall worſhip him from his place, *even* all the iſles of the heathen.

12 Ye Morians alſo ſhall be ſlain by my ſword with them.

13 And he will ſtretch out his hand againſt the North, and deſtroy Aſhur, and will make Nineveh deſolate *and* waſte like a wilderneſs.

14 And flocks ſhall lie in the midſt of her, and all the beaſts of the nations, and the [s] pelican and the ‡ owl ſhall abide in the upper poſts of it: the voice *of birds* ſhall ſing in the windows, *and* deſolations *ſhall be* upon the poſts: for the cedars are uncovered.

15 This is the [t] rejoicing city that dwelt careleſs, that ſaid in her heart, I am, and there *is* none beſides me: how is ſhe made waſte, and the lodging of the beaſts! every one that paſſeth by her ſhall hiſs and wag his hand.

CHAP. III.

4 *Againſt the governors of Jeruſalem.* 8 *Of the calling all of the Gentiles.* 13 *A comfort to the reſidue of Iſrael.*

WO to her that is filthy and polluted, to the robbing [u] city.

2 She heard not the voice: ſhe received not correction: ſhe truſted not in the Lord: ſhe drew not near to her God.

3 Her princes within her *are* as roaring * lions: her judges *are* as * wolves in the evening, *which* [w] leave not the bones till the morrow. (* Ezek. 22. 25, 27. * Habak. 1. 8.)

4 Her prophets are light *and* wicked perſons: her prieſts have polluted the ſanctuary: they have wreſted the law.

5 The [x] juſt Lord *is* in the midſt thereof: he will do none iniquity: every morning doth he bring his judgment to light, he faileth not: but the wicked will not learn to be aſhamed.

6 I have [y] cut off the nations: their towers are deſolate: I have made their ſtreets waſte, that none ſhall paſs by: their cities are deſtroyed without man, *and* without inhabitant.

7 I ſaid, Surely thou wilt fear me: thou wilt receive inſtruction, ſo their dwelling ſhould not be deſtroyed: howſoever I viſited them, but [z] they roſe early, *and* corrupted all their doings.

8 There-

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[k] They that truſted in their own ſtrength, and contemned the prophets of God.

[l] He exhorteth them to repentance, and willeth them to deſcend into themſelves, and gather themſelves together, leſt they be ſcattered like chaff.

[m] That is, which have lived uprightly and godly, according as he preſcribeth by his word.

[n] He comforteth the faithful in that, that God would change his puniſhments from them unto the Philiſtines their enemies, and other nations.

[o] That is, Galilee: by theſe nations he meaneth the people that dwelt near to the Jews, and inſtead of friendſhip were their enemies: therefore he calleth them Canaanites, whom the Lord appointed to be ſlain.

[p] He ſheweth why God would deſtroy their enemies, becauſe their country might be a reſting-place for his church.

[q] Theſe nations preſumed to take from the Jews that country which the Lord had given them.

[r] When he ſhall deliver his people, and deſtroy their enemies and idols, his glory ſhall ſhine throughout all the world.

[s] Read Iſa. 34. 11.

[t] Meaning, Nineveh, which rejoicing ſo much of her ſtrength and proſperity, ſhould be thus made waſte, and God's people delivered.

[u] That is, Jeruſalem.

[w] They are ſo greedy that they eat up bones and all.

[x] The wicked thus boaſted that God was ever among them: but the prophet anſwereth, that that cannot excuſe their wickedneſs, for God will not bear with their ſins: yet that he did patiently abide, and ſent his prophets continually to call them to repentance, but he profited nothing.

[y] By the deſtruction of other nations he ſheweth that the Jews ſhould have learned to fear God.

[z] They were moſt earneſt and ready to do wickedly.

Bef. Chr. 630.

8 Therefore [a] wait ye upon me, ſaith the Lord, until the day that I riſe up to the prey: for I am determined to gather the nations, and that I will aſſemble the kingdoms, to pour upon them mine indignation, *even* all my fierce wrath: for all the earth ſhall be devoured with the fire of my jealouſy.

9 Surely [b] then will I turn to the people a pure language, that they may all call upon the name of the Lord, to ſerve him † with one conſent.

† *Heb. with one ſhoulder, as Hoſ. 6. 9.*

10 From beyond the rivers of Ethiopia, the [c] daughter of my diſperſed, praying unto me, ſhall bring me an offering.

11 In that day ſhalt thou not be aſhamed for [d] all thy works, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the midſt of thee them that rejoice of thy pride, and thou ſhalt no more be proud of mine holy mountain.

12 Then will I leave in the midſt of thee an humble and poor people: and they ſhall truſt in the name of the Lord.

13 The remnant of Iſrael ſhall do none iniquity, nor ſpeak lyes: neither ſhall a deceitful tongue be found in their mouth: for they ſhall be fed and lie down, and none ſhall make them afraid.

14 Rejoice, O daughter Zion: be ye joyful, O Iſrael: be glad and rejoice with all *thine* heart, O daughter Jeruſalem.

15 The Lord hath taken away thy [e] judgments: he hath caſt out thine [f] enemy: the king of Iſrael, *even* the Lord, *is* in the midſt of [g] thee: thou ſhalt ſee no more evil.

16 In that day it ſhall be ſaid to Jeruſalem, Fear thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the midſt of thee *is* mighty: he will ſave, he will rejoice over thee with joy: he will quiet himſelf in [h] his love: he will rejoice over thee with joy.

18 After a certain time will I gather the afflicted that were of thee, *and* them that bare the reproach for [i] it.

19 Behold, at that time I will bruiſe all that afflict thee, and I will [k] ſave her that halteth, and gather her that was caſt out, and I will get them praiſe and fame in all the [l] lands of their ſhame.

20 At that time I will bring you again, and then will I gather you: for I will give you a name and praiſe among all the people of the earth, when I turn back your captivity before your eyes, ſaith the Lord.

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[a] Seeing ye will not repent, you ſhall look for my vengeance as well as other nations.

[b] Leſt any ſhould think then that God's glory ſhould have periſhed when Judah was deſtroyed, he ſheweth that he will publiſh his grace through all the world.

[c] That is, the Jews ſhall come as well as the Gentiles: which is to be underſtood under the time of the goſpel.

[d] For they ſhall have full remiſſion of their ſins: and the hypocrites which boaſted of the temple, which was alſo thy pride in times paſt, ſhall be taken from thee.

[e] That is, the puniſhment for thy ſin.

[f] As the Aſſyrians, Chaldeans, Egyptians and other nations.

[g] To defend thee as by thy ſins thou haſt put him away, and left thyſelf naked, as Exod. 32. 25.

[h] Signifying, that God delighteth to ſhew his love and great affection toward his church.

[i] That is, them that were had in hatred, and reviled for the church, and becauſe of their religion.

[k] I will deliver the church which now is afflicted, as Micah 4. 6.

[l] As among the Aſſyrians and Chaldeans, which did mock them and put them to ſhame.

H A G G A I.

THE ARGUMENT.

When the time of the ſeventy years captivity propheſied by Jeremiah was expired, God raiſed up Haggai, Zechariah, and Malachi, to comfort the Jews, and to exhort them to the building of the temple, which was a figure of the ſpiritual temple and church of God, whoſe perfection and excellence ſtood in Chriſt. And becauſe that all were given to their own pleaſures and commodities, he declareth that that plague of famine, which God then ſent among them, was a juſt reward of their ingratitude, in that they contemned God's honour, who had delivered them. Yet he comforteth them, if they will return to the Lord, with the promiſe of greater felicity, foraſmuch as the Lord will finiſh the work that he hath begun, and ſend Chriſt whom he had promiſed, and by whom they ſhould attain to perfect joy and glory.

Bef. Chr. 520.

CHAP. I.

1 *The time of the prophecy of Haggai.* 8 *An exhortation to build the temple again.*

IN the ſecond year of king [a] Darius, in the ſixth month, the firſt day of the month, came the word of the Lord (by the miniſtry of the prophet Haggai) unto [b] Zerubbabel the ſon of Shealtiel, a prince of Judah, and to Joſhua the ſon of Joſedech the high prieſt, ſaying,

2 Thus ſpeaketh the Lord of hoſts, ſaying, This people ſay, The time is not yet come that [c] the Lord's houſe ſhould be builded.

3 Then came the word of the Lord by the miniſtry of the prophet Haggai, ſaying,

4 Is it time for yourſelves to dwell in your [d] cieled houſes, and this houſe lie waſte?

5 Now therefore thus ſaith the Lord of hoſts, Conſider your own ways in your hearts.

6 [e] Ye have ſown much, and bring in little: ye eat, but ye have not enough: ye drink, but

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[a] Who was the ſon of Hyſtaſpis, and the third king of the Perſians, as ſome think.

[b] Becauſe the building of the temple began to ceaſe, by reaſon that the people were diſcouraged by their enemies: and if theſe two notable men had need to be ſtirred up, and admoniſhed of their duties, what ſhall we think of other governors, whoſe doings are either againſt God, or very cold in his cauſe?

[c] Not that they condemned the building thereof, but they preferred policy and private profit to religion, being content with ſmall beginnings.

[d] Shewing, that they ſought not only their neceſſities, but their very pleaſures before God's honour.

[e] Conſider the plagues of God upon you for preferring your policies to his religion, and becauſe ye ſeek not him firſt of all.

Bef. Chr. 520. ye are not filled: ye clothe you, but ye be not warm: and he that earneth wages, putteth the wages into a broken bag.

7 Thus ſaith the Lord of hoſts, Conſider your own ways in your hearts.

8 Go [f] up to the mountain and bring wood, and build this houſe, and [g] I will be favourable in it, and I will [h] be glorified, ſaith the Lord.

9 Ye looked for much, and lo, *it came* to little: and when ye brought it home, I did blow [i] upon it. And why, ſaith the Lord of hoſts? Becauſe of mine houſe that is waſte, and ye run every man to his own houſe.

10 Therefore the heaven over you ſtayed itſelf from dew, and the earth ſtayed her fruit,

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, upon *all* that the ground bringeth forth: both upon men and upon cattle, and upon all the labour of the hands.

12 When Zerubbabel the ſon of Shealtiel, and Joſhua the ſon of Joſedech the high prieſt, with all the remnant of the people, heard the [k] voice of the Lord their God, and the works of the prophet Haggai (as the Lord their God had ſent him) then the people did fear before the Lord.

13 Then ſpake Haggai the Lord's meſſenger in the Lord's meſſage unto the people, ſaying, I am with you, ſaith the Lord.

14 And the Lord ſtirred up [l] the ſpirit of Zerubbabel, the ſon of Shealtiel, a prince of Judah, and the ſpirit of Joſhua the ſon of Joſedech the high prieſt, and the ſpirit of all the remnant of the people, and they came, and did the work in the houſe of the Lord of hoſts their God.

CHAP. II.

He ſheweth that the glory of the ſecond temple ſhall exceed the firſt.

IN the four and twentieth day of the ſixth month, in the ſecond year of king Darius,

2 In the ſeventh *month*, in the one and twentieth *day* of the month, came the word of the Lord by the miniſtry of the prophet Haggai, ſaying,

3 Speak now to Zerubbabel the ſon of Shealtiel prince of Judah, and to Joſhua the ſon of Joſedech the high prieſt, and to the reſidue of the people, ſaying,

4 Who is left among you, that ſaw this [m] houſe in her firſt glory, and how do you ſee it now? is it not in your eyes, in compariſon of it, as nothing? Bef. Chr. 520.

5 Yet now be of good courage, O Zerubbabel, ſaith the Lord, and be of good comfort, O Joſhua, ſon of Joſedech the high prieſt: and be ſtrong, all ye people of the land, ſaith the Lord, and [n] do it: for I am with you, ſaith the Lord of hoſts,

6 *According* to the word that I covenanted with you, when ye came out of Egypt: ſo my Spirit ſhall remain among you: fear ye not:

7 For thus ſaith the Lord of hoſts, [o] Yet a little while, and I will ſhake the heavens and the earth, and the ſea, and the dry land:

8 And I will move all nations, and [p] the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of hoſts.

9 The [q] ſilver *is* mine, and the gold *is* mine, ſaith the Lord of hoſts.

10 The glory of this laſt houſe ſhall be greater than the firſt, ſaith the Lord of hoſts: and in this place will I give [r] peace, ſaith the Lord of hoſts.

11 ¶ In the four and twentieth *day* of the ninth month, in the ſecond year of Darius, came the word of the Lord unto the prophet Haggai, ſaying,

12 Thus ſaith the Lord of hoſts, Aſk now the prieſts *concerning* the law, and ſay,

13 If one bear [s] holy fleſh in the ſkirt of his garment, and with his ſkirt do touch the bread, or the pottage, or the wine, or the oil, or any meat, ſhall it be holy? And the prieſts anſwered, and ſaid, No.

14 Then ſaid Haggai, If a polluted perſon touch any of theſe, ſhall it be unclean? And the prieſts anſwered, and ſaid, It ſhall be unclean.

15 Then anſwered Haggai, and ſaid, So is this people, and ſo is this nation before me, ſaith the Lord: and ſo *are* all the works of their hands, and that which they offer here, is unclean.

16 And now, I pray you conſider in your minds, from this [t] day, and afore, *even* afore a ſtone was laid upon a ſtone in the temple of the Lord:

17 [u] Before theſe things were, when one came to an heap of twenty *meaſures*, there were but ten: when one came to the wine-preſs for to draw

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[f] Meaning, that they ſhould leave off their own commodities, and go forward in the building of God's temple, and in the ſetting forth of his religion.

[g] That is, I will hear your prayers according to my promiſe, 1 Kings 8. 21, 29.

[h] That is, my glory ſhall be ſet forth by you.

[i] And ſo brought it to nothing.

[k] This declared that God was the author of the doctrine, and that he was but the miniſter, as Exod. 14. 31. Judges 7. 20. Acts 15. 28.

[l] Which declareth that men are unapt and dull to ſerve the Lord, neither can they obey his word or his meſſengers, before God reform their hearts, and give them new ſpirits, John 6. 44.

[m] For the people, according as Iſa. 32. 11, and Ezek. 41. 1. had propheſied, thought this temple ſhould have been more excellent than Solomon's temple, which was deſtroyed by the Babylonians, but the prophets meant the ſpiritual temple, the church of Chriſt.

[n] That is, go forward in building the temple.

[o] He exhorteth them to patience, though they ſee not as yet this temple ſo glorious as the prophets had declared: for this ſhould be accompliſhed in Chriſt, by whom all things ſhould be renewed.

[p] Meaning Chriſt, whom all ought to look for and deſire: or by deſire, he may ſignify all precious things, as riches, and ſuch like.

[q] Therefore when his time cometh, he can make all the treaſures of the world to ſerve his purpoſe: but the glory of this ſecond temple doth not ſtand in material things, neither can it be built.

[r] Meaning all ſpiritual bleſſings and felicity purchaſed by Chriſt, Phil. 4. 7.

[s] That is, the fleſh of the ſacrifices, whereby he ſignifieth that that thing which of itſelf is good, cannot make another thing ſo, and therefore they ought not to juſtify themſelves by their ſacrifices and ceremonies: but contrary, he that is unclean and not pure of heart, doth corrupt thoſe things and make them deteſtable unto God, which elſe are good and godly.

[t] Conſider how God did plague you with famine afore you began to build the temple.

[u] That is, before the bailding was begun.

Bef. Chr. 520. draw out fifty *veſſels* out of the preſs, there were but twenty.

18 I ſmote you with blaſting and with mildew, and with hail, in all the labours of your hands: yet you *turned* not to me, ſaith the Lord.

19 Conſider, I pray you, in your minds, from [w] this day, and afore, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the Lord's temple was laid: conſider it in your minds.

20 Is the [x] ſeed yet in the barn? as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought forth: from this day will I bleſs *you*.

21 And again the word of the Lord came unto Haggai in the four and twentieth *day* of the month, ſaying, Bef. Chr. 520.

22 Speak unto Zerubbabel the prince of Judah, and ſay, I [y] will ſhake the heavens and the earth,

23 And I will overthrow the throne of kingdoms, and I will deſtroy the ſtrength of the [z] kingdoms of the heathen, and I will overthrow the chariots, and thoſe that ride in them, and the horſe and the riders ſhall come down, every one by the ſword of his brother.

24 In that day, ſaith the Lord of hoſts, will I take thee, O Zerubbabel my ſervant, the ſon of Shealtiel, ſaith the Lord, and will make thee as a [a] ſignet: for I have choſen thee, ſaith the Lord of hoſts.

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[w] From the time they began to build the temple, he promiſed that God would bleſs them: and albeit as yet the fruit was not come forth, yet in the gathering they ſhould have plenty.

[x] He exhorteth them to patience, and to abide till the harveſt came, and then they ſhould ſee God's bleſſings.

[y] I will make a change and renew all things in Chriſt, of whom Zerubbabel here is a figure.

[z] Hereby he ſheweth that there ſhall be no let nor hindrance when God will make this wonderful reſtitution of his church.

[a] Signifying, that his dignity ſhould be moſt excellent, which thing was accompliſhed in Chriſt.

ZECHARIAH.

THE ARGUMENT.

Two months after that Haggai had begun to propheſy, Zechariah was alſo ſent of the Lord to help him in the labour, and to confirm the ſame doctrine. Firſt therefore he putteth them in remembrance for what cauſe God had ſo ſore puniſhed their fathers: and yet comforteth them, if they will repent unfeignedly, and not abuſe this great benefit of God in their deliverance, which was a figure of that true deliverance that all the faithful ſhould have from death and ſin by Chriſt. But becauſe they ſtill remained in their wickedneſs, and coldneſs to ſet forth God's glory, and were not yet made better by their long baniſhment, he rebuketh them moſt ſharply: yet for the comfort of the repentant, he ever mixeth the promiſe of grace, that they might by this means be prepared to receive Chriſt, in whom all ſhould be ſanctified to the Lord.

CHAP. I.

Bef. Chr. 520. 1 *He exhorteth the people to turn to the Lord, and to eſchew the wickedneſs of their fathers.* 16 *He ſignifieth the reſtitution of Jeruſalem and the temple.*

IN the eighth month of the ſecond year of [a] Darius, came the word of the Lord unto [b] Zechariah the ſon of Barachiah, the ſon of Iddo the prophet, ſaying,

2 The Lord hath been [c] ſore diſpleaſed with your fathers.

3 Therefore ſay thou unto them, Thus ſaith the Lord of hoſts, [d] Turn ye unto me, ſaith the Lord of hoſts, and I will turn unto you, ſaith the Lord of hoſts.

4 Be ye not as your fathers, unto whom the former *prophets have cried, ſaying, Thus ſaith the Lord of hoſts, Turn you now from your evil ways, and from your wicked works: but they would not hear, nor hearken unto me, ſaith the Lord. * Jer. 3. 12. zek. 18. 0. Hoſea 4. 2. Joel . 12. Bef. Chr. 520.

5 Your fathers, where [e] are they? and do the prophets live for ever?

6 But did not my words and my ſtatutes, which I commanded by my ſervants the prophets, take hold of [f] your fathers? and [g] they returned, and ſaid, As the Lord of hoſts hath determined to do unto us, according to our own ways, and according to our works, ſo hath he dealt with us.

7 Upon the four and twentieth day of the eleventh month, which is the month [h] Shebat, in the ſecond year of Darius, came the word of the Lord unto Zechariah the ſon of Barachiah, the ſon of Iddo the prophet, ſaying,

8 I [i] ſaw by night, and behold [k] a man riding upon a red horſe, and he ſtood among the myrrh-trees, that were in a bottom, and behind him

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[a] Who was the ſon of Hyſtaſpis.

[b] This was not that Zechariah whereof is mention, 2 Chron. 24. 20. but had the ſame name, and is called the ſon of Barachiah, as he was, becauſe he came of thoſe progenitors, as of Jehoiada or Barachiah and Iddo.

[c] He ſpeaketh this to fear them with God's judgments, that they ſhould not provoke him as their fathers had done, whom he ſo grievouſly puniſhed.

[d] Let your fruits declare that you are God's people, and that he hath wrought in you by his Spirit, and mortified you: for elſe man hath no power to return to God, but God muſt convert him, as Jer. 31. 18. Lament. 5. 21. Iſa. 21. 8. and 31. 6. and 45. 21.

[e] Though your fathers be dead, yet God's judgments in puniſhing them ought ſtill to be before your eyes: and though the prophets be dead, yet their doctrine remaineth for ever, 2 Pet. 1. 15.

[f] Seeing ye ſaw the force of my doctrine in puniſhing your fathers, why do not ye fear the threatenings contained in the ſame, and declared by my prophets?

[g] As men aſtoniſhed with my judgments, and not that they were touched with true repentance.

[h] Which containeth part of January, and part of February.

[i] This viſion ſignifieth the reſtoration of the church, but as yet it ſhould not appear to man's eyes, which is here meant by the night, by the bottom, and by the myrrh-trees which are ſo black, and give a dark ſhadow: yet he compareth God to a king, who hath his poſts and meſſengers abroad, by whom he ſtill worketh his purpoſe, and bringeth his matters to paſs.

[k] Who was the chief among the reſt of the horſemen.

Bef. Chr. 519. him were there [l] red horſes, ſpeckled and white.

9 Then ſaid I, O my Lord, what are theſe? And the angel that talked with me, ſaid unto me, I will ſhew thee what theſe be.

10 And the man that ſtood among the myrrh-trees, anſwered, and ſaid, Theſe are they whom the Lord hath ſent to go through the world.

11 And they anſwered the angel of the Lord, that ſtood among the myrrh-trees, and ſaid, We have gone through the world: and behold, all the world ſitteth ſtill, and is at reſt.

12 Then the [m] angel of the Lord anſwered and ſaid, O Lord of hoſts, how long wilt thou be unmerciful to Jeruſalem, and to the cities of Judah, with whom thou haſt been diſpleaſed now theſe threeſcore and ten years?

13 And the Lord anſwered the angel that talked with me, with good words *and* comfortable words.

14 So the angel that communed with me, ſaid unto me, Cry thou, and ſpeak, Thus ſaith the Lord of hoſts, I am [n] jealous over Jeruſalem and Zion with a great zeal,

15 And am greatly angry againſt the careleſs heathen: for I was angry but [o] a little, and they helped forward the affliction.

16 Therefore thus ſaith the Lord, I will return unto Jeruſalem with tender mercy: mine houſe ſhall be builded in it, ſaith the Lord of hoſts, and a line [p] ſhall be ſtretched upon Jeruſalem.

17 Cry yet and ſpeak, Thus ſaith the Lord of hoſts, My cities ſhall yet [q] be broken with plenty: the Lord ſhall yet comfort Zion, and ſhall yet chuſe Jeruſalem.

18 Then lift I up mine eyes and ſaw, and behold, [r] four horns:

19 And I ſaid unto the angel that talked with me, What be theſe? And he anſwered me, Theſe are the horns which have ſcattered Judah, Iſrael, and Jeruſalem.

20 And the Lord ſhewed me four [s] carpenters.

21 Then ſaid I, What come theſe to do? And he anſwered, and ſaid, Theſe are the horns which have ſcattered Judah, ſo that a man durſt not lift up his head: but theſe are come to fray them, and to caſt out the horns of the Gentiles, which lift up their horn over the land of Judah to ſcatter it. Bef. Chr. 519.

CHAP. II.

The reſtoring of Jeruſalem and Judah.

I Lift up mine eyes again and looked, and behold, a [t] man with a meaſuring line in his hand.

2 Then ſaid I, Whither goeſt thou? And he ſaid unto me, To meaſure Jeruſalem, that I may ſee what is the breadth thereof, and what is the length thereof.

3 And behold, the angel that talked with me, went forth: and another angel went out to meet him,

4 And ſaid unto him, Run, ſpeak to this [u] young man, and ſay, Jeruſalem ſhall be inhabited without walls, for the multitude of men and cattle therein:

5 For I, ſaith the Lord, will be unto her a wall of [w] fire round about, and will [x] be the glory in the midſt of her.

6 Ho, ho, *come* [y] *forth*, and flee from the land of the North, ſaith the Lord: for I have ſcattered you into the four [z] winds of the heaven, ſaith the Lord.

7 [a] Save thyſelf, O Zion, that dwelleſt with the daughter of Babel.

8 For thus ſaith the Lord of hoſts, After *this* [b] glory hath he ſent me unto the nations which ſpoiled you: for he that toucheth you, toucheth the [c] apple of his eye,

9 For behold, I will lift up mine hand [d] upon them: and [e] they ſhall be a ſpoil to thoſe that ſerved them, and ye ſhall know that the Lord of hoſts hath [f] ſent me.

10 Rejoice, and be glad, O daughter Zion: for lo, I come, and will dwell in the midſt of thee, ſaith the Lord.

11 And many nations ſhall be joined to the Lord in that day, and ſhall be my people: and I will dwell in the midſt of thee, and thou ſhalt know that the Lord of hoſts hath ſent me unto thee.

12 And the Lord ſhall inherit Judah his portion in the holy land, and ſhall chuſe Jeruſalem again.

13 Let

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[l] Theſe ſignified the divers offices of God's angels, by whom God ſometime puniſheth and ſometime comforteth, and bringeth forth his works in divers ſorts.

[m] That is, Chriſt the mediator prayed for the ſalvation of his church, which was now troubled when all the countries about them were at reſt.

[n] Though for a time God defer his help and comfort from his church, yet this declareth that he loveth them ſtill moſt dearly, as a moſt merciful father his children, or an huſband his wife, and when it is expedient for them his help is ever ready.

[o] In deſtroying the reprobate I ſhewed myſelf but a little angry toward my church, but the enemy would have deſtroyed them alſo, and conſidered not the end of my chaſtiſements.

[p] To meaſure out the buildings.

[q] The abundance ſhall be ſo great, that the places of ſtore ſhall not be able to contain theſe bleſſings that God will ſend, but ſhall even break for fullneſs.

[r] Which ſignified all the enemies of the church, Eaſt, Weſt, North, and South.

[s] Theſe carpenters or ſmiths, are God's inſtruments, which with their mallets and hammers break theſe hard and ſtrong horns which would overthrow the church, and declare that no enemy's horn is ſo ſtrong, but God hath an hammer to break it in pieces.

[t] That is, the angel, who was Chriſt: for in reſpect of of his office he is oft times called an Angel, but in reſpect of his eternal eſſence, is God, and ſo called.

[u] Meaning himſelf, Zechariah. Signifying, the ſpiritual Jeruſalem and church under Chriſt, which ſhould be extended by the goſpel through all the world, and ſhould need no material walls, nor truſt in any worldly ſtrength, but ſhould be ſafely preſerved, and dwell in peace among all their enemies.

[w] To defend my church, to fear the enemies, and to deſtroy them if they approach near.

[x] In me they ſhall have their full felicity and glory.

[y] He calleth to them which partly for fear, and partly for their own eaſe, remained ſtill in captivity, and ſo preferred their own private commodities to the benefits of God promiſed in his church.

[z] As it was I that ſcattered you, ſo have I power to reſtore you.

[a] By flying from Babylon and coming to the church.

[b] Seeing that God hath begun to ſhew his grace among you by delivering you, he continueth the ſame ſtill toward you, and therefore ſendeth me his angel, and his Chriſt, to defend you from your enemies, that they ſhall not hurt you, neither by the way nor at home.

[c] Ye are ſo dear unto God, that he can no more ſuffer your enemies to hurt you, than a man can abide to be thruſt in the eye, Pſalm 17. 8.

[d] Upon the heathen your enemies.

[e] They ſhall be your ſervants, as you have been theirs.

[f] This muſt neceſſarily be underſtood of Chriſt, who being God equal with his Father, was ſent as he was mediator to dwell in his church, and to govern them.

Bef. Chr. 519. 13 Let all fleſh be ſtill before the Lord, for he is raiſed up out of his holy place.

CHAP. III.

A prophecy of Chriſt and of his kingdom.

AND he ſhewed me Joſhua the high prieſt, [g] ſtanding before the angel of the Lord, and [h] Satan ſtood at his right hand to reſiſt him.

2 And the [i] Lord ſaid unto Satan, The Lord reprove thee, O Satan: even the Lord that hath choſen Jeruſalem, reprove thee. Is not this a [k] brand taken out of the fire?

3 Now Joſhua was clothed with filthy garments, and ſtood before the angel.

4 And he anſwered and ſpake unto thoſe that ſtood before him, ſaying, Take away the [l] filthy garments from him. And unto him he ſaid, Behold, I have [m] cauſed thine iniquity to depart from thee, and I will clothe thee with change of raiment.

5 And I ſaid, let them [n] ſet a fair diadem upon his head. So they ſet a fair diadem upon his head, and cloathed him with garments, and the angel of the Lord ſtood by.

6 And the angel of the Lord teſtified unto Joſhua, ſaying,

7 Thus ſaith the Lord of hoſts, If thou wilt walk in my ways, and keep my watch, thou ſhalt alſo [o] judge mine houſe, and ſhalt alſo keep my [p] courts, and I will give thee place among [q] theſe that ſtand by.

8 Hear now, O Joſhua the high prieſt, thou and thy fellows that ſit before thee: for they [r] are monſtrous perſons: but behold, I will bring forth the [s] Branch my ſervant.

9 For lo, the [t] ſtone that I have laid before Joſhua: upon one ſtone ſhall be ſeven eyes: behold I [u] will cut out the graving thereof, ſaith the Lord of hoſts, and I will take [w] away the iniquity of this land in one day.

10 In that day, ſaith the Lord of hoſts, ſhall ye call every man his neighbour under the [x] vine, and under the fig-tree. Bef. Chr. 519.

CHAP. IV.

The viſion of the golden candleſtick, and the expoſition thereof.

AND the angel that talked with me, came again and waked me, as a man that is raiſed out of his ſleep,

2 And ſaid unto me, What ſeeſt thou? And I ſaid, I have looked, and behold, a [y] candleſtick all of gold, with a bowl upon the top of it, and his ſeven lamps therein, and ſeven [z] pipes to the lamps, which were upon the top thereof,

3 And two olive-trees over it, one upon the right ſide of the bowl, and the other upon the left ſide thereof.

4 So I anſwered, and ſpake to the angel that talked with me, ſaying, What are theſe, my Lord?

5 Then the angel that talked with me, anſwered and ſaid unto me, Knoweſt thou not what theſe be? And I ſaid, No, my lord.

6 Then he anſwered and ſpake unto me, ſaying, This is the word of the Lord unto [a] Zerubbabel, ſaying, Neither by [b] an army nor ſtrength, but by my Spirit, ſaith the Lord of hoſts.

7 Who art thou, O [c] great mountain, before Zerubbabel? *thou ſhalt be* a plain, and [d] he ſhall bring forth the head ſtone thereof, with ſhoutings, *crying*, Grace, grace unto it.

8 Moreover, the word of the Lord came unto me, ſaying,

9 The hands of Zerubbabel have laid the foundations of this houſe: his hands ſhall alſo finiſh it, and [e] thou ſhalt know that the Lord of hoſts hath ſent me unto you.

10 For who hath deſpiſed the day of the [f] ſmall things? but they ſhall rejoice, and ſhall

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[g] He prayed to Chriſt the mediator for the ſtate of the church.

[h] Which declareth that the faithful have not only war with fleſh and blood, but with Satan himſelf, and ſpiritual wickedneſſes, Eph. 6. 12.

[i] That is, Chriſt ſpeaketh to God as the mediator of his church, that he would rebuke Satan: and here he ſheweth himſelf to be the continual preſerver of his church.

[k] Meaning, that Joſhua was wonderfully preſerved in the captivity, and now Satan ſought to afflict and trouble him when he was doing his office.

[l] In reſpect of the glorious garments and precious ſtones that the prieſts did wear before the captivity: and by this contemptible ſtate the prophet ſignifieth that theſe ſmall beginnings ſhould be made excellent, when Chriſt ſhall make the full reſtitution of his church.

[m] He ſheweth of what apparel he ſpeaketh, which is when our filthy ſins are taken away and we are clad with God's mercies, which is meant of the ſpiritual reſtitution.

[n] The prophet prayeth that beſides the raiment, the prieſt might alſo have tire for his head accordingly, that is, that the dignity of the prieſthood might be perfect: and this was fulfilled in Chriſt, who was both prieſt and King: and here all ſuch are condemned that can content themſelves with any mean reformation in religion, ſeeing the prophet deſireth the perfection, and obtaineth it.

[o] That is, have rule and government in my church, as thy predeceſſors have had.

[p] Whereby he meaneth to have the whole charge and miniſtry of the church.

[q] That is, the angels who repreſented the whole number of the faithful: ſignifying, that all the godly ſhould willingly receive him.

[r] Becauſe they follow my word, they are contemned in the world, and eſteemed as monſters, Iſa. 8. 18.

[s] That is, Chriſt, who did ſo humble himſelf, that not only he became the ſervant of God, but alſo the ſervant of men: and therefore in him they ſhould have comfort, although in the world they were contemned. Iſa. 11. 1. Jer. 23. 5. and 33. 14, 15.

[t] He ſheweth that the miniſters cannot build, before God lay the firſt ſtone, which is Chriſt, who is full of eyes, both becauſe he giveth light unto all others, and that all ought to ſeek light at him, chap. 4. 10.

[u] That is, I will make it perfect in all points, as a thing wrought by the hand of God.

[w] Though I have puniſhed this land for a time, yet I will even now be pacified, and viſit their ſins no more.

[x] Ye ſhall then live in peace and quietneſs, that is, in the kingdom of Chriſt. Iſa. 2. 2. Micah 4. 4. Hag. 2. 10.

[y] Which was ever in the midſt of the temple, ſignifying, that the graces of God's Spirit ſhould ſhine there in moſt abundance, and in all perfection.

[z] Which conveyed the oil that dropped from the trees into the lamps, ſo that the light never failed: and this viſion was to confirm the faithful, that God had ſufficient power in himſelf to continue his graces, and to bring his promiſe to paſs, though he had no help of man.

[a] Who was a figure of Chriſt, and therefore this doctrine was directed to all the church, who are his body and members.

[b] He ſheweth that God's power only is ſufficient to preſerve his church, though he uſe not man's help thereunto.

[c] He compareth the power of the adverſaries to a great mountain, who thought the Jews nothing in reſpect of them, and would have hindered Zerubbabel, who repreſented Chriſt, whom the enemies daily labour to let, in the building of his ſpiritual temple, but all in vain.

[d] Though the enemies think to ſtay this building, yet Zerubbabel ſhall lay the higheſt ſtone thereof, and bring it to perfection, ſo that all the godly ſhall rejoice, and pray unto God that he would continue his grace and favour toward the temple.

[e] Meaning, the prophet, that I am Chriſt ſent of my Father for the building and preſervation of my ſpiritual temple.

[f] Signifying, that all were diſcouraged at the ſmall and poor beginnings of the temple.

Bef. Chr. 519. ſee the ſtone of [i] tin in the hand of Zerubbabel: [k] theſe ſeven are the eyes of the Lord, which go through the whole world.

11 Then anſwered I, and ſaid unto him, What are theſe two olive-trees upon the right and upon the left ſide thereof?

12 And I ſpake moreover, and ſaid unto him, What be theſe two olive branches, which through the two golden pipes empty themſelves into the gold?

13 And he anſwered me, and ſaid, Knoweſt thou not what theſe be? And I ſaid, No, my lord.

14 Then ſaid he, Theſe are the two [l] olive branches, that ſtand with the ruler of the whole earth.

CHAP. V.

1 The viſion of the flying book, ſignifying the curſe of thieves, and ſuch as abuſe the name of God. 6 By the viſion of the meaſure is ſignified the bringing of Judah's afflictions into Babylon.

THEN I turned me, and lifted up mine eyes and looked, and behold, a flying book.

2 And he ſaid unto me, What ſeeſt thou? And I anſwered, I ſee a flying [m] book: the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then ſaid he unto me, This is the curſe that goeth forth over the whole earth: for every one that [n] ſtealeth, ſhall be cut off *as well* on this [o] ſide, as on that: and every one that [p] ſweareth, ſhall be cut off *as well* on this ſide, as on that.

4 I will bring it forth, ſaith the Lord of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that falſly ſweareth by my name: and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof.

5 Then the angel that talked with me, went forth, and ſaid unto me, Lift up now thine eyes, and ſee what is this that goeth forth.

6 And I ſaid, What is it? And he ſaid, This is an [q] ephah that goeth forth. He ſaid moreover, This is the [r] ſight of them through all the earth.

7 And behold, there was lift up a [s] talent of lead: and this is a [t] woman that ſitteth in the midſt of the ephah. Bef. Chr. 519.

8 And he ſaid, This is [u] wickedneſs, and he caſt it into the midſt of the ephah, and he caſt the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes, and looked: and behold, there came out two [w] women, and the wind *was* in their wings (for they had wings like the wings of a ſtork) and they lift up the ephah between the earth and the heaven.

10 Then ſaid I to the angel that talked with me, Whither do theſe bear the ephah?

11 And he ſaid unto me, [x] To build it an houſe in the land of Shinar, and it ſhall be eſtabliſhed and ſet there upon her own place.

CHAP. VI.

By the four chariots he deſcribeth the four monarchies.

AGAIN, I turned and lift up mine eyes, and looked: and behold, there came four [y] chariots out from between two [z] mountains, and the mountains were mountains of braſs.

2 In the firſt chariot *were* [a] red horſes, and in the ſecond chariot [b] black horſes,

3 And in the third chariot [c] white horſes, and in the fourth chariot horſes of [d] divers colours, and reddiſh.

4 Then I anſwered, and ſaid unto the angel that talked with me, What are theſe, my lord?

5 And the angel anſwered, and ſaid unto me, Theſe are the [e] four ſpirits of the heaven, which go forth from ſtanding with the Lord of all the earth.

6 That with the black horſe went forth into the land of the North, and the white went out after them, and they of divers colours went forth toward the [f] ſouth country.

7 And the [g] reddiſh went out, and required to go and paſs through the world: and he ſaid, Go paſs through the world. So they went throughout the world.

8 Then

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[i] Whereby he ſignifieth the plummet and line, that is, that Zerubbabel which repreſented Chriſt, ſhould go forward with his building, to the joy and comfort of the godly, though the world be againſt him, and though his for a while be diſcouraged, becauſe they ſee not things pleaſant to the eye.

[k] That is, God hath ſeven eyes: meaning, a continual providence: ſo that neither Satan nor any power in the world can go about to bring any thing to paſs to hinder his work. chap. 3. 9.

[l] Which were ever green and full of oil, ſo that ſtill they poured forth oil into the lamps: ſignifying that God will continually maintain and preſerve his church, and endue it ſtill with abundance and perfection of graces.

[m] Becauſe the Jews had provoked God's plagues by contemning his word, and caſting off all judgment and equity, he ſheweth that God's curſes written in this book had juſtly light both on them and their fathers: but now if they would repent, God would ſend the ſame among the Chaldeans their former enemies.

[n] That is, uſeth any injury toward his neighbour.

[o] Meaning, whereſoever he be in the world.

[p] He that tranſgreſſeth the firſt table, and ſerveth not God aright, but abuſeth God's name.

[q] Which was a meaſure, in dry things, containing about ten pottles.

[r] That is, all the wickedneſs of the ungodly is in God's ſight, which he keepeth in a meaſure, and can ſhut it or open it at his pleaſure.

[s] To cover the meaſure.

[t] Which repreſenteth iniquity, as in the next verſe.

[u] Signifying, that Satan ſhould not have ſuch power againſt the Jews to tempt them, as he had in time paſt, but that God would ſhut up iniquity in a meaſure, as in a priſon.

[w] Which declared that God would execute his judgments by the means of weak and infirm means.

[x] To remove the iniquity and afflictions that came for the ſame from Judah, to place it for ever in Babylon.

[y] By chariots here, as by horſes afore, he meaneth the ſwift meſſengers of God, to execute and declare his will.

[z] By the braſen mountains he meaneth the eternal counſel and providence of God, whereby he hath from before all eternity decreed what ſhall come to paſs, and that which neither Satan nor all the world can alter.

[a] Which ſignified the great cruelty and perſecutions that the church had endured under divers enemies.

[b] Signifying, that they had endured great afflictions under the Babylonians.

[c] Theſe repreſented their ſtate under the Perſians, which reſtored them to liberty.

[d] Which ſignified that God would ſometime give his church reſt, and pour his plagues upon their enemies, as he did in deſtroying Nineveh and Babylon, and other their enemies.

[e] Meaning, all the actions and motions of God's Spirit, which according to his unchangeable counſel he cauſeth to appear through all the world.

[f] That is, toward Egypt, and other countries thereabout.

[g] That is, they of divers colours, which aſk leave, to ſignify that Satan hath no power to hurt or afflict, till God give it him, Job 1. 12.

Bef. Chr 519. 8 Then cried he upon me, and ſpake unto me, ſaying, Behold, theſe that go toward the north country, have pacified my [h] ſpirit in the north country.

9 And the word of the Lord came unto me, ſaying,

10 Take of them of the captivity, *even* of Heldai, and of Tobijah, and Jedaiah, which are come from Babel, and come thou the ſame day, and go unto the houſe [i] of Joſhia, the ſon of Zephaniah.

11 Take even ſilver, and gold, and make crowns, and ſet *them* upon the [k] head of Joſhua, the ſon of Joſedech the high prieſt,

12 And ſpeak unto him, ſaying, Thus ſpeaketh the Lord of hoſts, and ſaith, Behold the man whoſe name is the [l] Branch, and he ſhall grow up [m] out of his place, and he ſhall [n] build the temple of the Lord,

13 Even he ſhall build the temple of the Lord, and he ſhall bear the [o] glory, and ſhall ſit and rule upon his throne, and he ſhall be a prieſt upon his throne, and the counſel of peace ſhall be between them [p] both.

14 And the crowns ſhall be to [q] Helem, and to Tobijah, and to Jedaiah, and to [r] Hen the ſon of Zephaniah, for a [s] memorial in the temple of the Lord.

15 And they that are [t] far off, ſhall come and build in the temple of the Lord, and ye ſhall know that the Lord of hoſts hath ſent me unto you. And this ſhall come to paſs, if ye will [u] obey the voice of the Lord your God.

CHAP. VII.

5 The true faſting. 11 The rebellion of the people is the cauſe of their affliction.

AND in the fourth year of king Darius, the word of the Lord came unto Zechariah in the fourth *day* of the ninth month, even in [w] Chiſleu,

2 For [x] they had ſent unto the houſe of God Sharezer, and Regem-melech, and their men to pray before the Lord,

3 *And* to ſpeak unto the prieſts, which were in the houſe of the Lord of hoſts, and to the prophets, ſaying, Should I [y] weep in the fifth month, and [z] ſeparate myſelf as I have done theſe ſo many [a] years? Bef. Chr. 519.

4 Then came the word of the Lord of hoſts unto me, ſaying,

5 Speak unto all the people of the land, and to the [b] prieſts, and ſay, When ye faſted, and mourned in the fifth and ſeventh month, even theſe ſeventy years, did ye faſt unto me? [c] do I *approve it?*

6 And when ye did eat, and when ye did drink, did ye not eat [d] for yourſelves, and drink for yourſelves?

7 Should ye not *hear* the words which the Lord [e] hath cried by the miniſtry of the former prophets when Jeruſalem was inhabited, and in proſperity, and the cities thereof round about her, when the South and the plain was inhabited?

8 And the word of the Lord came unto Zechariah, ſaying,

9 Thus ſpeaketh the Lord of hoſts, ſaying, [f] Execute true judgment, and ſhew mercy and compaſſion, every man to his brother:

10 And oppreſs not the widow, nor the fatherleſs, the ſtranger nor the poor, and let none of you imagine evil againſt his brother in your heart.

11 But they refuſed to hearken, and [g] pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear.

12 Yea, they made their hearts as an adamant ſtone, leſt they ſhould hear the law, and the words which the Lord of hoſts ſent in his [h] Spirit by the miniſtry of the former prophets: therefore came a great wrath from the Lord of hoſts.

13 Therefore it is come to paſs, that as he cried, and they would not hear, ſo they cried, and I would not hear, ſaith the Lord of hoſts.

14 But I ſcattered them among all the nations, whom they knew not: thus the land was deſolate

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[h] By puniſhing the Chaldeans mine anger ceaſed, and you were delivered.

[i] To receive of him and the other three, money to make the two crowns: which were men of great authority among the Jews, and doubted of the reſtitution of the kingdom, and of the prieſthood, and hurt others by their example.

[k] Becauſe this could not be attributed to any one according to the law, therefore it followeth that Joſhua muſt repreſent the Meſſiah, who was both prieſt and king.

[l] Meaning, Chriſt, of whom Joſhua was the figure: for in Greek they were both called Jeſus.

[m] That is, of himſelf without the help of man.

[n] Which declareth that none could build this temple, whereof Haggai ſpeaketh, but only Chriſt: and therefore it was ſpiritual and not material, Haggai 2. 10.

[o] Whereof Joſhua had but a ſhadow.

[p] The two offices of the kingdom and prieſthood ſhall be ſo joined together, that they ſhall no more be diſſevered.

[q] Who was alſo called Heldai.

[r] He was alſo called Joſhia.

[s] That they may acknowledge their infirmity, which looked that all things ſhould have been reſtored incontinently: and of this their infidelity theſe two crowns ſhall remain as tokens, Acts 1. 6.

[t] That is, the Gentiles by the preaching of the goſpel ſhall help toward the building of this ſpiritual temple.

[u] If ye will believe and remain in the obedience of faith.

[w] Which contained part of November and part of December.

[x] That is, the reſt of the people that remained yet in Chaldea, ſent to the church at Jeruſalem for the reſolution of theſe queſtions, becauſe theſe feaſts were conſented upon by the agreement of the whole church, the one in the month that the temple was deſtroyed, and the other when Gedaliah was ſlain. Jer. 41. 2.

[y] By weeping and mourning, appear what exerciſes they uſed in their faſting.

[z] That is, prepare myſelf with all devotion to this faſt.

[a] Which was now ſince the time the temple was deſtroyed.

[b] For there were both of the people and of the prieſts, which doubted as touching this controverſy, beſides them that yet remained in Chaldea, and reaſoned of it, as one of the chief points of their religion.

[c] For they thought they had deſerved toward God, becauſe of this faſt, which they invented of themſelves: and though faſting of itſelf be good, yet becauſe they thought it a ſervice toward God, and truſted therein, it is here reproved.

[d] Did ye not eat and drink for your own commodity and neceſſity? and ſo likewiſe ye did abſtain according to your own fancies, and not after the preſcript of my law.

[e] Hereby he condemneth their hypocriſy, which thought by their faſting to pleaſe God, and by ſuch things as they invented, and in the mean ſeaſon would not ſerve him as he had commanded.

[f] He ſheweth that they did not faſt with a ſincere heart, but for hypocriſy, and that it was not done of a pure religion, becauſe that they lacked theſe offices of charity, which ſhould have declared that they were godly, Matt. 23. 23.

[g] And would not carry the Lord's burden, which was ſweet and eaſy, but would bear their own which was heavy and grievous to the fleſh, thinking to merit thereby: which ſimilitude is taken of oxen, which ſhrink at the yoke, Nehem. 9 29.

[h] Which declareth that they rebelled not only againſt the prophets, but againſt the Spirit of God, that ſpake in them.

Bef. Chr. 519.

ſolate [i] after them, that no man paſſed through nor returned: for they laid the pleaſant land [k] waſte.

CHAP. VIII.

2 *Of the return of the people unto Jeruſalem, and of the mercy of God toward them.* 16 *Of good works.* 20 *The calling of the Gentiles.*

AGAIN, the word of the Lord of hoſts came *to me*, ſaying,

2 Thus ſaith the Lord of hoſts, I was [l] jealous for Zion with great jealouſy, and I was jealous for her with great wrath.

3 Thus ſaith the Lord, I will return unto Zion, and will dwell in the midſt of Jeruſalem: and Jeruſalem ſhall be called a city of truth, and the mountain of the Lord of hoſts, the holy mountain.

4 Thus ſaith the Lord of hoſts, There ſhall yet old [n] men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand for very age,

5 And the ſtreets of the city ſhall be full of boys and girls, playing in the ſtreets thereof.

6 Thus ſaith the Lord of hoſts, Though it be [o] impoſſible in the eyes of the remnant of this people in theſe days, ſhould it therefore be impoſſible in my ſight, ſaith the Lord of hoſts?

7 Thus ſaith the Lord of hoſts, Behold I will deliver my people from the eaſt country, and from the weſt country:

8 And I will bring them, and they ſhall [p] dwell in the midſt of Jeruſalem, and they ſhall be my people, and I will be their God in truth, and in righteouſneſs.

9 Thus ſaith the Lord of hoſts, Let your [q] hands be ſtrong, ye that hear in theſe days theſe words by the mouth of the prophets, which were in the day that the foundation of the houſe of the Lord of hoſts was laid, that the temple might be builded.

10 For before theſe days there was no hire for [r] man, nor any hire for beaſt, neither was there any peace to him that went out or came in, becauſe of the affliction: for I ſet all men, every one againſt his neighbour.

11 But now, I will not *intreat* the reſidue of this people as aforetime, ſaith the Lord of hoſts.

12 For the ſeed *ſhall be* proſperous: the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew, and I will cauſe the remnant of this people to poſſeſs all theſe things.

Bef. Chr. 519.

13 And it ſhall come to paſs; that as ye were a curſe among the heathen, O houſe of Judah, and houſe of Iſrael, ſo will I deliver you; and ye ſhall be a bleſſing: fear not, *but* let your hands be ſtrong:

14 For thus ſaith the Lord of hoſts, As I thought to puniſh [s] you, when your fathers provoked me unto wrath, ſaith the Lord of hoſts, and repented not,

15 So again have I determined in theſe days [t] to do well unto Jeruſalem, and to the houſe of Judah: fear ye not.

16 Theſe are the things that ye ſhall do, ſpeak ye every man the truth unto his neighbour: execute judgment truly and uprightly in your gates,

17 And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath: for all theſe are the things that I hate, ſaith the Lord.

18 And the word of the Lord of hoſts came unto me, ſaying,

19 Thus ſaith the Lord of hoſts, The faſt of the fourth *month*, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the [u] tenth, ſhall be to the houſe of Judah joy and gladneſs, and proſperous high feaſts: therefore love the truth and peace.

20 Thus ſaith the Lord of hoſts, that there ſhall yet come [w] people, and the inhabitants of great cities,

21 And they that dwell in one *city*, ſhall go to another, ſaying, * Up, let us go and pray before the Lord, and ſeek the Lord of hoſts: I will go alſo.

* Iſa. 2. 2. Micah 4. 2.

22 Yea, great people, and mighty nations ſhall come to ſeek the Lord of hoſts in Jeruſalem, and to pray before the Lord.

23 Thus ſaith the Lord of hoſts, in thoſe days ſhall ten men take hold of all languages of the nations, *even* take hold of the ſkirt of him that is a Jew, and ſay, We will go with you: for we have heard that God is with you.

CHAP. IX.

1 *The threatening of the Gentiles.* 9 *The coming of Chriſt.*

THE burden of the word of the Lord in the land of [x] Hadrach: and Damaſcus *ſhall be* his [y] reſt: when the [z] eyes of man, *even* of all the tribes of Iſrael *ſhall be* toward the Lord.

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[i] That is, after they were carried captive.

[k] By their ſins, whereby they provoked God to anger.

[l] I loved my city with a ſingular love, ſo that I could not abide that any ſhould do her any injury.

[m] Becauſe ſhe ſhall be faithful and loyal toward me her huſband.

[n] Though their enemies did greatly moleſt and trouble them, yet God would come and dwell among them, and ſo preſerve them ſo long as nature would ſuffer them to live, and increaſe their children in great abundance.

[o] He ſheweth wherein our faith ſtandeth, that is, to believe that God can perform that which he hath promiſed, though it ſeem never ſo impoſſible to man. Rom. 4. 20. Gen. 18. 14.

[p] So that their return ſhall not be in vain: for God will accompliſh his promiſe, and their proſperity ſhall be ſure and ſtable.

[q] Let neither reſpect of your private commodities, neither counſel of others, nor fear of enemies diſcourage you in the going forward with the building of the temple, but be conſtant, and obey the prophets which encourage you thereunto.

[r] For God curſed your work ſo, that neither man nor beaſt had profit of their labours.

[s] Read Ezek. 18. 20.

[t] Which declareth that man cannot turn to God till he change man's heart by his Spirit, and ſo begin to do well, which is to pardon his ſins, and to give him his graces.

[u] Which faſt was appointed when the city was beſieged, and was the firſt faſt of theſe four: and here the prophet ſheweth, that if the Jews will repent and turn wholly to God, they ſhall have no more occaſion to faſt, or to ſhew ſigns of heavineſs: for God will ſend them joy and gladneſs.

[w] He declareth the great zeal that God ſhould give the Gentiles to come to his church, and to join with the Jews in his true religion, which ſhould be in the kingdom of Chriſt.

[x] Whereby he meaneth Syria.

[y] God's anger ſhall abide upon their chief city, and not ſpare ſo much as that.

[z] When the Jews ſhall convert and repent, then God will deſtroy their enemies.

Bef. Chr. 587. 2 And Hamath alſo ſhall border [a] thereby: Tyrus *alſo* and Zidon, though *they be* [b] very wiſe.

3 For Tyrus did build herſelf a ſtrong hold, and heaped up ſilver as the duſt, and gold as the mire of the ſtreets.

4 Behold, the Lord will ſpoil her, and he will ſmite her [c] power in the ſea, and ſhe ſhall be devoured with fire.

5 Aſhkelon ſhall ſee it, and fear, and Azzah alſo ſhall be very ſorrowful, and Ekron: for her countenance ſhall be aſhamed, and the king ſhall periſh from Azzah, and Aſhkelon ſhall not be inhabited.

6 And the [d] ſtranger ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtines.

7 And I will take away his blood out of his mouth, and his abominations from between his [e] teeth: but he that remaineth, even he ſhall be for our God, and he ſhall be as a prince in Judah, but [f] Ekron *ſhall be* as a Jebuſite.

8 And I will camp about [g] mine houſe againſt the army, againſt him that paſſeth by, and againſt him that returneth, and no oppreſſor ſhall come upon them any more: for now [h] have I ſeen with mine eyes.

9 Rejoice greatly, O daughter Zion, ſhout for joy, O daughter Jeruſalem, behold thy king cometh unto thee: [i] he is juſt, and ſaved himſelf, poor and riding upon [k] an aſs, and upon a colt the foal of an aſs.

10 And I will cut off the chariots from Ephraim, and the horſe from Jeruſalem: the bow of the battle ſhall be broken, and he ſhall ſpeak peace unto the heathen, and his dominion *ſhall be* from [m] ſea unto ſea, and from the [n] river to the end of the land.

11 [o] Thou alſo *ſhalt be ſaved* through the blood of thy covenant: I have looſed thy [p] priſoners out of the pit wherein *is* no water.

12 Turn you to the [q] ſtrong hold, ye [r] priſoners of hope: even to-day do I declare, that I will render the [s] double unto thee:

13 For Judah have I [t] bent as a bow for me: Ephraim's hand have I filled, and I have raiſed up thy ſons, O Zion, againſt thy ſons, O Greece, and have made thee as a giant's ſword. Bef. Chr. 587.

14 And the Lord ſhall be ſeen over them, and his arrow ſhall go forth as the lightning: and the Lord God ſhall blow the trumpet, and ſhall come forth with the whirlwinds of the South.

15 The Lord of hoſts ſhall defend them, and they ſhall devour them, [u] and ſubdue them with ſling-ſtones, and they ſhall drink, *and* make a noiſe as through wine, and they ſhall be filled like bowls, *and* as the horns of the altar.

16 And the Lord their God ſhall deliver them in that day as the flock of his people: for *they ſhall be as* the [w] ſtones of the crown lifted up upon his land:

17 For how great is his goodneſs! and how great is his beauty! corn ſhall make the young men chearful, and new wine the maids.

CHAP. X.

1 *The vanity of idolatry.* 3 *The Lord promiſeth to viſit and comfort the houſe of Iſrael.*

ASK you of the [x] Lord rain in the time of the latter rain: *ſo* ſhall the Lord make white clouds, and give you ſhowers of rain, *and* to every one graſs in the field.

2 Surely [y] the idols have ſpoken vanity, and the ſoothſayers have ſeen a lye, and the dreamers have told a vain thing: they comfort in vain: therefore [z] they went away as ſheep: they were troubled, becauſe there was no ſhepherd.

3 My wrath was kindled againſt the ſhepherds, and I did viſit the [a] goats: but the Lord of hoſts will viſit his flock, the houſe of Judah, and will make them as [b] his beautiful horſe in the battle.

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[a] That is, by Damaſcus, meaning, that Hamath or Antiochia ſhould be under the ſame rod and plague.

[b] He ſecretly ſheweth the cauſe of their deſtruction, becauſe they deceived all other by their craft and ſubtility, which they cloaked with this name of wiſdom.

[c] Though they of Tyrus think themſelves invincible by reaſon of the ſea, that compaſſeth them round about, yet they ſhall not eſcape God's judgments.

[d] Meaning, that all ſhould be deſtroyed ſave a very few, that ſhould remain as ſtrangers.

[e] He promiſeth to deliver the Jews when he ſhall take vengeance on their enemies for their cruelty, and wrongs done to them.

[f] As the Jebuſites had been deſtroyed, ſo ſhould Ekron and all the Philiſtines.

[g] He ſheweth that God's power only ſhall be ſufficient to defend his church againſt all adverſaries, be they never ſo cruel, or aſſemble their power never ſo often.

[h] That is, God hath now ſeen the great injuries and afflictions wherewith they have been afflicted by their enemies.

[i] That is, he hath righteouſneſs and ſalvation in himſelf for the uſe and commodities of his church.

[k] Which declareth that they ſhould not look for ſuch a king as ſhould be glorious in the eyes of man, bnt ſhould be poor, and yet in himſelf have all power to deliver his: and this is meant of Chriſt, as Matt. 21. 5.

[l] No power of man or creature ſhall be able to let this kingdom of Chriſt, and he ſhall peaceably govern them by his ſword.

[m] That is, from the Red ſea, to the ſea called Syriacum: and by theſe places which the Jews knew, he meaneth an infinite ſpace and compaſs over the whole world.

[n] That is, from Euphrates.

[o] Meaning, Jeruſalem, or the church which is ſaved by the blood of Chriſt, whereof the blood of the ſacrifices was a figure, and is here called the covenant of the church, becauſe God made it with his church, and left it with them for the love that he bare unto them.

[p] God ſheweth that he will deliver his church out of all dangers, ſeem they never ſo great.

[q] That is, into the holy land, where the city and the temple are, where God will defend you.

[r] Meaning, the faithful, which ſeemed to be in danger of their enemies on every ſide, and yet lived in hope that God would reſtore them to liberty.

[s] That is, double benefits and proſperity, in reſpect of that which your fathers enjoyed from David's time to the captivity.

[t] I will make Judah and Ephraim, that is, my whole church, victorious againſt all enemies, which he here meaneth by the Grecians.

[u] He promiſeth that the Jews ſhall deſtroy their enemies, and have abundance and exceſs of all things, as there is abundance on the altar when the ſacrifice is offered: which things are not to move them to intemperance, but to ſobriety and a thankful remembrance of God's great liberality.

[w] The faithful ſhall be preſerved and reverenced of all, that the very enemies ſhall be compelled to eſteem them: for God's glory ſhall ſhine in them, as Joſephus declareth of Alexander the Great when he met Jadi the high prieſt.

[x] The prophet reproveth the Jews, becauſe by their own infidelity they put back God's graces promiſed, and ſo famine came by God's juſt judgment: therefore to avoid this plague he willeth them to turn to God, and to pray in faith to him, and ſo he will give them abundance.

[y] He calleth to remembrance God's puniſhments in times paſt, becauſe they truſted not in him, but in their idols and ſorcerers, who ever deceived them.

[z] That is, the Jews went into captivity.

[a] Meaning, the cruel governors, which did oppreſs the poor ſheep, Ezek. 34. 16, 17.

[b] He will be merciful to his church, and cheriſh them as a king or prince doth his beſt horſe, which ſhall be for his own uſe in the war.

4 Out [c] of him ſhall the corner come forth: out of him the nail, out of him the bow of battle, *and* out of him every [d] appointer of tribute alſo.

5 And they ſhall be as the mighty men, which tread down *their enemies* in the mire of the ſtreets in the battle, and they ſhall fight, becauſe the Lord *is* with them, and the riders on horſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Judah, and I will preſerve the houſe [e] of Joſeph, and I will bring them again, for I pity them: and they ſhall be as though I had not caſt them off: for I am the Lord their God, and will hear them.

7 And they of Ephraim ſhall be as a giant, and their heart ſhall rejoice as through wine: yea, their children ſhall ſee it, and be glad: *and* their heart ſhall rejoice in the Lord.

8 I will [f] hiſs for them, and gather them, for I have redeemed them: and they ſhall increaſe, as they have increaſed.

9 And I will [g] ſow them among the people, and they ſhall remember me in far countries: and they ſhall live with their children and [h] turn again.

10 I will bring them again alſo out of the land of Egypt, and gather them out of Aſſhur: and I will bring them into the land of Gilead and Lebanon, and *place* ſhall not be found for them.

11 And he [i] ſhall go into the ſea with affliction, and ſhall ſmite the waves in the ſea, and all the depths of the river ſhall dry up: and the pride of Aſſhur ſhall be caſt down, and the ſcepter of Egypt ſhall depart away.

12 And I will ſtrengthen them in the Lord, and they ſhall walk in his name, ſaith the Lord.

CHAP. XI.

1 *The deſtruction of the temple.* 4 *The care of the faithful is committed to Chriſt.* 7 *A grievous viſion againſt Jeruſalem and Judah.*

OPEN thy doors, O [k] Lebanon, and the fire ſhall devour thy cedars.

2 Howl, [l] fir-trees: for the cedar is fallen, becauſe all the mighty are deſtroyed: howl ye, O oaks of Baſhan, for the [m] defenced foreſt is cut down.

3 There is the voice of the howling of the ſhepherds, for their [n] glory is deſtroyed: the voice of the roaring of lions whelps, for the pride of Jordan is deſtroyed.

4 Thus ſaith the Lord my God, Feed the ſheep of the [o] ſlaughter.

5 They that poſſeſs them, ſlay them [p] and ſin not: and they that ſell them, ſay, [q] Bleſſed *be* the Lord, for I am rich, and their own ſhepherds ſpare them not.

6 Surely I will no more ſpare thoſe that dwell in the land, ſaith the Lord: but lo, [r] I will deliver the men every one into his neighbour's hand, and into the hand of his [s] king: and they ſhall ſmite the land, and out of their hands I will not deliver *them*.

7 For I fed the ſheep of ſlaughter, even the [t] poor of the flock, and I took unto me [u] two ſtaves: the one I called Beauty, and the other I called Bands, and I fed the ſheep.

8 [w] Three ſhepherds alſo I cut off in one month, and my ſoul loathed [x] them, and their ſoul abhorred me.

9 Then ſaid I, I will not feed you: that that dieth, let it die: and that that periſheth, let it periſh: and let the remnant eat, every one the fleſh of his neighbour.

10 And I took my ſtaff, *even* Beauty, and brake it, that I might diſanul my covenant, which I had made with all people.

11 And it was broken in that day: and ſo the [y] poor of the ſheep that waited upon me knew that it was the word of the Lord.

12 And I ſaid unto them, If ye think it good, give *me* my [z] wages: and if not, leave off: ſo they weighed for my wages thirty *pieces* of ſilver.

13 And the Lord ſaid unto me, Caſt it unto the [a] potter: a goodly price, that I was valued at of them: And I took the thirty *pieces* of ſilver, and caſt them to the potter in the houſe of the Lord.

14 Then brake I mine other ſtaff, *even* the Bands, that I might diſſolve the brotherhood between Judah and Iſrael.

15 And

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[c] Out of Judah ſhall the chief governor proceed, who ſhall be as a corner to uphold the building, and as a nail to faſten it together.

[d] Over their enemies.

[e] That is, the ten tribes, which ſhould be gathered under Chriſt, to the reſt of the church.

[f] Whereby he declareth the power of God, who needeth no great preparation, when he will deliver his: for with a beck or hiſs he can call them from all places ſuddenly.

[g] Though they ſhall yet be ſcattered and ſeem to be loſt, yet it ſhall be profitable unto them: for there they ſhall come to the knowledge of my name, which was accompliſhed under the goſpel among whom it was firſt preached.

[h] Not that they ſhould return into their country, but be gathered and joined in one faith, by the doctrine of the goſpel.

[i] He alludeth to the deliverance of the people out of Egypt, when the angel ſmote the floods and rivers.

[k] Becauſe the Jews thought themſelves ſo ſtrong by reaſon of this mountain, that no enemy could come to hurt them, the prophet ſheweth, that when God ſendeth the enemies, it ſhall ſhew itſelf ready to receive them.

[l] Shewing that if the ſtrong men were deſtroyed, the weaker were not able to reſiſt.

[m] Seeing that Lebanon was deſtroyed, which was the ſtrongeſt munition, the weaker places could not think to hold out.

[n] That is, the renown of Judah and Iſrael ſhould periſh.

[o] Which being now deſtined to be ſlain, were delivered as out of the lion's mouth.

[p] Their governors deſtroy them without any remorſe of conſcience, or yet thinking that they do evil.

[q] He noteth the hypocrites, which ever have the name of God in their mouths, though in their life and doings they deny God, attributing their gain to God's bleſſings, which cometh of the ſpoil of their brethren.

[r] I will cauſe one to deſtroy another.

[s] Their governors ſhall execute cruelty over them.

[t] That is, the ſmall remnant whom he thought worthy to ſhew mercy unto.

[u] God ſheweth his great benefits toward his people, to convince them of greater ingratitude, which would neither be ruled by his moſt beautiful order of government, neither continue in the bands of brotherly unities, and therefore he breaketh both the one and the other. Some read, for bands, deſtroyers; but in the fourteenth verſe the firſt reading is confirmed.

[w] Whereby he ſheweth his care and diligence, that he would ſuffer them to have no evil rulers, becauſe they ſhould conſider his great love.

[x] Meaning, the people, becauſe they would not acknowledge theſe great benefits of God.

[y] He ſheweth that the leaſt part ever profit by God's judgments.

[z] Beſides their ingratitude, God accuſeth them of malice and wickedneſs, which did not only forget his benefits, but eſteemed them as things of nought.

[a] Shewing, that it was too little to pay his wages, which could ſcarce ſuffice to make a few tiles for to cover the temple.

Bef. Chr. 587.

15 And the Lord ſaid unto me, Take to thee yet the [b] inſtruments of a fooliſh ſhepherd.

16 For lo, I will raiſe up a ſhepherd in the land, which ſhall not look for the thing that is loſt, nor ſeek the tender lambs, nor heal that that is hurt, nor feed that that [c] ſtandeth up: but he ſhall eat the fleſh of the fat, and tear their claws in pieces.

17 O idol ſhepherd that leaveth the flock: the ſword *ſhall be* upon his [d] arm, and upon his right eye. His arm ſhall be clean dried up, and his right eye ſhall be utterly darkened.

CHAP. XII.

Of the deſtruction and building again of Jeruſalem.

THE burden of the word of the Lord upon [e] Iſrael, ſaith the Lord, which ſpread the heavens, and laid the foundation of the earth and formed the ſpirit of man within him.

2 Behold, I will make Jeruſalem a [f] cup of poiſon unto all the people round about: and alſo with Judah will he be, in the ſiege againſt Jeruſalem.

3 And in that day I will make Jeruſalem an heavy ſtone for all people: all that lift it up, ſhall be torn, though all the people of the earth be gathered together againſt it.

4 In that day, ſaith the Lord, will I ſmite every horſe with aſtoniſhment, and his rider with madneſs, and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſs.

5 And the princes of Judah ſhall ſay in their hearts, The [g] inhabitants of Jeruſalem *ſhall be* my ſtrength in the Lord of hoſts their God.

6 In that day will I make the princes of Judah like coals of fire among the wood, and like a firebrand in the ſheaf, and they ſhall devour all the people round about on the right hand and on the left: and Jeruſalem ſhall be inhabited again in her own place, *even* in Jeruſalem.

7 The Lord alſo ſhall preſerve the [h] tents of Judah, *as* aforetime: therefore the glory of the houſe of David ſhall not boaſt, nor the glory of the inhabitants of Jeruſalem againſt Judah.

8 In that day ſhall the Lord defend the inhabitants of Jeruſalem, and he that is feeble among them in that day ſhall be as David: and the houſe of David *ſhall be* as God's *houſe*, *and* as the angel of the Lord before them.

Bef. Chr. 587.

9 And in that day will I ſeek to deſtroy all the nations that come againſt Jeruſalem.

10 And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of [i] grace and of compaſſion, and they ſhall look upon me whom they have [k] pierced, and they ſhall lament for [l] him, as one mourneth for *his* only *ſon*, and be ſorry for him as one is ſorry for *his* firſt born.

11 In that day ſhall there be a great mourning in Jeruſalem, as the [m] mourning of [n] Hadadrimmon in the valley of Megiddon.

12 And the [o] land ſhall bewail, every family [p] apart: the family of the [q] houſe of David apart, and their wives apart: the family of the houſe of Nathan apart, and their wives apart:

13 The family of the houſe of Levi apart, and their wives apart: the family [r] of Shimei apart, and their wives apart:

14 All the families that [s] remain, every family apart, and their wives apart.

CHAP. XIII.

1 *Of the fountain of grace.* 2 *Of the clean riddance of idolatry.* 3 *The zeal of the godly againſt falſe prophets.*

IN that day there [t] ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin and for uncleanneſs.

2 And in that day, ſaith the Lord of hoſts, I will cut off the [u] names of the idols out of the land: and they ſhall no more be remembered: and I will cauſe the [w] prophets and the unclean ſpirit to depart out of the land.

3 And when any ſhall yet [x] propheſy, his father and his mother that begat him, ſhall ſay unto him, Thou ſhalt not live, for thou ſpeakeſt lyes in the name of the Lord: and his father and his mother that begat him, [y] ſhall thruſt him through, when he propheſieth.

4 And in that day ſhall the prophets be [z] aſhamed

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[b] Signifying, that they ſhould have a certain kind of regiment and outward ſhew of government: but in effect, it ſhould be nothing: for they ſhould be wolves and devouring beaſts inſtead of ſhepherds.

[c] And is in health and ſound.

[d] By the arm he ſignifieth ſtrength, as he doth wiſdom and judgment by the eye: that is, the plague of God ſhall take away both thy ſtrength and judgment.

[e] That is, the ten tribes, which neglected God's benefit in delivering their brethren, and had rather remain in captivity than to return home, when God called them.

[f] Jeruſalem ſhall be defended againſt all her enemies: ſo ſhall God defend all Judah, and ſhall deſtroy the enemies.

[g] Every captain that had many under him afore, ſhall now think that the ſmall power of Jeruſalem ſhall be ſufficient to defend them againſt all enemies, becauſe the Lord is among them.

[h] The people which are now as it were diſperſed by the fields, and lie open to their enemies, ſhall be no leſs preſerved by my power, then if they were under their kings, (which is meant by the houſe of David) or in their defenced cities..

[i] They ſhall have the feeling of my grace by faith, and know that I have compaſſion on them.

[k] That is, whom they have continually vexed with their obſtinacy, and grieved my Spirit, John 19. 37. where it is referred to Chriſt's body, which here is referred to the Spirit of God.

[l] They ſhall turn to God by true repentance, whom before they had ſo grievouſly offended by their ingratitude.

[m] They ſhall lament and repent exceedingly for their offences againſt God.

[n] Which was the name of a town and place near to Megiddo, where Joſiah was ſlain, 2 Chron. 35. 22.

[o] That is, in all places where the Jews ſhall remain.

[p] Signifying that this mourning or repentance ſhould not be a vain ceremony: but every one touched with his own grief ſhall lament.

[q] Under theſe certain families he containeth all the tribes, and ſheweth that both the kings and the prieſts had by their ſins pierced Chriſt.

[r] Called alſo Simeon.

[s] To wit, which were elect by grace, and preſerved from the common deſtruction.

[t] He ſheweth what ſhall be the fruit of their repentance, to wit, remiſſion of ſins, by the blood of Chriſt, which ſhall be a continual running fountain and purge them from all uncleanneſs.

[u] He promiſeth that God will alſo purge them from all ſuperſtition, and that their religion ſhall be pure.

[w] Meaning, the falſe prophets and teachers, who are the corrupters of all religion, whom the prophet here calleth unclean ſpirits.

[x] That is, when they ſhall propheſy lyes, and make God, who is the author of truth, a cloak thereunto.

[y] He ſheweth what zeal the godly ſhall have under the kingdom of Chriſt, Deut. 13. 6, 9.

[z] God ſhall make them aſhamed of their errors and lyes, and bring them to repentance: and they ſhall no more wear prophets apparel to make their doctrine ſeem more holy.

Bef. Chr. 587.

aſhamed every one of his viſion, when he hath propheſied: neither ſhall they wear a rough garment to deceive.

5 But he ſhall ſay, I am no [a] prophet: I am an huſbandman: for man taught me to be an herdſman from my youth up.

6 And one ſhall ſay unto him, What are theſe [b] wounds in thine hands? Then ſhall he anſwer, Thus was I wounded in the houſe of my friends.

7 ¶ Ariſe, O ſword, upon my [c] ſhepherd, and upon the man *that is* my fellow, ſaith the Lord of hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn mine hand upon the little ones.

8 And in all the land, ſaith the Lord, [d] two parts therein ſhall be cut off, *and* die: but the third ſhall be left therein.

9 And I will bring that third part through the fire, and will fine them as the ſilver is fined. and will try them as gold is tried: they ſhall call on my name, and I will hear them: I will ſay, It is my people: and they ſhall ſay: The Lord *is* my God.

CHAP. XIV.

1 *Of the doctrine that ſhall proceed out of the church, and of the reſtoration thereof.*

BEHOLD, the day of the Lord cometh, and thy ſpoil ſhall be [e] divided in the midſt of thee.

2 For I will gather all nations againſt Jeruſalem to battle, and the city ſhall be taken, and the houſes ſpoiled, and the women defiled, and half of the city ſhall go into captivity, and the reſidue of the people ſhall not be cut off from the city.

3 Then ſhall the Lord God go forth, and fight againſt thoſe nations, as when he [f] fought in the day of battle.

4 And his feet ſhall ſtand in that day upon the [g] mount of Olives, which is before Jeruſalem on the eaſt ſide, and the mount of Olives ſhall cleave in the midſt thereof: toward the Eaſt and toward the Weſt there *ſhall be* a very great [h] valley, and half of the mountain ſhall remove toward the North, and half of the mountain toward the South.

5 And ye ſhall flee unto the [i] valley of the mountains: for the valley of the mountains ſhall reach unto Azal: yea, ye ſhall flee like as ye fled from the [k] earthquake in the days of Uzziah king of Judah: and the Lord [l] my God ſhall come, and all the ſaints with thee.

Bef. Chr. 587.

6 And in that day ſhall there be no clear light, but dark.

7 And there ſhall be a day (it is known to the Lord) [m] neither day nor night, but about the evening time it ſhall be light.

8 And in that day ſhall there [n] waters of life go out from Jeruſalem, half of them toward the eaſt ſea, and half of them toward the uttermoſt ſea, *and* ſhall be both in ſummer and winter.

9 And the Lord ſhall be king over all the earth: in that day ſhall there be one [o] Lord, and his name ſhall be one.

10 All the land ſhall be turned [p] as a plain from Geba to Rimmon, toward the ſouth of Jeruſalem, and it ſhall be lifted up, and inhabited in her place: from Benjamin's gate unto the place of the firſt gate, unto the corner gate, and from the tower of Hananeel, unto the king's wine-preſſes.

11 And men ſhall dwell in it, and there ſhall be no more deſtruction, but Jeruſalem ſhall be ſafely inhabited.

12 And this ſhall be the plague, wherewith the Lord will ſmite all people that have fought againſt Jeruſalem: their fleſh ſhall conſume away, though they ſtand upon their feet, and their eyes ſhall conſume in their holes, and their tongues ſhall conſume in their mouth.

13 But in that day [q] a great tumult of the Lord ſhall be among them, and every one ſhall take [r] the hand of his neighbour, and his hand ſhall riſe up againſt the hand of his neighbour.

14 And Judah ſhall fight againſt Jeruſalem, and the arm of the heathen ſhall be gathered round about, with [s] gold and ſilver, and great abundance of apparel.

15 Yet this ſhall be the plague of the horſe, of the mule, of the camel, and of the aſs, and of all the beaſts that be in theſe tents as this [t] plague.

16 But it ſhall come to paſs that every one that is left of all the nations, which came againſt Jeruſalem, ſhall go up from year to year to worſhip the King the Lord of hoſts, and to keep the feaſt of tabernacles.

17 And

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[a] They ſhall confeſs their former ignorance, and be content to labour for their living.

[b] Hereby he ſheweth, that though their parents and friends dealt more gently with them and put them not to death, yet they would ſo puniſh their children that became falſe prophets, that the marks and ſigns ſhould remain for ever.

[c] The prophet warneth the Jews, that before this great comfort ſhall come under Chriſt, there ſhould be an horrible diſſipation among the people: for their governors and paſtors ſhould be deſtroyed, and the people ſhould be as ſcattered ſheep: and the evangeliſt applieth this to Chriſt, becauſe he was the head of all paſtors, Matt. 26. 31.

[d] The greateſt part ſhall have no portion of theſe bleſſings, and yet they that ſhall enjoy them ſhall be tried with great afflictions, ſo that it ſhall be known that only God's power and his mercies do preſerve them.

[e] He armeth the godly againſt the great temptations that ſhould come before they enjoyed this proſperous eſtate, promiſed under Chriſt, that when theſe dangers ſhould come, they might know that they were warned of them before.

[f] As your fathers and you have had experience, both at the Red ſea, and at all other times.

[g] By this manner of ſpeech the prophet ſheweth God's power and care over his church, and how he will as it were by miracle ſave it.

[h] So that out of all the parts of the world they ſhall ſee Jeruſalem, which was before hid with this mountain: and this he meaneth of the ſpiritual Jeruſalem the church.

[i] He ſpeaketh of the hypocrites, which could not abide God's preſence, but ſhould flee into all places, where they might hide them among the mountains.

[k] Read Amos 1. 1.

[l] Becauſe they did not credit the prophet's words, he turneth to God and comforteth himſelf in that that he knew that theſe things ſhould come, and ſaith, Thou, O God, with thine angels, wilt come to perform this great thing.

[m] Signifying, that there ſhould be great troubles in the church, and that the time hereof is in the Lord's hands, yet at length (which is here meant by the evening) God would ſend comfort.

[n] That is, the ſpiritual graces of God, which ſhould ever continue in moſt abundance.

[o] All idolatry and ſuperſtition ſhall be aboliſhed, and there ſhall be one God, one faith, and one religion.

[p] This new Jeruſalem ſhall be ſeen through all the world, and ſhall excel the firſt in excellency, wealth, and greatneſs.

[q] God will not only raiſe up war without, but ſedition at home, to try them.

[r] To hurt and oppreſs him.

[s] The enemies are rich, and therefore ſhall not come for a prey, but to deſtroy and ſhed blood.

[t] As the men ſhould be deſtroyed, ver. 12.

Bef. Chr. 587. 17 And whoſo will not come up of *all* the families of the earth unto Jeruſalem to worſhip the King the Lord of hoſts, even upon them ſhall come no rain.

18 And if the family of [u] Egypt go not up, and come not, it ſhall not *rain* upon them. *This* ſhall be the plague wherewith the Lord will ſmite all the heathen, that come not up to keep the feaſt of tabernacles.

19 This ſhall be the puniſhment of Egypt, and the puniſhment of all the nations that come not up to keep the feaſt of tabernacles.

20 In that day there ſhall be *written* upon the [w] bridles of the horſes, The holineſs unto the Lord, and the [x] pots in the Lord's houſe ſhall be like the bowls before the altar. Bef. Chr. 587.

21 Yea, every pot in Jeruſalem and Judah ſhall be holy unto the Lord of hoſts: and all they that ſacrifice, ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the [y] Canaanite in the houſe of the Lord of hoſts.

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[u] By the Egyptians, which were greateſt enemies to true religion, he meaneth all the Gentiles.

[w] Signifying, that to what ſervice they were put now (whether to labour, or to ſerve in war) they were now holy, becauſe the Lord had ſanctified them.

[x] As precious the one as the other, becauſe they ſhall be ſanctified.

[y] But all ſhould be pure and clean, and there ſhall neither be hypocrite, nor any that ſhall corrupt the true ſervice of God.

MALACHI.

THE ARGUMENT.

This prophet was one of the three which God raiſed up for the comfort of his church after the captivity, and after him there was no more until John Baptiſt was ſent, which was either a token of God's wrath, or an admonition that they ſhould with more fervent deſires look for the coming of Meſſiah. He confirmeth the ſame doctrine that the two former do, but chiefly he reproveth the prieſts for their covetouſneſs, and for that they ſerved God after their own fancies, and not according to the preſcript of his word. He alſo noteth certain peculiar ſins, which were then among them, as marrying of idolatrous and many wives, murmurings againſt God, impatience, and ſuch like. Notwithſtanding, for the comfort of the godly, he declareth that God would not forget his promiſe made unto their fathers, but would ſend Chriſt his meſſenger, in whom the covenant ſhould be accompliſhed, whoſe coming ſhould be terrible to the wicked, and bring all conſolation and joy unto the godly.

Bef. Chr. 397.

CHAP. I.

A complaint againſt Iſrael, and chiefly the prieſts.

THE [a] burden of the word of the Lord to Iſrael by the miniſtry of Malachi.

2 I have loved you, ſaith the Lord: yet ye ſay, [b] Wherein haſt thou loved us? Was not Eſau Jacob's brother, ſaith the Lord? yet I loved Jacob,

3 And I [c] hated Eſau, and made his mountains waſte, and his heritage a wilderneſs for dragons.

4 Though Edom ſay, We are impoveriſhed, but we will return and build the deſolate places, yet ſaith the Lord of hoſts, They ſhall build, but I will deſtroy it: and they ſhall call them, The border of wickedneſs, and the people with whom the Lord is angry for ever.

5 And your eyes ſhall ſee it, and ye ſhall ſay, The Lord will be magnified upon the border of Iſrael.

6 A ſon honoureth *his* father, and a ſervant his maſter. If then I be a father, where is mine honour? and if I be a maſter, where is my fear, ſaith the Lord of hoſts unto you, [d] O prieſts, that deſpiſe my name? and ye ſay, [e] Wherein have we deſpiſed thy name? Bef. Chr. 397.

7 Ye offer [f] unclean bread upon mine altar, and you ſay, Wherein have we polluted thee? In that ye ſay, The table of the Lord is not [g] to be regarded.

8 And if ye offer the blind for ſacrifice, it is not [h] evil: and if ye offer the lame and ſick, it is not evil: offer it now unto thy prince: will he be content with thee, or accept thy perſon, ſaith the Lord of hoſts?

9 And now, I pray you, [i] pray before God, that he may have mercy upon us: this hath been by your means: will he regard your [k] perſons, ſaith the Lord of hoſts?

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[a] Read Iſa. 13. 1.

[b] Which declareth their great ingratitude that did not acknowledge this love, which was ſo evident in that he choſe Abraham from out of all the world, and next, choſe Jacob the younger brother, of whom they came, and left Eſau the elder.

[c] For beſides that the ſigns of my hatred appeared, even when he was made ſervant unto his younger brother, being yet in his mother's belly, and alſo afterward in that he was put from his birthright, yet even now before your eyes the ſigns hereof are evident, in that his country lieth waſte, and he ſhall never return to inhabit it, whereas ye my people, whom the enemy hated more than them, are by my grace and love toward you delivered, read Rom. 9. 13.

[d] Beſides the reſt of the people he condemneth the prieſts chiefly, becauſe they ſhould have reproved others for their hypocriſy and obſtinacy againſt God, and not have hardened them by their example to greater evils.

[e] He noteth their groſs hypocriſy, which would not ſee their faults, but moſt impudently covered them, and ſo were blind guides.

[f] Ye receive all manner of offerings for your own greedineſs, and do not examine whether they be according to my law or no.

[g] Not that they ſaid thus, but by their doings they declared no leſs.

[h] You make it no fault: whereby he condemneth them that think it ſufficient to ſerve God, partly, as he hath commanded, and partly, after man's fancy, and ſo come not to that pureneſs of religion which he requireth, and therefore, in reproach, he ſheweth them that a mortal man would not be content to be ſo ſerved.

[i] He derideth the prieſts, who bare the people in hand that they prayed for them, and ſheweth that they were the occaſion that theſe evils came upon the people.

[k] Will God conſider your office and ſtate, ſeeing you are ſo covetous and wicked?

10 Who is there even among you [l] that would ſhut the doors, and kindle not *fire* on mine altar in vain? I have no pleaſure in you, ſaith the Lord of hoſts, neither will I accept an offering at your hand.

11 For from the riſing of the ſun unto the going down of the ſame, my name is [m] great among the Gentiles, and in every place incenſe ſhall be offered unto my name and a pure offering: for my name is great among the heathen, ſaith the Lord of hoſts.

12 But ye have polluted it, in that ye ſay, The table of the Lord is [n] polluted, and the fruit thereof, *even* his meat is not to be regarded.

13 Ye ſaid alſo, Behold, *it is* a [o] wearineſs, and ye have ſnuffed at it, ſaith the Lord of hoſts, and ye offered that which was torn, and the lame and the ſick: thus ye offered an offering: ſhould I accept this of your hand, ſaith the Lord?

14 But curſed be the deceiver, which hath in his flock [p] a male, and voweth and ſacrificeth unto the Lord a corrupt thing: for I am a great king, ſaith the Lord of hoſts, and my name is terrible among the heathen.

CHAP. II.

Threatenings againſt the prieſts, being the ſeducers of the people.

AND now, O ye [q] prieſts, this commandment is for you.

2 If ye will not hear it, nor conſider it in your heart, to give glory [r] unto my name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and will curſe your [s] bleſſings: yea, I have curſed them already, becauſe ye do not conſider it in *your* heart.

3 Behold, I will corrupt [t] your ſeed, and caſt dung upon your faces, *even* the [u] dung of your ſolemn feaſts, and you ſhall be like unto it.

4 And ye ſhall know that I have [w] ſent this commandment unto you, that my covenant, which I made with Levi might ſtand, ſaith the Lord of hoſts.

5 My [x] covenant was with him of life and peace: and I [y] gave him fear, and he feared me, and was afraid before [z] my name.

6 The law of [a] truth was in his mouth, and there was no iniquity found in his lips: he walked with me in peace and equity, and did turn many away from iniquity:

7 For the prieſts [b] lips ſhould preſerve knowledge, and they ſhould ſeek the law at his mouth: for he is the [c] meſſenger of the Lord of hoſts.

8 But ye are gone out of the way: ye have cauſed many to fall by the law: ye have broken the covenant of Levi, ſaith the Lord of hoſts.

9 Therefore have I alſo made you to be deſpiſed, and vile before all the people, becauſe ye kept not my ways, but have been partial in the law.

10 Have we not all one [d] father? hath not one God made us? why do we tranſgreſs every one againſt his brother, and break the covenant of [e] our fathers?

11 Judah hath tranſgreſſed, and an abomination is committed in Iſrael and in Jeruſalem: for Judah hath defiled the holineſs of the Lord, which he loved, and hath married the [f] daughter of a ſtrange god.

12 The Lord will cut off the man that doth this: *both* the maſter and the ſervant out of the tabernacle of Jacob, and him that [g] offereth an offering unto the Lord of hoſts.

13 And this have ye done again, and [h] covered the altar of the Lord with tears, with weeping and with mourning: becauſe the offering is no more regarded, neither received acceptably at your hands.

14 Yet ye ſay, [i] Wherein? Becauſe the Lord hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt tranſgreſſed: yet is ſhe thy [k] companion, and the wife of thy [l] covenant.

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[l] Becauſe the Levites, who kept the doors, did not try whether the ſacrifices that came in, were according to the law, God wiſheth that they would rather ſhut the doors, than to receive ſuch as were not perfect.

[m] God ſheweth that their ingratitude, and neglect of his true ſervice, ſhall be the cauſe of the calling of the Gentiles: and here the prophet that was under the law framed his words to the capacity of the people, and by the altar and ſacrifice he meaneth the ſpiritual ſervice of God which ſhould be under the goſpel, when an end ſhall be made to all theſe legal ceremonies by Chriſt's only ſacrifice.

[n] Both the prieſts and the people were infected with this error, that they paſſed not what they offered: for they thought that God was as well content with the lean as with the fat: but in the mean ſeaſon they ſhewed not that obedience to God which he required, and ſo committed both impiety, and alſo ſhewed their contempt of God, and covetouſneſs.

[o] The prieſts and people were both weary with ſerving God, and paſſed not what manner of ſacrifice and ſervice they gave to God, for that which was leaſt profitable, was thought good enough for the Lord.

[p] That is, hath ability to ſerve the Lord according to his word, and yet will ſerve him according to his covetous mind.

[q] He ſpeaketh unto them chiefly, but under them he containeth the people alſo.

[r] To ſerve me according to my word.

[s] That is, the abundance of God's benefits.

[t] Your ſeed ſown ſhall come to no profit.

[u] You boaſt of your holineſs, ſacrifices and feaſts, but they ſhall turn to your ſhame, and be as vile as dung.

[w] The prieſts objected againſt the prophet that he could not reprove them, but he muſt ſpeak againſt the prieſthood, and the office eſtabliſhed of God by promiſe: but he ſheweth that the office is nothing ſlandered when theſe villains and dung are called by their own names.

[x] He ſheweth what were the two conditions of the covenant made with the tribe of Levi: on God's part, that he would give them long life and felicity; and on their part, that they ſhould faithfully ſerve him according to his word.

[y] I preſcribed Levi a certain law to ſerve me.

[z] He ſerved me, and ſet forth my glory with all humility and ſubmiſſion.

[a] He ſheweth that the prieſts ought to have knowledge to inſtruct others in the word of the Lord.

[b] He is as the treaſure-houſe of God's word, and ought to give to every one according to their neceſſity, and not to reſerve it for himſelf.

[c] Shewing, that whoſoever doth not declare God's will, is not his meſſenger and prieſt.

[d] The prophet accuſeth the ingratitude of the Jews toward God and man: for ſeeing they were all born of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.

[e] Whereby they had bound themſelves to God to be an holy people.

[f] They have joined themſelves in marriage with them that are of another religion.

[g] That is, the prieſts.

[h] Ye cauſe the people to lament, becauſe that God doth not regard their ſacrifices, ſo that they ſeem to ſacrifice in vain.

[i] This is another fault whereof he accuſeth them, that is, that they brake the laws of marriage.

[k] As the one half of thyſelf.

[l] She that was joined to thee by a ſolemn covenant, and by the invocation of God's name.

15 And did not [m] he make one? yet had he [n] abundance of ſpirit: and wherefore one? becauſe he ſought a godly [o] ſeed: therefore keep yourſelves in your [p] ſpirit, and let none treſpaſs againſt the wife of his youth.

16 If thou hateſt *her*, [q] put her away, ſaith the Lord God of Iſrael, yet he covereth [r] the injury under his garment, ſaith the Lord of hoſts: therefore keep yourſelves in your ſpirit, and tranſgreſs not.

17 Ye have [s] wearied the Lord with your words: yet ye ſay, Wherein have we wearied him? When ye ſay, every one that [t] doth evil, is good in the ſight of the Lord, and he delighteth in them. Or where is the God of [u] judgment?

CHAP. III.

1 *Of the meſſenger of the Lord, John Baptiſt, and of Chriſt's office.*

BEHOLD, I will ſend my [w] meſſenger, and he ſhall prepare the way before me: and the [x] Lord whom ye ſeek, ſhall ſpeedily come to his temple: even the [y] meſſenger of the covenant, whom ye deſire: behold, he ſhall come, ſaith the Lord of hoſts.

2 But who [z] may abide the day of his coming? and who ſhall endure when he appeareth? for he is like a purging fire, and like fullers ſoap.

3 And he ſhall ſit down to try and fine the ſilver: he ſhall even fine the ſons of [a] Levi, and purify them as gold and ſilver, that they may bring offerings unto the Lord in righteouſneſs.

4 Then ſhall the offerings of Judah and Jeruſalem be acceptable unto the Lord, as in old time and in the years afore.

5 And I will come near to you to judgment, and I will be a ſwift witneſs againſt the ſoothſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keep back the hireling's wages, *and vex* the widow and the fatherleſs, and oppreſs the ſtranger, and fear not me, ſaith the Lord of hoſts.

6 For I am the Lord: I change not, and ye ſons of Jacob [b] are not conſumed.

7 From the days of your fathers, ye are gone away from mine ordinances, and have not kept *them*: [c] return unto me, and I will return unto you, ſaith the Lord of hoſts: but ye ſaid, Wherein ſhall we return?

8 Will a [d] man ſpoil *his* gods? yet have ye ſpoiled me: but ye ſay, Wherein have we ſpoiled thee? In [e] tithes and offerings.

9 Ye are curſed with a curſe: for ye have ſpoiled me, even this whole nation.

10 Bring ye all the tithes into the ſtorehouſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the Lord of hoſts, if I will not open the windows of heaven unto you, and pour you out a bleſſing [f] without meaſure.

11 And I will rebuke the [g] devourer for your ſakes, and he ſhall not deſtroy the fruit of your ground, neither ſhall your vine be barren in the field, ſaith the Lord of hoſts.

12 And all nations ſhall call you bleſſed: for ye ſhall be a pleaſant land, ſaith the Lord of hoſts.

13 Your words have been ſtout [h] againſt me, ſaith the Lord: yet ye ſay, What have we ſpoken againſt thee?

14 Ye have ſaid, *It is* in vain to ſerve God: and what profit is it that we have kept his commandment, and that we walked humbly before the Lord of hoſts?

15 Therefore we count the proud bleſſed: even they that work wickedneſs are ſet up, and they that tempt God, yea, they are [i] delivered.

16 [k] Then ſpake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard it, and a [l] book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they ſhall be to me, ſaith the Lord of hoſts, in that day [m] that I ſhall do *this*, for a flock, and I will [n] ſpare them, as a man ſpareth his own ſon that ſerveth him.

18 Then ſhall you return, and diſcern between the righteous and wicked, between him that ſerveth God, and him that ſerveth him not.

CHAP.

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[m] Did not God make man and woman as one fleſh, and not many?

[n] By his power and virtue he could have made many women for one man.

[o] Such as ſhould be born in lawful and moderate marriage, wherein is no exceſs of luſts.

[p] Contain yourſelves within your bounds, and be ſober in mind, and bridle your affections.

[q] Not that he doth allow divorcement, but of the two faults he ſheweth which is the leſs.

[r] He thinketh it ſufficient to keep his wife ſtill, albeit he take others, and ſo as it were covereth his fault.

[s] Ye murmured againſt God, becauſe he heard not you as ſoon as ye called.

[t] In thinking that God favoured the wicked, and had not reſpect to them that ſerve him.

[u] Thus they blaſphemed God in condemning his power and juſtice, becauſe he judged not according to their fancies.

[w] This is meant of John Baptiſt, as Chriſt expoundeth it, Luke 7. 27.

[x] Meaning, Meſſiah, as Pſalm 40. 1, 7. Dan. 9. 17, 25.

[y] That is, Chriſt, by whom the covenant was made and ratified, who is called the angel or meſſenger of the covenant, becauſe he reconcileth us to his Father: and is Lord or King, becauſe he hath the government of his church.

[z] He ſheweth that the hypocrites, which wiſh ſo much for the Lord's coming, will not abide when he draweth near: for he will conſume them, and purge his and make them clean.

[a] He beginneth at the prieſts, that they might be lights, and ſhine unto others.

[b] They murmured againſt God becauſe they ſaw not his help ever preſent to defend them: and therefore he accuſeth them of ingratitude, and ſheweth that in that they are not daily conſumed, it is a token that he doth ſtill defend them; and ſo his mercy toward them never changeth.

[c] Read Zech. 1. 3.

[d] There are none of the heathen ſo barbarous, that will defraud their gods of their honour, or deal deceitfully with them.

[e] Whereby the ſervice of God ſhould have been maintained, and the prieſts and the poor relieved.

[f] Not having reſpect how much ye need, but I will give you in all abundance: ſo that ye ſhall lack place to put my bleſſings in.

[g] Meaning, the caterpillar, and whatſoever deſtroyeth corn and fruits.

[h] The prophet condemneth them of double blaſphemy againſt God: firſt, in that they ſaid, that God had no reſpect to them that ſerved him; and next, that the wicked were more in his favour than the godly.

[i] They are not only preferred to honour, but alſo delivered from dangers.

[k] After theſe admonitions of the prophet, ſome were lively touched, and encouraged others to fear God.

[l] Both becauſe the thing was ſtrange that ſome turned to God in that great and univerſal corruption, and alſo that this might be an example of God's mercies to all penitent ſinners.

[m] When I ſhall reſtore my church according to my promiſe, they ſhall be as mine own proper goods.

[n] That is, forgive their ſins, and govern them with my Spirit.

Bef. Chr. 397.

CHAP. IV.

The day of the Lord before the which Elijah ſhould come.

FOR behold, the day cometh that ſhall [o] burn as an oven, and all the proud, yea, and all that do wickedly, ſhall be ſtubble, and the day that cometh ſhall burn them up, ſaith the Lord of hoſts, and ſhall leave them neither root nor branch.

2 But unto you that fear my name, ſhall the [p] Sun of righteouſneſs ariſe, and health *ſhall be* under his wings, and ye ſhall [q] go forth, and grow up as fat calves.

3 And ye ſhall tread down the wicked: for they ſhall be duſt under the ſoles of your feet in the day that I ſhall do *this*, ſaith the Lord of hoſts.

Bef. Chr. 397.

4 [r] Remember the law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, with the ſtatutes and judgments.

5 Behold, I will ſend you [s] Elijah the prophet before the coming of the great and [t] fearful day of the Lord.

6 And he ſhall [u] turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come [w] and ſmite the earth with a curſe.

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[o] He propheſieth of God's judgments againſt the wicked, who would not receive Chriſt, when as God ſhould ſend him for, the reſtoration of his church.

[p] Meaning, Chriſt, who with his wings, or beams of his grace, ſhould lighten and comfort his church, Eph. 5. 14. and he is called the Sun of righteouſneſs, becauſe in himſelf he hath all perfection; and alſo the juſtice of the Father dwelleth in him, whereby he regenerateth us into righteouſneſs, cleanſeth us from the filth of this world, and reformeth us to the image of God.

[q] Ye ſhall be ſet at liberty, and increaſe in the joy of the Spirit, 2 Cor. 3. 17.

[r] Becauſe the time was come that the Jews ſhould be deſtitute of prophets until the time of Chriſt, becauſe they ſhould with more fervent minds deſire his coming, the prophet exhorteth them to exerciſe themſelves diligently in ſtudying the law of Moſes in the mean ſeaſon, whereby they might continue in the true religion, and alſo be armed againſt all temptations.

[s] This Chriſt expoundeth of John Baptiſt, Matt. 11: 13, 14. who both for his zeal, and reſtoring of religion, is aptly compared to Elijah.

[t] Which as it is true for the wicked, ſo doth it waken the godly, and call them to repentance.

[u] He ſheweth wherein John's office ſhould ſtand: in the turning of men to God, and joining of the father and children in one unity of faith: ſo that the father ſhall turn to the religion of his ſon which is converted unto Chriſt, and the ſon ſhall embrace the faith of the true fathers, Abraham, Iſaac and Jacob.

[w] The ſecond point of his office was to denounce God's judgments againſt them that would not receive Chriſt.

THE END OF THE PROPHETS.

9 N064

THE

NEW TESTAMENT

OF

OUR LORD JESUS CHRIST,

TRANSLATED OUT OF GREEK,

BY THEOD. BEZA.

WHEREUNTO ARE ADJOINED

BRIEF SUMMARIES OF DOCTRINE

UPON THE EVANGELISTS AND ACTS OF THE APOSTLES;

TOGETHER WITH

THE METHOD OF THE EPISTLES OF THE APOSTLES,

BY THE SAID THEOD. BEZA.

AND ALSO

SHORT EXPOSITIONS

ON THE PHRASES AND HARD PLACES TAKEN OUT OF THE LARGE
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By P. LOS. VILLERIUS.

ENGLISHED BY L. TOMSON.

TOGETHER WITH

THE ANNOTATIONS OF FR. JUNIUS

UPON THE REVELATION OF SAINT JOHN.

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M.DCC.LXXVI.

BRITISH MUSEUM

The PRINTER to the Diligent READER.

DEAR Chriſtian Reader, to the intent that thou mighteſt the better enjoy the benefit of theſe notes or expoſitions upon the New Teſtament, I thought it not amiſs to declare unto thee the uſe of the ſame.

The notes that are directed by figures of arithmetic, as [1], [2], [3], [4], &c. throughout the Evangeliſts and Acts, declare the effect or ſum of the doctrine contained between one of the ſaid figures, and the next that followeth: as for example, from the figure [1], in the firſt line and firſt word of Matthew, unto the figure [2], in the eighteenth verſe of the ſame chapter, the doctrine there gathered is ſet down in this ſort: '[1] Jeſus came of Abraham of the tribe of Judah, and of the ſtock of David, as God promiſed.' And in the Epiſtles in like ſort they declare the method and art which the apoſtles uſe, and how every argument or reaſon dependeth one upon another: theſe figures are begun again at the beginning of every chapter.

Laſtly, the notes which go by order of the letters of the alphabet placed in the text, with the like anſwering unto them at the bottom of the page, ſerve to expound and lighten the dark words and phraſes immediately following them. As in the firſt line and ſecond word, the letter [a] being referred unto [a], at the bottom of the page, ſheweth that this word, Book, ſignifieth, 'A rehearſal, as the Hebrews uſe to ſpeak: as Gen. 5. 1. The book of the generations.' Theſe letters begin at the beginning of every chapter, continuing unto [z], and ſo beginning again with [a], if there be ſo many notes that they do exceed in number the letters of one alphabet. This have I faithfully done for thy commodity, reap thou the fruit, and give the praiſe to God.

Farewel.

THE

HOLY GOSPEL

[illegible]

The PRINTER to the Diligent Reader.

DEAR Christian Reader, to the intent that thou mighteſt the better enjoy the benefit of these notes [illegible] upon the New Teſtament, I thought it not amiss to declare unto thee the uſe of the ſame.

The notes that are directed by figures of arithmetic, as [1], [2], [3], &c. throughout the Evangeliſts and Acts, declare the ſubject or ſum of the doctrine contained between one or more figures, and the next that followeth: as for example, from the figure [1], in the firſt line and firſt word of Matthew, unto the figure [2], in the eighteenth verſe of the ſame chapter, the doctrine there gathered is ſet down in this ſort: [1] Jeſus came of Abraham of the tribe of Judah, and of the ſtock of David, as God promiſed. And in the Epiſtles in like ſort they declare the method and art which the apoſtles uſe, and how every argument or reaſon dependeth one upon another: theſe figures are begun again at the beginning of every chapter.

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Farewell.

THE
HOLY GOSPEL
OF
JESUS CHRIST,
According to St. Matthew.

CHAP. I.

1 That Jeſus is that Meſſias, the Saviour promiſed to the fathers. 18 The nativity of Chriſt.

* Luke 3. 23.

THE * [1] [a] book of the [b] generation of Jeſus Chriſt the ſon of David, the [c] ſon of Abraham.

* Gen. 21. 2. * Gen. 25. 24. * Gen. 29. 35.

2 * Abraham begat Iſaac. * And Iſaac begat Jacob. And * Jacob begat Judas and his brethren.

* Gen. 38. 27. * 1 Chron. 2. 5. Ruth 4. 18, 19.

3 * And Judas begat Phares, and Zara of Thamar. And * Phares begat Eſrom. And Eſrom begat Aram.

4 And Aram begat Aminadab. And Aminadab begat Naaſſon. And Naaſſon begat Salmon.

* Ruth 4. 21.

5 And Salmon begat Booz of Rachab. And * Booz begat Obed of Ruth. And Obed begat Jeſſe.

* 1 Sam. 16, 1. and 17. 12. * 2 Sam. 12. 24.

6 And * Jeſſe begat David the king, And * David the king begat Solomon of her that was *the wife* of Urias.

* 1 Kings 11. 43. 1 Chron. 3. 10, 11.

7 And * Solomon begat Roboam. And Roboam begat Abia. And Abia begat Aſa.

8 And Aſa begat Joſaphat. And Joſaphat begat Joram. And Joram begat Oziaz.

9 And Oziaz begat Joatham. And Joatham begat Achaz. And Achaz begat Ezekias.

* 2 Kings 20. 21. and 21. 18. 1 Chron. 3. 13, 14, 15.

10 And * Ezekias begat Manaſſes. And Manaſſes begat Amon. And Amon begat Joſias.

* 2 Kings 23. 34. and 24. 1, 6. 2 Chron. 36, 4, 9.

11 And * Joſias begat Jakim. And Jakim [d] begat Jechonias and his brethren, about the time they were carried away to Babylon.

* 1 Chron. 3. 16. * 1 Chron. 3. 17. Ezra 13. 2. and 5. 2.

12 And after they were carried away into Babylon, * Jechonias begat Salathiel. * And Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud. And Abiud begat Eliakim. And Eliakim begat Azor.

14 And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud.

15 And Eliud begat Eleazar. And Eleazar begat Matthan. And Matthan begat Jacob.

16 And Jacob begat Joſeph the huſband of Mary, of whom was born Jeſus, that is called Chriſt.

17 So [e] all the generations from Abraham to David *are* fourteen generations: and from David until they were carried away into Babylon, fourteen generations: and after they were carried away into Babylon until Chriſt, fourteen generations.

18 ¶ Now the birth of [2] Jeſus Chriſt was thus. When as his mother Mary was * betrothed to Joſeph, before they came together, ſhe was found with child of the Holy Ghoſt. * Luke 1. 27.

19 Then Joſeph her huſband being a juſt man, and not willing to * make her a publick example, was minded to put her away ſecretly. * Deut. 24. 1.

20 But while he thought theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph the ſon of David, fear not to [f] take Mary thy [g] wife: for that which is [h] conceived in her, is of the Holy Ghoſt.

21 And ſhe ſhall bring [3] forth a ſon, and thou ſhalt * call his name Jeſus: for he ſhall * [i] ſave his people from their ſins. * Luke 1, 31. * Acts 4, 12.

22 And all this was done, that it might be fulfilled, which *is* ſpoken of the Lord by the prophet, ſaying,

23 * Behold, a [k] virgin ſhall be with child, and ſhall bear a ſon, and they ſhall call his name Emmanuel, which is by interpretation, God with us. * Iſa. 7. 14.

24 ¶ Then Joſeph, being raiſed from ſleep, did as the angel of the Lord had enjoined him, and took his wife.

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[1] Jeſus Chriſt came of Abraham, of the tribe of Judah, and of the ſtock of David, as God promiſed.

[a] Rehearſal: as the Hebrews uſe to ſpeak, as Gen. 5. 1. The book of the generations.

[b] Of the anceſtors of whom Chriſt came.

[c] Which Chriſt is alſo the ſon of Abraham.

[d] That is, the captivity fell in the days of Jakim and Jechonias: for Jechonias was born before their carrying away into captivity.

[e] All theſe which are reckoned up in the pedigree of David's ſtock, as they begat one another orderly in their degrees.

[2] Chriſt the true Immanuel, and therefore Jeſus (that is, Saviour) is conceived in the virgin by the Holy Ghoſt, as it was foretold by the prophets.

[f] Receive her at her parents and kinsfolks hands.

[g] Which was promiſed and made ſure to thee to be thy wife.

[h] Of the mother's ſubſtance by the Holy Ghoſt.

[3] Chriſt is born of the ſame virgin which never knew man, and is called Jeſus of God himſelf, by the angel.

[i] Deliver, and this ſheweth us the meaning of this name Jeſus.

[k] There is in the Hebrew and Greek text an article added, to point out the woman, and ſet her forth plainly: as you would ſay, That virgin, or, a certain virgin.

25 But he knew her not, [1] till ſhe had brought forth her firſt born ſon, and he called his name Jeſus.

CHAP. II.

The wiſe men, who are the firſt fruits of the Gentiles, worſhip Chriſt. 14 Joſeph fleeth into Egypt with Jeſus, and his mother. 16 Herod ſlayeth the children.

* Luke 2. 6. The 4th year before the common account called Anno Domini.

WHEN * [1] Jeſus then was born at Bethlehem in [a] Judea, in the days of Herod the king, behold there came [b] wiſe men from the Eaſt to Jeruſalem,

2 Saying, Where is that king of the Jews that is born? for we have ſeen his ſtar in the Eaſt, and are come to worſhip him.

3 When king Herod heard *this*, he was [c] troubled, and all Jeruſalem with him.

4 And gathering together all the [d] chief prieſts and [e] ſcribes of the people, he aſked of them, where Chriſt ſhould be born.

5 And they ſaid unto him, At Bethlehem in Judea: for ſo it is written by the prophet,

* Mic. 5. 2. John 7. 42

6 * And thou Bethlehem in the land of Juda, art not the [f] leaſt among the princes of Juda: For out of thee ſhall come the governor that [g] ſhall feed my people Iſrael.

7 Then Herod privily called the wiſe men, *and* diligently inquired of them the time of the ſtar that appeared.

8 And ſent them to Bethlehem, ſaying, Go, and ſearch diligently for the babe: and when ye have found him, bring me word again, that I may come alſo and worſhip him.

9 ¶ So when they had heard the king, they departed: and lo, the ſtar which they had ſeen in the Eaſt, went before them, till it came and ſtood over *the place* where the babe was.

10 And when they ſaw the ſtar, they rejoiced with an exceeding great joy,

11 And went into the houſe, and found the babe with Mary his mother, and fell [h] down, and worſhipped him, and opened their [i] treaſures, and preſented unto him gifts, *even* gold, and frankincenſe, and myrrh.

12 And after they were * warned of God in a dream, that they ſhould not go again to Herod, they returned into their country another way.

13 ¶ [2] After their departure, behold, the angel of the Lord appeared to Joſeph in a dream, ſaying, Ariſe, and take the babe and his mother, and flee into Egypt, and be there till I bring thee word: for Herod will ſeek the babe to deſtroy him.

The 4th year before the common account called Anno Domini.

14 So he aroſe, and took the babe and his mother by night, and departed into Egypt,

15 And was there unto the death of Herod, that that might be fulfilled which is ſpoken of the Lord by the * prophet, ſaying, Out of Egypt have I called my ſon.

* Hoſ. 11. 1.

16 ¶ Then Herod, ſeeing that he was mocked of the wiſe men, was exceeding wroth, and ſent forth, and ſlew all the male children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently ſearched out of the wiſe men.

17 Then was that fulfilled which was ſpoken [l] by the prophet Jeremiah, ſaying,

18 * In Rama was [m] a voice heard, mourning, and weeping, and great howling: [n] Rachel weeping for her children, and would not be comforted, becauſe they were not.

* Jer. 31. 15.

19 [3] And when Herod was dead, behold, an angel of the Lord appeared in a dream to Joſeph in Egypt,

20 Saying, Ariſe, and take the babe and his mother, and go into the land of Iſrael, for they are dead which ſought the babe's life.

21 Then he aroſe up, and took the babe and his mother, and came into the land of Iſrael.

22 But when he heard that Archelaus did reign in Judea inſtead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dream, he turned aſide into the parts of Galilee,

23 And went and dwelt in a city called Nazareth, that it might be fulfilled which was ſpoken by the prophets, *which was*, That he ſhould be called a Nazarite.

CHAP. III.

1 John preacheth. 4 His apparel and meat. 5 He baptizeth. 8 The fruits of repentance. 10 The ax at the root of the tree. 12 The fan and the chaff. 13 Chriſt is baptized.

* Mark 1. 4. Luke 3. 3.

AND in * [a] thoſe days, [1] John the Baptiſt came, and preached in the [b] wilderneſs of Judea,

2 And

---

[1] This little word 'till,' in the Hebrew tongue, giveth us to underſtand alſo, that a thing ſhall not come to paſs in time to come: as Michal had no children till her death's day, 2 Sam. 6. 23. And in the laſt chapter of this evangeliſt: Behold I am with you till the end of the world.'

[1] Chriſt a poor child laid down in a crib, and nothing ſet by of his own people, receiveth notwithſtanding a noble witneſs of his divinity from heaven, and of his kingly eſtate, of ſtrangers: which his own alſo unwittingly allow of, although they do not acknowledge him.

[a] For there was another in the tribe of Zebulun.

[b] Wiſe and learned men: it is a Perſian word which they uſe in good part.

[c] Was much moved, for he was a ſtranger, and came to the kingdom by force: and the Jews were troubled: for wickedneſs is mad and raging.

[d] The chief prieſts, that is, ſuch as were of Aaron's family, which were divided into four and twenty orders, 1 Chron. 24. 5. and 2 Chron. 36. 14.

[e] They that expound the law to the people, for the Hebrews take this word of another, which ſignifieth as much as to expound and declare.

[f] Though thou be a ſmall town, yet ſhalt thou be very famous and noble through the birth of the Meſſias, who ſhall be born in thee.

[g] That ſhall rule and govern: for kings are fitly called feeders and ſhepherds of the people.

[h] A kind of humble and lowly reverence.

[i] The rich and coſtly preſents which they brought him.

[k] God warned and told them of it, when as they aſked it not.

[2] Chriſt being yet ſcarce born, beginneth to be crucified for us, both in himſelf, and alſo in his members.

[l] For God ſpeaketh by the mouth of the prophets.

[m] A voice of lamenting, weeping, and howling.

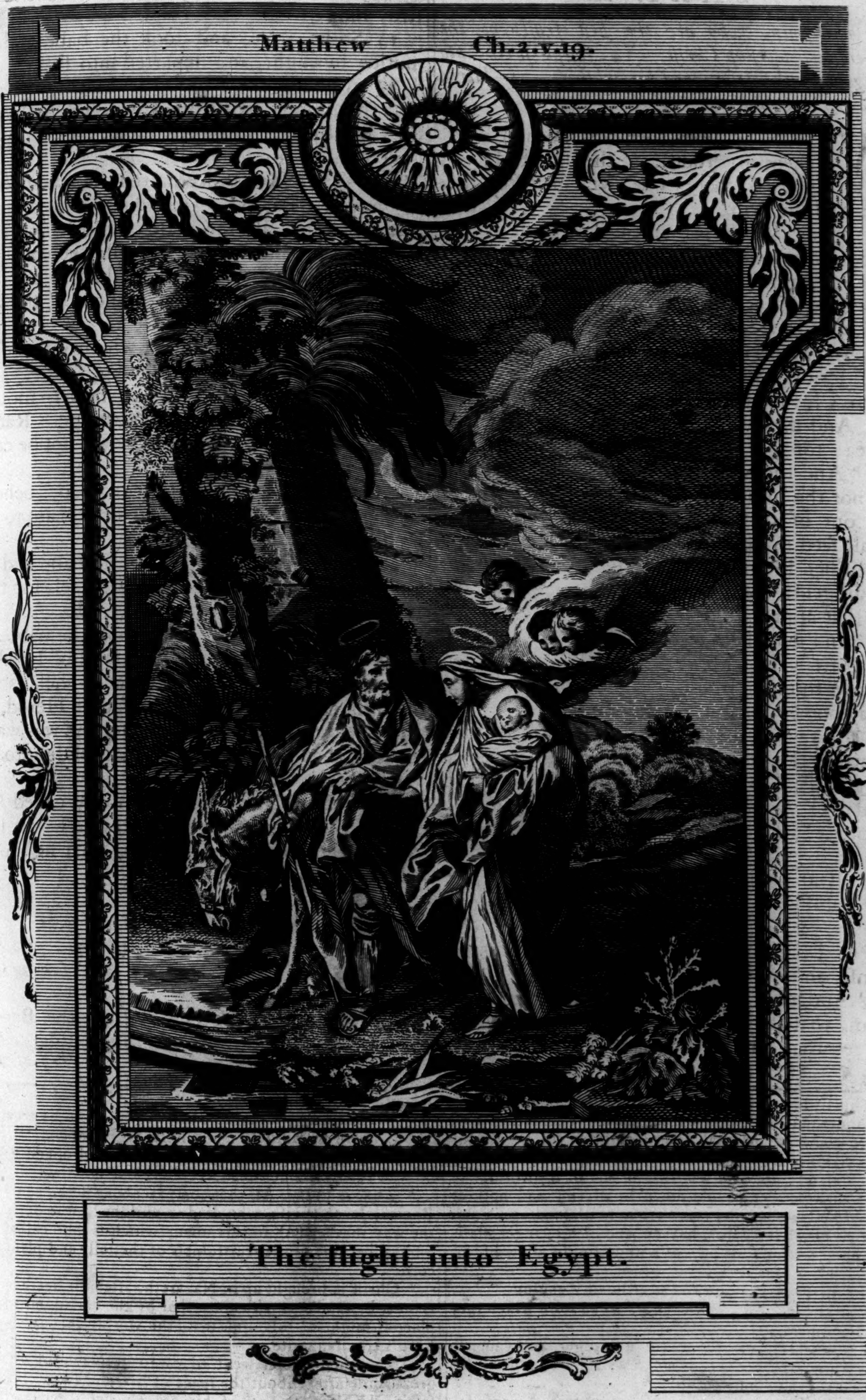
[n] That is to ſay, All that compaſs about Bethlehem: for Rachel, Jacob's wife, who died in childbed, was buried in the way that leadeth to this town, which is alſo called Ephrata, becauſe of the fruitfulneſs of the ſoil, and plenty of corn.

[3] Chriſt is brought up in Nazareth, after the death of the tyrant, by God's providence: that by the very name of the place it might plainly appear to the world, that he is the Lord's true Nazarite.

[a] Not when Joſeph went to dwell at Nazareth, but a great while after, about the ſpace of five and twenty years: for in the thirtieth year of his age was Jeſus baptized of John: therefore by thoſe days is meant, at that time that Jeſus remained as yet an inhabitant of the town of Nazareth.

[1] John, who, through his ſingular holineſs and rare auſtereneſs of life, cauſed all men to caſt their eyes upon him, prepareth the way for Chriſt, following faſt on at his heels, as the prophet Iſaiah foretold, and delivereth the ſum of the goſpel, which in ſhort ſpace after ſhould be delivered more fully.

[b] In an hilly country, which was notwithſtanding inhabited, for Zechariah dwelt there, Luke 1. 39. and there was Joab's houſe, 1 Kings 2. 34. and beſides theſe, Joſhua maketh mention of ſix towns that were in this wilderneſs, chap. 5. 61.



Matthew Ch.2.v.19.

The flight into Egypt.

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A. D. 26.

2 And ſaid, [c] Repent: for the [d] kingdom of heaven is at hand.

3 For this is he of whom it is ſpoken by the Prophet Eſaias, ſaying, * The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord: [e] make his paths ſtraight.

* Iſa. 40. 3. Mark 1. 3. John 1. 23.

4 * And this John had his garment of camels hair, and a girdle of a ſkin about his loins: his meat was alſo [f] locuſts and wild honey.

* Mark 1. 6.

5 * Then went out to him [g] Jeruſalem and all Judea, and all the region round about Jordan.

* Mark 1. 5. Luke 3. 7.

6 And they were baptized of him in Jordan, [h] confeſſing their ſins.

7 [2] Now when he ſaw many of the Phariſees, and of the Sadducees come to his baptiſm, he ſaid unto them, * O generation of vipers, who hath forewarned you to flee from the anger to come?

* Ch. 12. 34.

8 [3] Bring forth therefore fruit worthy amendment of life.

9 [4] And [i] think not to ſay [k] with yourſelves, * We have Abraham to *our* father: for I ſay unto you, that God is able even of theſe ſtones to raiſe up children unto Abraham.

* John 8. 39. Acts 13. 26.

10 And now alſo is the ax put to the root of the trees: * therefore every tree which bringeth not forth good fruit, is hewn down, and caſt into the fire.

* Ch. 7. 19.

11 * [5] Indeed I baptize you with water to [l] amendment of life, but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear, he will baptize you with the Holy Ghoſt, and with fire:

* Mark 1. 8. Luke 3. 16. John 1. 26. Acts 1. 5. and 2. 4. and 8. 17. and 19. 4.

12 [6] Which hath his fan in his hand, and will [m] make clean his floor, and gather his wheat into his garner, but will burn up the chaff with unquenchable fire:

13 ¶ * [7] Then came Jeſus from Galilee to Jordan unto John, to be baptized of him.

* Mark 1. 9. Luke 3. 21.

14 But John earneſtly put him back, ſaying, I have need to be baptized of thee, and comeſt thou to me?

15 Then Jeſus anſwering, ſaid to him, Let be now: for thus it becometh us to fulfill all [n] righteouſneſs. So he ſuffered him.

16 And Jeſus, when he was baptized, came ſtraight out of the water. And lo, the heavens were opened unto [o] him, and *John* ſaw the Spirit of God deſcending like a dove, and lighting upon him.

A. D. 27.

17 [8] And lo, a voice *came* from heaven, ſaying, * This is my beloved ſon, in whom I am [h] well pleaſed.

* Col. 1. 13. 2 Pet. 1. 17.

CHAP. IV.

1 *Chriſt is tempted.* 4 *He vanquiſheth the devil with Scripture.* 11 *The Angels miniſter unto him.* 12 *He preacheth repentance, and that himſelf is come.* 18 *The calling of Peter, Andrew,* 21 *James and John.* 23 *He preacheth the Goſpel, and healeth the diſeaſed.*

THEN * was [1] Jeſus led aſide by the Spirit into the wilderneſs, to be tempted of the devil.

* Mark 1. 12. Luke 4. 1.

2 And when he had faſted forty [a] days and forty nights, he was afterward hungry.

3 Then came to him the tempter, and ſaid, If thou be the Son of God, command that theſe ſtones be made bread.

4 But he anſwering, ſaid, It is written, * Man ſhall not live by bread only, but by every word that proceedeth out of the mouth of God.

* Deut. 8. 3.

5 Then the devil took him up into the holy city, and ſet him on a [b] pinacle of the temple,

6 And ſaid unto him, If thou be the Son of God, caſt thyſelf down: for it is written, * that he will give his angels charge over thee, and with their hands they ſhall lift thee up, leſt at any time thou ſhouldeſt daſh thy foot againſt a ſtone.

* Pſ. 91. 11.

7 Jeſus ſaid unto him, It is written again, * Thou ſhalt not [c] tempt the Lord thy God.

* Deut. 6. 16.

8 Again the devil took him up into an exceeding high mountain, and ſhewed him all the kingdoms of the world, and the glory of them,

9 And ſaid to him, All theſe will I give thee, if thou wilt fall down and worſhip me.

10 Then ſaid Jeſus unto him, Avoid, ſatan: for it is written, * Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

* Deut. 6. 13. and 10. 20.

11 * Then the devil left him: and behold, the angels came and miniſtered unto him.

* Mark 1. 13. Luke 4. 13.

12 ¶ * [2] And when Jeſus had heard that John was committed to priſon, he returned unto Galilee.

* Mark 1. 14. Luke 4. 14. John 4. 43.

13 And

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[c] The word in the Greek tongue ſignifieth a changing of our minds and hearts from evil to better.

[d] The kingdom of Meſſias, whoſe government ſhall be heavenly, and nothing but heavenly.

[e] Make him a plain and ſmooth way.

[f] Locuſts were a kind of meat, which certain of the Eaſt people uſe, which were therefore called devourers of locuſts. Euſt. in Ode 9.

[g] The people of Jeruſalem.

[h] Acknowledging that they were ſaved only by free remiſſion and forgiveneſs of their ſins.

[2] There is nothing that ſtoppeth up the way of mercy and ſalvation againſt us ſo much, as the opinion of our own righteouſneſs doth.

[3] True repentance is an inward thing, which hath his ſeat in the mind and heart.

[4] The faith of the fathers availeth the unbelieving children nothing at all: and yet for all that, God playeth not the lyar, nor dealeth unfaithfully in his league which he made with the holy fathers.

[i] Think not that you have any cauſe to be proud of Abraham.

[k] In your hearts.

[5] We may neither dwell upon the ſigns which God hath ordained, as means to lead us unto our ſalvation, neither upon them that miniſter them: but we muſt climb up to the matter itſelf, that is to ſay, to Chriſt, who inwardly worketh that effectually, which is outwardly ſignified unto us.

[l] The outward ſign putteth us in mind of this, that we muſt change our lives, and become better, aſſuring us, as by a ſeal, that we are ingraffed into Chriſt, whereby our old man dieth, and the new man riſeth up, Rom. 6. 6.

[6] The triumphs of the wicked ſhall end in everlaſting torment.

[m] Will cleanſe it throughly, and make a full riddance.

[7] Chriſt ſanctifieth our baptiſm in himſelf.

[n] All ſuch things as he hath appointed us to keep.

[o] To John.

[8] Chriſt's full conſecration and authorizing to the office of the mediatorſhip, is ſhewed by the Father's own voice, and a viſible ſign of the Holy Ghoſt.

[p] The Greek work betokeneth a thing of great account: and ſuch as highly pleaſeth a man. So then the Father ſaith, that Chriſt is the only man, whom when he beholdeth, look what an opinion he had conceived of us, he layeth it clean aſide.

[1] Chriſt was tempted all manner of ways, and ſtill overcometh, that we alſo through his virtue may overcome.

[a] Full forty days.

[b] The battlement wherewith the flat roof of the temple was compaſſed about, that no man might fall down: as was appointed by the law, Deut. 22. 8.

[c] Word for word, Thou ſhalt not go on ſtill in tempting.

[2] When the herald's mouth is ſtopped, the Lord revealeth himſelf, and bringeth full light into the darkneſs of this world, preaching free forgiveneſs of ſins to them that repent.

A. D. 31.

13 And leaving Nazareth, went and dwelt in [d] Capernaum, which is near the ſea, in the borders of Zabulon and Nephthalim,

14 That it might be fulfilled which was ſpoken by Eſaias the Prophet, ſaying,

* Iſa. 9. 1. 15 * The land of Zabulon, and the land of Nephthalim *by* the way of the [e] ſea, beyond Jordan, [f] Galiſee of the Gentiles:

16 The people which ſat in darkneſs, ſaw great light: and to them that ſat in the region and ſhadow of death, light is riſen up.

*Mark 1. 15. 17 * From that time Jeſus began to preach, and to ſay, Amend your lives, for the kingdom of heaven is at [g] hand.

18 ¶ [3] And Jeſus walking by the ſea of Galilee, ſaw two brethren, Simon, which is called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers)

*Mark 1 16. 1 Cor. 1. 27. 19 * And he ſaid unto them, Follow me, and I will make you fiſhers of men.

20 And they ſtraightway leaving the nets, followed him.

21 And when he was gone forth from thence, he ſaw other two brethren, James *the ſon* of Zebedee, and John his brother, in a ſhip, with Zebedee their father, mending their nets, and he called them.

22 And they without tarrying, leaving the ſhip, and their father, followed him.

23 So [4] Jeſus went about all Galilee, teaching in [h] their [i] ſynagogues, and preaching the goſpel of the [k] kingdom, and healing [l] every ſickneſs, and every [m] diſeaſe among the people.

24 And his fame ſpread abroad through all Syria: and they brought unto him all ſick people, that were taken with divers diſeaſes and [n] torments, and them that were poſſeſſed with devils, and thoſe which were [o] lunatic, and thoſe that had the [p] palſy: and he healed them.

25 And there followed him great multitudes out of Galilee and Decapolis, and Jeruſalem, and Judea, and from beyond Jordan.

CHAP. V.

1 *Who are bleſſed.* 13 *The apoſtles are the ſalt and light of the world.* 14 *The city ſet on an hill.* 15 *The candle.* 16 *Good works.* 19 *The fulfilling of Chriſt's commandments.* 21 *What killing is.* 23 *Reconciliation is ſet before ſacrifice.* 27 *Adultery.* 29 *The plucking out of the eye.* 30 *Cutting off the hand.* 31 *The bill of divorcement.* 33 *Not to ſwear.* 43 *To love our enemies.* 48 *Perfectneſs.*

A. D. 31.

AND when he ſaw the multitude, he went up into a mountain: and when he was ſet, his diſciples came to him.

2 [1] And he opened his mouth, and taught them, ſaying,

3 * Bleſſed *are* the [a] poor in [b] ſpirit, for theirs is the kingdom of heaven. * Luke 6. 20.

4 * Bleſſed *are* they that mourn: for they ſhall be comforted. * Iſa. 61. 2, 3. Luke 6. 21.

5 * Bleſſed *are* the meek: for they ſhall inherit the earth. * Pſ. 37. 11.

6 * Bleſſed *are* they which hunger and thirſt for righteouſneſs: for they ſhall be filled. * Iſa. 65. 13.

7 Bleſſed *are* the merciful: for they ſhall obtain mercy.

8 Bleſſed *are* the * [c] pure in heart: for they ſhall ſee God. * Pſ. 24. 4.

9 Bleſſed *are* the peace-makers: for they ſhall be called the children of God.

10 Bleſſed *are* they * which ſuffer perſecution for righteouſneſs ſake: for theirs is the kingdom of heaven. * 1 Cor. 14. 33. 1 Pet. 3. 14.

11 * Bleſſed ſhall ye be when men revile you, and perſecute *you*, and ſay all manner of evil againſt you for my ſake, falſly. * Acts 5. 41. 1 Pet. 4. 14.

12 Rejoice and be glad, for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

13 * Ye [2] are the ſalt of the [d] earth: but if the ſalt have loſt his ſavour, wherewith ſhall it be [e] ſalted? It is thenceforth good for nothing, but to be caſt out, and to be trodden under foot of men. * Mark 9. 50. Luke 14. 34.

14 Ye are the [f] light of the world. A city that is ſet on an hill, cannot be hid.

15 * Neither do men light a candle, and put it under a buſhel, but on a candleſtick, and it giveth light unto all that are in the houſe. * Mark 4. 21. Luke 8. 16. and 11. 33.

16 Let

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[d] Which was a town a great deal more famous than Nazareth was.

[e] Of Tiberias, or becauſe that country bended toward Tyrus, which ſtandeth upon the ſea that cutteth the midſt of the world.

[f] So called, becauſe it bordered upon Tyrus and Sidon, and becauſe Solomon gave the king of Tyrus twenty cities in that quarter, 1 Kings 9. 11.

[g] Is come to you.

[3] Chriſt thinking by time, that he ſhould at length depart from us, even at the beginning of his preaching, getteth him diſciples after an heavenly ſort, men indeed poor, and utterly unlearned, and therefore ſuch as might be leaſt ſuſpected witneſſes of the truth of thoſe things they heard and ſaw.

[4] Chriſt aſſureth the hearts of the believers of his ſpiritual and ſaving virtue, by healing the diſeaſes of the body.

[h] Their, that is, the Galileans.

[i] Synagogues, that is, the Jews churches.

[k] Of Meſſias.

[l] Diſeaſes of all kinds, but not every one: that is, as we ſay, ſome of every one.

[m] The word ſignifieth properly, the weakneſs of the ſtomach, but here it is taken for thoſe diſeaſes which make men faint and wear away, that have them.

[n] The word ſignifieth properly, the ſtone wherewith gold is tried, and by a borrowed kind of ſpeech is applied to all kind of examination by torture, when as by rough dealing and torments we go about to draw out the truth of men, which otherwiſe they would not confeſs: and in this place it is taken for thoſe diſeaſes which put ſick men to great woe.

[o] Which at every full moon, or other changes of the moon, are ſhrewdly troubled and diſeaſed.

[p] Weak and feeble men, who have the parts of their body looſed, and ſo weakened, that they are neither able to gather them up together, nor put them out as they would.

[1] Chriſt teacheth that the greateſt joy and felicity is not in the commodities and pleaſures of this life, but is laid up in heaven for them that willingly reſt in the good will and pleaſure of God, and endeavour to profit all men, although they be cruelly vexed and troubled of the worldlings, becauſe they will not faſhion themſelves to their manners.

[a] Under the name of poverty, are all ſuch miſeries meant, as are joined with poverty.

[b] Whoſe minds and ſpirits are brought under, and tamed, and obey God.

[c] Fitly is this word, Pure, joined with the heart, for as a bright and ſhining reſemblance or image may be ſeen plainly in a clear and pure looking-glaſs, even ſo doth the face (as it were) of the everlaſting God ſhine forth, and clearly appear in a pure heart.

[2] The miniſters of the word, eſpecially (unleſs they will be the moſt caitiffs of all) muſt needs lead others both by word and deed to this greateſt joy and felicity.

[d] Your doctrine muſt be very ſound and good, for if it be not ſo, it ſhall be nought ſet by, and caſt away as a thing unſavoury and vain.

[e] What ſhall you have to ſalt withal? And ſo are fools in the Latin tongue called Saltleſſe, as you would ſay, men that have no ſalt or ſavour and taſte in them.

[f] You ſhine and give light, by being made partakers of the true Light.

A. D. 31.

* 1 Pet. 2. 12. 16 * Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven.

17 [3] Think not that I am come to deſtroy the law or the prophets. I am not come to deſtroy them, but to [g] fulfil them.

* Luke 16. 17. 18 * For truly I ſay unto you, Till heaven and earth periſh, one jot or one tittle of the law ſhall not eſcape, till all things be fulfilled.

* James 2. 10. 19 * [4] Whoſoever therefore ſhall break one of theſe leaſt commandments, and teach men ſo, he ſhall be called the [h] leaſt in the kingdom of heaven: but whoſoever ſhall obſerve and teach *them*, the ſame ſhall be called great in the kingdom of heaven.

* Luke 11. 39. 20 For I ſay unto you, Except your righteouſneſs * exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall not enter into the kingdom of heaven.

* Exod. 20. 13. Deut. 5. 17. 21 [5] Ye have heard that it was ſaid unto them of the old time, * Thou ſhalt not kill: for whoſoever killeth, ſhall be culpable of judgment.

22 But I ſay unto you, Whoſoever is angry with his brother unadviſedly, ſhall be [i] culpable [k] of judgment. And whoſoever ſaith unto his brother, Raca, ſhall be worthy to be puniſhed by the [l] council. And whoſoever ſhall ſay Fool, ſhall be worthy to be puniſhed with [m] hell [n] fire.

23 [6] If then thou bring thy gift to the [o] altar, and there remembereſt that thy brother hath aught againſt thee,

24 Leave there thine offering before the altar, and go thy way: firſt be reconciled to thy brother, and then come and offer thy gift.

* Luke 12. 58. 25 * [p] Agree with thine adverſary quickly, whilſt thou art in the way with him, leſt thine adverſary deliver thee to the judge, and the judge deliver thee to the ſerjeant, and thou be caſt into priſon.

26 Verily I ſay unto thee, thou ſhalt not come out thence, till thou haſt [q] payed the utmoſt farthing.

A. D. 31.

* Exod. 20. 14. Rom. 13. 9. 27 ¶ [7] Ye have heard, that it was ſaid to them of old time, * Thou ſhalt not commit adultery.

28 But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

* Ch. 18. 8, 9. Mark 9. 47. 29 * Wherefore if thy [r] right eye cauſe thee [s] to offend, pluck it out, and caſt it from thee: for better it is for thee, that one of thy members periſh, than that thy whole body ſhould be caſt into hell.

30 Alſo if thy right hand make thee to offend, cut it off, and caſt it from thee: for better it is for thee, that one of thy members periſh, than that thy whole body ſhould be caſt into hell.

* Ch. 19. 7. Deut. 24. 1. Mark 10. 4. Luke 16. 18. 1 Cor. 7. 10. 31 It hath been ſaid alſo, * Whoſoever ſhall put away his wife, let him give her a bill of divorcement.

32 But I ſay unto you, Whoſoever ſhall put away his wife (except it be for fornication) cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

* Exod. 20. 7. Lev. 19. 12. Deut. 5. 11. 33 [8] Again, ye have heard that it was ſaid to them of old time, * Thou ſhalt not forſwear thyſelf: but ſhalt perform thine oaths to the Lord.

34 But I ſay unto you, Swear not at all, neither by heaven, for it is the throne of God:

35 Nor yet by the earth, for it is his footſtool: neither by Jeruſalem, for it is the city of the great King.

36 Neither ſhalt thou ſwear by thine head, becauſe thou canſt not make one hair white or black.

* James 5. 12. 37 * But let your communication be [t] Yea, yea: Nay, nay. For whatſoever *is* more than theſe, cometh of [u] evil.

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[3] Chriſt came not to bring any new way of righteouſneſs and ſalvation into the world, but to fulfil that in deed which was ſhadowed by the figures of the law, by delivering them through grace from the curſe of the law: and moreover to teach the true uſe of obedience, which the law appointed, and to grave in our hearts the force of obedience.

[g] That the prophecies may be accompliſhed.

[4] He beginneth with the true expounding of the law, and ſetteth it againſt the old (but yet falſe) gloſſes of the ſcribes: ſo far is he from aboliſhing the leaſt commandment of his Father.

[h] He ſhall have no place in the church.

[5] The true meaning of the ſixth commandment.

[i] He ſpeaketh of the judgment of God, and of the difference of ſins, and therefore applieth his words to the form of civil judgments, which were then uſed.

[k] Of that judgment which was ruled by thoſe men, who had the hearing and deciding of money matters, and ſuch other ſmall cauſes.

[l] By that judgment which ſtood of three and twenty judges, who had the hearing and deciding of weighty affairs, and matters of life and death: as the higheſt judges of all were to the number of ſeventy and one, which had the hearing of moſt weighty affairs, as the matter of an whole tribe, or of an high prieſt, or of a falſe prophet.

[m] Whereas we read here, hell, it is in the text itſelf, Gehenna, which is an Hebrew word made of two, and is as much to ſay, as the valley of Hinnom, which otherwiſe the Hebrews called Tophet: it was a place where the Iſraelites were wont moſt cruelly to ſacrifice their children to falſe gods, whereupon it was taken for a place appointed to torment the reprobates in. Jer. 7. 31.

[n] The Jews uſed four kinds of puniſhments, before their government was taken away by Herod, hanging, beheading, ſtoning and burning: this is it that Chriſt ſhot at, becauſe burning was the greateſt puniſhment, therefore in that he maketh mention of a judgment, a council, and a fire, he ſheweth that ſome ſins are worſe than other ſome, but yet they are all ſuch, that we muſt give an account for them, and ſhall be puniſhed for them.

[6] The covetous Phariſees taught, that God was appeaſed by the ſacrifices appointed in the law, which they themſelves devoured. But Chriſt on the contrary ſide denieth, that God accepteth any man's offering, unleſs he maketh ſatisfaction to his brother whom he hath offended: and ſaith moreover, that theſe ſtubborn and ſtiff-necked deſpiſers of their brethren ſhall never eſcape the wrath and curſe of God before they have made full ſatisfaction to their brethren.

[o] He applieth all this ſpeech to the ſtate of his time, when as there was an altar ſtanding in Jeruſalem: and therefore they are very fooliſh that gather hereupon, that we muſt build altars, and uſe ſacrifices: but they are more fools, which draw that to purgatory, which is ſpoken of peace-making and atonement one with another.

[p] Cut off all cauſe of enmity.

[q] Thou ſhalt be dealt withal to the utmoſt extremity.

[7] He is taken for an adulterer before God, whatſoever he be, that coveteth a woman: and therefore we muſt keep our eyes chaſte, and all the members we have, yea, and we muſt eſchew all occaſions which might move us to evil, how dear ſoever it coſt us.

[r] He nameth the right eye, and the right hand, becauſe the parts of the right ſide of our body are the chiefeſt, and readieſt to commit any wickedneſs.

[s] Word for word, do cauſe thee to offend: for ſins are ſtumbling blocks, as it were, that is to ſay, rocks which we are caſt upon.

[8] The meaning of the third commandment, againſt the froward opinion and judgment of the ſcribes, which excuſed by oaths or indirect forms of ſwearing.

[t] Whatſoever you vouch, vouch it barely; and whatſoever you deny, deny it barely, without any more words.

[u] From an evil conſcience, or from the devil.

A. D. 31.

* Exod. 21. 24. Lev. 24. 20. Deut. 19. 21. 38 ¶ [9] Ye have heard, that it hath been ſaid, An * eye for an eye, and a tooth for a tooth.

* Luke 6. 29. Rom. 12. 17. 1 Cor. 6. 7. 39 But I ſay unto you, * Reſiſt not evil: but whoſoever ſhall ſmite thee on the right cheek, turn to him the other alſo.

40 And if any man will ſue thee at the law, and take away thy coat, let him have thy cloak alſo.

41 And whoſoever will compel thee *to go* a mile, go with him twain.

* Deut. 15. 8. 42 * Give to him that aſketh, and from him that would borrow of thee, turn not away.

* Lev. 19. 8. 43 Ye have heard, that it hath been ſaid, * Thou ſhalt love thy neighbour, and hate thine enemy.

* Luke 6. 27. 44 But I ſay unto you, * Love your enemies: bleſs them that curſe you: do good to them that hate you, * and pray for them which hurt you, and perſecute you, * Luke 23. 34. Acts 7. 60. 1 Cor. 4. 13.

* Luke 6. 35. 45 [10] * That ye may be the children of your Father that is in heaven: for he maketh his ſun to ariſe on the evil and the good, and ſendeth rain on the juſt and unjuſt.

46 For if ye love them which love you, what reward ſhall you have? Do not the Publicans even the ſame?

47 And if ye be friendly to your brethren only, what ſingular thing do ye? do not even the [x] Publicans likewiſe?

48 Ye ſhall therefore be perfect, as your Father which is in heaven is perfect.

CHAP. VI.

1 *Alms.* 5 *Prayers.* 14 *Forgiving our brother.* 16 *Faſting.* 19 *Our treaſure.* 20 *We muſt ſuccour the poor.* 24 *God and riches.* 25 *Careful ſeeking for meat and drink, and apparel, forbidden.* 33 *The kingdom of God and his righteouſneſs.*

TAKE heed that ye give not your [1] alms before men, to be ſeen of them, or elſe ye ſhall have no [a] reward of your father which is in heaven.

* Rom. 12. 8. 2 * Therefore when thou giveſt thine alms, thou ſhalt not make a trumpet to be blown before thee, as the [b] hypocrites do in the ſynagogues, and in the ſtreets, to be praiſed of men. Verily I ſay unto you, they have their reward.

3 But when thou doſt thine alms, let not thy left hand know what thy right hand doth,

4 That thine alms may be in ſecret: and thy Father that ſeeth in ſecret, he will reward thee openly.

5 [2] And when thou prayeſt, be not as the hypocrites: for they love to ſtand and pray in the ſynagogues, and in the corners of the ſtreets, becauſe they would be ſeen of men. Verily I ſay unto you, they have their reward.

6 But when thou prayeſt, enter into thy chamber: and when thou haſt ſhut thy door, pray unto thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.

7 Alſo when ye pray, uſe no [c] vain repetitions as the heathen: for they think to be heard for their much babling.

8 Be ye not like them therefore: for your Father knoweth whereof ye have need, before ye aſk of him.

9 [3] After this manner therefore pray ye, * Our Father which art in heaven, hallowed be thy name. * Luke 11. 2.

10 Thy kingdom come. Thy will be done even in earth, as *it is* in heaven.

11 Give us this day our [d] daily bread.

12 And forgive us our debts, as we alſo forgive our debtors.

13 And lead us not into temptation, but deliver us * from [e] evil: for thine is the kingdom, and the power, and the glory for ever. Amen. * Ch. 13. 19.

14 * [4] For if ye do forgive men their treſpaſſes, your heavenly Father will alſo forgive you. * Mark 11. 25.

15 But if ye do not forgive men their treſpaſſes, no more will your Father forgive *you* your treſpaſſes.

16 [5] Moreover, when ye faſt, look not ſour as the hypocrites: for they [f] disfigure their faces, that they might ſeem unto men to faſt. Verily I ſay unto you, that they have their reward.

17 But when thou faſteſt, anoint thine head, and waſh thy face,

18 That thou ſeem not unto men to faſt, but unto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, will reward thee openly.

19 ¶ [6] Lay not up treaſures for yourſelves upon the earth, where the moth and canker corrupt, and where thieves dig through and ſteal:

20 * But lay up treaſures for yourſelves in heaven, where neither the moth nor canker corrupteth, and where thieves neither dig through nor ſteal. * Luke 12. 33. 1 Tim. 6. 19.

21 For where your treaſure is, there will your hearts be alſo.

22 ¶ * [7] The light of the body is the eye: if then thine [g] eye be ſingle, the whole body ſhall light. * Luke 11. 34.

23 But if thine eye be wicked, then all thy body ſhall be dark. Wherefore if the light that is in thee, be darkneſs, how great is that darkneſs!

24 * [8] No man can ſerve [h] two maſters: for * Luke 16. 13.

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[9] He ſheweth clean contrary to the doctrine of the ſcribes, that the ſum of the ſecond table muſt be ſo underſtood, that we may in no wiſe render evil for evil, but rather ſuffer double injury, and do well to them that are our deadly enemies.

[10] A double reaſon: the one is taken of the relatives, The children muſt be like their father: the other is taken of compariſons, The children of God muſt be better than the children of this world.

[x] They that were the toll-maſters, and had the overſight of tributes and cuſtoms: a kind of men that the Jews hated to death, both becauſe they ſerved the Romans in thoſe offices, (whoſe yokeful bondage they could hardly away withal) and alſo, becauſe theſe toll-maſters are for the moſt part given to covetouſneſs.

[1] Ambition maketh alms vain.

[a] This word, Reward, is always taken in the ſcriptures for a free recompence, and therefore the ſchoolmen do fondly ſet it to be anſwerable to a deſerving, which they call merit.

[b] Counterfeits, for hypocrites were players that played a part in a play.

[2] He reprehendeth two foul faults in prayer, ambition and vain babbling.

[c] Long prayers are not condemned, but vain, needleſs, and ſuperſtitious.

[3] A true ſum and form of all Chriſtian prayers.

[d] That that is meet for our nature for our daily food, or ſuch as may ſuffice our nature and complexion.

[e] From the devil, or from all adverſity.

[4] They that forgive wrongs, to them their ſins are forgiven, but revenge is prepared for them that revenge.

[5] Againſt ſuch as hunt after a name of holineſs by faſting.

[f] They ſuffer not their firſt hue to be ſeen, that is to ſay, they mar the natural colour of their faces, that they may ſeem lean and pale faced.

[6] Thoſe men's labours are ſhewed to be vain, which paſs not for the aſſured treaſure of everlaſting life, but ſpend their lives in ſcraping together frail and vain riches.

[7] Men do maliciouſly and wickedly put out even the little light of nature that is in them.

[g] The judgment of the mind: that as the body is with the eyes, ſo our whole life may be ruled with right reaſon, that is to ſay, with the Spirit of God wherewith we are lightened.

[8] God will be worſhipped of the whole man.

[h] Which be at jarr together; for if two agree, they are as one.

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for either he ſhall hate the one, and love the other: or elſe he ſhall lean to the one, and deſpiſe the other. Ye cannot ſerve God and [i] riches.

* Luke 12. 22. Phil. 4. 6. 1 Tim. 6. 8. 1 Pet. 5. 7. Pſ. 53. 23.

25 * [9] Therefore I ſay unto you, Be not careful for your life, what ye ſhall eat, or what ye ſhall drink: nor yet for your body, what ye ſhall put on. Is not the life more worth than meat? and the body than raiment?

26 Behold the fowls of the [k] heaven: for they ſow not, neither reap, nor carry into the barns: yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by [l] taking care is able to add one cubit unto his ſtature?

28 And why care ye for raiment? Learn how the lilies of the field do grow: they [m] are not wearied, neither ſpin:

29 Yet I ſay unto you, that even Solomon in all his glory was not arrayed like one of theſe.

30 Wherefore if God ſo cloath the graſs of the field, which is to-day, and to-morrow is caſt into the oven, ſhall he not *do* much more unto you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewith ſhall we be cloathed?

32 (For after all theſe things ſeek the Gentiles) for your heavenly Father knoweth, that ye have need of all theſe things.

33 But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be miniſtered unto you.

34 Care not then for the morrow: for the morrow ſhall care for itſelf: the day hath enough with his own grief.

CHAP. VII.

1 *We may not give judgment of our neighbour.* 6 *Nor caſt that which is holy to dogs.* 13 *The broad and ſtrait way.* 15 *Falſe prophets.* 18 *The tree and fruit.* 24 *The houſe built upon a rock,* 26 *and on the ſand.*

* Luke 6. 37, 38. Rom. 2. 1. 1 Cor. 4. 3. * Mark 4. 24. Luke. 6. 38.

JUDGE [1] not, that ye be not judged.

2 For with what * judgment ye judge, ye ſhall be judged: and with what * meaſure ye mete, it ſhall be meaſured to you again.

3 And why ſeeſt thou the mote that is in thy brother's eye, and perceiveſt not the beam that is in thine own eye?

* Luke 6. 41.

4 * Or how ſayeſt thou to thy brother, Suffer me to caſt out the mote out of thine eye, and behold, a beam is in thine own eye?

5 Hypocrite, firſt caſt out that beam out of thine own eye, and then ſhalt thou ſee clearly to caſt out the mote out of thy brother's eye.

6 ¶ [2] Give ye not that which is holy to dogs, neither caſt ye your [a] pearls before ſwine, leſt they tread them under their feet, and turning again, all to rent you.

* Ch. 21. 22. Mark 11. 24. Luke 11. 9. John 14. 13. and 16. 23. James 1. 5.

7 ¶ * [3] Aſk, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you.

8 For whoſoever aſketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

9 For what man is there among you, which if his ſon aſk him bread, would give him a ſtone?

10 Or if he aſk fiſh, will he give him a ſerpent?

11 If ye then, which are evil, can give to your children good gifts, how much more ſhall your Father which is in heaven, give good things to them that aſk him?

* Luke 6. 31. John 4. 16.

12 * [4] Therefore whatſoever ye would that men ſhould do to you, even ſo do ye to them: for this is the [b] law and the prophets.

* Luke 13. 24.

13 ¶ * [5] Enter in at the ſtrait gate: for it is the wide gate and broad way that leadeth to deſtruction: and many there be which go in thereat.

14 Becauſe [c] the gate is ſtrait, and the way narrow that leadeth unto life, and few there be that find it.

15 ¶ [6] Beware of falſe prophets, which come to you in ſheeps cloathing, but inwardly they are ravening wolves.

* Luke 6. 44.

16 Ye ſhall know them by their fruits. * Do men gather grapes of thorns? or figs of thiſtles?

17 So every good tree bringeth forth good fruit: and a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

* Ch. 3. 10.

19 * Every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire.

20 Therefore by their fruits ye ſhall know them.

* Rom. 2. 13.

21 ¶ [7] Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, * but he that doth my Father's will which is in heaven.

* James 1. 22.

22 * Many will ſay to me in that day, Lord, Lord, have we not by thy [d] name propheſied? and by thy name caſt out devils? and by thy name done many [e] great works?

23 And

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[i] This word is a Syrian word, and ſignifieth all things that belong to money.

[9] The froward carking carefulneſs for things of this life, is corrected in the children of God by an earneſt thinking upon the providence of God.

[k] Of the air, or that live in the air: for in all tongues almoſt this word heaven is taken for the air.

[l] He ſpeaketh of care which is joined with thought of mind, and hath, for the moſt part, diſtruſt yoked with it.

[m] By labour.

[1] We ought to find fault one with another, but we muſt beware we do it not without cauſe, or to ſeem holier than they, or in hatred of them.

[2] The ſtiff-necked and ſtubborn enemies of the goſpel are unworthy to have it preached unto them.

[a] A pearl hath his name among the Grecians, for the orient brightneſs that is in it: and a pearl was in ancient time in great eſtimation among the Latins: for a pearl that Cleopatra had, was valued at two hundred and fifty thouſand crowns: and the word is now borrowed from that, to ſignify the moſt precious heavenly doctrine.

[3] Prayers are a ſure refuge in all miſeries.

[4] A rehearſal of the meaning of the ſecond table.

[b] That is to ſay, the doctrine of the law and prophets.

[5] Example of life muſt not be taken from a multitude.

[c] The way is ſtrait and narrow: we muſt paſs through this rough way, and ſuffer, and endure, and be thronged, and ſo enter into life.

[6] Falſe teachers muſt be taken heed of: and they are known by falſe doctrine, and evil living.

[7] Even the beſt gifts that are, are nothing without godlineſs.

[d] By name here, is meant that mighty working power of God, which every man witneſſeth that calleth upon him.

[e] Properly powers: now theſe excellent works wrought, are called powers, by occaſion of thoſe things which they bring to paſs, for by them we underſtand how mighty the power of God is.

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* Luke 13. 27.
* Pſ. 6. 8.

23 And then will I profeſs to them, * [f] I never knew you: * depart from me, [g] ye that work iniquity.

* Luke 6. 47, 48.

24 [8] Whoſoever then heareth of me theſe words, * and doth the ſame, I will liken him to a wiſe man, which hath builded his houſe on a rock.

25 And the rain fell, and the floods came, and the winds blew, and beat upon that houſe, and it fell not: for it was grounded on a rock.

26 But whoſoever heareth theſe my words, and doth them not, ſhall be likened to a fooliſh man, which hath builded his houſe upon the ſand:

27 And the rain fell, and the floods came, and the winds blew, and beat upon that houſe, and it fell, and the fall thereof was great.

* Mark 1. 22. Luke 4. 32.

28 ¶ * And it came to paſs, when Jeſus had ended theſe words, the people were aſtoniſhed at his doctrine,

29 Fot he taught them as one having authority, and not as the ſcribes.

CHAP. VIII.

3 *The leper cleanſed.* 5 *The centurion's faith.* 11 *The calling of the Gentiles,* 12 *and caſting out of the Jews.* 14 *Peter's mother-in-law healed.* 19 *A ſcribe deſirous to follow Chriſt.* 23 *The tempeſt on the ſea.* 28 *Two poſſeſſed with devils, cured.* 32 *The devils go into the ſwine.*

NOW when he was come down from the mountain, great multitudes followed him.

* Mark 1. 40. Luke 5. 19.

2 * [1] And lo, there came a leper, and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me clean.

3 And Jeſus putting forth his hand, touched him, ſaying, I will, be thou clean: and immediately his leproſy was cleanſed.

* Lev. 14. 3, 4.

4 Then Jeſus ſaid unto him, See thou tell no man, but go, *and* ſhew thyſelf unto the prieſts, and offer the gift that * Moſes commanded for a witneſs unto them.

* Luke 7. 1.

5 ¶ * [2] When Jeſus was entered into Capernaum, there came unto him a centurion, beſeeching him,

6 And ſaid, Maſter, my ſervant lieth ſick at home of the palſy, and is grievouſly pained.

7 And Jeſus ſaid unto him, I will come and heal him.

8 But the centurion anſwered, ſaying, Maſter, I am not worthy that thou ſhouldeſt come under my roof: but ſpeak the word only, and my ſervant ſhall be healed.

9 For I am a man alſo under the authority of *another*, and have ſoldiers under me: and I ſay to one, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doth it.

10 Wden Jeſus heard *that*, he marvelled, and ſaid to them that followed *him*, Verily, I ſay unto you, I have not found ſo great faith even in Iſrael.

11 But I ſay unto you, that many ſhall come from the Eaſt and Weſt, and ſhall [a] ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven:

* Ch. 22. 13.

12 And the children of the kingdom ſhall be caſt out into [b] utter * darkneſs, there ſhall be weeping and gnaſhing of teeth.

13 Then Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it unto thee. And his ſervant was healed the ſame hour.

* Mark 1. 29. Luke 4. 38.

14 ¶ * [3] And when Jeſus came to Peter's houſe, he ſaw his wife's mother laid down, and ſick of a fever,

15 And he touched her hand, and the fever left her: ſo ſhe aroſe, and miniſtered unto them.

* Mark 1. 32. Luke 4. 40.

16 * When the even was come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirits with *his* word, and healed [c] all that were ſick:

* Iſa. 53. 4. 1 Pet. 2. 24.

17 That it might be fulfilled which was ſpoken by * Iſaiah the prophet, ſaying, He took our infirmities, and bare *our* ſickneſſes.

* Luke 9. 57, 58.

18 ¶ * And when Jeſus ſaw great multitudes of people about him, he commanded them to [d] go over *the* water.

19 [4] Then came there a certain ſcribe, and ſaid unto him, Maſter, I will follow thee whitherſeever thou goeſt.

20 But Jeſus ſaid unto him, The foxes have holes, and the birds of the heaven have [e] neſts, but the Son of man hath not whereon to reſt his head.

21 ¶ [5] And another of his diſciples ſaid unto him, Maſter, ſuffer me firſt to go and bury my father.

22 But Jeſus ſaid unto him, Follow me, and let the dead bury their dead.

* Mark 4. 37. Luke 8. 23.

23 ¶ * [6] And when he was entered into the ſhip, his diſciples followed him.

24 And behold, there aroſe a great tempeſt in the ſea, ſo that the ſhip was covered with waves: but he was aſleep.

25 Then his diſciples came, and awoke him, ſaying, Maſter, ſave us: we periſh.

26 And he ſaid unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea: and *ſo* there was a great calm.

27 And the men marvelled, ſaying, What man is this, that both the winds and the ſea obey him?

* Mark 5. 1, 2. Luke 8. 26, 27.

28 ¶ * [7] And when he was come to the other ſide

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[f] That is, not of ignorance, but becauſe he will caſt them away.

[g] You that are given to all kind of wickedneſs, and ſeem to make an art of ſin.

[8] True godlineſs reſteth only upon Chriſt, and therefore always remaineth invincible.

[1] Chriſt, in healing the leprous with the touching of his hand, ſheweth, that he abhorreth no ſinners that come unto him, be they never ſo unclean.

[2] Chriſt, by ſetting before them the example of the uncircumciſed centurion, and yet of an excellent faith, provoketh the Jews to emulation, and together forewarneth them of their caſting off, and the calling of the Gentiles.

[a] A metaphor taken of banquets, for they that ſit down together are fellows in the banquet.

[b] Which are without the kingdom: for in the kingdom is light, and without the kingdom darkneſs.

[3] Chriſt, in healing divers diſeaſes, ſheweth, that he was ſent of his Father, that in him only we ſhould ſeek remedy in all our miſeries.

[c] Of all ſorts.

[d] For Capernaum was ſituate upon the lake of Tiberias.

[4] The true diſciples of Chriſt muſt prepare themſelves to all kind of miſeries.

[e] Word for word, ſhades made with boughs.

[5] When God requireth our labour, we muſt leave off all duty to men.

[6] Although Chriſt ſeemeth oftentimes to neglect his, even in moſt extreme dangers, yet in time convenient he aſſuageth all tempeſts, and bringeth them to the haven.

[7] Chriſt came to deliver men from the miſerable thraldom of Satan: but the world had rather lack Chriſt. than the vileſt and leaſt of their commodities.

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ſide, into the country of the Gergeſenes, there met him two poſſeſſed with devils, which came out of the graves very fierce, ſo that no man might go by that way.

29 And behold, they cried out, ſaying, Jeſus the Son of God, What have we to do with thee? Art thou come hither to torment us before the time?

30 Now there was [f] afar off from them, a great herd of ſwine feeding.

31 And the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go into the herd of ſwine.

32 And he ſaid unto them, Go. So they went out and departed into the herd of ſwine: and behold, the whole herd of ſwine ran headlong into the ſea, and died in the water.

33 Then the herdmen fled: and when they were come into the city, they told all things, and what was become of them that were poſſeſſed with the devils,

34 And behold, all the city came out to meet Jeſus: and when they ſaw him, they beſought him to [g] depart out of their coaſts.

CHAP. IX.

1 *One ſick of the palſy is healed.* 5 *Remiſſion of ſins.* 9 *Matthew is called.* 10 *Sinners.* 17 *New wine.* 18 *The ruler's daughter raiſed.* 20 *A woman healed of a bloody iſſue.* 28 *Two blind men by faith receive ſight.* 32 *A dumb man poſſeſſed is healed.* 37 *The harveſt and workmen.*

THEN he [1] entered into a ſhip, and paſſed over, and came into his [a] own city.

* Mark 2. 3. Luke 5. 18. 2 And * lo, they brought to him a man ſick of the palſy, laid on a bed. And Jeſus [b] ſeeing their faith, ſaid to the ſick of the palſy, Son, be of good comfort: thy ſins are forgiven thee.

3 And behold, certain of the Scribes ſaid within themſelves, This man [c] blaſphemeth.

4 But when Jeſus ſaw their thoughts, he ſaid, Wherefore think ye evil things in your hearts?

5 For whether is it eaſier to ſay, Thy ſins are forgiven thee, or to ſay, Ariſe, and walk?

6 And that ye may know that the Son of man hath authority on earth to forgive ſins, (then ſaid he to the ſick of the palſy) Ariſe, take up thy bed, and go to thine houſe.

7 And he aroſe, and departed to his own houſe.

8 So when the multitude ſaw it, they marvelled, and glorified God, which had given ſuch authority to men.

* Mark 2. 14. Luke 5. 27. 9 ¶ * [2] And as Jeſus paſſed forth from thence, he ſaw a man ſitting at the [d] cuſtom, named Matthew, and ſaid to him, Follow me. And he aroſe, and followed him.

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10 And it came to paſs, as Jeſus ſat at meat in *his* houſe, Behold, many Publicans and [e] ſinners, that came *thither*, ſat down at the table with Jeſus and his diſciples.

11 And when the Phariſees ſaw that, they ſaid to his diſciples, Why eateth your maſter with Publicans and ſinners?

12 Now when Jeſus heard it, he ſaid unto them, The whole need not a phyſician, but they that are ſick.

13 But go ye and learn what this is, * I will have mercy, and not ſacrifice: for I am not come to call the righteous, but the * ſinners to repentance. * Hoſ. 6. 6. Ch. 12. 7. * 1 Tim. 1. 15.

14 ¶ * [3] Then came the diſciples of John to him, ſaying, Why do we and the Phariſees faſt oft, and thy diſciples faſt not? * Mark 2. 18. Luke 5. 33.

15 And Jeſus ſaid unto them, Can the [f] children of the marriage chamber mourn as long as the bridegroom is with them? But the days will come, when the bridegroom ſhall be taken from them, and then ſhall they faſt.

16 Moreover, no man pieceth an old garment with a piece of [g] new cloth, for that that ſhould fill it up, taketh away from the garment, and the breach is worſe.

17 Neither do they put new wine into old veſſels: for then the veſſels would break, and the wine would be ſpilt, and the veſſels ſhould periſh: but they put new wine into new veſſels, and *ſo* are both preſerved.

18 ¶ * [4] While he thus ſpake unto them, behold, there came a certain ruler, and worſhipped him, ſaying, My daughter is now deceaſed, but come and lay thine hand on her, and ſhe ſhall live. * Mark 5. 22. Luke 8. 41.

19 And Jeſus aroſe, and followed him with his diſciples.

20 (And behold, a woman which was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his garment.

21 For ſhe ſaid in herſelf, If I may touch but his garment only, I ſhall be whole.

22 Then Jeſus turned him about, and ſeeing her, did ſay, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that ſame moment.)

23 [5] Now when Jeſus came into the ruler's houſe, and ſaw the [h] minſtrels and the multitude making noiſe,

24 He ſaid unto them, Get you hence: for the maid is not dead, but ſleepeth. And they laughed him to ſcorn.

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[f] On an hill, as Mark and Luke witneſs: now Gedera, as Joſeph recordeth, book 17. chap. 13. lived after the order of the Grecians, and therefore we may not marvel if there were ſwine there.

[g] Where men live as ſwine, there doth not Chriſt tarry, but devils.

[1] Sins are the cauſes of our afflictions, and Chriſt only forgiveth them, if we believe.

[a] Into Capernaum, for as Theoph. ſaith, Bethlehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling-place.

[b] Knowing by a manifeſt ſign.

[c] To blaſpheme, ſignifieth, amongſt the divines, to ſpeak wickedly: and amongſt the more eloquent Grecians, to ſlander.

[2] Chriſt calleth the humble ſinners unto him, but he contemneth the proud hypocrites.

[d] At the cuſtomers table, where it was received.

[e] The cuſtomers fellows which were placed by the Romans, after that Judea was brought into the form of the province, to gather the cuſtoms, and therefore of the reſt of the Jews they were called ſinners, that is to ſay, very vile men.

[3] Againſt naughty emulation in matters indifferent.

[f] An Hebrew kind of ſpeech; for they that are admitted into the marriage chamber, are as the neareſt about the bridegroom.

[g] Raw, which was never put to the fuller.

[4] There is no evil ſo old and incurable which Chriſt cannot heal by and by, if he be touched with true faith: but lightly, as it were, with the hand.

[5] Even death itſelf giveth place to the power of Chriſt.

[h] It appeareth that they uſed minſtrels at their mourning.

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25 And when the multitude were put forth, he went in and took her by the hand, and the maid aroſe.

26 And this bruit went throughout all that land.

27 [6] And as Jeſus departed thence, two blind men followed him, crying, and ſaying, O ſon of David, have mercy upon us.

28 And when he was come into the houſe, the blind came to him: and Jeſus ſaid unto them, Believe ye that I am able to do this? And they ſaid unto him, Yea, Lord.

29 Then touched he their eyes, ſaying, According to your faith be it unto you.

30 And their eyes were opened, and Jeſus gave them great charge, ſaying, See that no man know it.

31 But when they were departed, they ſpread abroad his fame throughout all that land.

* Luke 11. 14. 32 ¶ * [7] And as they went out, behold, they brought to him a dumb man poſſeſſed with a devil.

33 And when the devil was caſt out, the dumb ſpake: then the multitude marvelled, ſaying, The like was never ſeen in Iſrael.

* Ch. 12. 24. Mark 3. 22. Luke 11. 15. 34 But the Phariſees ſaid, * He caſteth out devils through the prince of devils.

* Mark 6. 6. Luke 13. 22. 35 ¶ And * Jeſus went about all cities and towns, teaching in their ſynagogues, and preaching the goſpel of the kingdom, and healing every ſickneſs, and every diſeaſe among the people.

* Mark 6. 34. 36 [8] But * when he ſaw the multitude, he had compaſſion upon them, becauſe they were diſperſed, and ſcattered abroad, as ſheep having no ſhepherd.

* Luke 10. 2. John 4. 35, 36. 37 Then ſaid he to his diſciples, * Surely the harveſt *is* great, but the labourers *are* few.

38 Wherefore pray the Lord of the harveſt, that he would [i] ſend forth labourers into his harveſt.

CHAP. X.

1 *The gift of healing given to the apoſtles.* 5 *They are ſent to preach the goſpel.* 13 *Peace.* 14 *Shaking off the duſt.* 16 *Affliction.* 22 *Continuance unto the end.* 23 *Flying from perſecution.* 28 *Fear.* 29 *Two ſparrows.* 30 *Hairs of our head.* 32 *To acknowledge Chriſt.* 34 *Peace and the ſword.* 35 *Variance.* 37 *Love of parents.* 38 *The croſs.* 39 *To loſe the life.* 40 *To receive a preacher.*

* Mark 3. 13, 14, 15. Luke 9. 1, 2. AND * [1] he called his twelve diſciples unto him, and gave them power againſt unclean ſpirits, to caſt them out, and to heal every ſickneſs, and every diſeaſe.

2 Now the names of the twelve apoſtles are theſe. The [a] firſt *is* Simon, called Peter, and Andrew his brother: James *the ſon* of Zebedee, and John his brother:

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3 Philip and Bartholomew: Thomas, and Matthew the Publican: James *the ſon* of Alpheus, and Lebbeus, whoſe ſurname was Thaddeus:

4 Simon the Canaanite, and Judas [b] Iſcariot, who alſo betrayed him.

5 Theſe twelve did Jeſus ſend forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But go rather * to the loſt ſheep of the houſe of Iſrael. * Acts 13. 46.

7 * [2] And as ye go, preach, ſaying, The kingdom of heaven is at hand. * Luke 10. 9, 11.

8 [3] Heal the ſick, cleanſe the lepers: raiſe up the dead: caſt out the devils. Freely ye have received, freely give.

9 * [4] Poſſeſs [c] not gold, nor ſilver, nor money in your girdles, * Mark 6. 8, 9. Luke 9. 3, and 22. 35.

10 Nor a ſcrip for the journey, neither two coats, neither ſhoes, nor a ſtaff: * for the workman is worthy of his [d] meat. * 1 Tim. 5. 15.

11 [5] And into * whatſoever city or town ye ſhall come, enquire who is worthy in it, and there abide till ye go thence. * Luke 10. 8.

12 And when ye come into an houſe, ſalute the ſame.

13 And if the houſe be worthy, let your [e] peace come upon it: but if it be not worthy, let your peace return to you.

14 * And whoſoever ſhall not receive you, nor hear your words, when ye depart out of that houſe, or that city, * ſhake off the duſt of your feet. * Mark 6. 11. Luke 9. 5. * Acts 13. 51.

15 Truly I ſay unto you, it ſhall be eaſier for them of the land of Sodom and Gomorrah, in the day of judgment, than for that city.

16 ¶ * [6] Behold, I ſend you as [f] ſheep in the midſt of wolves: be ye therefore wiſe as ſerpents, and [g] innocent as doves. * Luke 10. 3.

17 But beware of [h] men, for they will deliver you up to the councils, and will ſcourge you in their ſynagogues.

18 And ye ſhall be brought to the governors and kings for my ſake, in witneſs to them, and to the Gentiles.

19 * But when they deliver you up, take no thought how or what ye ſhall ſpeak: for it ſhall be given you in that hour what ye ſhall ſay. * Mark 13. 11. Luke 12. 11.

20 For it is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you.

21 And the * brother ſhall betray the brother to * Luke 21. 16.

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[6] By healing theſe two blind, Chriſt ſheweth that he is the light of the world.

[7] An example of that power, that Chriſt hath over the devil.

[8] Although the ordinary paſtors ceaſe, yet Chriſt hath not caſt off the care of his church.

[i] Word for word, caſt them out: for men are very ſlow in ſo holy a work.

[1] The apoſtles are ſent to preach the goſpel in Iſrael.

[a] Theophylact ſaith, that Peter and Andrew are called the firſt, becauſe they were firſt called.

[b] A man of Kerioth. Now Kerioth was in the tribe of Judah, Joſh. 15. 25.

[2] The ſum of the goſpel, or preaching of the apoſtles.

[3] Miracles are dependences of the word.

[4] The miniſters of the word muſt caſt away all cares that might hinder them the leaſt wiſe that might be.

[c] For this journey, to wit, both that nothing might hinder them, and alſo that they might feel ſome taſte of God's providence: for at their return back, the Lord aſketh of them, whether they lacked any thing by the way, Luke. 22. 35.

[d] God will provide you meat.

[5] Happy are they that receive the preaching of the goſpel: and unhappy are they that refuſe it.

[e] It is a manner of ſpeech taken from the Hebrews, whereby they meant all kind of happineſs.

[6] Chriſt ſheweth how the miniſters muſt behave themſelves under the croſs.

[f] You ſhall be in great danger.

[g] You ſhall not ſo much as revenge an injury: and by the mixing of theſe beaſts natures together, he will not have our wiſdom to be malicious, nor our ſimplicity mad, but a certain form of good nature as exquiſitely framed of both them as may be.

[h] For in the cauſe of religion men are wolves one to another.

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to death, and the father the ſon, and the children ſhall riſe againſt *their* parents, and ſhall cauſe them to die.

22 And ye ſhall be hated of all men for my name: * but he that endureth to the end, he ſhall be ſaved. * Mark 13. 13.

23 And when they perſecute you in this city, flee into another: for verily I ſay unto you, ye ſhall not [i] go over *all* the cities of Iſrael, till the Son of man be come.

24 * The diſciple is not above his maſter, nor the ſervant above his lord. * Luke 6. 40. John 13. 16. and 15. 20.

25 It is enough for the diſciple to be as his maſter *is*, and the ſervant as his lord. * If they have called the maſter of the houſe [k] Beelzebub, how much more them of his houſhold? * Ch. 12. 24.

26 [l] Fear them not therefore: * for there is nothing covered, that ſhall not be diſcloſed: nor hid, that ſhall not be known. * Mark 4. 22. Luke 8. 17. and 12. 2.

27 What I tell you in darkneſs, that ſpeak ye in light: and what ye hear in the ear, that preach ye on the [m] houſes.

28 And [n] fear ye not them which kill the body, but are not able to kill the ſoul: but rather fear him, which is able to deſtroy both ſoul and body in hell.

29 Are not two ſparrows ſold for a [o] farthing? and one of them ſhall not fall on the ground without your Father.

30 * Yea, and all the hairs of your head are numbered. * 1 Sam. 14. 45. 2 Sam. 14. 11. Acts 27. 34.

31 Fear ye not therefore, ye are of more value than many ſparrows.

32 [7] * Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven. * Mark 8. 38. Luke 9. 26. and 12. 8. 2 Tim. 2. 12.

33 But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven.

34 * [8] Think not that I am come to ſend peace into the earth: I came not to ſend peace, but the ſword. * Luke 12. 51.

35 For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter-in-law againſt her mother-in-law.

36 * And a man's enemies *ſhall be* they of his own houſhold. * Mic. 7. 6.

37 * [9] He that loveth father or mother more than me, is not worthy of me. And he that loveth ſon or daughter more than me, is not worthy of me. * Luke 14. 26.

38 * And he that taketh not his croſs, and followeth after me, is not worthy of me. * Ch. 16. 24. Mark 8. 34. Luke 9. 23. and 14. 27.

39 * He that will [p] find his life, ſhall loſe it: and he that loſeth his life for my ſake, ſhall find it. * John 12. 25.

40 [10] He that receiveth you, receiveth me: and he that receiveth me, receiveth him that ſent me.

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41 * [11] He that receiveth a prophet in [q] the name of a prophet, ſhall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man, ſhall receive the reward of a righteous man. * Luke 10. 16. John 13. 20.

42 * And whoſoever ſhall give unto one of theſe [r] little ones to drink a cup of cold water only, in the name of a diſciple, verily, I ſay unto you, he ſhall not loſe his reward. * Mark 9. 41.

CHAP. XI.

1 John ſendeth his diſciples to Chriſt. 7 Chriſt's teſtimony of John. 13 The law and the prophets. 18 Chriſt and John. 21 Chorazin, Bethſaida. 25 The goſpel revealed to children. 28 They that are weary and laden.

AND [1] it came to paſs, that when Jeſus had made an end of [a] commanding his twelve diſciples, he departed thence to teach and to preach in [b] their cities.

2 ¶ * And when John heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, * Luke 7. 18.

3 Art thou he that ſhould come, or ſhall we look for another?

4 And Jeſus anſwering, ſaid unto them, Go, and ſhew John what things ye hear and ſee.

5 The blind receive ſight, and the halt do walk: the lepers are cleanſed, and the deaf hear: the dead are raiſed up, and the * poor receive the goſpel. * Iſa. 61. 1. Luke 4. 18.

6 And bleſſed is he that ſhall not be offended in me.

7 [2] And as they departed, Jeſus began to ſpeak unto the multitude of John, What went ye out into the wilderneſs to ſee? a reed ſhaken with the wind?

8 But what went ye out to ſee? a man clothed in ſoft raiment? Behold, they that wear ſoft clothing are in kings houſes.

9 But what went ye out to ſee? A prophet? Yea, I ſay unto you, and more than a prophet.

10 For this is he of whom it is written, * Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee. * Mal. 3. 1. Luke 7. 27.

11 Verily, I ſay unto you, Among them which are begotten of women, aroſe there not a greater than John Baptiſt: notwithſtanding, he that is the leaſt in the [c] kingdom of heaven is greater than he.

12 And from * the time of John Baptiſt hitherto, the kingdom of heaven ſuffereth violence, and the violent take it by force. * Luke 16. 16.

13 For

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[i] Bring to an end, that is, you ſhall not have gone through all the cities of Iſrael, and preached in them.

[k] It was the idol of the Acronites, which we call the god of flies.

[l] Truth ſhall not always be hid.

[m] Openly, and in the higheſt places. For the tops of their houſes were ſo made, that they might walk upon them, Acts 10. 9.

[n] Though tyrants be never ſo raging and cruel, yet we may not fear them.

[o] The fourth part of an ounce.

[7] The neceſſity and reward of open confeſſing Chriſt.

[8] Civil diſſenſions follow the preaching of the goſpel.

[9] Nothing without exception is to be preferred before our duty to God.

[p] They are ſaid to find their life, which deliver it out of danger: and that is ſpoken after the opinion of the people, which think them clean loſt that die, becauſe they think not of the life to come.

[10] God is both author and revenger of his holy miniſtry.

[11] We ſhall loſe nothing that we beſtow upon Chriſt.

[q] As a prophet.

[r] Which in the ſight of the world are vile and abject.

[1] Chriſt ſheweth by his works, that he is the promiſed Meſſiah.

[a] Of inſtructing them with precepts.

[b] The diſciples cities, that is to ſay, in Galilee, where many of them were born, Acts 2. 7.

[2] What agreement, and what difference is betwixt the miniſtry of the prophets, the preaching of John, and the full light of the goſpel, which Chriſt hath brought.

[c] In the new ſtate of the church, where the true glory of God ſhineth: the perſons are not compared together, but the kinds of doctrine, the preaching of John with the law and the prophets, and again, the moſt clear preaching of of the goſpel with John.

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13 For all the prophets and the law [d] propheſied unto John.

* Mal. 4. 5.

14 And if ye will receive it, this is * that Elias which was to come.

15 ¶ He that hath ears to hear, let him hear.

* Luke 7. 31.

16 * [3] But whereunto ſhall I liken this generation? [e] It is like unto little children which ſit in the markets, and call unto their fellows,

17 And ſay, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they ſay, He hath a devil.

19 The Son of man came eating and drinking, and they ſay, Behold a glutton and a drinker of wine, a friend unto Publicans and ſinners: [4] but [f] wiſdom is juſtified of her children.

* Luke 10. 13.

20 ¶ [5] * Then began he to upbraid the cities wherein moſt of his great works were done, becauſe they repented not.

21 Wo *be* to thee, Chorazin: Wo *be* to thee, Bethſaida: for if the great works, which were done in you, had been done in Tyre and Sidon, they had repented long agone in ſackcloth and aſhes.

22 But I ſay unto you, It ſhall be eaſier for Tyre and Sidon at the day of judgment than for you.

23 And thou Capernaum, which art lifted up unto heaven, ſhalt be brought down to hell: for if the great works, which have been done in thee, had been done among them of Sodom, they had remained to this day.

24 But I ſay unto you, that it ſhall be eaſier for them of the land of Sodom in the day of judgment, than for thee.

* Luke 10. 21.

25 * At that time Jeſus anſwered, and ſaid, I give thee thanks, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and men of underſtanding, and haſt [g] opened them unto babes.

26 It is [h] ſo, O Father, becauſe thy [i] good pleaſure was ſuch.

* John 3. 35.
* John 6. 46.

27 * [6] All things are given unto me of my Father: and * no man knoweth the Son, but the Father: neither knoweth any man the Father, but the Son, and he to whom the Son will reveal *him*.

28 Come unto me, all ye that are weary and laden, and I will eaſe you.

* Jer. 6. 16.

29 Take my yoke on you, and learn of me, that I am meek and lowly in heart: and ye ſhall find * reſt unto your ſouls.

* John 5. 3.

30 * For my yoke is [k] eaſy, and my burden light.

CHAP. XII.

1 The diſciples pluck the ears of corn. 6 Mercy, ſacrifice. 10 The withered hand is healed. 12 We muſt do good on the ſabbath. 22 The poſſeſſed is holpen. 25 A kingdom divided. 31 Sin, blaſphemy. 33 The good or evil tree. 34 Vipers. 41 The Ninevites. 42 The queen of Sheba. 48 The true mother and brethren of Chriſt.

* Mark 2. 23. Luke 6. 1.

AT [1] * that time Jeſus went on a ſabbath day through the corn, and his diſciples were an hungred, and began to pluck the ears of corn, and to eat.

* Deut. 23. 25.

2 And when the Phariſees ſaw it, they ſaid unto him, Behold, thy diſciples do that * which is not lawful to do upon the ſabbath.

* 1 Sam. 21. 6.

3 But he ſaid unto them, * Have ye not read what David did when he was an hungred, and they that were with him?

* Exod. 29. 33. Lev. 8. 31. and 24. 9.

4 How he entered into the houſe of God, and did eat the [a] ſhewbread, which was not lawful for him to eat, neither for them which were with him, but only for the * prieſts?

* Num. 28. 9.

5 Or have ye not read in the law, how that on the ſabbath days the prieſts in the temple * [b] break the ſabbath, and are blameleſs?

6 But I ſay unto you, that here is one greater than the temple.

* Hoſea 6. 7. Ch. 9. 13.

7 Wherefore if ye knew what this is, * I will have mercy, and not ſacrifice, ye would not have condemned the innocent.

8 For the Son of man is Lord *even* of the ſabbath.

* Mark 3. 1. Luke 6. 6.

9 * [2] And he departed thence, and went into their ſynagogue:

10 And behold, there was a man which had *his* hand dried up. And they aſked him, ſaying, Is it lawful to heal upon a ſabbath day? that they might accuſe him.

11 And he ſaid unto them, What man ſhall there be among you, that hath a ſheep, and if it fall on a ſabbath-day into a pit, doth he not take it, and lift it out?

12 How much more then is a man better than a ſheep? therefore it is lawful to do well on the ſabbath day.

13 Then ſaid he to the man, Stretch forth thine hand. And he ſtretched it forth, and it was made whole as the other.

14 [3] Then the Phariſees went out, and conſulted againſt him, how they might deſtroy him.

15 But when Jeſus knew it, he departed thence: and great multitudes followed him, and he healed them all,

16 And charged them in threatening wiſe, that they ſhould not make him known,

17 That

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[d] They propheſied of things to come, which are now preſent, and clearly and plainly ſeen.

[3] There are none more ſtout and ſtubborn enemies of the goſpel than they to whom it ought to be moſt acceptable.

[e] He blameth the frowardneſs of this age, by a proverb, in that they could be moved neither with rough nor gentle dealing.

[4] That which the moſt part refuſe, the elect and choſen embrace.

[f] Wiſe men do acknowledge the wiſdom of the goſpel, when they receive it.

[5] The proud reject the goſpel offered unto them, to their great hurt and ſmart, which turneth to the ſalvation of the ſimple.

[g] Through the miniſtry of Chriſt, who only ſheweth the truth of all things partaining to God.

[h] This word ſheweth that he contenteth himſelf in his Father's counſel.

[i] God's will is the only rule of righteouſneſs.

[6] There is no true knowledge of God, nor quietneſs of mind, but only in Chriſt alone.

[k] May eaſily be borne. For his commandments are not grievous, for all that is born of God overcometh the world. 1 John 5. 4.

[1] Of the true ſanctifying of the ſabbath, and the abrogating of it.

[a] The Hebrews call it bread of faces, becauſe it ſtood before the Lord all the week upon the golden table appointed to that ſervice, Levit. 24. 6.

[b] When the prieſts do God's ſervice upon the ſabbath day, yet they break not the law: much leſs doth the Lord of the ſabbath break the ſabbath.

[2] The ceremonies of the law are not againſt the love of our neighbour.

[3] How far and in what reſpect we may give place to the unbridled rage of the wicked.

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17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

* Iſa. 42. 1.

18 * Behold my ſervant whom I have choſen, my beloved in whom my ſoul delighteth: I will put my Spirit on him, and he ſhall ſhew [c] judgment to the Gentiles.

19 He ſhall not ſtrive, nor cry, neither ſhall any man hear his voice in the ſtreets.

20 A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench, till he [d] bring forth judgment unto victory.

21 And in his name ſhall the Gentiles truſt.

* Luke 11. 14.

22 ¶ * [4] Then was brought to him one poſſeſſed with a devil, *both* blind and dumb, and he healed him, ſo that he *which was* blind and dumb, both ſpake and ſaw.

23 And all the people were amazed, and ſaid, Is not this that ſon of David?

* Ch. 9. 34. Mark 3. 22. Luke 11. 15.

24 But when the Phariſees heard it, they ſaid, * This man caſteth the devils no otherwiſe out but through Beelzebub, the prince of devils.

25 [5] But Jeſus knew their thoughts, and ſaid to them, Every kingdom divided againſt itſelf, is brought to nought: and every city or houſe divided againſt itſelf, ſhall not ſtand.

26 So if Satan caſt out Satan, he is divided againſt himſelf: how ſhall then his kingdom endure?

27 Alſo if I through Beelzebub caſt out devils, by whom do your children caſt them out? Therefore they ſhall be your judges.

28 But if I caſt out devils by the Spirit of God, then is the kingdom of God come unto you.

29 Elſe how can a man enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man, and then ſpoil his houſe?

30 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

* Mark 3. 28, 29. Luke 12. 10. 1 John 5. 16.

31 * Wherefore I ſay unto you, Every ſin and blaſphemy ſhall be forgiven unto men: but the blaſphemy *againſt* the Holy Ghoſt ſhall not be forgiven unto men.

32 And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: [6] but whoſoever ſhall ſpeak againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or elſe make the tree evil, and his fruit evil: for the tree is known by the fruit.

* Luke 6. 45.

34 [7] O generations of vipers, how can you ſpeak good things, when ye are evil? For of the * abundance of the heart the mouth ſpeaketh.

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35 A good man out of the good treaſure of his heart bringeth forth good things: and an evil man out of an evil treaſure bringeth forth evil things.

36 But I ſay unto you, that of every [e] idle word that men ſhall ſpeak, they ſhall give account thereof at the day of judgment.

37 For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

* Ch. 16. 1. Luke 11. 29. 1 Cor. 1. 22.

38 ¶ [8] * Then anſwered certain of the Scribes and of the Phariſees, ſaying, Maſter, we would ſee a ſign of thee.

39 But he anſwered and ſaid to them, An evil and [f] adulterous generation ſeeketh a ſign, but no ſign ſhall be given unto it, ſave that ſign of the prophet Jonas.

* Jonas 1. 17.

40 * For as Jonas was three days and three nights in the whale's belly: ſo ſhall the Son of man be three days and three nights in the heart of the earth.

* Jonas 3. 5.

41 [9] The men of Nineveh ſhall riſe in judgment with this generation, and condemn it: for they * repented at the preaching of Jonas: and behold, a greater than Jonas *is* here.

* 1 Kings 10. 1. 2 Chron. 9. 1.

42 * The queen of the [g] South ſhall riſe in judgment with this generation, and ſhall condemn it: for ſhe came from the [h] utmoſt parts of the earth to hear the wiſdom of Solomon: and behold, a greater than Solomon *is* here.

* Luke 11. 24.

43 ¶ * Now when the unclean ſpirit is gone out of a man, he walketh throughout dry places, ſeeking reſt, and findeth none.

44 Then he ſaith, I will return into mine houſe from whence I came: and when he is come, he findeth it empty, ſwept and garniſhed.

* Heb. 6. 4, 5. and 10. 26. 2 Pet. 2. 20.

45 ¶ Then he goeth and taketh unto him ſeven other ſpirits worſe than himſelf, and they enter in, and dwell there: * and the end of that man is worſe than the beginning. Even ſo ſhall it be with this wicked generation.

* Mark 3. 1. Luke 8. 20.

46 ¶ [10] * While he yet ſpake to the multitude, behold, his mother and his brethren ſtood without, deſiring to ſpeak with him.

47 Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee.

48 But he anſwered and ſaid to him that told him, Who is my mother? and who are my brethren?

49 [11] And he ſtretched forth his hand toward his diſciples, and ſaid, Behold my mother and my brethren.

50 For whoſoever ſhall do my Father's will which is in heaven, the ſame is my brother and ſiſter and mother.

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[c] By judgment is meant a ſettled ſtate, becauſe Chriſt was to publiſh true religion among the Gentiles, and to caſt out ſuperſtition, which thing whereſoever it is done, the Lord is ſaid to reign and judge there: that is to ſay, to govern and rule matters.

[d] He ſhall pronounce ſentence and judgment, maugre the world and Satan, and ſhew himſelf conqueror over all his enemies.

[4] A truth, be it never ſo manifeſt, is ſubject to the ſlander of the wicked: yet notwithſtanding it ought to be avouched ſtoutly.

[5] The kingdom of Chriſt, and the kingdom of the devil cannot conſiſt together.

[6] Of blaſphemy againſt the Holy Ghoſt.

[7] Hypocrites at the length bewray themſelves even by their own mouth.

[e] Vain and unprofitable trifles, which the moſt part of men ſpend their lives in.

[8] Againſt froward deſirers of miracles.

[f] Baſtards which fell from Abraham's faith, or forſook the true worſhip of God.

[9] Chriſt teacheth by the ſorrowful example of the Jews, that there are none more miſerable than they which put out the light of the goſpel, which was kindled in them.

[g] He meaneth the queen of Sheba, whoſe country is South, in reſpect of the land of Iſrael, 1 Kings 10.

[h] For Sheba is ſituate in the utmoſt coaſt of happy Arabia, upon the mouth of the Arabian ſea.

[10] Chriſt teacheth by his own example, how that all things ought to be ſet apart, in reſpect of God's glory.

[11] None are more near unto us, than they that are of the houſhold of faith.

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CHAP. XIII.

The parable of the ſower. 11 *and* 34 *Why Chriſt ſpake in parables.* 18 *The expoſition of the parable.* 24 *The parable of the tares.* 31 *Of the muſtard ſeed.* 33 *Of the leaven.* 44 *Of the hidden treaſure.* 45 *Of the pearl.* 47 *Of the drawnet caſt into the ſea.* 53 *Chriſt is not received of his countrymen the Nazarites.*

* Mark 4. 1. Luke 8. 4. 5.

THE * ſame day went Jeſus out of the houſe, and ſat by the ſea ſide.

2 [1] And great multitudes reſorted unto him, ſo that he went into a ſhip, and ſat down: and the whole multitude ſtood on the ſhore.

3 Then he ſpake many things to them in parables, ſaying, Behold, a ſower went forth to ſow.

4 And as he ſowed, ſome fell by the wayſide, and the fowls came and devoured them up.

5 And ſome fell upon ſtony ground, where they had not much earth, and anon they ſprung up, becauſe they had no depth of earth.

6 And when the ſun was up, they were parched, and for lack of rooting, withered away.

7 And ſome fell among thorns, and the thorns ſprung up, and choked them.

8 Some again fell in good ground, and brought forth fruit, one *corn* an hundred-fold, ſome ſixty-fold, and another thirty-fold.

9 He that hath ears to hear, let him hear.

10 ¶ Then the diſciples came, and ſaid to him, Why ſpeakeſt thou to them in parables?

11 [2] And he anſwered, and ſaid unto them, Becauſe it is given unto you to know the ſecrets of the kingdom of heaven, but to them it is not given.

* Chap. 25. 29.

12 * For whoſoever hath, to him ſhall be given, and he ſhall have abundance: but whoſoever hath not, from him ſhall be taken away even that he hath.

13 Therefore ſpeak I to them in parables, becauſe they ſeeing, do not ſee: and hearing, they hear not, neither underſtand.

* Iſa. 6. 9. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.

14 So in them is fulfilled the prophecy of Eſaias, which *prophecy* ſaith, * By hearing, ye ſhall hear, and ſhall not underſtand: and ſeeing, ye ſhall ſee, and ſhall not perceive.

15 For this people's heart is waxed fat, and their ears are dull of hearing, and with their eyes they have winked, leſt they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand with their hearts, and ſhould return that I might heal them.

16 [3] But bleſſed *are* your eyes, for they ſee: and your ears, for they hear.

* Luke 10. 24.

17 * For verily, I ſay unto you, that many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen *them*: and to hear thoſe things which ye hear, and have not heard *them*.

* Mark 4. 15. Luke 8. 11.

18 ¶ * Hear ye therefore the parable of the ſower.

19 Whenſoever any man heareth the word of that kingdom, and underſtandeth it not, that evil one cometh, and catcheth away that which was ſown in his [a] heart: and this is he which hath received the ſeed by the way ſide.

20 And he that received ſeed in the ſtony ground, is he which heareth the word, and incontinently with joy receiveth it,

21 Yet hath he no root in himſelf, and dureth but a ſeaſon: for as ſoon as tribulation or perſecution cometh becauſe of the word, by and by he is offended.

22 And he that received the ſeed among thorns, is he that heareth the word: but the care of this world, and the deceitfulneſs of riches, choke the word, and he is made unfruitful.

23 But he that received the ſeed in the good ground, is he that heareth the word, and underſtandeth it, which alſo beareth fruit, and bringeth forth, ſome an hundred-fold, ſome ſixty-fold, and ſome thirty-fold.

24 ¶ [4] Another parable put he forth unto them, ſaying, The kingdom of heaven is like unto a man which ſowed good ſeed in his field:

25 But while men ſlept, there came his enemy, and ſowed tares among the wheat, and went his way.

26 And when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.

27 Then came the ſervants of the houſholder, and ſaid unto him, Maſter, ſowedſt not thou good ſeed in thy field? from whence then hath it tares?

28 And he ſaid to them, Some envious man hath done this. Then the ſervants ſaid unto him, Wilt thou then that we go and gather them up?

29 But he ſaid, Nay, leſt while ye go about to gather the tares, ye pluck up alſo with them the wheat.

30 Let both grow together until the harveſt, and in time of harveſt I will ſay to the reapers, Gather ye firſt the tares, and bind them in ſheaves to burn them: but gather the wheat into my barn.

* Mark 4. 30. Luke 13. 19.

31 ¶ * [5] Another parable he put forth unto them, ſaying, The kingdom of heaven is like unto a grain of muſtard-ſeed, which a man taketh and ſoweth in his field:

32 Which indeed is the leaſt of all ſeeds: but when it is grown, it is the greateſt among herbs, and it is a tree, ſo that the birds of heaven come and build in the branches thereof.

* Luke 13. 21.

33 ¶ * Another parable ſpake he to them, The

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[1] Chriſt ſheweth, in putting forth this parable of the ſower, that the ſeed of life which is ſown in the world, cometh not on ſo well in one as in another, and the reaſon is, for that men, for the moſt part, either do not receive it, or ſuffer it not to ripen.

[2] The gift of underſtanding and of faith is proper to the elect, and all the reſt are blinded through the juſt judgment of God.

[3] The condition of the church under, and ſince Chriſt, is better than it was in the time of the fathers under the law.

[a] Though there be mention made of the heart, yet this ſowing is referred to hearing, without underſtanding. For whether the ſeed be received in the heart or no, yet he that ſoweth, ſoweth to the heart.

[4] Chriſt ſheweth in another parable of the evil ſeed mixt with the good, that the church ſhall never be free and quit from offences, both in doctrine and manners, until the day appointed for the reſtoring of all things do come, and therefore the faithful have to arm themſelves with patience and conſtancy.

[5] God beginneth his kingdom with very ſmall beginnings, to the end that by the growing on of it, beſide the expectation and hope of all men, his mighty power and working may be the more ſet forth.

A. D. 31. The kingdom of heaven is like unto leaven, which a woman taketh and hideth in three pecks of meal, till all be leavened.

* Mark 4. 33. 34. 34 ¶ * All theſe things ſpake Jeſus unto the multitude in parables, and without parables ſpake he not to them,

35 That it might be fulfilled which was ſpoken by the prophet, ſaying, * I will open my mouth in parables, and will utter the things which have been kept ſecret from the foundation of the world. * Pſ. 78. 2.

36 Then ſent Jeſus the multitude away, and went into the houſe. And his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field.

37 [6] Then anſwered he, and ſaid to them, He that ſoweth the good ſeed, is the Son of man.

38 And the field is the world, and the good ſeed are the children of the kingdom, and the tares are the children of that wicked one.

39 And the enemy that ſoweth them, is the devil, * and the harveſt is the end of the world, and the reapers be the angels. * Joel. 3. 13. Rev. 14. 15.

40 As then the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world.

41 The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity.

42 And ſhall caſt them into a furnace of fire. There ſhall be wailing and gnaſhing of teeth.

43 * Then ſhall the juſt men ſhine as the ſun in the kingdom of their Father. He that hath ears to hear, let him hear. * Dan. 12. 3.

44 ¶ [7] Again, the kingdom of heaven is like unto a treaſure hid in the field, which when a man hath found, he hideth it, and for joy thereof departeth, and ſelleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like to a merchant-man, that ſeeketh good pearls,

46 Who having found a pearl of great price, went and ſold all that he had, and bought it.

47 ¶ [8] Again, the kingdom of heaven is like unto a draw-net caſt into the ſea, that gathereth of all kinds of *things*,

48 Which, when it is full, men draw to land, and ſit and gather the good into veſſels, and caſt the bad away.

49 So ſhall it be at the end of the world. The angels ſhall go forth, and ſever the bad from among the juſt,

50 And ſhall caſt them into a furnace of fire: there ſhall be wailing, and gnaſhing of teeth.

51 ¶ [9] Jeſus ſaid unto them, Underſtand ye all theſe things? They ſaid unto him, Yea, Lord. A. D. 31.

52 Then ſaid he unto them, Therefore every Scribe which is taught unto the kingdom of heaven, is like unto an houſholder, which bringeth forth out of his treaſure things both new and old.

53 ¶ And it came to paſs, that when Jeſus had ended theſe parables, he departed thence,

54 * [10] And came into his own country, and taught them in their ſynagogue, ſo that they were aſtoniſhed, and ſaid, Whence cometh this wiſdom and great works unto this man? * Mark 6. 1. Luke 4. 16.

55 Is not this the carpenter's ſon? Is not his mother called Mary, * and his brethren James, and Joſes, and Simon, and Judas? * John 6. 42.

56 And are not his ſiſters all with us? Whence then hath he all theſe things?

57 And they were offended with him. Then Jeſus ſaid to them, * A prophet is not without honour, ſave in his own country, and in his own houſe. * Mark 6. 4. Luke 4. 24. John 4. 44.

58 And he did not many great works there, for their unbelief's ſake.

CHAP. XIV.

1 *Herod's judgment of Chriſt.* 3 *Wherefore John was bound,* 10 *and beheaded.* 13 *Jeſus departeth.* 18 *Of the five loaves, &c.* 23 *Chriſt prayeth.* 24 *The apoſtles toſſed with the waves.* 27 *Faith.* 34 *Peter in jeopardy.* 36 *The hem of Chriſt's garment.*

AT * [1] that time Herod the Tetrarch heard of the fame of Jeſus, * Mark 6. 14. Luke 9. 7.

2 And ſaid unto his ſervants, This is that John Baptiſt, he is riſen again from the dead, and therefore great [a] works are wrought by him.

3 * For Herod had taken John, and bound him, and put him in priſon for Herodias ſake, his brother Philip's wife. * Mark 6. 17. Luke 3. 19.

4 For John ſaid unto him, It is not * lawful for thee to have her. * Lev. 18. 16. and 20. 21.

5 And when he would have put him to death, he feared the multitude, becauſe they counted him as a * prophet. * Chap. 21. 26.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleaſed [b] Herod.

7 Wherefore he promiſed with an oath, that he would give her whatſoever ſhe would aſk.

8 And ſhe being before inſtructed of her mother, ſaid, Give me here John Baptiſt's head in a platter.

9 And the king was ſorry; nevertheleſs, becauſe

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[6] He expoundeth the former parable of the good and evil ſeed.

[7] Few men underſtand how great the riches of the kingdom of heaven are; and no man can be partaker of them, but he that redeemeth them with the loſs of all his goods.

[8] There are many in the church, which notwithſtanding are not of the church, and therefore at length ſhall be caſt out: but the full and perfect cleanſing of them is deferred to the laſt day.

[9] They ought to be diligent, which have not only to be wiſe for themſelves, but to diſpenſe the wiſdom of God to others.

[10] Men do not only ſin of ignorance, but alſo wittingly and willingly lay ſtumbling-blocks in their own ways, that when God calleth them, they may not obey, and ſo moſt plainly deſtroy and caſt away themſelves.

[1] Here is in John an example of invincible courage, which all faithful miniſters of God's word ought to follow: in Herod, an example of tyrannous vanity, pride and cruelty, and to be ſhort, of a courtly conſcience, and of their miſerable ſlavery, which have once given themſelves over to pleaſures: in Herodias and her daughter, an example of whorelike wantonneſs and womanlike cruelty.

[a] By works, he meaneth that force and power, whereby works are wrought, and not the works, as is ſeen oft before.

[b] There were three Herods: the firſt of them was Antipater's ſon, who is alſo called Aſcalonius, in whoſe reign Chriſt was born, and he it was that cauſed the children to be ſlain. The ſecond was called Antipas, Magnus his ſon, whoſe mother's name was Malthaca or Martaca, and this was called Tetrarch, by reaſon of enlarging his dominion, when Archelaus was baniſhed to Vienne in France. The third was Agrippa, Magnus his nephew by Ariſtobulus, and he it was that ſlew James.

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cauſe of the oath, and them that ſat with him at the table, he commanded it to be given *her*.

10 And ſent, and beheaded John in the priſon.

11 And his head was brought in a platter, and given to the maid, and ſhe brought it unto her mother.

12 And his diſciples came, and took up the body, and buried it, and went and told Jeſus.

* Mark 6. 35. Luke 9. 10.

13 * And when Jeſus heard it, he departed thence by ſhip into a deſert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 [2] And Jeſus went forth, and ſaw a great multitude, and was moved with compaſſion toward them, and he healed their ſick.

* Mark 6. 35. Luke 9. 12. John 6. 5.

15 ¶ And when even was come, * his diſciples came to him, ſaying, This is a deſert place, and the time is already paſt: let the multitude depart, that they may go into the towns, and buy them victuals.

16 But Jeſus ſaid to them, They have no need to go away: give ye them to eat.

17 Then ſaid they unto him, We have here but five loaves and two fiſhes.

18 And he ſaid, Bring them hither to me.

19 And he commanded the multitude to ſit down on the graſs, and took the five loaves and the two fiſhes, and looked up to heaven, and bleſſed, and brake, and gave the loaves to his diſciples, and the diſciples to the multitude.

20 And they did all eat, and were ſufficed, and took up of the fragments that remained, twelve baſkets full.

21 And they that had eaten, were about five thouſand men, beſide women, and little children.

22 ¶ And ſtraightway Jeſus compelled his diſciples to enter into a ſhip, and to go over before him, while he ſent the multitude away.

* Mark 6. 45, 46, 47. John 6. 16, 17, 18.

23 And as ſoon as he had ſent the multitude away, he went up into a mountain alone to pray: and * when the evening was come, he was there alone.

24 [3] And the ſhip was now in the midſt of the ſea, and was toſſed with waves: for it was a contrary wind.

25 And in the [c] fourth watch of the night, Jeſus went unto them, walking on the ſea.

26 And when his diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a [d] ſpirit, and cried out for fear.

27 But ſtraightway Jeſus ſpake unto them, ſaying, Be of good comfort, it is I: be not afraid.

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28 [4] Then Peter anſwered him, and ſaid, Maſter, if it be thou, bid me come unto thee on the water.

29 And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water, to go to Jeſus.

30 But when he ſaw a mighty wind, he was afraid: and as he began to ſink, he cried, ſaying, Maſter, ſave me.

31 So immediately Jeſus ſtretched forth his hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt?

32 And as ſoon as they were come into the ſhip, the wind ceaſed.

33 Then they that were in the ſhip, came and worſhipped him, saying, Of a truth thou art the Son of God.

* Mark 6. 54.

34 ¶ * And when they were come over, they came into the land of [e] Genneſaret.

35 [5] And when the men of that place knew him, they ſent out into all that country round about, and brought unto him all that were ſick,

36 And beſought him that they might touch the hem of his garment only: and as many as touched it were made whole.

CHAP. XV.

3 *The commandments and traditions of men.* 12 *Offences.* 13 *The plant which is rooted up.* 14 *Blind leading the blind.* 18 *The heart.* 22 *The woman of Canaan.* 26 *The childrens bread: whelps.* 28 *Faith.* 32 *Four thouſand men fed.* 36 *Thankſgiving.*

THEN [1] came to Jeſus the Scribes and Phariſees, which were of Jeruſalem, ſaying,

* Mark 7. 1.

2 * Why do thy diſciples tranſgreſs the tradition of the elders? for they [a] waſh not their hands when they eat bread.

3 [2] But he anſwered and ſaid unto them, Why do ye alſo tranſgreſs the commandment of God by your tradition?

* Exod. 20. 12. Deut. 5. 16. Epheſ. 6. 2. * Exod. 21. 17. Levit. 20. 9. Prov. 20. 20.

4 * For God hath commanded, ſaying, [b] Honour thy father and mother: * and he that curſeth father or mother, let him die the death.

5 But ye ſay, [c] Whoſoever ſhall ſay to father or mother, By the gift that is *offered* by me, thou mayeſt have profit,

6 Though he honour not his father or his mother, *ſhall be free:* thus have ye made the commandment of God of no [d] authority by your tradition.

7 [3] O hypocrites, Eſaias propheſied well of you, ſaying,

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[2] Chriſt refreſheth a great multitude with five loaves and two little fiſhes, ſhewing thereby that they ſhall want nothing, which lay all things aſide, and ſeek the kingdom of heaven.

[3] We muſt ſail through mighty tempeſts, and Chriſt will never forſake us, ſo that we go whither he hath commanded us.

[c] By the fourth watch is meant the time near to day breaking: for in old time they divided the night into four watches, in which they ſcouted.

[d] A ſpirit, as it is here taken, is that which a man imagineth to himſelf vainly in his mind, perſuading himſelf that he ſeeth ſomething, and ſeeth nothing.

[4] By faith we tread under our feet even the tempeſts themſelves, but yet by the virtue of Chriſt, which helpeth that virtue, which he of his mercy hath given.

[e] This Genneſaret was a lake nigh to Capernaum, which is alſo called the ſea of Galilee, and Tyberias, ſo that the country itſelf grew to be called by that name.

[5] In that that Chriſt healeth the ſick, we are given to underſtand, that we muſt ſeek remedy for ſpiritual diſeaſes at his hands: and that we are bound not only to run ourſelves, but alſo to bring others unto him.

[1] None commonly are more bold contemners of God, than they whom God appointeth to keep his law.

[a] Which they received of their anceſtors from hand to hand, or their elders allowed, which were the governors of the church.

[2] Their wicked boldneſs in corrupting the commandments of God, and that upon pretence of godlineſs, and uſurping authority to make laws, is here reproved.

[b] By honour is meant, all kind of duty which children owe to their parents.

[c] The meaning is this: whatſoever I beſtow upon the temple, is to thy profit, for it is as good as if I gave it thee, for (as the Phariſees of our time ſay) it ſhall be meritorious for thee: for under this colour of religion they raked all to themſelves, as though he that had given anything to the temple, had done the duty of a child.

[d] You made it of no power and authority as much as lay in you: for otherwiſe the commandments of God ſtand faſt in the church of God, in deſpite of the world and Satan.

[3] The ſame men are condemned for hypocriſy and ſuperſtition, becauſe they made the kingdom of God to ſtand in outward things.

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* Iſa. 29, 13. 8 * This people draw near unto me with their mouth, and honoureth me with the lips, but their heart is far off from me.

9 But in vain they worſhip me, teaching *for* doctrines men's precepts.

10 [4] Then he called the multitude unto him, and ſaid to them, Hear and underſtand.

* Mark 7. 18. 11 * That which goeth into the mouth, defileth not the man: but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his diſciples and ſaid unto him, Perceiveſt thou not, that the Phariſees are offended in hearing *this* ſaying?

* John 15. 2. 13 But he anſwered and ſaid, * Every plant which mine heavenly Father hath not planted, ſhall be rooted up.

* Luke. 6. 39. 14 Let them alone, they be the * blind leaders of the blind: and if the blind lead the blind, both ſhall fall into the ditch.

* Mark 7. 17. 15 ¶ * Then anſwered Peter, and ſaid to him, Declare unto us this parable.

16 Then ſaid Jeſus, Are ye yet without underſtanding?

17 Perceive ye not yet, that whatſoever entereth into the mouth, goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceed out of the mouth, come from the heart, and they defile the man.

* Gen. 6. 5. and 8. 21. Mark 7. 21. 19 For out of the heart * come evil thoughts, murders, adulteries, fornications, thefts, falſe teſtimonies, ſlanders.

20 Theſe are the things which defile the man: but to eat with unwaſhen hands, defileth not the man.

* Mark 7. 24, 25. 21 * And Jeſus went thence, and departed into the [e] coaſts of Tyre and Sidon.

22 And behold, a woman a [f] Canaanite came out of the ſame coaſts, and cried, ſaying unto him, Have mercy on me, O Lord, the ſon of David: my daughter is miſerably vexed with a devil.

23 [5] But he anſwered her not a word. Then came to him his diſciples, and beſought him, ſaying, Send her away, for ſhe crieth after us.

* Chap. 10. 6. 24 But he anſwered, and ſaid, I am not ſent but unto the * loſt ſheep of the [g] houſe of Iſrael.

25 Yet ſhe came, and worſhipped him, ſaying, Lord, help me.

26 And he anſwered, and ſaid, It is not good to take the children's bread, and to caſt it to whelps.

27 But ſhe ſaid, Truth, Lord: yet indeed the whelps eat of the crums which fall from their maſter's table.

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28 Then Jeſus anſwered, and ſaid unto her, O woman, great is thy faith: be it to thee as thou deſireſt. And her daughter was made whole at that hour.

* Mark 7. 31. 29 ¶ [6] So Jeſus * went away from thence, and came near unto the ſea of Galilee, and went up into a mountain and ſat down there.

* Iſa. 35. 5. 30 And great multitudes came unto him, * having with them halt, blind, dumb, [h] maimed, and many other, and caſt them down at Jeſus's feet, and he healed them:

31 Inſomuch that the multitude wondered, to ſee the dumb ſpeak, the maimed whole, the halt to go, and the blind to ſee: and they glorified the God of Iſrael.

* Mark 8. 1. 32 * [7] Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on this multitude, becauſe they have [i] continued with me already three days, and have nothing to eat: and I will not let them depart faſting, leſt they faint in the way.

33 And his diſciples ſaid unto him, Whence ſhould we get ſo much bread in the wilderneſs, as ſhould ſuffice ſo great a multitude?

34 And Jeſus ſaid unto them, How many loaves have ye? And they ſaid, Seven, and a few little fiſhes.

35 Then he commanded the multitude to [k] ſit down on the ground,

36 And took the ſeven loaves, and the fiſhes, and gave thanks, and brake *them*, and gave to his diſciples, and the diſciples to the multitude.

37 And they did all eat, and were ſufficed: and they took up of the fragments that remained, ſeven [l] baſkets full.

38 And they that had eaten, were four thouſand men, beſide women, and little children.

39 Then *Jeſus* ſent away the multitude, and took ſhip, and came into the parts of Magdala.

CHAP. XVI.

4 *The ſign of Jonas.* 6 *The leaven of the Phariſees.* 12 *For their doctrine.* 13 *The people's opinion of Chriſt.* 17 *Faith cometh of God.* 18 *The rock.* 19 *The keys.* 21 *Chriſt foreſheweth his death.* 24 *The forſaking of one's ſelf, and the croſs.* 25 *To loſe the life.*

* Chap. 12. 38. Mark 8. 11. THEN [1] * came the Phariſees and Sadducees, and did [a] tempt *him*, deſiring him to ſhew them a ſign from heaven.

2 But he anſwered and ſaid unto them, When it is evening, ye ſay, Fair weather: for the ſky is red.

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[4] Chriſt teacheth us, that hypocriſy of falſe teachers which deceive our ſouls, is not to be borne withal, no not in indifferent matters, and there is no reaſon why their ordinary vocation ſhould blind our eyes, otherwiſe we are likely to periſh with them.

[e] Coaſts which were next to Tyre and Sidon, that is, in that quarter where Paleſtina bendeth toward Phænice, and the ſea of Syria.

[f] Of the ſtock of the Canaanites, which dwelled in Phænicia.

[5] In that, that Chriſt doth ſometimes as it were ſtop his ears againſt the prayers of his ſaints, he doth it for his glory, and our profit.

[g] Of the people of Iſrael, which people was divided into tribes, but all theſe tribes came of one houſe.

[6] Chriſt ceaſeth not to be beneficial, even there, where he is contemned, and in the midſt of wolves he gathereth together and foſtereth his flock.

[h] Whoſe members were weakened with the palſy, or by nature; for afterward it is ſaid, he healed them. Now Chriſt was wont to heal in this wiſe, that ſuch members as were weak, he reſtored to health; and yet he could eaſily, if he would, have given them hands and feet, and other members which wanted them.

[7] By doing again this miracle, Chriſt ſheweth that he will never be wanting to them that follow him, no not in the wilderneſs.

[i] Go not from my ſide.

[k] Word for word, to lie down backward, as rowers do in rowing, when they draw their oars to them.

[l] A kind of veſſel wrought with twigs.

[1] The wicked, which otherwiſe are at defiance one with another, agree well together againſt Chriſt, but do what they can, Chriſt beareth away the victory, and triumpheth over them.

[a] To try whether he could do that which they deſired, but their purpoſe was naught, for they thought to find ſome thing in him by that means, whereupon they might have juſt occaſion to reprehend him: or elſe diſtruſt and curioſity moved them ſo to do, for by ſuch means alſo is God ſaid to be tempted, that is to ſay, provoked to anger, as though men would ſtrive with him.

A. D. 32.

* Luke 12. 54.

3 * And in the morning, *ye ſay*, To-day *ſhall be* a tempeſt: for the ſky is red and lowring. O hypocrites, ye can diſcern the [b] face of the ſky, and can ye not *diſcern* the ſigns of the times?

* Chap. 12. 39.
* Jonas 1. 17.

4 * The wicked generation, and adulterous ſeeketh a ſign, but there ſhall no ſign be given it, but [c] that ſign of the prophet * Jonas: ſo he left them, and departed.

* Mark 8. 14. Luke 12. 1.

5 ¶ [2] And when his diſciples were come to the other ſide, they had * forgotten to take bread *with them*.

6 Then Jeſus ſaid unto them, Take heed and beware of the leaven of the Phariſees and Sadducees.

7 And they reaſoned among themſelves, ſaying, *It is* becauſe we have brought no bread.

8 But Jeſus [d] knowing it, ſaid unto them, O ye of little faith, why reaſon ye *thus* among yourſelves, becauſe ye have brought no bread?

* Chap. 14. 17. John 6. 9.

9 Do ye not yet perceive, neither remember the [e] five loaves, when there were * five thouſand *men*, and how many baſkets took ye up?

* Chap. 15. 34.

10 Neither the ſeven loaves when there were * four thouſand *men*, and how many baſkets took ye up?

11 Why [f] perceive ye not that I [g] ſaid not unto you, concerning bread, that ye ſhould beware of the leaven of the Phariſees and Sadducees?

12 Then underſtood they that he had not ſaid that they ſhould beware of the leaven of bread, but of the doctrine of the Phariſees and Sadducees.

* Mark 8. 27. Luke 9. 18.

13 ¶ * [3] Now when Jeſus came into the coaſts of [h] Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay that I, the Son of man, am?

14 And they ſaid, Some *ſay*, [i] John Baptiſt: and ſome, Elias: and others, Jeremiah, or one of the prophets.

15 He ſaid unto them, But whom ſay ye that I am?

* John 6. 69.

16 Then Simon Peter anſwered, and ſaid, * Thou art that Chriſt, the Son of the living God.

17 [4] And Jeſus anſwered, and ſaid to him, Bleſſed art thou, Simon, thou ſon of Jonas: for [k] fleſh and blood hath not revealed it unto thee, but my Father which is in heaven.

* John 1. 42.

18 [5] And I ſay alſo unto thee, That thou art * [l] Peter, and upon this rock I will build my church: and the [m] gates of hell ſhall not overcome it.

* John 20. 21.

19 [6] And I * will give unto thee the [n] keys of the kingdom of heaven, and whatſoever thou ſhalt [o] bind upon earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

20 [7] Then he charged his diſciples, that they ſhould tell no man that he was Jeſus that Chriſt.

21 ¶ [8] From that time forth Jeſus began to ſhew unto his diſciples, that he muſt go unto Jeruſalem, and ſuffer many things of the [p] elders, and of the high prieſts, and Scribes, and be ſlain, and be raiſed again the third day.

22 Then Peter [q] took him aſide, and began to rebuke him, ſaying, Maſter, pity thyſelf: this ſhall not be unto thee.

23 [9] Then he turned back, and ſaid unto Peter, Get thee behind me, [r] Satan: thou art an offence unto me, becauſe thou [s] underſtandeſt not the things that are of God, but the things that are of men.

* Chap. 10. 38. Mark 8. 34. Luke 9. 22. and 14. 17.
* Chap. 10. 39. Mark 8. 35, 36. Luke 9. 24, 25, 26. and 17. 33.
* John 12. 25.

24 [10] Jeſus then ſaid to his diſciples, * If any man will follow me, let him forſake himſelf, and take up his croſs, and follow me.

25 For * whoſoever will ſave his life, ſhall loſe it: and whoſoever ſhall loſe his life for my ſake, ſhall [t] find it.

26 * For what ſhall it profit a man though he

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[b] The outward ſhew and countenance, as it were of all things, is called in the Hebrew tongue, a face.

[c] The article ſheweth the notableneſs of the deed.

[2] Falſe teachers muſt be taken heed of.

[d] Not by others, but by virtue of his divinity.

[e] That five thouſand men were filled with ſo many loaves?

[f] A demand or queſtion joined with admiration.

[g] Said, for commanded.

[3] There are divers judgments and opinions of Chriſt, notwithſtanding he is known of his alone.

[h] There were two Ceſareas, the one called Stratonis upon the ſea Mediterranean, which Herod built ſumptuouſly in the honour of Octavius, Joſeph lib. 15. the other was Ceſarea Philippi, which Herod the great, the Tetrarch's ſon by Cleopatra, built in the honour of Tiberias, at the foot of Lebanon, Joſeph. lib. 15.

[i] As Herod thought.

[4] Faith is of grace, not of nature.

[k] By this kind of ſpeech is meant man's natural procreation upon the earth, the creature, not being deſtroyed, which was made, but deformed through ſin: ſo then this is the meaning: "this was not revealed to thee by any underſtanding of man, but God ſhewed it thee from heaven."

[5] That is, true faith, which confeſſeth Chriſt, the virtue whereof is invincible.

[l] Chriſt ſpake in the Syrian tongue, and therefore uſed not this deſcanting betwixt Petros, which ſignifieth Peter, and Petra, which ſignifieth a rock, but in both places uſed this word Cepha: but his mind was that wrote in Greece, by the divers termination to make a difference between Peter, which is a piece of the building, and Chriſt the Petra, that is, the rock and foundation: or elſe he gave his name Peter, becauſe of the confeſſion of his faith, which is the church's as well as his, as the old fathers witneſs: for ſo ſaith Theoph. "That confeſſion which thou haſt made, ſhall be the foundation of the believers."

[m] The enemies of the church are compared to a ſtrong kingdom, and therefore by gates are meant cities, which are made ſtrong with counſel and fortreſſes: and this is the meaning, whatſoever Satan can do by counſel or ſtrength. So doth Paul, 2 Cor. 10. 4. call them ſtrong holds.

[6] The authority of the church is from God.

[n] A metaphor taken of ſtewards which carry the keys, and here is ſet forth the power of the miniſters of the word, as Iſa. 22. 22. and that power is common to all miniſters, as chap. 18. 18. and therefore the miniſtry of the goſpel may rightly be called the key of the kingdom of heaven.

[o] They are bound whoſe ſins are retained, heaven is ſhut againſt them, becauſe they receive not Chriſt by faith: on the other ſide, how happy are they, to whom heaven is open, which embrace Chriſt, and are delivered by him, and become fellow-heirs with him!

[7] Men muſt firſt learn, and then teach.

[8] The minds of men are in time to be prepared, and made ready againſt the ſtumbling-block of perſecution.

[p] It was a name of dignity, and not of age: and it is put for them which were the judges, which the Hebrews call Sanhedrim.

[q] Took him by the hand, and led him aſide, as they uſed to do which mean to talk familiarly with one.

[9] Againſt prepoſterous zeal.

[r] The Hebrews call him Satan, that is to ſay, an adverſary, whom the Grecians call Diabolos, that is to ſay, ſlanderer or tempter: but it is ſpoken of them, that either of malice, as Judas, John 6. 70. or of lightneſs and pride, reſiſt the will of God.

[s] By this word we are taught, that Peter ſinned through a falſe perſuaſion of himſelf.

[10] No men do worſe provide for themſelves, than they that love themſelves more than God.

[t] Shall gain himſelf: and this is his meaning, they that deny Chriſt to ſave themſelves, do not only gain that which they look for, but alſo loſe the thing they would have kept, that is, themſelves, which loſs is the greateſt of all: but as for them that doubt not to die for Chriſt, it fareth far otherwiſe with them.

A. D. 32.

he ſhould win the whole world, if he loſe his own ſoul ? or what ſhall a man give for recompence of his ſoul ?

27 For the Son of man ſhall come [u] in the glory of his Father, with his angels, and * then ſhall he give to every man according to his deeds.

* Pſ. 62. 12. Rom. 2. 6.

28 * Verily I ſay unto you, There be ſome of them that ſtand here, which ſhall not taſte of death till they have ſeen the Son of man come in his [x] kingdom.

* Mark 9. 1. Luke 9. 27.

CHAP. XVII.

2 *The transfiguration of Chriſt.* 5 *Chriſt ought to be heard.* 11 *Elias.* 13 *John Baptiſt.* 17 *The unbelief of the apoſtles.* 20 *The power of faith.* 21 *Prayer and faſting.* 22 *Chriſt foretelleth his paſſion.* 24 *He payeth tribute.*

* Mark 9. 2. Luke 9. 28.

AND * [1] [a] after ſix days, Jeſus took Peter, and James, and John his brother, and brought them up unto an high mountain apart,

2 And was [b] transfigured before them : and his face did ſhine as the ſun, and his cloaths were white as the light.

3 And behold, there appeared unto them Moſes and Elias, talking with him.

4 Then anſwered Peter, and ſaid to Jeſus, Maſter, it is good for us to be here : if thou wilt, let us make here three tabernacles, one for thee, and one for Moſes, and one for Elias.

5 While he yet ſpake, behold, a bright cloud ſhadowed them : and behold, there *came* a voice out of the cloud, ſaying, * This is [c] that my beloved Son, in whom I am well pleaſed : hear him.

* Chap. 3. 17. 2 Pet. 1. 17.

6 And when the diſciples heard that, they [d] fell on their faces, and were ſore afraid.

7 Then Jeſus came, and touched them, and ſaid, Ariſe, and be not afraid.

8 And when they lifted up their eyes, they ſaw no man, ſave Jeſus only.

9 ¶ And as they came down from the mountain, Jeſus charged them, ſaying, Shew the [e] viſion to no man, until the Son of man riſe again from the dead.

10 * And his diſciples aſked him, ſaying, Why then ſay the Scribes that * Elias muſt firſt come ?

* Mark 9. 11. * Mal. 4. 5. Chap. 11. 14.

11 And Jeſus anſwered, and ſaid unto them, Certainly Elias muſt firſt come, and reſtore all things.

A. D. 32.

12 But I ſay unto you, that Elias is come already, and they knew him not, but have done unto him whatſoever they would : likewiſe ſhall alſo the Son of man ſuffer of them.

13 Then the diſciples perceived that he ſpake unto them of John Baptiſt.

14 ¶ * [2] And when they were come to the multitude, there came to him a certain man, and [f] fell down at his feet,

* Mark 9. 14. Luke 9. 38.

15 And ſaid, Maſter, have pity on my ſon : for he is [g] lunatic, and is ſore vexed : for oft-times he falleth into the fire, and oft-times into the water.

16 And I brought him to thy diſciples, and they could not heal him.

17 Then Jeſus anſwered, and ſaid, O generation, faithleſs and crooked, how long now ſhall I be with you ! how long now ſhall I ſuffer you ! bring him hither to me.

18 And Jeſus rebuked the devil, and he went out of him : and the child was healed at that hour,

19 [3] Then came the diſciples to Jeſus apart, and ſaid, Why could not we caſt him out ?

20 And Jeſus ſaid unto them, Becauſe of your unbelief : for * verily I ſay unto you, if ye have faith *as much* as *is* a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove : and nothing ſhall be impoſſible unto you :

* Luke 17. 6.

21 [4] Howbeit this kind goeth not out, but by [h] prayer and faſting.

22 ¶ [5] And they * being in Galilee, Jeſus ſaid unto them, The Son of man ſhall be delivered into the hands of men.

* Chap. 20. 17. Mark 9. 31. Luke 9. 44. and 7. 24.

23 And they ſhall kill him, but the third day ſhall he riſe again : and they were very ſorry.

24 ¶ [6] And when they were come to Capernaum, they that received poll-money, came to Peter, and ſaid, Doth [i] not your maſter [k] pay [l] poll-money ?

25 He ſaid, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon ? Of whom do the kings of the earth take tribute or poll-money ? of their [m] children, or of ſtrangers ?

26 Peter ſaid unto him, Of ſtrangers. Then ſaid Jeſus unto him, Then are the children free.

27 Nevertheleſs, leſt we ſhould offend them, ~~go to the ſea and caſt in an angle, and take the~~ firſt fiſh that cometh up, and when thou haſt opened

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[u] Like a king, as chap. 6. 29.

[x] By his kingdom, is underſtood, the glory of his aſcenſion, and what followeth thereof, Eph. 4. 10. or, the preaching of the goſpel, Mark 9. 1.

[1] Chriſt is in ſuch ſort humble in the goſpel, that in the mean ſeaſon he is Lord both of heaven and earth.

[a] Luke reckoneth eight days, containing in that number, the firſt and laſt, and Matthew ſpeaketh but of them that were betwixt them.

[b] Changed into another hue.

[c] The article, or the word, That, ſevereth Chriſt from other children. For he is God's natural Son, we by adoption, therefore he is called the firſt begotten among the brethren, becauſe that although he be of right the only Son, yet is he chief among many, in that he is the Fountain and Head of the adoption.

[d] Fell down flat on their faces, and worſhipped him, as chap 2. 11.

[e] Which they ſaw, otherwiſe the word uſed in this place is properly ſpoken of that which is ſeen in a dream.

[2] Men are unworthy of Chriſt's goodneſs, yet notwithſtanding he regardeth them.

[f] As men that make ſupplications uſed to do.

[g] They that at certain times of the moon are troubled with the falling ſickneſs, or any other kind of diſeaſe : but in this place, we muſt ſo take it, that beſides the natural diſeaſe, he had a deviliſh phrenſy.

[3] Incredulity and diſtruſt hinder and break the courſe of God's benefits.

[4] The remedy againſt diſtruſt.

[h] To give us to underſtand the watchfulneſs and diligence of earneſt prayer, which cannot be without ſobriety.

[5] Our minds muſt be prepared more and more againſt the offence of the croſs.

[6] In that that Chriſt doth willingly obey Cæſar's edicts, he ſheweth that civil policy is not taken away by the goſpel.

[i] He denieth not, but he aſketh.

[k] Ought he not to pay ?

[l] They that were from twenty years of age to fifty, paid half a ſhekel of the ſanctuary, Exod. 30. 13. This was an Attic didrachm which the Romans exacted after they had ſubdued Judea.

[m] By children we muſt not underſtand ſubjects which pay tribute, but natural children.

A. D. 32. opened his mouth, thou ſhalt find a [n] piece of twenty pence: that take, and give it unto them for me and thee.

CHAP. XVIII.

1 *The greateſt in the kingdom of God.* 5 *To receive a little child.* 6 *To give offence.* 7 *Offences.* 9 *The pulling out of the eye.* 10 *The angels.* 12 *The loſt ſheep.* 15 *The telling of one his fault.* 17 *Excommunication.* 21 *We muſt always pardon the brother that repenteth.* 23 *The parable of the king that taketh an account of his ſervants.*

* Mark 9. 34. Luke 9. 46. THE * ſame time the diſciples came unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven?

2 [1] And Jeſus called a [a] little child unto him, and ſet him in the midſt of them,

3 And ſaid, Verily I ſay unto you, except ye be * [b] converted, and become as little children, ye ſhall not enter into the kingdom of heaven. * Chap. 19. 14. 1 Cor. 14. 20.

4 Whoſoever therefore ſhall humble himſelf as this little child, the ſame is the greateſt in the kingdom of heaven.

5 And whoſoever ſhall receive one ſuch little child in my name, receiveth me.

6 * [2] But whoſoever ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea. * Mark 9. 42. Luke 17. 2.

7 [3] Wo *be* unto the world becauſe of offences: for it muſt needs be that [c] offences ſhall come, but wo *be* to that man by whom the offence cometh.

8 * Wherefore, if thy hand or thy foot cauſe thee to [d] offend, cut them off, and caſt *them* from thee: it is better for thee to enter into life halt or maimed, than having two hands, or two feet, to be caſt into everlaſting fire. * Chap. 5. 29, 30. Mark 9. 45.

9 And if thine eye cauſe thee to offend, pluck it out and caſt it from thee: it is better for thee to enter into life with one eye, than having two eyes to be caſt into hell fire.

10 [4] See that ye deſpiſe not one of theſe little ones: for I ſay unto you, that in heaven their * angels always behold the face of my Father which is in heaven. * Pſ. 34. 8.

11 For * the Son of man is come to ſave that which was loſt. * Luke 19. 10.

A. D. 32. 12 How think ye? * If a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave ninety and nine, and go into the mountains, and ſeek that which is gone aſtray? * Luke 15. 4.

13 And if ſo be that he find it, verily I ſay unto you, he rejoiceth more of that ſheep, than of the ninety and nine which went not aſtray:

14 So it is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.

15 ¶ * [5] Moreover, if thy brother treſpaſs againſt [e] thee, go and tell him his fault between thee and him alone: if he hear thee, thou haſt won thy brother: * Lev. 19. 17. Luke 17. 3. James 5. 19.

16 But if he hear thee not, take yet with thee one or two, that by the * [f] mouth of two or three witneſſes every word may be [g] confirmed. * Deut. 19. 15. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28.

17 [6] And if he [h] refuſe to hear them, tell it unto the [i] church: and if he refuſe to hear the church alſo, let him be unto thee as [k] an heathen man, and a publican.

18 Verily I ſay unto you, * Whatſoever ye bind on earth, ſhall be bound in heaven: and * whatſoever ye looſe on earth, ſhall be looſed in heaven. * 1 Cor. 5. 4. 2 Theſſ. 3. 14. * John 20. 23.

19 Again, Verily I ſay unto you, that if two of you ſhall [l] agree in earth upon any thing, whatſoever they ſhall deſire, it ſhall be given them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midſt of them.

21 [7] Then came Peter to him, and ſaid, Maſter, how oft ſhall my brother ſin againſt me, and I ſhall forgive him? * unto ſeven times? * Luke 17. 4.

22 Jeſus ſaid unto him, I ſay not unto thee, Unto ſeven times, but unto ſeventy times ſeven times:

23 Therefore is the kingdom of heaven likened unto a certain king, which would take an account of his ſervants.

24 And when he had begun to reckon, one was brought unto him, which owed him [m] ten thouſand talents:

25 And becauſe he had nothing to pay, his lord commanded him to be ſold, and his wife, and *his* children, and all that he had, and *the debt* to be paid.

26 The ſervant therefore fell down, and

worſhipped

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[n] The word here uſed, is ſtater, which is in value four didrachms, every drachm is about five-pence.

[1] Humbleneſs of mind is the right way to pre-eminence.

[a] A child in years.

[b] A kind of ſpeech taken from the Hebrews, and it is as much as, repent.

[2] We ought to have great reſpect to our brethren, be they never ſo baſe: and he that doth otherwiſe ſhall be ſharply puniſhed.

[3] A good man cannot but go through the midſt of offences, yet he muſt cut off all occaſions of offences.

[c] Lets and hindrances which ſtop the courſe of good works. The Greek word importeth thus much, things which we ſtumble at.

[d] Look afore, Chap 5. 25.

[4] The weaker that a man is, the greater care we ought to have of his ſalvation, as God teacheth us by his own example.

[5] We muſt labour for concord, not to revenge injuries.

[e] If his offence be ſuch, that thou only knoweſt thy brother's offence.

[f] That is, by the word and witneſs; the mouth is ſometime taken for the word or ſpeech, Num. 3. 19. and alſo for a ſtill witneſs, to wit, when the matter ſpeaketh of itſelf, as beneath chap. 21. 16.

[g] Sure and certain.

[6] He that contemneth the judgment of the church, contemneth God.

[h] Word for word, do not vouchſafe to hear, or make as though he did not hear.

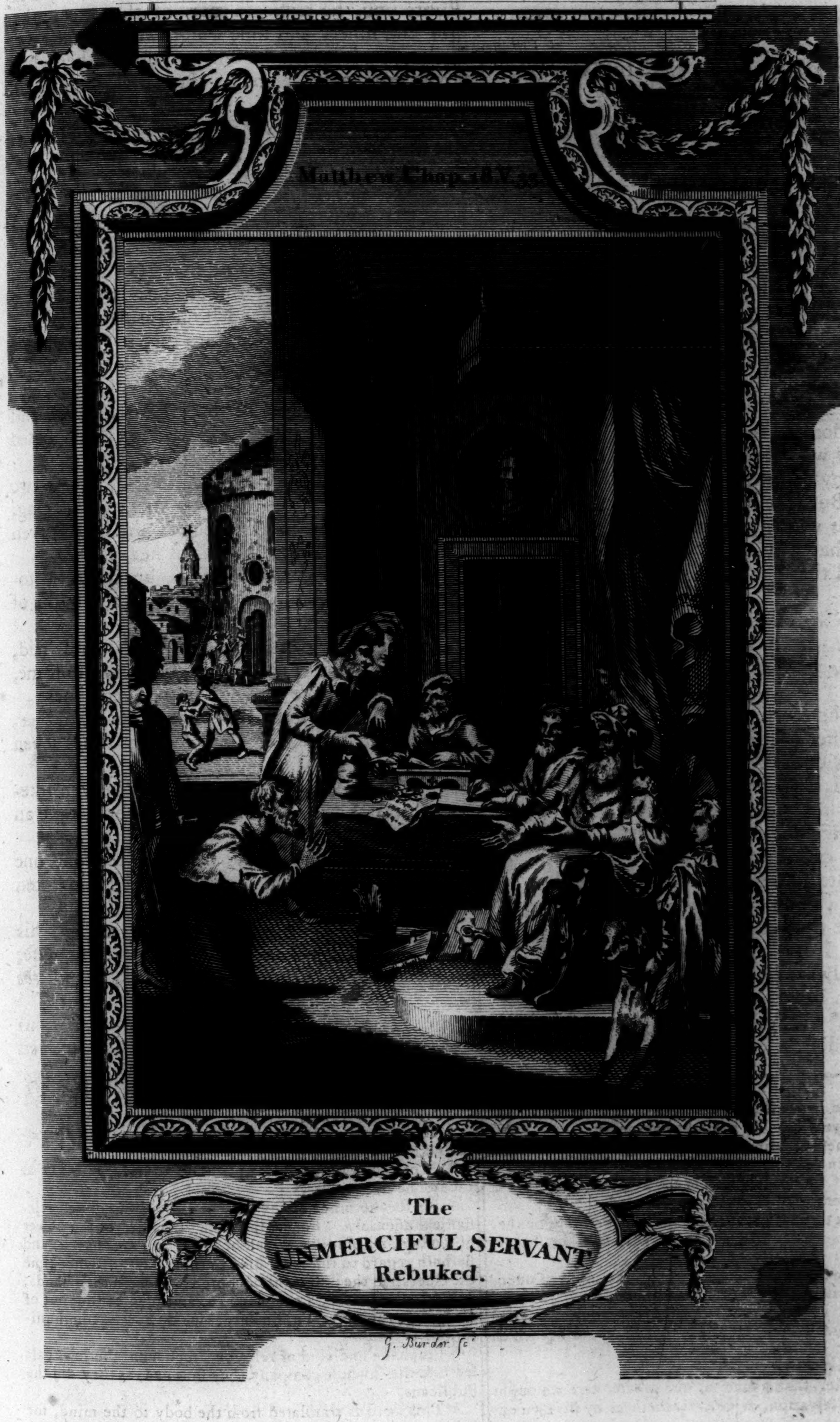
[i] He ſpeaketh not of any kind of policy, but of an eccleſiaſtical aſſembly. For he ſpeaketh afterward of the power of looſing and binding, which belongeth to the church, and he hath regard to the order uſed in thoſe days, at what time the elders had the judgment of church matters in their hands, John 9. 22. and 12. 42. and 16. 2. and uſed caſting out of the ſynagogue for a puniſhment, as we do now excommunication.

[k] Prophane and void of religion: ſuch men, the Jews called Gentiles: whoſe company they ſhunned, as they did the Publicans.

[l] This word is tranſlated from the body to the mind, for it belongeth properly to ſong.

[7] They ſhall find God ſevere, and not to be pleaſed, which do not forgive their brethren, although they have been diverſly and grievouſly injured by them.

[m] Here is ſet down a very great ſum of threeſcore hundred thouſand crowns, and a ſmall ſum of ten crowns, that the difference may be greater, for there is no proportion between them.



Matthew Chap. 18 V. 32

The
UNMERCIFUL SERVANT
Rebuked.

BRITISH
9 NO 64
MUSEUM

A. D. 32. [n] worſhipped him, ſaying, Lord, [o] refrain thine anger toward me, and I will pay thee all.

27 Then that ſervant's lord had compaſſion, and looſed him, and forgave him the debt.

28 But when the ſervant was departed, he found one of his fellow-ſervants, which owed him an hundred pence, and he laid hands on him, and throttled him, ſaying, Pay me that thou oweſt.

29 Then his fellow-ſervant fell down at his feet, and beſought him, ſaying, Refrain thine anger towards me, and I will pay thee all.

30 Yet he would not, but went, and caſt him into priſon, till he ſhould pay the debt.

31 And when his *other* fellow-ſervants ſaw what was done, they were very ſorry, and came, and declared unto their lord all that was done.

32 Then his lord called him unto him, and ſaid to him, O evil ſervant, I forgave thee all that debt, becauſe thou prayedſt me:

33 Oughteſt thou not alſo to have had pity on thy fellow-ſervant, even as I had pity on thee?

34 So his lord was wroth, and delivered him to the tormenters, till he ſhould pay all that was due unto him.

35 So likewiſe ſhall mine heavenly Father do unto you, except ye forgive from your hearts each one to his brother their treſpaſſes.

CHAP. XIX.

2 The ſick are healed. 3 and 7 A bill of divorcement. 12 Eunuchs. 13 Children brought to Chriſt. 17 God only good. The commandments muſt be kept. 21 A perfect man. 23 A rich man. 26 Salvation cometh of God. 27 To leave all and follow Chriſt.

*Mark 10. 1.

AND * it came to paſs, that when Jeſus had finiſhed theſe ſayings, he [a] departed from Galilee, and came into the coaſts of Judea beyond Jordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] Then came unto him the Phariſees, tempting him, and ſaying to him, Is it lawful for a man [b] to put away his wife upon every occaſion?

*Gen. 1, 27.

4 And he anſwered and ſaid unto them, Have ye not read, * that he which made *them* at the beginning, made them male and female,

*Gen 2. 24. 1 Cor. 6. 16. Epheſ. 5. 31.

5 And ſaid, * For this cauſe ſhall a man leave father and mother, and [c] cleave unto his wife, and they which were [d] two ſhall be one fleſh?

A. D. 33.

6 Wherefore they are no more twain, but one fleſh. Let not man therefore put aſunder that, which God hath [e] coupled together.

*Deut. 24. 1.

7 [2] They ſaid to him, Why did then * Moſes command to give a bill of divorcement, and to put her away?

8 He ſaid unto them, Moſes, [f] becauſe of the hardneſs of your heart, [g] ſuffered you to put away your wives: but from the beginning it was not ſo.

*Chap. 5. 32. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 11.

9 I ſay therefore unto you, * that whoſoever ſhall put away his wife, except *it be* [h] for whoredom, and marry another, committeth adultery; and whoſoever marrieth her which is divorced, doth commit adultery.

10 *Then* ſaid his diſciples to him, If the [i] matter be ſo between man and wife, it is not good to marry.

11 [3] But he ſaid unto them, All men cannot [k] receive this thing, ſave they to whom it is given.

12 For there are ſome [l] eunuchs which were ſo born of *their* mothers belly: and there be ſome eunuchs which be gelded by men: and there be ſome eunuchs which have [m] gelded themſelves for the kingdom of heaven. He that is able to receive *this*, let him receive it.

*Mark 10. 15. Luke 28. 13. Chap. 18. 3.

13 ¶ [4] * Then were brought unto him little children, that he ſhould put *his* hands on them, and pray: and his diſciples rebuked them.

14 But Jeſus ſaid, Suffer the little children, and forbid them not to come to me: for of ſuch is the kingdom of heaven.

15 And when he had put his hands on them, he departed thence.

*Mark 10. 17. Luke 18. 18.

16 ¶ [5] * And behold, one came and ſaid unto him, Good Maſter, what good thing ſhall I do, that I may have eternal life?

17 And he ſaid unto him, Why calleſt thou me good? there is none good but one, even God: but if thou wilt enter into life, keep the commandments.

*Exod. 20. 13. Deut. 5. 16. Rom. 13. 9.

18 He ſaid to him, Which? And Jeſus ſaid, * Theſe, Thou ſhalt not kill: Thou ſhalt not commit adultery: Thou ſhalt not ſteal: Thou ſhalt not bear falſe witneſs:

19 Honour thy father and mother: and, Thou ſhalt love thy neighbour as thyſelf.

20 The young man ſaid unto him, I have obſerved all theſe things from my youth: what lack I yet?

21 Jeſus ſaid unto him, If [n] thou wilt be per-

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[n] This was a civil reverence, which was very uſual in the Eaſt.

[o] Yield not too much to thine anger againſt me: ſo is God called in the ſcripture, ſlow to anger, that is to ſay, gentle, and one that refraineth the ſtorming of his mind, Pſalm 86. 5. patient and of great mercy.

[a] Paſſed over the water out of Galilee into the border of Judea.

[1] The band of marriage ought not to be broken, unleſs it be for fornication.

[b] To ſend her a book of divorcement, afore, ch. 1. 19.

[c] The Greek word importeth to be glewed unto, whereby is ſignified that ſtrait knot which is between man and wife, as though they were glewed together.

[d] They which were two, become as it were one: and this word fleſh, is by a figure taken for the whole man, or the body, after the manner of the Hebrews.

[e] Hath made them yoke-fellows, as the marriage itſelf is by a borrowed kind of ſpeech called a yoke.

[2] Becauſe politic laws are conſtrained to bear with ſome things, it followeth not by and by that God alloweth them.

[f] Being occaſioned by reaſon of the hardneſs of your hearts.

[g] By a politic law, not by the moral law, for this law is a perpetual law of God's juſtice, the other boweth and bendeth as the carpenter's bevil.

[h] Therefore in theſe days the laws that were made againſt adulterers, were not regarded: for they ſhould have needed no divorcement, if marriage had been cut aſunder with puniſhment by death.

[i] If the matter ſtand ſo between man and wife, or in marriage.

[3] The gift of continence is peculiar, and therefore no man can ſet a law to himſelf of perpetual continence.

[k] Receive and admit, as by tranſlation we ſay, that a ſtrait and narrow place is not able to receive many things.

[l] The word 'eunuch' is a general word, and hath divers kinds under it, as gelded men and burſten men.

[m] Which abſtain from marriage, and live continently through the gift of God.

[4] Infants and little children are contained in the free covenant of God.

[5] They neither know themſelves nor the law, that ſeek to be ſaved by the law.

[n] The young man did not anſwer truly in ſaying, that he had kept all the commandments: and therefore he layeth out an example of true charity before him, to ſhew the diſeaſes that lay lurking in his mind.

A. D. 33.

fect, go ſell that thou haſt, and give it to the poor, and thou ſhalt have treaſure in heaven, and come, and follow me.

22 And when the young man heard that ſaying, he went away ſorrowful: for he had great poſſeſſions.

23 [6] Then Jeſus ſaid unto his diſciples, Verily I ſay unto you, that a rich man ſhall hardly enter into the kingdom of heaven.

24 And again, I ſay unto you, It is [o] eaſier for a [p] camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 And when his diſciples heard it, they were exceedingly amazed, ſaying, Who then can be ſaved?

26 And Jeſus beheld them, and ſaid unto them, With men this is impoſſible, but with God all things are poſſible.

* Mark 10. 28. Luke 18. 28.

27 ¶ * Then anſwered Peter, and ſaid to him, Behold we have forſaken all, and followed thee: what therefore ſhall we have?

* Luke 22. 29.

28 [7] And Jeſus ſaid unto them, Verily I ſay unto you, that when the Son of man ſhall ſit in the throne of his majeſty, ye which followed me in the [q] regeneration * ſhall ſit upon twelve thrones, and judge the twelve tribes of Iſrael.

29 And whoſoever ſhall forſake houſes, or brethren, or ſiſter, or father, or mother, or wife, or children, or lands, for my name ſake, he ſhall receive an hundred-fold more, and ſhall inherit everlaſting life.

* Chap. 20. 16. Mark 10. 31. Luke 13. 30.

30 [8] * But many that are firſt, ſhall be laſt, and the laſt *ſhall be* firſt.

CHAP. XX.

1 *Labourers hired into the vineyard.* 15 *The evil eye.* 17 *He foretelleth his paſſion.* 20 *Zebedee's ſons.* 22 *The cup.* 28 *Chriſt is our miniſter.* 30 *Two blind men.*

FOR the kingdom of heaven is like unto a certain [1] houſholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he [a] agreed with the labourers for a penny a day, and ſent them into his vineyard.

3 And he went out about the third hour, and ſaw others ſtanding idle in the market-place,

4 And ſaid unto them, Go ye alſo into *my* vineyard, and whatſoever is right, I will give it you: and they went their way.

5 Again he went out about the ſixth and ninth hour, and did likewiſe.

6 And he went out about the [b] eleventh hour, and found other ſtanding idle, and ſaid unto them, Why ſtand ye here all the day idle?

7 They ſaid unto him, Becauſe no man hath hired us. He ſaid unto them, Go ye alſo into *my* vineyard, and whatſoever is right, that ſhall ye receive.

8 ¶ And when even was come, the maſter of the vineyard ſaid unto his ſteward, Call the labourers, and give them their hire, beginning at the laſt, till *thou come* to the firſt.

9 And they *which were hired* about the eleventh hour, came and received every man a penny.

10 Now when the firſt came, they ſuppoſed that they ſhould receive more, but they likewiſe received every man a penny,

11 And when they had received it, they murmured againſt the maſter of the houſe,

12 Saying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have borne the burden and heat of the day.

13 And he anſwered one of them, ſaying, Friend, I do thee no wrong: didſt thou not agree with me for a penny?

14 Take that which is thine own, and go thy way: I will give unto this laſt as much as to thee.

15 Is it not lawful for me to do as I will with mine own? Is thine eye [c] evil, becauſe I am good?

* Ch. 19. 30. and 22. 14. Mark 10. 31. Luke 13. 30.

16 * So the laſt ſhall be firſt, and the firſt laſt: for many are called, but few choſen.

* Mark 10. 32. Luke 18. 31.

17 * [2] And Jeſus went up to Jeruſalem, and took the twelve diſciples apart in the way, and ſaid unto them,

18 [3] Behold, we go up to Jeruſalem, and the Son of man ſhall be delivered unto the chief prieſts, and unto the Scribes, and they ſhall condemn him to death.

* John 18. 32.

19 [4] And * ſhall deliver him to the Gentiles, to mock, and to ſcourge, and to crucify *him*, but the third day he ſhall riſe again.

* Mark 10. 35.

20 * [5] Then came to him the mother of Zebedee's children with her ſons, worſhipping *him*, and deſiring a certain thing of him.

21 And he ſaid unto her, What wouldeſt thou? She ſaid to him, Grant that theſe my two ſons may ſit, the one at thy right hand, and the other at thy left hand in thy kingdom.

22 And Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to [d] drink of the cup that I ſhall drink of, and to be baptized with the bap-

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[6] Rich men have need of a ſingular gift of God to eſcape out of the ſnares of Satan.

[o] Word for word, it is of leſs labour.

[p] Theophylact noteth that by this word is meant a cable rope, but Caninius alledgeth out of the Talmudiſts, that it is a proverb, and the word, ‘Camel,’ ſignifieth the beaſt itſelf.

[7] It is not loſt that is neglected for God's ſake.

[q] The regeneration is taken for that day, wherein the [illegible] ſhall begin to live a new life, that is to ſay, when they enjoy the heavenly inheritance, both in body and ſoul.

[8] [illegible] have begun well, and not to continue unto the end, doth not only not profit, but alſo hurteth very much.

[1] God is bound to no man, and therefore he calleth whomſoever, and whenſoever he liſteth. This only every man ought to take heed of, and hereupon beſtow his whole endeavour, that he go forward and come to the mark without all ſtopping or ſtaggering, and not curiouſly to examine other men's doings, or the judgments of God.

[a] Word for word, fell in time: it is a kind of ſpeech taken from ſong.

[b] The laſt hour, for the day was twelve hours long, and the firſt hour began at the ſun-riſing.

[c] Nought, that is to ſay, doſt thou envy at my goodneſs towards them? for the Hebrews by an evil eye mean envy, becauſe ſuch diſpoſitions appear chiefly in the eyes, as above, chap. 6. 23. It is ſet to anſwer the word, ‘ſingle,’ and it is taken there for corrupt: for whereas he ſaid there afore, verſ. 22. If thine eye be ſingle, he addeth in the 23d, But if thine eye be wicked, or corrupt; the word being the ſame in that place, as it is here.

[2] Chriſt goeth to the croſs neceſſarily, but yet willingly.

[3] They that leaſt ought, are the greateſt perſecutors of Chriſt.

[4] The ignominy of the croſs is the ſure way to the glory of everlaſting life.

[5] The manner of the heavenly kingdom is quite contrary to the earthly kingdom.

[d] This is ſpoken by a figure, taking the cup for that which is contained in the cup. And again, the Hebrews underſtand by this word ‘cup,’ ſometimes, the manner of puniſhment which is rendered to ſin, as Pſalm 11. 6. or the joy that is given to the faithful, as Pſalm 23. 5. and ſometimes a lot, or condition, as Pſalm 16. 5.

A. D. 33. [e] baptiſm that I ſhall be baptized with? They ſaid to him, We are able.

23 And he ſaid unto them, Ye ſhall drink indeed of my cup, and ſhall be baptized with the baptiſm that I am baptized with: but to ſit at my right hand, and at my left hand, is [f] not mine to give, but *it ſhall be given* to them for whom it is prepared of my Father.

* Mark 10. 41. Luke 22. 25. 24 * And when the *other* ten heard this, they diſdained at the two brethren.

25 Therefore Jeſus called them unto him, and ſaid, Ye know that the lords of the Gentiles have [g] domination over them: and they that are great, exerciſe authority over them.

26 But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your ſervant.

27 And whoſoever will be chief among you, let him be your ſervant.

* Pſ. 2. 7. 28 * Even as the Son of man came not to be ſerved, but to ſerve, and to give his life for the ranſom of many.

* Mark 10. 46. Luke 18. 35. 29 ¶ * [6] And as they departed from Jericho, a great multitude followed him.

30 And behold, two blind men, ſitting by the way ſide, when they heard that Jeſus paſſed by, cried, ſaying, O Lord the ſon of David, have mercy on us.

31 And the multitude rebuked them, becauſe they ſhould hold their peace: but they cried the more, ſaying, O Lord, the ſon of David, have mercy on us.

32 Then Jeſus ſtood ſtill, and [h] called them, and ſaid, What will ye that I ſhould do to you?

33 They ſaid to him, Lord, that our eyes may be opened.

34 And Jeſus, moved with compaſſion, touched their eyes, and immediately their eyes received ſight, and they followed him.

CHAP. XXI.

1 *Chriſt rideth on on aſs into Jeruſalem.* 12 *He caſteth out the ſellers.* 13 *The houſe of prayer.* 19 *The withered fig-tree.* 25 *John's baptiſm.* 28 *Who do the will of God.* 30 *Publicans, harlots.* 33 *God's vineyard. The Jews.* 38 *The ſon killed of the huſbandmen.* 42 *The corner ſtone.*

* Mark 11. 1. Luke 19. 29. AND * [1] when they drew dear to Jeruſalem, and were come to Bethphage, unto the mount of the Olives, then ſent Jeſus two diſciples,

2 Saying to them, Go into the town that is over-againſt you, and anon ye ſhall find an aſs bound, and a colt with her: looſe them, and bring them unto me.

3 And if any man ſay aught unto you, ſay ye, that the Lord hath need of them, and ſtraightway [a] he will let them go. A. D. 33.

4 All this was done that it might be fulfilled which was ſpoken by the prophet, ſaying,

5 ¶ * Tell ye the [b] daughter of Sion, Behold, thy King cometh unto thee, meek, and ſitting upon an aſs, and a colt, the foal of an aſs uſed to the yoke. * Iſa. 62. 11. Zech. 9. 9. John 12. 15.

6 So the diſciples went, and did as Jeſus had commanded them,

7 And brought the aſs and the colt, and put on them their [c] cloaths, and ſet him [d] thereon.

8 And a great multitude ſpread their garments in the way: and others cut down branches from the trees, and ſtrewed them in the way.

9 Moreover, the people that went before, and they alſo that followed, cried, ſaying, [e] Hoſanna to the ſon of David, [f] Bleſſed *be* he that cometh in the name of the Lord, Hoſanna *thou which art* in the higheſt *heavens.*

10 * And when he was come into Jeruſalem, [g] all the city was moved, ſaying, Who is this? * Mark 11. 11. Luke 19. 45. John 2. 13.

11 And the people ſaid, This is Jeſus that prophet of Nazareth in Galilee.

12 ¶ And Jeſus went into the temple of God, and caſt out all them * that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves, * John 2. 15.

13 And ſaid to them, It is written, * My houſe ſhall be called the houſe of prayer: but * ye have made it a den of thieves. * Iſa. 56. 6. * Jer. 7. 11. Mark 11. 17. Luke 19. 46.

14 Then the blind and the halt came to him in the temple, and he healed them.

15 [2] But when the chief prieſts and Scribes ſaw the marvels that he did, and the children crying in the temple, and ſaying, Hoſanna to the ſon of David, they diſdained,

16 And ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaid unto them, Yea: read ye never, * By the mouth of babes and ſucklings thou haſt [h] made perfect the praiſe? * Pſ. 8. 2.

17 ¶ [3] So he left them, and went out of the city into Bethany, and lodged there.

18 [4] And * in the morning, as he returned into the city, he was hungry, * Mark 11. 13.

19 And ſeeing a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and ſaid to it, Never fruit grow on thee henceforwards. And anon the fig-tree withered.

20 And when his diſciples ſaw it, they marvelled, ſaying, How ſoon is the fig-tree withered!

21 [5] And Jeſus anſwered and ſaid unto them, Verily

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[e] This is applied to affliction, as David commonly uſeth.

[f] The almightineſs of Chriſt his divinity is not ſhut out by this, but it ſheweth the debaſing of himſelf by taking man's nature upon him.

[g] Somewhat ſharply and roughly.

[6] Chriſt by healing theſe blind men with an only touch, ſheweth that he is the only light of the world.

[h] Himſelf, not by other men's means.

[1] Chriſt by his humility triumphing over the pride of this world, aſcendeth to true glory, by ignominy of the croſs.

[a] He that ſhall ſay any thing to you, ſhall let them go, to wit, the aſs and the colt.

[b] The city of Sion. An Hebrew kind of ſpeech, commonly uſed in the Lamentations of Jeremiah.

[c] Their uppermoſt garments.

[d] Upon their garments, not upon the aſs and the colt.

[e] This was an ancient kind of crying, which they uſed in the feaſt of tabernacles, when they carried boughs, according as God commanded, Levit. 23. 40. And the word is corruptly made of two, for we ſhould ſay, Hoſhiangena, which is as much to ſay, Save, I pray thee.

[f] Well be it to him that cometh in the name of the Lord, that is to ſay, whom the Lord hath given us for our king.

[g] That is, all the men of Jeruſalem were moved.

[2] Such as ſhould be maſters of godlineſs, are they that do moſt envy the glory of Chriſt: but in vain.

[h] Thou haſt made moſt perfect. We read in David, Thou haſt eſtabliſhed or grounded: and if the matter be conſidered well, it is all one that the Evangeliſt ſaith, for that is ſtable and ſure, which is moſt perfect.

[3] Chriſt doth ſo forſake the wicked, that yet he hath a conſideration and regard of his church.

[4] Hypocrites ſhall at length have their maſks diſcovered, and vizards plucked from their faces.

[5] How great the force of faith is.

A. D. 33.

Ch. 17. 20

* Verily I ſay unto you, if ye have faith, and [i] doubt not, ye ſhall not only do that *which I have done* to the fig-tree, but alſo if ye ſay unto this mountain, Take thyſelf away, and caſt thyſelf into the ſea, it ſhall be done.

* Ch. 7. 7. John 15. 7. 1 John 5. 14.

22 * And whatſoever ye ſhall aſk in prayer, if ye believe, ye ſhall receive it.

* Mark 11. 27, 28. Luke 20. 1. 2.

23 ¶ * [6] And when he was come into the temple, the chief prieſts and the elders of the people came unto him, as he was teaching, and ſaid, By what [k] authority doſt thou theſe things? and who gave thee this authority?

24 Then Jeſus anſwered and ſaid unto them, I alſo will aſk of you [l] a certain thing, which if you tell me, I likewiſe will tell you by what authority I do theſe things.

25 The [m] baptiſm of John, whence was it? from [n] heaven, or of men? Then they [o] reaſoned among themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay unto us, Why did ye not then believe him?

* Ch. 24. 5. Mark 6. 20.

26 And if we ſay, Of men, we fear the multitude, * for all hold John as a prophet.

27 Then they anſwered Jeſus, and ſaid, We cannot tell. And he ſaid unto them, Neither tell I you by what authority I do theſe things.

28 ¶ [7] But what think ye? A *certain* man had two ſons, and came to the elder, and ſaid, Son, go and work to day in my vineyard.

29 But he anſwered, and ſaid, I will not: yet afterwards he repented himſelf, and went.

30 Then came he to the ſecond, and ſaid likewiſe. And he anſwered, and ſaid, I will, Sir: yet he went not.

31 Whether of them twain did the will of the father? They ſaid unto him, the firſt. Jeſus ſaid unto them, Verily I ſay unto you, that the Publicans and the harlots [p] go before you into the kingdom of God.

32 For John came unto you in the [q] way of righteouſneſs, and ye believed him not: but the Publicans and the harlots believed him, and ye, though ye ſaw it, were not moved with repentance afterward, that ye might believe him.

* Iſa. 5. 1. Jer. 2. 21. Mark 12. 1. Luke 20. 9.

33 ¶ [8] Hear another parable, There was a certain houſholder, * which planted a vineyard, and hedged it round about, and made a wine-preſs therein, and built [r] a tower, and let it out to huſbandmen, and went into a ſtrange country.

34 And when the time of the fruit drew near, he ſent his ſervants to the huſbandmen to receive the fruits thereof.

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35 And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another.

36 Again he ſent other ſervants, more than the firſt: and they did the like unto them.

37 But laſt of all he ſent unto them his own ſon, ſaying, They will reverence my ſon.

* Ch. 26. 3, 4. and 27. 1. John 11. 53.

38 But when the huſbandmen ſaw the ſon, they ſaid among themſelves, * This is the heir: come, let us kill him, and let us [s] take his inheritance.

39 So they took him, and caſt him out of the vineyard, and ſlew him.

40 When therefore the lord of the vineyard ſhall come, what will he do to thoſe huſbandmen?

41 They ſaid unto him, He will [t] cruelly deſtroy thoſe wicked men, and will let out his vineyard unto other huſbandmen, which ſhall deliver him the fruits in their ſeaſons.

* Pſ. 118. 22. Acts 4. 11. Rom. 9. 33.

42 Jeſus ſaid unto them, Read ye never in the ſcriptures, * The ſtone which the [u] builders refuſed, the ſame is [x] made the [y] head of the corner? [z] This was the Lord's doing, and it is marvellous in our eyes.

43 Therefore I ſay unto you, The kingdom of God ſhall be taken from you, and ſhall be given to a nation which ſhall bring forth the [a] fruits thereof.

* Iſa. 8. 14.

44 * And whoſoever ſhall fall on this ſtone, he ſhall be broken: but on whomſoever it ſhall fall, it will [b] daſh him in pieces.

45 And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpake of them.

46 [9] And they ſeeking to lay hands on him, feared the people, becauſe they took him as a prophet.

CHAP. XXII.

2 *The parable of the marriage.* 9 *The calling of the Gentiles.* 11 *The wedding-garment, faith.* 16 *Of Ceſar's tribute.* 23 *They queſtion with Chriſt touching the reſurrection.* 32 *God is of the living.* 36 *The greateſt commandment.* 37 *To love God.* 39 *To love our neighbour.* 42 *Jeſus reaſoneth with the Phariſees touching the Meſſias.*

* Luke 14. 16. Rev. 19. 9.

THEN * [1] Jeſus anſwered, and ſpake unto them again in parables, ſaying,

2 The kingdom of heaven is like unto a certain king which married his ſon,

3 And

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[i] The Greek word ſignifieth a ſticking or wavering of mind, ſo that we cannot tell which way to take.

[6] Againſt them which overſlipping the doctrine, bind the calling and vocation to an ordinary ſucceſſion, going about by that falſe pretext, to ſtop Chriſt's mouth.

[k] Or by what power.

[l] One word, that is to ſay, I will aſk you in one word.

[m] John his preaching is called by a figure, Baptiſm, becauſe he preached the baptiſm of repentance, &c. Mark 1. 4. Acts 19. 3.

[n] From God, and ſo it is plainly ſeen, how theſe are ſet one againſt another.

[o] Beat their heads about it and muſed, or laid their heads together.

[7] It is no new thing to ſee them to be the worſt of all men, which ought to ſhew the way of godlineſs to others.

[p] They make haſte to the kingdom of God, and you ſlack: ſo that at leaſtwiſe you ſhould have followed their example. Mark then that this word, 'go before,' is improperly taken in this place, whereas no man followeth.

[q] Living uprightly, being of a good and honeſt converſation: for the Hebrews uſe this word, 'way,' for life and manners.

[8] Thoſe men oftentimes are the cruelleſt enemies of the church, to whoſe fidelity it is committed: But the vocation of God is neither tied to time, place, nor perſon.

[r] Made the place ſtrong: for a tower is the ſtrongeſt place of a wall.

[s] Word for word, let us hold it faſt.

[t] A kind of proverb, ſhewing what end the wicked are worthy of.

[u] Maſter-builders, which are chief builders of the houſe, that is, of the church.

[x] Began to be.

[y] The chief ſtone in the corner is called the head of the corner: which beareth up the couplings or joints of the whole building.

[z] This matter (in that the ſtone which was caſt away is made the head) is the Lord's doing, which we behold and greatly marvel at.

[a] They bring forth the fruits of the kingdom of God, which bring forth the fruits of the Spirit, and not of the fleſh, Gal. 5.

[b] As chaff uſeth to be ſcattered with the wind, for he uſeth a word which ſignifieth properly to ſeparate the chaff from the corn with winnowing, and to ſcatter it abroad.

[9] The wicked can do nothing but what God will.

[1] Not all the whole company of them that are called by the voice of the goſpel, are the true church before God: for the moſt part of them had rather follow the commodities of this life: and ſome do moſt cruelly perſecute thoſe that call them:

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3 And ſent forth his ſervants, to call them that were bid to the wedding, but they would not come.

4 Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: mine oxen and my fatlings are [a] killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, and another about his merchandize.

6 And the remnant took his ſervants, and intreated them ſharply, and ſlew them.

7 [2] But when the king heard it, he was wroth, and ſent forth his warriors, and deſtroyed thoſe murderers, and burnt up their city.

8 Then ſaid he to his ſervants, Truly the [b] wedding is prepared: but they which were bidden, were not worthy.

9 [3] Go ye therefore out into the high ways, and as many as you find, bid them to the marriage.

10 So theſe ſervants went out into the *high* ways, and gathered together all that ever they found, both good and [c] bad: ſo the wedding was furniſhed with gueſts.

11 [4] Then the king came in to ſee the gueſts, and ſaw there a man which had not on a wedding garment.

12 And he ſaid unto him, Friend, how cameſt thou in hither, and haſt not on a wedding garment? and he was [d] ſpeechleſs.

13 Then ſaid the king to the [e] ſervants, Bind him hand and foot: take him away, and caſt him into utter darkneſs: * there ſhall be weeping and gnaſhing of teeth. * Ch. 8. 12. and 13. 42. and 25. 30.

14 * For many are called, but few choſen. * Ch. 20. 16.

15 ¶ * Then went the Phariſees, and took counſel how they might [f] tangle him in talk. * Mark 12. 13. Luke 20. 20.

16 And they ſent unto him their diſciples with the [g] Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God [h] truly, neither careſt for any man: for thou conſidereſt not the [i] perſon of men.

17 [5] Tell us therefore, how thinkeſt thou? Is it lawful to give [k] tribute unto Ceſar, or not?

18 But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money: And they brought him a [l] penny. A. D. 33.

20 And he ſaid unto them, Whoſe is this image and ſuperſcription?

21 And they ſaid unto him, Ceſar's. Then ſaid he unto them, * Give therefore to Ceſar the things which are Ceſar's, and give unto God thoſe things which are God's. * Mark 12. 17. Luke 20. 25. Rom. 13. 7.

22 And when they heard it, they marvelled, and left him, and went their way.

23 ¶ [6] * The ſame day the Sadducees came to him (which ſay that there is no reſurrection) and aſked him, * Mark 12. 18. Luke 20. 27. Acts 23. 8.

24 Saying, Maſter, * Moſes ſaid, If a man die, having no [m] children, his brother ſhall marry his wife by the right of alliance, and raiſe up ſeed unto his brother. * Deut. 25. 5.

25 Now there were with us ſeven brethren, and the firſt married a wife, and deceaſed, and having no iſſue, left his wife unto his brother.

26 Likewiſe alſo the ſecond, and the third, unto the ſeventh.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeven? for all had her.

29 Then Jeſus anſwered, and ſaid unto them, Ye are deceived, not knowing the ſcriptures, nor the power of God.

30 For in the reſurrection they neither marry wives, nor wives are beſtowed in marriage, but are as the [n] angels of God in heaven.

31 And concerning the reſurrection of the dead, have ye not read what is ſpoken unto you of God, ſaying,

32 * I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living. * Exod. 3. 6. Mark 12. 27.

33 And when the multitude heard it, they were aſtoniſhed at his doctrine.

34 ¶ * [7] But when the Phariſees had heard that he had put the Sadducees to ſilence, they aſſembled together. * Mark 12. 28.

35 And [o] one of them, *which was* an expounder of the law, aſked him a queſtion, tempting him, and ſaying,

36 Maſter, which is the greateſt commandment in the law?

37 Jeſus ſaid to him, * Thou ſhalt love the * Deut. 6. 5.

H Lord

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them: but they are the true church, which obey when they are called, ſuch as for the moſt part they are, whom the world deſpiſeth.

[a] The word here uſed is commonly uſed in ſacrifices, and is by tranſlation uſed for other feaſts alſo: For feaſts and banquets were wont to begin with ſacrifices.

[2] A dreadful deſtruction of them that contemn Chriſt.

[b] The marriage-feaſt.

[3] God doth firſt call us, when we think nothing of it.

[c] The general calling offereth the goſpel to all men: but their life is examined that enter in.

[4] In the ſmall number which come at the calling, there are ſome caſtaways which do not confirm their faith with newneſs of life.

[d] Word for word, haltered, that is to ſay, he held his peace, as though he had had a bridle or an halter about his neck.

[e] To them that ſerved the gueſts.

[f] Snare him in his words or talk. The Greek word is derived of ſnares which hunters lay.

[g] They which with Herod made a new religion, patched together of the heatheniſh and of the Jewiſh religion.

[h] Truly and ſincerely.

[i] Thou art not moved with any appearance and outward ſhew.

[5] The Chriſtians muſt obey their magiſtrates, although they be wicked, and extortioners, but ſo far forth as the authority that God hath over us may remain ſafe unto him, and his honour not be diminiſhed.

[k] The word that is uſed here, ſignifieth a valuing and rating of men's ſubſtance, according to the proportion whereof they payed tribute in thoſe provinces which were ſubject to tribute, and it is here taken for the tribute itſelf.

[l] Before, chap. 17. 24. there is mention made of a didrachm, and here of a penny, whereas a didrachm is more by the ſeventh part than a penny: ſo that there ſeemeth to be a jar in thoſe two places: but they may eaſily be accorded thus: The penny was payed to the Romans for tribute, according to the proportion they were rated at, the drachm was paid of every one to the temple, which alſo the Romans took to themſelves, when they had ſubdued Judea.

[6] Chriſt voucheth the reſurrection of the fleſh againſt the Sadducees.

[m] Under which name are daughters alſo comprehended, but yet as touching the family and name of a man, becauſe he that left daughters was in no better caſe, than if he had left no children at all (for they were not reckoned in the family); by the name of children are ſons underſtood.

[n] He ſaith not that they ſhall be without bodies, for then they ſhould not be men any more, but they ſhall be as angels, for they ſhall neither marry nor be married.

[7] The goſpel doth not aboliſh the precepts of the law, but doth rather confirm them.

[o] A Scribe, ſo ſaith Mark 12. 28. now what a Scribe is, look, chap. 2. 4.

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Lord thy God with all thine heart, with all thy [p] ſoul, and with all thy mind.

38 This is the firſt and the great commandment.

* Mark 12. 31. Rom. 13. 9. Gal. 5. 14. James 2. 8.

39 And the ſecond is like unto this, * Thou ſhalt love thy [q] neighbour as thyſelf:

40 On theſe two commandments hangeth the whole law and the prophets.

* Mark 12. 35. Luke 20. 41.

41 ¶ [8] * While the Phariſees were gathered together, Jeſus aſked them,

42 Saying, What think ye of Chriſt? [r] whoſe ſon is he? They ſaid unto him, David's.

43 He ſaid unto them, How then doth David in ſpirit call him Lord, ſaying,

* Pſ. 110. 1.

44 * The Lord ſaid to my Lord, Sit at my right hand, till I make thine enemies thy footſtool?

45 If then David call him Lord, how is he then his ſon?

46 And none could anſwer him a word, neither durſt any from that day forth aſk him any more queſtions.

CHAP. XXIII.

1 How the Scribes, teaching the people the law of Moſes, behave themſelves. 5 Their phylacteries and fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The ſervant. 13 To ſhut the kingdom of heaven. 14 To devour widows houſes. 15 A proſelyte. 16 To ſwear by the temple. 23 To tythe mint. 25 To cleanſe the outſide of the cup. 27 Painted ſepulchres. 33 Serpents, vipers. 37 The hen.

THEN ſpake Jeſus to the multitude, and to his diſciples,

* Nehem. 8. 4.

2 [1] Saying, The * Scribes and the Phariſees [a] ſit in Moſes' ſeat.

3 [b] All therefore whatſoever they bid you obſerve, that obſerve and do: but after their works do not: for they ſay, and do not.

* Luke 11. 46. Acts 15. 10.

4 * [2] For they bind heavy burdens, and grievous to be borne, and lay them on mens ſhoulders, but they themſelves will not move them with *one* of their fingers.

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5 [3] All their works they do for to be ſeen of men: for they make their [c] phylacteries broad, and make long [d] the * fringes of their garments.

* Num. 15. 38. Deut. 22. 12. Mark 12. 38. * Luke 11. 43. and 20. 46.

6 * And love the chief place at feaſts, and to have the chief ſeats in the [e] aſſemblies,

7 And greetings in the markets, and to be called of men, Rabbi, [f] Rabbi.

* James 3. 1.

8 * [4] But be not ye [g] called Rabbi: for [h] one is your doctor, *to wit*, Chriſt, and all ye are brethren.

* Mal. 1. 6.

9 * And call no man your [i] father upon the earth: for there is but one your Father, which is in heaven.

10 Be not called [k] doctors: for one is your doctor, *even* Chriſt.

11 But he that is greateſt among you, let him be your ſervant.

* Luke 14. 11. and 18. 14.

12 * For whoſoever [l] will exalt himſelf, ſhall be brought low: and whoſoever will humble himſelf ſhall be exalted.

13 ¶ [5] Woe therefore *be* unto you, Scribes and Phariſees, [m] hypocrites, becauſe ye ſhut up the kingdom of heaven before men: for ye yourſelves go not in, neither ſuffer ye them that would [n] enter, to come in.

* Mark 12. 40. Luke 20. 47.

14 * [6] Woe *be* unto you, Scribes and Phariſees, hypocrites: for ye devour widows houſes, even [o] under a colour of long prayers: wherefore ye ſhall receive the greater damnation.

15 Woe *be* unto you, Scribes and Phariſees, hypocrites: for ye compaſs ſea and [p] land to make one of your profeſſion: and when he is made ye make him twofold more the child of hell than yourſelves.

16 Woe *be* unto you, blind guides, which ſay, Whoſoever ſweareth by the temple, it is nothing: but whoſoever ſweareth by the gold of the temple, he [q] offendeth.

17 Ye fools and blind, whether is greater, the gold, or the temple that [r] ſanctifieth the gold?

18 And whoſoever ſweareth by the altar, it is nothing: but whoſoever ſweareth by the offering *that is* upon it, offendeth.

19 Ye

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[p] The Hebrew text readeth, Deut. 6. 5. with thine heart, ſoul, and ſtrength: and in Mark 12. 30. and Luke 10. 27. we read, with ſoul, heart, ſtrength, and thought.

[q] Another man.

[8] Chriſt proveth manifeſtly that he is David's ſon according to the fleſh, but otherwiſe David's Lord and very God.

[r] Of whoſe ſtock or family: for the Hebrews call a man's poſterity ſons.

[1] We ought to hear whatſoever any wicked teachers teach us purely out of the word of God, yet ſo that we eſchew their evil manners.

[a] Becauſe God appointed the order, therefore the Lord would have his word to be heard even from the mouth of hypocrites and hirelings.

[b] Provided always, that they deliver Moſes his doctrine which they profeſs, which thing the metaphor of the ſeat ſheweth, which they occupied as teachers of Moſes his learning.

[2] Hypocrites for the moſt part are moſt ſevere exactors of thoſe things which they themſelves chiefly neglect.

[3] Hypocrites are ambitious.

[c] It was a thread, or ribband of blue ſilk in the fringe of a corner, the beholding whereof made them to remember the laws and ordinances of God: and therefore was it called a phylactery, as ye would ſay, a keeper, Num. 15. 38. Deut. 6. 8. which order the Jews afterward abuſed, as they do now-a-days, which hang St. John's goſpel about their necks: a thing condemned many years ago in the council of Antioch.

[d] Word for word, twiſted taſſels of thread, which hanged at the nethermoſt hems of their garments.

[e] When aſſemblies and councils are gathered together.

[f] This word Rabbi ſignifieth one that is above his fellows, and is as good as a number of them: and we may ſee by the repeating of it, how proud a title it was. Now they were called Rabbi, which by laying on of hands were uttered and declared to the world to be wiſe men.

[4] Modeſty is a ſingular ornament of God's miniſters.

[g] Seek not ambitiouſly after it: for our Lord doth not forbid us to give the magiſtrate and our maſters the honour that is due to them. Auguſtine de ſermone verbi Domini ex Matth. cap. 11.

[h] He ſeemeth to allude to a place of Iſaiah, chap. 54. 13 and Jer. 31. 24.

[i] He ſhooteth at a faſhion which the Jews uſed, for they called the rabbins our fathers.

[k] It ſeemeth that the Scribes did very greedily hunt after ſuch titles, whom, verſe 16. he calleth blind guides.

[l] He ſeemeth to allude to the name of the Rabbins, for Rab ſignifieth one that is aloft.

[5] Hypocrites can abide none to be better than themſelves.

[m] Chriſt, when he reproveth any man ſharply, uſeth this word, to give us to underſtand, that there is nothing more deteſtable than hypocriſy and falſhood in religion.

[n] Which are even at the door.

[6] It is a common thing amongſt hypocrites to abuſe the pretence of zeal to covetouſneſs and extortion.

[o] Word for word, under a colour of long praying. And this word, 'even,' noteth a double naughtineſs in them: the one, that they devoured widows goods: the other, that they did it under a colour of godlineſs.

[p] The dry part: now that part of the earth is called dry, which the Lord hath given us to dwell upon.

[q] Is a debtor. Sins are called in the Syrian tongue, debts; and it is certain that Chriſt ſpake in the Syrian tongue.

[r] Cauſeth the gold to be counted holy, which is dedicated o an holy uſe.

A. D. 33.

19 Ye fools and blind, whether is greater, the offering, or the altar which ſanctifieth the offering?

20 Whoſoever therefore ſweareth by the altar, ſweareth by it, and by all things thereon.

21 * And whoſoever ſweareth by the temple, ſweareth by it, and by him that dwelleth therein. * Kings 8.13. 2 Chron. 6.2.

22 * And he that ſweareth by heaven, ſweareth by the [s] throne of God, and by him that ſitteth thereon. * Ch. 5. 34.

23 ¶ [7] * Woe *be* to you, Scribes and Phariſees, hypocrites: for ye tythe mint and aniſe, and cummin, and leave the weightier matters of the law, *as* judgment, and mercy, and [t] fidelity. Theſe ought ye to have done, and not to have left the other. * Luke 11. 42.

24 Ye blind guides, which ſtrain at a gnat, and ſwallow a camel.

25 ¶ [8] Woe *be* to you, * Scribes and Phariſees, hypocrites: for ye make clean the outer ſide of the cup, and of the platter: but within they are full of bribery and exceſs. * Luke 11. 39.

26 Thou blind Phariſee, cleanſe firſt the inſide of the cup and platter, that the outſide of them may be clean alſo.

27 Woe *be* to you, Scribes and Phariſees, hypocrites: for ye are like unto whited tombs, which appear beautiful outward, but are within full of dead men's bones, and of all filthineſs.

28 So are ye alſo: for outward ye appear righteous unto men, but within ye are full of hypocriſy and iniquity.

29 ¶ [9] Wo *be* unto you, Scribes and Phariſees, hypocrites: for ye build the tombs of the prophets, and garniſh the ſepulchres of the righteous,

30 And ſay, If we had been in the days of our fathers, we would not have been partners with them in the blood of the prophets.

31 So then ye be witneſſes unto yourſelves, that ye are the children of them that murdered the prophets.

32 [u] Fulfil ye alſo the meaſure of your fathers.

33 O ſerpents, the generation of vipers, how ſhould ye eſcape the damnation [x] of hell?

34 [10] Wherefore behold, I ſend unto you prophets, and wiſe men, and ſcribes, and of them ye ſhall kill and crucify: and of them ſhall ye ſcourge in your ſynagogues, and perſecute from city to city,

35 [11] That upon you may come all the righteous blood that was ſhed upon the earth, * from the blood of Abel the righteous, unto the blood of Zecharias, the ſon of [y] Barachias, * whom ye ſlew between the temple and the altar. * Gen. 4. 8. * 2 Chron. 24. 22.

36 Verily I ſay unto you, all theſe things ſhall come upon this generation.

37 [12] * Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them which are ſent to thee, how often would I have [z] gathered thy children together, as the hen gathereth her chickens under her wings, and ye would not! * Luke 13. 34.

38 Behold, your habitation ſhall be left unto you deſolate.

39 For I ſay unto you, ye ſhall not ſee me henceforth, till that ye ſay, Bleſſed *is* he that cometh in the name of the Lord.

CHAP. XXIV.

2 The deſtruction of the temple. 4 The ſigns of Chriſt's coming. 12 Iniquity. 23 Falſe Chriſts. 29 The ſigns of the end of the world. 31 The angels. 32 The fig-tree. 37 The days of Noah. 42 We muſt watch. 45 The ſervant.

AND * Jeſus went out, and departed from the temple, and his diſciples came to him, to ſhew him the building of the temple. * Mark 13. 1. Luke 21. 5. 6.

2 [1] And Jeſus ſaid unto them, See ye not all theſe things? Verily I ſay unto you, * there ſhall not be here left a ſtone upon a ſtone, that ſhall not be caſt down. * Luke 19. 44.

3 And as he ſat upon the mount of Olives, his diſciples came unto him apart, ſaying, Tell us when theſe things ſhall be, and what ſign *ſhall be* of thy coming, and of the end of the world.

4 [2] And Jeſus anſwered, and ſaid unto them, * Take heed that no man deceive you, * Epheſ. 5. 6. Coloſſ. 2. 18.

5 For many ſhall come in my name, ſaying, I am Chriſt, and ſhall deceive many.

6 And ye ſhall hear of wars, and rumours of wars: ſee that ye be not troubled, for all theſe things muſt come to paſs, but the [a] end is not yet.

7 For nation ſhall riſe againſt nation, and realm againſt realm, and there ſhall be famine, and peſtilence, and earthquakes in [b] divers places.

8 All theſe are but the beginning of [c] ſorrows.

9 * Then ſhall they deliver you up to be afflicted, and ſhall kill you, and ye ſhall be hated of all nations for my name's ſake. * Ch. 10. 17 Luke 21. 12, John 15. 20, and 16. 2.

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another,

11 And many falſe prophets ſhall ariſe, and ſhall deceive many.

12 And becauſe iniquity ſhall be increaſed, the love of many ſhall be cold.

13 But

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[s] If heaven be God's throne, then is he no doubt above all this world.

[7] Hypocrites are careful in trifles, and neglect the greateſt things of purpoſe.

[t] Faithfulneſs in keeping of promiſes.

[8] Hypocrites are too much careful of outward things, and the inward they utterly contemn.

[9] Hypocrites when they go moſt about to cover their wickedneſs, then do they by the juſt judgment of God ſhame themſelves.

[u] A proverb uſed of the Jews, which hath this meaning, Go ye on alſo, and follow your anceſtors, that at length your wickedneſs may come to the full.

[x] Look chap. 5. verſe 22.

[10] Hypocrites muſt be cruel.

[11] The end of them which perſecute the goſpel, under the pretence of zeal.

[y] Of Jehoiada, who was alſo called Barach-iah, that is, bleſſed of the Lord.

[12] Where the mercy of God was greateſt, there was greateſt wickedneſs and rebellion, and at length the moſt ſharp judgments of God.

[z] He ſpeaketh of the outward miniſtry, and as he was promiſed for the ſaving of this people, ſo was he alſo careful for it, even from the time that the promiſe was made to Abraham.

[1] The deſtruction of the city, and eſpecially of the temple, is foretold.

[2] The church ſhall have a continual conflict with infinite miſeries and offences, and that more is, with falſe prophets, until the day of victory and triumph cometh.

[a] That is, when thoſe things are fulfilled, yet the end ſhall not come.

[b] Every where.

[c] Word for word, of great torments, like unto women in travail.

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* 2 Theſſ. 3. 13.
* 2 Tim. 2. 5.

13 * [3] But he that endureth to the end, he ſhall be ſaved.

14 And this [d] goſpel of the kingdom ſhall be preached through the whole [e] world, for a witneſs unto all nations, and then ſhall the end come.

* Mark 13. 14. Luke 21. 20.
* Dan. 9. 27.

15 ¶ [4] When ye * therefore ſhall ſee the [f] abomination of deſolation ſpoken of by * Daniel the prophet, ſet in the holy place (let him that readeth conſider it)

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the houſe top, not come down to take any thing out of his houſe.

18 And he that is in the field, let not him return back to fetch his [g] clothes.

19 And woe *ſhall be* to them that are with child, and to them that give ſuck in thoſe days.

* Acts 1. 12.

20 But pray that your flight be not in the winter, neither on the * [h] ſabbath *day*.

21 For then ſhall be great tribulation, ſuch as was not from the beginning of the world to this time, nor ſhall be.

22 And except [i] thoſe days ſhould be ſhortened, there ſhould no [k] fleſh be ſaved: but for the elect's ſake thoſe days ſhall be ſhortened.

* Mark 13. 21. Luke 17. 23.

23 * Then if any ſhall ſay unto you, Lo, here is Chriſt, or there, believe it not.

24 For there ſhall ariſe falſe Chriſts, and falſe prophets, and [l] ſhall ſhew great ſigns and wonders, ſo that if it were poſſible, they ſhould deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they ſhall ſay unto you, Behold, he is in the deſart, go not forth: behold, he is in the ſecret places, believe it not.

27 For as the lightning cometh out of the Eaſt, and is ſeen in the Weſt, ſo ſhall alſo the coming of the Son of man be.

* Luke 17. 37.

28 * [5] For whereſoever a dead [m] carcaſe is, thither will the eagles be gathered together.

* Mark 13. 24. Luke 21. 15. Iſa. 13. 10. Ezek. 32. 7. Joel 2. 31. and 3. 15.

29 * [6] And immediately after the tribulations of thoſe days, ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of heaven ſhall be ſhaken.

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* Rev. 1. 7. Dan. 7. 13.

30 And then ſhall appear the [n] ſign of the Son of man in heaven: and then ſhall all the [o] kindreds of the earth [p] mourn, * and they ſhall ſee the Son of man [q] come in the clouds of heaven with power and great glory.

* 1 Cor. 15. 52. 1 Theſſ. 4. 16.

31 * And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the [r] four winds, *and* from one end of the heavens unto the other.

32 [7] Now learn the parable of the fig-tree: when her bough is yet [s] tender, and it putteth forth leaves, ye know that ſummer *is* near.

33 So likewiſe ye, when ye ſee all theſe things, know that *the kingdom of God* is near, *even* at the doors.

34 Verily I ſay unto you, this [t] generation ſhall not paſs, till all theſe things be done.

* Mark 13. 31.

35 * [8] Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

36 [9] But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.

37 But as the days of Noah *were*, ſo likewiſe ſhall the coming of the Son of man be.

* Luke 17. 26. Gen. 7. 5. 1 Pet. 3. 20.

38 * For as in the days *before* the flood, they did [u] eat and drink, marry, and give in marriage, unto the day that Noah entered into the ark,

39 And knew nothing till the flood came, and took them all away: ſo ſhall alſo the coming of the Son of man be.

* Luke 17. 36.

40 [10] * Then two ſhall be in the field: the one ſhall be received, and the other ſhall be refuſed.

41 [x] Two women ſhall be grinding at the mill: the one ſhall be received, and the other ſhall be refuſed.

* Mark 13. 35.

42 [11] * Watch therefore: for ye know not what hour your Maſter will come.

43 Of

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[3] The goſpel ſhall be ſpread abroad, rage the world and the devil never ſo much: and they which do conſtantly believe, ſhall be ſaved.

[d] Joyful tidings of the kingdom of heaven.

[e] Through all that part that is dwelt in.

[4] The kingdom of Chriſt ſhall not be aboliſhed when the city of Jeruſalem is utterly deſtroyed, but ſhall be ſtretched out even to the ends of the world.

[f] The abomination of deſolation, that is to ſay, which all men deteſt and cannot abide, by reaſon of the foul and ſhameful filthineſs of it: and he ſpeaketh of the idols that were ſet up in the temple, or as others think, he meant the marring of the doctrine of the church.

[g] This betokeneth the great fear that ſhall be.

[h] It was not lawful to take a journey on the ſabbath-day, Joſeph. book 13.

[i] Thoſe things which befel the people of the Jews in the thirty-four years, when as the whole land was waſted, and at length the city of Jeruſalem taken, and both it, and their temple deſtroyed, are mixed with thoſe which ſhall come to paſs before the laſt coming of our Lord.

[k] The whole nation ſhould utterly be deſtroyed: and this word fleſh, is by a figure taken for man, as the Hebrews uſed to ſpeak.

[l] Shall openly lay forth great ſigns for men to behold.

[5] The only remedy againſt the furious rage of the world, is to be gathered and joined to Chriſt.

[m] Chriſt who will come with ſpeed, and his preſence will be with a majeſty to whom all ſhall flock, even as eagles.

[6] Everlaſting damnation ſhall be the end of the ſecurity of the wicked, and everlaſting bliſs of the miſeries of the godly.

[n] The exceeding glory and majeſty, which ſhall bear witneſs that Chriſt the Lord of heaven and earth draweth near to judge the world.

[o] All nations, and he alludeth to the diſperſion which we read of Gen. 10 and 11. or to the dividing of the people of Iſrael.

[p] They ſhall be in ſuch ſorrow, that they ſhall ſtrike themſelves: and it is transferred to the mourning.

[q] Sitting upon the clouds, as he was taken up into heaven.

[r] From the four quarters of the world.

[7] If God hath preſcribed a certain order to nature, much more hath he done to his eternal judgments: but the wicked underſtand it not, or rather make a mock at it; but the godly do mark it, and wait for it.

[s] When his tenderneſs ſheweth that the ſap which is the life of the tree, is come from the root into the bark.

[t] This age: this word generation, or age, being uſed for the men of this age.

[8] The Lord doth now begin the judgment, which he will make an end of in the latter day.

[9] It is ſufficient for us to know that God hath appointed a latter day for the reſtoring of all things, but when it ſhall be, it is hidden from us all, for our profit, that we may be ſo much the more watchful, that we be not taken, as they were in old time, in the flood.

[u] The word which the evangeliſt uſeth, expreſſeth the matter more fully than ours doth: for it is a word which is proper to brute beaſts: and his meaning is, that in thoſe days men ſhall be given to their bellies like unto brute beaſts: for otherwiſe it is no fault to eat and drink.

[10] Againſt them that perſuade themſelves that God will be merciful to all men, and do by that means give over themſelves to ſin, that they may in the mean while live in pleaſure void of all care.

[x] The Greek women and the Barbarians did grind and bake. Plutarch. book problem.

[11] An example of the horrible careleſſneſs of men in thoſe things whereof they ought to be moſt careful.

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43 * Of this be ſure, that if the good man of the houſe knew at what watch the thief would come, he would ſurely watch, and not ſuffer his houſe to be digged through.

* Luke 12. 39. 1 Theſſ. 5. 2. Rev. 16. 15.

44 Therefore be ye alſo ready: for in the hour that ye think not, will the Son of man come.

45 * Who then is a faithful ſervant and wiſe, whom his maſter hath made ruler over his houſhold, to give them meat in ſeaſon?

* Luke 12. 42.

46 Bleſſed *is* that ſervant, whom his maſter when he cometh, ſhall find ſo doing.

47 Verily I ſay unto you, he ſhall make him ruler over all his goods.

48 But if that evil ſervant ſhall ſay in his heart, My maſter doth defer his coming,

49 And begin to ſmite his fellows, and to eat, and to drink with the drunken,

50 That ſervant's maſter will come in a day when he looketh not for him, and in an hour that he is not ware of,

51 And will [y] cut him off, and give him his portion with hypocrites: * there ſhall be weeping and gnaſhing of teeth.

* Ch. 13. 42. and 25. 30.

CHAP. XXV.

1 *The virgins looking for the bridegroom.* 13 *We muſt watch.* 14 *The talents delivered unto the ſervants.* 24 *The evil ſervant.* 30 *After what ſort the laſt judgment ſhall be.* 41 *The curſed.*

THEN [z] the kingdom of heaven ſhall be likened unto ten virgins, which took their lamps, and [a] went forth to meet the bridegroom:

2 And five of them were wiſe, and five fooliſh.

3 The fooliſh took their lamps, but took no oil with them.

4 But the wiſe took oil in their veſſels with their lamps.

5 Now while the bridegroom tarried long, all [b] ſlumbered and ſlept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh: go out to meet him.

7 Then all thoſe virgins aroſe, and trimmed their lamps.

8 And the fooliſh ſaid to the wiſe, Give us of your oil, for our lamps are out.

9 But the wiſe anſwered, ſaying, *Not ſo*, leſt there will not be enough for us and you: but go ye rather to them that ſell, and buy for yourſelves.

10 And while they went to buy, the bridegroom came: and they that were ready, went in with him to the wedding, and the gate was ſhut.

11 Afterwards came alſo the other virgins, ſaying, Lord, Lord, open to us.

12 But he anſwered, and ſaid, Verily I ſay unto you, I know you not.

13 * Watch therefore: for ye know neither the day nor the hour when the Son of man will come.

* Ch. 24. 42. Mark 13. 35.

14 * [z] For *the kingdom of heaven is* as a man that going into a ſtrange country, called his ſervants, and delivered to them his goods.

* Luke 19. 12, 13.

15 And unto one he gave five talents, and to another two, to another one, to every man after his own [c] ability, and ſtraightway went from home.

16 Then he that had received the five talents, went and occupied with them, and gained other five talents.

17 Likewiſe alſo, he that *received* two, he alſo gained other two.

18 But he that received that one, went, and digged it in the earth, and hid his maſter's money.

19 But after a long ſeaſon, the maſter of thoſe ſervants came, and reckoned with them.

20 Then came he that had received five talents, and brought other five talents, ſaying, Maſter, thou deliveredſt unto me five talents: behold, I have gained with them other five talents.

21 Then his maſter ſaid unto him, It is well done, good ſervant and faithful, thou haſt been faithful in little, I will make thee ruler over much: [d] enter into thy maſter's joy.

22 Alſo he that had received two talents, came, and ſaid, Maſter, thou deliveredſt unto me two talents: behold, I have gained two other talents more.

23 His maſter ſaid unto him, It is well done, good ſervant and faithful: thou haſt been faithful in little, I will make thee ruler over much: enter into thy maſter's joy.

24 Then he which had received the one talent, came, and ſaid, Maſter, I knew that thou waſt an hard man, which reapeſt where thou ſowedſt not, and gathereſt where thou ſtrewedſt not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou haſt thine own.

26 And his maſter anſwered, and ſaid unto him, Thou evil ſervant, and ſlothful, thou kneweſt that I reap where I ſowed not, and gather where I ſtrewed not.

27 Thou oughteſt therefore to have put my money to the [e] exchangers, and then at my coming ſhould I have received mine own with vantage.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 * For unto every man that hath, it ſhall be given, and he ſhall have abundance, and from him that hath not, even that he hath, ſhall be taken away.

* Ch. 13. 12. Mark 4. 25. Luke 8. 18. and 19. 26.

30 Caſt therefore that unprofitable ſervant

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[y] To wit, from the reſt, or will cut him into two parts, which was a moſt cruel kind of puniſhment: wherewith, as Juſtine Martyr witneſſeth, Iſaiah the prophet was executed by the Jews: the like kind of puniſhment we read of, 1 Sam. 15 33. and Dan. 3. 29.

[z] We muſt deſire ſtrength at God's hand, which may ſerve us as a torch while we walk through this darkneſs, to bring us to our deſired end: otherwiſe if we become ſlothful and negligent as weary of our pains and travel, we ſhall be ſhut out of the doors.

[a] The pomp of bridals was wont for the moſt part to be kept in the night ſeaſons, and that by damſels.

[b] Their eyes being heavy with ſleep.

[z] Chriſt witneſſeth that there ſhall be a long time between his departure to his Father, and his coming again to us, but yet notwithſtanding, that he will at that day take an account not only of the rebellious and obſtinate, how they have beſtowed that which they received of him, but alſo of his houſhold ſervants, which have not through ſlothfulneſs employed thoſe gifts which he beſtowed upon them.

[c] According to the wiſdom and ſkill in dealing, which was given them.

[d] Come and receive the fruit of my goodneſs: now the Lord's joy is doubled, John 15. 11. that my joy may remain in you, and your joy be fulfilled.

[e] Table-mates which have their ſhop-bulks or tables ſet abroad, where they let out money to uſury.

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into utter * darkneſs: there ſhall be weeping, and gnaſhing of teeth.

* Ch. 8. 12. and 22. 13.

31 ¶ [3] And when the Son of man cometh in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.

32 And before him ſhall be gathered all nations: and he ſhall ſeparate them one from another, as a ſhepherd ſeparateth the ſheep from the goats.

33 And he ſhall ſet the ſheep on his right-hand, and the goats on the left.

34 Then ſhall the King ſay to them on his right hand, Come, ye [f] bleſſed of my Father: take the inheritance of the kingdom prepared for you from the foundation of the world.

35 * For I was an hungred, and ye gave me meat: I thirſted, and ye gave me drink: I was a ſtranger, and ye took me in unto you.

* Iſa. 58. 7. Ezek. 18. 7.

36 *I was* naked, and ye cloathed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me.

37 Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed thee? or athirſt, and gave thee drink?

38 And when ſaw we thee a ſtranger, and took thee in unto us? or naked, and cloathed thee?

39 Or when ſaw we thee ſick, or in priſon, and came unto thee?

40 And the King ſhall anſwer, and ſay unto them, Verily I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it to me.

41 Then ſhall he ſay unto them on the left-hand, * Depart from me, ye curſed, into everlaſting fire, which is prepared for the devil and his angels.

* Pſ. 6. 8. Ch. 7. 23. Luke 13. 27.

42 For I was an hungred, and ye gave me no meat: I thirſted, and ye gave me no drink:

43 I was a ſtranger, and ye took me not in unto you: *I was* naked, and ye cloathed me not: ſick, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred, or athirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?

45 Then ſhall he anſwer them, and ſay, Verily I ſay unto you, inaſmuch as ye did it not to one of the leaſt of theſe, ye did it not to me.

46 * And theſe ſhall go into everlaſting pain, and the righteous into life eternal.

* Dan. 12. 2. John 5. 29.

CHAP. XXVI.

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3 The conſultation of the prieſts againſt Chriſt. 6 His feet are anointed. 15 Judas ſelleth him. 26 The inſtitution of the ſupper. 34 and 36 Peter's denial. 38 Chriſt is heavy. 47 He is betrayed with a kiſs. 56 He is led to Caiaphas. 64 He confeſſeth himſelf to be Chriſt. 67 They ſpit at him.

AND * [1] it came to paſs, when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples,

* Mark 14. 1. Luke 22. 1.

2 [2] Ye know, that after two days is the paſſover, and the Son of man ſhall be delivered to be crucified.

3 * Then aſſembled together the chief prieſts, and the Scribes, and the elders of the people into the hall of the high prieſt, called Caiaphas,

* John 11. 47.

4 And conſulted together, that they might take Jeſus by ſubtilty, and kill him.

5 But they ſaid, Not on the [a] feaſt *day*, leſt any uproar be among the people.

6 ¶ * [3] And when Jeſus was in Bethany, in the houſe of Simon the leper,

* Mark 14. 3. John 11. 2.

7 [b] There came unto him a woman, which had a [c] box of very coſtly ointment, and poured it on his head as he ſat at the table.

8 And when his [d] diſciples ſaw it, they had indignation, ſaying, What needed this [e] waſte?

9 For this ointment might have been ſold for much, and been given to the poor.

10 [4] And Jeſus knowing it, ſaid unto them, Why trouble ye the woman? for ſhe hath wrought a good work upon me.

11 * [5] For ye have the poor always with you, but me ſhall ye not have always.

* Deut. 15. 15.

12 For [f] in that ſhe poured this ointment on my body, ſhe did it to bury me.

13 Verily I ſay unto you, Whereſoever this goſpel ſhall be preached throughout all the world, there ſhall alſo this that ſhe hath done, be ſpoken of for a memorial of her.

14 ¶ * Then one of the twelve, called Judas Iſcariot, went unto the chief prieſts,

* Mark 14. 10.

15 And ſaid, What will ye give me, and I will deliver him unto you? And they appointed unto him thirty *pieces* of ſilver.

16 And from that time he ſought opportunity to betray him.

17 ¶ * [6] Now [g] on the firſt *day* of the feaſt of unleavened bread, the diſciples came to Jeſus, ſaying

* Mark 14. 12. Luke 22. 7.

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[3] A lively ſetting forth of the everlaſting judgment which is to come.

[f] Bleſſed and happy, upon whom my Father hath moſt abundantly beſtowed his benefits.

[1] Chriſt witneſſeth by his voluntary going to death, that he will make full ſatisfaction for the ſin of Adam, by his obedience.

[2] God himſelf and not men appointed the time that Chriſt ſhould be crucified in.

[a] By this word feaſt, is meant the whole feaſt of unleavened bread: the firſt and eighth day whereof, were ſo holy, that they might do no manner of work therein, though the whole company of the Sanhedrim determined otherwiſe: and yet it came to paſs through God's providence, that Chriſt ſuffered at that time, to the end that all the people of Iſrael might be witneſſes of his everlaſting ſacrifice.

[3] By this ſudden work of a ſinful woman, Chriſt giveth the gueſts to underſtand of his death and burial which was nigh, the ſavour whereof ſhall bring life to all ſinners which flee unto him. But Judas taketh an occaſion hereby to accompliſh his wicked purpoſe and counſel.

[b] For theſe things were done before Chriſt came to Jeruſalem, and yet ſome think that the Evangeliſts recite two hiſtories.

[c] Theſe boxes were of alabaſter, which in old time men made hollow to put in ointments: for ſome write that alabaſter keepeth ointment very well without corruption, Pliny, book 13. ch. 1.

[d] This is a figure called Synecdoche: for it is ſaid but of Judas, that he was moved thereat, John 12. 14.

[e] Unprofitable ſpending.

[4] We ought not raſhly to condemn that which is not orderly done.

[5] Chriſt who was once anointed in his own perſon, muſt always be anointed in the poor.

[f] In that ſhe poured this ointment upon my body, ſhe did it to bury me.

[6] Chriſt verily purpoſing to bring us into our country out of hand, and ſo to abrogate the figure of the law, fulfilleth the law, neglecting the contrary tradition and cuſtom of the Jews: and therewithal ſheweth that all things ſhall ſo come to paſs by the miniſtry of men, that the ſecret council of God ſhall govern them.

[g] This was the fourteenth day of the firſt month: and the firſt day of unleavened bread ſhould have been the fifteenth, but becauſe this day's evening (which after the manner of the Romans was referred to the day before) did belong by the Jews manner to the day following, therefore it is called the firſt day of unleavened bread.

A. D. 33. ſaying unto him, Where wilt thou that we prepare for thee to eat the paſſover?

18 And he ſaid, Go ye into the city to ſuch a man, and ſay to him, The Maſter ſaith, My time is at hand: I will keep the paſſover at thine houſe with my diſciples.

19 And the diſciples did as Jeſus had given them charge, and made ready the paſſover.

20 * So when the even was come, he [h] ſat down with the twelve. *Luke 22. 14.

21 And as they did eat, he ſaid, * Verily I ſay unto you, that one of you ſhall betray me. *Mark 14. 18. John 13. 21.

22 And they were exceeding ſorrowful, and began every one of them to ſay unto him, Is it I, Maſter?

23 And he anſwered, and ſaid, * He that [i] dippeth his hand with me in the diſh, he ſhall betray me. *Pſ. 41. 9.

24 Surely the Son of man goeth his way, as it is written of him: but woe *be* to that man, by whom the Son of man is betrayed: it had been good for that man, if he had never been born.

25 Then Judas [k] which betrayed him, anſwered and ſaid, Is it I, Maſter? He ſaid unto him, Thou haſt ſaid it.

26 ¶ [7] * And as they did eat, Jeſus took the bread, and when he had [l] bleſſed, he brake it, and gave it to the diſciples, and ſaid, Take, eat: [m] This is my body. *1 Cor. 11. 24.

27 Alſo he took the cup, and when he had given thanks, he gave it them, ſaying, Drink ye [n] all of it.

28 [o] For this is my blood of the [p] new Teſtament, that is ſhed for many for the remiſſion of ſins.

29 I ſay unto you, that I will not drink henceforth of this fruit of the vine, until that day, when I ſhall drink it new with you in my Father's kingdom.

30 And when they had ſung [q] a pſalm, they went out into the mount of Olives.

31 ¶ * [8] Then ſaid Jeſus unto them, All ye ſhall be offended by me this night: for it is written, I * will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered. *Mark 14. 27. John 16. 32. and 18. 8. *Zech. 13. 7.

32 But * after I am riſen again, I will go before you into Galilee. *Mark 14. 28. and 16. 7.

33 But Peter anſwered, and ſaid unto him, Though that all men ſhould be offended by thee, yet will I never be offended.

34 * Jeſus ſaid unto him, Verily I ſay unto thee, that this night, before the cock crow, thou ſhalt deny me thrice. *John 13. 38. Mark 14. 30.

35 Peter ſaid unto him, Though I ſhould die with thee, I will in no caſe deny thee. Likewiſe alſo ſaid all the diſciples.

36 ¶ * [9] Then went Jeſus with them into a place which is called Gethſemane, and ſaid unto his diſciples, Sit ye here, while I go, and pray yonder. *Luke 22. 39.

37 And he took unto him Peter, and the two ſons of Zebedee, and began to wax ſorrowful, and [r] grievouſly troubled.

38 [10] Then ſaid Jeſus unto them, My ſoul is very heavy, *even* unto the death: tarry ye here, and watch with me.

39 So he went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, [s] let this [t] cup paſs from me: nevertheleſs, not as I will, but as thou wilt.

40 [11] After, he came unto the diſciples, and found them aſleep, and ſaid to Peter, What? could ye not watch with me one hour?

41 Watch, and pray, that ye enter not into temptation: the ſpirit indeed is ready, but the fleſh is weak.

42 Again he went away the ſecond time, and prayed, ſaying, O my Father, if this cup cannot paſs away from me, but that I muſt drink it, thy will be done.

43 And he came, and found them aſleep again, for their eyes were heavy.

44 So he left them, and went away again, and prayed the third time, ſaying the ſame words.

45 Then came he to his diſciples, and ſaid unto them, Sleep henceforth, and take your reſt: behold, the hour is at hand, and the Son of man is given into the hands of ſinners.

46 Riſe,

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[h] Becauſe the law appointed them to be ſhod, and have their ſtaves in their hands, as though they were in haſte, thereby it is to be gathered, that they ſat not down when they did eat the paſſover, but ſtood, for otherwiſe when they went to meat, they put off their ſhoes: therefore he ſpeaketh here in this place, not of the paſſover, but of the ſupper which was celebrated after that the paſſover was ſolemnly done.

[i] That is to ſay, whom I vouchſafed to come to my table, alluding to the place, Pſalm 41. 10. which is not ſo to be underſtood as though at the ſelf-ſame inſtant that the Lord ſpake theſe words, Judas had had his hand in the diſh (for that had been an undoubted token) but it is meant of his tabling and eating with him.

[k] Whoſe head was about nothing elſe but to betray him.

[7] Chriſt minding forthwith to fulfil the promiſes of the old covenant, inſtituteth a new covenant with new ſigns.

[l] Mark ſaith, had given thanks: and therefore bleſſing is not a conſecrating, with a conjuring kind of murmuring and force of words; and yet the bread and the wine are changed, not in nature, but in quality, for they become undoubted tokens of the body and blood of Chriſt, not of their own nature or force of words, but by Chriſt his inſtitution, which muſt be recited, and laid forth, that faith my find what to lay hold on, both in the word and in the elements.

[m] This is a figurative ſpeech, which is called Metonymia: that is to ſay, the putting of one name for another: ſo calling the bread his body, which is the ſign and ſacrament of his body, and yet notwithſtanding, it is ſo a figurative and changed kind of ſpeech, that the faithful do receive Chriſt indeed with all his gifts (though by a ſpiritual means) and become one with him.

[n] Therefore they which took away the cup from the people, did againſt Chriſt his inſtitution.

[o] To wit, this cup or wine, is my blood ſacramentally, as Luke 22. 10.

[p] Or, the covenant, that is to ſay, whereby the new league and covenant is made: for in making of leagues, they uſed pouring of wine and ſhedding of blood.

[q] When they had made an end of their ſolemn ſinging, which ſome think was ſix pſalms, beginning at the 112th to the 117th.

[8] Chriſt being more careful of his diſciples than of himſelf, forewarneth them of their flight, and putteth them in better comfort.

[9] Chriſt having regard to the weakneſs of his diſciples, leaving all the reſt in ſafety, taketh with him but three to be witneſſes of his anguiſh, and goeth of purpoſe into the place appointed to betray him in.

[r] The word which he uſeth, ſignifieth great ſorrow, and marvellous and deadly grief: which thing, as it betokeneth the truth of man's nature, which ſhunneth death, as a thing that is entered in againſt nature; ſo it ſheweth, that though Chriſt were void of ſin, yet he ſuſtained this horrible puniſhment, becauſe he felt the wrath of God kindled againſt us for ſins, which he revenged and puniſhed in his perſon.

[10] Chriſt a true man, going about to ſuffer the puniſhment which was due unto us, for forſaking of God, is forſaken of his own: he hath a terrible conflict with the horror and fear of the curſe of God: out of which he eſcaping as conqueror, cauſeth us not to be any more afraid of death.

[s] Let it paſs me, and not touch me.

[t] That is, which is at hand, and is offered and prepared for me: a kind of ſpeech which the Hebrews uſe, for the wrath of God, and the puniſhment he ſendeth: above, ch. 20. 22.

[11] An example of the careleſſneſs of man.

A. D. 33.

46 [11] Riſe, let us go: behold, he is at hand that betrayeth me:

* Mark 14. 43. Luke 22. 47. John 18. 3.

47 * And while he yet ſpake, lo, Judas, one of the twelve, came, and with him a great multitude with ſwords and ſtaves, [u] from the high prieſts and elders of the people.

48 Now he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that is he, lay hold on him.

49 And forthwith he came to Jeſus, and ſaid, God ſave thee, Maſter, and kiſſed him.

50 [13] Then Jeſus ſaid unto him, [x] Friend, wherefore art thou come? Then came they, and laid hands on Jeſus, and took him.

51 And behold, one of them which were with Jeſus, ſtretched out *his* hand, and drew his ſword, and ſtruck a ſervant of the high prieſt, and ſmote off his ear.

* Gen. 9. 6. Rev. 13. 10.

52 [14] Then ſaid Jeſus unto him, Put up thy ſword into his place: * for all that [y] take the ſword, ſhall periſh with the ſword.

53 [15] Either thinkeſt thou, that I cannot now pray unto my Father, and he will give me more than twelve legions of angels?

* Iſa. 53. 10.

54 [z] How then ſhould the * ſcriptures be fulfilled, *which ſay*, that it muſt be ſo?

55 The ſame hour ſaid Jeſus to the multitude, Ye be come out as *it were* againſt a thief, with ſwords and ſtaves to take me: I ſat daily teaching in the temple among you, and ye took me not.

* Ver. 31.

56 But all this was done, that the ſcriptures of the prophets might be fulfilled. * Then all the diſciples forſook him, and fled.

* Mark 14. 53. Luke 22. 54. John 18. 14.

57 ¶ * [16] And they took Jeſus, and led him to [a] Caiaphas the high prieſt, where the Scribes and the elders were aſſembled.

58 And Peter followed him afar off unto the high prieſt's [b] hall, and went in, and ſat with the ſervants, to ſee the end.

* Mark 14. 55.

59 Now * the chief prieſts and the elders, and all the whole council, ſought falſe witneſs againſt Jeſus, to put him to death.

60 But they found none: and though many falſe witneſſes came, yet found they none: but at the laſt came two falſe witneſſes,

* John 2. 19.

61 And ſaid, This man ſaid, * I can deſtroy the temple of God, and build it in three days.

62 Then the chief prieſt aroſe, and ſaid to him, Anſwereſt thou nothing? [c] What is the matter that theſe men witneſs againſt thee?

63 But Jeſus held his peace. Then the chief prieſt anſwered, and ſaid to him, I charge thee ſwear unto us by the living God, to tell us, If thou be that Chriſt, the Son of God, *or no*.

* Ch. 16. 27. Rom. 14. 10. 1 Theſſ. 4. 14.

64 * Jeſus ſaid to him, Thou haſt ſaid it: neverthelеſs I ſay unto you, [d] Hereafter ſhall ye ſee the Son of man, ſitting [e] at the right hand of the power *of God*, and come in the [f] clouds of the heaven.

65 Then the high prieſt [g] rent his cloaths, ſaying, He hath blaſphemed, what have we any more need of witneſſes? behold, now ye have heard his blaſphemy.

66 What think ye? They anſwered, and ſaid, He is guilty of death.

* Iſa. 50. 6.

67 * Then ſpat they in his face, and buffetted him, and others ſmote him with rods.

68 Saying, Propheſy to us, O Chriſt, who is he that ſmote thee?

* Mark 14. 66. Luke 22. 55. John 18. 25.

69 ¶ * [17] Peter [h] ſat without in the hall, and a maid came to him, ſaying, Thou alſo waſt with Jeſus of Galilee:

70 But he denied before them all, ſaying, I wot not what thou ſayeſt.

71 And when he went out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This man was alſo with Jeſus of Nazareth.

72 And again he denied with an oath, ſaying, I know not the man.

73 So after a while came unto him they that ſtood by, and ſaid unto Peter, Surely thou art alſo one of them: for even thy ſpeech bewrayeth thee.

74 Then began he to [i] curſe *himſelf*, and to ſwear, ſaying, I know not the man. And immediately the cock crew.

75 Thon Peter remembered the words of Jeſus, which had ſaid unto him, Before the cock crow thou ſhalt deny me thrice. So he went out, and wept bitterly.

CHAP. XXVII.

2 He is delivered bound to Pilate. 5 Judas hangeth himſelf. 19 Pilate's wife. 20 Barabbas is aſked. 24 Pilate waſheth his hands. 29 Chriſt is crowned with thorns. 34 He is crucified. 40 Reviled. 50 He giveth up the ghoſt. 57 He is buried. 62 The ſoldiers watch him.

* Mark 15. 1. Luke 22. 66. John 18. 28.

WHEN * the morning was come, all the chief prieſts and the elders of the people took counſel againſt Jeſus, to put him to death:

2 And

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[12] Chriſt offereth himſelf willingly to be taken, that in ſo obeying willingly, he might make ſatisfaction for the wilful fall of man.

[u] Sent from the high prieſts.

[13] Chriſt is taken, that we might be delivered.

[x] Chriſt reprehendeth Judas tauntingly, and rebuketh him ſharply, for he knew well enough for what cauſe he came.

[14] Our vocation muſt be the rule of our zeal.

[y] They take the ſword to whom the Lord hath not given it, that is to ſay, they which uſe the ſword, and are not called to it.

[15] Chriſt was taken, becauſe he was willing to be taken.

[z] By this queſtioning, he anſwereth a ſly objection, for they might have aſked him, why he did not in this his great extremity of danger, call to his Father for aid: but to this he anſwereth by a queſtion.

[16] Chriſt being innocent, is condemned of the high prieſt for that wickedneſs whereof we are guilty.

[a] From Annas to Caiaphas, before whom the multitude was aſſembled, John 18. 13.

[b] The word here uſed, ſignifieth properly an open large room before an houſe, as we ſee in kings palaces and noblemen's houſes: we call it a court, for it is open to the air, and by a figure Synecdoche, is taken for the houſe itſelf.

[c] How cometh it to paſs that theſe men witneſs againſt thee?

[d] This word diſtinguiſheth his firſt coming from the latter.

[e] Sitting with God in like and equal honour at the right hand of his power, that is, in greateſt power: for the right hand ſignifieth among the Hebrews, that that is mighty, and of great power.

[f] Clouds of heaven, look afore, ch. 24. 30.

[g] This was an uſual matter among the Jews: for ſo were they bound to do, when they heard any Iſraelite to blaſpheme God, and it was a tradition of their Talmud in the book of the Magiſtrates, in the title of the four kinds of death.

[17] Peter by the wonderful providence of God, appointed to be a witneſs of all theſe things, is prepared to the example of ſingular conſtancy, by the experience of his own incredulity.

[h] That is, without the place where the biſhop ſat, but not without the houſe, for afterward he went from thence into the porch.

[i] He ſwore and curſed himſelf.

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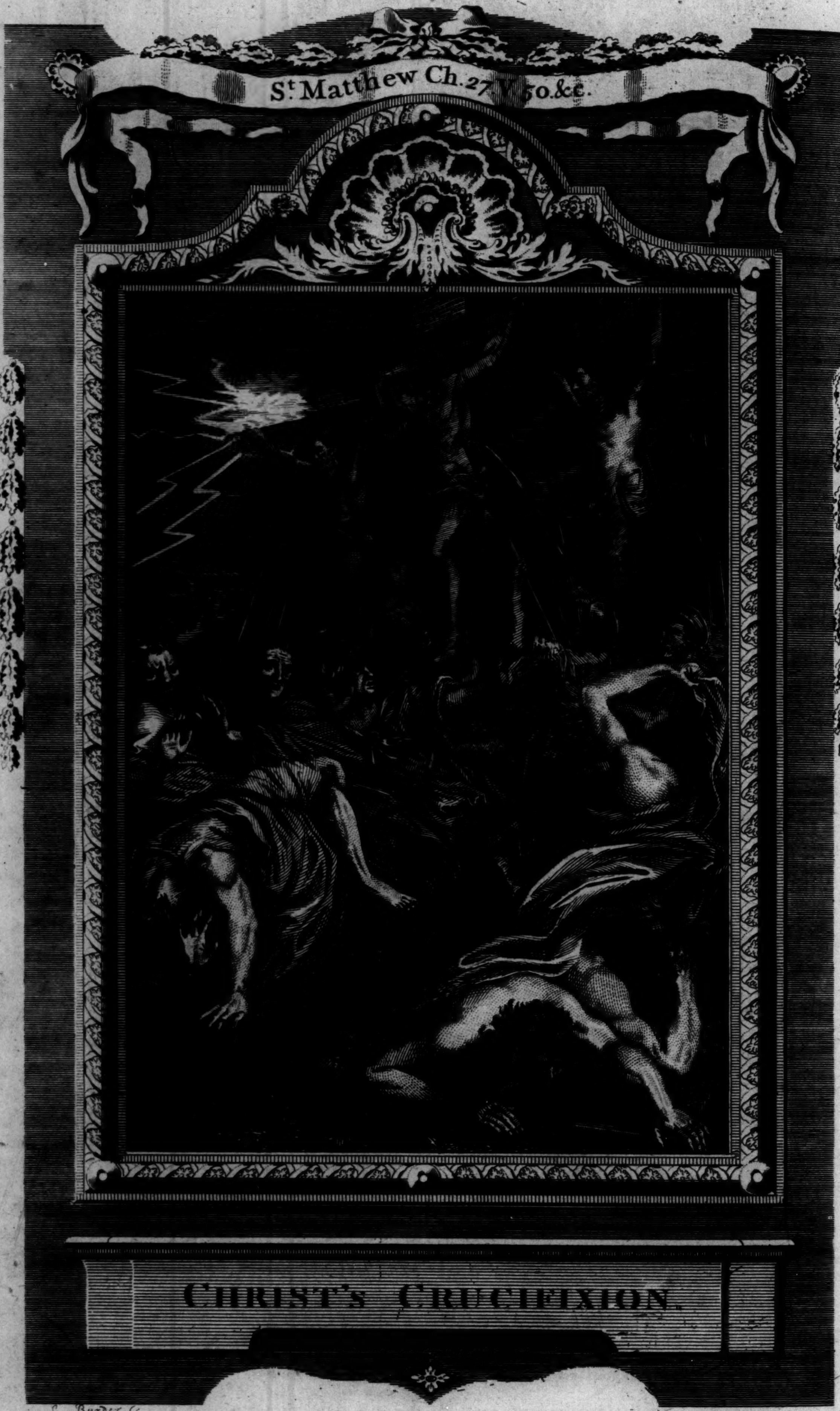

CHRIST's CRUCIFIXION.

G. Burder sc

A. D. 33.

2 And led him away bound, and delivered him unto Pontius Pilate the governor.

3 ¶ [1] Then when Judas which betrayed him, ſaw that he was condemned, he repented himſelf, and brought again the thirty *pieces* of ſilver to the chief prieſts and elders,

4 Saying, I have ſinned, betraying the innocent blood. But they ſaid, What is that to us? ſee thou to it.

5 And when he had caſt down the ſilver *pieces* in the temple, he [a] departed, and went and hanged himſelf.

* Acts 1. 18.

6 And the chief prieſts took the ſilver *pieces*, and ſaid, It is not lawful for us to put them into the [b] treaſure, becauſe it is the price [c] of blood.

7 And they took counſel, and bought with them a potter's field, for the burial of [d] ſtrangers:

8 Wherefore that field is called, * The field of blood, until this day.

* Acts 1. 19.

9 (Then was fulfilled that which was ſpoken by [e] Jeremiah the prophet, ſaying, * [f] And they took thirty ſilver *pieces*, the price of him that was valued, whom *they* of the children of Iſrael valued,

* Zech. 11. 12.

10 And they gave them for the potter's field, as the Lord appointed me.)

11 ¶ [2] * And Jeſus ſtood before the governor, and the governor aſked him, ſaying, Art thou the king of the Jews? Jeſus ſaid unto him, Thou ſayeſt it.

* Mark 15. 2. Luke 23. 3. John 18. 33.

12 And when he was accuſed of the chief prieſts and elders, he anſwered nothing.

13 Then ſaid Pilate unto him, Heareſt thou not how many things they lay againſt thee?

14 But he anſwered him not to one word, inſomuch that the governor marvelled greatly.

15 [3] Now at the feaſt, the governor was wont to deliver unto the people a priſoner whom they would.

16 And they had then a notable priſoner, called Barabbas.

17 When they were then gathered together, Pilate ſaid unto them, Whether will ye that I let looſe unto you Barabbas, or Jeſus which is called Chriſt?

18 (For he knew well that for envy they had delivered him.

19 Alſo when he was ſet down upon the judgment ſeat, his wife ſent to him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream by reaſon of him.)

20 * But the chief prieſts and the elders had perſuaded the people that they ſhould aſk Barabbas, and ſhould deſtroy Jeſus.

* Mark 15. 11. Luke 23. 18. John 18. 40. Acts 3. 14.

21 Then the governor anſwered, and ſaid unto them, Whether of the twain will ye that I let looſe unto you? And they ſaid, Barabbas.

22 Pilate ſaid unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſaid to him, Let him be crucified.

23 Then ſaid the governor, But what evil hath he done? Then they cried the more, ſaying, Let him be crucified.

24 [4] When Pilate ſaw that he availed nothing, but that more tumult was made, he took water, and [g] waſhed his hands before the multitude, ſaying, I am innocent of the [h] blood of this juſt man: look you to it.

25 Then anſwered all the people, and ſaid, [i] His blood *be* on us, and on our children.

26 Thus let he Barabbas looſe unto them, and ſcourged Jeſus, and delivered him to be crucified.

27 ¶ * Then the ſoldiers of the governor took Jeſus into the common hall, and gathered about him the whole band,

* Mark 15. 16. John 19. 2.

28 [5] And they ſtripped him, and [k] put about him a [l] ſcarlet robe,

29 And platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, ſaying, God ſave the king of the Jews:

30 And ſpitted upon him, and took a reed, and ſmote him on the head.

31 Thus when they had mocked him, they took the robe from him, and put his own raiment on him, and led him away to crucify him.

32 * And as they came out, they found a man of Cyrene, named Simon: him they [m] compelled to bear his croſs.

* Mark 15. 21. Luke 23. 26.

33 * [6] And when they came unto the place called Golgotha, (that is to ſay, the place of *dead men's* ſculls)

* Mark 15. 22. John 19. 17.

34 [7] They gave him vinegar to drink, mingled with gall: and when he had taſted thereof, he would not drink.

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[1] An example of the horrible judgment of God, as well againſt them which ſell Chriſt, as againſt them which buy Chriſt.

[a] Out of men's ſight.

[b] The treaſure of the temple.

[c] Of life and death.

[d] Strangers and gueſts whom the Jews could not abide to be joined unto, no not after they were dead.

[e] Seeing this prophecy is read in Zech. 11 12. it cannot be denied but Jeremiah's name crept into the text either through the printer's fault, or by ſome others ignorance: it may be alſo that it came out of the margin, by reaſon of the breviation of the letters, the one being jou, and the other zou, which are not much unlike: but in the Syrian text the prophet's name is not ſet down at all.

[f] The evangeliſt doth not follow the prophet's words, but his meaning, which he ſheweth to be fulfilled.

[2] Chriſt holdeth his peace when he is accuſed, that we may not be accuſed: acknowledging our guiltineſs, and therewithal his own innocency.

[3] Chriſt is firſt quitted of the ſame judge, before he be condemned, that we might ſee how the juſt died for the unjuſt.

[4] Chriſt being quit by the teſtimony of the judge himſelf, is notwithſtanding condemned by the ſame, to quit us before God.

[g] It was a manner in old time, when any man was murdered, and in other ſlaughters, to waſh their hands in water, to declare themſelves guiltleſs.

[h] Of the murder; an Hebrew kind of ſpeech.

[i] If there be any offence committed in ſlaying him, let us and our poſterity ſmart for it.

[5] Chriſt ſuffereth that reproach which was due to our ſins, notwithſtanding in the mean time by the ſecret providence of God, he is intituled king by them which did him that reproach.

[k] They caſt a cloak about him, and wrapped it about him, for it lacked ſleeves.

[l] John and Mark make mention of a purple robe, which is alſo a very pleaſant red, but theſe prophane and malapert ſaucy ſoldiers clad Jeſus in this array, to mock him withal, who was indeed a true king.

[m] They compelled Simon to bear his burdenſome croſs, whereby it appeareth that Jeſus was ſo ſore handled before, that he fainted by the way, and was not able to bear his croſs through: for John writeth that he did bear the croſs, to wit, at the beginning.

[6] He is led out of the city, that we might be brought into the heavenly kingdom.

[7] Chriſt found no comfort any where, that in him we might be filled with all comfort.

A. D. 33.

35 ¶ [8] And when they had crucified him, they parted his garments, and did caſt lots, that it might be fulfilled, which was ſpoken by the prophet, * They divided my garments among them, and upon my veſture they did caſt lots.

* Pſ. 22. 18. Mark 15. 24.

36 And they ſat, and watched him there.

37 ¶ [9] They ſet up alſo over his head, his cauſe written, THIS IS JESUS THE KING OF THE JEWS.

38 ¶ [10] And there were two thieves crucified with him, one on the right hand, and another on the left.

39 [11] And they that paſſed by, reviled him, wagging their heads,

40 And ſaying, * Thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf: if thou be the Son of God, come down from the croſs.

* John 2. 19.

41 Likewiſe alſo the high prieſts mocking him, with the Scribes and elders, and Phariſees, ſaid,

42 He ſaved others, but he cannot ſave himſelf: if he be the king of Iſrael, let him now come down from the croſs, and we will believe in him.

43 * He truſted in God, let him deliver him now, if he will have him: for he ſaid, I am the Son of God.

* Pſ. 22. 9.

44 The ſelf ſame thing alſo the [n] thieves which were crucified with him, caſt in his teeth.

45 [12] Now from the ſixth hour was there darkneſs over all the land unto the ninth hour.

46 And about the ninth hour Jeſus cried with a loud voice, ſaying, * Eli, Eli, lama ſabachthani? that is, My God, my God, why haſt thou [o] forſaken me?

* Pſ. 21. 1.

47 And ſome of them that ſtood there, when they heard it, ſaid, This man calleth [p] Elias.

48 And ſtraightway one of them ran, and took * a ſpunge, and filled it with vinegar, and put it on a reed, and gave him to drink.

* Pſ. 69. 22.

49 Others ſaid, Let be: let us ſee, if Elias will come, and ſave him.

50 [13] Then Jeſus cried again with a loud voice, and yielded up the ghoſt.

51 [14] And behold, * the [q] vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the ſtones were cloven,

* 2 Chron. 3. 14.

52 And the [r] graves did open themſelves, and many bodies of the ſaints which ſlept, aroſe,

53 And came out of the graves after his reſurrection, and went into the holy city, and appeared unto many.

A. D. 33.

54 When the centurion, and they that were with him watching Jeſus, ſaw the earthquake, and the things that were done, they feared greatly, ſaying, Truly this was the Son of God.

55 ¶ And many women were there, beholding him afar off, which had followed Jeſus from Galilee, miniſtering unto him,

56 Among whom was Mary Magdalene, and Mary the mother of James, and Joſes, and the mother of Zebedee's ſons.

57 ¶ [15] * And when the even was come, there came a rich man of Arimathea, named Joſeph, who had alſo himſelf been Jeſus' diſciple.

* Mark 15. 42. Luke 23. 50. John 19. 38.

58 He went to Pilate, and aſked the body of Jeſus. Then Pilate commanded the body to be delivered.

59 So Joſeph took the body, and wrapped it in a clean linen cloth,

60 And put it in his new tomb, which he had hewn out in a rock, and rolled a great ſtone to the door of the ſepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, ſitting over-againſt the ſepulchre.

62 ¶ [16] Now the next day that followed the preparation *of the ſabbath*, the high prieſts and Phariſees aſſembled to Pilate,

63 And ſaid, Sir, we remember that that deceiver ſaid, while he was yet alive, Within three days I will riſe.

64 Command therefore, that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo ſhall the laſt error be worſe than the firſt.

65 Then Pilate ſaid unto them, Ye have a [s] watch: go, and make it ſure, as ye know.

66 And they went, and made the ſepulchre ſure with the watch, and ſealed the ſtone.

CHAP. XXVIII.

1 The women go to the ſepulchre. 2 The angel. 9 The women ſee Chriſt. 18 He ſendeth his apoſtles to preach.

NOW * in [1] the [a] end of the ſabbath, when the firſt *day* of the week [b] began to dawn, Mary Magdalene, and the other Mary, came to ſee the ſepulchre.

* Mark 16. 5. John 20. 11.

2 And behold, there was a great earthquake: for

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[8] He is made a curſe, that in him we may be bleſſed: he is ſpoiled of his garments, that we might be enriched by his nakedneſs.

[9] He is pronounced the true Meſſias, even of them of whom he is rejected.

[10] Chriſt began then to judge the world, when after his judgment he hung between two thieves.

[11] To make full ſatisfaction for us, Chriſt ſuffereth and overcometh not only the torments of the body, but alſo the moſt horrible torments of the mind.

[n] This is ſpoken by the figure Synecdoche, for there was but one of them that did revile him.

[12] Heaven itſelf is darkened for very horror, and Jeſus crieth out from the depth of hell, and in the mean while he is mocked.

[o] To wit, in this miſery: and this crying out is proper to his humanity, which notwithſtanding was void of ſin, but yet it felt the wrath of God which is due to our ſins.

[p] They allude to Elias's name, not for want of underſtanding the tongue, but of a prophane impudency and ſaucineſs: and he repeated thoſe words, to the end that this better harping upon the name might be underſtood.

[13] Chriſt after he had overcome other enemies, at length provoketh and ſetteth upon death itſelf.

[14] Chriſt, when he was dead, ſhewed himſelf to be God almighty, even his enemies confeſſing the ſame.

[q] Which divided the holieſt of all.

[r] That is to ſay, the ſtones cleave in ſunder, and the graves did open themſelves, to ſhew by this token, that death was overcome: and the reſurrection of the dead followed the reſurrection of Chriſt, as appeareth by the next verſe following.

[15] Chriſt is buried, not privily or by ſtealth, but by the governor's conſent by a famous man in a place, not far diſtant, in a new ſepulchre, ſo that it cannot be doubted of his death.

[16] The keeping of the ſepulchre is committed to Chriſt's own murderers, that there might be no doubt of his reſurrection.

[s] The ſoldiers of the garriſon which were appointed to keep the temple.

[1] Chriſt having put death to flight in the ſepulchre, riſeth by his own power, as ſtraightway the angel witneſſeth.

[a] At the going out of the ſabbath, that is, about day-break, after the Roman count, which reckon the natural day, from the ſun riſing to the next ſun riſing: and not as the Hebrews, which count from evening to evening.

[b] When the morning of the firſt day after the ſabbath began to dawn: and that firſt day is the ſame which we now call Sunday, or the Lord's day.

A. D. 33.

for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it.

3 And his [c] countenance was like lightning, and his raiment white as ſnow.

4 And for fear of him the keepers were aſtoniſhed, and became as dead men.

5 But the angel anſwered, and ſaid to the women, Fear [d] ye not: for I know that ye ſeek Jeſus which was crucified:

6 He is not here, for he is riſen, as he ſaid: come, ſee the place where the Lord was laid,

7 And go quickly, and tell his diſciples, that he is riſen from the dead: and behold, he goeth before you into Galilee: there ye ſhall ſee him: lo, I have told you.

8 So they departed quickly from the ſepulchre with fear and great joy, and did run to bring his diſciples word.

9 [2] And as they went to tell his diſciples, behold, Jeſus alſo met them, ſaying, God ſave you. And they came, and took him by the feet, and worſhipped him.

10 Then ſaid Jeſus unto them, Be not afraid. Go, *and* tell my brethren, that they go into Galilee, and there ſhall they ſee me.

11 ¶ [3] Now when they were gone, behold, ſome of the watch came into the city, and ſhewed unto the high prieſts all the things that were done.

12 And they gathered them together with the elders, and took counſel, and gave large money unto the ſoldiers,

13 Saying, Say, his diſciples came by night, and ſtole him away, while we ſlept.

14 And if this matter [e] come before the governor to be heard, we will perſuade him, and ſo uſe the matter, that you ſhall not need to care.

15 So they took the money, and did as they were taught: and this ſaying is noiſed among the Jews unto this day.

16 ¶ [4] Then the eleven diſciples went into Galilee, into a mountain where Jeſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Jeſus came, and ſpake unto them, ſaying, * All power is given unto me, in heaven, and in earth. * Heb. 1. 2. Ch. 11. 27. John 17. 2.

19 * [5] Go therefore, and teach all nations, baptizing them [f] in the name of the Father, and the Son, and the Holy Ghoſt, * Mark 16. 15.

20 Teaching them to obſerve all things, whatſoever I have commanded you: and lo, * I am with you [g] alway, until the end of the world, Amen. * John 14. 16.

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[c] The beams of his eyes, and by the figure Synecdoche, for the countenance.

[d] The word (Ye) is ſpoken with force, to confirm the women now that the ſoldiers were afraid.

[2] Chriſt appeareth himſelf after his reſurrection, and ſending the women to his diſciples, ſheweth that he hath not forgotten them.

[3] The more the ſun ſhineth, the more are the wicked blinded.

[e] For it was to be feared, that it would be brought to the governor's ears.

[4] Chriſt appeareth alſo to his diſciples, whom he maketh apoſtles.

[5] The ſum of the apoſtleſhip, is the publiſhing of the doctrine received of Chriſt throughout all the world, and the miniſtering of the ſacraments: the efficacy of which things hangeth not of the miniſters, but of the Lord.

[f] Calling upon the name of the Father, the Son, and the Holy Ghoſt.

[g] For ever: and this place is meant of the manner of the preſence of his Spirit, by means whereof he maketh us partakers both of himſelf, and of all his benefits, but is abſent from us in body.

The Holy Goſpel of JESUS CHRIST, according to St. MARK.

A. D. 26 end.

CHAP. I.

4 *John baptizeth.* 6 *His apparel and meat.* 9 *Jeſus is baptized.* 12 *He is tempted.* 14 *He preacheth the goſpel.* 21 *and* 39 *He teacheth in the ſynagogues.* 13 *He healeth one that had a devil.* 29 *Peter's mother-in-law.* 32 *Many diſeaſed perſons.* 40 *The leper.*

THE beginning of the goſpel of Jeſus Chriſt the ſon of God:

* Mal. 3. 1. 2 [1] As it is written in the [a] prophets, * Behold, [b] I ſend my meſſenger [c] before thy face, which ſhall prepare thy way before thee.

* Iſa. 40. 3. Luke 3. 4. John 1. 15. 3 * The voice of him that crieth in the wilderneſs, *is*, Prepare the way of the Lord: make his paths ſtraight.

* Matt. 3. 1. 4 [2] * John did baptize in the wilderneſs, and preach the [d] baptiſm of amendment of life for remiſſion of ſins.

5 And all the country of Judea, and they of Jeruſalem went out unto him, and were all baptized of him in the river Jordan, confeſſing their ſins.

6 * Now John was cloathed with camel's hair, and with a girdle of a ſkin about his loins, and he did eat * locuſt and wild honey, * Matt. 3. 4. * Lev. 11. 21.

7 * [3] And preached, ſaying, A ſtronger than I cometh after me, whoſe ſhoes latchet I am not worthy to [e] ſtoop down and unlooſe. * Matt. 3. 11. Luke 3. 16. John 1. 26. Acts 1. 5. and 2. 4. and 11. 16. and 19. 4.

8 Truth it is, I have [f] baptized you with water: but he will baptize you with the Holy Ghoſt.

9 ¶ * [4] And it came to paſs in thoſe days, that * Matt. 3. 13. Luke 3. 21. John 1. 33.

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[1] John goeth before Chriſt, as it was foreſpoken by the prophets.

[a] This is the figure Metonymia, whereby is meant the book of the prophets, Malachi and Iſaiah.

[b] The prophet uſeth the preſent tenſe, when he ſpeaketh of a thing to come, being as ſure of it, as if he ſaw it.

[c] A metaphor taken from the uſage of kings, which uſe to have uſhers go before them.

[2] The ſum of John's doctrine, or rather Chriſt's, is remiſſion of ſins and amendment of life.

[d] The Jews uſed many kinds of waſhings; but here is ſpoken of a peculiar kind of waſhing, which hath all the parts of true baptiſm, amendment of life, and forgiveneſs of ſins.

[3] John and all miniſters caſt their eyes upon Chriſt the Lord.

[e] The evangeliſt his meaning was to expreſs the condition of the baſeſt ſervant.

[f] He ſheweth that all the force of baptiſm proceedeth from Chriſt, who baptizeth within.

[4] Chriſt doth conſecrate our baptiſm in himſelf.

A. D. 27.

that Jeſus came from Nazareth, *a city* of Galilee, and was baptized of John in Jordan.

10 [5] And as ſoon as [g] he was come out of the water, *John* ſaw the heavens cloven in twain, and the Holy Ghoſt deſcending upon him like a dove.

11 Then there was a voice from heaven, *ſaying*, Thou art my beloved Son, in whom I am [h] well pleaſed.

12 * [6] And immediately the Spirit [i] driveth him into the wilderneſs.

* Matt. 4. 1. Luke 4. 1. Heb. 2. 18.

13 And he was there in the wilderneſs forty days, and was tempted of Satan: he was alſo with the wild beaſts, and the angels miniſtered unto him.

14 ¶ * [7] Now after that John was committed *to priſon*, Jeſus came into Galilee, preaching the goſpel of the kingdom of God,

* Matt. 4. 12. Luke 4. 44. John 4. 43.

15 And ſaying, The time is fulfilled, and the kingdom of God is at hand: repent and believe the goſpel.

16 ¶ * [8] And as he walked by the ſea of Galilee, he ſaw Simon, and Andrew his brother, caſting a net into the ſea, (for they were fiſhers.)

* Matt. 4. 18. Luke 5. 2.

17 Then Jeſus ſaid unto them, Follow me, and I will make you to be fiſhers of men.

18 And ſtraightway they forſook their nets, and followed him.

19 [9] And when he had gone a little further thence, he ſaw James *the ſon* of Zebedee, and John his brother, as they were in the ſhip, mending their nets.

20 And anon he called them: and they left their father Zebedee in the ſhip with his hired ſervants, and went their way after him.

21 ¶ So * they entered into [k] Capernaum, and ſtraightway on the ſabbath-day he entered into the ſynagogue, and taught.

* Matt. 4. 13. Luke 4. 31.

22 And they were aſtoniſhed at his doctrine, * for he taught them as one that had authority, and not as the Scribes.

* Matt. 7. 28. Luke 4. 32.

23 ¶ [10] And there was in their ſynagogue a man [l] in whom was an unclean ſpirit, and he cried out,

24 Saying, Ah, what have we to do with thee, O [m] Jeſus of Nazareth? Art thou come to deſtroy us? I know thee what thou art, *even* that [n] Holy one of God.

25 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him.

26 And the unclean ſpirit [o] tare him, and cried with a loud voice, and came out of him.

27 And they were all amazed, ſo that they demanded one [p] of another, ſaying, What thing is this? what new doctrine is this? for he [q] commandeth even the foul ſpirits with authority, and they obey him.

A. D. 31.

28 And immediately his fame ſpread abroad throughout all the region [r] bordering on Galilee.

29 ¶ * [11] And as ſoon as they were come out of the ſynagogue, they entered into the houſe of Simon and Andrew, with James and John.

* Matt. 8. 14. Luke 4. 38.

30 And Simon's wife's mother lay ſick of a fever, and anon they told him of her.

31 And he came and took her by the hand, and lifted her up, and the fever forſook her by and by, and ſhe miniſtered unto them.

32 And when even was come, at what time the ſun ſetteth, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

33 And the whole city was gathered together at the door.

34 And he healed many that were ſick of divers diſeaſes: and he caſt out many devils, and [s] ſuffered not the devils to ſay that they knew him.

35 And in the morning very early before day, *Jeſus* aroſe and went out into a ſolitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they ſaid unto him, All men ſeek for thee.

38 Then he ſaid unto them, Let us go into the [t] next towns, that I may preach there alſo: for I came out for that purpoſe.

39 And he preached in their ſynagogues throughout all Galilee, and caſt the devils out.

40 ¶ * [12] And there came a leper to him, beſeeching him, and kneeled down unto him, and ſaid to him, If thou wilt, thou canſt make me clean.

* Matt. 8. 2. Luke 5. 12.

41 And Jeſus had compaſſion, and put forth his hand, and touched him, and ſaid to him, I will: be thou clean.

42 And as ſoon as he had ſpoken, immediately the leproſy departed from him, and he was made clean.

43 And after he had given him a ſtrait commandment, he ſent him away forthwith,

44 [13] And ſaid unto him, See thou ſay nothing to any man, but get thee hence, and ſhew thyſelf to the [u] * prieſt, and offer for thy cleanſing thoſe things which Moſes commanded for a teſtimonial unto them.

* Lev. 14. 4.

45 But when he was departed, * he began to tell many things, and to publiſh the matter: ſo that Jeſus could no more openly enter into the city, but was without in deſert places: and they came to him from every quarter.

* Luke 5. 15.

CHAP.

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[5] The vocation of Chriſt from heaven, as head of the church.

[g] John that went down into the water with Chriſt.

[h] Look Matt. 3. 17.

[6] Chriſt being tempted overcometh.

[i] Here is no violent and forcible driving out meant: but the divine power claddeth Chriſt, (who had lived until this time as a private man) with a new perſon, and prepareth him to the combat that was at hand, and to his miniſtry.

[7] After that John is taken, Chriſt ſheweth himſelf fully.

[8] The calling of Simon and Andrew.

[9] The calling of James and John.

[k] From the city Nazareth.

[10] He preacheth that doctrine, by which alone Satan is driven out of the world, which alſo he confirmeth by a miracle.

[l] Word for word, a man in an unclean ſpirit, that is to ſay, poſſeſſed with an evil ſpirit.

[m] He was born in Bethlehem, but through the error of the people, he was called a Nazareen, becauſe he was brought up in Nazareth.

[n] He alludeth to that name that was written in the golden plate which the high prieſt wore, Exod. 28. 36.

[o] Look beneath, chap. 9. 20.

[p] As men amazed.

[q] By his own authority, or as a Lord.

[r] Not only into Galilee, but alſo into the countries bordering upon it.

[11] By healing of divers diſeaſes, he ſheweth that he hath brought true life into the world.

[s] For it belongeth not to the devils to preach the goſpel, Acts 16. 18.

[t] Villages which were as cities.

[12] By healing the leprous, he ſheweth that he came for this cauſe to wipe out the ſins of the world with his touching.

[13] He witneſſeth that he was not moved with ambition, but with the only deſire of his Father's glory, and love toward poor ſinners.

[u] All the poſterity of Aaron might judge of a leper.

A. D. 31.

CHAP. II.

3 *and* 4 *One ſick of the palſy, having his ſins forgiven him, is healed.* 14 *Matthew is called.* 19 *Faſtings and afflictions are foretold.* 23 *The diſciples pluck the ears of corn.* 26 *The ſhew-bread.*

* Matt. 9. 1. Luke 5. 18.

AFTER * [1] *a few* days, he entered into Capernaum again, and it was noiſed that he was in the [a] houſe.

2 And anon, many gathered together, inſomuch that the [b] places about the door could not receive any more: and he preached the word unto them.

3 And there came unto him that brought one ſick of the palſy, borne of four men.

4 And becauſe they could not come near unto him for the multitude, they uncovered the roof of the houſe where he was: and when they had broken it open, they [c] let down the [d] bed, wherein the ſick of the palſy lay.

5 Now when Jeſus ſaw their faith, he ſaid to the ſick of the palſy, Son, thy ſins are forgiven thee.

6 And there were certain of the Scribes ſitting there, and [e] reaſoning in their hearts,

* Job 14. 4. Iſa. 43. 25.

7 Why doth this man ſpeak ſuch blaſphemies? * Who can forgive ſins, but God only?

8 And immediately when Jeſus perceived in his ſpirit, that thus they reaſoned with themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts?

9 Whether is it eaſier to ſay to the ſick of the palſy, Thy ſins are forgiven thee? Or to ſay, Ariſe, take up thy bed, and walk?

10 But that ye may know, that the Son of man hath authority in earth to forgive ſins, (he ſaid unto the ſick of the palſy)

11 I ſay unto thee, Ariſe, and take up thy bed, and get thee hence into thine own houſe.

12 And by and by he aroſe, and took up his bed, and went forth before them all, inſomuch that they were all [f] amazed, and glorified God, ſaying, We never ſaw ſuch a thing.

13 ¶ [2] Then he went forth again toward the ſea, and all the people reſorted unto him, and he taught them.

* Matt. 9. 9. Luke 27. 5.

14 * And as Jeſus paſſed by, he ſaw [g] Levi, *the ſon* of Alpheus, ſit at the receipt of cuſtom, and ſaid unto him, Follow me. And he aroſe, and followed him.

15 ¶ And it came to paſs, as Jeſus ſat at table in his houſe, many Publicans and ſinners ſat at table with Jeſus and his diſciples: for there were many that followed him.

16 And when the Scribes and Phariſees ſaw him eat with the Publicans and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh with Publicans and ſinners?

17 Now when Jeſus heard it, he ſaid unto them, The whole have no need of a phyſician, but the ſick. * I came not to call the righteous, but the ſinners to repentance.

A. D. 31.

* 1 Tim. 1. 13.

* Matt. 9. 14. Luke 5. 33.

18 * [3] And the diſciples of John, and the Phariſees did faſt, and came and ſaid unto him, Why do the diſciples of John and of the Phariſees faſt, and thy diſciples faſt not?

19 And Jeſus ſaid unto them, Can the children of the marriage-chamber faſt, whilſt the bridegroom is with them? as long as they have the bridegroom with them, they cannot faſt.

20 But the days will come, when the bridegroom ſhall be taken from them, and then ſhall they faſt in thoſe days.

21 Alſo no man ſeweth a piece of new cloth in an old garment: for elſe the new piece that filled it up, taketh away *ſomewhat* from the old, and the breach is worſe.

22 Likewiſe no man putteth new wine into old veſſels: for elſe the new wine breaketh the veſſels, and the wine runneth out, and the veſſels are loſt: but new wine muſt be put into new veſſels.

* Matt. 12. 1. Luke 6. 1.

23 ¶ * [4] And it came to paſs, as he went through the corn on the [h] ſabbath-day, that his diſciples, as they went on their way, began to pluck the ears of corn.

24 And the Phariſees ſaid unto him, Behold, why do they on the ſabbath-day that which is not lawful?

* 1 Sam. 21. 6.

25 And he ſaid to them, Have ye never read what * David did when he had need, and was an hungred, *both* he, and they that were with him?

* Exod. 29. 33. Lev. 8. 31. and 24. 9.

26 How he went into the houſe of God, in the days of [i] Abiathar the high prieſt, and did eat the ſhew-bread, which was not lawful to eat, but for the * prieſts, and gave alſo to them which were with him?

27 And he ſaid to them, The ſabbath was made for man, and not man for the ſabbath.

28 Wherefore the Son of man is Lord even of the [k] ſabbath.

CHAP. III.

1 *The withered hand is healed.* 6 *The Phariſees conſult with the Herodians.* 10 *Many are healed by touching Chriſt.* 11 *At his ſight the devils fall down before him.* 14 *The twelve apoſtles.* 24 *The kingdom divided againſt itſelf.* 29 *Blaſphemy againſt the Holy Ghoſt.* 33 *Chriſt's parents.*

* Matt. 12. 9. Luke 6. 6.

AND * [1] he entered again into the ſynagogue, and there was a man which had a [a] withered hand.

2 And they watched him, whether he would heal him on the ſabbath-day, that they might accuſe him.

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[1] Chriſt ſheweth by healing this man, which was ſick of the palſy, that men recover in him, through faith only, all their ſtrength which they have loſt.

[a] In the houſe where he uſed to remain: for he choſe Capernaum to dwell in, and left Nazareth.

[b] Neither the houſe nor the entry was able to hold them.

[c] They brake up the upper part of the houſe, which was plain, and let down the man that was ſick of the palſy into the lower part where Chriſt preached, for they could not otherwiſe come into his ſight.

[d] The word ſignifieth the worſt kind of bed whereupon men uſed to lay down themſelves at noontide, and ſuch other times to refreſh themſelves, we call it a couch.

[e] In their minds diſputing upon that matter, on both ſides.

[f] Word for word, paſt themſelves, or out of their wits.

[2] The goſpel offendeth the proud, and ſaveth the humble.

[g] Matthew's other name.

[3] The ſuperſtitious and hypocrites do raſhly put the ſum of godlineſs in things indifferent, and are here for three cauſes reprehended. Firſt, for that not conſidering what every man's ſtrength is able to bear, they raſhly make all manner of laws concerning ſuch things, without all diſcretion.

[4] Secondly, for that they make no difference between the laws which God made concerning the ſame things, and laws that are made of things which are utterly unlawful.

[h] Word for word, on the ſabbath, that is, on the holy days.

[i] 1 Sam. 21. 1. He is called Ahimelech, and his ſon Abiathar, but by conference of other places, it is plain that both of them had two names, look 1 Chron. 24. 6. 2 Sam. 8. 17. and 15. 29. 1 Kings 2. 26. 2 Kings 25. 18.

[k] Hath the ſabbath day in his power, and may rule it as he liſteth.

[1] Thirdly, for that they preferred the ceremonial law (which was but an appendant to the moral law.) Whereas contrariwiſe, they ſhould have learned out of this, the true uſe of the ceremonial law.

[a] That is, unprofitable and dead.

A. D. 31.

3 Then he ſaid unto the man which had the withered hand, Ariſe: *ſtand forth* in the midſt.

4 And he ſaid to them, Is it lawful to do a good deed on the ſabbath-day, or to do evil? to ſave the [b] life, or to kill? But they held their peace.

5 Then he looked round about on them [c] angrily, mourning alſo for the [d] hardneſs of their hearts, and ſaid to the man, Stretch forth thine hand. And he ſtretched it out: and his hand was reſtored as whole as the other.

6¶ [2] And the Phariſees departed, and ſtraightway gathered a council with the [e] Herodians againſt him, that they might deſtroy him.

7 But Jeſus avoided with his diſciples to the ſea: and a great multitude followed him from Galilee, and from Judea,

8 And from Jeruſalem, and from Idumea, and [f] beyond Jordan: and they that dwelled about Tyre and Sidon, when they had heard what great things he did, came unto him in great number.

9 And he commanded his diſciples, that a little ſhip ſhould [g] wait for him, becauſe of the multitude, leſt they ſhould throng him.

10 For he had healed many, inſomuch that they preſſed upon him to touch him, as many as had [h] plagues.

11 And when the [i] unclean ſpirits ſaw him, they fell down before him, and cried, ſaying, Thou art the Son of God.

12 And he ſharply rebuked them, to the intent that they ſhould not utter him.

* Ch. 6. 7. Matt. 10. 1. Luke 9. 1.

13 ¶ * Then he went up into a mountain, and called unto him whom he would, and they came unto him.

14 [3] And he [k] appointed twelve, that they ſhould be with him, and that he might ſend them to preach,

15 And that they might have power to heal ſickneſſes, and to caſt out devils.

16 And the firſt *was* Simon, and he named Simon, Peter.

17 Then James *the ſon* of Zebedee, and John, James's brother (and ſurnamed them Boanerges, which is, the ſons of thunder,)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the ſon* of Alpheus, and [l] Thaddeus, and Simon the Canaanite,

19 And Judas Iſcariot, who alſo betrayed him, and they came [m] home.

20 And the multitude aſſembled again, ſo that they could not ſo much as eat bread.

21 [4] And when his [n] kinſfolks heard of it, they went out to lay hold on him: for they ſaid that he was beſide himſelf.

* Matt. 9. 34. and 12. 24. Luke 11. 15.

22 ¶ * And the Scribes which came down from Jeruſalem, ſaid, He hath Beelzebub, and through the prince of the devils he caſteth out devils.

23 But he called them unto him, and ſaid unto them in parables, How can Satan drive out Satan?

24 For if a kingdom be divided againſt itſelf, that kingdom cannot ſtand.

25 Or if a houſe be divided againſt itſelf, that houſe cannot continue.

26 So if [o] Satan make inſurrection againſt himſelf, and be divided, he cannot endure, but is at an end.

27 No man can enter into a ſtrong man's houſe, and take away his goods, except he firſt bind the ſtrong man, and then ſpoil his houſe.

* Matt. 12. 31. Luke 12. 10. * 1 John 5. 16.

28 ¶ * [5] Verily I ſay unto you, all ſins ſhall be forgiven unto the children of men, and blaſphemies, wherewith they blaſpheme:

29 But he that blaſphemeth againſt the Holy Ghoſt, ſhall never have forgiveneſs, but is culpable of eternal damnation.

30 [p] Becauſe they ſaid, He had an unclean ſpirit.

* Matt. 12. 46. * Luke 8. 19.

31 ¶ * Then came his [q] brethren and mother, and ſtood without, and ſent unto him, and called him.

32 And the people ſat about him, and they ſaid unto him, Behold, thy mother, and thy brethren ſeek for thee without.

33 But he anſwered them, ſaying, Who is my mother and my brethren?

34 [6] And he looked round about on them which ſat in compaſs about him, and ſaid, Behold my mother and my brethren.

35 For whoſoever doth the will of God, he is my brother, and my ſiſter, and my mother.

CHAP. IV.

4 *The parable of the ſower.* 14 *And the meaning thereof.* 18 *Thorns.* 21 *The candle.* 26 *Of him that ſowed, and then ſlept.* 31 *The grain of muſtard-ſeed.* 38 *Chriſt ſleepeth in the ſhip.*

* Matt. 13. 1. Luke 8. 4.

AND * he began again to teach by the [a] ſea-ſide, and there gathered unto him a great multitude, ſo that he entered into a ſhip, and ſat [b] in the ſea, and all the people was by the ſea-ſide on the land.

2 And

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[b] A figurative ſpeech, by the figure Synecdoche. For this kind of ſaying, To ſave the life, is as much as to ſave the man.

[c] Men when they have wrong done unto them, are angry, but not without vice: but Chriſt is angry without vice, neither is he ſorry ſo much for the injury that is done to his own perſon, as for their wickedneſs: and therefore he had pity upon them, and for that cauſe is he ſaid to have mourned.

[d] As though their heart had been ſo cloſed up, and grown together, that wholeſome doctrine could prevail no more with them.

[2] The more the truth is kept under, the more it cometh out.

[e] Look Matt. 22. 16.

[f] Which Joſephus calleth ſtony or rocky.

[g] Should always be ready for him.

[h] Diſeaſes wherewith God ſcourgeth men as it were with whips.

[i] In them whom they had entered into: or by the figure called Metonymia, for them which were vexed with the unclean ſpirits.

[3] The twelve apoſtles are ſet apart to be trained up to the office of the apoſtleſhip.

[k] Choſe and appointed out twelve to be familiar and converſant with him.

[l] Whom Luke alſo calleth Judas: and for difference ſake, the other Judas is called Iſcariot.

[m] The diſciples whom Chriſt had taken to be of his train and to live with him, came home to his houſe, to be with him always after.

[4] None are worſe enemies of the goſpel than they that leaſt ought.

[n] Word for word, they that were of him, that is, his kinſfolks: for they that were mad were brought to their kinſmen.

[o] Satan's imps or band.

[5] They only are without hope of ſalvation, which do maliciouſly oppugn Chriſt, whom they know.

[p] Theſe are the words of the evangeliſt.

[q] Under this name Brother, the Hebrews underſtand all that are of the ſame ſtock and kindred.

[6] The ſpiritual kindred is far otherwiſe to be accounted of, than the carnal or fleſhly.

[a] Sea-ſide of Tyberias.

[b] In a ſhip which was launched into the ſea.

A. D. 31.

2 And he taught them many things in parables, and ſaid unto them in his doctrine,

3 [1] Hearken: Behold, there went out a ſower to ſow.

4 And it came to paſs as he ſowed, that ſome fell by the way ſide, and the fowls of the heaven came, and devoured it up.

5 And ſome fell on ſtony ground, where it had not much earth, and by and by ſprang up, becauſe it had not depth of earth.

6 But as ſoon as the ſun was up, it was burnt up, and becauſe it had not root, it withered away.

7 And ſome fell among the thorns, and the thorns grew up, and choaked it, ſo that it gave no fruit.

8 Some again fell in good ground, and did yield fruit that ſprung up, and grew, and it brought forth, ſome thirty-fold, ſome ſixty-fold, and ſome an hundred-fold.

9 Then he ſaid unto them, He that hath ears to hear, let him hear.

10 And when he was [c] alone, they that were [d] about him with the twelve, aſked him of the parable.

11 And he ſaid unto them, To you it is given to know the myſtery of the kingdom of God: but unto them that are [e] without, all things be done in parables.

12 * That they ſeeing, may ſee, and not diſcern: and they hearing, may hear, and not underſtand: leſt at any time they ſhould turn, and their ſins ſhould be forgiven them.

* Iſa 6. 9. Matt. 13. 14. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.

13 Again he ſaid unto them, Perceive ye not this parable? how then ſhall ye underſtand all *other* parables?

14 The ſower ſoweth the word.

15 And theſe are they that *receive the ſeed* by the way ſide, in whom the word is ſown: but when they have heard it, Satan cometh immediately, and taketh away the word that was ſown in their hearts.

16 And likewiſe they that receive the ſeed in ſtony ground, are they, which when they have heard the word, ſtraightway receive it with gladneſs.

17 Yet have they no root in themſelves, and endure but a time: *for* when trouble and perſecution ariſeth for the word, immediately they be offended.

18 Alſo they that receive the ſeed among the thorns, are ſuch as hear the word:

19 But the cares [f] of this world, and the * deceitfulneſs of riches, and the luſts of other things enter in, and choak the word, and it is unfruitful.

* 1 Tim. 6. 17.

20 But they that have received ſeed in good ground, are they that hear the word, and receive it, and bring forth fruit: one *corn* thirty, another ſixty, and ſome an hundred.

A. D. 31.

21 ¶ [2] Alſo he ſaid unto them, * Cometh the candle in, to be put under a buſhel, or under the bed, and not to be put on a candleſtick?

* Matt. 5. 15. Luke 8. 16. and 11. 33.

22 * For there is nothing hid, that ſhall not be opened: neither is there a ſecret, but that it ſhall come to light.

* Matt. 10. 26. Luke 8. 17. and 12. 2.

23 If any man have ears to hear, let him hear.

24 [3] And he ſaid unto them, Take heed what ye hear. * With what meaſure ye mete it ſhall be meaſured unto you: and unto you that hear, ſhall more be given.

* Matt. 7. 2. Luke 6. 38.

25 * For unto him that hath, ſhall it be given: and from him that hath not, ſhall be taken away even that he hath.

* Matt. 13. 12. and 25. 29. Luke 8. 18. and 19. 26.

26 ¶ [4] Alſo he ſaid, So is the kingdom of God, as if a man ſhould caſt ſeed in the ground,

27 And [g] ſhould ſleep, and riſe up night and day, and the ſeed ſhould ſpring and grow up, [h] he not knowing how.

28 For the earth bringeth forth fruit [i] of itſelf, firſt the blade, then the ears, after that, full corn in the ears.

29 And as ſoon as the fruit ſheweth itſelf, anon he putteth in the ſickle, becauſe the harveſt is come.

30 ¶ * [5] He ſaid moreover, Whereunto ſhall we liken the kingdom of God? or with what compariſon ſhall we compare it?

* Matt. 13. 31. Luke 13 19.

31 *It is* like a grain of muſtard-ſeed, which when it is ſown in the earth, is the leaſt of all ſeeds that be in the earth:

32 But after that it is ſown, it groweth up, and is greateſt of all herbs, and beareth great branches, ſo that the fowls of heaven may build under the ſhadow of it.

33 And * with many ſuch parables he preached the word unto them, [k] as they were able to hear it.

* Matt. 13. 34.

34 And without parables ſpake he nothing unto them, but he [l] expounded all things to his diſciples apart.

35 ¶ * Now the ſame day when even was come, he ſaid unto them, Let us paſs over unto the other ſide.

* Matt. 8. 23. Luke 8. 22.

36 And they left the multitude, and took him as he was in the ſhip, and there were alſo with him other little ſhips.

37 [6] And there aroſe a great ſtorm of wind, and the waves daſhed into the ſhip, ſo that it was now full.

38 And he was in the ſtern aſleep on a pillow: and

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[1] The ſelf ſame doctrine of the goſpel is ſown every where, but it hath not like ſucceſs, indeed through the fault of man, but yet by the juſt judgment of God.

[c] Word for word, ſolitary.

[d] They that followed him at the heels.

[e] That is to ſay, to ſtrangers and ſuch as are none of ours.

[f] Which pertain to this life.

[2] Although the light of the goſpel be rejected of the world, yet it ought to be lighted, if it were for no other cauſe than this, that the wickedneſs of the world might be made manifeſt.

[3] The more liberally that we communicate ſuch gifts as God hath given us with our brethren, the more bountiful will God be toward us.

[4] The Lord ſoweth and reapeth after a manner unknown to men.

[g] That is, when he hath done ſowing, would paſs the time both day and night, nothing doubting but that the ſeed ſhould ſpring, which groweth both by day and night.

[h] It is the part of the miniſters to labour the ground with all diligence, and commend the ſucceſs to God: for that mighty working, whereby the ſeed cometh to blade and ear is ſecret, and is only known by the fruit.

[i] By a certain power which moveth itſelf.

[5] God, far otherwiſe than men uſe, beginneth with the leaſt, and endeth with the greateſt.

[k] According to the capacity of the hearers.

[l] Word for word, looſed; as you would ſay, read them the hard riddles.

[6] They that ſail with Chriſt, although he ſeem to ſleep never ſo ſoundly when they are in danger, yet they are preſerved of him in time convenient, being awaked.

A. D. 31.

and they awoke him, and ſaid to him, Maſter, careſt thou not that we periſh?

39 And he roſe up, and rebuked the wind, and ſaid unto the ſea, Peace, and be ſtill. So the wind ceaſed, and it was a great calm.

40 Then he ſaid unto them, [m] Why are ye ſo fearful? how is it that ye have no faith?

41 And they feared exceedingly, and ſaid one to another, Who is this, that both the wind and the ſea obey him?

CHAP. V.

2 *One poſſeſſed is healed.* 7 *The devil acknowledgeth Chriſt.* 9 *A legion of devils* 13 *entereth into ſwine.* 22 *Jairus's daughter.* 25 *A woman healed of a bloody iſſue.* 26 *Phyſicians.* 34 *Faith.* 39 *Sleep.*

AND * [1] they came over to the other ſide of the ſea, into the country of the [a] Gadarenes.

* Matt. 8. 28. Luke 8. 26.

2 And when he was come out of the ſhip, there met him incontinently out of the graves, a man [b] which had an unclean ſpirit:

3 Who had his abiding among the graves, and no man could bind him, no not with chains:

4 Becauſe that when he was often bound with fetters and chains, he plucked the chains aſunder, and brake the fetters in pieces, neither could any man tame him.

5 And always both night and day he cried in the mountains, and in the graves, and ſtruck himſelf with ſtones.

6 And when he ſaw Jeſus afar off, he ran, and worſhipped him.

7 And cried with a loud voice, and ſaid, What have I to do with thee, Jeſus the Son of the Moſt High God, I [c] will that thou ſwear to me by God, that thou torment me not.

8 (For he ſaid unto him, Come out of the man, thou unclean ſpirit.)

9 (And he aſked him, What is thy name? and he anſwered, ſaying, My name *is* Legion: for we are many.

10 And he [d] prayed him inſtantly, that he would not ſend them away out of the country.

11 Now there was there in the [e] mountains, a great herd of ſwine, feeding.

12 And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them.

13 And incontinently Jeſus gave them leave. Then the unclean ſpirits went out, and entered into the ſwine, and the herd ran headlong from the high bank into the [f] ſea (and there were about two thouſand ſwine) and they were choaked up in the ſea.

14 And the ſwineherds fled, and told it in the city, and in the country, and they came out to ſee what it was that was done.

15 And they came to Jeſus, and ſaw him that had been poſſeſſed with the devil, and had the Legion, ſit both cloathed, and in his right mind: and they were afraid.

16 And they that ſaw it, told them what was done to him that was poſſeſſed with the devil, and concerning the ſwine.

17 Then they began to pray him, that he would depart from their coaſts.

18 And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might be with him.

19 Howbeit, Jeſus would not ſuffer him, but ſaid unto him, Go thy way home to thy friends, and ſhew them what great things the Lord hath done unto thee, and *how* he hath had compaſſion on thee.

20 So he departed, and began to publiſh in Decapolis, what great things Jeſus had done unto him: and all men did marvel.

21 ¶ And when Jeſus was come over-again by ſhip unto the other ſide, a great multitude gathered together to him, and he was near unto the ſea.

22 * And [g] behold, there came one of the rulers of the ſynagogue, whoſe name was Jairus: and when he ſaw him, he fell down at his feet.

* Matt. 9. 18. Luke 8. 41.

23 And beſought him inſtantly, ſaying, My little daughter lieth at point of death: *I pray thee* that thou wouldeſt come and lay thine hands on her, that ſhe may be healed and live.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 ([2] And there was a certain woman, which was diſeaſed with an iſſue of blood twelve years,

26 And had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and it availed her nothing, but ſhe became much worſe,

27 When ſhe had heard of Jeſus, ſhe came in the preſs behind, and touched his garment:

28 For ſhe ſaid, If I may but touch his cloaths, I ſhall be whole.

29 And ſtraightway the courſe of her blood was dried up, and ſhe felt in her body, that ſhe was healed of that plague.

30 And immediately when Jeſus did know in himſelf the virtue that went out of him, he turned him round about in the preſs, and ſaid, Who hath touched my cloaths?

31 And his diſciples ſaid unto him, Thou ſeeſt the multitude throng thee, and ſayeſt thou, Who did touch me?

32 And he looked round about to ſee her that had done that.

33 And the woman feared and trembled: for ſhe knew what was done in her, and ſhe came and fell down before him, and told him the whole truth.

34 And he ſaid to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While he yet ſpake, there came from the *ſame* ruler of the ſynagogue's houſe *certain* which ſaid,

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[m] How cometh it to paſs that you have no faith?

[1] Many have the virtue of Chriſt in admiration, and yet they will not redeem it with the loſs of the leaſt thing they have.

[a] Look Matt. 8. 30.

[b] Word for word, in an unclean ſpirit: now they are ſaid to be in the ſpirit, becauſe the ſpirit holdeth them faſt locked up, and as it were bound.

[c] That is, aſſure me by an oath, that thou wilt not vex me.

[d] That devil that played the meſſenger for his fellows.

[e] This whole country is for the greater part of it very hilly, for the mountains of Gilead run through it.

[f] Strabo in the ſixteenth book ſaith that in Gadaris there is a ſtanding pool of very naughty water, which if beaſts taſte of, they ſhed their hair, nails, or hoofs and horns.

[g] The whole company aſſembled not diſorderly, but in every ſynagogue there were certain men which governed the people.

[2] Jeſus being touched with true faith, although it be but weak, doth heal us by his virtue.

A. D. 31. ſaid, Thy daughter is dead: why diſeaſeſt thou the Maſter any further?

36 [3] As ſoon as Jeſus heard that word ſpoken, he ſaid unto the ruler of the ſynagogue, Be not afraid: only believe.

37 And he ſuffered no man to follow him, ſave Peter and James, and John the brother of James.

38 So he came unto the houſe of the ruler of the ſynagogue, and ſaw the tumult, and them that wept and wailed greatly.

39 And he went in, and ſaid unto them, Why make ye this trouble, and weep? the child is not dead, but ſleepeth.

40 [4] And they laughed him to ſcorn: but he put them all out, and took the father, and the mother of the child, and them [h] that were with him, and entered in where the child lay,

41 And took the child by the hand, and ſaid unto her, Talitha-cumi, which is by interpretation, Maiden, I ſay unto thee, ariſe.

42 And ſtraightway the maiden aroſe, and walked: for ſhe was of the age of twelve years, and they were aſtoniſhed out of meaſure.

43 And he charged them ſtraightly that no man ſhould know of it, and commanded to give her meat.

CHAP. VI.

2 *Chriſt preaching in his country, his own contemn him.* 6 *The unbelief of the Nazarites.* 7 *The apoſtles are ſent.* 13 *They caſt out devils: they anoint the ſick with oil.* 14 *Herod's opinion of Chriſt.* 18 *The cauſe of John's impriſonment.* 22 *Dancing.* 27 *John beheaded.* 29 *Buried.* 30 *The apoſtles return from preaching.* 34 *Chriſt teacheth in the deſert.* 37 *He feedeth the people with five loaves.* 48 *The apoſtles are troubled on the ſea.* 56 *The ſick that touch Chriſt's garment are healed.*

* Matt. 13. 54. Luke 4. 16. AND * [1] he departed thence, and came into his own country, and his diſciples followed him.

2 And when the ſabbath was come, he began to teach in the ſynagogue, and many that heard him, were aſtoniſhed, and ſaid, From whence hath this man theſe things? and what wiſdom is this that is given unto him, that even ſuch [a] great works are done by his hands?

3 Is not this that carpenter, Mary's ſon, the brother of James and Joſes, and of Judah and Simon? and are not his [b] ſiſters here with us? And they were offended in him.

* Matt. 13. 57. Luke 4. 24. John 4. 44. 4 But Jeſus ſaid unto them, A * prophet is not without [c] honour, but in his own country, and among his own kindred, and in his own houſe. A. D. 31.

5 And he [d] could there do no great works, ſave that he laid his hands upon a few ſick folk, and healed *them*.

6 And he marvelled at their unbelief, * and went about by the towns on every ſide, teaching. * Matt. 4. 23. Luke 13. 22.

7 ¶ * [2] And he called unto him the twelve, and began to ſend them forth two and two, and gave them power over unclean ſpirits, * Ch. 3. 14. Matt. 10. 1. Luke 9. 1.

8 [3] And commanded them, that they ſhould take nothing for *their* journey, ſave a ſtaff only: neither ſcrip, neither bread, neither money in their girdles:

9 But that they ſhould be ſhod with * [e] ſandals, and that they ſhould not put on [f] two coats. * Acts 12. 8.

10 And he ſaid unto them, Whereſoever ye ſhall enter into an houſe, [g] there abide till ye depart thence.

11 * [4] And whoſoever ſhall not receive you, nor hear you, when ye depart thence, * ſhake off the duſt that is under your feet, for a witneſs unto them. Verily I ſay unto you, It ſhall be eaſier for Sodom or Gomorrah at the day of judgment, than for that city. * Matt. 10. 14. Luke 9. 5. * Acts 13. 51. and 18. 6.

12 ¶ And they went out, and preached, that *men* ſhould amend their lives.

13 And they caſt out many devils: and they * [h] anointed many that were ſick, with oil, and healed *them*. * James 5. 14.

14 ¶ * [5] Then king Herod heard *of him* (for his name was made manifeſt) and ſaid, John Baptiſt is riſen again from the dead, and therefore great [i] works are wrought by him. * Matt. 14. Luke 9. 7.

15 Other ſaid, It is Elias, and ſome ſaid, it is a prophet, or as one of [k] thoſe prophets.

16 * So when Herod heard it, he ſaid, it is John whom [l] I beheaded: he is riſen from the dead. * Luke 3. 19.

17 For Herod himſelf had ſent forth, and had taken John, and bound him in priſon for Herodias's ſake, which was his brother Philip's wife, becauſe he had married her.

18 For John ſaid unto Herod, * It is not lawful for thee to have thy brother's wife. * Levit. 18. 16. and 20. 21.

19 Therefore Herodias [m] laid wait againſt him, and would have killed him, but ſhe could not.

20 For Herod feared John, knowing that he *was* a juſt man, and an holy, and reverenced him, and when he heard him, he did many things, and heard him [n] gladly.

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[3] Fathers apprehend by faith, the promiſes of life even for their children.

[4] Such as mock and ſcorn Chriſt are unworthy to be witneſſes of his goodneſs.

[h] The three diſciples.

[1] The faithleſs world doth no whit at all diminiſh the virtue of Chriſt, but wittingly and willingly deprived itſelf of the efficacy of it, being offered unto them.

[a] The word ſignifieth powers, or virtues, whereby are meant thoſe wonderful works that Chriſt did, which ſhewed and ſet forth the virtue and power of his godhead to all the world, Matt. 7. 22.

[b] After the manner of the Hebrews, who by brethren and ſiſters underſtand all their kinsfolks.

[c] Not only that hath that honour, which of right is due to him, taken from him, but is alſo evil ſpoken of, and miſreported.

[d] That is, he would not: for we muſt needs have faith if we will receive the works of God.

[2] The diſciples are prepared to the general apoſtleſhip, by a peculiar ſending forth.

[3] Faithful paſtors ought not to have their minds ſet, no not on things that are neceſſary for this life, if they may be an hindrance unto them, be it never ſo little.

[e] The word ſignifieth properly women's ſhoes.

[f] That is, they ſhould take no change of garments with them, that they might be lighter for this journey, and make more ſpeed.

[g] That is, change not your inns in this ſhort journey.

[4] The Lord is a moſt ſevere revenger of his ſervants.

[h] That oil was a token and a ſign of this marvellous virtue: and ſeeing that the gift of healing is ceaſed a good while ſince, the ceremony which is yet retained of ſome, is to no purpoſe.

[5] The goſpel confirmeth the godly, and vexeth the wicked.

[i] The word ſignifieth powers, whereby is meant the power of working miracles.

[k] Of the old prophets.

[l] Commanded to be beheaded.

[m] Sought all means to do him hurt.

[n] The tyrant was very well content to hear ſentence pronounced againſt himſelf, but the ſeed fell upon ſtony places.

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21 But the time being convenient, when Herod on his birth-day made a banquet to his princes and captains, and chief eſtates of Galilee :

22 And the daughter [o] of the ſame Herodias came in, and danced, and pleaſed Herod, and them that ſat at table together, the king ſaid unto the maid, Aſk of me what thou wilt, and I will give it thee.

23 And he ſware unto her, Whatſoever thou ſhalt aſk of me, I will give it thee, *even* unto the half of my kingdom.

* Matt. 14. 8. — 24 * So [p] ſhe went forth and ſaid to her mother, What ſhall I aſk ? and ſhe ſaid, John Baptiſt's head.

25 Then ſhe came in ſtraightway with haſte unto the king, and aſked, ſaying, I would that thou ſhouldeſt give me even now in a charger the head of John Baptiſt.

26 Then the king was very ſorry : *yet* for his oath's ſake, and for their ſakes which ſat at table with him, he would not refuſe her.

27 And immediately the king ſent the [q] hangman, and gave charge that his head ſhould be brought in. So he went and beheaded him in the priſon.

28 And brought his head in a charger, and gave it to the maid, and the maid gave it to her mother.

29 And when his diſciples heard it, they came and took up his body, and put it in a tomb.

* Luke 9. 10. — 30 ¶ * And the apoſtles gathered themſelves together to Jeſus, and told him all things, both what they had done, and what they had taught.

31 [6] And he ſaid unto them, Come ye apart into the wilderneſs, and reſt awhile : for there were many comers and goers, that they had no leiſure to eat.

* Matt. 14. 13. Luke 9. 10. — 32 * So they went by ſhip out of the way into a deſert place.

33 But the people ſaw them when they departed, and many knew him, and ran a-foot thither out of all cities, and came thither before them, and aſſembled unto him.

* Matt. 9. 36. and 14. 14. *Luke 9. 11. — 34 * Then Jeſus went out, and ſaw a great multitude, and had compaſſion on them, becauſe they were like ſheep which had no ſhepherd : * and he began to teach them many things.

* Matt. 14. 15. — 35 * And when the day was now far ſpent, his diſciples came unto him, ſaying, This is a deſert place, and now the day is far paſſed.

36 Let them depart, that they may go into the country and towns about, and buy them bread : for they have nothing to eat.

37 But he anſwered, and ſaid unto them, Give ye them to eat. And they ſaid unto him, [r] Shall we go and buy [s] two hundred pennyworth of bread, and give them to eat ?

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* Matt. 14. 17. Luke 9. 13. John 6. 9. — 38 * Then he ſaid unto them, How many loaves have ye ? go and look. And when they knew it, they ſaid, Five, and two fiſhes.

39 So he commanded them to make them all ſit down by [t] companies upon the green graſs.

40 Then they ſat down by [u] rows, by hundreds, and by fifties.

41 And he took the five loaves, and the two fiſhes, and looked up to heaven, and gave thanks, and brake the loaves, and gave them to his diſciples to ſet before them, and the two fiſhes he divided among them all.

42 So they did all eat, and were ſatisfied.

43 And they took up twelve baſkets full of the fragments, and of the fiſhes.

44 And they that had eaten, were about five thouſand men.

45 ¶ [7] And ſtraightway he cauſed his diſciples to go into the ſhip, and to go before unto the other ſide unto Bethſaida, while he ſent away the people.

46 Then as ſoon as he had ſent [x] them away, he departed into a mountain to pray.

* Matt. 14. 23. John 6. 15. — 47 * And when even was come, the ſhip was in the midſt of the ſea, and he alone on the land.

48 And he ſaw them troubled in rowing, (for the wind was contrary unto them) and about the fourth watch of the night, he came unto them walking upon the ſea, and would have paſſed by them.

49 And when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out.

50 For they all ſaw him, and were ſore afraid : but anon he talked with them, and ſaid unto them, Be ye of good comfort : it is I, be not afraid.

51 Then he went up unto them into the ſhip, and the wind ceaſed, and they were [y] much more amazed in themſelves, and marvelled.

52 For they had not [z] conſidered *the matter* of the loaves, becauſe their hearts were hardened.

* Mark 14. 34. — 53 ¶ * And they came over, and went into the land of Genneſaret, and arrived.

54 [8] So when they were come out of the ſhip, ſtraightway they knew him,

55 And ran about throughout all that region round about, *and* began to carry hither and thither in couches all that were ſick, where they heard that he was.

56 And whitherſoever he entered into towns, or cities, or villages, they laid their ſick in the ſtreets, and prayed him that they might touch at the leaſt the edge of his garment. And as many as touched [a] him, were made whole.

CHAP.

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[o] Which the ſame Herodias had not by Herodes Antipas, but by Philip, and Joſephus called her Salome.

[p] For women uſed not to ſit at table with men.

[q] The word ſignifieth one that beareth a dart, and the king's guard was ſo called, becauſe they did bear darts.

[6] Such as follow Chriſt ſhall want nothing, no not in the wilderneſs, but ſhall have abundance. And how wicked a thing is it, not to look for this tranſitory life at his hands, who giveth everlaſting life ?

[r] This is a kind of demand and wondering, not without a privy mock, which men do commonly uſe, when beginning to be in a fume, they deny to do a thing.

[s] Which is about twenty crowns : which is five pounds.

[t] Word for word, by bankets, after the manner of the Hebrews, who have no diſtributives, as chap. 6. 7. Now he calleth the rows of the ſitters, bankets.

[u] The word ſignifieth the beds in a garden, and it is word for word, by beds and beds; meaning thereby that they ſat down in rows one by another, as beds in a garden.

[7] The faithful ſervants of God after their little labour, are ſubject to a great tempeſt, which Chriſt doth ſo moderate, being preſent in power, although abſent in body, that he bringeth them to an happy haven, at ſuch time, and by ſuch means, as they looked not for : a lively image of the church toſſed to and fro in this world.

[x] His diſciples.

[y] They were ſo far from leaving to be amazed, when they knew that it was no ſpirit, that they were much more aſtoniſhed than ever they were before, when they ſaw the wind and the ſeas obey his commandments.

[z] Either they perceived not, or had not well conſidered that miracle of the five loaves, inſomuch that that virtue of Chriſt was no leſs ſtrange to them, than if they had not been preſent at that miracle which was done but a little before.

[8] Chriſt being rejected in his own country, and arriving upon a ſudden amongſt them, of whom he was not looked for, is received to their great profit.

[a] Or, the hem of the garment.

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CHAP. VII.

2 The apoſtles are found fault with for eating with unwaſhen hands. 4 The Phariſees traditions about waſhings. Hypocrites. 8 Man's traditions more ſet by than God's. 10 Parents muſt be honoured. 14 The things that do indeed defile a man. 25 The woman of Canaan. 32 The deaf and dumb man is healed.

* Matt. 15. 2. THEN *[1] gathered unto him the Phariſees, and certain of the Scribes which came from Jeruſalem.

2 And when they ſaw ſome of his diſciples [a] eat meat with [b] common hands, (that is to ſay, unwaſhen) they complained.

3 (For the Phariſees, and all the Jews, except they waſh their hands oft, eat not, [c] holding the tradition of the elders.

4 And *when they come* from the [d] market, except they waſh, they eat not: and many other things there be, which they have taken upon them to obſerve, *as* the waſhing of cups, and [e] pots, and of braſen veſſels, and of beds.)

5 Then aſked him the Phariſees and Scribes, Why [f] walk not thy diſciples according to the tradition of the elders, but eat meat with unwaſhen hands?

* Iſa. 29. 14. 6 [2] Then he anſwered and ſaid unto them, Surely * Iſaiah hath propheſied well of you, hypocrites, as it is written, This people honoureth me with their lips, but their heart is far away from me.

7 [3] But they worſhip me in vain, teaching *for* doctrines the commandments of men.

8 [4] For ye lay the commandment of God apart, and obſerve the tradition of men, *as* the waſhing of pots and of cups, and many other ſuch like things ye do.

9 [5] And he ſaid unto them, Well ye reject the commandment of God, that ye may obſerve your own tradition.

* Exod. 20. 12. Deut. 5. 16. Eph. 6. 2. * Exod. 21. 17. Lev. 20. 9. Prov. 20. 20. 10 For Moſes ſaid, * Honour thy father and thy mother: and * Whoſoever ſhall ſpeak evil of father or mother, let him [g] die the death.

11 But ye ſay, If a man ſay to father or mother, Corban, *that is*, By the gift that is *offered* by me, thou mayeſt have profit, *he ſhall be free.*

12 So ye ſuffer him no more to do any thing for his father, or his mother,

13 Making the word of God of none authority, by your tradition which ye have ordained: and ye do many ſuch like things.

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* Matt. 15. 10. 14 * Then he called the whole multitude unto him, and ſaid unto them, Hearken you all unto me, and underſtand.

15 There is nothing without a man, that can defile him, when it entereth into him: but the things which proceed out of him, are they which defile the man.

16 If any have ears to hear, let him hear.

17 And when he came into an houſe, *away* from the people, his diſciples aſked him concerning the parable.

18 And he ſaid unto them, What? are ye without underſtanding alſo? Do ye not know that whatſoever thing from without entereth into a man, cannot defile him,

19 Becauſe it entereth not into his heart, but into the belly, and goeth out into the draught, which is the [h] purging of all meats?

20 Then he ſaid, That which cometh out of man, that defileth man.

* Gen. 6. 5. and 8. 21. 21 * For from within, *even* out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, [i] covetouſneſs, wickedneſs, deceit, uncleanneſs, a [k] wicked eye, backbiting, pride, fooliſhneſs.

23 All theſe evil things come from within, and defile a man.

* Matt. 15. 21. 24 ¶ * [6] And from thence he aroſe, and went into the [l] borders of Tyre and Sidon, and entered into an houſe, and would that no man ſhould have known: but he could not be hid.

25 For a certain woman, whoſe little daughter had an unclean ſpirit, heard of him, and came, and fell at his feet.

26 (And the woman was a [m] Greek, a [n] Syrophœnician by nation) and ſhe beſought him that he would caſt out the devil out of her daughter.

27 But Jeſus ſaid unto her, Let the children firſt be fed: for it is not good to take the children's bread, and to caſt it unto [o] whelps.

28 Then ſhe anſwered, and ſaid unto him, [p] Truth, Lord: yet indeed the whelps eat under the table of the children's crums.

29 Then he ſaid unto her, For this ſaying, go thy way: the devil is gone out of thy daughter.

30 And when ſhe was come home to her houſe, ſhe found the devil departed, and her daughter lying on the bed.

31 ¶ [7] And he departed again from the coaſts of Tyre and Sidon, and came unto the ſea of Galilee,

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[1] None do more reſiſt the wiſdom of God, than they that ſhould be wiſeſt, and that upon a zeal of their own traditions: for men do not pleaſe themſelves more in any thing than in ſuperſtition, that is to ſay, in a worſhip of God fondly deviſed of themſelves.

[a] Word for word, eat bread: a kind of ſpeech which the Hebrews uſe, taking bread for all kind of food.

[b] For the Phariſees would not eat their meat with unwaſhen hands, becauſe they thought that their hands were defiled with common handling of things, Matt. 15. 11, 12.

[c] Obſerving diligently.

[d] That is to ſay, from civil affairs and worldly, they go not to meat, unleſs they waſh themſelves firſt.

[e] By theſe words are underſtood all kinds of veſſels, which are appointed for our daily uſe.

[f] Why live they not? a kind of ſpeech taken from the Hebrews: for among them, the way is taken for trade of life.

[2] Hypocriſy is always joined with ſuperſtition.

[3] The more earneſt the ſuperſtitious are, the more they are mad in promiſing themſelves God's favour by their deſerts.

[4] The devices of ſuperſtitious men do not only not fulfil the law of God, (as they blaſphemouſly perſuade themſelves) but alſo do utterly take it away.

[5] True religion, which is clean contrary to ſuperſtition, conſiſteth in ſpiritual worſhip: and all the enemies of true religion, although they ſeem to have taken deep root, ſhall be pluckt up.

[g] Without hope of pardon, he ſhall be put to death.

[h] For that that goeth into the draught, purgeth all meats.

[i] All kind of craftineſs, whereby men profit themſelves by other mens loſſes.

[k] Cankered malice.

[6] That which the proud do reject when it is offered unto them, that ſame do the modeſt and humble ſinners, as it were violently wring out.

[l] Into the uttermoſt coaſts of Paleſtine, which were next to Tyre and Sidon.

[m] By profeſſion, prophane.

[n] Neighbour, or near to Damaſcus.

[o] He uſeth this word Whelps, rather than the word Dogs, that he may ſeem to ſpeak more contumeliouſly.

[p] As if ſhe ſaid, It is as thou ſayeſt, Lord, for it is enough for all the whelps, if they can but gather up the crums that are under the table: therefore I crave the crums, and not children's bread.

[7] As the Father created us to this life, in the beginning, in his only Son, ſo doth he alſo in him alone renew us unto everlaſting life.

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Galilee, through the midſt of the coaſts of [q] Decapolis.

32 And they brought unto him one that was deaf, and ſtammered in his ſpeech, and prayed him to put his hands upon him.

33 Then he took him aſide from the multitude, and put his fingers in his ears, and did ſpit, and touched his tongue.

34 And looking up to heaven, he ſighed, and ſaid unto him, Ephphatha, that is, Be opened.

35 And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain.

36 And he commanded them that they ſhould tell no man: but how much ſoever he forbade them, the more a great deal they publiſhed it,

* Gen. 1. 31. Eccleſ. 39. 21.

37 And were beyond meaſure aſtoniſhed, ſaying, * He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

CHAP. VIII.

1 The miracle of the ſeven loaves. 11 The Jews ſeek ſigns. 15 To beware of the leaven of the Phariſees. 22 A blind man healed. 27 The people's ſundry opinions of Chriſt. 29 The apoſtles acknowledge Chriſt. 31 He foretelleth his death. 33 Peter, Satan. 35 To ſave and loſe the life. 38 To be aſhamed of Chriſt.

Matt. 15.

IN * thoſe days, when there was a very great multitude, and had nothing to eat, Jeſus called his diſciples to him, and ſaid unto them,

2 I have compaſſion on the multitude, becauſe they have now continued with me three days, and have nothing to eat:

3 And if I ſend them away faſting to their own houſes, they would [a] faint by the way: for ſome of them came from far.

4 Then his diſciples anſwered him, Whence can a man ſatisfy theſe with bread here in the wilderneſs?

5 And he aſked them, How many loaves have ye? And they ſaid, Seven.

6 Then he commanded the multitude to ſit down on the ground: and he took the ſeven loaves, and gave thanks, brake *them*, and gave to his diſciples to ſet before *them*, and they did ſet *them* before the people.

7 They had alſo a few ſmall fiſhes: and when he had given thanks, he commanded them alſo to be ſet before *them*.

8 So they did eat, and were ſufficed, and they took up of the broken meat that was left, ſeven baſkets full.

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9 (And they that had eaten, were about four thouſand) ſo he ſent them away.

* Matt. 15. 39.

10 ¶ * And anon he entered into a ſhip with his diſciples, and came into the parts of Dalmanutha.

* Matt. 16. 1.

11 * [1] And the Phariſees [b] came forth, and began to diſpute with him, ſeeking of him a ſign from heaven, and tempting him.

12 Then he [c] ſighed deeply in his ſpirit, and ſaid, Why doth this generation ſeek a ſign? Verily I ſay unto you, [d] A ſign ſhall not be given unto this generation.

13 ¶ So he left them, and went into the ſhip again, and departed to the other ſide.

* Matt. 16. 5.

14 ¶ * And they had forgotten to take bread, neither had they in the ſhip with them but one loaf.

15 [2] And he charged them, ſaying, Take heed, and beware of the leaven of the Phariſees, and of the leaven of Herod.

16 [3] And they reaſoned among themſelves, ſaying, *It is*, becauſe we have no bread.

17 And when Jeſus knew it, he ſaid unto them, Why reaſon ye *thus*, becauſe ye have no bread? perceive ye not yet, neither underſtand? have ye your hearts yet hardened?

18 Have ye eyes, and ſee not? and have ye ears, and hear not? and do ye not remember?

* John 6. 11.

19 * When I brake the five loaves among five thouſand, how many baſkets full of broken meat took ye up? They ſaid unto him, Twelve.

20 And when *I brake* ſeven among four thouſand, how many baſkets full of the leavings of broken meat took ye up? And they ſaid, Seven.

21 Then he ſaid unto them, [e] How *is it* that ye underſtand not?

22 [4] And he came to Bethſaida, and they brought a blind man unto him, and deſired him to touch him.

23 Then he took the blind by the hand, and led him out of the town, and ſpat in his eyes, and put his hands upon him, and aſked him if he ſaw aught?

24 And he looked up, and ſaid, I [f] ſee men: for I ſee them walking like trees.

25 After that, he put his hands again upon his eyes, and made him [g] look again. And he was reſtored to his ſight, and ſaw every man afar off clearly.

26 [5] And he ſent him home to his houſe, ſaying, Neither go into the town, nor tell it to any in the town.

* Matt. 16. 13. Luke 9. 18.

27 ¶ * [6] And Jeſus went out, and his diſciples

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[q] It was a little country, and ſo called of ten cities, which the four governments do run between and compaſs Pliny. book 3. chap. 8.

[a] Word for word, they will fall in ſunder, or be diſſolved; for when men fall in a ſwoon, their ſinews fall one from another.

[1] The ſtubborn enemies of the doctrine of the goſpel, giving no credit to the miracles already done, require new: but Chriſt being angry with them, doth utterly forſake them.

[b] A common kind of ſpeech, which the Hebrews uſe, whereby is meant that the Phariſees went from their houſes on purpoſe to encounter with him.

[c] Theſe ſighs came even from his heart root, for the Lord was very much moved with theſe mens ſo great infidelity.

[d] Word for word, If a ſign be given: it is a cutted kind of ſpeech very common among the Hebrews: wherein ſome ſuch words as theſe muſt be underſtood, Let me be taken for a lyar, or ſome ſuch like. And when they ſpeak out the whole, they ſay, The Lord do thus and thus by me.

[2] We muſt eſpecially take heed of them which corrupt the word of God, what degree ſoever they be of, either in the church, or in civil policy.

[3] They that have their minds fixed on earthly things, are utterly blind in heavenly things, although they be never ſo plainly ſet forth unto them.

[e] How cometh it to paſs, that you underſtand not theſe things which are ſo plain and evident?

[4] A true image of our regeneration, which Chriſt ſeparating us from the world, worketh and accompliſheth by little and little in us.

[f] He perceived ſome moving of men when he could not diſcern their bodies.

[g] He commanded him again, to try indeed, whether he could ſee well or no.

[5] Chriſt will not have his miracles to be ſeparated from his doctrine.

[6] Many praiſe Chriſt, which yet notwithſtanding ſpoil him of his praiſe.

A. D. 32. ciples into the towns of Ceſarea Philippi. And by the way he aſked his diſciples, ſaying unto them, Whom do men ſay that I am?

28 And they anſwered, *Some ſay,* John Baptiſt: and ſome, Elias: and ſome, one of the prophets.

29 And he ſaid unto them, But whom ſay ye that I am? Then Peter anſwered, and ſaid unto him, Thou art that Chriſt.

30 [7] And he ſharply charged them, that concerning him they ſhould tell no man.

31 [8] Then he began to teach them, that the Son of man muſt ſuffer many things, and ſhould be reproved of the elders, and of the high prieſts, and of the Scribes, and be ſlain, and within three days riſe again.

32 [9] And he ſpake that thing boldly. Then Peter took him aſide, and began to rebuke him.

33 Then he turned back, and looked on his diſciples, and rebuked Peter, ſaying, Get thee behind me, Satan: for thou [h] underſtandeſt not the things that are of God, but the things that are of men.

*Matt. 10. 38. and 16. 24. Luke 9. 23. and 14. 27. 34 ¶ [10] And he called the people unto him with his diſciples, and ſaid unto them, * Whoſoever will follow me, let him forſake himſelf, and take up his croſs, and follow me,

*Matt. 10. 39. and 16. 25. Luke 9. 24. and 17. 33. 35 For whoſoever will * ſave his life, ſhall loſe it: but whoſoever ſhall loſe his life for my ſake and the goſpel's, he ſhall ſave it.

36 [11] For what ſhall it profit a man, though he ſhould win the whole world, if he loſe his ſoul?

37 Or what exchange ſhall a man give for his ſoul?

*Matt. 10. 33. Luke 9. 26. and 12. 9. 38 * For whoſoever ſhall be aſhamed of me, and of my words, among this adulterous and ſinful generation, of him ſhall the Son of man be aſhamed alſo, when he cometh in the glory of his Father with the holy angels.

CHAP. IX.

2 Chriſt's transfiguration. 7 Chriſt muſt be heard. 11 Of Elias and John Baptiſt. 14 The poſſeſſed is healed. 23 Faith can do all things. 31 Chriſt foretelleth his death. 33 Who is greateſt among the apoſtles. 36 Chriſt taketh a child in his arms. 42 To offend. 50 Salt. Peace.

*Matt. 6. 28. Luke 9. 27. AND * he ſaid unto them, Verily I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death till they have ſeen the [a] kingdom of God come with power.

*Matt. 17. 1. Luke 9. 28. 2 * [1] And ſix days after, Jeſus taketh unto him Peter, and James, and John, and carrieth them up into an high mountain out of the way alone, and his ſhape was changed before them. A. D. 32.

3 And his raiment did [b] ſhine, *and was* very white as ſnow, ſo white as no fuller can make upon the earth.

4 And there appeared unto them Elias with Moſes, and they were talking with Jeſus.

5 Then Peter anſwered, and ſaid to Jeſus, Maſter, it is good for us to be here: let us make alſo three tabernacles, one for thee, and one for Moſes, and one for Elias.

6 Yet he knew not what he ſaid: for they were [c] afraid.

7 And there was a cloud that ſhadowed them, and a voice came out of the cloud, ſaying, * This is my beloved Son: hear him, *Matt. 3. 17. and 17. 5. Ch. 1. 11.

8 And ſuddenly they looked round about, and ſaw no more any man ſave Jeſus only with them.

9 [2] * And as they came down from the mountain, he charged them that they ſhould tell no man what they had ſeen, ſave when the Son of man were riſen from the dead again. *Matt. 17. 9.

10 So they [d] kept that matter to themſelves, and [e] demanded one of another, what the riſing from the dead again ſhould mean?

11 [3] Alſo they aſked him, ſaying, Why ſay the Scribes, that * Elias muſt firſt come? * Mal. 4. 5.

12 And he anſwered, and ſaid unto them, Elias verily ſhall firſt come, and reſtore all things: and * as it is written of the Son of man, he muſt ſuffer many things, and be ſet at nought. * Iſa. 53. 4.

13 But I ſay unto you, that Elias is come, (and they have done unto him whatſoever they would) as it is written of him.

14 ¶ * [4] And when he came to *his* diſciples, he ſaw a great multitude about them, and the Scribes diſputing with them. * Matt. 17. 14. Luke 9. 38.

15 And ſtraightway all the people, when they beheld him, were amazed, and ran to him, and ſaluted him.

16 Then he aſked the Scribes, What diſpute you among yourſelves?

17 And one of the company anſwered, and ſaid, Maſter, I have brought my ſon unto thee, which hath a dumb ſpirit:

18 And wheresoever he taketh him, he [f] teareth him, and he foameth, and gnaſheth his teeth, and pineth away: and I ſpake to thy diſciples, that they ſhould caſt him out, and they could not.

19 Then he anſwered him, and ſaid, O faithleſs generation, how long now ſhall I be with you! how long now ſhall I ſuffer you! Bring him unto me.

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[7] Chriſt hath appointed his times to the preaching of the goſpel, and therefore here deferreth it to a more commodious time, leſt ſudden haſte ſhould rather hinder than further the myſtery of his coming.

[8] Chriſt ſuffered all that he ſuffered for us, not unwillingly, neither unawares, but foreknowing it, and willingly.

[9] None are more mad than they that are wiſe beſide the word of God.

[h] This is not godly, but worldly wiſdom.

[10] The diſciples of Chriſt muſt bear ſtoutly what burden ſoever the Lord layeth upon them, and ſubdue the affections of the fleſh.

[11] They are the moſt fooliſh of all men, which purchaſe the enjoying of this life with the loſs of everlaſting bliſs.

[a] When he ſhall begin his kingdom through the preaching of the goſpel, that is to ſay, after the reſurrection.

[1] The heavenly glory of Chriſt, which ſhould with in a ſhort ſpace be abaſed upon the croſs, is avouched by viſible ſigns, by the preſence and talk of Elias and Moſes, and by the voice of the Father himſelf, before three of his diſciples, which were witneſſes, againſt whom lieth no exception.

[b] Did ſparkle as it were.

[c] They were beſide themſelves for fear.

[2] The Lord hath appointed his times for the publiſhing of the goſpel.

[d] Even very hardly as it were.

[e] They queſtioned not together touching the general reſurrection, which ſhall be in the latter day, but they underſtood not what he meant by that which he ſpake of his own peculiar reſurrection.

[3] The fooliſh opinion of the Rabbies is here refelled, touching Elias coming, which was, that either Elias ſhould riſe again from the dead, or that his ſoul ſhould enter into ſome other body.

[4] Chriſt ſheweth by a miracle even to the unworthy, that he is come to bridle the rage of Satan.

[f] Vexeth him inwardly, as the cholic uſeth to do.

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20 So they brought him unto him: and as ſoon as the ſpirit [g] ſaw him, he tare him, and he fell down on the ground, wallowing and foaming.

21 Then he aſked his father, How long time is it ſince he hath been thus? And he ſaid, Of a child:

22 And oft-times he caſteth him into the fire, and into the water, to deſtroy him: but if thou canſt do any thing, help us, and have compaſſion upon us.

23 And Jeſus ſaid unto him, If thou canſt believe it, [h] all things are poſſible to him that believeth.

24 And ſtraightway the father of the child crying with tears, ſaid, Lord, I believe: help my unbelief.

25 When Jeſus ſaw that the people came running together, he rebuked the unclean ſpirit, ſaying unto him, Thou dumb and deaf ſpirit, I charge thee, come out of him, and enter no more into him,

26 [5] Then *the ſpirit* cried, and rent him ſore, and came out, and he was as one dead, inſomuch that many ſaid, He is dead.

27 But Jeſus took his hand, and lift him up, and he aroſe.

28 [6] And when he was come into the houſe, his diſciples aſked him ſecretly, Why could not we caſt him out?

29 And he ſaid unto them, This kind can by no other means come forth, but by prayer and faſting.

* Matt. 17. 22. Luke 9. 22.

30 ¶ * And they departed thence, and [i] went together through Galilee, and he would not that any ſhould have known it.

31 [7] For he taught his diſciples, and ſaid unto them, The Son of man ſhall be delivered into the hands of men, and they ſhall kill him, but after that he is killed, he ſhall riſe again the third day.

32 But they underſtood not that ſaying, and were afraid to aſk him.

*Matt. 18 1. Luke 9. 46.

33 * [8] After, he came to Capernaum: and when he was in the [k] houſe, he aſked them, What was it that ye diſputed among you by the way?

34 And they held their peace: for by the way they reaſoned among themſelves, who *ſhould be* the chiefeſt.

35 And he ſat down, and called the twelve, and ſaid to them, If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant unto all.

36 And he took a little child, and ſet him in the midſt of them, and took him in his arms, and ſaid unto them,

37 Whoſoever ſhall receive one of ſuch little children in my name, receiveth me: and whoſoever receiveth me, receiveth not [l] me, but him that ſent me.

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*Luke 9. 49.

38 ¶ * [9] Then John anſwered him, ſaying, Maſter, we ſaw one caſting out devils by thy name, which followeth not us, and we forbad him, becauſe he followeth us not.

*1 Cor. 12. 3.

39 * But Jeſus ſaid, Forbid him not: for there is no man that can do a miracle by my name, that can lightly ſpeak evil of me.

40 For whoſoever is not againſt us, is on our part.

* Matt. 10. 42.

41 * And whoſoever ſhall give you a cup of water to drink for my name's ſake, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward.

*Matt. 18. 6. Luke 17. 1.

42 * [10] And whoſoever ſhall offend one of theſe little ones that believe in me, it were better for him rather, that a mill-ſtone were hanged about his neck, and that he were caſt into the ſea.

*Matt. 5. 29. and 18. 8.

43 * Wherefore if thine hand cauſe thee to offend, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never ſhall be quenched.

*Iſa. 66. 27.

44 * Where their [m] worm dieth not, and the fire never goeth out.

45 Likewiſe, if thy foot cauſe thee to offend, cut it off: it is better for thee to go halt into life, than having two feet to be caſt into hell, into the fire that never ſhall be quenched,

46 Where their worm dieth not, and the fire never goeth out.

47 And if thine eye cauſe thee to offend, pluck it out: it is better for thee to go into the kingdom of God with one eye, than having two eyes to be caſt into hell fire,

48 Where the worm dieth not, and the fire never goeth out.

*Lev. 2. 13.

49 [11] For every man ſhall be [n] ſalted with fire: and * every ſacrifice ſhall be ſalted with ſalt.

*Matt. 5. 13. Luke 14. 34.

50 * Salt is good: but if the ſalt be unſavoury, wherewith ſhall it be ſeaſoned? Have ſalt in yourſelves, and have peace one with another.

CHAP. X.

9 *The wife only for fornication is to be put away.* 13 *Little children are brought to Chriſt.* 17 *A rich man aſketh Jeſus how he may poſſeſs eternal life.* 28 *The apoſtles forſook all things for Chriſt's ſake.* 33 *Chriſt foreſheweth his death.* 35 *Zebedee his ſons requeſt.* 46 *Blind Bartimeus healed.*

*Matt. 19. 1.

AND * he [a] aroſe from thence, and went into the coaſts of Judea by the far ſide of Jordan, and the people reſorted unto him again: and as he was wont, he taught them again.

2 Then

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[g] So ſoon as Jeſus had looked upon the boy that was brought unto him, the devil began to rage after his manner.

[h] There is nothing but Chriſt can and will do it, for them that will believe in him.

[5] The nearer the virtue of Chriſt is, the more outrageouſly doth Satan rage.

[6] We have need of faith, and therefore of prayer and faſting, to caſt Satan out of his old poſſeſſion.

[i] He and his diſciples together.

[7] Chriſt forwarneth us with great diligence, to the end we ſhould not be oppreſſed with ſudden calamities, but the ſlothfulneſs of man is wonderful.

[8] Only humility doth exalt.

[k] Where he was wont to make his abode.

[l] He doth not only receive me, but alſo him that ſent me.

[9] God, who is the author of an ordinary vocation, worketh alſo extraordinarily ſo oft as it pleaſeth him. But an extraordinary vocation is tried by the doctrine and the effects.

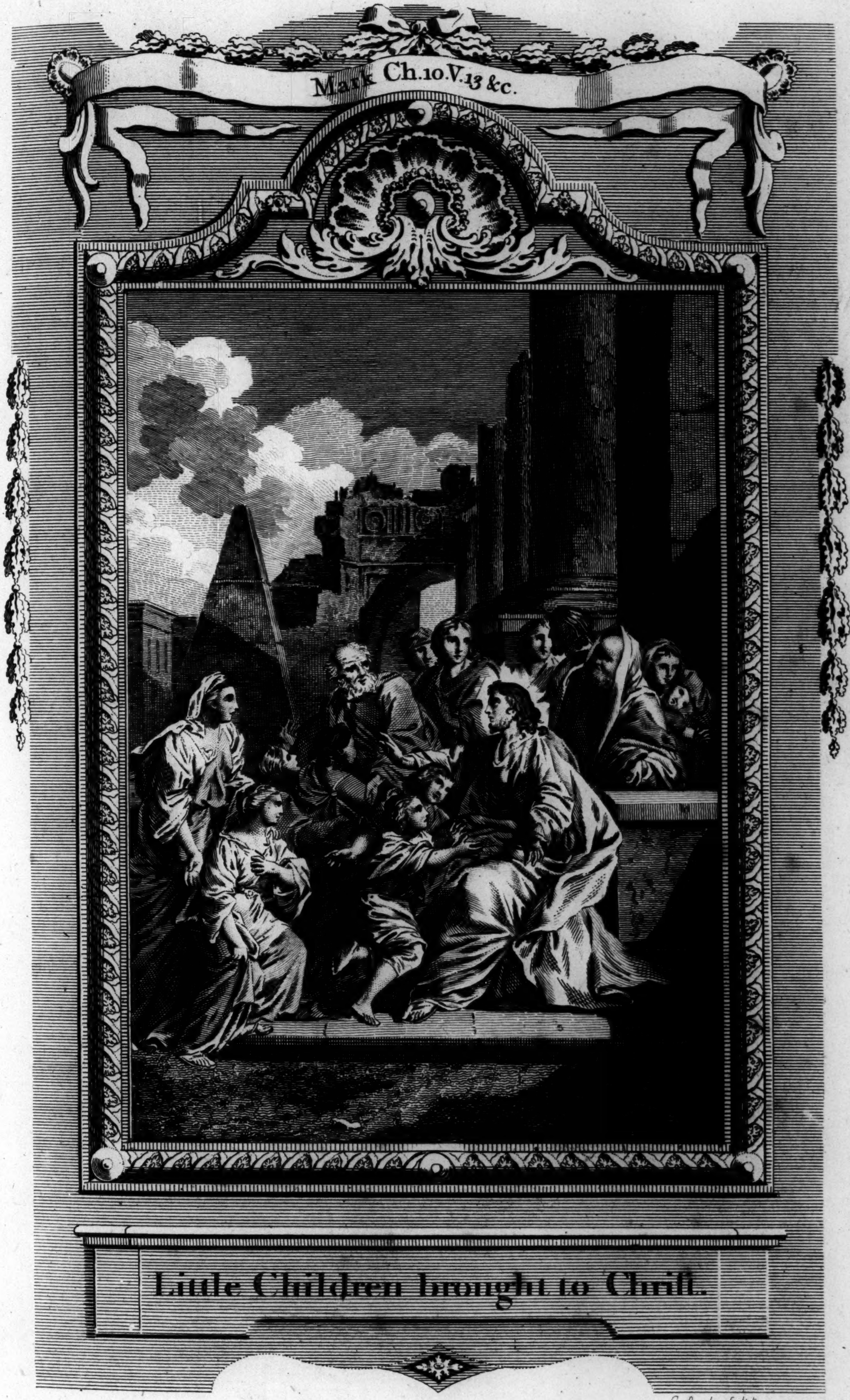
[10] God is ſo ſevere a revenger of offences, that it is better to ſuffer any loſs, than to be an occaſion of offence unto any.

[m] Their worm which ſhall be caſt into that flame.

[11] We muſt be ſeaſoned and powdered by God, both that we may be acceptable ſacrifices unto him, and alſo that we, being knit together, may ſeaſon one another.

[n] That is, ſhall be conſecrate unto God, being ſeaſoned with the incorruptible word.

[a] That is to ſay, departed and went from thence: for in the Hebrew tongue ſitting and dwelling are all one, and ſo are riſing and going forth.


Mark Ch.10 V.13 &c.

Little Children brought to Christ.

G. Burder sculp.

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2 Then the Phariſees came and aſked him, if it were lawful for a man to put away *his* wife: and tempted him.

3 And he anſwered, and ſaid unto them, What did * Moſes command you?
*Deut.24.1.

4 And they ſaid, Moſes ſuffered to write a bill of divorcement, and to put her away.

5 [1] Then Jeſus anſwered, and ſaid unto them, For the hardneſs of your heart he wrote this [b] precept unto you.

6 But at the beginning of the creation * God made them male and female:
*Gen. 1. 27. Matt. 19. 4.

7 * For this cauſe ſhall man leave his father and mother, and cleave unto his wife,
*Gen. 2. 24. 1 Cor. 6. 16. Epheſ. 5. 31.

8 And they twain ſhall be one fleſh: ſo that they are no more twain, but one fleſh.

9 * Therefore, what God hath coupled together, let no man ſeparate.
*1 Cor. 7. 10.

10 And in the houſe his diſciples aſked him again of that matter.

11 And he ſaid unto them, * Whoſoever ſhall put away his wife and marry another, committeth adultery [c] againſt her.
*Matt. 5. 32. an 19. 9. Luke 16 18.

12 And if a woman put away her huſband, and be married to another, ſhe committeth adultery.

13 ¶ * [2] Then they brought little children to him, that he ſhould touch them, and his diſciples rebuked thoſe that brought them.
*Matt. 19 13. Luke 18. 15.

14 But when Jeſus ſaw it, he was diſpleaſed, and ſaid to them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God.

15 Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God [3] as a little child, he ſhall not enter therein.

16 And he took them up in his arms, and put *his* hands upon them, and bleſſed them.

17 ¶ [4] And when he was gone out on the way, there came one * running, and kneeled to him, and aſked him, Good Maſter, what ſhall I do that I may poſſeſs eternal life?
*Matt. 19. 16. Luke 18. 18.

18 Jeſus ſaid to him, Why calleſt thou me good? there is none good but one, even God.

19 Thou knoweſt the commandments, * Thou ſhalt not commit adultery. Thou ſhalt not kill. Thou ſhalt not ſteal. Thou ſhalt not bear falſe witneſs. Thou ſhalt [d] hurt no *man*. Honour thy father and mother.
*Exod. 20. 13.

20 Then he anſwered, and ſaid to him, Maſter, all theſe things have I obſerved from my youth.

21 And Jeſus looked upon him, and loved him, and ſaid unto him, One thing is lacking unto thee. Go *and* ſell all that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven, and come, follow me, and take up the croſs.

22 But he was ſad at that ſaying, and went away ſorrowful: for he had great poſſeſſions.

23 And Jeſus looked round about, and ſaid unto his diſciples, How hardly do they that have riches enter into the kingdom of God!

24 And his diſciples were afraid at his words. But Jeſus anſwered again, and ſaid unto them, Children, how hard is it for them that truſt in riches, to enter into the kingdom of God!

25 It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were much more aſtoniſhed, ſaying with themſelves, Who then can be ſaved?

27 But Jeſus looked upon them, and ſaid, With men *it is* impoſſible, but not with God: for with God all things are poſſible.

28 ¶ * [5] Then Peter began to ſay unto him, Lo, we have forſaken all, and have followed thee.
* Matt. 19. 27. Luke 18. 28.

29 Jeſus anſwered, and ſaid, Verily I ſay unto you, there is no man that hath forſaken houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake and the goſpel's,

30 But he ſhall receive an [e] hundred-fold, now at this preſent, houſes, and brethren, and ſiſters, and mothers, and children, and lands [f] with perſecutions, and in the world to come, eternal life.

31 * But many *that are* firſt, ſhall be laſt: and the laſt, firſt.
* Matt. 19. 30. Luke 13. 30.

32 ¶ * [6] And they were in the way, going up to Jeruſalem, and Jeſus went before them, and they were troubled, and as they followed, they were afraid: and Jeſus took the twelve again, and began to tell them what things ſhould come unto him,
* Matt. 20. 17. Luke 18. 31.

33 *Saying*, Behold, we go up to Jeruſalem, and the Son of man ſhall be delivered unto the high prieſts, and to the Scribes, and they ſhall condemn him to death, and ſhall deliver him to the Gentiles.

34 And they ſhall mock him, and ſcourge him, and ſpit upon him, and kill him: but the third day he ſhall riſe again.

35 ¶ * [7] Then James and John the ſons of Zebedee came unto him, ſaying, Maſter, [8] we would that thou ſhouldeſt do for us that we deſire.
* Matt. 20. 20.

36 And he ſaid unto them, What would ye that I ſhould do for you?

37 And they ſaid unto him, Grant unto us, that we may ſit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Jeſus ſaid unto them, Ye know not what ye aſk: Can ye drink of the cup that I ſhall drink

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[1] God did never allow thoſe divorces which the law did tolerate.

[b] Look Matt. 19. For Moſes gave them no commandment to put away their wives, but rather made a good proviſo for the wives againſt the ſtubborn hardneſs of their huſbands.

[c] Whom he putteth away, for he is an adulterer by keeping company with another.

[2] God of his goodneſs comprehendeth in the covenant not only the fathers, but the children alſo: and therefore he bleſſeth them.

[3] We muſt in malice become children, if we will enter into the kingdom of heaven.

[4] Two things are chiefly to be eſchewed of them which earneſtly ſeek eternal life: that is to ſay, an opinion of their merits or deſervings, which is not only underſtood, but condemned by the due conſideration of the law: and the love of riches, which turneth aſide many from that race wherein they ran with a good courage.

[d] Neither by force nor deceit, nor any other means whatſoever.

[5] To neglect all things in compariſon of Chriſt is a ſure way to eternal life, ſo that we fall not away by the way.

[e] An hundred-fold as much, if we look to the true uſe and commodities of this life, ſo that we meaſure them after the will of God, and not after the wealth itſelf, and our greedy deſire.

[f] Even in the midſt of perſecution.

[6] The diſciples are again prepared to patience, not to be overcome by the foretelling unto them of his death, which was at hand, and therewithal of life, which ſhould moſt certainly follow

[7] we muſt firſt ſtrive before we triumph.

[8] We pray thee

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drink of, and be baptized with the baptiſm that I ſhall be baptized with?

39 And they ſaid unto him, We can. But Jeſus ſaid unto them, Ye ſhall drink indeed of the cup that I ſhall drink of, and be baptized with the baptiſm wherewith I ſhall be baptized:

40 But to ſit at my right hand and at my left, is not mine to give, but *it ſhall be given* to them for whom it is prepared.

41 And when the ten heard that, they began to diſdain at James and John.

42 [8] But Jeſus called them unto him, and ſaid * Luke 22. 25. to them, * Ye know that [h] they which are princes among the Gentiles, have domination over them: and they that be great among them, exerciſe authority over them:

43 But it ſhall not be ſo among you: but whoſoever will be great among you, ſhall be your ſervant.

44 And whoſoever will be chief of you, ſhall be the ſervant of all.

45 For even the Son of man came not to be ſerved, but to ſerve, and to give his life for the ranſom of many.

* Matt. 20. 29. Luke 18. 35. 46 ¶ * [9] Then they came to Jericho: and as he went out of Jericho with his diſciples, and a great multitude, Bartimeus the ſon of Timeus, a blind man, ſat by the way's ſide, begging.

47 And when he heard that it was Jeſus of Nazareth, he began to cry, and to ſay, Jeſus the ſon of David, have mercy on me.

48 And many rebuked him, becauſe he ſhould hold his peace: but he cried much more, O ſon of David, have mercy on me.

49 Then Jeſus ſtood ſtill, and commanded him to be called: and they called the blind, ſaying unto him, Be of good comfort: ariſe, he calleth thee.

50 So he threw away his cloak, and aroſe, and came to Jeſus.

51 And Jeſus anſwered, and ſaid unto him, What wilt thou that I do unto thee? And the blind ſaid unto him, Lord, that I may receive ſight.

52 Then Jeſus ſaid unto him, Go thy way: thy faith hath ſaved thee. And by and by he received *his* ſight, and followed Jeſus in the way.

CHAP. XI.

1 *Chriſt entereth into Jeruſalem riding on an aſs.* 13 *The fruitleſs fig-tree is curſed.* 15 *Sellers and buyers are caſt out of the temple.* 23 *The force of faith.* 24 *Faith in prayer.* 25 *The brother's offences muſt be pardoned.* 27 *The prieſts aſk by what authority he wrought thoſe things that he did* 30 *Whence John's baptiſm was.*

* Matt. 21. 1. Luke 18. 29. AND * [1] when they came near to Jeruſalem, to Bethphage and Bethany, unto the mount of Olives, he ſent forth two of his diſciples,

2 And ſaid unto them, Go your ways into that town that is over-againſt you, and as ſoon as ye ſhall enter into it, ye ſhall find a colt tied, whereon never man ſat: looſe him, and bring him.

3 And if any man ſay unto you, Why do ye this? Say that the Lord hath need of him, and ſtraightway he will ſend him hither.

4 And they went their way, and found a colt tied by the door without, in a place where two ways met, and they looſed him.

5 Then certain of them that ſtood there ſaid unto them, What do ye looſing the colt?

6 And they ſaid unto them, as Jeſus had commanded them: So they let them go.

7 ¶ * And they brought the colt to Jeſus, * John 12. 14. and caſt their garments on him, and he ſat upon him.

8 And many ſpread their garments in the way: others cut down branches off the trees, and ſtrewed them in the way.

9 And they that went before, and they that followed, cried, ſaying, Hoſanna: [a] bleſſed *be* he that cometh in the name of the Lord.

10 [b] Bleſſed *be* the kingdom that cometh in the name of the Lord of our father David: Hoſanna, *O thou which art* in the higheſt *heavens.*

11 * So Jeſus entered into Jeruſalem, and into the temple: and when he had looked about on * Matt. 21. 10. Luke 19. 44. all things, and now it was evening, he went forth unto Bethany with the twelve.

12 * And on the morrow when they were * Matt. 21. 19. come out from Bethany, he was hungry.

13 [2] And ſeeing a fig-tree afar off, that had leaves, he went *to ſee* if he might find any thing thereon: but when he came unto it, he found nothing but leaves: for the time of figs was not yet.

14 Then Jeſus anſwered, and ſaid to it, Never man eat fruit of thee hereafter while the world ſtandeth: and his diſciples heard it.

15 ¶ [3] And they came to Jeruſalem, and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money changers, and the ſeats of them that ſold doves.

16 Neither would he ſuffer that any man ſhould carry a [c] veſſel through the temple.

17 And he taught, ſaying unto them, Is it not written, * Mine houſe ſhall be [d] called the houſe * Iſa. 56. of prayer unto all nations? * but you have made * Jer. 7. 11. it a den of thieves.

18 And the Scribes and high prieſts heard it, and ſought how to deſtroy him: for they feared him, becauſe the whole multitude was aſtoniſhed at his doctrine.

19 But when even was come, *Jeſus* went out of the city.

20 ¶ * [4] And in the morning as they jour- * Matt. 21. 19. neyed together, they ſaw the fig-tree dried up from the roots.

21 Then

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[8] The magiſtrates according to God's appointment rule over their ſubjects: but the paſtors are not called to rule, but to ſerve according to the example of the Son of God himſelf, who went before them, for ſo much as he alſo was a Miniſter of his Father's will.

[h] They to whom it is decreed and appointed.

[9] Chriſt only, being called upon by faith, healeth our blindneſs.

[1] A lively image of the ſpiritual kingdom of Chriſt on earth.

[a] Well be it to him that cometh to us from God, or that is ſent of God.

[b] Happy and proſperous.

[2] An example of that vengeance which hangeth over the heads of hypocrites.

[3] Chriſt ſheweth indeed that he is the true King and high Prieſt, and therefore the revenger of the divine ſervice of the temple.

[c] That is, any prophane inſtrument, of which thoſe fellows had a number, that made the court of the temple a market-place.

[d] Shall openly be ſo accounted and taken.

[4] The force of faith is exceeding great, and charity is ever joined with it.

A. D. 33. 21 Then Peter remembered, and ſaid unto him, Maſter, behold, the fig-tree which thou curſedſt, is withered.

22 And Jeſus anſwered, and ſaid unto them, Have [e] the faith of God.

23 For verily I ſay unto you, that whoſoever ſhall ſay unto this mountain, Be thou taken away, and caſt into the ſea, and ſhall not waver in his heart, but ſhall believe that thoſe things which he ſaith, ſhall come to paſs, whatſoever he ſaith, ſhall be *done* to him.

*Matt. 7. 7. Luke 11. 9. 24 * Therefore I ſay unto you, Whatſoever ye deſire when ye pray, believe that [f] ye ſhall have it, and it ſhall be *done* unto you.

*Matt. 6. 14. 25 * But when [g] ye ſhall ſtand, and pray, forgive, if ye have any thing againſt any man, that your Father alſo which is in heaven, may forgive you your treſpaſſes.

26 For if ye will not forgive, your Father, which is in heaven, will not pardon you your treſpaſſes.

*Matt. 21. 23. Luke 20. 1. 27 ¶ * [5] Then they came again to Jeruſalem: and as he walked in the temple, there came to him the high prieſts, and the Scribes, and the elders,

28 And ſaid unto him, By what authority doeſt thou theſe things? and who gave thee this authority, that thou ſhouldeſt do theſe things?

29 Then Jeſus anſwered, and ſaid unto them, I will alſo aſk of you a certain thing, and anſwer ye me, and I will tell you by what authority I do theſe things.

30 The baptiſm of John, was it from heaven, or of men? anſwer me.

31 And they thought with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then did ye not believe him?

32 [6] But if we ſay, Of men, we fear the people: for all men counted John, that he was a prophet indeed.

33 Then they anſwered, and ſaid unto Jeſus, We cannot tell. And Jeſus anſwered, and ſaid unto them, Neither will I tell you by what authority I do theſe things.

CHAP. XII.

1 *Of the vineyard.* 10 *Chriſt the ſtone refuſed of the Jews.* 13 *Of tribute to be given to Cæſar.* 18 *The Sadducees denying the reſurrection.* 28 *The firſt commandment.* 31 *To love God and thy neighbour, is better than ſacrifices.* 36 *Chriſt David's ſon.* 38 *To beware of the Scribes and Phariſees.* 42 *The poor widow.*

*Iſa. 5. 1. Jer. 2. 2. Matt. 21. 23. Luke 20. 9. AND [1] he began to ſpeak unto them in [a] parables: * A *certain* man planted a vineyard, and compaſſed it with an hedge, and digged a pit for the winepreſs, and built a tower in it, and let it out to huſbandmen, and went into a ſtrange country.

A. D. 33. 2 [b] And at the time, he ſent to the huſbandmen a ſervant, that he might receive of the huſbandmen of the fruit of the vineyard.

3 But they took him, and beat him, and ſent him away empty.

4 And again he ſent unto them another ſervant, and at him they caſt ſtones, and brake his head, and ſent him away ſhamefully handled.

5 And again he ſent another, and him they ſlew, and many others, beating ſome, and killing ſome.

6 Yet had he one ſon, his dear beloved: him alſo he ſent the laſt unto them, ſaying, They will reverence my ſon.

7 But the huſbandmen ſaid among themſelves, This is the heir: come, let us kill him, and the inheritance ſhall be ours.

8 So they took him, and killed him, and caſt him out of the vineyard.

9 What ſhall then the Lord of the vineyard do? He will come and deſtroy theſe huſbandmen, and give the vineyard to others.

10 Have ye not read ſo much as this ſcripture? * The ſtone which the builders did refuſe, is made the head of the corner. *Pſ. 118. 22. Iſa. 28. 16. Matt. 21. 42. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 8.

11 This was done of the Lord, and it is marvellous in our eyes.

12 Then they went [c] about to take him, but they feared the people: for they perceived that he ſpake that parable againſt them: therefore they left him, and went their way.

13 ¶ * [2] And they ſent unto him certain of the Phariſees, and of the Herodians, that they might take him in *his* talk. *Matt. 22. 15. Luke 20. 20.

14 And when they came, they ſaid unto him, Maſter, we know that thou art true, and careſt for no man: for thou [d] conſidereſt not the perſon of men, but teacheſt the [e] way of God truly, Is it lawful to give tribute to Cæſar, or not?

15 Should we give it, or ſhould we not give it? But he knew their hypocriſy, and ſaid unto them, Why tempt ye me? Bring me a penny, that I may ſee it.

16 So they brought it, and he ſaid unto them, Whoſe is this image and ſuperſcription? and they ſaid unto him, Cæſar's.

17 Then Jeſus anſwered, and ſaid unto them, * Give unto Cæſar the things that are Cæſar's, and to God, thoſe that are God's: and they marvelled at him. *Rom. 13. 7.

18 ¶ [3] * Then came the Sadducees unto him, (which ſay there is no reſurrection) and they aſked him, ſaying, *Matt. 22. 23. Luke 20. 27.

19 Maſter, * Moſes wrote unto us, If any man's brother die, and leave *his* wife, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother. *Deut. 25. 5. Matt. 22. 24.

20 There were ſeven brethren, and the firſt took a wife: and when he died, left no iſſue.

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[e] The faith of God is that aſſured faith and truſt which we have in him.

[f] Word for word, that you receive it, ſpeaking in the time that now is, to ſhew the certainty of the thing, and the performance in deed.

[g] When you ſhall appear before the altar.

[5] The goſpel hath been aſſaulted long time ſince, under the pretence of an ordinary ſucceſſion.

[6] A reward of an evil conſcience, to be afraid of thoſe of whom they ſhould and might have been feared.

[1] The calling of God is not tied either to place, perſon, or time, without exception.

[a] This word Parable, which the evangeliſts uſe, doth not only ſignify a comparing of things together, but alſo dark ſpeeches and allegories.

[b] When the fruit of the ground uſed to be gathered.

[c] They were greedy and very deſirous.

[2] The goſpel joineth the authority of the magiſtrate with the ſervice of God

[d] Thou doeſt not ſo judge by outward appearance, that the truth is thereby darkened any whit at all.

[e] The way whereby we come to God.

[3] The reſurrection of the body is avouched againſt the fooliſh ignorance and malice of the Sadducees.

A. D. 33.

21 Then the ſecond took her, and he died, neither did he yet leave iſſue, and the third likewiſe:

22 So thoſe ſeven had her, and left no iſſue: laſt of all the wife died alſo.

23 In the reſurrection then, when they ſhall riſe again, whoſe wife ſhall ſhe be of them? for ſeven had her to wife.

24 Then Jeſus anſwered, and ſaid unto them, Are ye not therefore deceived, becauſe ye know not the ſcriptures, neither the power of God?

25 For when they ſhall riſe again from the dead, neither men marry, nor wives are married, but are as the angels which are in heaven.

26 And as touching the dead, that they ſhall riſe again, have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying, I * am the God of Abraham, and the God of Iſaac, and the God of Jacob?

* Exod. 3. 6. Matt. 22. 32.

27 God is not the God of the dead, but the God of the living. Ye are therefore greatly deceived.

28 ¶ * [4] Then came one of the Scribes that had heard them diſputing together, *and* perceiving that he had anſwered them well, he aſked him, Which is the firſt commandment of all?

* Matt. 22. 35.

29 Jeſus anſwered him, The firſt of all the commandments *is*, * Hear, Iſrael, The Lord our God is the only Lord.

* Deut. 6. 4.

30 Thou ſhalt therefore love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength: this is the firſt commandment.

31 And the ſecond *is* like, that is, * Thou ſhalt love thy neighbour as thyſelf. There is no other commandment greater than theſe.

* Lev. 19. 18. Matt. 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8.

32 Then that Scribe ſaid unto him, Well, Maſter, thou haſt ſaid the truth, that there is one God, and there is none but he.

33 And to love him with all the heart, and with all the underſtanding, and with all the ſoul and with all the ſtrength, and to love *his* neighbour as himſelf, is more than all the whole burnt-offerings and ſacrifices.

34 Then when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the kingdom of God. And no man after that durſt aſk him any queſtion.

35 ¶ * [5] And Jeſus anſwered, and ſaid, teaching in the temple, How ſay the Scribes that Chriſt is the ſon of David?

* Matt. 22. 41. Luke 20. 41.

36 For David himſelf ſaid by [f] the Holy Ghoſt, * The Lord ſaid to my Lord, Sit at my right hand, till I make thine enemies thy footſtool.

* Pſ. 110. 1.

37 Then David himſelf calleth him Lord: by what means is he then his ſon? and much people heard him gladly.

38 * [6] Moreover he ſaid unto them in [g] his doctrine, Beware of the Scribes, which love to go in [h] long robes, and *love* ſalutations in the markets,

* Matt. 23. 6. Luke 11. 43. and 20. 47.

39 And the chief ſeats in the ſynagogues, and the firſt rooms at feaſts:

40 Which * devour widows houſes, even under a colour of long prayers. Theſe ſhall receive the greater damnation.

* Matt. 23. 14. Luke 20. 47.

41 [7] * And as Jeſus ſat over-againſt the treaſury, he beheld how the people caſt [i] money into the treaſury, and many rich men caſt in much.

* Luke 21. 1.

42 And there came a certain poor widow, and ſhe threw in two mites, which make a quadrin.

43 Then he called unto him his diſciples, and ſaid unto them, Verily I ſay unto you, that this poor widow hath caſt more in than all they which have caſt into the treaſury.

44 For they all did caſt in of their ſuperfluity: but ſhe of her poverty did caſt in all that ſhe had, *even* all her living.

CHAP. XIII.

1 Of the deſtruction of Jeruſalem, 9 Perſecution for the goſpel, 10 The goſpel muſt be preached to all nations. 26 Of Chriſt's coming to judgment. 33 We muſt watch and pray.

AND * [1] as he went out of the temple, one of his diſciples ſaid unto him, Maſter, ſee what manner ſtones, and what manner buildings *are here*.

* Matt. 24. 1. Luke 21. 5.

2 * Then Jeſus anſwered, and ſaid unto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone upon a ſtone, that ſhall not be thrown down.

* Luke 19. 43.

3 And as he ſat on the mount of Olives, over-againſt the temple, Peter, and James and John, and Andrew, aſked him ſecretly,

4 Tell us, when ſhall theſe things be? and what *ſhall be* the ſign when all theſe things ſhall be fulfilled?

5 And Jeſus anſwered them, and began to ſay, * Take heed, leſt any man deceive you.

* Epheſ. 5. 6. 2 Theſ. 2. 3.

6 For many ſhall come in my name, ſaying, I am *Chriſt*, and ſhall deceive many.

7 Furthermore, when ye ſhall hear of wars, and rumours of wars, be ye not troubled: for *ſuch things* muſt needs be: but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdom againſt kingdom, and there ſhall be earthquakes in divers quarters, and there ſhall be famine and troubles: theſe *are* the beginnings of ſorrows.

9 But take ye heed to yourſelves: for they ſhall deliver you up to the councils, and to the ſynagogues: ye ſhall be beaten, and brought before

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[4] Sacrifices and outward worſhip never pleaſed God, unleſs ſuch neceſſary duties as we owe to God and our neighbours went afore.

[5] Chriſt proveth his Godhead even out of David himſelf, of whom he came according to the fleſh.

[f] Word for word, in the Holy Ghoſt, and there is great force in this kind of ſpeech, whereby is meant, that it was not ſo much David, as the Holy Ghoſt that ſpake, who did in a manner poſſeſs David.

[6] The manners of miniſters are not raſhly to be followed as an example.

[g] Whilſt he taught them.

[h] The word is a ſtole, which is a kind of woman's garment, long even down to the heels, and is taken generally for any garment made for comelineſs, but in this place it ſeemeth to ſignify that fringed garment mentioned in Deut. 22. 11.

[7] The doing of our duties, which God alloweth, is not eſteemed according to the outward value, but to the inward affections of the heart.

[i] Money of any kind of metal, as the Romans uſed, who in the beginning did ſtamp or coin braſs, and after uſed it for current money.

[1] The deſtruction of the temple, city and whole nation is foretold, and the troubles of the church: but yet there are annexed many comforts, and laſt of all, the end of the world is deſcribed.

A. D. 33. before rulers and kings for my ſake, for a [a] teſtimonial unto them.

10 And the goſpel muſt firſt be publiſhed among all nations.

* Matt. 10. 19. Luke 12. 11. and 21. 14. 11 * But when they lead you, and deliver you up, [b] be not careful beforehand, neither [c] ſtudy what ye ſhall ſay: but what is given you at the ſame time, that ſpeak: for it is not ye that ſpeak, but the Holy Ghoſt.

12 Yea, and the brother ſhall deliver the brother to death, and the father the ſon, and the children ſhall riſe againſt their parents, and ſhall cauſe them to die.

13 And ye ſhall be hated of all men [d] for my name's ſake: but whoſoever ſhall endure to the end, he ſhall be ſaved.

* Matt. 24. 15. Luke 21. 20. * Dan. 9. 27. 14 * Moreover, when ye ſhall ſee the abomination of the deſolation (ſpoken of by * Daniel the prophet) [e] ſet where it ought not, (let him that readeth, conſider it) then let them *that be* in Judea, flee into the mountains:

15 And let him that is upon the houſe, not come down into the houſe, neither enter therein, to fetch any thing out of his houſe.

16 And let him that is in the field, not turn back again to take his garment.

17 Then woe *ſhall be* to them that are with child, and to them that give ſuck in thoſe days.

18 Pray therefore that your flight be not in the winter.

19 For [f] in thoſe days ſhall be ſuch tribulation as was not from the beginning of the creation which God created unto this time, neither ſhall be.

20 And except that the Lord had ſhortened thoſe days, no fleſh ſhould be ſaved: but for the elect's ſake, which he hath choſen, he hath ſhortened thoſe days.

* Matt. 24. 23. Luke 17. 23. and 21. 8. 21 Then * if any man ſay to you, Lo, here is Chriſt, or lo, *he is* there, believe it not.

22 For falſe Chriſts ſhall riſe, and falſe prophets, and ſhall ſhew ſigns and wonders, to deceive, if it were poſſible, the very elect.

23 But take ye heed: behold, I have ſhewed you all things before.

* Iſa. 13. 10. Ezek. 32. 7. Joel 2. 10. and 3. 15. 24 ¶ Moreover, in thoſe days, after that tribulation, * the ſun ſhall wax dark, and the moon ſhall not give her light,

25 And the ſtars of heaven ſhall fall: and the powers which are in heaven ſhall ſhake.

26 And then ſhall they ſee the Son of man coming in the clouds with great power and glory.

* Matt. 24. 31. 27 * And he ſhall then ſend his angels, and ſhall gather together his elect from the four winds, *and* from the utmoſt part of the earth to the utmoſt part of heaven.

28 Now learn a parable of the fig-tree: When her bough is yet tender, and it bringeth forth leaves, ye know that ſummer *is* near.

29 So in like manner, when ye ſee theſe things come to paſs, know that *the kingdom of God* is near, *even* at the doors.

30 Verily I ſay unto you, that this generation ſhall not paſs, till all theſe things be done.

31 Heaven and earth ſhall paſs away, but my words ſhall not paſs away.

32 [2] But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son himſelf, but the Father.

33 * Take heed: watch, and pray: for ye know not when the time is. * Matt. 24. 13.

34 *For the Son of man is* as a man going into a ſtrange country, *who* leaveth his houſe, and giveth authority to his ſervants, and to every man his work, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the maſter of the houſe will come, at even, or at midnight, at the cock crowing, or in the dawning,)

36 Leſt if he come ſuddenly, he ſhould find you ſleeping.

37 And thoſe things that I ſay unto you, I ſay unto all men, Watch.

CHAP. XIV.

1 *The prieſts conſpiracy againſt Chriſt.* 3 *The woman pouring oil on Chriſt's head.* 12 *The preparing of the paſſover.* 22 *The inſtitution of the ſupper.* 41 *Chriſt delivered into the hands of men.* 43 *Judas betrayeth him with a kiſs.* 53 *Chriſt is before Caiaphas.* 66 *Peter's denial.*

AND * [1] two days after followed *the feaſt of* the paſſover, and of unleavened bread: and the high prieſts and Scribes ſought how they might take him by craft, and put him to death. * Matt. 26. 2. Luke 22. 2.

2 But they ſaid, Not in the feaſt *day*, leſt there be any tumult among the people.

3 * And when he was in Bethany, in the houſe of Simon the leper, as he ſat at table, there came a woman having a box of ointment of ſpikenard, very coſtly, and ſhe brake the box, and poured it on his head. * Matt. 26. 6. John 12. 2.

4 [2] Therefore ſome diſdained among themſelves, and ſaid, To what end is this waſte of ointment?

5 For it might have been ſold for more than [a] three hundred pence, and been given unto the poor: and they murmured againſt her.

6 But Jeſus ſaid, Let her alone: why trouble ye her? ſhe hath wrought a good work on me.

7 [3] For ye have the poor with you always, and when ye will ye may do them good, but me ye ſhall not have always.

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[a] The hearing of you preaching ſhall be a moſt evident witneſs againſt them, ſo that they ſhall not be able to pretend ignorance.

[b] We are not forbidden to think beforehand, but penſive carefulneſs, whereby men diſcourage themſelves, which proceedeth from diſtruſt, and want of confidence and ſure hope of God's aſſiſtance, that carefulneſs we are willed to beware of, Look Matt. 6. 27

[c] By any kind of artificious and cunning kind of tale what to ſpeak.

[d] For me.

[e] When the heathen and prophane people ſhall not only enter into the temple, and defile both it and the city, but alſo clean deſtroy it.

[f] This is a kind of ſpeech which the Hebrews uſe, and it hath a great force in it, for it giveth us to underſtand that in all that time one miſery ſhall ſo follow upon another, as if the time itſelf were very miſery itſelf. So the prophet Amos 5. 20. ſaith, that the day of the Lord ſhall be darkneſs.

[2] The latter day is not curiouſly to be ſearched for, which the Father alone knoweth: but let us rather take heed, that it come not upon us unawares.

[1] By the will of God againſt the counſel of men, it came to paſs that Chriſt ſhould be put to death upon the ſolemn day of the paſſover, that in all reſpects the truth might agree to the figure.

[2] Raſh judgments are fruſtrate before God.

[a] Which is about ſix pounds Engliſh.

[3] Chriſt ſuffered himſelf to be anointed once or twice for certain conſiderations: but his will is to be daily anointed in the poor.

A. D. 33.

8 [4] She hath done that ſhe could: ſhe came
aforehand to anoint my body to the burying.
9 Verily I ſay unto you, whereſoever this
goſpel ſhall be preached throughout the whole
world, this alſo that ſhe hath done, ſhall be ſpoken
of in remembrance of her.
* Matt. 26. 14. Luke 22. 4. 10 ¶ * [5] Then Judas Iſcariot, one of the
twelve, went away unto the high prieſts, to betray
him unto them.
11 And when they heard it, they were glad,
and promiſed that they would give him money:
therefore he ſought how he might conveniently
betray him.
* Matt. 26. 17. Luke 22. 8. 12 ¶ * [6] Now the firſt day of unleavened
bread, [b] when [c] they ſacrificed the [d] paſſover,
his diſciples ſaid unto him, Where wilt thou
that we go and prepare, that thou mayeſt eat
the paſſover?
13 Then he ſent forth two of his diſciples,
and ſaid unto them, Go ye into the cities, and
there ſhall a man meet you, bearing a pitcher
of water: follow him.
14 And whitherſoever he goeth in, ſay ye to
the good man of the houſe, the Maſter ſaith,
Where is the lodging where I ſhall eat the paſſover
with my diſciples?
15 And he will ſhew you an [e] upper chamber,
which is large, trimmed and prepared,
there make it ready for us.
16 So his diſciples went forth, and came to
the city, and found as he had ſaid unto them,
and made ready the paſſover.
17 ¶ And at even he came with the twelve.
* Pſ. 41. 10. Matt. 26. 20, 23. Luke 22. 14. John 13. 18, 21. 18 * [7] And as they ſat at table, and did eat,
Jeſus ſaid, Verily I ſay unto you, that one of
you ſhall betray me, which eateth with me.
19 Then they began to be ſorrowful, and
to ſay to him one by one, Is it I? and another,
Is it I?
20 And he anſwered, and ſaid unto them,
It is one of the twelve that [f] dippeth with me
in the platter.
21 Truly the Son of man goeth his way, as
* Acts 1. 16. it is written of him: * but woe *be* to that man,
by whom the Son of man is betrayed: it had
been good for that man, if he had never been born.
* Matt. 26. 26. 1 Cor. 11. 24. 22 * And as they did eat, Jeſus took the
bread, and when he had given thanks, he
brake it, and gave it to them, and ſaid, Take,
eat, this is my body.
23 Alſo he took the cup, and when he had
given thanks, gave it to them: and they all
drank of it.
24 And he ſaid unto them, This is my
blood of that New Teſtament, which is ſhed
for many.

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25 Verily I ſay unto you, I will drink no
more of the fruit of the vine, until that day that
I drink it new in the kingdom of God.
26 And when they had ſung a pſalm, they
went out to the mount of Olives.
27 ¶ * [8] Then Jeſus ſaid unto them, All * John 16. 23.
ye ſhall be offended by me this night: for it
is written, * I will ſmite the ſhepherd, and the * Zech. 13. 7.
ſheep ſhall be ſcattered.
28 But after that I am riſen, I will go into
* Galilee before you. * Ch. 16. 7.
29 [9] And Peter ſaid unto him, Although all
men ſhould be offended at thee, yet would not I.
30 Then Jeſus ſaid unto him, Verily I ſay
unto thee, this day, *even* in this night, before the
cock crow twice, thou ſhalt deny me thrice.
31 But he ſaid [g] more earneſtly, If I ſhould
die with thee, I will not deny thee: likewiſe
alſo ſaid they all.
32 ¶ * [10] After, they came into a place, * Matt. 26. 36.
named Gethſemane: then he ſaid to his diſciples, Luke 22. 39.
Sit ye here, till I have prayed.
33 And he took with him Peter, and James,
and John, and he began to be troubled, and in
great heavineſs.
34 And ſaid unto them, My ſoul is very heavy,
even unto the death: tarry here, and watch.
35 So he went forward a little, and fell down
on the ground, and prayed, that if it were poſſible,
that hour might paſs from him.
36 And he ſaid, [h] Abba, Father, all things
are poſſible unto thee: take away this cup from
me: nevertheleſs not that I will, but that
thou wilt, *be done*.
37 [11] Then he came, and found them ſleeping,
and ſaid to Peter, Simon, ſleepeſt thou?
couldeſt not thou watch one hour?
38 ¶ Watch ye, and pray, that ye enter not
into temptation: the ſpirit indeed is ready, but
the fleſh is weak.
39 And again he went away, and prayed,
and ſpake the ſame words.
40 And he returned, and found them aſleep
again: for their eyes were heavy: neither knew
they what they ſhould anſwer him.
41 And he came the third time, and ſaid
unto them, Sleep henceforth, and take your
reſt: it is enough: the hour is come: Behold,
the Son of man is delivered into the hands of
ſinners.
42 Riſe up: let us go: lo, he that betrayeth
me is at hand. 43 And

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[4] This woman, by the ſecret inſtinct of the Spirit, anointing Chriſt, ſetteth before men's eyes, his death and burial, which were at hand.

[5] Covetouſneſs, cloaked with a zeal of charity, is an occaſion to betray and crucify Chriſt.

[6] Chriſt being made ſubject to the law for us, doth celebrate the paſſover according to the law: and therewithal by a miracle ſheweth, that notwithſtanding he in the fleſh ſhall ſtraightway ſuffer, yet that he is God.

[b] That is, upon which day, and at the evening of the ſame day, which was the beginning of the fifteenth. Look Matt. 26. 17.

[c] They uſed to ſacrifice.

[d] This is ſpoken thus, by the figure Metonymia, which is uſual in ſacraments, and by the paſſover is meant the Paſchal Lamb.

[e] The Greek word ſignifieth, that part of the houſe that is higheſt from the ground, to what uſe ſoever it be put; but becauſe they uſed to ſup in that part of the houſe, they called it a ſupping-chamber.

[7] The figure of the law which is by and by to be fulfilled, is abrogated: and in place thereof are put figures of the new covenant anſwerable unto them, which ſhall continue to the world's end.

[f] That uſeth to eat meat with me.

[8] Chriſt foretelleth how he ſhall be forſaken of his, but yet that he will never forſake them.

[9] Here is ſet forth in an excellent perſon, a moſt ſorrowful example of man's raſhneſs and weakneſs.

[g] That doubling of words ſetteth out more plainly Peter's vehement affirmation.

[10] Chriſt ſuffering for us, in that fleſh which he took upon him for our ſakes, the moſt horrible terrors of the curſe of God, receiveth the cup at his Father's hands, which he, being juſt, doth ſtraightway drink off for the unjuſt.

[h] This doubling of the word was uſed in thoſe days when their languages were ſo mixed together: for this word, Abba, is a Syrian word.

[11] An horrible example of ſluggiſhneſs of men, even in the diſciples whom Chriſt had choſen.

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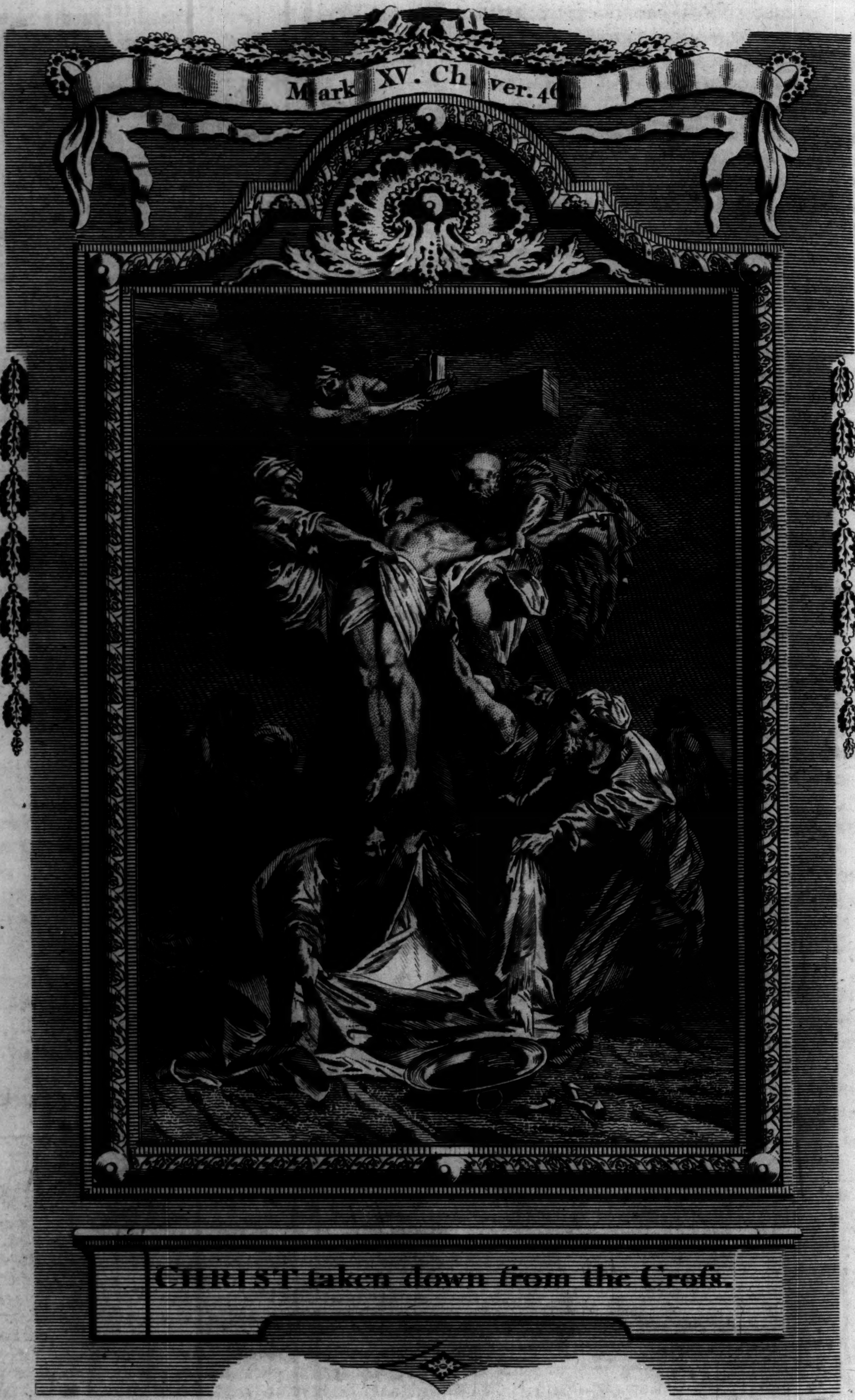
Mark XV. Ch. ver. 46

CHRIST taken down from the Croſs.

G. Burder ſculpt.

A. D. 33.

43 * [12] And immediately while he yet ſpake, came Judas that was one of the twelve, and with him a great multitude with ſwords and ſtaves, from the high prieſts, and Scribes, and elders. * Matt. 26. 47. Luke 22. 47. John 18. 3.

44 And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, he it is: take him, and lead him away [i] ſafely.

45 And as ſoon as he was come, he went ſtraightway to him, and ſaid, Hail, Maſter, and kiſſed him.

46 Then they laid their hands on him, and took him.

47 And [k] one of them that ſtood by, drew out a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear.

48 And Jeſus anſwered, and ſaid to them, Ye be come out as againſt a thief with ſwords and with ſtaves, to take me.

49 I was daily with you teaching in the temple, and ye took me not: but *this is done* that the ſcriptures ſhould be fulfilled.

50 Then they [l] all forſook him, and fled.

51 [13] And there followed him a certain young man, clothed in [m] linen upon his bare *body*, and the young men caught him.

52 But he left his linen cloth, and fled from them naked.

* Matt. 26. 59. Luke 22. 54. John 18. 24. 53 * So they led Jeſus away to the high prieſt, and to him came [n] together all the high prieſts, and the elders, and the Scribes.

54 And Peter followed him afar off, even unto the hall of the high prieſt, and ſat with the ſervants, and warmed *himſelf* at the fire.

* Matt. 26. 55 [14] And the * high prieſts and all the council ſought for witneſs againſt Jeſus, to put him to death, but found none.

56 For many bare falſe witneſs againſt him, but their witneſs agreed not together.

57 Then there aroſe certain, and bare falſe witneſs againſt him, ſaying,

* John 2. 19. 58 We heard him ſay, * I will deſtroy this temple made with hands, and within three days I will build another, made without hands.

59 But their witneſs yet agreed not together.

60 Then the high prieſt ſtood up amongſt them, and aſked Jeſus, ſaying, Anſwereſt thou nothing? What is the matter that theſe bear witneſs againſt thee?

61 But he held his peace, and anſwered nothing. Again the high prieſt aſked him, and ſaid unto him, Art thou that Chriſt, the Son of the [o] Bleſſed?

62 And Jeſus ſaid, I am *he*, * and ye ſhall ſee the Son of man ſit at the right hand of the power *of God*, and come in the clouds of heaven. A. D. 33. * Matt. 24. 39.

63 Then the high prieſt rent his clothes, and ſaid, What have we any more need of witneſſes?

64 Ye have heard the blaſphemy: what think ye? And they all condemned him to be worthy of death.

65 [15] And ſome began to ſpit at him, and to cover his face, and to beat him with fiſts, and to ſay unto him, Propheſy. And the ſerjeants ſmote him with *their* rods.

66 * [16] And as Peter was beneath in the hall, there came one of the maids of the high prieſt. * Matt. 26. 69. Luke 22. 55. John 18. 25.

67 And when ſhe ſaw Peter warming *himſelf*, ſhe looked on him, and ſaid, Thou waſt alſo with Jeſus of Nazareth.

68 But he denied it, ſaying, I know him not, neither wot I what thou ſayeſt. Then he went out into the porch, and the cock crew.

69 * Then [p] a maid ſaw him again, and began to ſay to them that ſtood by, This is *one* of them. * Matt. 26. 71. Luke 22. 58.

70 But he denied it again: and anon after, they that ſtood by, ſaid again to Peter, Surely thou art *one* of them: for thou art of Galilee, and thy ſpeech is like.

71 And he began to curſe and ſwear, *ſaying*, I know not this man of whom ye ſpeak.

72 * Then the ſecond time the cock crew, and Peter remembered the word that Jeſus had ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice, and weighing that with himſelf, he wept. * Matt. 26. 75. John 13. 38.

CHAP. XV.

1 *Of the things that Chriſt ſuffered under Pilate.* 11 *Barabbas is preferred before Chriſt.* 15 *Pilate delivereth Chriſt to be crucified.* 17 *He is crowned with thorns.* 19 *They ſpit on him, and mock him.* 21 *Simon of Cyrene carrieth Chriſt's croſs.* 27 *Chriſt is crucified between two thieves.* 29 *He is railed at.* 37 *He giveth up the ghoſt.* 43 *Joſeph burieth him.*

AND * [1] anon in the dawning, the high prieſts held a council with the elders, and the Scribes, and the whole council, and bound Jeſus, and led him away, and [a] delivered him to Pilate. * Matt. 27. 1. Luke 22. 66. John 18. 1. 9

2 Then Pilate aſked him, Art thou the king

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[12] As men did willingly ſpoil God their Creator of his praiſe, in forſaking and betraying him: ſo Chriſt willingly going about to make ſatisfaction for this ruin, is forſaken of his own, and betrayed by one of his familiars, as a thief, that the puniſhment might be agreeable to the ſin, and we who are very traitors, forſakers, and ſacrilegers, might be delivered out of the devil's ſnare.

[i] So diligently, that he eſcape not out of your hands.

[k] That is, Peter.

[l] All his diſciples.

[13] Under pretence of godlineſs, all things are lawful to ſuch as do violence againſt Chriſt.

[m] Which he caſt about him, when he hearing that ſtir in the night, ſuddenly ran forth: whereby we may underſtand with how great licentiouſneſs theſe villains violently ſet upon him.

[n] The higheſt council was aſſembled, becauſe Chriſt was accuſed as a blaſphemer, and a falſe prophet: for as for the other crime of treaſon, it was forged againſt him by the prieſts, to enforce Pilate by that means to condemn him.

[14] Chriſt, who was ſo innocent that he could not be oppreſſed, no not by falſe witneſſes, is at length, for confeſſing God to be his Father, condemned of impiety before the high prieſts: that we, who denied God, and were indeed wicked, might be quit before God.

[o] Of God, who is moſt worthy of all praiſe?

[15] Chriſt ſuffering all kind of reproach for our ſakes, getteth everlaſting glory to them that believe in him.

[16] An heavy example of the frailneſs of man, together with a moſt comfortable example of the mercy of God, who giveth the ſpirit of repentance and faith to his elect.

[p] If we compare the evangeliſts diligently together, we ſhall perceive that Peter was known of many through the maiden's report: yea, and in Luke when the ſecond denial is ſpoken of, there is a man-ſervant mentioned, and not a maid.

[1] Chriſt being bound before the judgment-ſeat of an earthly judge, in open aſſembly, is condemned as guilty unto the death of the croſs, not for his own ſins, (as appeareth by the judge's own words) but for all ours, that we moſt guilty creatures being delivered from the guiltineſs of our ſins, might be quitted before the judgment-ſeat of God, even in open aſſembly of the angels.

[a] It was not lawful for them to put any man to death, for all cauſes of life and death were taken away from them, firſt by Herod the Great, and afterward by the Romans, about forty years before the deſtruction of the temple, and therefore they deliver Jeſus to Pilate.

A. D. 33.

of the Jews? And he anſwered, and ſaid unto him, Thou ſayeſt it.

3 And the high prieſts accuſed him of many things.

* Matt. 27. 12. Luke 23. 3. John 18. 35.

4 * Wherefore Pilate aſked him again, ſaying, Anſwereſt thou nothing? behold how many things they witneſs againſt thee.

5 But Jeſus anſwered no more at all, ſo that Pilate marvelled.

6 Now at the feaſt Pilate [b] did deliver a priſoner unto them, whomſoever they would deſire.

7 Then there was one named Barabbas, which was bound with his fellows, that had made inſurrection, who in the inſurrection had committed murder.

8 And the people cried aloud, and began to *deſire that he would do* as he had ever done unto them.

9 Then Pilate anſwered them, and ſaid, Will ye that I let looſe unto you the king of the Jews?

10 For he knew that the high prieſts had delivered him of envy.

11 But the high prieſts had moved the people *to deſire* that he would rather deliver Barabbas unto them.

12 And Pilate anſwered, and ſaid again unto them, What will ye then that I do *with him*, whom ye call the king of the Jews?

13 And they cried again, Crucify him.

14 Then Pilate ſaid unto them, But what evil hath he done? and they cried the more fervently, Crucify him.

15 So Pilate, willing to content the people, looſed them Barabbas, and delivered Jeſus, when he had ſcourged him, that he might be crucified.

16 Then the ſoldiers led him away into the hall, which is the common hall, and called together the whole band,

17 [2] And clad him with purple, and platted a crown of thorns, and put it about *his head*.

18 And began to ſalute him, *ſaying*, Hail, king of the Jews.

19 And they ſmote him on the head with a reed, and ſpat upon him, and bowed the knees, *and* did him reverence.

20 And when they had mocked him, they took the purple off him, and put his own clothes on him, and led him out to crucify him.

* Matt. 27. 32. Luke 23. 26.

21 * And they [3] compelled one that paſſed by, *called* Simon of Cyrene (which came out of the country, and was father of Alexander and Rufus) to bear his croſs.

A. D. 33.

* Matt. 27. 33. Luke 23. 33. John 19. 17.

22 * [4] And they brought him to a place named Golgotha, which is by interpretation, the place of *dead men's* ſculls.

23 And they gave him to drink wine mingled with myrrh: but he received it not.

* Luke 23. 34.

24 * [5] And when they had crucified him, they parted his garments, caſting lots for them what every man ſhould have.

25 And it was the third hour when they crucified him.

26 And the title of his cauſe was written above, THAT KING OF THE JEWS.

27 They crucified alſo with him two thieves, the one on the right hand, and the other on his left.

28 Thus the ſcripture was fulfilled, which ſaith, * And he was counted among the wicked. *Iſa. 53. 12.

29 And they that went by, railed on him, wagging their heads, and ſaying, * Hey, thou that deſtroyeſt the temple, and buildeſt it in three days, *John 2. 19.

30 Save thyſelf, and come down from the croſs.

31 Likewiſe alſo even the high prieſts, mocking, ſaid among themſelves with the Scribes, He ſaved other men, himſelf he cannot ſave.

32 Let Chriſt the king of Iſrael now come down from the croſs, that we may ſee and believe. They alſo that were crucified with him, reviled him.

33 ¶ Now when the ſixth hour was come, [6] darkneſs aroſe over [c] all the land until the ninth hour.

* Pſ. 22. 1. Matt. 27. 46.

34 And at the [7] ninth hour, Jeſus cried with a loud voice, ſaying, * Eloi, Eloi, lama-ſabachthani? which is by interpretation, My God, my God, why haſt thou forſaken me?

35 And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias.

36 And one ran and filled a * ſpunge full of vinegar, and put it on a reed, and gave him to drink, ſaying, Let him alone: let us ſee if Elias will come, and take him down. * Pſ. 69. 21.

37 And Jeſus cried with a loud voice, and gave up the ghoſt.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 Now when the centurion, which ſtood over-againſt him, ſaw that he thus crying gave up the ghoſt, he ſaid, Truly this man was the Son of God.

40 ¶ [8] There were alſo women, which beheld afar off, among whom was Mary Magdalene,

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[b] Uſed to deliver.

[2] Chriſt going about to take away the ſins of men, who went about to uſurp the throne of God himſelf, is condemned as one that hunted after the kingdom; and mocked with a falſe ſhew of a kingdom; that we on the other ſide, who ſhall indeed be eternal kings, might receive the crown of glory at God's own hand.

[3] The rage of the wicked hath no meaſure, but in the mean ſeaſon, even the weakneſs of Chriſt, being in pain under the heavy burden of the croſs, doth manifeſtly ſhew that a lamb is led to be ſacrificed.

[4] Chriſt is led out of the walls of the earthly Jeruſalem, into a foul place of dead men's carcaſes, as a man moſt unclean, not touching himſelf, but touching our ſins, which were laid upon him, to the end that we being made clean by his blood, might be brought into the heavenly ſanctuary.

[5] Chriſt hangeth upon the naked croſs, and as the wickedeſt caitiff that ever was, moſt vilely reproved: that we being cloathed with his righteouſneſs, and bleſſed with his curſes, and ſanctified by his only oblation, may be taken up into heaven.

[6] How angry God was againſt our ſins, which he puniſhed in our ſurety, his ſon, it appeareth by this horrible darkneſs.

[c] By this word Land he meaneth Paleſtine: ſo that the ſtrangeneſs of the wonder is ſo much the more ſet forth in that, that at the feaſt of the paſſover, and in the full moon, when the ſun ſhined over all the reſt of the world, and at mid-day, that corner of the world, wherein ſo wicked an act was committed, was overcovered with moſt groſs darkneſs.

[7] Chriſt ſtriving mightily with Satan, with ſin, and with death, all three armed with the horrible curſe of God, grievouſly tormented in body hanging upon the croſs, and in ſoul plunged in the depthof hell, yet he riddeth himſelf, crying with a mighty voice: and notwithſtanding the wound which he received of death, in that he died, yet by ſmiting both things above and things beneath, by renting of the vail of the temple, and by the teſtimony wrung out of them which murdered him, he ſheweth evidently unto the reſt of his enemies which are as yet obſtinate, and mock at him, that he ſhall be known out of hand to be conqueror and lord of all.

[8] Chriſt, to the great ſhame of men which forſook the Lord, choſe women for his witneſſes, which beheld all this whole action.

A. D. 33. lene, and Mary the mother of James the leſs, and of Joſes, and Salome,

*Luke 8. 2. 41 Which alſo, when he was in Galilee, * followed him, and miniſtered unto him, and many other women which came up with him unto Jeruſalem.

* Matt. 27. 57. 42 * And now when the night was come (becauſe it was the day of preparation that is before the ſabbath)

* Luke 23. 50. John 19. 38. 43 * Joſeph of Arimathea, an [d] honourable counſellor, which alſo looked for the kingdom of God, came, and went in [e] boldly unto Pilate, and aſked the body of Jeſus.

44 And Pilate marvelled, if he were already dead, and called unto him the centurion, and aſked of him whether he had been any while dead.

45 And when he knew *the truth* of the centurion, he gave the body to Joſeph:

46 Who bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb that was hewn out of a rock, and rolled a ſtone unto the door of the ſepulchre:

47 And Mary Magdalene, and Mary, Joſes' *mother*, beheld where he ſhould be laid.

CHAP. XVI.

1 *Of Chriſt's reſurrection.* 9 *He appeareth to Mary Magdelene, and others.* 15 *He ſendeth his apoſtles to preach.* 19 *His aſcenſion.*

*Luke 24. 1 John 20. 1. AND * when the ſabbath day was paſt, Mary Magdelene, and Mary the *mother* of James and Salome, bought ſweet ointments, that they might come and anoint him.

2 Therefore early in the morning, the firſt day of the week, they came unto the ſepulchre, when the ſun was now riſen.

3 And they ſaid one to another, Who ſhall roll us away the ſtone from the door of the ſepulchre?

4 And when they [a] looked, they ſaw that the ſtone was rolled away, (for it was a very great one)

*Matt. 28. 1. John 20. 12. 5 * So they went into the [b] ſepulchre, and ſaw a young man ſitting at the right ſide clothed in a long white robe: and they were ſore troubled.

6 But he ſaid unto them, Be not ſo troubled: ye ſeek Jeſus of Nazareth, which hath been crucified: he is riſen, he is not here: behold the place where they put him. A. D. 33.

7 But go your way, and tell his diſciples, and Peter, that he will go before you into Galilee: there ſhall ye ſee him, * as he ſaid unto you. *Ch. 14. 28. Matt. 26. 32.

8 And they went out quickly, and fled from the ſepulchre: for they trembled and were amazed: neither ſaid they any thing to any man: for they were afraid.

9 ¶ [1] And when Jeſus was riſen again, early the firſt day of the week, he appeared firſt to Mary Magdelene, * out of whom he had caſt ſeven devils. * John 20. 16. Luke 8. 2.

10 And ſhe went and told them that had been with him, which mourned and wept.

11 And when they heard that he was alive, and had appeared to her, they believed it not.

12 ¶ * [2] After that, he appeared unto two of them in another form, as they walked and went into the country. * Luke 24. 13.

13 And they went, and told it to the remnant, neither believed they them.

14 ¶ * [c] Finally, he appeared unto the eleven as they ſat together, and reproached them for their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him, being riſen up again. * Luke 24. 36. John 20. 19.

15 [3] And he ſaid unto them, * Go ye into all the world, and preach the goſpel to [d] every creature. * Matt. 28. 19.

16 He that ſhall believe and be baptized, ſhall be ſaved: * but he that will not believe, ſhall be damned. * John 12. 48.

17 And theſe tokens ſhall follow them that believe, * In my name they ſhall caſt out devils, and * ſhall ſpeak with new [e] tongues. *Acts 16. 18. * Acts 2. 4. and 10. 46.

18 * And they ſhall take away ſerpents, and if they drink any deadly drink, it ſhall not hurt them: * they ſhall lay their hands on the ſick, and they ſhall recover. *Acts 28. 5. *Acts 28. 8.

19 * [4] So after the Lord had ſpoken unto them, he was received into heaven, and ſat at the right hand of God. * Luke 24. 51.

20 And they went forth, and preached every where. And the Lord * wrought with them, and confirmed [f] the word with ſigns that followed. Amen. * Heb. 2. 4.

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[d] A man of great authority, of the council of the Sanhedrim, or elſe taken into council by Pilate.

[e] If we conſider what danger Joſeph caſt himſelf into, we ſhall perceive how bold he was.

[a] When they caſt their eyes towards the ſepulchre.

[b] Into the cave wherein the ſepulchre was cut out.

[1] Chriſt himſelf appeareth to Mary Magdalene, to upbraid the diſciples incredulity.

[2] Chriſt appeareth to two other diſciples, and at length to the eleven.

[c] The evangeliſt conſidered not the order of the time, but the courſe of his hiſtory, which he divided into three parts: the firſt ſheweth how he appeared to the women, the ſecond to his diſciples, the third to his apoſtles, and therefore he ſaith finally.

[3] The apoſtles are appointed, and their office is limited unto them, which is to preach that which they heard of him, and to miniſter the ſacraments, which Chriſt hath inſtituted, having beſides power to do miracles.}

[d] Not to the Jews only, nor in Judea only, but to all men, and every where: and ſo muſt all the apoſtles do.

[e] Strange tongues, ſuch as they knew not before.

[4] Chriſt having accompliſhed his office on earth, aſcendeth into heaven, from whence (the doctrine of his apoſtles being confirmed with ſigns) he will govern his church, unto the world's end.

[f] To wit, the doctrine: therefore doctrine muſt go before, and ſigns muſt follow after.

THE

The Holy Goſpel of JESUS CHRIST, according to St. LUKE.

CHAP. I.

1 *Luke's preface.* 5 *Zacharias and Elizabeth.* 15 *What an one John ſhould be.* 20 *Zacharias ſtricken dumb for his incredulity.* 26 *The angel ſaluteth Mary, and foretelleth Chriſt's nativity.* 39 *Mary viſiteth Elizabeth.* 46 *Mary's ſong.* 68 *The ſong of Zachariah, ſhewing that the promiſed Chriſt is come.* 76 *The office of John.*

FOraſmuch as [1] many have [a] taken in hand to ſet forth the ſtory of thoſe things, whereof we are fully perſuaded,

2 [b] As they have delivered them unto us, which from the beginning ſaw them their ſelves, and were miniſters of the word,

3 It ſeemed good alſo to me ([c] moſt noble Theophilus) as ſoon as I had ſearched out perfectly all things [d] from the beginning, to write unto thee thereof from point to point,

4 That thou mighteſt [e] acknowledge the certainty of thoſe things, whereof thou haſt been inſtructed.

Before the account called A. D. the 6th year.
* 1 Chron. 24. 1.

5 IN [2] the [f] time of [g] Herod king of Judea, there *was* a certain prieſt named Zacharias, of the * [h] courſe of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elizabeth.

6 Both were [i] juſt before God, and [k] walked in all the [l] commandments and ordinances of the Lord, [m] without reproof.

7 And they had no child, becauſe that Elizabeth was barren: and both were well ſtricken in age,

8 And it came to paſs, as he executed the prieſt's office before God, as his courſe came in order,

*Exod 26.7.

9 * According to the cuſtom of the prieſt's office, his lot was to burn incenſe, when he went into the [n] temple of the Lord.

10 And the whole multitude of the people were without in prayer, * while the incenſe was burning.

Before the account called A· D. the 6th year.
*Lev.16,17.

11 Then appeared unto him an angel of the Lord ſtanding at the right ſide of the altar of incenſe.

12 And when Zacharias ſaw *him*, he was troubled; and fear fell upon him.

13 But the angel ſaid unto him, Fear not, Zacharias: for thy prayer is heard, and thy wife ſhall bear thee a ſon, and thou ſhalt call his name John.

14 And thou ſhalt have joy and gladneſs, and many ſhall rejoice at his birth.

15 For he ſhall be great in the [o] ſight of the Lord, and ſhall neither drink wine, nor [p] ſtrong drink: and he ſhall be filled with the Holy Ghoſt, even from his mother's womb.

*Mal. 4. 5.

16 * And many of the children of Iſrael ſhall he [q] turn to the Lord their God.

* Matt. 11. 14.

17 * For he ſhall go before [r] him, [s] in the ſpirit and power of Elias, to turn the [t] hearts of the fathers to the children, and the diſobedient to the [u] wiſdom of the juſt men, to make ready a people prepared for the Lord.

18 Then Zacharias ſaid unto the angel, Whereby ſhall I know this? for I am an old man, and my wife is of a great age.

19 And the angel anſwered, and ſaid unto him, I am Gabriel [x] that ſtand in the preſence of God, and am ſent to ſpeak unto thee, and to ſhew thee theſe good tidings.

20 And behold, thou ſhalt be dumb, and not be able to ſpeak, until the day that theſe things be done, becauſe thou believedſt not my words, which ſhall be fulfilled in their ſeaſon.

21 Now the people waited for Zacharias, and marvelled that he tarried ſo long in the temple.

22 And when he came out, he could not ſpeak unto them: then they perceived that he had ſeen

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[1] Luke commendeth the witneſſes that ſaw this hiſtory.

[a] Many took it in hand, but did not perform. Luke wrote his goſpel before Matthew and Mark.

[b] Luke was not an eye-witneſs, and therefore it was not he to whom the Lord appeared, when Cleopas ſaw him; and he was taught not only by Paul, but by others of the apoſtles alſo.

[c] That is, moſt mighty, and therefore Theophilus was a very honourable man, and in place of great dignity.

[d] Luke began his goſpel a great deal further off than the other did.

[e] Have fuller knowledge of thoſe things, which before thou kneweſt but meanly.

[2] John who was another Elias, and appointed to be the herald of Chriſt, coming of the ſtock of Aaron, and of two famous and blameleſs parents, hath ſhewed in his conception, which was againſt the courſe of nature, a double miracle, to the end that men ſhould be more readily ſtirred up to the hearing of his preaching, according to the forewarning of the prophets.

[f] Word for word, in the days: ſo ſpeak the Hebrews, giving us to underſtand how ſhort and frail a thing the power of princes is.

[g] Herod the Great.

[h] For the poſterity of Aaron was divided into courſes.

[i] The true mark of righteouſneſs is, to be liked and allowed of in the judgment of God.

[k] Lived, ſo ſpeak the Hebrews, for our life is as a way, wherein we muſt walk, until we come to the mark.

[l] In all the moral and ceremonial law.

[m] Whom no man could juſtly reprove. Now ſo it is, that the fruits of juſtification are ſet forth here, and not the cauſe, which is faith only, and nothing elſe.

[n] The temple was one, and the court another, for Zacharias went out of the court or outward room, where all the people were, and therefore are ſaid to be without, in the temple.

[o] So ſpeak the Hebrews, when it ſignified a rare kind of excellency: ſo is it ſaid of Nimrod, Gen. 10. 9. He was a valiant hunter before God.

[p] Any drink that may make drunken.

[q] Shall be a means to bring many to repentance, and turn themſelves to the Lord from whom they fell.

[r] As they uſe to go before kings, and when you ſee them, you know the king is not far off.

[s] This is ſpoken by the figure Metonymia, taking the Spirit for the gift of the Spirit, as you would ſay, the cauſe for that which cometh of the cauſe.

[t] By the figure Synecdoche, he ſheweth that he ſhall take away all kinds of enmities, which uſe to breed great troubles and turmoils amongſt men.

[u] Wiſdom and goodneſs are two of the chiefeſt cauſes, which make men to reverence and honour their fathers.

[x] That appear, for ſo the Hebrews uſe this word (to ſtand) meaning, that they are ready to do his commandment.

Before the account called A. D. the 6th year. ſeen a viſion in the temple: for he made ſigns unto them, and remained dumb.

23 And it came to paſs, when the days of his office were fulfilled, that he departed to his own houſe.

24 And after thoſe days, his wife Elizabeth conceived, and hid herſelf five months, ſaying,

25 Thus hath the Lord dealt with me, in the days wherein he looked on *me*, to take from me my rebuke among men.

26 ¶ [3] And in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth,

* Matt. 1. 18. 27 * To a virgin affianced to a man, whoſe name *was* Joſeph, of the [y] houſe of David, and the virgin's name *was* Mary.

28 And the angel went in unto her, and ſaid, Hail, thou *that art* [z] freely beloved: the Lord *is* with thee: [a] bleſſed *art* thou among women.

29 And when ſhe ſaw *him*, ſhe was [b] troubled at his ſaying, and thought what manner of ſalutation that ſhould be.

30 Then the angel ſaid unto her, Fear not, Mary: for thou haſt found [c] favour with God.

* Iſa. 7. 14. * Ch. 2. 21. Matt. 1. 21. 31 * For lo, thou ſhalt conceive in thy womb, and bear a ſon, * and ſhalt call his name JESUS.

32 He ſhall be great, and ſhall be [d] called the Son of the moſt High, and the Lord God ſhall give unto him the throne of his father David.

* Dan. 7. 14, 27. Mich. 4. 7. 33 * And he ſhall reign over the houſe of Jacob for ever, and of his kingdom ſhall be no end.

34 Then ſaid Mary unto the angel, [e] How ſhall this be, ſeeing [f] I know not man?

35 And the angel anſwered, and ſaid unto her, The Holy Ghoſt [g] ſhall come upon thee, and the power of the moſt High ſhall overſhadow thee: therefore alſo that [h] holy thing which ſhall be born of thee, ſhall be [i] called the Son of God.

36 And behold, thy [k] couſin Elizabeth, ſhe hath alſo conceived a ſon in her old age; and this is her [l] ſixth month, which was called barren. Before the account called A. D. the 6th year.

37 For with God ſhall nothing be impoſſible.

38 Then Mary ſaid, Behold the ſervant of the Lord: be it unto me according to thy word. So the angel departed from her.

39 ¶ [4] And Mary aroſe, in thoſe days, and went into the [m] hill *country* with haſte to a [n] city of Judah:

40 And entered into the houſe of Zacharias, and ſaluted Elizabeth.

41 And it came to paſs, as Elizabeth heard the ſalutation of Mary, the babe [o] ſprang in her belly, and Elizabeth was filled with the Holy Ghoſt.

42 And ſhe cried with a loud voice, and ſaid, Bleſſed art thou among women, becauſe [p] the fruit of thy womb is bleſſed.

43 And whence *cometh* this to me, that the mother of my Lord ſhould come to me?

44 For lo, as ſoon as the voice of thy ſalutation ſounded in mine ears, the babe ſprang in my belly for joy.

45 And bleſſed *is* ſhe that believed: for thoſe things ſhall be performed, which were told her from the Lord.

46 [5] Then Mary ſaid, My ſoul magnifieth the Lord,

47 And my ſpirit rejoiceth in God my Saviour.

48 For he hath [q] looked on the [r] poor degree of his ſervant: for behold, from henceforth ſhall all ages call me bleſſed,

49 Becauſe he that is mighty hath done for me great things, and holy *is* his name.

50 And his mercy *is* from generation to generation on them [s] that fear him.

51 * He hath ſhewed ſtrength with his [t] arm: * he hath [u] ſcattered the proud in the [x] imagination of their hearts. * Iſa. 51. 9. Pſ. 33. 10. * Iſa. 29. 15.

52 * He hath [y] put down the mighty from * 1 Sam. 2. 6.

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[3] The angel ſerving the Lord which ſhould be born, is ſent to the virgin Mary, in whom the Son of the moſt High, promiſed to David, is conceived by the virtue of the Holy Ghoſt.

[y] As much is to be ſaid of Mary, otherwiſe Chriſt had not been of the ſtock, nor the ſon of David.

[z] It might be rendered word for word, full of favour and grace, and he ſheweth ſtraight after, laying out plainly unto us, what that favour is, in that he ſaith, the Lord is with thee.

[a] Of God.

[b] Moved at the ſtrangeneſs of the matter.

[c] So ſpeak the Hebrews, ſaying that men have found favour, which are in favour.

[d] He ſhall be declared ſo to be, for he was the Son of God from everlaſting, but was made manifeſt in the fleſh in his time.

[e] The greatneſs of the matter cauſeth the virgin to aſk this queſtion, not that ſhe diſtruſteth any whit at all, for ſhe aſketh only of the manner of the conceiving, ſo that it is plain ſhe believed all the reſt.

[f] So ſpeak the Hebrews, ſignifying by this modeſt kind of ſpeech, the company of man and wife together, and this is the meaning of it: how ſhall this be, for ſeeing I ſhall be Chriſt his mother, I am very ſure, I ſhall not know any man; for the godly virgin had learned by the prophets, that the Meſſias ſhould be born of a virgin.

[g] That is, the Holy Ghoſt ſhall cauſe thee to conceive by his mighty power.

[h] That pure thing and void of all ſpot of uncleanneſs: for he that was to take away ſin, muſt needs be void of ſin.

[i] Declared, and ſhewed to the world, to be the Son of God.

[k] Though Elizabeth was of the tribe of Levi, yet ſhe might be Mary's couſin: for whereas it was forbidden by the law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them wives out of any tribe: for the Levites had no portion allotted them, when the land was divided among the people.

[l] This is now the ſixth month from the time when ſhe conceived.

[4] Elizabeth being great with child of John, and Mary with Chriſt, by the inſpiration of the Holy Ghoſt, do rejoice each for other.

[m] Which is on the ſouth ſide of Jeruſalem.

[n] That is to ſay, Hebron, which was in times paſt called Kirjath-arba, which was one of the towns that was given to the Levites in the tribe of Judah, and is ſaid to be in the mountains of Judah, Joſh. 14. 15. and 21. 11.

[o] This was no ordinary nor uſual kind of moving.

[p] Chriſt is bleſſed in reſpect of his humanity.

[5] Chriſt the redeemer of the afflicted, and revenger of the proud, of long time promiſed to the fathers, is now at length exhibited indeed.

[q] Hath freely and graciouſly loved.

[r] Word for word, My baſeneſs, that is, my baſe eſtate: ſo that the virgin vaunteth not her deſerts, but the grace of God.

[s] To them that live godly and religiouſly: ſo ſpeak the Hebrews.

[t] This is an heaping up of words more than needs, which the Hebrews uſe very much, and the arm is taken for ſtrength.

[u] As the wind doth the chaff.

[x] He hath ſcattered them, and the imagination of their hearts; or by and through the imagination of their own hearts; ſo that their wicked counſel turned to their own deſtruction.

[y] The mighty and rich men.

Before the account called A. D. the 6th year.

their ſeats, and exalted them of [z] low degree.

53 * He hath filled the [a] hungry with good things, and ſent away the rich empty.

*Pſ. 34. 10.

54 * [b] He hath upholden Iſrael his ſervant, to be mindful of *his* mercy.

*Iſa. 30. 18. and 41. 8. and 54. 5. Jer. 31. 3. 20.

55 (* As he hath [c] ſpoken to our fathers, *to wit*, to Abraham, and his ſeed) for ever.

* Gen. 17. 19. and 22. 17. Pſ. 132. 11.

56 ¶ And Mary abode with her about three months: after, ſhe returned to her own houſe.

57 ¶ [6] Now Elizabeth's time was fulfilled, that ſhe ſhould be delivered: and ſhe brought forth a ſon.

58 And her neighbours and couſins heard tell how the Lord had ſhewed his great mercy upon her; and they * rejoiced with her.

* Verſe 14.

59 And it was ſo that on the eighth day they came to circumciſe the babe, and called him Zacharias, after the name of his father.

60 But his mother anſwered, and ſaid, Not ſo, but he ſhall be called John.

61 And they ſaid unto her, There is none of thy kindred that is named with this name.

62 Then they made ſigns to his father, how he would have him called.

63 So he aſked for writing-tables, and wrote, ſaying, His name is John: and they marvelled all.

64 And his mouth was opened immediately, and his tongue, † and he ſpake, and praiſed God.

† *Was reſtored to his former ſtate,* is read in ſome copies.

65 Then fear came on all them that dwelt near unto them, and all [d] theſe words were noiſed abroad throughout all the hill *country* of Judea.

66 And all they that heard them, [e] laid *them* up in their hearts, ſaying, What manner of child ſhall this be! and the [f] hand of the Lord was with him.

67 [7] Then his father Zacharias was filled with the Holy Ghoſt, and propheſied, ſaying,

68 Bleſſed *be* the Lord God of Iſrael, becauſe he hath [g] viſited * and [h] redeemed his people,

* Ch. 2. 30. Matt. 1: 21.

69 * And hath raiſed up the [i] horn of ſalvation unto us in the houſe of his ſervant David.

*Pſ. 132. 18.

70 * As he ſpake by the mouth of his holy prophets, which were ſince the world began, *ſaying*,

* Jer. 23. 6. and 30. 10.

71 *That he would ſend us* deliverance from our enemies, and from the hands of all that hate us,

72 That he might ſhew mercy towards our fathers, and [k] remember his holy covenant,

73 * *And* the oath which he ſware to our father Abraham,

Before the account called A. D. the 6th year.

*Gen. 22. 16. Jer. 31. 33. Heb. 6. 13. 17.

74 *Which was*, that he would grant unto us, that we, being delivered out of the hands of our enemies, ſhould ſerve him without fear,

75 All the days of our life, in * holineſs and righteouſneſs [l] before him.

*1 Pet. 1. 15.

76 And thou [m] babe ſhalt be called the prophet of the moſt High: for thou ſhalt go before the face of the Lord, to prepare his ways.

77 *And* to [n] give knowledge of ſalvation unto his people, by the [o] remiſſion of their ſins,

78 Through the tender mercy of our God, whereby * the [p] day ſpring from on high hath viſited us,

* Zach. 3. 8. and 6. 12. Mal. 4. 2.

79 To give light to them that ſit in darkneſs, and in the ſhadow of death, and to guide our feet into the [q] way of peace.

80 And the child grew, and waxed ſtrong in ſpirit, and was in the wilderneſs, till the day came that he ſhould ſhew himſelf unto Iſrael.

CHAP. II.

1 *Auguſtus Cæſar taxeth all the world.* 7 *Chriſt is born.* 13 *The angel's ſong.* 21 *Chriſt is circumciſed.* 22 *Mary purified.* 28 *Simeon taketh Chriſt in his arms.* 29 *His ſong.* 36 *Anna the propheteſs.* 40 *The child Chriſt.* 46 *Jeſus diſputeth with the doctors.*

AND [r] it came to paſs in thoſe days, that there came a decree from Auguſtus Cæſar, that all the [a] world ſhould be [b] taxed.

2 (This firſt taxing was made when Cyrenius was governor of Syria.)

3 Therefore went all to be taxed, every man to his own city.

4 And Joſeph alſo went up from Galilee out of a city called Nazareth, into Judea, unto the [c] city of * David, which is called Bethlehem (becauſe he was of the houſe and lineage of David,)

*John 7. 42.

5 To be taxed with Mary, that was given him to wife, which was with child.

6 ¶ And ſo it was, that while they were there, the days were accompliſhed that ſhe ſhould be delivered.

7 And ſhe brought forth her firſt begotten ſon, and wrapped him in ſwaddling clothes, and laid him in a cratch, becauſe there was no room for them in the inn.

8 And

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[z] Such as none account is made of, and are vile in men's eyes, which are indeed the poor in ſpirit, that is, ſuch as challenge nothing to themſelves in the ſight of God.

[a] Them that are brought to extreme poverty.

[b] He hath holpen up Iſrael with his arm, being clean caſt down.

[c] Promiſed.

[6] John's nativity is ſet out with new miracles.

[d] All this that was ſaid and done.

[e] Thought upon them diligently and earneſtly, and as it were, printed them in their hearts.

[f] That is, the preſent favour of God, and a ſingular kind of virtue appeared in him.

[7] John yet ſcarce born, by the authority of the Holy Ghoſt, is appointed to his office.

[g] That he hath ſhewed himſelf mindful of his people, inſomuch that he came down from heaven himſelf to viſit us in perſon, and to redeem us.

[h] Hath payed the ranſom, that is to ſay, the price of our redemption.

[i] This word Horn in the Hebrew tongue ſignifieth might, and it is a metaphor taken from beaſts that fight with their horns: and by raiſing up the might of Iſrael, is meant, that the kingdom of Iſrael was defended, and the enemies thereof laid on the ground, even then when the ſtrength of Iſrael ſeemed to be utterly decayed.

[k] Declare indeed that he was mindful.

[l] To God's good liking.

[m] Though thou be at this preſent never ſo little.

[n] Open the way.

[o] Forgiveneſs of ſins, is the means whereby God ſaveth us, Rom. 4. 7.

[p] Or, bud, or branch, he alludeth unto the places in Jer. 23. 5. Zach. 3. 8. and 6. 12. and he is called a bud from on high, that is, ſent from God unto us, and not as other buds which bud out of the earth.

[q] Into the way which leadeth us to true happineſs.

[r] Chriſt, the ſon of God, taking upon him the form of a ſervant, and making himſelf of no reputation, is poorly born in a ſtable, and by the means of Auguſtus the mightieſt prince in the world (thinking nothing leſs) hath his cradle prepared in Bethlehem, as the prophets forewarned.

[a] So far as the empire of the Romans did ſtretch.

[b] That is, the inhabitants of every city ſhould have their names taken, and their goods rated at a certain value, that the emperor might underſtand, how rich every country, city, family, and houſe was.

[c] Which David was born and brought up in.

Before the account call'd A. D. the 5th year.

8 ¶ [2] And there were in the ſame country ſhepherds, [d] abiding in the field, and keeping watch by night over their flock.

9 And lo, the angel of the Lord [e] came upon them, and the glory of the Lord ſhone about them, and they were ſore afraid.

10 Then the angel ſaid unto them, Be not afraid: for behold I bring you glad tidings of great joy that ſhall be to all people.

11 *That is,* that unto you is born this day in the city of David, a Saviour, which is Chriſt the Lord.

12 And this *ſhall be* a ſign unto you, Ye ſhall find the babe ſwaddled, and laid in a cratch.

13 And ſtraightway there was with the angel [f] a multitude of heavenly ſoldiers, praiſing God, and ſaying,

14 Glory *be* to God in the high *heavens,* and peace in earth, and towards men [g] good will.

15 And it came to paſs, when the angels were gone away from them into heaven, that the ſhepherds ſaid one to another, Let us go then unto Bethlehem, and ſee this thing that is come to paſs, which the Lord hath ſhewed unto us.

16 So they came with haſte, and found both Mary and Joſeph, and the babe laid in the cratch.

17 And when they had ſeen it, they publiſhed abroad the thing that was told them of that child.

18 And all that heard it, wondered at the things that were told them of the ſhepherds.

19 But Mary kept all thoſe ſayings, and pondered *them* in her heart.

20 And the ſhepherds returned, glorifying and praiſing God, for all that they had heard and ſeen, as it was ſpoken unto them.

* Gen. 17. 12. Lev. 12. 3. John 7. 22. * Ch. 1. 31. Matt. 1. 21.

21 ¶ * [3] And when the eight days were accompliſhed, that they would circumciſe the child, his name was called * Jeſus, which was named of the angel, before he was conceived in the womb.

* Lev. 12. 6.

22 * [4] And when the days of [h] her purification after the law of Moſes were accompliſhed, they brought him to Jeruſalem, to preſent him to the Lord,

* Exod. 13. 2. Num. 8. 16.

23 (As it is written in the law of the Lord, * Every man child that *firſt* openeth the womb, ſhall be called holy to the Lord.)

* Lev. 12. 6.

24 And to give an oblation, * as it is commanded in the law of the Lord, a pair of turtle doves, or two young pigeons,

Before the account called A. D. the 4th year.

25 [5] And behold, there was a man in Jeruſalem, whoſe name was Simeon: this man *was* juſt, and feared God, and waited for the conſolation of Iſrael, and the [i] Holy Ghoſt was upon him.

26 And it was declared to him from God by the Holy Ghoſt, that he ſhould not ſee death, before he had ſeen that anointed of the Lord.

27 And he came by *the motion* of the Spirit in to the temple: and when the [k] parents brought in the babe Jeſus, to do for him after the cuſtom of the law,

28 Then he took him in his arms, and praiſed God, and ſaid,

29 Lord, now [l] letteſt thou thy ſervant depart in peace, according to thy [m] word:

30 For [n] mine eyes have ſeen thy [o] ſalvation,

31 Which thou haſt prepared [p] before the face of all people,

32 A light to be revealed unto the Gentiles, and the glory of thy people Iſrael.

33 And Joſeph and his mother marvelled at thoſe things, which were ſpoken touching him.

* Iſa. 8. 14. Rom. 9. 32. 1 Pet. 2. 8.

34 And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this *child* is [q] appointed for the * [r] fall and riſing again of many in Iſrael, and for a [s] ſign which ſhall be ſpoken againſt,

35 (Yea, and a ſword ſhall [t] pierce through thy ſoul) that the thoughts of many hearts may be opened.

36 [6] And there was a propheteſs, one Anna the daughter of Phanuel, of the tribe of Aſer, which was of a great age, after ſhe had lived with an huſband ſeven years from her virginity:

37 And ſhe *was* a widow about fourſcore and four years, and went not out of the temple, but ſerved *God* with faſtings and prayers, night and day.

38 She then coming at the ſame inſtant upon them, confeſſed likewiſe the Lord, and ſpake of him to all that looked for redemption in Jeruſalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth.

40 And the child grew, and waxed ſtrong in

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[2] The angels themſelves declare to poor ſhepherds (nothing regarding the pride of the mighty) the Godhead and office of the child lying in the crib.

[d] Lodging without doors, and open in the air.

[e] Came ſuddenly upon them, when they thought of no ſuch matter.

[f] Whole armies of angels, which compaſs the majeſty of God round about, as it were ſoldiers.

[g] God's ready, good, infinite, and gracious favour towards men.

[3] Chriſt the head of the church, made ſubject to the law, to deliver us from the curſe of the law, (as the name of Jeſus doth well declare) being circumciſed, doth ratify and ſeal in his own fleſh, the circumciſion of the fathers.

[4] Chriſt, upon whom all our ſins were laid, being offered to God according to the law, doth purify both Mary and us all, in himſelf.

[h] This is meant for the fulfilling of the law: for otherwiſe the virgin was not defiled, nor unclean by the birth of this child.

[5] Simeon doth openly in the temple foretell the deaf, of the coming of Meſſias, of the caſting out of the greateſt part of Iſrael, and of the calling of the Gentiles.

[i] He was endued with the gifts of the Holy Ghoſt, and this is ſpoken by the figure Metonymia.

[k] Joſeph and Mary; and ſo he ſpeaketh as it was commonly taken.

[l] Letteſt me depart out of this life, to be joined to my fathers.

[m] As thou promiſedſt me.

[n] That is, for I have ſeen with my very eyes; for he ſaw before in mind, as it is ſaid of Abraham, He ſaw my day, and rejoiced.

[o] That wherein thy ſalvation is contained.

[p] As a ſign ſet up in an high place, for all men to look upon.

[q] Is appointed and ſet of God for a mark.

[r] Fall of the reprobate, which periſh through their own default; and for the riſing of the elect, unto whom God ſhall give faith to believe.

[s] That is, a mark, which all men ſhall ſtrive earneſtly to hit.

[t] Shall wound and grieve moſt ſharply.

[6] Another witneſs beſide Simeon, againſt whom no exception may be brought, inviting all men to the receiving of the Meſſias.

A. D. 8.

in ſpirit; [u] and was filled with wiſdom, and the grace of God was with him.

41 ¶ [7] Now his parents went to Jeruſalem every year, * at the feaſt of the paſſover. *Deut. 16. 1.

42 And when he was twelve years old, and they were come up to Jeruſalem, after the cuſtom of the feaſt,

43 And had finiſhed the days *thereof*, as they returned, the child Jeſus remained in Jeruſalem, and Joſeph knew not, nor his mother:

44 But they ſuppoſing that he had been in the company, went a day's journey, and ſought him among *their* kinsfolk, and acquaintance.

45 And when they found him not, they turned back to Jeruſalem, and ſought him.

46 And it came to paſs three days after, that they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions:

47 And all that heard him, were aſtoniſhed at his underſtanding and anſwers.

48 [8] So when they ſaw him, they were amazed, and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee with very heavy hearts.

49 Then ſaid he unto them, How is it that ye ſought me? know ye not that I muſt go about my Father's buſineſs?

50 But they underſtood not the word that he ſpake to them.

51 [9] Then he went down with them, and came to Nazareth, and was ſubject to them: and his mother kept all theſe ſayings in her heart.

52 And Jeſus increaſed in wiſdom, and ſtature, and in favour with God and man.

C H A P. III.

4 John exhorteth to repentance. 15 His teſtimony of Chriſt. 20 Herod putteth him in priſon. 21 Chriſt is baptized. 23 His pedigree.

NOW [1] in the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrach of Iturea, and of the country of Trachonitis, and Lyſanias the tetrach of Abylene,

*Acts 4. 6. 2 (*When [a] Annas and Caiaphas were the high prieſts) the word of God came unto John the ſon of Zacharias in the wilderneſs.

*Matt. 3. 1. Mark 1. 4. 3 * And he came into all the coaſts about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins,

*Iſa. 40. 3. John 1. 23. 4 As it is written in the book of the ſayings of Iſaiah the prophet, which ſaith, * The voice of him that crieth in the wilderneſs *is*, Prepare ye the way of the Lord: make his paths ſtraight.

A. D. 26.

5 Every valley ſhall be filled, and every mountain and hill ſhall be brought low, and crooked things ſhall be made ſtraight, and the rough ways *ſhall be made* ſmooth.

6 And all fleſh ſhall ſee the ſalvation of God.

7 Then ſaid he to the people that were come out to be baptized of him, * O generation of vipers, who hath forewarned you to flee from the wrath to come? *Matt. 3. 7.

8 Bring forth therefore fruits worthy amendment of life, and begin not to ſay with yourſelves, We have Abraham to *our* father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.

9 Now alſo is the ax laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, ſhall be hewn down, and caſt into the fire.

10 ¶ Then the people aſked him, ſaying, What ſhall we do then?

11 And he anſwered, and ſaid unto them, * He that hath two coats, let him part with him that hath none: and he that hath meat, let him do likewiſe. *James 2. 15. 1 John 3. 17.

12 Then came there Publicans alſo to be baptized, and ſaid unto him, Maſter, what ſhall we do?

13 And he ſaid unto them, Require no more than that which is [b] appointed unto you.

14 The ſoldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do violence to no man, neither accuſe any falſely, and be content with your [c] wages.

15 [2] As the people waited, and all men muſed in their hearts of John, if he were not that Chriſt,

16 John anſwered, and ſaid to them all, * Indeed I baptize you with water, but one ſtronger than I cometh, whoſe ſhoes latchet I am not worthy to unlooſe: he will baptize you with the Holy Ghoſt, and with fire. *Matt. 3. 11. Mark 1. 8. John 1. 26. Acts 1. 5. and 8. 4. and 11. 16. and 19. 4.

17 [3] Whoſe fan *is* in his hand, and he will make clean his floor, and will gather the wheat into his garner, but the chaff will he burn up with fire that never ſhall be quenched.

18 Thus then exhorting with many other things, he preached unto the people.

19 * [4] But when Herod the tetrarch was rebuked of him, for Herodias his brother Philip's wife, and for all the evils which Herod had done, *Matt. 14. 3. Mark 6. 17.

20 He added *yet* this above all, that he ſhut up John in priſon.

21 * [5] Now it came to paſs as all the people were baptized, and that Jeſus was baptized, and did pray, that the heaven was opened: *Matt. 3. 13. Mark 1. 9. John 1. 32.

22 And

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[u] As Chriſt grew up in age, ſo the virtue of his Godhead ſhewed itſelf more and more.

[7] The Scribes and Phariſees are ſtirred up to hear the wiſdom of Chriſt in his time, by an extraordinary deed.

[8] All duties which we owe to men, as they are not to be neglected; ſo are they according to our vocation, not to be preferred before the glory of God.

[9] Chriſt very man is made like unto us in all things, except ſin.

[1] John cometh at the time foretold of the prophets, and layeth the foundation of the goſpel which is exhibited unto us, ſetting forth the true obſerving of the law, and free mercy in Chriſt, which cometh after him, uſing alſo baptiſm, the effectual ſign both of regeneration, and alſo of forgiveneſs of ſins.

[a] Joſephus calleth him Ananus.

[b] Require no more than that ſum that is appointed for the tribute-money.

[c] Which was paid them partly in money, and partly in victuals.

[2] If we will rightly and fruitfully receive the ſacraments, we muſt neither reſt in the ſigns, neither in him that miniſtereth the ſigns, but lift up our eyes to Chriſt, who is the author of the ſacraments, and the giver of that which is repreſented by the ſacraments.

[3] The goſpel is the fan of the world.

[4] John's preaching is confirmed with his death.

[5] Our baptiſm is ſanctified in the head of the church, and Chriſt alſo is pronounced, by the voice of the Father, to be our everlaſting King, Prieſt, and Prophet.

A. D. 26.

22 And the Holy Ghoſt came down in a bodily ſhape like a dove upon him, and there was a voice from heaven, ſaying, Thou art my beloved Son: in thee I am well pleaſed.

23 ¶ [6] And Jeſus himſelf began to be about thirty years of age, being as men ſuppoſed the ſon of Joſeph, *which was the ſon* of Heli,

24 *The ſon* of Matthat, *the ſon* of Levi, *the ſon* of Melchi, *the ſon* of Janna, *the ſon* of Joſeph,

25 *The ſon* of Mattathias, *the ſon* of Amos, *the ſon* of Naum, *the ſon* of Eſli, *the ſon* of Nagge,

26 *The ſon* of Maath, *the ſon of* Mattathias, *the ſon* of Semei, *the ſon* of Joſeph, *the ſon* of Judah,

27 *The ſon* of Joanna, *the ſon* of Rheſa, *the ſon* of Zorobabel, *the ſon* of Salathiel, *the ſon* of Neri,

28 *The ſon* of Melchi, *the ſon* of Addi, *the ſon* of Coſam, *the ſon* of Elmodam, *the ſon* of Er,

29 ¶ *The ſon* of Joſe, *the ſon* of Eliezer, *the ſon* of Jorim, *the ſon* of Matthat, *the ſon* of Levi,

30 *The ſon* of Simeon, *the ſon* of Judah, *the ſon* of Joſeph, *the ſon* of Jonan, *the ſon* of Eliakim.

31 *The ſon* of Melea, *the ſon* of Menan, *the ſon* of Mattatha, *the ſon* of Nathan, *the ſon* of David,

32 *The ſon* of Jeſſe, *the ſon* of Obed, *the ſon* of Booz, *the ſon* of Salmon, *the ſon* of Naaſſon,

33 *The ſon* of Aminadab, *the ſon* of Aram, *the ſon* of Eſrom, *the ſon* of Phares, *the ſon* of Judah,

34 *The ſon* of Jacob, *the ſon* of Iſaac, *the ſon* of Abraham, *the ſon* of Thara, *the ſon* of Nachor,

35 *The ſon* of Saruch, *the ſon* of Ragau, *the ſon* of Phalec, *the ſon* of Heber, the *ſon* of Sala,

36 *The ſon* of Cainan, *the ſon* of Arphaxad, *the ſon* of Sem, *the ſon* of Noe, *the ſon* of Lamech,

37 *The ſon* of Mathuſala, *the ſon* of Enoch, *the ſon* of Jared, *the ſon* of Malaleel, *the ſon* of Cainan,

38 *The ſon* of Enos, *the ſon* of Seth, *the ſon* of Adam, *the ſon* of God.

CHAP. IV.

2 Of Chriſt's temptation, and faſting. 16 He teacheth in Nazareth to the great admiration of all. 24 A prophet that teacheth in his own country is contemned. 33 One poſſeſſed of the devil is cured. 38 Peter's mother-in-law healed: 40 and divers ſick perſons are reſtored to health. 41 The devils acknowledge Chriſt.

AND [1] Jeſus, full of the Holy Ghoſt, returned from Jordan, and was led by that ſpirit into the wilderneſs. A. D. 27.

2 * And was *there* forty days tempted of the devil; and in thoſe days he did eat nothing: but when they were ended, he afterwards was hungry. * Matt. 4. 1. Mark 1. 12.

3 [2] Then the devil ſaid unto him, If thou be the Son of God, command this ſtone that it be made bread.

4 But Jeſus anſwered him, ſaying, It is written, * That man ſhall not live by bread only, but by every word of God. * Deut. 8. 3. Matt. 4. 4.

5 Then the devil took him up into an high mountain, and ſhewed him all the kingdoms of the world, in the twinkling of an eye.

6 And the devil ſaid unto him, All this [a] power will I give thee, and the glory of thoſe *kingdoms*: for that is [b] delivered unto me: and to whomſoever I will, I give it.

7 If thou therefore wilt worſhip me, they ſhall be all [c] thine.

8 But Jeſus anſwered him, and ſaid, Hence from me, Satan: for it is written, * Thou ſhalt worſhip the Lord thy God, and him alone thou ſhalt ſerve. * Deut. 6. 13. and 10. 20.

9 Then he brought him to Jeruſalem, and ſet him on a pinacle of the temple, and ſaid unto him, If thou be the Son of God, caſt thyſelf down from hence,

10 For it is written, * That he will give his angels charge over thee, to keep thee: * Pſ 91. 12.

11 And with *their* hands they ſhall lift thee up, leſt at any time thou ſhouldeſt daſh thy foot againſt a ſtone.

12 And Jeſus anſwered, and ſaid unto him, It is ſaid, * Thou ſhalt not tempt the Lord thy God. * Deut. 6. 16.

13 And when the devil had ended all the temptation, he departed from him for a little ſeaſon.

14 ¶ And Jeſus returned by the power of the Spirit into Galilee: and there went a fame of him throughout all the region round about.

15 For he taught in their ſynagogues, and was honoured of all men.

16 * [3] And he came to Nazareth, where he had been brought up, and (as his cuſtom was) went into the ſynagogue on the ſabbath-day, and ſtood up to read. * Matt. 13. 54. Mark 9. 1. John 4. 43.

17 And there was delivered unto him the book of the prophet Eſaias: and when he had [d] opened the book, he found the place, where it was written,

18 * The Spirit of the Lord *is* upon me, becauſe he hath anointed me, that I ſhould preach the goſpel to the poor: he hath ſent me, that I ſhould heal the broken-hearted, that I ſhould preach deliverance to the captives, and recovering * Iſa. 61. 1.

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[6] The ſtock of Chriſt, according to the fleſh, is brought by order even to Adam, and ſo to God, that it might appear, that he only it was whom God promiſed to Abraham and David, and appointed from everlaſting to his church, which is gathered together of all ſorts of men.

[1] Chriſt being carried away (as it were out of the world into the deſert) after the faſt of forty days, and the overcoming of Satan thrice, coming as it were ſuddenly from heaven beginneth his office.

[2] Chriſt being ſtirred up of Satan firſt to diſtruſt in God, ſecondly to the deſire of riches and honour, and laſtly to a vain confidence of himſelf, overcometh him thrice by the word of God.

[a] By this word Power, are the kingdoms themſelves meant, which have the power; and ſo it is ſpoken by the figure Metonymia.

[b] That is ſure ſo, for he is prince of the world, yet not abſolutely, and as the ſovereign over it, but by ſufferance and way of intreaty, and therefore he ſaith not true, that he can give it to whom he will.

[c] Out of an high place, which had a goodly champain country underneath it, he ſhewed him the ſituation of all countries.

[3] Who Chriſt is, and wherefore he came, he ſheweth out of the prophet Iſaiah.

[d] Their books in thoſe days were rolled up as ſcrolls upon a roller: and ſo Chriſt unrolled or unfolded it, which is here called opened.

vering of ſight to the blind, that I ſhould ſet at liberty them that are bruiſed:

19 And that I ſhould preach the acceptable year of the Lord.

20 And he cloſed the book, and gave it again to the miniſter, and ſat down: and the eyes of all that were in the ſynagogue were faſtened on him.

21 Then he began to ſay unto them, This day is the ſcripture fulfilled in your ears.

22 [4] And all [e] bare him witneſs, and [f] wondered at the [g] gracious words which proceeded out of his mouth, and ſaid, Is not this Joſeph's ſon?

23 Then he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſician, heal thyſelf: whatſoever we have heard done in Capernaum, do it here likewiſe in thine own country.

* John 4. 44.

24 And he ſaid, Verily I ſay unto you, * No prophet is accepted in his own country.

* 1 Kings 17. 9. James 5. 17.

25 But I tell you of a truth, many widows were in Iſrael in the days of * Elias, when heaven was ſhut three years and ſix months, when great famine was throughout all the [h] land:

26 But unto none of them was Elias ſent, ſave unto Sarepta, *a city of* Sidon, unto a certain widow.

* 2 Kings 5. 14.

27 Alſo many lepers were in Iſrael, in the time of * Elias the prophet: yet none of them was made clean, ſaving Naaman the Syrian.

28 [5] Then all *that were* in the ſynagogue, when they heard it, were filled with wrath,

29 And roſe up, and thruſt him out of the city, and led him unto the edge of the hill, whereon their city was built, to caſt him down headlong.

30 But he paſſed through the midſt of them, and went his way.

* Matt. 4. 13. Mark 1. 21.

31 ¶ * And came down into Capernaum, a city of Galilee, and there taught them on the ſabbath-days.

* Matt. 7. 29. Mark 1. 22.

32 * And they were aſtoniſhed at his doctrine: for his word was with authority.

* Mark 1. 23.

33 * And in the ſynagogue there was a man which had a ſpirit of an unclean devil, which cried with a loud voice,

34 [6] Saying, Oh, what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know who thou art, *even* the holy One of God.

35 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. Then the devil, throwing him in the midſt *of them*, came out of him, and hurt him nothing at all.

36 So fear came on them all, and they ſpake among themſelves, ſaying, What thing is this? for with authority and power he commandeth the foul ſpirits, and they come out.

37 And the fame of him ſpread abroad throughout all the places of the country round about.

* Matt. 8. 14. Mark 1. 30.

38 ¶ * [7] And he roſe up, and came out of the ſynagogue, and entered into Simon's houſe. And Simon's wife's mother was taken with a great fever, and they required him for her.

39 Then he ſtood over her, and rebuked the fever, and it left her, and immediately ſhe aroſe, and miniſtered unto them.

40 Now at the ſun-ſetting, all they that had ſick *folks* of divers diſeaſes, brought them unto him, and he laid his hands on every one of them, and healed them.

* Mark 1. 35.

41 * [8] And devils alſo came out of many, crying, and ſaying, Thou art that Chriſt, that Son of God: but he rebuked them, and ſuffered them not to ſay, that they knew him to be that Chriſt.

42 [9] And when it was day he departed, and went forth into a deſert place, and the people ſought him, and came to him, and kept him that he ſhould not depart from them.

43 But he ſaid unto them, Surely I muſt alſo preach the kingdom of God to other cities: for therefore am I ſent.

44 And he preached in the ſynagogues of Galilee.

CHAP. V.

1 *Chriſt teacheth out of the ſhip.* 6 *Of the draught of fiſh.* 12 *The leper.* 16 *Chriſt prayeth in the deſert.* 18 *One ſick of the palſy.* 27 *Levi the publican.* 34 *The faſtings and afflictions of the apoſtles after Chriſt's aſcenſion.* 36, 37, 38. *Faint-hearted and weak diſciples are likened to old bottles and worn garments.*

* Matt. 4. 18. Mark 1. 16.

THEN [1] * it came to paſs, as the people [a] preſſed upon him to hear the word of God, that he ſtood by the lake of Genneſaret,

2 And ſaw two ſhips ſtand by the lake's ſide, but the fiſhermen were gone out of them, and were waſhing their nets.

3 And he entered into one of the ſhips, which was Simon's, and required him that he would thruſt off a little from the land: and he ſat down, and taught the people out of the ſhip.

4 ¶ Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets to make a draught.

5 Then Simon anſwered, and ſaid unto him, [b] Maſter, we have travailed ſore all night, and have taken nothing: nevertheleſs at thy word I will let down the net.

6 And when they had ſo done, they incloſed

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[4] Familiarity cauſeth Chriſt to be contemned, and therefore he oftentimes goeth to ſtrangers.

[e] Approved thoſe things which he ſpake with common conſent and voice; for this word Witneſs ſignifieth in this place, and many other, to allow and approve a thing with open confeſſion.

[f] Not only the doctors, but alſo the common people were preſent at this conference of the ſcriptures: and beſides that, their mother tongue was uſed, for elſe how could the people have wondered? Paul appointed the ſame order in the church at Corinth, as 1 Cor. 14.

[g] Words full of the mighty power of God, which appeared in all his doings, as well, and allured men marvelloufly unto him, Pſalm 45. 2. grace is poured into thy lips.

[h] Land of Iſrael, look Mark 15. 38.

[5] The more ſharply the world is rebuked, the more it rageth openly: but the life of the godly is not ſimply ſubject to the pleaſure of the wicked.

[6] Chriſt aſtoniſheth not only men, be they never ſo blockiſh, but even the devils alſo, whether they will or not.

[7] In that, that Chriſt healeth the diſeaſes of the body with his word only, he proveth that he is God Almighty, ſent for man's ſalvation.

[8] Satan, who is a continual enemy to the truth, ought not to be heard, no not then, when he ſpeaketh the truth.

[9] No colour of zeal ought to hinder us in the race of our vocation.

[1] Chriſt advertiſeth the four diſciples, which he had taken unto him, of the office of the apoſtleſhip, which ſhould hereafter be committed unto them.

[a] Did, as it were, lie upon him, ſo deſirous they were both to ſee him and hear him, and therefore he taught them out of a ſhip.

[b] The word ſignifieth him that hath rule over any thing.

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ſed a great multitude of fiſhes, ſo that their net brake.

7 And they beckoned to their partners, which were in the other ſhip, that they ſhould come and help them: who came then, and filled both the ſhips, that they did ſink.

8 Now when Simon Peter ſaw it, he fell down at Jeſus's knees, ſaying, Lord, go from me: for I am a ſinful man.

9 For he was utterly aſtoniſhed, and all that were with him, for the draught of fiſhes which they took.

10 And ſo was alſo James and John, the ſons of Zebedee, which were companions with Simon. Then Jeſus ſaid unto Simon, Fear not: from henceforth thou ſhalt catch men.

11 And when they had brought the ſhips to land, they forſook all, and followed him.

* Matt 8. 2. Mark 1. 40.

12 ¶ * [2] Now it came to paſs, as he was in a certain city, behold, *there was* a man full of leproſy, and when he ſaw Jeſus, he fell on his face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me clean.

13 So he ſtretched forth his hand, and touched him, ſaying, I will, be thou clean. And immediately the leproſy departed from him.

* Lev. 14. 4.

14 And he commanded him that he ſhould tell it to no man: but go, *ſaith he*, and ſhew thyſelf to the prieſt, and offer for thy cleanſing as * Moſes hath commanded, for a witneſs unto them.

15 [3] But ſo much more went there a fame abroad of him, and great multitudes came together to hear, and to be healed of him of their infirmities.

16 But he kept himſelf apart in the wilderneſs, and prayed.

17 ¶ [4] And it came to paſs on a certain day, as he was teaching, that the Phariſees and doctors of the law ſat by, which were come out of every town of Galilee, and Judea, and Jeruſalem, and the power of the Lord [c] was *in him* to heal them.

* Matt. 9. 2. Mark 2. 3.

18 * Then behold, men brought a man lying in a bed, which was taken with a palſy, and they ſought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, becauſe of the preſs, they went up on the houſe, and let him down through the tiling, bed and all, in the midſt before Jeſus.

20 And when he ſaw their faith, he ſaid unto him, Man, thy ſins are forgiven thee.

21 Then the Scribes and the Phariſees began to reaſon, ſaying, Who is this that ſpeaketh blaſphemies? who can forgive ſins, but God only?

22 But when Jeſus perceived their reaſoning, he anſwered, and ſaid unto them, What reaſon ye in your hearts?

23 Whether is it eaſier to ſay, Thy ſins are forgiven thee, or to ſay, Riſe and walk?

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24 But that ye may know that the Son of man hath authority to forgive ſins in earth, (he ſaid unto the ſick of the palſy) I ſay to thee, Ariſe: take up thy bed, and go to thine houſe.

25 And immediately he roſe up before them, and took up *his bed* whereon he lay, and departed to his own houſe, praiſing God.

26 And they were all amazed, and praiſed God, and were filled with fear, ſaying, Doubtleſs we have ſeen ſtrange things to day.

* Matt. 9. 9. Mark 2. 14.

27 ¶ * [5] And after that, he went forth, and ſaw a Publican named Levi, ſitting at the receipt of cuſtom, and ſaid unto him, Follow me.

28 And he left all, roſe up, and followed him.

29 Then Levi made him a great feaſt in his own houſe, where there was a great company of Publicans, and of others that ſat at table with them.

30 But they that were Scribes and Phariſees among them, murmured againſt his diſciples, ſaying, Why eat ye and drink ye with Publicans and ſinners?

31 Then Jeſus anſwered, and ſaid unto them, They that are whole, need not the phyſician, but they that are ſick.

* 1 Tim. 1. 15.

32 * I came not to call the righteous, but ſinners to repentance.

* Matt. 9. 14. Mark 2. 18.

33 ¶ * [6] Then they ſaid unto him, Why do the diſciples of John faſt often, and pray, and the *diſciples* of the Phariſees alſo, but thine eat and drink?

34 [7] And he ſaid unto them, Can ye make the children of the wedding-chamber to faſt, as long as the bridegroom is with them.

35 But the days will come, even when the bridegroom ſhall be taken away from them: then ſhall they faſt in thoſe days.

36 Again he ſpake alſo unto them a parable, No man putteth a piece of a new garment into an old veſture: for then the new renteth it, and the piece *taken* out of the new, agreeth not with the old.

37 Alſo no man poureth new wine into old veſſels: for then the new wine will break the veſſels, and it will run out, and the veſſels will periſh:

38 But new wine muſt be poured into new veſſels: ſo both are preſerved.

39 Alſo no man that drinketh old wine, ſtraightway deſireth new: for he ſaith, The old is more profitable.

CHAP. VI.

1 The diſciples pull the ears of corn on the ſabbath. 6 Of him that had a withered hand. 13 The election of the apoſtles. 20 The bleſſings and curſes. 27 We muſt love our enemies. 46 With what fruit the word of God is to be heard.

AND

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[2] Chriſt by healing the leper with his only touch, and ſending him to the prieſt, witneſſeth that it is he, through whom, and by whom, apprehended by faith, all we which are unclean, according to the law, by the witneſs of God himſelf, are pronounced to be pure and clean.

[3] Chriſt had rather to be famous by his doctrine than by miracles and therefore he departeth from them that ſeek him as a phyciſian of the body, and not as the author of ſalvation.

[4] Chriſt in healing him that was ſick of the palſy, ſheweth the cauſe of all diſeaſes, and the remedy.

[c] The mighty power of Chriſt's Godhead ſhewed itſelf in him at that time.

[5] The church is a company of ſinners, through the grace of Chriſt repentant, which banquet with him, to the great offence of the proud and envious worldlings.

[6] It is the point of hypocrites and ignorant men to put an holineſs in faſting, and in things indifferent.

[7] Laws generally made without any conſideration of circumſtances, for faſting, and other things of like ſort, are not only tyrannous, but very hurtful in the church.

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* Matt. 12. 1. Mark 2. 23.

AND * [1] it came to paſs on a ſecond ſolemn ſabbath, that he went through the corn fields, and his diſciples [a] plucked the ears of corn, and did eat, and rub them in *their* hands.

2 And certain of the Phariſees ſaid unto them, Why do ye that which is not lawful to do on the ſabbath-days?

* 1 Sam. 21. 6.

3 Then Jeſus anſwered them, and ſaid, Have ye not read this, that David did when he himſelf was an hungred, and they which were with him,

4 How he went into the houſe of God, and took and ate the ſhewbread, and gave alſo to them which were with him, which was not lawful to eat, but for the * prieſts only?

* Exod. 29. 33. Lev. 8. 31. and 24. 9.

5 And he ſaid unto them, The Son of man is lord alſo of the ſabbath day.

* Matt. 12. 19. Mark 3. 1.

6 ¶ * [2] It came to paſs alſo on another ſabbath, that he entered into the ſynagogue, and taught, and there was a man, whoſe right hand was dried up.

7 And the Scribes and Phariſees watched him, whether he would heal on the ſabbath *day*, that they might find an accuſation *againſt* him.

8 But he knew their thoughts, and ſaid to the man which had the withered hand, Ariſe, and ſtand up in the midſt. And he aroſe, and ſtood up.

9 Then ſaid Jeſus unto them, I will aſk you a queſtion. Whether is it lawful on the ſabbath days to do good, or to do evil? to ſave life, or to [b] deſtroy?

10 And he beheld them all in compaſs, and ſaid unto the man, Stretch forth thine hand. And he did ſo, and his hand was reſtored again as whole as the other.

11 Then they were filled full of madneſs, and communed one with another, what they might do to Jeſus.

12 ¶ [3] And it came to paſs in thoſe days, that he went into a mountain to pray, and ſpent the night in prayer to God.

* Ch. 9. 1. Matt. 10. 1. Mark 13. 3. and 6. 7.

13 And when it was day, * he called his diſciples, and of them he choſe twelve, which alſo he called apoſtles.

14 (Simon whom he named alſo Peter, and Andrew his brother, James and John, Philip and Bartholomew:

15 Matthew and Thomas: James *the ſon* of Alpheus, and Simon called Zelotes:

16 Judas, James's *brother*, and Judas Iſcariot, which alſo was the traitor.)

17 Then he came down with them, and ſtood in a plain place, with the company of his diſciples, and a great multitude of people out of all Judea and Jeruſalem, and from the [c] ſea coaſt of Tyre and Sidon, which came to hear him, and to be healed of their diſeaſes:

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18 And they that were vexed with foul ſpirits, and they were healed.

19 And the whole multitude ſought to touch him: for there went virtue out of him, and healed them all.

* Matt. 5. 3.

20 ¶ * [4] And he lifted up his eyes upon his diſciples, and ſaid, Bleſſed *be* ye poor: for yours is the kingdom of God.

* Iſa. 65. 13. * Iſa. 61. 3.

21 * Bleſſed *are* ye that hunger now: for ye ſhall be ſatisfied: * bleſſed *are* ye that weep now: for ye ſhall laugh.

* Matt. 5. 11.

22 * Bleſſed are ye, when men hate you, and when they [d] ſeparate you, and revile *you*, and put out your name as evil for the Son of man's ſake.

23 Rejoice ye in that day, and [e] be glad: for behold, your reward *is* great in heaven: for after this manner their fathers did to the prophets.

* Amos 6. 1.

24 * But woe *be* to you *that are* rich: for ye have [f] received your conſolation.

* Iſa. 65. 13.

25 * Woe *be* to you that are full: for ye ſhall hunger. Woe *be* to you that now laugh: for ye ſhall wail and weep.

26 Woe *be* to you, when all men ſpeak well of you: for ſo did their fathers to the falſe prophets.

* Matt. 5. 44.

27 ¶ * [5] But I ſay unto you which hear, Love your enemies: do well to them which hate you.

28 Bleſs them that curſe you, and pray for them which hurt you.

* Matt. 5. 39. * 1 Cor. 6. 7.

29 * And unto him that ſmiteth thee on the *one* cheek, offer alſo the other: * and him that taketh away thy cloak, forbid not *to take thy* coat alſo.

30 Give to every man that aſketh of thee: and of him that taketh away the *things that be* thine, aſk them not again.

* Matt. 7. 12.

31 * And as ye would that men ſhould do to you, ſo do ye to them likewiſe.

* Matt. 5. 46.

32 * For if ye love them which love you, [g] what thank ſhall ye have? for even ſinners love thoſe that love them.

33 And if ye do good for them which do good for you, what thank ſhall ye have? for even the ſinners do the ſame.

* Matt. 5. 42. Deut. 15. 8.

34 * And if ye lend *to them* of whom ye hope to receive, what thank ſhall ye have? for even the ſinners lend to ſinners, to receive the like.

35 Where-

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[1] Chriſt ſheweth againſt the ſuperſtitious, who ſtick in every trifle, that the law of the very ſabbath was not given to be kept without exception: much leſs that the ſalvation of man ſhould conſiſt in the outward keeping of it.

[a] Epiphanius noteth well in his treatiſe, where he confuteth Ebion, that the time when the diſciples plucked the ears of corn, was in the feaſt of unleavened bread: Now whereas in thoſe feaſts, which were kept many days together, as the feaſt of tabernacles, and as the paſſover, their firſt day, and the laſt were of like ſolemnity, Lev. 23. Luke fitly calleth the laſt day the ſecond ſabbath, though Theoph. underſtandeth it of any other of them, that followed the firſt.

[2] Charity is the rule of all ceremonies.

[b] Whoſo helpeth not his neighbour, when be can, he killeth him.

[3] In that that Chriſt uſeth earneſt and long prayer in chuſing twelve of his own company, to the office of the apoſtleſhip, he ſheweth how religiouſly we ought to behave ourſelves in the choice of eccleſiaſtical perſons.

[c] From all the ſea coaſt, which is called, Syrophenicia.

[4] Chriſt teacheth againſt all philoſophers, and eſpecially the epicures, that the chiefeſt felicity of man is laid up in no place here in earth, but in heaven; and that perſecution for righteouſneſs ſake, is the right way unto it.

[d] Caſt you out of their ſynagogues, as John expoundeth it, chap. 16. 2. which is the ſharpeſt puniſhment the church hath, if ſo be the elders judge rightfully, and by the word of God.

[e] Leap (as cattle do which are provender pricked) for exceeding joy.

[f] That is, you reap now of your riches, all the commodity and bleſſings you are ever like to have, and therefore you have not to look for any other reward, Matt. 6. 2.

[5] Chriſtian charity, which differeth much from the worldly, doth not only not revenge injuries, but comprehendeth even our moſt grievous enemies, and that for our Father's ſake which is in heaven: ſo far is it from ſeeking its own profit in doing well.

[g] What is there in this your work, that is to be accounted of? for if you look to have commodity by loving, ſeek thoſe commodities which are commodities indeed: love your enemies, and ſo ſhall you ſhew to the world that you look for thoſe commodities which come from God.

35 Wherefore love ye your enemies, and do good, and lend, [h] looking for nothing again, and your reward ſhall be great, and ye ſhall be children of * the moſt High: for he is kind to the unkind, and to the evil.

* Matt. 5. 45.

36 Be ye therefore merciful, as your Father alſo is merciful.

37 ¶ * [6] Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: [i] forgive, and ye ſhall be forgiven.

* Matt. 7. 1.

38 Give, and it ſhall be given unto you: * a good meaſure, [k] preſſed down, ſhaken together, and running over, ſhall men give into your boſom: for with what meaſure ye mete, with the ſame ſhall men mete to you again.

*Matt. 7. 2. Mark 4. 24.

39 [7] And he ſpake a parable unto them, * Can the blind lead the blind? ſhall they not both fall into the ditch?

* Matt. 15. 14.

40 * The diſciple is not above his maſter: but whoſoever *will be* a perfect diſciple ſhall be as his maſter.

* Matt. 10. 24. John 13. 16. and 15. 20.

41 ¶ * [8] And why ſeeſt thou a mote in thy brother's eye, and conſidereſt not the beam that is in thine own eye?

* Matt. 7. 3.

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou ſeeſt not the beam that is in thine own eye? Hypocrite, caſt out the beam out of thine own eye firſt, and then ſhalt thou ſee perfectly to pull out the mote that is in thy brother's eye.

43 ¶ * [9] For it is not a good tree that bringeth forth evil fruit: neither an evil tree that bringeth forth good fruit.

* Matt. 7. 17.

44 * For every tree is known by his own fruit: * for neither of thorns gather men figs, nor of buſhes gather they grapes.

* Matt. 12. 33. * Matt. 7. 16.

45 A good man, out of the good treaſure of his heart, bringeth forth good: and an evil man, out of the evil treaſure of his heart, bringeth forth evil: for of the abundance of the heart his mouth ſpeaketh.

46 ¶ * But why call ye me Lord, Lord, and do not the things that I ſpeak?

* Matt. 7. 21. Rom. 2. 13. James 1. 21.

47 [10] Whoſoever cometh to me, and heareth my words, and doth the ſame, I will ſhew you to whom he is like:

48 He is like a man who built an houſe, and digged deep, and laid the foundation on a rock: and when the waters aroſe, the flood beat upon that houſe, and could not ſhake it: for it was grounded upon a rock.

49 But he that heareth and doth not, is like a man that built an houſe upon the earth without foundation, againſt which the flood did beat, and it fell by and by: and the fall of that houſe was great.

CHAP. VII.

1 Of the centurion's ſervant. 9 The centurion's faith. 11 The widow's ſon raiſed from death at Nain. 19 John ſendeth his diſciples to Chriſt. 33 His peculiar kind of living. 37 The ſinful woman waſheth Jeſus's feet.

WHEN * he [1] had ended all his ſayings in the audience of the people, he entered into Capernaum.

* Matt. 8. 5.

2 And a certain centurion's ſervant was ſick, and ready to die, which was dear unto him.

3 And when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come, and heal his ſervant.

4 So they came to Jeſus, and beſought him inſtantly, ſaying, that he was worthy that he ſhould do this for him:

5 For he loveth, *ſaid they*, our nation, and he hath built us a ſynagogue.

6 Then Jeſus went with them: but when he was now not far from the houſe, the centurion ſent friends to him, ſaying unto him, Lord, trouble not thyſelf: for I am not worthy that thou ſhouldeſt enter under my roof:

7 Wherefore I thought not myſelf worthy to come unto thee: but ſay the word, and my ſervant ſhall be whole:

8 For I likewiſe am a man ſet under authority and have under me ſoldiers, and I ſay unto one, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doeth it.

9 When Jeſus heard theſe things, he marvelled at him, and turned him, and ſaid to the people that followed him, I ſay unto you, I have not found ſo great faith, no not in Iſrael.

10 And when they that were ſent, turned back to the houſe, they found the ſervant that was ſick, whole.

11 [2] And it came to paſs the day after, that he went into a city called [a] Nain, and many of his diſciples went with him, and a great multitude.

12 Now when he came near to the gate of the city, behold, there was a dead man carried out, *who was* the only begotten ſon of his mother, which was a widow, and much people of the city was with her.

13 And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not.

14 And he went and touched the coffin (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe.

15 And he that was dead, ſat up, and began to ſpeak, and he delivered him to his mother.

16 Then there came a fear on them all, and

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[h] When you will lend, do it only to benefit and pleaſure withal, and not for hope to receive the principal again.

[6] Brotherly reprehenſions muſt not proceed of curioſity nor churliſhneſs nor malice; but they muſt be juſt, moderate and loving.

[i] He ſpeaketh not here of civil judgments, and therefore by the word, Forgive, is meant that good nature which the chriſtians uſe in ſuffering and pardoning wrongs.

[k] Theſe are borrowed kinds of ſpeeches, taken from them which uſe to meaſure dry things, as corn and ſuch like, who uſe a frank kind of dealing therein, and thruſt it down and ſhake it together, and preſs it, and heap it.

[7] Unſkilful reprehenders hurt both themſelves and others: for ſuch as the maſter is, ſuch is the ſcholar.

[8] Hypocrites which are very ſevere reprehenders of others, are very quick of ſight to ſpy other men's faults, but very blind to ſee their own.

[9] He is a good man, not that is ſkilful to reprehend others, but he that proveth his uprightneſs both in word and deed.

[10] Affliction doth at the length diſcern true godlineſs from falſe and feigned.

[1] Chriſt admoniſheth the Jews, by ſetting before them the example of the centurion, that for their obſtinacy and rebellion he will go to the Gentiles.

[2] Chriſt avoucheth openly his power over death.

[a] Nain is the name of a town in Galilee, which was ſituate on the other ſide of Kiſon, which falleth into the ſea of Galilee.

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they glorified God, ſaying, A great Prophet is riſen among us, and God hath viſited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 [3] And the diſciples of John ſhewed him of all theſe things.

19 So John called unto him two certain men of his diſciples, and ſent them to Jeſus, ſaying, Art thou he that ſhould come, or ſhall we wait or another?

20 And when the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come, or ſhall we wait for another?

21 And [b] at that time he cured many of their ſickneſſes, and plagues, and of evil ſpirits, and unto many blind men he gave ſight freely.

22 And Jeſus anſwered, and ſaid unto them, Go your ways, and ſhew John what things ye have ſeen and heard: that the blind ſee, the halt go, the lepers are cleanſed, the deaf hear, the dead are raiſed, *and* the poor receive the goſpel.

23 And bleſſed is he that ſhall not be offended in me.

24 [4] And when the meſſengers of John were departed, he began to ſpeak unto the people, of John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind?

25 But what went you out to ſee? A man cloathed in ſoft raiment? behold, they which are gorgeouſly apparelled, and live delicately, are in kings courts.

26 But what went ye forth to ſee? A prophet? yea, I ſay unto you, and greater than a prophet.

* Matt. 3.1.

27 This is he of whom it is written, * Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

28 For I ſay unto you, there is no greater prophet than John, among them that are begotten of women: nevertheleſs, he that is the leaſt in the kingdom of God, is greater than he.

29 Then all the people that heard, and the Publicans [c] juſtified God, being baptized with the baptiſm of John.

30 But the Phariſees and the expounders of the law deſpiſed the counſel of God [d] againſt themſelves, and *were* not baptized of him.

* Matt. 11. 16.

31 * [5] And the Lord ſaid, Whereunto ſhall I liken the men of this generation? and what *thing* are they like unto?

32 They are like unto little children ſitting in the market place, and crying one to another, and ſaying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

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33 For John Baptiſt came neither eating bread, nor drinking wine: and ye ſay, He hath the devil.

34 The Son of man is come, and eateth and drinketh: and ye ſay, Behold, a man *which is* a glutton, and a drinker of wine, a friend of Publicans and ſinners:

35 But wiſdom is juſtified of all her children.

36 ¶ [6] And one of the Phariſees deſired him that he would eat with him: and he went into the Phariſee's houſe, and ſat down at table.

37 And behold, a woman in the city, which was a ſinner, when ſhe knew that Jeſus ſat at table in the Phariſee's houſe, ſhe brought a box of ointment:

* Matt. 26. 7. John 12. 3.

38 * And ſhe ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe them with the hairs of her head, and kiſſed his feet, and anointed them with the ointment.

39 [7] Now when the Phariſee which bade him, ſaw it, he ſpake within himſelf, ſaying, If this man were a prophet, he would ſurely have known who, and what manner of woman this is which toucheth him, [e] for ſhe is a ſinner.

40 [8] And Jeſus anſwered, and ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaid, Maſter, ſay on.

41 There was a certain lender which had two debtors: the one owed five hundred pence, and the other fifty:

42 When they had nothing to pay, he forgave them both: Which of them therefore, tell *me*, will love him moſt?

43 Simon anſwered, and ſaid, I ſuppoſe that he, to whom he forgave moſt. And he ſaid unto him, Thou haſt truly judged.

44 Then he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entered into thine houſe, and thou gaveſt me no water to my feet: but ſhe hath waſhed my feet with tears, and wiped them with the hairs of her head.

45 Thou gaveſt me no kiſs: but ſhe, ſince the time I came in, hath not ceaſed to kiſs my feet.

46 Mine head with oil thou didſt not anoint: but ſhe hath anointed my feet with ointment.

47 Wherefore I ſay unto thee, Many ſins are forgiven her: [f] for ſhe loved much. To whom a little is forgiven, he doth love a little.

48 And he ſaid unto her, Thy ſins are forgiven thee.

49 And

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[3] John ſendeth from the priſon his unbelieving diſciples, to Chriſt himſelf to be confirmed.

[b] When John's diſciples came to Chriſt.

[4] That which the prophets ſhewed long before, John ſheweth at hand; and Chriſt himſelf doth preſent it daily unto us in the goſpel, but for the moſt part in vain, for that many ſeek nothing elſe but fooliſh toys and vain glory.

[c] Said that he was juſt, good, faithful and merciful.

[d] To their own hurt.

[5] What way ſoever God followeth in offering us the goſpel, the moſt part of men procure offences unto themſelves; yet notwithſtanding ſome church is gathered together.

[6] Proud men deprive themſelves of the benefits of the preſence of Chriſt, even then, when he is at home with them in their houſes, which the humble and baſe do enjoy.

[7] Raſhneſs is the fellow of pride.

[e] The Phariſee reſpecteth the law, which holdeth them defiled that touch the defiled.

[8] To love Chriſt, is a ſure and perpetual witneſs of remiſſion of ſins.

[f] That is, ſaith Theophylact, ſhe hath ſhewed her faith abundantly. And Baſil, in his Sermon of Baptiſm ſaith, He that oweth much, hath much forgiven him, that he may love much more. And therefore Chriſt's ſaying is ſo plain by the ſimilitude, that it is a wonder to ſee the enemies of the truth draw and rack this place ſo fondly, to eſtabliſh their meritorious works; for the greater ſum a man hath forgiven him, the more he loveth him that hath been ſo gracious to him. And this woman ſheweth by duties of love, how great the benefit was ſhe had received. And therefore the charity that is here ſpoken of, is not to be taken for the cauſe, but as a ſign: for Chriſt ſaith not as the Phariſees did, that ſhe was a ſinner, but beareth her witneſs that the ſins of her life paſt are forgiven her.

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49 And they that ſat at table with him, began to ſay within themſelves, Who is this that even forgiveth ſins?

50 And he ſaid to the woman, Thy faith hath ſaved thee: [g] go in peace.

CHAP. VIII.

2 Women that miniſter unto Chriſt of their ſubſtance. 4 The parable of the ſower. 16 The candle. 19 Chriſt's mother and brethren. 22 He rebuketh the winds. 26 Of Legion. 37 The Gadarenes reject Chriſt. 41 Jairus's daughter healed. 43 The woman delivered from the iſſue of blood. 52 Weeping for the dead.

AND it came to paſs afterward, that he himſelf went through every city and town, preaching and publiſhing the kingdom of God, and the twelve *were* with him,

2 And certain women, which were healed of evil ſpirits, and infirmities, as * Mary which was called Magdalene, out of whom went ſeven devils:

* Mark 16. 9.

3 And Joanna the wife of Chuza, Herod's ſteward, and Suſanna, and many other which miniſtered unto him of their ſubſtance.

4 * [1] Now when much people were gathered together, and were come unto him out of all cities, he ſpake by a parable.

* Matt. 13. 3. Mark 4. 1.

5 A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way's ſide, and it was trodden under feet, and the fowls of heaven devoured it up.

6 And ſome fell on the ſtones, and when it was ſprung up, it withered away, becauſe it lacked moiſtneſs.

7 And ſome fell among thorns, and the thorns ſprang up with it, and choaked it.

8 And ſome fell on good ground, and ſprang up, and bare fruit, an hundred-fold. And as he ſaid theſe things, he cried, He that hath ears to hear, let him hear.

9 Then his diſciples aſked him, demanding what parable that was.

10 And he ſaid, Unto you it is given to know the [a] ſecrets of the kingdom of God, but to other in parables, that when * they ſee, they ſhould not ſee: and when they hear, they ſhould not underſtand.

* Iſa. 6. 9. Matt. 13. 14. Mark 4. 12. John 12. 40. Acts 28. 26. Rom. 11. 8.

11 * The parable is this, The ſeed is the word of God.

* Matt. 13. 18. Mark 4. 15.

12 And they that are beſide the way, are they that hear: afterward cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe, and be ſaved.

13 But they that are on the ſtones, *are they* which when they have heard, receive the word with joy, but they have no roots: which for a while believe, but in the time of temptation go away.

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14 And that which fell among thorns, are they which have heard, and after [b] their departure are choaked with cares, and with riches, and voluptuous living, and [c] bring forth no fruit.

15 But that *which fell* in good ground, are they which with an [d] honeſt and good heart hear the word, [e] and keep it, and bring forth fruit with patience.

16 ¶ * [2] No man when he hath lighted a candle covereth it under a veſſel, neither putteth it under the bed, but ſetteth it on a candleſtick, that they that enter in may ſee the light.

* Ch. 11. 33. Matt. 5. 15. Mark 4. 21.

17 * For nothing is ſecret, that ſhall not be evident: neither any thing hid, that ſhall not be known, and come to light.

* Matt. 10. 26. Mark 4. 22. Ch. 12. 2.

18 [3] Take [f] heed therefore how ye hear: for * whoſoever hath, to him ſhall be given: and whoſoever hath not, from him ſhall be taken even that [g] which it ſeemeth that he hath.

* Matt. 13. 12. and 15. 19. Mark 4. 25. Ch. 19. 26.

19 ¶ * [4] Then came to him his mother and his brethren, and could not come near to him for the preſs.

* Matt. 12. 46. Mark 3. 32.

20 And it was told him *by certain* which ſaid, Thy mother and thy brethren ſtand without, and would ſee thee.

21 But he anſwered and ſaid unto them, My mother and my brethren are theſe which hear the word of God and do it.

22 ¶ * [5] And it came to paſs on a certain day, that he went into a ſhip with his diſciples, and he ſaid unto them, Let us go over unto the other ſide of the lake. And they launched forth.

* Matt. 8. 23. Mark 4 36.

23 And as they ſailed, he [h] fell aſleep, and there came down a ſtorm of wind on the lake, and [i] they were filled with water, and were in jeopardy.

24 Then they went to him, and awoke him, ſaying, Maſter, Maſter, we periſh. And he aroſe, and rebuked the wind, and the waves of water: and they ceaſed, and it was calm.

25 Then he ſaid unto them, Where is your faith? and they feared, and wondered among themſelves, ſaying, Who is this that commandeth both the winds and water, and they obey him!

26 ¶ * So they ſailed unto the region of the Gadarenes, which is over-againſt Galilee.

* Matt. 8. 28. Mark 5 1.

27 [6] And as he went out to land, there met him

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[g] He confirmeth the benefit which he had beſtowed with a bleſſing.

[1] The ſelf-ſame goſpel is ſown every where, but not with like fruit: and that through the only fault of men themſelves.

[a] Theſe things are called ſecret, which may not be uttered: for the word uſed here, is as much as we ſay in our tongue, to hold a man's peace.

[b] That is, ſo ſoon as they have heard the word, they go about their buſineſs.

[c] They bring not forth perfect and full fruit to the ripening; or they begin, but they bring not to an end.

[d] Which ſeeketh not only to ſeem ſuch a one, but is ſo indeed: ſo that this word, Honeſt, reſpecteth the outward life; and the word Good, is referred to the good gifts of the mind.

[e] With much ado, for the devil and the fleſh fight againſt the Spirit of God, which is a new gueſt.

[2] That that every man hath received in private, he ought to beſtow to the uſe and profit of all men.

[3] Heavenly gifts are loſt with niggardlineſs, and increaſe with liberality.

[f] That is, with what minds you come to hear the word, and how you behave yourſelves, when you have heard it.

[g] Either to himſelf, or to others, or to both; for there are none ſo proud as theſe fellows, if it were poſſible to ſee that that they cloke; neither are there that deceive the ſimple more than they do.

[4] There is no knot of fleſh and blood among men ſo nigh and ſtraight, as the band which is between Chriſt, and them who embrace him with a true faith.

[5] It is expedient for us ſometimes to come into extreme danger, as though Chriſt paſſed not for us, that we may have a better trial, both of his power, and alſo of our weakneſs.

[h] Jeſus fell aſleep, and it appeareth that he was very faſt aſleep, becauſe they called him twice before he awoke.

[i] Not the diſciples, but the ſhip.

[6] Chriſt ſheweth by caſting out a Legion of devils, by his word only, that his heavenly virtue was appointed to deliver men from the ſlavery of the devil: but fooliſh men will not, for the moſt part, redeem this ſo excellent grace freely offered unto them, with the leaſt loſs of their pelting pelf.

A. D. 31.

him a certain man out of the city, which had devils long time, and he wore no garment, neither abode in houſe, but in the graves.

28 And when he ſaw Jeſus, he cried out, and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus, the Son of God the moſt High? I beſeech thee torment me not.

29 For he commanded the foul ſpirit to come out of the man: (for oft-times he had caught him: therefore he was bound with chains, and kept in fetters: but he brake the bands, [k] and was carried of the devil into the wilderneſs.)

30 Then Jeſus aſked him, ſaying, What is thy name? and he ſaid, Legion, becauſe many devils were entered into him.

31 And they beſought him, that he would not command them to go out into the deep.

32 And there was thereby an herd of many ſwine, feeding on an hill: and the *devils* beſought him, that he would ſuffer them to enter into them. So he ſuffered them.

33 Then went the devils out of the man, and entered into the ſwine: and the herd was carried with violence from a ſteep place down into the lake, and was choked.

34 When the herdmen ſaw what was done, they fled: and when they were departed, they told it in the city, and in the country.

35 Then they came out to ſee what was done, and came to Jeſus, and found the man out of whom the devils were departed ſitting at the feet of Jeſus, cloathed, and in his right mind: and they were afraid.

36 They alſo which ſaw it, told them by what means he that was poſſeſſed with the devil was healed.

37 Then the whole multitude of the country about the Gadarenes beſought him that he would depart from them: for they were taken with a great fear: and he went into the ſhip, and returned.

38 Then the man, out of whom the devils were departed, beſought him that he might be with him: but Jeſus ſent him away, ſaying,

39 Return into thine own houſe, and ſhew what great things God hath done to thee. So he went his way, and preached [l] throughout all the city, what great things Jeſus had done unto him.

40 ¶ And it came to paſs, when Jeſus was come again, that the people [m] received him: for they all waited for him.

* Matt. 9. 18. Mark 5. 22.

41 ¶ * [7] And behold, there came a man named Jairus, and he was the ruler of the ſynagogue, who fell down at Jeſus's feet, and beſought him that he would come into his houſe.

42 For he had but a daughter only, about twelve years of age, and ſhe lay a dying (and as he went, the people thronged him.

43 And a woman having an iſſue of blood twelve years long, which had ſpent all her [n] ſubſtance upon phyſicians, and could not be helped by any:

44 When ſhe came behind *him*, ſhe touched the hem of his garment, and immediately her iſſue of blood ſtaunched.

45 Then Jeſus ſaid, Who is it that hath touched me? When every man denied, Peter ſaid, and they that were with him, Maſter, the multitude thruſt thee, and tread on thee, and ſayeſt thou, Who hath touched me?

46 And Jeſus ſaid, Some one hath touched me: for I perceive that virtue is gone out of me.

47 When the woman ſaw that ſhe was not hid, ſhe came trembling, and fell down before him, and told him before all the people for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48 And he ſaid unto her, Daughter, be of good comfort: thy faith hath ſaved thee: go in peace.)

49 While he yet ſpake, there came one from the ruler of the ſynagogue's houſe, which ſaid to him, Thy daughter is dead: diſeaſe not the Maſter.

50 When Jeſus heard it, he anſwered him, ſaying, Fear not: believe only, and ſhe ſhall be ſaved.

51 And when he went into the houſe, he ſuffered no man to go in with him, ſave Peter, and James, and John, and the father and mother of the maid.

52 And all wept, and [o] ſorrowed for her: but he ſaid, Weep not: for ſhe is not dead, but ſleepeth.

53 And they laughed him to ſcorn, knowing that ſhe was dead.

54 So he thruſt them all out, and took her by the hand, and cried, ſaying, Maid, ariſe.

55 And her ſpirit came again, and ſhe [p] roſe ſtraightway: and he commanded to give her meat.

56 Then her parents were aſtoniſhed: but he commanded them that they ſhould tell no man what was done.

C H A P. IX.

1 *The apoſtles are ſent to preach.* 7 *and* 19 *The common people's opinion of Chriſt.* 12 *Of the five loaves and two fiſhes.* 20 *The apoſtles confeſſion.* 24 *To loſe the life.* 35 *We muſt hear Chriſt.* 37 *The poſſeſſed of a ſpirit.* 46 *Strife among the apoſtles for the primacy.* 49 *One caſting out devils in Chriſt's name.* 52 *The Samaritans will not receive Chriſt.* 55 *Revenge forbidden.* 57, 59, 61. *Of three that would follow Chriſt, but on divers conditions.*

THEN * [1] called he his twelve diſciples together, and gave them power and authority over all devils, and to heal diſeaſes.

* Matt. 10. 1. Mark 3. 13. and 6. 7.

2 * And he ſent them forth to preach the kingdom of God, and to cure the ſick.

* Matt. 10. 7.

3 And

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[k] By force and violence, as a horſe when he is ſpurred.

[l] To wit, the city of the Gadarenes: and though Mark ſay that he preached it in Decapolis, they diſſent not: for Pliny recordeth, lib. 5. chap. 18. that Gadara is a town of Decapolis: ſo that Decapolis was partly on this ſide Jordan, and partly on the other ſide.

[m] The multitude was glad he was come again, and rejoiced greatly.

[7] Chriſt ſheweth by a double miracle, that he is Lord both of life and death.

[n] All that ſhe had to live upon.

[o] The word ſignifieth to beat and ſtrike, and is transferred to the mournings and lamentations that are at burials, at which times men uſe ſuch kind of behaviour.

[p] The corps was laid out, and the wench received life, and roſe out of the bed, that all the world might ſee, ſhe was not only reſtored to life, but alſo void of all ſickneſs.

[1] The twelve apoſtles are ſent forth at the only commandment of Chriſt, and furniſhed with the power of the Holy Ghoſt: both that none of the Iſraelites might pretend ignorance, and alſo that they might be better prepared to their general embaſſy.

A. D. 31.

* Matt. 10. 9. Mark 6. 8.

3 And he ſaid to them, * Take nothing to your journey, neither ſtaves nor ſcrip, neither bread nor ſilver, neither have two coats apiece.

4 And whatſoever houſe ye enter into, there [a] abide, and thence depart.

* Ch. 10. 11. Matt. 10. 14. Mark 6. 11. Acts 13. 51.

5 And how many ſoever will not receive you, when ye go out of that city, * ſhake off the very duſt from your feet, for a teſtimony againſt them.

6 And they went out, and went through every town, preaching the goſpel, and healing every where.

* Matt. 14. 1. Mark 6. 14.

7 ¶ * [2] Now Herod the tetrarch heard of all that was done by him: and he [b] doubted, becauſe that it was ſaid of ſome, that John was riſen again from the dead:

8 And of ſome, that Elias had appeared: and of ſome, that one of the old prophets was riſen again.

9 Then Herod ſaid, John have I beheaded: who then is this of whom I hear ſuch things? and he deſired to ſee him.

* Mark 6. 30.
* Matt. 14. 13. Mark 6. 32.

10 ¶ * [3] And when the apoſtles returned, they told him what great things they had done. * Then he took them to him, and went aſide into a [c] ſolitary place, *near* to the city called Bethſaida.

11 But when the people knew it, they followed him: and he received them, and ſpake unto them of the kingdom of God, and healed them that had need to be healed.

* Matt. 14. 15. Mark 6. 35. John 6. 5.

12 * And when the day began to wear away, the twelve came, and ſaid unto him, Send the people away, that they may go into the towns and villages round about, and lodge, and get meat: for we are here in a deſert place.

13 But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more but five loaves and two fiſhes, [d] except we ſhould go and buy meat for all this people.

14 For they were about five thouſand men. Then he ſaid to his diſciples, Cauſe them to ſit down by fifties in a company.

15 And they did ſo, and cauſed all to ſit down.

16 Then he took the five loaves, and the two fiſhes, and looked up to heaven, and [e] bleſſed them, and brake, and gave to the diſciples, to ſet before the people.

17 So they did all eat, and were ſatisfied: and there was taken up of that remained to them twelve baſkets full of broken meat.

Matt. 6. 13. Mark 8. 27.

18 ¶ * [4] And it came to paſs, as he was [f] alone praying, his diſciples were with him: and he aſked them, ſaying, Whom ſay the people that I am?

19 They anſwered, and ſaid, John Baptiſt: and others ſay, Elias: and ſome ſay, that one of the old prophets is riſen again.

A. D. 32.

20 And he ſaid unto them, But whom ſay ye that I am? Peter anſwered, and ſaid, That Chriſt of God.

21 And he warned and commanded them, that they ſhould tell that to no man,

* Matt. 17. 22. Mark 8. 31.

22 [5] Saying, * The Son of man muſt ſuffer many things, and be reproved of the elders, and of the high prieſts and Scribes, and be ſlain, and the third day riſe again.

* Ch. 14. 27. Matt. 10. 38. and 16. 24. Mark 8. 34.

23 ¶ * And he ſaid to them all, If any man will come after me, let him deny himſelf, and take up his croſs [g] daily, and follow me.

* Ch. 17. 33. Matt. 10. 39. and 16. 25. John 12. 25.

24 * For whoſoever will ſave his life, ſhall loſe it: and whoſoever ſhall loſe his life for my ſake, the ſame ſhall ſave it.

* Matt. 16. 26. Mark 8. 36.

25 * For what advantageth it a man, if he win the whole world, and deſtroy himſelf, or loſe himſelf?

* Ch. 12. 9. Matt. 10. 33. Mark 8. 38. 2 Tim. 2. 12.

26 * For whoſoever ſhall be aſhamed of me, and of my words, of him ſhall the Son of man be aſhamed, when he ſhall come in his glory, and *in the glory* of the Father, and of the holy angels.

* Matt. 16. 28. Mark 9. 1.

27 * And I tell you of a ſurety, there be ſome ſtanding here, which ſhall not taſte of death, till they have ſeen the kingdom of God.

* Matt. 17. 2. Mark 9. 2.

28 * [6] And it came to paſs about an eight days after thoſe words, that he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the faſhion of his countenance was changed, and his garment *was* white and gliſtered.

30 And behold, two men talked with him, which were Moſes and Elias:

31 Which appeared in glory, and told of his [h] his departing, which he ſhould accompliſh at Jeruſalem.

32 But Peter and they that were with him, were heavy with ſleep: and when they awoke, they ſaw his glory, and the two men ſtanding with him.

33 And it came to paſs, as they departed from him, Peter ſaid unto Jeſus, Maſter, it is good for us to be here: let us therefore make three tabernacles, one for thee, and one for Moſes, and one for Elias: and wiſt not what he ſaid.

34 While he thus ſpake, there came a cloud, and overſhadowed them, and they feared when they were entering into the cloud.

* 2 Pet. 1. 17.

35 * And there came a voice out of the cloud, ſaying, This is that my beloved Son, hear him.

36 And when the voice was paſt, Jeſus was found alone: and they kept it cloſe, and told no

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[a] When you depart out of any city, depart from thence, where you firſt took up your lodging: ſo that in few words the Lord forbiddeth them to change their lodgings; for the publiſhing of this goſpel, was as it were a thorough paſſage, that none of Judea might pretend ignorance, as though he had not heard that Chriſt was come.

[2] So ſoon as the world heareth tidings of the goſpel, it is divided into divers opinions, and the tyrants eſpecially are afraid.

[b] He ſtuck, as it were, faſt in the mire.

[3] They ſhall lack nothing that follow Chriſt, no not in the wilderneſs.

[c] The word ſignifieth a deſert: note, this was not in the town Bethſaida, but part of the fields belonging to the town.

[d] This is imperfectly ſpoken, and therefore we muſt underſtand ſomething, as this, We cannot give them to eat, unleſs we go and buy, &c.

[e] He gave God thanks for theſe loaves and fiſhes, and withal prayed him to feed this ſo great a multitude with ſo ſmall a quantity, and to be ſhort, that this whole banquet might be to the glory of God.

[4] Although the world be toſſed up and down, betwixt divers errors, yet we ought not to contemn the truth, but be ſo much the more deſirous to know it, and be more conſtant to confeſs it.

[f] Alone from the people.

[5] Chriſt himſelf attained to the heavenly glory, by the croſs and invincible patience.

[g] Even as one day followeth another, ſo doth one croſs follow another, and the croſs is by the figure Metonymia taken for the miſeries of this life: for to be hanged, was the soreſt and cruelleſt puniſhment that was amongſt the Jews.

[6] Leſt the diſciples of Chriſt ſhould be offended at the debaſing himſelf in his fleſh, he teacheth them that it is voluntary, ſhewing therewithal for a ſpace, the brightneſs of his glory.

[h] What death he ſhould die in Jeruſalem.

A. D. 32.

man in [i] thoſe days any of thoſe things which they had ſeen.

37 ¶ [7] And it came to paſs on the next day, as they came down from the mountain, much people met him.

* Matt. 17. 14. Mark 9. 17.

38 * And behold, a man of the company cried out, ſaying, Maſter, I beſeech thee, behold my ſon: for he is all that I have.

39 And lo, a ſpirit taketh him, and ſuddenly he crieth, and he teareth him, that he foameth, and hardly departeth from him when he hath [k] bruiſed him.

40 Now I have beſought thy diſciples to caſt him out, but they could not.

41 Then Jeſus anſwered, and ſaid, O generation faithleſs and crooked, how long now ſhall I be with you, and ſuffer you? bring thy ſon hither.

42 And while he was yet coming, the devil rent him, and tare him: and Jeſus rebuked the unclean ſpirit, and healed the child, and delivered him to his father.

43 ¶ [8] And they were all amazed at the mighty power of God: and while they all wondered at all things which Jeſus did, he ſaid unto his diſciples,

* Matt. 17. 22. Mark 9. 31.

44 [l] Mark theſe words diligently: * for it ſhall come to paſs, that the Son of man ſhall be delivered into the hands of men.

45 But they underſtood not that word: for it was hid from them, *ſo* that they could not perceive it: and they feared to aſk him of that word.

* Matt. 18. 2. Mark 9. 35.

46 ¶ * [9] Then there aroſe a diſputation among them, which of them ſhould be the greateſt.

47 When Jeſus ſaw the thoughts of their hearts, he took a little child, and ſet him by him,

48 And ſaid unto them, Whoſoever receiveth this little child in my name, receiveth me: and whoſoever ſhall receive me, receiveth him that ſent me: for he that is leaſt among you all, he ſhall be great.

* Mark 9. 38.

49 ¶ * [10] And John anſwered and ſaid, Maſter, we ſaw one caſting out devils in thy name, and we forbad him, becauſe he followeth *thee* not with us.

50 Then Jeſus ſaid unto him, Forbid ye *him* not: for he that is not againſt us, is with us.

51 ¶ [11] And it came to paſs, when the days were accompliſhed, that he ſhould be received up, he [m] ſettled himſelf fully to go to Jeruſalem,

52 And ſent meſſengers before him: and they went and entered into a town of the Samaritans, to prepare him *lodging*.

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53 But they would not receive him, becauſe his behaviour was *as* though he would go to Jeruſalem.

* 2 Kings 1. 10. 12. 13.

54 [12] And when his diſciples, James and John, ſaw it, they ſaid, Lord, wilt thou that we command, that fire come down from heaven, and conſume them, even as * Elias did?

55 But Jeſus turned about, and rebuked them, and ſaid, Ye know not of what [n] ſpirit ye are.

56 For the Son of man is not come to deſtroy men's lives, but to ſave them. Then they went to another town.

* Matt. 8. 19.

57 ¶ [13] And it came to paſs, that as they went in the way, * a certain man ſaid unto him, I will follow thee, Lord, whitherſoever thou goeſt.

58 And Jeſus ſaid unto him, The foxes have holes, and the birds of the heaven neſts, but the Son of man hath not whereon to lay his head.

59 [14] But he ſaid unto another, Follow me, And the ſame ſaid, Lord, ſuffer me firſt to go and bury my father.

60 And Jeſus ſaid unto him, Let the dead bury [o] their dead: but go thou, and preach the kingdom of God.

61 [15] Then another ſaid, I will follow thee, Lord: but let me firſt go bid them farewel which are at mine houſe.

62 And Jeſus ſaid unto him, No man that putteth his hand to the plough, and looketh back, is apt to the kingdom of God.

CHAP. X.

1 *The ſeventy diſciples.* 10 *The unthankful cities charged with impiety.* 17 *The diſciples returning home, are warned to be humble.* 30 *Who is our neighbour.* 38 *Of Martha and her ſiſter Mary.*

* Matt. 10. 1.

AFTER * [1] theſe things, the Lord appointed other ſeventy alſo, and ſent them two and two before him, into every city and place, whither he himſelf ſhould come.

* Matt. 9. 37.

2 And he ſaid unto them, * The harveſt is great, but the labourers *are* few: pray therefore the Lord of the harveſt to ſend forth labourers into his harveſt.

* Matt. 10. 16.

3 * [2] Go your ways: behold, I ſend you forth as lambs among wolves.

* 2 Kings 4. 29.

4 Bear no bag, neither ſcrip, nor ſhoes, and ſalute * no [a] man by the way.

* Matt. 10. 12. Mark 6. 10.

5 * And into whatſoever houſe ye enter, firſt ſay, Peace *be* to this houſe.

6 And

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[i] Until Chriſt was riſen again from the dead.

[7] Chriſt is offended with nothing ſo much as with incredulity, although he bear with it for a time.

[k] As it fareth in the falling ſickneſs.

[8] We have no cauſe to promiſe ourſelves reſt and quietneſs in this world, ſeeing that they themſelves which ſeemed to fawn upon Chriſt, do ſhortly after crucify him.

[l] Give diligent ear unto them, and when you have once heard them, ſee that you keep them.

[9] The end of ambition is ignominy: but the end of modeſt obedience is glory.

[10] Extraordinary things are neither raſhly to be allowed nor condemned.

[11] Chriſt goeth willingly to death.

[m] Word for word, he hardened his face: that is, he reſolved with himſelf to die, and therefore ventured upon this journey, and caſt away all fear of death, and went on.

[12] We muſt take heed of the immoderateneſs of zeal and fond imitation, even in good cauſes, that whatſoever we do we do it to God's glory, and the profit of our neighbour.

[n] So ſpeak the Hebrews, that is, you know not what will, mind, and counſel you are of: ſo the gifts of God are called the Spirit, becauſe they are given of God's Spirit, and ſo are they that are contrary to them which proceed of the wicked ſpirit of covetouſneſs, of pride, and madneſs.

[13] Such as follow Chriſt, muſt prepare themſelves to ſuffer all diſcommodities.

[14] The calling of God ought to be preferred, without all controverſy, before all duties that we owe to man.

[o] Who notwithſtanding that they live in this frail life of man, yet are ſtrangers from the true life, which is everlaſting and heavenly.

[15] Such as follow Chriſt, muſt at once renounce all worldly cares.

[1] The ſeventy are ſent as the ſecond forewarners of the coming of Chriſt.

[2] The faithful miniſters of the word are in this world as lambs among wolves: but if they be diligent to do their duty, he that ſent them will alſo preſerve them.

[a] This is ſpoken after the manner of a figure, which men uſe when they put down more in words than is meant: uſual among the Hebrews, when they command a thing to be done ſpeedily without delay, as 2 Kings 4. 29. for otherwiſe courteous and gentle ſalutations are points of chriſtian duties: as for this calling, it was but for a ſeaſon.

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A. D. 32.

6 And if the [b] ſon of peace be there, your peace ſhall reſt upon him: if not, it ſhall turn to you again.

7 And in that houſe [c] tarry ſtill, eating and drinking ſuch things as by them *ſhall be ſet before you:* * for the labourer is worthy of his wages. Go not from houſe to houſe.

* Deut. 24. 14. Matt. 10. 10. 1 Tim. 5. 18.

8 * But into whatſoever city ye ſhall enter, if they receive you, [d] eat ſuch things as are ſet before you.

* Matt. 10. 11.

9 And heal the ſick that are there, and ſay unto them, The kingdom of God is come near unto you.

10 [3] But into whatſoever city ſhall ye enter, if they will not receive you, go your ways out into the ſtreets of the ſame, and ſay,

11 Even the very * duſt which cleaveth on us of your city, we wipe off againſt you: notwithſtanding know this, that the kingdom of God was come near unto you.

* Ch. 9. 5. Acts 13. 51. and 18. 6.

12 For I ſay unto you, that it ſhall be eaſier in that day for them of Sodom, than for that city.

13 * Woe *be* to thee, Chorazin, woe *be* to thee, Bethſaida: for if the miracles had been done in Tyre and Sidon, which have been done in you, they had a great while agone repented, ſitting in ſackcloth and aſhes.

* Matt. 11. 21.

14 Therefore it ſhall be eaſier for Tyre, and Sidon, at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, ſhall be thruſt down to hell.

16 ¶ * He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

* Matt. 10. 40. John 13. 20.

17 ¶ [4] And the ſeventy turned again with joy, ſaying, Lord, even the devils are ſubdued to us [e] through thy name.

18 And he ſaid unto them, I ſaw Satan, like lightning, [f] fall down from heaven.

19 Behold, I give unto you power to tread on ſerpents and ſcorpions, and over all the power of the enemy, and nothing ſhall [g] hurt you.

20 Neverthelefs, in this rejoice not, that the ſpirits are ſubdued unto you: but rather rejoice, becauſe your names are written in heaven.

21 ¶ [5] That ſame hour rejoiced Jeſus in the ſpirit, and ſaid, I confeſs unto thee, Father, Lord of heaven and earth, that thou haſt hid theſe things from the [h] wiſe and underſtanding, and haſt revealed them to babes: even ſo, Father, becauſe it ſo pleaſed thee †.

† Then he turned to his diſciples, and ſaid, *is read in ſome copies.*

22 [6] All things are given me of my Father: and no man knoweth who the Son is, but the Father: neither who the Father is, ſave the Son, and he to whom the Son will reveal him.

A. D. 32.

23 ¶ [7] And he turned to his diſciples, and ſaid ſecretly, * Bleſſed *are* the eyes, which ſee that ye ſee.

* Matt. 13. 16.

24 For I tell you that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen *them:* and to hear thoſe thoſe things which ye hear, and have not heard *them.*

25 ¶ * [8] Then behold, [i] a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life?

* Matt. 22. 35. Mark 12. 28.

26 And he ſaid unto him, What is written in the law? how readeſt thou?

27 And he anſwered, and ſaid, * Thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy ſtrength, and with all thy thought, * and thy neighbour as thyſelf.

* Deut. 6. 5.

* Lev. 19. 18.

28 Then he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live.

29 [9] But he willing [k] to juſtify himſelf, ſaid unto Jeſus, Who is then my neighbour?

30 And Jeſus anſwered, and ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, and they robbed him of his raiment, and wounded him, and departed, leaving him half dead.

31 Now ſo it fell out, that there came down a certain prieſt that ſame way, and when he ſaw him, he paſſed by on the other ſide.

32 And likewiſe alſo a Levite, when he was come near to the place, went and looked *on him*, and paſſed by on the other ſide.

33 Then a certain Samaritan, as he journeyed, came near unto him, and when he ſaw him, he had compaſſion on him,

34 And went to him, and bound up his wounds, and poured in oil and wine, and put him on his own beaſt, and brought him to an inn, and made proviſion for him.

35 And on the morrow when he departed, he took out twopence, and gave them to the hoſt, and ſaid unto him, Take care of him: and whatſoever thou ſpendeſt more, when I come again, I will recompenſe thee.

36 Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves?

37 And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

38 ¶ Now

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[b] So ſpeak the Hebrews: that is, he that favoureth the doctrine of peace and embraceth it.

[c] Take up your lodging in that houſe, which ye firſt enter into, that is, be not careful for commodious lodging, as men do which purpoſe to tarry long in a place: for here is not inſtituted that ſolemn preaching of the goſpel, which was uſed afterward, when the churches were ſettled: but theſe are ſent abroad to all the coaſts of Judea, to give them to underſtand, that the laſt jubilee is at hand.

[d] Content yourſelves with that meat that is ſet before you.

[3] God is a moſt ſevere revenger of the miniſtry of his goſpel.

[4] Neither the gift of miracles, neither what elſe ſoever excellent gift, but only our election, giveth us occaſion of true joy. And the only publiſhing of the goſpel is the deſtruction of Satan.

[e] For Chriſt's diſciples uſed no abſolute authority, but wrought ſuch miracles as they did, by calling upon Chriſt's name.

[f] Paul placeth the devil and his angels in the air, as Eph. 6. 12. and he is ſaid to be caſt down from thence by force, when his power is aboliſhed by the voice of the goſpel.

[g] Shall do you wrong.

[5] The church is contemptible, if we behold the outward face of it, but the wiſdom of God is not ſo marvellous in any thing, as in it.

[h] Of this world.

[6] Whoſoever ſeeketh the Father without the Son, wandereth out of the way.

[7] The difference of the Old Teſtament and the New, conſiſteth in the meaſure of revelation.

[8] Faith doth not take away, but eſtabliſheth the doctrine of the law.

[i] One of them, that profeſſed himſelf to be learned in the rites and laws of Moſes.

[9] All they are comprehended in the name of our neighbour, by the law, whomſoever we may help.

[k] That is, to vouch his righteouſneſs, or ſhew that he was juſt, that is, void of all faults: and James 5. uſeth the word of juſtification in this ſenſe.

A. D. 31.

38 ¶ [10] Now it came to paſs, as they went, that he entered into a certain town, and a certain woman named Martha received him into her houſe.

39 And ſhe had a ſiſter called Mary, which alſo ſat at Jeſus' feet, and heard his preaching.

40 But Martha was cumbered about much ſerving: and came unto him, and ſaid, Maſter, doeſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that ſhe help me.

41 And Jeſus anſwered, and ſaid unto her, Martha, Martha, thou careſt and art troubled about many things:

42 But one thing is needful: Mary hath choſen the good part, which ſhall not be taken away from her.

CHAP. XI.

1 *He teacheth his apoſtles to pray.* 14 *The dumb devil driven out.* 27 *A woman of the company lifteth up her voice.* 29 *The Jews require ſigns.* 37 *He being feaſted of the Phariſee, reproveth the outward ſhew of holineſs.*

AND ſo it was, that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his diſciples.

* Matt. 6. 9.

2 * And he ſaid unto them, When ye pray, ſay, [1] Our Father which art in heaven, Hallowed be thy name: Thy kingdom come: Let thy will be done, even in earth, as *it is* in heaven:

3 Our daily bread give us [a] for the day:

4 And forgive us our ſins: for even we forgive every man that is indebted to us: And lead us not into temptation: but deliver us from evil.

5 ¶ [2] Moreover he ſaid unto them, Which of you ſhall have a friend, and ſhall go to him at midnight, and ſay unto him, Friend, lend me three loaves:

6 For a friend of mine is come out of the way to me, and I have nothing to ſet before him:

7 And he within ſhould anſwer, and ſay, Trouble me not: the door is now ſhut, and my children are with me in bed: I cannot riſe and give them to thee.

8 I ſay unto you, Though he would not riſe and give him, becauſe he is his friend, yet doubtleſs becauſe of his [b] importunity, he would riſe, and give him as many as he needed.

* Matt. 7. 7. and 21. 22. Mark 11. 24. John 14. 13. and 16. 23. James 1. 5.

9 * And I ſay unto you, Aſk, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you.

* Matt. 7. 1.

10 * For every one that aſketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

A. D. 32.

* Matt. 7. 9.

11 * If a ſon ſhall aſk bread of any of you that is a father, will he give him a ſtone? or if he *aſk* a fiſh, will he for a fiſh give him a ſerpent?

12 Or if he aſk an egg, will he give him a ſcorpion?

13 If ye then which are evil, can give good gifts unto your children, how much more ſhall your heavenly Father give the Holy Ghoſt to them that deſire him?

* Matt 9. 32. and 12. 22.

14 ¶ * Then he caſt out a devil which was dumb: and when the devil was gone out, the dumb ſpake, and the people wondered.

* Matt. 9. 34. and 12. 24. Mark 3. 22.

15 [3] But ſome of them ſaid, * He caſteth out devils through Beelzebub, the chief of the devils.

16 And others tempted him, ſeeking of him a ſign from heaven.

* Matt. 12. 25. Mark 3. 24.

17 [4] But he knew their thoughts, and ſaid unto them, * Every kingdom divided againſt itſelf ſhall be deſolate, and an houſe *divided* againſt an houſe, falleth.

18 So if Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils [c] through Beelzebub.

19 If I through Beelzebub caſt out devils, by whom do your children caſt them out? Therefore ſhall they be your judges.

20 But if I by the [d] finger of God caſt out devils, doubtleſs the kingdom of God is come unto you.

21 When a ſtrong man armed keepeth his [e] palace, the things that he poſſeſſeth are in peace.

22 But when a ſtronger than he cometh upon him, and overcometh him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils.

23 [5] He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

* Matt. 12. 43.

24 * [6] When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt: and when he findeth none, he ſaith, I will return unto mine houſe whence I came out.

25 And when he cometh, he findeth it ſwept and garniſhed.

* Heb. 6. 4. 2 Pet. 2. 20.

26 Then goeth he, and taketh to him ſeven other ſpirits worſe than himſelf: and they enter in, and dwell there: * ſo the laſt ſtate of that man is worſe than the firſt.

27 ¶ [7] And it came to paſs, as he ſaid theſe things, a certain woman of the company lifted up her voice, and ſaid unto him, Bleſſed *is* the womb that bare thee, and the paps which thou haſt ſucked.

28 But he ſaid, Yea, rather bleſſed *are* they that hear the word of God, and keep it.

29 ¶ And

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[10] Chriſt careth not to be entertained delicately, but to be heard diligently, that is it which he eſpecially requireth.

[1] A form of true prayer.

[a] That is, as much as is needful for us this day; whereby we are not debarred to have an honeſt care for the maintenance of our lives, but that carping care, which killeth a number of men, is cut off and reſtrained.

[2] We muſt pray with faith.

[b] Word for word, impudency: but that impudency which is ſpoken of here, is not to be found fault withal, but is very commendable before God, for he liketh well of ſuch importunity.

[3] An example of horrible blindneſs, and ſuch as cannot be healed, when as upon an evil conſcience, and pretended malice, the power of God is blaſphemed.

[4] The true way to know the true Chriſt from the falſe, is this, that the true Chriſt hath no accord or agreement with Satan. And it remaineth, that after we know him, we acknowledge him.

[c] By the name and power of Beelzebub.

[d] That is, by the power of God: ſo it is ſaid Exod. 8. 19.

[e] The word ſignifieth properly an open and void room before an houſe, and ſo by tranſlation is taken for noblemen's houſes.

[5] Againſt indifferent men, and ſuch as love to have a mean, which ſeek means to reconcile Chriſt and Satan together.

[6] He that doth not continue, is in worſe caſe than he that never began.

[7] Chriſt ſeeketh not praiſe in himſelf, but in our ſalvation.

A. D. 33.

29 ¶ * [8] And when the people were gathered thick together, he began to ſay, This is a wicked generation: they ſeek a ſign, and there ſhall no ſign be given them, but the ſign of * Jonas the prophet. * Matt. 12. 38, 39. * Jonas 1. 11.

30 For as Jonas was a ſign to the Ninevites: ſo alſo ſhall the Son of man be to this generation.

31 * The queen of the South ſhall riſe in judgment with the men of this generation, and ſhall condemn them: for ſhe came from the utmoſt parts of the earth to hear the wiſdom of Solomon, and behold, a greater than Solomon *is* here. * 1 Kings 10. 1. 2 Chron. 9. 1.

32 The men of Nineveh ſhall riſe in judgment with this generation, and ſhall condemn it: for they * repented at the preaching of Jonas: and behold, a greater than Jonas *is* here. * Jonas 3. 5.

33 ¶ * [9] No man, when he hath lighted a candle, putteth it in a private place, neither under a buſhel, but on a candleſtick, that they which come in may ſee the light. * Ch. 8. 16. Matt. 5. 15. Mark 4. 21.

34 * The light of the body is the eye: therefore when thine eye is ſingle, then is thy whole body light: but if thine eye be evil, then thy body is dark. * Matt. 6. 22.

35 Take heed therefore, that the light which is in thee be not darkneſs.

36 If therefore thy whole body *ſhall be* light, having no part dark, then ſhall all be light, even as when a candle doth light thee with the brightneſs.

37 ¶ [10] And as he ſpake, a certain Phariſee beſought him to dine with him: and he went in, and ſat down at table.

38 And when the Phariſee ſaw it, he marvelled that he had not firſt waſhed before dinner.

39 * And the Lord ſaid to him, Indeed ye Phariſees make clean the outſide of the cup, and of the platter: but the inward part is full of ravening and wickedneſs. * Matt. 23. 25.

40 Ye fools, did not he that made that which is without, make that which is within alſo?

41 Therefore give alms [f] of thoſe things which you have, and behold, all things ſhall be clean unto you.

42 [11] But woe *be* to you, Phariſees: for ye [g] tithe the mint and the rue, and [h] all manner of herbs, and paſs over [i] judgment, and the love of God: theſe ought ye to have done, and not to have left the other undone.

A. D. 33.

43 * [12] Woe *be* to you, Phariſees: for ye love the uppermoſt ſeats in the ſynagogues, and greetings in the markets. * Ch. 20. 46. Matt. 23 6. Mark 12. 38, 39.

44 [13] Woe *be* to you, Scribes and Phariſees, hypocrites: * for ye are as graves which appear not, and the men that walk over them, perceive not. * Matt. 23. 27.

45 ¶ [14] Then anſwered one of the lawyers, and ſaid unto him, Maſter, thus ſaying, thou putteſt us to rebuke alſo.

46 And he ſaid, Woe *be* to you alſo, ye lawyers: * for ye lade men with burdens grievous to be borne, and ye yourſelves touch not the burdens with one of your fingers. * Matt. 23. 4. Acts 15. 10.

47 [15] Woe *be* to you: * for ye build the ſepulchres of the prophets, and your fathers killed them. * Matt. 23. 29.

48 Truly [k] ye bear witneſs, and allow the deeds of your fathers: for they killed them, and ye build their ſepulchres.

49 Therefore ſaid the wiſdom of God, I will ſend them prophets and apoſtles, and of them they ſhall ſlay, and [l] perſecute away,

50 That the blood of all the prophets, [m] ſhed from the foundation of the world, may be required of this generation:

51 From the blood of * Abel unto the blood of * Zacharias, which was ſlain between the altar and the temple: verily I ſay unto you, it ſhall be required of this generation. * Gen. 4. 8. * 2 Chron. 24. 21.

52 [16] Woe *be* to you, lawyers: for ye have [n] taken away the key of knowledge: ye entered not in yourſelves, and them that came in, ye forbad.

53 [17] And as he ſaid theſe things unto them, the Scribes and Phariſees began to urge him ſore, and to [o] provoke him to ſpeak of many things,

54 Laying wait for him, and ſeeking to catch ſomething of his mouth, whereby they might accuſe him.

CHAP. XII.

1 *The leaven of the Phariſees.* 5 *Who is to be feared.* 8 *To confeſs Chriſt.* 17 *The parable of the rich man, whoſe land was very fertile.* 22 *Not to care for earthly things,* 31 *but to ſeek the kingdom of God.* 39 *The thief in the night.* 51 *Debate for the goſpel's ſake.*

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[8] They that are fond deſirers of miracles, inſtead of miracles, ſhall receive puniſhment.

[9] Our minds are therefore lightened with the knowledge of God, that we ſhould give light unto others, and therefore our chiefeſt labour ought to be to pray for that light.

[10] The ſervice of God conſiſteth not in outward cleanlineſs and deviſed rites, or ceremonies, but in the ſpiritual righteouſneſs of the heart and charity.

[f] That is, according to your ability: as who would ſay, inſtead of your extortions, which hindered you, that you could not eat cleanly, uſe charity, and, according as your ability ſhall ſerve you, be good to the poor, and ſo ſhall that, that is within the platter, be ſanctified, though the platter be unwaſhed.

[11] It is the property of hypocrites to ſtand ſtoutly for little trifles, and let paſs greater matters.

[g] You decide by God's law, that the tenth part is due to be paid.

[h] Of all kinds of herbs ſome, as Auguſtine expoundeth it in his Enchiridion to Laurence, cap. 99. where he ſheweth, in like ſort, how that place of Paul, 1 Tim. 2. 4. God will have all men to be ſaved, is to be expounded after the ſame manner.

[i] That is to ſay, that is right and reaſon to do: for this word judgment, containeth the commandments of the ſecond table, and the other words, the love of God, containeth the firſt.

[12] Hypocriſy and ambition are commonly joined together.

[13] Hypocrites deceive men with an outward ſhew.

[14] Hypocrites are very ſevere againſt other men, but think all things lawful to themſelves.

[15] Hypocrites honour thoſe ſaints when they are dead, whom they moſt cruelly perſecute when they are alive.

[k] When you perſecute God's ſervants, like madmen, even as your fathers did, though you colour it with a pretence of godlineſs, yet notwithſtanding, in that you beautify the ſepulchres of the prophets, what do you elſe but glory in your fathers cruelty, and ſet up monuments (as it were) in glory and triumph of it?

[l] They ſhall ſo vex and trouble them, that at lengh they ſhall baniſh them.

[m] That you may be called to an account for it, yea, and be puniſhed for the ſhedding of that blood of the prophets.

[16] They have of long time chiefly hindered the people from entering into the knowledge of God, which ought to be the door-keepers of the church.

[n] You have hidden and taken away, ſo that it cannot be found any where.

[17] The more the world is reprehended, the worſe it is, and yet muſt we not betray the truth.

[o] They propoſed many queſtions to him, to draw ſomething out of his mouth, which they might traiterouſly carp at.

A. D. 33.

* Matt. 16. 5. Mark 8. 14. IN *[1] the mean time there gathered together [a] an innumerable multitude of people, ſo that they trod one another: and he began to ſay unto his diſciples firſt, Take heed to yourſelves of the leaven of the Phariſees, which is hypocriſy.

* Matt. 10. 26. Mark 4. 22. 2 * For there is nothing covered, that ſhall not be revealed: neither hid, that ſhall not be known.

3 Wherefore whatſoever ye have ſpoken in darkneſs, it ſhall be heard in the light: and that which ye have ſpoken in the ear, in ſecret places, ſhall be preached on the houſes.

* Matt. 10. 28. 4 *[2] And I ſay unto you, my friends, be not afraid of them that kill the body, and after that are not able to do any more.

5 But I will [b] forewarn you, whom ye ſhall fear: fear him, which after he hath killed, hath power to caſt into hell: yea, I ſay unto you, him fear.

6 Are not five ſparrows bought for two farthings, *and* yet not one of them is forgotten before God?

* 1 Sam. 14. 45. Acts 27. 34. 7 * Yea, and all the hairs of your head are numbered: fear not therefore: ye are more of value than many ſparrows.

* Ch. 9. 26. Matt. 10. 32. Mark 8. 38. 2 Tim. 1. 12. 8 *[3] Alſo I ſay unto you, Whoſoever ſhall confeſs me before men, him ſhall the Son of man confeſs alſo before the angels of God.

9 But he that ſhall deny me before men, ſhall be denied before the angels of God.

* Matt. 12. 31. Mark 3. 28. 1 John 5. 15. 10 * And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: but unto him that ſhall blaſpheme the Holy Ghoſt, it ſhall not be forgiven.

* Matt. 10. 19. Mark 13. 11. 11 *[4] And when they ſhall bring you into the ſynagogues, and unto the rulers and princes, take no thought how, or what thing ye ſhall anſwer, or what ye ſhall ſpeak.

12 For the Holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.

13 [5] And one of the company ſaid unto him, Maſter, bid my brother divide the inheritance with me.

14 And he ſaid unto him, Man, who made me a judge, or a divider over you?

15 Wherefore he ſaid unto them, Take heed, and beware of [c] covetouſneſs: for though a man have abundance, *yet* his life [d] ſtandeth not in his riches.

A. D. 33.

16 [6] And he put forth a parable unto them, ſaying, The [e] ground of a certain rich man brought forth fruits plenteouſly.

17 Therefore he [f] thought with himſelf, ſaying, What ſhall I do, becauſe I have no *room*, where I may lay up my fruits?

18 And he ſaid, This will I do, I will pull down my barns, and build greater, and therein will I gather all my fruits, and goods.

19 And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years: live at eaſe, eat, drink, and [g] take thy paſtime.

20 But God ſaid unto him, O fool, this night will they fetch away thy ſoul from thee: then whoſe ſhall thoſe things be which thou haſt provided?

21 So *is* he that gathereth riches [h] to himſelf, and is not rich in God.

22 [7] And he ſpake unto his diſciples, Therefore I ſay unto you, * Take no thought for your life, what ye ſhall eat: neither for your body, what ye ſhall put on. * Matt. 6. 25. 1 Pet. 5. 7. Pſ. 55. 22.

23 The life is more than meat: and the body *more* than the raiment.

24 Conſider the ravens: for they neither ſow nor reap: which neither have ſtorehouſe nor barn, and *yet* God feedeth them: how much more are ye better than fowls?

25 And which of you with taking thought can add to his ſtature one cubit?

26 If ye then be not able to do the leaſt thing, why take ye thought for the remnant?

27 Conſider the lilies how they grow: they labour not, neither ſpin they: yet I ſay unto you, that Solomon himſelf in all his royalty was not cloathed like one of theſe.

28 If then God ſo cloath the graſs which is to-day in the field, and to-morrow is caſt into the oven, how much more *will he cloath* you, O ye of little faith?

29 Therefore aſk not what ye ſhall eat, or what ye ſhall drink, neither [i] hang you in ſuſpenſe.

30 For all ſuch things the people of the world ſeek for: and your Father knoweth that ye have need of theſe things.

31 But

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[1] The faithful teachers of God's word, which are appointed by him for his people, muſt both take good heed of them which corrupt the purity of doctrine with goodly gloſſes, and alſo take pains, through the help of God, to ſet forth ſincere doctrine, openly without fear.

[a] Word for word, ten thouſands of people, a certain number for an uncertain.

[2] Although hypocrites have princes to execute their cruelty, yet there is no cauſe why we ſhould be afraid of them the leaſt jot that may be, ſeeing they can do nothing but what pleaſeth God, and God will not any thing that may be againſt the ſalvation of his elect.

[b] He warneth them of dangers that preſently hang over their heads, for thoſe that come upon the ſudden, do make the greater wound.

[3] Great is the reward of a conſtant confeſſion, and horrible is the puniſhment of the denying of Chriſt, yea, impoſſible to be called back again ſhall the puniſhment be, if upon ſet purpoſe, both with mouth and heart, we blaſpheme a known truth.

[4] It is a great and hard conflict to confeſs the truth, yet he that can do all things, and is almighty, will not be wanting to the weakeſt, which ſtrive and contend in his appointed time.

[5] Chriſt would not for three cauſes be a judge to divide an inheritance. Firſt, for that he would not foſter up and cheriſh the fleſhly opinion that the Jews had of Meſſiah: Secondly, for that he would diſtinguiſh the civil government from the eccleſiaſtical: Thirdly, to teach us to beware of them which abuſe the ſhew of the goſpel, and alſo the name of miniſters, to their own private commodities.

[c] By covetouſneſs is meant that greedy deſire to get, commonly with other men's hurt.

[d] God is the author and preſerver of man's life, goods are not.

[6] There are none more mad than rich men, which hang upon their riches.

[e] Or rather country, for here is ſet forth a man that poſſeſſeth not a piece of ground only, but an whole country, as they do which join houſe to houſe, and field to field, Iſa. 5. 8.

[f] Made his reckoning with himſelf, which is the property of covetous churls, which ſpend their life in thoſe trifles.

[g] Be merry and make good cheer.

[h] Caring for no man but for himſelf, and minding to truſt in himſelf.

[7] An earneſt thinking upon the providence of God, is a preſent remedy againſt the moſt fooliſh and pining carefulneſs of men for this life.

[i] A metaphor taken of things that hang in the air, for they that are careful for this worldly life, and hang upon the arm of man, have always wandering and doubtful minds, ſwaying ſometimes this way, and ſometimes that way.

31 [8] But rather ſeek ye after the kingdom of God, and all theſe things ſhall be caſt upon you.

32 [9] Fear not, little flock: for it is your Father's pleaſure to give you the kingdom.

* Matt. 6. 20.

33 ¶ * [10] Sell that ye have, and [k] give alms: make you bags which wax not old, a treaſure that can never fail in heaven, where no thief cometh, neither moth corrupteth.

34 For where your treaſure is, there will your hearts be alſo.

* 1 Pet. 1. 13.

35 ¶ * [11] Let your loins be girded about, and your lights burning.

36 And ye yourſelves like unto men that wait for their maſter, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Bleſſed *are* thoſe ſervants, whom the Lord when he cometh ſhall find waking: verily I ſay unto you, he will gird himſelf about, and make them to ſit down at table, and will come forth, and ſerve them.

38 And if he come in the ſecond watch, or come in the third watch, and ſhall find them ſo, bleſſed are thoſe ſervants.

* Matt. 24. 43. Rev. 16. 15. and 3. 3.

39 * Now underſtand this, that if the good man of the houſe had known at what hour the thief would have come, he would have watched and would have not ſuffered his houſe to be digged through.

40 [12] Be ye alſo prepared therefore: for the Son of man will come at an hour when ye think not.

41 Then Peter ſaid unto him: Maſter, telleſt thou this parable unto us, or even to all?

42 And the Lord ſaid, Who is a faithful ſteward and wiſe, whom the maſter ſhall make ruler over his houſhold, to give them their [l] portion of meat in ſeaſon?

43 Bleſſed *is* that ſervant, whom his maſter when he cometh, ſhall find ſo doing.

44 Of a truth I ſay unto you, that he will make him ruler over all that he hath:

45 But if that ſervant ſay in his heart, My maſter doth defer his coming, and ſhall begin to ſmite the ſervants, and maidens, and to eat, and drink, and to be drunken,

46 The maſter of that ſervant will come in a day when he thinketh not, and at an hour when he is not ware of, and will cut him off, and give him his portion with the unbelievers.

47 ¶ And that ſervant that knew his maſter's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many *ſtripes*:

48 But he that knew it not, and yet did commit things worthy of ſtripes, ſhall be beaten with few *ſtripes*: for unto whomſoever much is given, of him ſhall be much required: and to whom men much commit, [m] the more of him will they aſk.

49 ¶ [13] I am come to put fire on the earth: and what is my deſire, if it be already kindled?

50 Notwithſtanding, I muſt be baptized with a baptiſm: and how am I grieved, till it be ended!

* Matt. 10. 34.

51 * Think ye that I am come to give peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three.

53 * The father ſhall be divided againſt the ſon, and the ſon againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother-in-law againſt her daughter-in-law, and the daughter-in-law againſt her mother-in-law.

* Matt. 16. 2.

54 ¶ [14] Then ſaid he to the people, When ye ſee a cloud [n] riſe out of the Weſt, ſtraightway ye ſay, a ſhower cometh: and ſo it is.

55 And when *ye ſee* the ſouth wind blow, ye ſay, that it will be hot: and it cometh to paſs.

56 Hypocrites, ye can diſcern the face of the earth, and of the ſky: but why diſcern ye not this time?

57 [15] Yea, and why judge ye not of yourſelves what is right?

* Matt. 5. 25.

58 ¶ * While thou goeſt with thine adverſary to the ruler, as thou art in the way, give diligence in the way, that thou mayeſt be delivered from him, leſt he draw thee to the judge, and the judge deliver thee to the [o] jailor, and the jailor caſt thee into priſon.

59 I tell thee, thou ſhalt not depart thence, till thou haſt payed the utmoſt mite.

CHAP. XIII.

1 *Of the Galileans,* 4 *and thoſe that were ſlain under Siloam.* 6 *The fig-tree that bare no fruit.* 11 *The woman vexed with the ſpirit of infirmity, that is, with a diſeaſe brought on her by Satan, is healed.* 19 *The parable of the grain of muſtard-ſeed.* 21 *Of leaven.* 23 *How few ſhall be ſaved.* 32 *Herod that fox.*

THERE [1] were certain men preſent at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe blood [a] Pilate had mingled with their ſacrifices.

2 And

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[8] They ſhall lack nothing which are careful for the kingdom of heaven.

[9] It is a fooliſh thing not to look for ſmall things at his hands which giveth us freely the greateſt things.

[10] A godly bountifulneſs is a ready way to get true riches.

[k] This is the figure Metonymia, for by this word Alms is meant that compaſſion and friendlineſs of an heart, that tendereth the miſery and poor eſtate of a man, and ſheweth forth itſelf by ſome gift, and hath the name given it in the Greek tongue, of mercy and compaſſion: and therefore he is ſaid to give alms who parteth with ſome thing to another, and giveth to the poor, ſhewing thereby that he pitieth their poor eſtate.

[11] The life of the faithful ſervants of God in this world, is a certain watchful peregrination, having the light of the word going before it.

[12] None have more need to watch, than they that have ſome degree of honour in the houſhold of God.

[l] That is, every month ſuch meaſure of corn as was appointed them.

[m] More than of him, to whom ſo much was not given.

[13] The goſpel is the only cauſe of peace betwixt the godly: and ſo is it the occaſion of great trouble among the wicked.

[14] Men which are very quick of ſight in earthly things, are blind in thoſe things which pertain to the heavenly life, and that through their own malice.

[n] Which appeareth and gathereth itſelf together in that part of the air.

[15] Men that are blinded with the love of themſelves, and therefore are deteſtable and ſtubborn, ſhall bear the reward of their folly.

[o] To him that had to demand and gather the amerciaments, which they were condemned unto, that had wrongfully troubled men. Moreover, the magiſtrates officers make them which are condemned pay that they owe, yea, and oftentimes if they be obſtinate, they do not only take the coſts and charges of them, but alſo impriſon them.

[1] We muſt not rejoice at the juſt puniſhment of others, but rather be inſtructed thereby to repentance.

[a] Pontius Pilate was governor of Judea almoſt ten years, and about the fourth year of his government, which might be about the fifteenth year of Tiberius's reign, Chriſt finiſhed the work of our redemption by his death.

A. D. 33.

2 And Jeſus anſwered, and ſaid unto them, Suppoſe ye, that theſe Galileans were greater ſinners than all the *other* Galileans, becauſe they have ſuffered ſuch things?

3 I tell you, nay: but except ye amend your lives, ye ſhall likewiſe periſh.

4 Or think you that thoſe eighteen, upon whom the tower in [b] Siloam fell, and ſlew them, were ſinners above all men that dwell in Jeruſalem?

5 I tell you, nay: but except ye amend your lives, ye ſhall all likewiſe periſh.

6 ¶ [2] He ſpake alſo this parable, A certain man had a fig-tree planted in his vineyard: and he came and ſought fruit thereon, and found none.

7 Then ſaid he to the dreſſer of his vineyard: Behold, theſe three years have I come and ſought fruit of this fig-tree, and find none: cut it down: why keepeth it alſo the ground [c] barren?

8 And he anſwered, and ſaid unto him, Lord, let it alone this year alſo, till I dig round about it, and dung it.

9 And if it bear fruit, *well:* if not, then after thou ſhalt cut it down.

10 ¶ [3] And he taught in one of the ſynagogues on the ſabbath day.

11 And behold, there was a woman which had a [d] ſpirit of infirmity eighteen years, and was bowed together, and could not lift up *herſelf* in any wiſe.

12 When Jeſus ſaw her, he called her to him, and ſaid to her, Woman, thou art [e] looſed from thy diſeaſe.

13 And he laid his hands on her, and immediately ſhe was made ſtraight again, and glorified God.

14 [4] And the [f] ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus healed on the ſabbath *day*, and ſaid unto the people, There are ſix days in which men ought to work: in them therefore come and be healed, and not on the ſabbath day.

15 Then anſwered him the Lord, and ſaid, Hypocrite, doth not each one of you on the ſabbath *day* looſe his ox or his aſs from the ſtall, and lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, lo eighteen years, be looſed from this bond on the ſabbath day?

17 And when he ſaid theſe things, all his adverſaries were aſhamed: but all the people rejoiced at all the excellent things that were done by him.

A. D. 33.

18 ¶ * Then ſaid he, What is the kingdom of God like? or whereto ſhall I compare it?

19 [5] It is like a grain of muſtard-ſeed, which a man took, and ſowed in his garden, and it grew, and waxed a great tree, and the fowls of the heaven made neſts in the branches thereof. * Matt. 13. 31. Mark 4. 31.

20 ¶ * And again he ſaid, Whereunto ſhall I liken the kingdom of God? * Matt. 13. 33.

21 It is like leaven, which a woman took, and hid in three pecks of flour, till all was leavened.

22 ¶ * [6] And he went through all cities and towns, teaching, and journeying towards Jeruſalem. * Matt. 9. 35. Mark 6. 6.

23 Then ſaid one unto him, Lord, *are there* few that ſhall be ſaved? And he ſaid unto them,

24 * Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able. * Matt. 7. 13.

25 When the good man of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open to us: and he ſhall anſwer and ſay unto you, I know you not whence ye are:

26 [7] Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27 * But he ſhall ſay, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity. * Mark 7. 23. and 25. 41. Pſ. 6. 8.

28 [8] There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham and Iſaac, and Jacob, and all the prophets in the kingdom of God, and yourſelves thruſt out at doors.

29 Then ſhall come *many* from the [g] Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit at table in the kingdom of God.

30 * And behold, there are laſt, which ſhall be firſt: and there are firſt, which ſhall be laſt. * Matt. 19. 30. and 20. 16. Mark 10. 31.

31 [9] The ſame day there came certain Phariſees, and ſaid unto him, Depart, and go hence: for Herod will kill thee.

32 Then ſaid he unto them, Go ye and tell that [h] fox, Behold, I caſt out devils, and will heal ſtill [i] to-day, and to-morrow, and the third day I ſhall be [k] perfected.

33 [10] Neverthelefs, I muſt walk to-day, and to-morrow, and the day following: for it cannot be that a prophet ſhould periſh out of Jeruſalem.

34 * O Jeruſalem, Jeruſalem, which killeſt the * Matt. 23. 37.

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[b] To wit, in the place or river: for Siloam was a ſmall river, from whence the conduits of the city came, whereof John 9. 7. and Iſa. 8. 6. and therefore it was a tower or caſtle built upon the conduit ſide, which fell down ſuddenly and killed ſome.

[2] Great and long ſuffering is the patience of God, but yet ſo that at length he executeth judgment.

[c] Maketh the ground barren in that part which otherwiſe were good for vines.

[3] Chriſt came to deliver us from the bands of Satan.

[d] Troubled with a diſeaſe which Satan brought.

[e] For Satan had the woman bound, as if ſhe had been in chains, inſomuch that for eighteen years ſpace ſhe could not hold up her head.

[4] A lively image of hypocriſy: a reward thereof.

[f] One of the rulers of the ſynagogue, for it appeareth by Mark 5. 22. and Acts 13. 15. that there were many rulers of the ſynagogue.

[5] God beginneth his kingdom with ſmall beginnings, that the unlooked-for proceeding of it may better ſet forth his power.

[6] Againſt them which had rather err with many, than go right with a few; and by that means, through their own ſlowneſs, are ſhut out of the kingdom of God.

[7] He is in vain in the church, which is not of the church, which thing the cleanneſs of life ſheweth.

[8] The caſting-off of the Jews, and the calling of the Gentiles, is foretold.

[g] From all the quarters of the world, and theſe are four of the chiefeſt.

[9] We muſt go forward in the caſe of our calling, through the midſt of terrors, whether they be true or feigned.

[h] That deceitful and treacherous man.

[i] That is, a ſmall time, and Theophylact ſaith, it is a proverb: or elſe, by to-day, we may underſtand the time that now is; and by to-morrow, the time to come, meaning thereby, all the time of his miniſtry and office.

[k] To wit, when the ſacrifice for ſin is ended.

[10] There are no where more cruel enemies of the godly than they which are within the ſanctuary and church itſelf; but God ſeeth it, and will in his time have an account of it.

the prophets, and ſtoneſt them that are ſent to thee, how often would I have gathered thy children together, as the hen *gathereth* her [1] brood under *her* wings, and ye would not!

35 Behold, your houſe is left unto you deſolate: and verily I tell you, ye ſhall not ſee me, until *the time* come that ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

CHAP. XIV.

2 *The dropſy healed on the ſabbath.* 8 *The chief places at banquets.* 12 *The poor muſt be called to our feaſts.* 16 *Of thoſe that were bid to the great ſupper.* 23 *Some compelled to come in.* 28 *One about to build a tower.*

AND [1] it came to paſs, that when he was entered into the houſe of [a] one of the chief Phariſees on the ſabbath *day*, to eat bread, they watched him.

2 And behold, there was a certain man before him which had the dropſy.

3 Then Jeſus anſwering, ſpake unto the Lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath *day?*

4 And they held their peace. Then he took him, and healed him, and let him go,

5 And anſwered them, ſaying, Which of you *ſhall have* an aſs, or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath day?

6 And they could not anſwer him again to thoſe things.

7 ¶ [2] He ſpake alſo a parable to the gueſts, when he marked how they choſe out the chief rooms, and ſaid unto them,

8 When thou ſhalt be bidden of any man to a wedding, ſet not thyſelf down in the chiefeſt place, leſt a more honourable man than thou be bidden of him.

9 And he that bade both him and thee, come, and ſay to thee, Give this man room, and thou then begin with ſhame to take the loweſt room.

*Prov.25.5. 10 * But when thou art bidden, go and ſit down in the loweſt room, that when he that bade thee, cometh, he may ſay unto thee, Friend, ſit up higher: then ſhalt thou have worſhip in the preſence of them that ſit at table with thee.

*Ch.18.14. Matt.23.12. 11 * For whoſoever exalteth himſelf, ſhall be brought low: and he that humbleth himſelf, ſhall be exalted.

12 ¶ [3] Then ſaid he alſo to him that had bidden him, * When thou makeſt a dinner, or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours, *Prov. 3. 9. leſt they alſo bid thee again, and recompence be made thee.

13 But when thou makeſt a feaſt, call the poor, the maimed, the lame, *and* the blind,

14 And thou ſhalt be bleſſed, becauſe they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

15 ¶ Now when one of them that ſat at table heard theſe things, he ſaid unto him, Bleſſed *is* he that eateth bread in the kingdom of God.

16 Then ſaid he to him, * A certain man made a great ſupper, and bade many, *Matt.22.1. Rev. 19. 9.

17 And ſent his ſervant at ſupper time to ſay to them that were bidden, Come: for all things are now ready.

18 [4] But they all with [b] one *mind* began to make excuſe: The firſt ſaid unto him, I have bought a farm, and I muſt needs go out and ſee it: I pray thee have me excuſed.

19 And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed.

20 And another ſaid, I have married a wife, and therefore I cannot come.

21 So that ſervant returned, and ſhewed his maſter theſe things. Then was the good man of the houſe angry, and ſaid to his ſervant, Go out quickly into the [c] ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room.

23 Then the maſter ſaid to the ſervant, Go out into the highways and hedges, and compel them to come in, that mine houſe may be filled.

24 For I ſay unto you, that none of thoſe men which were bidden ſhall taſte of my ſupper.

25 [5] Now there went great multitudes with him, and he turned, and ſaid unto them,

26 * If any man come to me, and [d] hate not his father, and mother, and wife, and children, and brethren, and ſiſters: yea, and his own life alſo, he cannot be my diſciple. *Matt. 10. 37.

27 * [6] And whoſoever beareth not his croſs, and cometh after me, cannot be my diſciple. * Ch. 9. 29. Matt. 16.24. Mark 8. 34.

28 For which of you minding to build a tower, [e] ſitteth not down before, and counteth the coſt, whether he hath ſufficient to perform it,

29 Leſt that after he hath laid the foundation, and is not able to perform it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king, going to make war againſt

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[1] Word for word, the neſt: now the brood of chickens is the neſt.

[1] The law of the very ſabbath ought not to hinder the offices of charity.

[a] Either one of the elders whom they called the ſandhedrin, or one of the chief of the ſynagogue: for all the Phariſees were not chief men of the ſynagogue, John 7. 48. for this word Phariſee was the name of a ſect, though it appears by the whole hiſtory that the Phariſees were in great credit.

[2] The reward of pride is ignominy: and the reward of true modeſty is glory.

[3] Againſt them which laviſh out their goods either ambitiouſly, or for hope of recompence; whereas chriſtian charity reſpecteth only the glory of God, and the profit of our neighbour.

[4] The moſt part, even of them to whom God hath revealed himſelf, are ſo mad, that ſuch helps as they have received of God, they willingly turn into lets and hinderances.

[b] As of ſet purpoſe, and a thing agreed upon before: for though they alledge ſeveral cauſes, yet all of them agree in this, that they have their excuſes, that they may not come to ſupper.

[c] Wide and broad quarters.

[5] Even thoſe affections, which are of themſelves worthy of praiſe and commendation, muſt be ruled and ordered, that godlineſs may have the upper-hand and pre-eminence.

[d] If the matter ſtand between God and him, as Theophylact ſaith: and therefore theſe words are not ſpoken ſimply, but by compariſon.

[6] The true followers of Chriſt muſt at once build and fight, and therefore be ready and prepared to ſuffer all kind of miſeries.

[e] At home, and caſteth all his coſts, before he begin the work.

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another king, ſitteth not down firſt, and taketh counſel, whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?

32 Or elſe, while he is yet a great way off, he ſendeth an ambaſſage, and deſireth peace.

33 So likewiſe, whoſoever he be of you that forſaketh not all that he hath, he cannot be my diſciple.

* Matt. 5. 13. Mark 9. 50.

34 * [7] Salt is good: but if ſalt have loſt his ſavour, wherewith ſhall it be ſalted?

35 It is neither meet for the land, nor yet for the dunghill, but men caſt it out. He that hath ears to hear, let him hear.

CHAP. XV.

4 *The parable of the loſt ſheep:* 8 *Of the groat:* 11 *And of the prodigal ſon.*

‡ Or, drew near.

THEN ‡ reſorted unto [1] him [a] all the Publicans and ſinners to hear him.

2 Therefore the Phariſees and Scribes murmured, ſaying, He receiveth ſinners, and eateth with them.

3 Then ſpake he this parable to them, ſaying,

* Matt. 18. 12.

4 * What man of you having an hundred ſheep, if he loſe one of them, doth not leave ninety and nine in the wilderneſs, and go after that which is loſt, until he find it?

5 And when he hath found it, he layeth it on his ſhoulders with joy.

6 And when he cometh home, he calleth together his friends, and neighbours, ſaying unto them, Rejoice with me: for I have found my ſheep which was loſt.

7 I ſay unto you, that likewiſe joy ſhall be in heaven for one ſinner that converteth, *more* than for ninety and nine juſt men, which need none amendment of life.

8 Either what woman having ten groats, if ſhe loſe one groat, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it?

9 And when ſhe hath found it, ſhe calleth her friends, and neighbours, ſaying, Rejoice with me: for I have found the groat which I had loſt.

10 Likewiſe I ſay unto you, there is joy in the preſence of the angels of God, for one ſinner that converteth.

11 ¶ [2] He ſaid moreover, A certain man had two ſons.

12 And the younger of them ſaid to his father, Father, give me the portion of the goods that falleth to me. So he divided unto them *his* ſubſtance.

13 So not many days after, when the younger ſon had gathered all together, he took his journey into a far country, and there he waſted his goods with riotous living.

14 Now when he had ſpent all, there aroſe a great dearth throughout that land, and he began to be in neceſſity.

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15 Then he went and clave to a citizen of that country, and he ſent him to his farm, to feed ſwine.

16 And he would fain have filled his belly with the huſks that the ſwine ate: but no man gave *them* him.

17 [3] Then he came to himſelf, and ſaid, How many hired ſervants at my father's have bread enough, and I die for hunger!

18 I will riſe, and go to my father, and ſay unto him, Father, I have ſinned againſt [b] heaven, and before thee,

19 And am no more worthy to be called thy ſon: make me as one of thy hired ſervants.

20 So he aroſe, and came to his father: and when he was yet a great way off, his father ſaw him, and had compaſſion, and ran and fell on his neck, and kiſſed him.

21 [4] And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon.

22 Then the father ſaid to his ſervants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feet.

23 And bring the fat calf, and kill him, and let us eat, and be merry:

24 For this my ſon was dead, and is alive again: and he was loſt, but he is found. And they began to be merry.

25 [5] Now the elder brother was in the field, and when he came and drew near to the houſe, he heard melody and dancing.

26 And called one of his ſervants, and aſked what thoſe things meant.

27 And he ſaid unto him, Thy brother is come, and thy father hath killed the fat calf, becauſe he hath received him ſafe and ſound.

28 Then he was angry, and would not go in: therefore came his father out, and intreated him.

29 But he anſwered, and ſaid to his father, Lo, theſe many years have I done thee ſervice, neither brake I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends.

30 But when this thy ſon was come, which hath devoured thy goods with harlots, thou haſt for his ſake killed the fat calf.

31 And he ſaid unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we ſhould make merry, and be glad: for this thy brother was dead, and is alive again: and he was loſt, but he is found.

CHAP. XVI.

1 *The parable of the ſteward accuſed to his maſter.* 13 *To ſerve two maſters.* 16 *The law and the prophets.* 19 *Of Dives and Lazarus.*

AND

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[7] The diſciples of Chriſt muſt be wiſe both for themſelves, and for others: otherwiſe they become the fooliſheſt of all.

[1] We muſt not deſpair of them which have gone out of the way, but according to the example of Chriſt, we muſt take great pains about them.

[a] Some publicans and ſinners came to Chriſt from all quarters.

[2] Men by their voluntary falling from God, having ſpoiled themſelves of the benefits which they received of him, caſt themſelves headlong into infinite calamities: but God of his ſingular goodneſs, offering himſelf freely to them, whom he called to repentance, through the greatneſs of their miſery, wherewith they were tamed, doth not only gently receive them, but alſo enricheth them with far greater gifts, and bleſſeth them with the chiefeſt bliſs.

[3] The beginning of repentance is the acknowledging of the mercy of God, which ſtirreth us to hope well.

[b] Againſt God, becauſe he is ſaid to dwell in heaven.

[4] In the true repentance there is a feeling of our ſins joined with ſorrow and ſhame, from whence ſpringeth a confeſſion, after which followeth forgiveneſs.

[5] Such as truly fear God, deſire to have all men to be their fellows.

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AND he ſaid alſo unto his diſciples, [1] There was a certain rich man which had a ſteward, and he was accuſed unto him, that he waſted his goods.

2 And he called him, and ſaid unto him, How *is it* that I hear this of thee? Give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſaid within himſelf, What ſhall I do? for my maſter taketh away from me the ſtewardſhip: I cannot dig, *and* to beg I am aſhamed.

4 I know what I will do, that when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 Then called he unto him every one of his maſter's debtors, and ſaid unto the firſt, How much oweſt thou unto my maſter?

6 And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy writing, and ſit down quickly, and write fifty.

7 Then ſaid he to another, How much oweſt thou? and he ſaid, An hundred meaſures of wheat. Then he ſaid to him, Take thy writing, and write fourſcore.

8 And the lord commended [a] the unjuſt ſteward, becauſe he had done wiſely. Wherefore the [b] children of this world are in their generation wiſer than the children of light.

9 And I ſay unto you, Make you friends with the riches of [c] iniquity, that when ye ſhall want, they may receive you into everlaſting [d] habitations.

10 [2] He that is faithful in the leaſt, he is alſo faithful in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much.

11 If then ye have not been faithful in the wicked riches, who will truſt you in the [e] true *treaſure?*

12 And if ye have not been faithful in [f] another man's *goods*, who ſhall give you that which is your's?

*Matt. 6. 24.

13 * [3] No ſervant can ſerve two maſters: for either he ſhall hate the one, and love the other: or elſe he ſhall lean to the one, and deſpiſe the other. Ye cannot ſerve God and riches.

14 All theſe things heard the Phariſees alſo, which were covetous, and they ſcoffed at him.

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15 [4] Then he ſaid unto them, Ye are they which juſtify yourſelves before men: but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

16 * [5] The law and the prophets *endured* until John: and ſince that time the kingdom of God is preached, and every man preſſeth into it. * Matt. 11. 12.

17 * Now it is more eaſy that heaven and earth ſhould paſs away, than that one tittle of the law ſhould fall. *Matt. 5. 18.

18 ¶ * Whoſoever putteth away his wife, and marrieth another, committeth adultery: and whoſoever marrieth her that is [g] put away from her huſband, committeth adultery. *Matt. 5. 32. and 19. 9. 1 Cor. 7. 11.

19 ¶ [6] There was a certain rich man, which was clothed in [h] purple and fine linen, and fared well and delicately every day.

20 Alſo there was a certain beggar named Lazarus, which was laid at his gate full of ſores,

21 And deſired to be refreſhed with the crums that fell from the rich man's table: yea, and the dogs came and licked his ſores.

22 And it was ſo that the beggar died, and was carried by the angels into Abraham's boſom. The rich man alſo died, and was buried.

23 And being in hell in torments, [i] he lift up his eyes, and ſaw Abraham afar off, and Lazarus in his boſom.

24 Then he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

25 But Abraham ſaid, Son, remember, that thou in thy life-time receivedſt thy pleaſures, and likewiſe Lazarus pains: now therefore is he comforted, and thou art tormented.

26 Beſides all this, between you and us there is a great gulf ſet, ſo that they which would go from hence to you, cannot: neither can they come from thence to us.

27 [7] Then he ſaid, I pray thee, therefore, father, that thou wouldeſt ſend him to my father's houſe.

28 (For

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[1] Seeing that men oftentimes purchaſe friendſhip to themſelves, by other men's coſts, it is ſhame for us, if with a free and liberal beſtowing of the goods which the Lord hath given us, to that purpoſe we do not pleaſe him, nor procure the good will of our neighbours, ſeeing that by this only means, riches, which are oftentimes occaſions of ſin, are turned to another end and purpoſe.

[a] This parable doth not approve the ſteward's naughty dealing, for it was very theft: but parables are ſet forth to ſhew a thing covertly, and as it were, under a figure to repreſent the truth, though it agree not thoroughly with the matter itſelf: ſo that Chriſt meaneth by this parable to teach us that worldly men are more heedy in the affairs of this world, than the children of God are careful for everlaſting life.

[b] Men that are given to this preſent life, contrary to whom the children of light are ſet. St. Paul calleth thoſe ſpiritual, and the other carnal.

[c] This is not ſpoken of goods that are evil gotten, for God will have our bountifulneſs to the poor proceed and come from a good fountain: but he calleth thoſe riches of iniquity, which men uſe naughtily.

[d] To wit, the poor Chriſtians: for they are the inheritors of theſe tabernacles. Theoph.

[2] We ought to take heed, that for abuſing our earthly function and duty, we be not deprived of heavenly gifts: for how can they uſe ſpiritual gifts aright, who abuſe worldly things?

[e] That is, heavenly and true riches: which are contrary to worldly and flitting ſubſtance.

[f] In worldly goods which are called other mens, becauſe they are committed to our credit.

[3] No man can love God and riches together.

[4] Our ſins are not hidden to God, although they be hidden to men, yea, although they be hidden to them, whoſe ſins they are.

[5] The Phariſees deſpiſed the excellency of the new covenant, in reſpect of the old, being ignorant of the perfect righteouſneſs of the law: and how falſe expounders they were of the law, Chriſt declareth by the ſeventh commandment.

[g] They that gather by this place, that a man cannot be married again after that he hath put away his wife for adultery, while ſhe liveth, reaſon fondly: for Chriſt ſpeaketh of thoſe divorces, which the Jews uſed, of which ſort we cannot take the divorcement for adultery, for adulterers were put to death by the law.

[6] The end of the poverty and miſery of the godly ſhall be everlaſting joy: as the end of the riotouſneſs and cruel pride of the rich ſhall be everlaſting miſery, without all hope of mercy.

[h] Very gorgeouſly and ſumptuouſly, for purple garments were coſtly; and this fine linen, which was a kind of linen that came out of Achaia, was as dear as gold.

[i] Heavenly and ſpiritual things are expreſſed and ſet forth under colours and reſemblances fit for our ſenſes.

[7] Seeing that we have a moſt ſure rule to live by, laid forth unto us in the word of God, raſhly and vainly do men ſeek for other revelations.

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28 (For I have five brethren) that he may teſtify unto them, leſt they alſo come into this place of torment.

29 Abraham ſaid unto him, They have Moſes and the prophets: let them hear them.

30 And he ſaid, Nay, father Abraham: but if one come to them from the dead, they will amend their lives.

31 Then he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded, though one riſe from the dead again.

CHAP. XVII.

1 *Offences.* 3 *We muſt forgive him that treſpaſſeth againſt us.* 10 *We are unprofitable ſervants.* 11 *Of the ten lepers.* 20 *Of the coming of the kingdom of heaven.* 33 *Falſe Chriſts.* 36 *After what manner Chriſt's coming ſhall be.*

* Matt. 18. 7. Mark 9. 42.

THEN ſaid he to his diſciples, * [1] It cannot be avoided, but that offences will come: but woe *be* to him by whom they come.

2 It is better for him that a great millſtone were hanged about his neck, and that he were caſt into the ſea, than that he ſhould offend one of theſe little ones.

3 ¶ [2] Take heed to yourſelves: if thy brother treſpaſs againſt thee, rebuke him: and if he repent, forgive him.

* Matt. 18. 21.

4 * And though he ſin againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, It repenteth me, thou ſhalt forgive him.

5 ¶ [3] And the apoſtles ſaid unto the Lord, Increaſe our faith.

* Matt. 17. 20.

6 And the Lord ſaid, * If ye had faith, *as much* as *is* [a] a grain of muſtard-ſeed, and ſhould ſay unto this mulberry-tree, Pluck thyſelf up by the roots, and plant thyſelf in the ſea, it ſhould even obey you.

7 ¶ [4] Who is it alſo of you, that having a ſervant plowing, or feeding cattle, would ſay unto him by and by, when he were come from the field, Go, and ſit down at table?

8 And would not rather ſay to him, Dreſs wherewith I may ſup, and gird thyſelf, and ſerve me till I have eaten and drunken, and afterward eat thou, and drink thou?

9 Doth he thank that ſervant, becauſe he did that which was commanded unto him? I trow not.

10 [5] So likewiſe ye, when ye have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do.

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11 ¶ [6] And ſo it was when he went to Jeruſalem, that he paſſed through the midſt of Samaria, and Galilee.

12 And as he entered into a certain town, there met him ten men that were lepers, which ſtood afar off.

13 And they lift up their voices, and ſaid, Jeſus, Maſter, have mercy on us.

* Lev. 14. 2.

14 And when he ſaw *them*, he ſaid unto them, * Go, ſhew yourſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed.

15 Then one of them, when he ſaw that he was healed, turned back, and with a loud voice praiſed God,

16 And fell down on his face at his feet, and gave him thanks: and he was a Samaritan.

17 And Jeſus anſwered, and ſaid, Are there not ten cleanſed? but where *are* the nine?

18 There is none found that returned to give God praiſe, ſave this ſtranger.

19 And he ſaid unto him, Ariſe, go thy way, thy faith hath ſaved thee.

20 ¶ [7] And when he was demanded of the Phariſees, when the kingdom of God ſhould come? he anſwered them, and ſaid, The kingdom of God cometh not with [b] obſervation.

21 Neither ſhall men ſay, Lo here, or lo there: for behold, the kingdom of God is [c] within you.

22 [8] And he ſaid unto the diſciples, The days will come, when ye ſhall deſire to ſee [d] one of the days of the Son of man, and ye ſhall not ſee it.

* Matt. 24. 23. Mark 13. 21.

23 * [9] Then they ſhall ſay to you, Behold here, or behold there: *but* go not thither, neither follow them.

24 For as the lightning, that lighteneth out of the one *part* under heaven, ſhineth unto the other *part* under heaven, ſo ſhall the Son of man be in his day.

25 But firſt he muſt ſuffer many things, and be reproved of this generation.

* Gen. 7. 5. Matt. 24. 38. 1 Pet. 3. 20.

26 * [10] And as it was in the days of Noah, ſo ſhall it be in the days of the Son of man.

27 They ate, they drank, they married wives, and gave in marriage, unto the day that Noah went into the ark: and the flood came, and deſtroyed them all.

28 Likewiſe

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[1] The church is of neceſſity ſubject to offences, but the Lord will not ſuffer them unpuniſhed, if any of the leaſt be offended.

[2] Our reprehenſions muſt be juſt, and proceed of love and charity.

[3] God will never be utterly lacking to the godly (although he be not ſo perfectly with them as they would) even in thoſe difficulties which canaot be overcome by man's reaſon.

[a] If you had no more faith, but the quantity of the grain of muſtard-ſeed.

[4] Seeing that God may challenge unto himſelf of right, both us and all that is ours, he can be debtor unto us for nothing, although we labour manfully even unto death.

[5] The moſt perfect keeping of the law which we can perform, deſerveth no reward.

[6] Chriſt doth well even unto ſuch as will be unthankful, but the benefits of God profit them only to ſalvation, which are thankful.

[7] The kingdom of God is not marked of many, although it be moſt preſent before their eyes: becauſe they fondly perſuade themſelves, that it is joined with outward pomp.

[b] With any outward pomp and ſhew of majeſty, to be known by: for there were otherwiſe many plain and evident tokens whereby men might have underſtood that Chriſt was the Meſſias, whoſe kingdom was ſo long looked for: but he ſpeaketh in this place of thoſe ſigns which the Phariſees dreamed of, which looked for an earthly kingdom of Meſſias.

[c] You look about for Meſſias, as though he were abſent, but he is amongſt you, in the midſt of you.

[8] We oftentimes neglect thoſe things when they be preſent, which we afterward deſire when they are gone, but in vain.

[d] The time will come, that you ſhall ſeek for the Son of man with great ſorrow of heart, and ſhall not find him.

[9] Chriſt forewarneth us, that falſe Chriſts ſhall come, and that his glory ſhall ſuddenly be ſpread far and wide through the world, after that the ignominy of the croſs is put out and extinguiſhed.

[10] The world ſhall be taken unawares with the ſudden judgment of God: and therefore the faithful ought to watch continually.

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28 * Likewiſe alſo, as it was in the days of Lot: they ate, they drank, they bought, they ſold, they planted, they built. * Gen. 19. 24.

29 But in the day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all.

30 After theſe *enſamples* ſhall it be in the day when the Son of man is revealed.

31 [11] At that day he that is upon the houſe, and his ſtuff in the houſe, let him not come down to take it out: and he that is in the field, likewiſe, let him not turn back to that he left behind.

32 * Remember Lot's wife. * Gen. 19. 26.

33 * Whoſoever will ſeek to ſave his ſoul, ſhall loſe it: and whoſoever ſhall loſe it, ſhall [e] get it life. * Ch. 9. 24. Matt. 10. 39. Mark 8. 35. John 12. 25.

34 * I tell you, in that night there ſhall be two in one bed: the one ſhall be received, and the other ſhalt be left. * Matt. 24. 41.

35 Two women ſhall be grinding together, the one ſhall be taken, and the other ſhall be left.

36 Two ſhall be in the field: one ſhall be received, and another ſhall be left.

37 [12] And they anſwered, and ſaid to him, Where, Lord? and he ſaid unto them, * Whereſoever the body *is*, thither ſhall alſo the eagles be gathered together. * Matt. 24. 28.

CHAP. XVIII.

2 The parable of the unrighteous judge and the widow. 10 Of the Phariſee and the Publican. 15 Children are of the kingdom of heaven. 22 To ſell all, and give to the poor. 28 The apoſtles forſake all. 31 Chriſt foretelleth his death. 35 The blind man receiveth ſight.

AND [1] he ſpake alſo a parable unto them, *to this end*, that they * ought always to pray, and not to [a] wax faint: * Rom. 12. 12. 1 Theſ. 5. 17.

2 [b] Saying, There was a judge in a certain city, which feared not God, neither reverenced man.

3 And there was a widow in that city, which came unto him, ſaying, Do me juſtice againſt mine adverſary.

4 And he would not of a long time: but afterward he ſaid with himſelf, Though I fear not God, nor reverence man,

5 Yet becauſe this widow troubleth me, I will do her right, leſt at the laſt ſhe come and [c] make me weary.

6 And the Lord ſaid, Hear what the unrighteous judge ſaith.

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7 Now ſhall not God avenge his elect, which cry day and night unto him, yea, though [d] he ſuffer long for them?

8 I tell you he will avenge them quickly: but when the Son of man cometh, ſhall he find faith on the earth?

9 ¶ [2] He ſpake alſo this parable unto certain which truſted in themſelves that they were juſt, and deſpiſed other.

10 Two men went up into the temple to pray: the one a Phariſee, and the other a Publican.

11 [3] The Phariſee ſtood and prayed thus with himſelf, O God, I thank thee, that I am not as other men, extortioners, unjuſt, adulterers, or even as this Publican.

12 I faſt twice in the week: I give tithe of all that ever I poſſeſs.

13 But the Publican ſtanding [e] afar off, would not lift up ſo much as his eyes to heaven, but ſmote his breaſt, ſaying, O God, be merciful to me a ſinner.

14 I tell you, this man departed to his houſe juſtified rather than the other: * for every man that exalteth himſelf ſhall be brought low, and he that humbleth himſelf ſhall be exalted. * Ch. 14. 11. Matt. 23. 12.

15 ¶ * [f] They brought unto him alſo babes, that he ſhould touch them. [4] And when his diſciples ſaw it, they rebuked them. * Matt. 19. 13. Mark 10. 13.

16 [5] But Jeſus [g] called them unto him, and ſaid, Suffer the babes to come unto me, and forbid them not: for of ſuch is the kingdom of God.

17 [6] Verily I ſay unto you, whoſoever receiveth not the kingdom of God as a babe, he ſhall not enter therein.

18 * Then a certain ruler aſked him, ſaying, Good maſter, what ought I to do, to inherit eternal life? * Matt. 19. 16. Mark 10. 17.

19 And Jeſus ſaid unto him, Why calleſt thou me good? none is good, ſave one, *even* God.

20 Thou knoweſt the commandments, * Thou ſhalt not commit adultery: Thou ſhalt not kill: Thou ſhalt not ſteal: Thou ſhalt not bear falſe witneſs: Honour thy father and thy mother. * Exod. 20. 13.

21 [7] And he ſaid, All theſe have I kept from my youth.

22 Now when Jeſus heard that, he ſaid unto

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[11] We muſt take good heed that neither diſtruſt, nor the inticements of this world, nor any reſpect of friendſhip, hinder us the leaſt that may be.

[e] That is, ſhall ſave it, ſo Matthew expoundeth it: for the life that is here ſpoken of, is everlaſting ſalvation.

[12] The only way to continue, is to cleave to Chriſt.

[1] God will have us to continue in prayer, not to weary us, but to exerciſe us; therefore we muſt ſo ſtrive with impatience, that long delay cauſe us not to break off the courſe of our prayers.

[a] Yield to afflictions and adverſities, as they do which are out of heart.

[b] He doth not compare things that are equal, together, but the leſs with the greater: if a man get his right at a moſt unrighteous judge's hands, much more ſhall the prayers of the godly prevail before God.

[c] Word for word, beat me down with her blows, and it is a metaphor taken of wreſtlers, which beat their adverſaries with their fiſts or clubs: ſo do they that are importunate, beat the judge's ears with their crying out, even as it were with blows.

[d] Though he ſeems ſlow in revenging the injuries done to his.

[2] Two things eſpecially make our prayers void and of none effect: confidence of our own righteouſneſs, and the contempt of others: and an humble heart is contrary to both theſe.

[3] Although we confeſs that whatſoever we have, we have it of God; yet are we deſpiſed of God, as proud and arrogant, if we put never ſo little truſt in our own works before God.

[e] Far from the Phariſee in a lower place.

[f] The children were tender and young, in that they were brought, which appeareth more evidently in that, that they were infants: which is to be marked againſt them that are enemies to the baptizing of children.

[4] To judge or think of Chriſt after the reaſon of our fleſh, is the cauſe of infinite corruptions.

[5] The children alſo of the faithful are comprehended in the free covenant of God.

[g] Them that carried the children whom the diſciples drove away.

[6] Child-like innocency is an ornament of Chriſtians.

[7] The inticement of riches carrieth away many from the right way.

him, Yet lackeſt thou one thing. Sell all that ever thou haſt, and diſtribute unto the poor, and thou ſhalt have treaſure in heaven, and come follow me.

23 But when he heard thoſe things, he was very heavy: for he was marvellous rich.

24 [8] And when Jeſus ſaw him very ſorrowful, he ſaid, With what difficulty ſhall they that have riches, enter into the kingdom of God!

25 Surely it is eaſier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 Then ſaid they that heard it, And who then can be ſaved?

27 And he ſaid, The things which are impoſſible with men, are poſſible with God.

* Matt. 19. 27. Mark 10. 28. 28 ¶ * Then Peter ſaid, Lo, we have left all, and have followed thee.

29 [9] And he ſaid unto them, Verily I ſay unto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdom of God's ſake,

30 Which ſhall not receive much more in this world, and in the world to come life everlaſting.

* Matt. 20. 17. Mark 10. 32. 31 ¶ * [10] Then Jeſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things ſhall be fulfilled to the Son of man, that are written by the prophets.

32 For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſhall be ſpitefully intreated, and ſhall be ſpitted on.

33 And when they have ſcourged him, they will put him to death: but the third day he ſhall riſe again.

34 But they underſtood [h] none of theſe things, and this ſaying was hid from them, neither perceived they the things which were ſpoken.

* Matt. 20. 29. Mark 10. 46. 35 ¶ * [11] And it came to paſs, that as he was come near unto Jericho, a certain blind man ſat by the way ſide, begging.

36 And when he heard the people paſs by, he aſked what it meant.

37 And they ſaid unto him, that Jeſus of Nazareth paſſed by.

38 Then he cried, ſaying, Jeſus the Son of David, have mercy on me.

39 [12] And they which went before rebuked him that he ſhould hold his peace, but he cried much more, O Son of David, have mercy on me.

40 And Jeſus ſtood ſtill, and commanded him to be brought unto him. And when he was come near, he aſked him,

41 Saying, What wilt thou that I do unto thee? And he ſaid, Lord, that I may receive my ſight.

42 And Jeſus ſaid unto him, Receive thy ſight: thy faith hath ſaved thee.

43 Then immediately he received his ſight, and followed him, praiſing God: and all the people, when they ſaw *this*, gave praiſe to God.

CHAP. XIX.

2 Zaccheus the Publican. 13 Ten pieces of money delivered to ſervants to occupy withal. 29 Jeſus entereth into Jeruſalem. 41 He foretelleth the deſtruction of the city with tears. 45 He caſteth the ſellers out of the temple.

NOW [1] when Jeſus entered and paſſed through Jericho,

2 Behold, there was a man named Zaccheus, which *was* the [a] chief receiver of the tribute, and he was rich.

3 And he ſought to ſee Jeſus, who he ſhould be, and could not for the preſs, becauſe he was of a low ſtature.

4 Wherefore he ran before and climbed up into a wild fig-tree, that he might ſee him: for he ſhould come that *way*.

5 And when Jeſus came to the place, he looked up, and ſaw him, and ſaid unto him, Zaccheus, come down at once: for to-day I muſt abide at thine houſe.

6 Then he came down haſtily, and received him joyfully.

7 [2] And when they all ſaw it, they murmured, ſaying, that he was gone in to lodge with a ſinful man:

8 [3] And Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken from any man by [b] forged cavillation, I reſtore him fourfold.

9 Then Jeſus ſaid to him, This day is ſalvation come unto this houſe, foraſmuch as he is alſo become the [c] ſon of Abraham.

10 * For the Son of man is come to ſeek and to ſave that which was loſt. * Matt. 18. 11.

11 [4] And while they heard theſe things, he continued and ſpake a parable, becauſe he was near to Jeruſalem, and becauſe alſo they thought that the kingdom of God ſhould ſhortly appear.

12 He ſaid therefore, * A certain nobleman went into a far country, to receive for himſelf a kingdom, and *ſo* to come again. * Matt. 25. 14.

13 [5] And he called his ten ſervants, and delivered

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[8] To be both rich and godly, is a ſingular gift of God.

[9] They become the richeſt of all, which refuſe not to be poor for Chriſt's ſake.

[10] As ſure and certain as perſecution is, ſo ſure is the glory which remaineth for the conquerors.

[h] Hereby we ſee how ignorant the diſciples were.

[11] Chriſt ſheweth by a viſible miracle, that he is the light of the world.

[12] The more ſtops and letts that Satan layeth in our way, even by them which profeſs Chriſt's name, ſo much the more ought we to go forward.

[1] Chriſt preventeth them with his grace eſpecially, which ſeemed to be furtheſt from it.

[a] The overſeer and head of the Publicans, which were there together: for the Publicans were divided into companies, as we may gather by many places of Cicero's orations.

[2] The world forſaketh the grace of God, and yet is unwilling that it ſhould be beſtowed upon others.

[3] The example of true repentance is known by the effect.

[b] By falſely accuſing any man: and this agreeth moſt fitly to the maſter of the cuſtomers perſon: for commonly they have this trade among them, when they rob and ſpoil the commonweal, they have nothing in their mouths but the profit of the commonweal, and under that colour they play the thieves, inſomuch that if men reprove and go about to redreſs their robbery and ſpoiling, they cry out the commonweal is hindered.

[c] Beloved of God, one that walketh in the ſteps of Abraham's faith: and we gather that ſalvation came to that houſe, becauſe they received the bleſſing as Abraham had, for all of the houſhold were circumciſed.

[4] We muſt patiently wait for the judgment of God, which ſhall be revealed in his time.

[5] There are three ſorts of men in the church: the one ſort fall from Chriſt whom they ſee not: the other, which according to their vocation, beſtow the gifts which they have received of God, to his glory with great pains and diligence: the third live idly, and do no good. As for the firſt,

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14 Now his citizens hated him, and ſent an ambaſſage after him, ſaying, We will not have this man to reign over us.

15 And it came to paſs, when he was come again, and had received his kingdom, that he commanded the ſervants to be called to him, to whom he gave his money, that he might know what every man had gained.

16 Then came the firſt, ſaying, Lord, [d] thy piece hath increaſed ten pieces.

17 And he ſaid unto him, Well, good ſervant: becauſe thou haſt been faithful in a very little thing, take thou authority over ten cities.

18 And the ſecond came, ſaying, Lord, thy piece hath increaſed five pieces.

19 And to the ſame he ſaid, Be thou alſo *ruler* over five cities.

20 [6] So the other came, and ſaid, Lord, behold thy piece, which I have laid up in a napkin:

21 For I feared thee, becauſe thou art a ſtrait man: thou takeſt up that thou layeſt not down, and reapeſt that thou didſt not ſow.

22 Then he ſaid unto him, Of thine own mouth will I judge thee, O evil ſervant. Thou kneweſt that I am a ſtrait man, taking up that I layed not down, and reaping that I did not ſow:

23 Wherefore then gaveſt thou not my money into the [e] bank, that at my coming I might have required it with advantage?

24 And he ſaid to them that ſtood by, Take from him that piece, and give it to him that hath ten pieces.

25 (And they ſaid unto him, Lord, he hath ten pieces.)

*Ch. 8. 18. Matt. 13. 12. and 25. 29. Mark 4. 25. 26 * For I ſay unto you, that unto all them that have, it ſhall be given: and from him that hath not, even that he hath ſhall be taken from him.

27 Moreover, thoſe mine enemies, which would not that I ſhould reign over them, bring hither, and ſlay them before me.

28 ¶ And when he had thus ſpoken, [f] he went forth before, aſcending up to Jeruſalem.

*Matt. 21. 1. Mark 11. 1. 29 * [7] And it came to paſs, when he was come near to Bethphage, and Bethany, beſides the mount which is called *the mount* of Olives, he ſent two of his diſciples,

30 Saying, Go to the town which is before *you*, wherein, as ſoon as ye are come, ye ſhall find a colt tied, whereon never man ſat: looſe him, and bring him *hither*.

31 And if any man aſk you why ye looſe *him*, thus ſhall ye ſay unto him, Becauſe the Lord hath need of him. A. D. 33.

32 So they that were ſent went their way, and found it as he had ſaid unto them.

33 And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt?

34 And they ſaid, The Lord hath need of him.

35 ¶ * So they brought him to Jeſus, and they caſt their garments on the colt, and ſet Jeſus thereon. *Matt. 21. 7. John 12. 14.

36 And as he went, they ſpread their clothes in the way.

37 And when he was now come near to the going down of the mount of Olives, the whole multitude of the diſciples began to rejoice, and to praiſe God with a loud voice, for all the great works that they had ſeen,

38 Saying, Bleſſed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the higheſt *places*.

39 [8] Then ſome of the Phariſees of the company ſaid unto him, Maſter, rebuke thy diſciples.

40 But he anſwered, and ſaid unto them, I tell you, that if theſe ſhould hold their peace, the ſtones would cry.

41 ¶ * [9] And when he was come near, he beheld the city, and wept for it, *Ch. 21. 6. Matt. 24. 1. Mark 13. 1.

42 [g] Saying, O [h] if thou hadſt even known [i] at the leaſt in this [k] thy day thoſe things which *belong* unto thy [l] peace! but now are they hid from thine eyes.

43 For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide,

44 And ſhall make thee even with the ground, and thy children which are in thee, and they ſhall not leave in thee a ſtone upon a ſtone, becauſe thou kneweſt not [m] that ſeaſon of thy viſitation.

45 ¶ * [10] He went alſo into the temple, and began to caſt out them that ſold therein, and them that bought, *Matt. 21. 13.

46 Saying unto them, It is written, * Mine houſe is the houſe of prayer, * but ye have made it a den of thieves. * Mark 11. 17. Iſa. 56. 7. * Jer. 7. 11.

47 And he taught daily in the temple. And the high prieſts and the Scribes, and the chief of the people, ſought to deſtroy him.

48 But they could not find what they might do to him: for all the people hanged upon him when they heard him.

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firſt, the Lord, when he cometh, will juſtly puniſh them in his time: the other he will bleſs according to the pains which they have taken: and as for the ſlothful and idle perſons, he will puniſh them as the firſt.

[d] This was a piece of money which the Grecians uſed, and was in value about an hundred pence, which is about ten crowns.

[6] Againſt them which ſpend their life idly in deliberating, and otherwiſe, in contemplation.

[e] To the bankers and changers.

[f] The diſciples ſtaggered and ſtayed at the matter, but Chriſt goeth on boldly, though death were before his eyes.

[7] Chriſt ſheweth in his own perſon that his kingdom is not of this world.

[8] When they linger which ought to be the chiefeſt preachers and ſetters forth of the kingdom of God, he will raiſe up others extraordinarily in deſpite of them.

[9] Chriſt is not ſimply delighted with the deſtruction, no not of the wicked.

[g] Chriſt breaketh off his ſpeech, which ſheweth partly how he was moved with compaſſion for the deſtruction of the city that was like to enſue: and partly to upbraid them for their treachery and ſtubbornneſs againſt him, ſuch as hath not lightly been heard of.

[h] At leaſtwiſe thou, O Jeruſalem, to whom this meſſage was properly ſent.

[i] If after the ſlaying of ſo many prophets, and ſo often refuſing me the Lord of the prophets now eſpecially, in this my laſt coming to thee, thou hadſt had any regard to thyſelf.

[k] The fit and commodious time is called the day of this city.

[l] That is, thoſe things wherein thy happineſs ſtandeth.

[m] That is, this very inſtant, wherein God viſited thee.

[10] Chriſt ſheweth after his entry into Jeruſalem by a viſible ſign, that it is his office enjoined him of his Father to purge the temple.

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CHAP. XX.

4 From whence John's baptiſm was. 9 The wickedneſs of the prieſts is noted by the parable of the vineyard and the huſbandmen. 21 To give tribute to Cæſar. 27 He convinceth the Sadducees denying the reſurrection. 41 How Chriſt is the Son of David.

* Matt. 21. 23. Mark 11.27.

AND * [1] it came to paſs, that on one of thoſe days, as he taught the people in the temple, and preached the goſpel, the high prieſts and the Scribes came upon him, with the elders,

2 And ſpake unto him, ſaying, Tell us by what authority thou doeſt theſe things, or who is he that hath given thee this authority?

3 And he anſwered, and ſaid unto them, I alſo will aſk you one thing: tell me therefore:

4 The baptiſm of John, was it from heaven, or of men?

5 And they reaſoned within themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then believed ye him not?

6 But if we ſhall ſay, of men, all the people will ſtone us: for they be perſuaded that John was a prophet.

7 Therefore they anſwered, that they could not tell whence it *was*.

8 Then Jeſus ſaid unto them, Neither tell I you by what authority I do theſe things.

* Matt. 21. 33. Mark 12. 1. Iſa. 5. 1. Jer. 2. 21.

9 ¶ * [2] Then began he to ſpeak to the people this parable, A certain man planted a vineyard, and let it forth to huſbandmen: and went into a ſtrange country for a great time.

10 And at the time convenient he ſent a ſervant to the huſbandmen, that they ſhould give him of the fruit of the vineyard: but the huſbandmen did beat him, and ſent him away empty.

11 Again he ſent yet another ſervant: and they did beat him, and foully intreated him, and ſent him away empty.

12 Moreover he ſent the third, and him they wounded, and caſt out.

13 Then ſaid the lord of the vineyard, What ſhall I do? I will ſend my beloved ſon: it may be that they will do reverence, when they ſee him.

14 But when the huſbandmen ſaw him, they reaſoned with themſelves, ſaying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they caſt him out of the vineyard, and killed him. What ſhall the lord of the vineyard therefore do unto them?

16 He will come and deſtroy theſe huſbandmen, and will give out his vineyard to others. But when they heard it, they ſaid, God forbid.

17 ¶ And he beheld them, and ſaid, What meaneth this then that is written, * The ſtone that the builders refuſed, that is made the head of the corner?

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* Pſ. 118. 22. Iſa. 28. 16. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 8.

18 Whoſoever ſhall fall upon that ſtone, ſhall be broken: and on whomſoever it ſhall fall, it will grind him to powder.

19 Then the high prieſts and the Scribes the ſame hour went about to lay hands on him: (but they feared the people) for they perceived that he had ſpoken this parable againſt them.

* Matt. 22. 16. Mark 12. 13.

20 * [3] And they [a] watched *him*, and ſent forth [b] ſpies, which ſhould feign themſelves juſt men, [c] to take him in his talk, and to deliver him unto the power and [d] authority of the governor.

21 And they aſked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt right, neither doſt thou accept [e] man's perſon, but teacheſt the way of God truly.

22 Is it lawful for us to give Cæſar tribute, or no?

23 But he perceived their [f] craftineſs, and ſaid unto them, Why tempt ye me?

24 Shew me a penny. Whoſe image and ſuperſcription hath it? They anſwered, and ſaid, Cæſar's.

* Rom. 13. 7.

25 Then he ſaid unto them, * Give then unto Cæſar the things which are Cæſar's, and to God thoſe which are God's.

26 And they could not reprove his ſaying before the people: but they marvelled at his anſwer, and held their peace.

* Matt. 22. 23. Mark 12. 18.

27 * [4] Then came to him certain of the Sadducees (which deny that there is any reſurrection) and they aſked him,

* Deut. 25. 5.

28 Saying, Maſter, * Moſes wrote unto us, If any man's brother die having a wife, and he die without children, that his brother ſhould take *his* wife, and raiſe up ſeed unto his brother.

29 Now there were ſeven brethren, and the firſt took a wife, and he died without children.

30 And the ſecond took the wife, and he died childleſs.

31 Then the third took her: and ſo likewiſe the ſeven died, and left no children.

32 And laſt of all the woman died alſo.

33 Therefore at the reſurrection, whoſe wife of them ſhall ſhe be? for ſeven had her to wife.

34 Then Jeſus anſwered, and ſaid unto them, The [g] children of this world marry wives, and are married.

35 But they which ſhall be counted worthy to enjoy that world, and the reſurrection from the dead, neither marry wives, neither are married.

36 For they can die no more, foraſmuch as they are equal unto the angels, and are the ſons

of

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[1] The Phariſees being overcome with the truth of Chriſt's doctrine, move a queſtion about his outward calling, and are overcome by the witneſs of their own conſcience.

[2] It is no new thing to have them the chiefeſt enemies of Chriſt and his ſervants, which are converſant in the very ſanctuary of God's holy place, but at length they ſhall not eſcape unpuniſhed.

[3] The laſt refuge that falſe prophets have to deſtroy the true prophets, is to lay ſedition and treaſon to their charge.

[a] A fit time to take him in.

[b] Whom they had deceitfully hired.

[c] That they might take ſome hold in his talk, and thereby forge ſome falſe accuſation againſt him.

[d] To put him to death.

[e] Thou art not moved by favour of any man: and by perſon he meaneth outward circumſtances, which if a man have reſpect unto, he will not judge alike of them that are indeed alike.

[f] Craftineſs is a certain diligence and witneſs to do evil, gotten by much uſe and great practice in matters.

[4] The reſurrection of the fleſh is avouched againſt the Sadducees.

[g] They are called here in this place, the children of this world, which live in this world: and not they that wholly are given to the world, as before chap. 16. 8. which are contrary to the children of light.

A. D. 33. of God, ſince they are the [h] children of the reſurrection.

*Exod. 3. 6. 37 And that the dead ſhall riſe again, even * Moſes ſhewed it beſides the buſh, when he ſaid, The Lord *is* the God of Abraham, and the God of Iſaac, and the God of Jacob.

38 For he is not the God of the dead, but of them which live: for all [i] live unto him.

39 Then certain of the Scribes anſwered, and ſaid, Maſter, thou haſt well ſaid.

40 And after that, durſt they not aſk him any thing at all.

*Matt. 22. 44. Mark 12. 35. 41 *[5] Then ſaid he unto them, How ſay they that Chriſt is David's ſon?

*Pſ. 110. 1. 42 And David himſelf ſaith in the book of the Pſalms, * The Lord ſaid unto my Lord, Sit at my right hand,

43 Till I ſhall make thine enemies thy footſtool.

44 Seeing David called him Lord, how is he then his ſon?

45 ¶ Then in the audience of all the people he ſaid unto his diſciples,

*Ch. 11. 43. Matt. 23. 6. Mark 12. 38. 46 *[6] Beware of the Scribes, which willingly go in long robes, and love ſalutations in the markets, and the higheſt ſeats in the aſſemblies, and the chief rooms at feaſts:

47 Which devour widows [k] houſes, and in ſhew make long prayers: theſe ſhall receive greater damnation.

CHAP. XXI.

1 *The widow's liberality above her riches.* 5 *Of the time of the deſtruction of the temple,* 19 *and Jeruſalem.* 25 *The ſigns going before the laſt judgment.*

*Mark 12. 41. AND *[1] as he beheld, he ſaw the rich men which caſt their gifts into the treaſury.

2 And he ſaw alſo a certain poor widow, which caſt in thither two mites:

3 And he ſaid, Of a truth I ſay unto you, that this poor widow hath caſt in more than they all.

4 For they all have of their ſuperfluity caſt into the offerings of God: but ſhe of her penury hath caſt in all the living that ſhe had.

*Ch. 19. 43. Matt. 24. 1. Mark 13. 1. 5 *[2] Now as ſome ſpake of the temple, how it was garniſhed with goodly ſtones, and with [a] conſecrated things, he ſaid,

6 Are theſe the things that ye look upon? the days will come wherein a ſtone ſhall not be left upon a ſtone that ſhall not be thrown down.

7 Then they aſked him, ſaying, Maſter, but when ſhall theſe things be? and what ſign *ſhall* there *be* when theſe things ſhall come to paſs? A. D. 33.

8 * And he ſaid, Take heed, that ye be not deceived: for many will come [b] in my name, ſaying, I am *Chriſt*, and the time draweth near: follow ye not them therefore. *Epheſ. 5. 6. 2 Theſ. 2. 3.

9 [3] And when ye hear of wars and ſeditions, be not afraid: for theſe things muſt firſt come, but the end followeth not by and by.

10 Then ſaid he unto them, Nation ſhall riſe againſt nation, and kingdom againſt kingdom.

11 * And great earthquakes ſhall be in divers places, and hunger, and peſtilence, and fearful things, and great ſigns ſhall there be from heaven. *Matt. 24. 7. Mark 13. 8.

12 But before all theſe, they ſhall lay their hands on you, and perſecute *you*, delivering you up to the aſſemblies, and into priſons, and bring you before kings and rulers for my name's ſake.

13 And this ſhall turn to you for [c] a teſtimonial.

14 * Lay it up therefore in your hearts, that ye caſt not beforehand what ye ſhall anſwer. *Ch. 12. 12. Matt. 10. 19. Mark 13. 11.

15 For I will give you a mouth, and wiſdom, where againſt all your adverſaries ſhall not be able to ſpeak nor reſiſt.

16 Yea, ye ſhall be betrayed alſo of your parents, and of your brethren, and kinſmen, and friends, and *ſome* of you ſhall they put to death.

17 And ye ſhall be hated of all men for my name's ſake.

18 * Yet there ſhall not one hair of your heads periſh. *Matt. 10. 30.

19 By your patience [d] poſſeſs your ſouls.

20 ¶ *[4] And when ye ſee Jeruſalem beſieged with ſoldiers, then underſtand that the deſolation thereof is near. *Dan. 9. 27. Matt. 24. 15. Mark 13. 14.

21 Then let them which are in Judea flee to the mountains: and let them which are in the midſt thereof depart out: and let not them that are in the country, enter therein.

22 For theſe be the days of vengeance, to fulfil all things that are written.

23 But woe *be* to them that be with child, and to them that give ſuck in thoſe days: for there ſhall be great diſtreſs in this land, and [e] wrath over this people.

24 And they ſhall fall on the [f] edge of the ſword, and ſhall be led captives into all nations, and Jeruſalem ſhall be trodden under foot of the Gentiles, until the time of the Gentiles be fulfilled.

25 *[g] Then there ſhall be ſigns in the ſun, and *Iſa. 13. 10. Ezek. 32. 7. Matt. 24. 29. Mark 13. 24.

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[h] That is, men partakers of the reſurrection: for as we ſay truly that they ſhall live indeed, which ſhall enjoy everlaſting bliſs, ſo do they riſe indeed, which riſe to life; though if this word reſurrection be taken generally, it belongeth alſo to the wicked, which ſhall riſe to condemnation, which is not properly life, but death.

[i] That is, before him: a notable ſaying, the godly do not die, though they die here on earth.

[5] Chriſt is ſo the ſon of David, according to the fleſh, that he is alſo his Lord (becauſe he is the everlaſting Son of God) according to the Spirit.

[6] We muſt avoid the example of the ambitious and covetous paſtors.

[k] This is ſpoken, by the figure Metonymia, houſes, for the goods and ſubſtance.

[1] The poor may exceed in bounty and liberality, even the richeſt, according to God's judgment.

[2] The deſtruction of the temple is foretold, that that true ſpiritual building may be built up, whoſe head builders muſt, and ought, to be circumſpect.

[a] Theſe were things that were hanged upon walls and pillars.

[b] Uſing my name.

[3] The true temple of God is built up even in the midſt of incredible tumults, and moſt ſharp miſeries, through invincible patience, ſo that the end thereof cannot be but moſt happy.

[c] This ſhall be the end of your troubles and afflictions, they ſhall be witneſſes both before God and man, as well of the treacherous and cruel dealing of your enemies, as alſo of your conſtancy: a noble ſaying, that the afflictions of the godly and holy men pertain to the witneſs of the truth.

[d] Though you are compaſſed about on all ſides with many miſeries, yet notwithſtanding be valiant and courageous, and bear out theſe things manfully.

[4] The final deſtruction of the whole city is foretold.

[e] By wrath thoſe things are meant, which God ſendeth when he is diſpleaſed.

[f] Word for word, mouth: for the Hebrews call the edge of a ſword, the mouth, becauſe the edge biteth.

[g] When the times are expired, appointed for the ſalvation of the Gentiles, and puniſhment of the Jews. And ſo he paſſeth from the deſtruction of Jeruſalem, to the hiſtory of the latter judgment.

A. D. 33. and in the moon, and in the ſtars, and upon the earth, trouble among the nations with perplexity: the ſea and the waters ſhall roar.

26 [5] And mens hearts ſhall fail them for fear, and for looking after thoſe things which ſhall come on the world: for the powers of heaven ſhall be ſhaken:

27 And then ſhall they ſee the Son of man come in a cloud with power and great glory.

28 And when theſe things begin to come to paſs, then look up, and lift up your heads: * for your redemption draweth near. *Rom. 8. 27.

29 [6] And he ſpake to them a parable, Behold the fig-tree, and all trees,

30 When they now ſhoot forth, ye ſeeing them, know of your own ſelves, that ſummer is then near.

31 So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is near.

32 Verily I ſay unto you, This age ſhall not paſs, till all *theſe* things be done:

33 Heaven and earth ſhall paſs away, but my words ſhall not paſs away.

*Rom. 13. 13. 34 * Take heed to yourſelves, leſt at any time your hearts be oppreſſed with ſurfeiting and drunkenneſs, and cares of this life, and leſt that day come on you at unawares.

35 For as a ſnare ſhall it come [h] on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may be counted worthy to eſcape all theſe things that ſhall come to paſs, and that ye may [i] ſtand before the Son of man.

37 ¶ Now in the day time he taught in the temple, and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came in the morning to him, to hear him in the temple.

CHAP. XXII.

3 Judas ſelleth Chriſt. 7 The apoſtles prepare the paſſover. 24 They ſtrive who ſhall be chiefeſt. 31 Satan deſireth them. 35 Chriſt ſheweth that they wanted nothing. 42 He prayeth in the mount. 44 He ſweateth blood. 50 Malchus's ear cut off, and healed. 57, 58, 60 Peter denieth Chriſt thrice. 63 Chriſt is mocked, and ſtricken. 69 He confeſſeth himſelf to be the Son of God.

*Matt. 26. 1. Mark 14. 1. NOW * the [1] feaſt of unleavened bread drew near, which is called the paſſover.

2 And the high prieſts and Scribes ſought how they might kill him: for they feared the people. A. D. 33.

3 * [2] Then entered Satan into Judas, who was called Iſcariot, and was of the number of the twelve. * Matt. 26. 14. Mark 14. 10.

4 And he went his way, and communed with the high prieſts and [a] captains, how he might betray him to them.

5 So they were glad, and agreed to give him money.

6 And he conſented, and ſought opportunity to betray him unto them, when the people were [b] away.

7 ¶ * [3] Then came the day of unleavened bread, when the paſſover [c] muſt be ſacrificed. * Matt. 26. 17. Mark 14. 13.

8 And he ſent Peter and John, ſaying, Go and prepare us the [d] paſſover, that we may eat it.

9 And they ſaid unto him, Where wilt thou that we prepare *it?*

10 Then he ſaid unto them, Behold, when ye be entered into the city, there ſhall a man meet you, bearing a pitcher of water: follow him into the houſe that he entereth in,

11 And ſay unto the good man of the houſe, The Maſter ſaith unto thee, where is the lodging where I ſhall eat my paſſover with my diſciples?

12 Then he ſhall ſhew you a great high chamber trimmed: there make it ready.

13 So they went, and found as he had ſaid unto them, and made ready the paſſover.

14 * [4] And when the [e] hour was come, he ſat down, and the twelve apoſtles with him. * Matt. 26. 20. Mark 14. 17.

15 Then he ſaid unto them, I have earneſtly deſired to eat this paſſover with you, before I [f] ſuffer.

16 For I ſay unto you, Henceforth I will not eat of it any more, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and ſaid, Take this, and divide it among you.

18 For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God be come.

19 * [5] And he took bread, and when he had given thanks, he brake it, and gave to them, ſaying, This is my body which is given for you: do this in remembrance of me. * Matt. 26. 26. Mark 14. 22. 1 Cor. 11. 24.

20 Likewiſe alſo after ſupper *he took* the cup, ſaying, This [g] cup *is* [h] that New Teſtament in my blood, which is ſhed for you.

21 Yet

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[5] After divers tempeſts, the Lord will at the length plainly appear to deliver his church.

[6] We muſt be ſober and watchful both day and night for the Lord's coming, that we be not taken at unawares.

[h] On all men wheresoever they be.

[i] You may ſo appear, that you will abide the countenance and ſentence of the judge without fear.

[1] Chriſt is taken upon the day of the paſſover, rather by the providence of his Father, than by the will of men.

[2] God by his wonderful providence cauſeth him to be the miniſter of our ſalvation, who was the author of our deſtruction.

[a] They that had the charge of keeping the temple, which were none of the prieſts and biſhops, as appeareth by the 52d verſe of this chapter.

[b] Without tumult, unwitting to the people which uſed to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.

[3] Chriſt teacheth his diſciples by a manifeſt miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.

[c] By the order appointed by the law.

[d] The Lamb which was the figure of the paſſover. And this is ſpoken by the figure Metonymia, which is very uſual in the matter of the ſacraments.

[4] Chriſt having ended the paſſover according to the order of the law: forewarneth them that this ſhall be his laſt banquet with them, after the manner and neceſſity of this life.

[e] The evening and twilight, at what time this ſupper was to be kept.

[f] I am put to death.

[5] Chriſt eſtabliſheth his new covenant, and his communicating with us with new ſigns.

[g] Here is a double metonymia: for firſt, the veſſel is taken for that which is contained in the veſſel, as the cup, for the wine which is within the cup. Then the wine is called the Covenant or Teſtament, whereas indeed it is but the ſign of the teſtament, or rather of the blood of Chriſt whereby the teſtament was made: neither is it a vain ſign, although it be not all one with the thing that it repreſenteth.

[h] This word, That, ſheweth the excellency of the teſtament, and anſwereth to the place of Jeremiah, chap. 31. 31. where the New Teſtament is promiſed.

A. D. 33.

21 * [6] Yet behold, the [i] hand of him that betrayeth me, is with me at the table.

* Matt. 26. 21. Mark 14. 18. Pſ. 41. 9.

22 [7] And truly the Son of man goeth as it is appointed: but woe *be* to that man, by whom he is betrayed.

23 Then they began to enquire among themſelves, which of them it ſhould be, that ſhould do that.

* Matt. 20. 25. Mark 10. 41.

24 ¶ * [8] And there aroſe alſo a ſtrife among them, which of them ſhould ſeem to be the greateſt.

25 But he ſaid unto them, The kings of the Gentiles reign over them, and they that bear rule over them, are called [k] bountiful.

26 But ye *ſhall* not *be* ſo: but let the greateſt among you be as the leaſt: and the chiefeſt as he that ſerveth.

27 For who is greater, he that ſitteth at table, or he that ſerveth? Is not he that ſitteth at table? And I am among you as he that ſerveth.

28 [9] And ye are they which have continued with me in my temptations.

29 Therefore I appoint unto you a kingdom, as my father hath appointed unto me,

* Matt. 19. 28.

30 * That ye may eat and drink at my table in my kingdom, and ſit on ſeats, and judge the twelve tribes of Iſrael.

* 1 Pet. 5. 8.

31 ¶ [10] And the Lord ſaid, Simon, Simon, behold, * Satan hath deſired you, [l] to winnow you as wheat.

32 [11] But I have prayed for thee, that thy faith fail not: therefore when thou art converted, ſtrengthen thy brethren.

* Matt. 26. 34. Mark 14. 39. John 13. 38.

33 * [12] And he ſaid unto him, Lord, I am ready to go with thee into priſon, and to death.

34 But he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before thou haſt thrice denied that thou kneweſt me.

* Matt. 10. 9.

35 ¶ And he ſaid unto them, * When I ſent you without bag, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing.

36 [m] Then he ſaid to them, But now he that hath a bag, let him take it, and likewiſe a ſcrip: and he that hath none, let him ſell his coat, and buy a ſword,

* Iſ. 53. 12.

37 For I ſay unto you, That yet the ſame which is written, muſt be performed in me, * Even with the wicked was he numbered: for doubtleſs thoſe things which *are written* of me, have an end.

38 And they ſaid, Lord, behold, here are two ſwords. And he ſaid unto them, It is enough.

* Matt. 26. 36. Mark 14. 32. John 18. 1.

39 ¶ * And he came out, and went (as he was wont) to the mount of Olives: and his diſciples alſo followed him.

* Matt. 26. 41. Mark 14. 38.

40 * [13] And when he came to the place, he ſaid to them, Pray, leſt ye enter into temptation.

41 [14] And he was drawn aſide from them about a ſtone's caſt, and kneeled down, and prayed,

42 Saying, Father, if thou wilt, take away this cup from me: nevertheleſs, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, comforting him.

44 But being in an [n] agony, he prayed more earneſtly: and his ſweat was like [o] drops of blood, trickling down to the ground.

45 [15] And he roſe up from prayer, and came to *his* diſciples, and found them ſleeping for heavineſs,

46 And he ſaid unto them, Why ſleep ye? riſe and pray, leſt ye enter into temptation.

* Matt. 26. 47. Mark 14. 43. John 18. 3.

47 ¶ * [16] And while he yet ſpake, behold, a company, and he that was called Judas one of the twelve, went before them, and came near unto Jeſus to kiſs him.

48 And Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a kiſs?

49 [17] Now when they which were about him ſaw what would follow, they ſaid unto him Lord, ſhall we ſmite with the ſword?

50 And one of them ſmote a ſervant of the high prieſt, and ſtruck off his ear.

51 Then Jeſus anſwered, and ſaid, Suffer *them* thus far: and he touched his ear, and healed him.

52 [18] Then Jeſus ſaid unto the high prieſts, and captains of the temple, and the elders which were come to him, Be ye come out as unto a thief with ſwords and ſtaves?

53 When I was daily with you in the temple, ye ſtretched not forth the hands againſt me: but this is your very hour, and the [p] power of darkneſs.

54 Then

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[6] Chriſt ſheweth again that he goeth to death willingly, although he be not ignorant of Judas's treaſon.

[i] That is, his practice, ſo uſe the Hebrews to ſpeak, as 2 Kings 14. 19. Is not the hand of Joab in this matter?

[7] Although the decree of God's providence come neceſſarily to paſs, yet it excuſeth not the fault of the inſtruments.

[8] The paſtors are not called to rule, but to ſerve.

[k] Have great titles, for ſo it was the cuſtom to honour princes with ſome great titles.

[9] Such as are partakers of the afflictions of Chriſt, ſhall alſo be partakers of his kingdom.

[10] We muſt always think upon the wait that Satan layeth for us.

[l] To toſs you and ſcatter you, and alſo to caſt you out.

[11] It is through the prayers of Chriſt, that the elect do never utterly fall away from the faith: and that for this cauſe, that they ſhould ſtir up one another.

[12] Chriſt ſheweth that faith differeth much from vain ſecurity, in ſetting before us the grievous example of Peter.

[m] All this talk is by way of an allegory, as if he ſaid, O my friends and fellow ſoldiers, you have lived hitherto as it were in peace: but now there is a moſt ſharp battle at hand to be fought, and therefore you muſt lay all other things aſide, and think upon furniſhing yourſelves in armour. And what this armour is, he ſhewed by his own example, when he prayed afterwards in the garden, and reproved Peter for ſtriking with the ſword.

[13] Chriſt hath made death acceptable unto us, by overcoming in our name all the horrors of death which had joined with them the curſe of God.

[14] Prayers are a ſure ſuccour againſt the moſt perilous aſſaults of our enemies.

[n] This agony ſheweth that Chriſt ſtrove much, and was in great diſtreſs: for Chriſt ſtrives not only with the fears of death as other men uſe to do, for ſo many martyrs might ſeem more conſtant than Chriſt, but with the fearful judgment of his angry Father, which is the fearfulleſt thing in the world; and the matter was, for that he took the burden of all our ſins upon himſelf.

[o] Theſe do not only ſhew that Chriſt was true man, but other things alſo which the godly have to conſider of, wherein the ſecret of the redemption of all mankind is contained in the Son of God his debaſing himſelf to the ſtate of a ſervant: ſuch things as no man can ſufficiently declare.

[15] Men are utterly ſluggiſh, even in their greateſt dangers, until Chriſt ſtir them up.

[16] Chriſt is willingly betrayed and taken, that by his obedience he might deliver us, which were guilty for the betraying of God's glory.

[17] That zeal which carrieth us out of the bounds of our vocation pleaſeth not Chriſt.

[18] Even the very fear of them which took Chriſt proveth partly their evil conſcience, and partly alſo that all theſe things were done by God's providence.

[p] The power that was given to darkneſs to oppreſs the light for a ſeaſon.

A. D. 33.

* Matt. 26. 58.

54 ¶ * Then took they him, and led him and brought him to the high prieſt's houſe. [19] And Peter followed afar off.

* Matt. 26. 58, 59. Mark 14. 66. John 18. 25.

55 * And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter alſo ſat down among them.

56 And a certain maid beheld him as he ſat by the fire, and having well looked on him, ſaid, This man was alſo with him.

57 But he denied him, ſaying, Woman, I know him not.

58 And after a little while, another man ſaw him, and ſaid, Thou art alſo of them. But Peter ſaid, Man, I am not.

59 And about the ſpace of an hour after, a certain other affirmed, ſaying, Verily, even this man was with him: for he is alſo a Galilean.

60 And Peter ſaid, Man, I know not what thou ſayeſt. And immediately while he yet ſpake, the cock crew.

* Matt. 26. 34. John 13. 38.

61 Then the Lord turned back, and looked upon Peter: and Peter remembered the word of the Lord, how he ſaid unto him, * before the cock crow, thou ſhalt deny me thrice.

62 And Peter went out, and wept bitterly.

* Matt. 26. 67. Mark 14. 65.

63 ¶ [20] * And the men that held Jeſus, mocked him, and ſtruck him.

64 And when they had blindfolded him, they ſmote him on the face, and aſked him, ſaying, Propheſy who it is that ſmote thee.

65 And many other things blaſphemouſly ſpake they againſt him.

* Matt. 27. 1. Mark 15. 1. John 18. 28.

66 * [21] And as ſoon as it was day, the elders of the people, and the high prieſts, and the Scribes came together, and led him into their council,

67 Saying, Art thou that Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not believe it.

68 And if alſo I aſk you, ye will not anſwer me, nor let me go.

69 Hereafter ſhall the Son of man ſit at the right hand of the power of God.

70 Then ſaid they all, Art thou then the Son of God? And he ſaid to them, Ye ſay, that I am.

71 Then ſaid they, What need we any further witneſs? for we ourſelves have heard it of his own mouth.

CHAP. XXIII.

1 *He is accuſed before Pilate.* 7 *He is ſent to Herod.* 11 *He is mocked.* 24 *Pilate yieldeth him up to the Jews requeſt.* 27 *The women bewail him.* 33 *He is crucified.* 39 *One of the thieves reviletb him.* 43 *The other is ſaved by faith.* 45 *He dieth.* 53 *He is buried.*

A. D. 33.

THEN [1] the whole multitude of them aroſe, and led him unto Pilate.

* Matt. 22. 21. Mark 12. 17.

2 And they began to accuſe him, ſaying, We have found this man [a] perverting the nation, * and forbidding to pay tribute to Cæſar, ſaying, That he is Chriſt, a king.

* Matt. 27. 11. Mark 15. 2. John 18. 33.

3 * And Pilate aſked him, ſaying, Art thou the king of the Jews? And he anſwered him, and ſaid, Thou ſayeſt it.

4 Then ſaid Pilate to the high prieſts, and to the people, I find no fault in this man.

5 But they were the more fierce, ſaying, He moveth the people, teaching throughout all Judea, beginning at Galilee, even to this place.

6 [2] Now when Pilate heard of Galilee, he aſked whether the man were a Galilean.

7 And when he knew that he was of [b] Herod's juriſdiction, he ſent him to Herod, which was alſo at Jeruſalem in thoſe days.

8 And when Herod ſaw Jeſus, he was exceedingly glad: for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and truſted to have ſeen ſome ſign done by him.

9 Then queſtioned he with him of many things: but he anſwered him nothing.

10 The high prieſts alſo and the Scribes ſtood forth, and accuſed him vehemently.

11 And Herod with his [c] men of war, deſpiſed him, and mocked him, and arrayed him in white, and ſent him again to Pilate.

12 [3] And the ſame day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ [4] Then Pilate called together the high prieſts, and the [d] rulers, and the people,

* Matt. 27. 23. Mark 15. 14. John 18. 3

14 * And ſaid unto them, Ye have brought this man unto me, as one that perverted the people: and behold, I have examined him before you, and have found no fault in this man, of thoſe things whereof ye accuſe him:

15 No, nor yet Herod: for I ſent you to him: and lo, nothing worthy of death is done of him.

16 [5] I will therefore chaſtiſe him, and let him looſe.

17 (For of neceſſity he muſt have let one looſe unto them at the feaſt)

18 Then all the multitude cried at once, ſaying, Away with him, and deliver unto us Barabbas.

19 Which for a certain inſurrection made in the city, and murder, was caſt into priſon.

20 Then Pilate ſpake again to them, willing to let Jeſus looſe.

21 But they cried, ſaying, Crucify, crucify him.

22 And

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[19] We have to behold in Peter an example both of the frailty of man's nature, and of the ſingular goodneſs of God towards his elect.

[20] Chriſt bare the ſhame that was due to our ſins.

[21] Chriſt is wrongfully condemned of blaſphemy before the high prieſts judgment ſeat, that we might be quit before God from the blaſphemy which we deſerved.

[1] Chriſt who is now ready to ſuffer for the ſedition which we raiſed in this world, is firſt of all pronounced guiltleſs, that it might appear that he ſuffered not for his own ſins, (which were none) but for ours.

[a] Currupting the people, and leading them into errors.

[2] Chriſt is a laughing-ſtock to princes, but to their great ſmart.

[b] This was Herod Antipas, the tetrarch, in the time of whoſe government, which was almoſt the ſpace of 22 years, John the Baptiſt preached, and was put to death, and Jeſus Chriſt alſo died and roſe again, and the apoſtles began to preach, and divers things were done at Jeruſalem, almoſt ſeven years after Chriſt's death. This Herod was ſent into baniſhment to Lyons, about the ſecond year of Caius Cæſar.

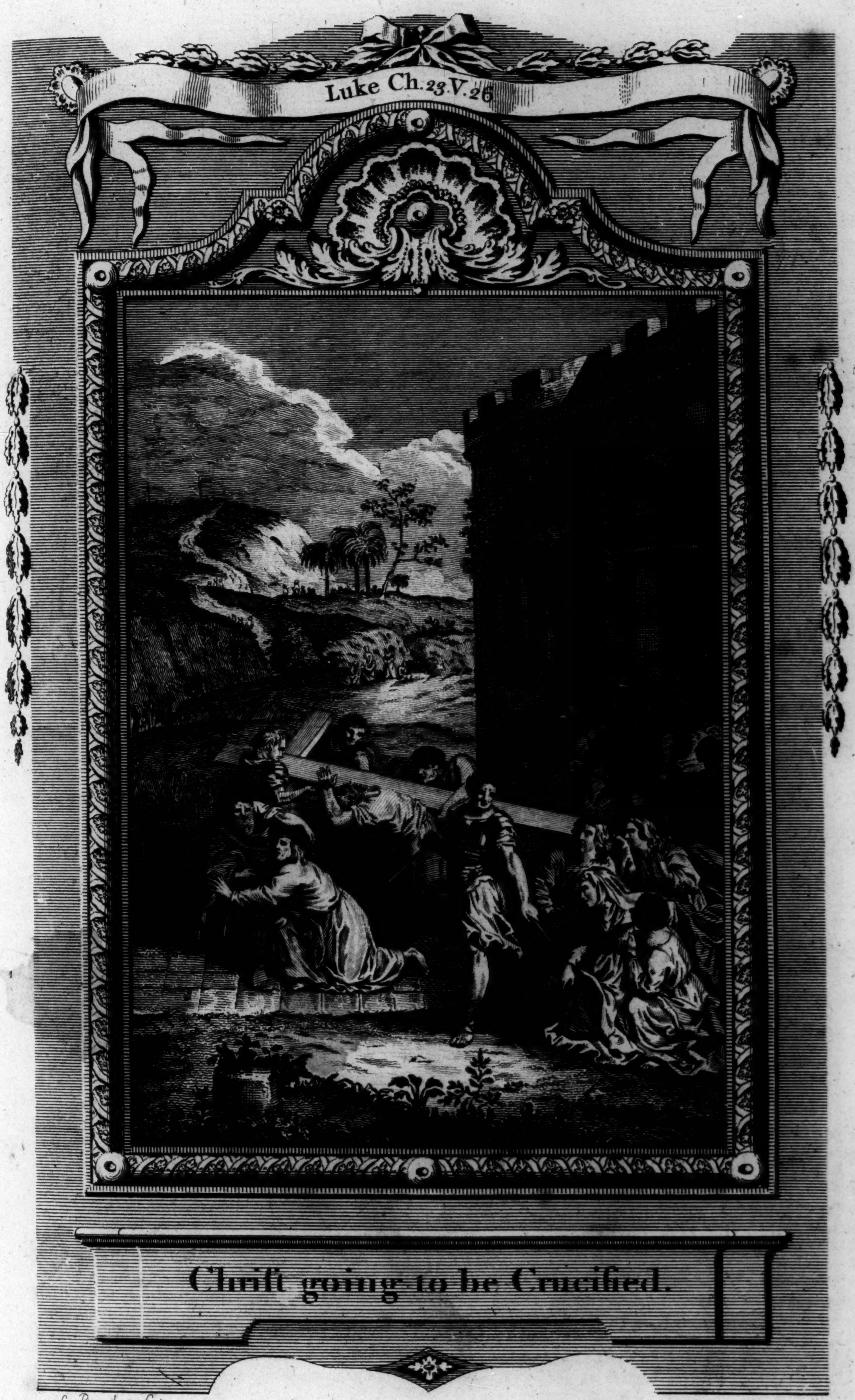
[c] Accompanied with his nobles and ſoldiers, which followed him from Galilee.

[3] The hatred of godlineſs joineth the wicked together.

[4] Chriſt is quit the ſecond time, even of him of whom he is condemned, that it might appear, how he being juſt, redeemed us which were unjuſt.

[d] Thoſe whom the Jews called the Sanhedrin.

[5] The wiſdom of the fleſh, of two evils chuſeth the leſs, but God curſeth ſuch counſels.


Luke Ch.23.V.26

Chriſt going to be Crucified.

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A. D. 33.

22 [6] And he ſaid unto them the third time, But what evil hath he done? I find no cauſe of death in him: I will therefore chaſtiſe him, and let him looſe.

23 But they were inſtant with loud voices, and required that he might be crucified: and the voices of them and of the high prieſts prevailed.

24 So Pilate gave ſentence, that it ſhould be as they required.

25 And he let looſe unto them him that for inſurrection and murder was caſt into priſon, whom they deſired, and delivered Jeſus to do with him what they would.

* Matt. 27. 32. Mark 15.21.

26 ¶ * [7] And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the croſs, to bear it after Jeſus.

27 [8] And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Jeſus turned back unto them, and ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children.

29 For behold, the days will come, when men ſhall ſay, Bleſſed *are* the barren, and the womb that never bare, and the paps that never gave ſuck.

* Iſa. 2. 19. Hoſea 10. 8. Rev. 6. 16.

30 Then ſhall they begin to ſay to the mountains, * Fall on us, and to the hills, Cover us.

* 1 Pet. 4.17.

31 * For if they do theſe things to a [c] green tree, what ſhall be done to the dry?

* Matt. 27. 38. Mark 15.27. John 19. 18.

32 * And there were two others, which were evil doers, led with him to be ſlain.

33 [9] And when they were come to the place, which is called Calvary, there they crucified him, and the evil doers: one at the right hand, and the other at the left.

34 [10] Then ſaid Jeſus, Father, forgive them: for they know not what they do. And they parted his raiment, and caſt lots.

35 And the people ſtood, and beheld: and the rulers mocked him with them, ſaying, He ſaved others: let him ſave himſelf, if he be that Chriſt, the [f] choſen of God.

36 The ſoldiers alſo mocked him, and came and offered him vinegar,

37 And ſaid, If thou be the king of the Jews, ſave thyſelf.

38 [11] And a ſuperſcription alſo was written over him, in Greek letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE JEWS.

39 ¶ [g] And [12] one of the evil doers, which were hanged, railed on him, ſaying, If thou be that Chriſt, ſave thyſelf and us.

40 But the other anſwered, and rebuked him, ſaying, Feareſt thou not God, ſeeing thou art in the ſame condemnation?

41 We are indeed righteouſly *here*: for we receive things worthy of that we have done: but this man hath done nothing [h] amiſs.

42 And he ſaid unto Jeſus, Lord, remember me, when thou comeſt into thy kingdom.

43 Then Jeſus ſaid unto him, Verily I ſay unto thee, to-day ſhalt thou be with me in [i] Paradiſe.

44 ¶ [13] And it was about the ſixth hour: and there was a darkneſs over all the land, until the ninth hour.

45 [14] And the ſun was darkened, and the vail of the temple rent through the midſt.

* Pſ. 31. 6.

46 And Jeſus cried with a loud voice, and ſaid, * Father, into thine hands I commend my ſpirit. And when he thus had ſaid, he gave up the ghoſt.

47 ¶ [15] Now when the centurion ſaw what was done, he glorified God, ſaying, Of a ſurety this man was juſt.

48 And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts, and returned.

49 [16] And all his acquaintance ſtood afar off, and the women that followed him from Galilee, beholding theſe things.

* Matt. 27. 57. Mark 15.43. John 19. 38.

50 ¶ * [17] And behold, there was a man named Joſeph, which was a counſellor, a good man and a juſt:

51 (He did not conſent to the counſel and deed of them) *which was* of Arimathea, a city of the Jews: who alſo himſelf waited for the kingdom of God.

52 He went unto Pilate, and aſked the body of Jeſus,

53 And took it down: and wrapped it in a linen cloth, and laid it in a tomb hewn out of a rock, wherein was never man yet laid.

54 And that day was the preparation, and the ſabbath [k] drew on.

55 [18] And the women alſo that followed after, which came with him from Galilee, beheld the ſepulchre, and how his body was laid.

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[6] Chriſt is quit the third time, before he was condemned once, that it might appear how that our ſins were condemned in him.

[7] An example of the outrageouſneſs and diſorder of ſoldiers.

[8] The triumph of the wicked hath a moſt horrible end.

[c] As if he ſaid, If they do thus to me that am fruitful and always flouriſhing, and who live for ever, by reaſon of my Godhead, what will they do to you that are unfruitful, and void of all lively righteouſneſs?

[9] Chriſt became accurſed for us upon the croſs, ſuffering the puniſhment which they deſerved that would be God's.

[10] Chriſt, in praying for his enemies, ſheweth that he is both the Sacrifice and the Prieſt.

[f] Whom God loveth more than all other.

[11] Pilate at unawares is made a preacher of the kingdom of Chriſt.

[g] Therefore either we muſt take that ſpoken by Synechdoche, which Matthew ſaith, or that both of them mocked Chriſt. But one of them at length, overcome with the great patience of God, brake forth into that confeſſion worthy all memory.

[12] Chriſt in the midſt of the humbling himſelf upon the croſs, ſheweth indeed, that he hath both power of life to ſave the believers, and of death to revenge the rebellious.

[h] More than he ought.

[i] God made the viſible Paradiſe in the eaſt part of the world: but that which we behold with the eyes of our mind is the place of everlaſting joy and ſalvation, through the goodneſs and mercy of God, a moſt pleaſant reſt of the ſouls of the godly, and a moſt quiet and joyful dwelling.

[13] Chriſt being even at the point of death, ſheweth himſelf to be God Almighty, even to the blind.

[14] Chriſt entereth ſtoutly into the very darkneſs of death, for to overcome death even within his moſt ſecret places.

[15] Chriſt cauſeth his very enemies to give honourable witneſs on his ſide, ſo oft as it pleaſeth him.

[16] Chriſt gathereth together, and defendeth his little flock, in the midſt of the tormentors.

[17] Chriſt through his famous burial, confirmeth the truth both of his death and reſurrection, by the plain and evident witneſs of Pilate.

[k] Word for word, dawning, as now beginning, for the light of the former day drew toward the going down, and that was the day of preparation for the feaſt, which was to be kept the day following.

[18] Chriſt being ſet upon by the devil, and all his inſtruments, and being even in death's mouth, ſetteth weak women in his fore-ward, minding ſtraightway to triumph over thoſe terrible enemies, without any great endeavour.

A. D. 33.

56 And they returned, and prepared odours, and ointments, and reſted the ſabbath *day* according to the commandment.

C H A P. XXIV.

1 *The women came to the ſepulchre.* 9 *They report that which they heard of the angels unto the apoſtles.* 13 *Chriſt doth accompany two going to Emmaus.* 27 *He expoundeth the ſcriptures unto them.* 39 *He offereth himſelf to his apoſtles to be handled.* 49 *He promiſeth the Holy Ghoſt.* 51 *He is carried up into heaven.*

* Mark 16. 1. John 20. 1. NOW the * [1] firſt *day* of the week [a] early in the morning, they came to the ſepulchre, and brought the odours, which they had prepared, and certain *women* with them.

2 And they found the ſtone rolled away from the ſepulchre,

3 And went in, but found not the body of the Lord Jeſus.

4 And it came to paſs, that as they were amazed thereat, behold, two men ſuddenly ſtood by them in ſhining veſtures.

5 And as they were afraid, and bowed down their faces to the earth, they ſaid to them, Why ſeek ye him that liveth, among the dead?

* Ch. 9. 22. Matt. 17. 23. Mark 9. 31. 6 He is not here, but is riſen: remember * how he ſpake unto you, when he was yet in Galilee,

7 Saying, that the Son of man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again.

8 And they remembered his words,

9 [2] And returned from the ſepulchre, and told all theſe things unto the eleven, and to all the remnant.

10 Now it was Mary Magdalene, and Joanna, and Mary the *mother* of James, and other women with them, which told theſe things unto the apoſtles.

11 But their words ſeemed unto them as a feigned thing, neither believed they them.

* John 20. 6. 12 * [3] Then aroſe Peter, and ran unto the ſepulchre, and [b] looked in, and ſaw the linen clothes laid by themſelves, and departed, wondering in himſelf at that which was come to paſs.

* Mark 16. 12. 13 ¶ * [4] And behold, two of them went that ſame day to a town which was from Jeruſalem about threeſcore furlongs, called Emmaus.

14 And they talked together of all theſe things that were done.

15 And it came to paſs, as they communed together, and reaſoned, that Jeſus himſelf drew near, and went with them.

16 [c] But their eyes were holden, that they could not know him.

17 And he ſaid unto them, What manner of communications are theſe that ye have one to another as ye walk and are ſad?

18 And [d] the one (named Cleopas) anſwered, and ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things that are come to paſs therein in theſe days?

19 And he ſaid unto them, What things? And they ſaid unto him, Of Jeſus of Nazareth, which was a prophet, mighty in deed and in word before God, and all the people.

20 [5] And how the high prieſts and our rulers delivered him to be condemned to death, and have crucified him.

21 But we truſted that it had been he that ſhould have delivered Iſrael: and as touching all theſe things, to-day is the third day, that they were done.

22 Yea, and certain women among us made us aſtoniſhed, which came early unto the ſepulchre,

23 And when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid, that he was alive.

24 Therefore certain of them which were with us, went to the ſepulchre, and found it even ſo as the women ſaid, but him they ſaw not.

25 Then he ſaid unto them, O fools and ſlow of heart to believe all that the prophets have ſpoken!

26 Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?

27 And he began at Moſes, and at all the prophets, and interpreted unto them in all the ſcriptures the things which were *written* of him.

28 And they drew near unto the town which they went to, but he made as though he would have gone further.

29 But they conſtrained him, ſaying, Abide with us: for it is towards night, and the day is far ſpent. So he went in to tarry with them.

30 And it came to paſs, as he ſat at table with them, he took the bread, and bleſſed, and brake it, and gave it to them.

31 Then their eyes were opened, and they knew him: and he was [e] no more ſeen of them.

32 And they ſaid between themſelves, Did not our hearts burn within us, while he talked with us by the way, and when he opened to us the ſcriptures?

33 And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them,

34 Which ſaid, The Lord is riſen indeed, and hath appeared to Simon.

35 Then they told what things *were* done in the way, and how he was known of them in [f] breaking of bread.

36 And

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[1] Poor ſilly women even beſide their expectation are choſen to be the firſt witneſſes of the reſurrection, that there might be no ſuſpicion either of deceit or violence.

[a] Very early, as Mark ſaith: or as John ſaith, while it was yet dark, that is, when it was yet ſcarce the dawning of the day.

[2] The cowardly and daſtardly mind of the diſciples is upbraided by the ſtout courage of women (ſo wrought by God's great mercies) to ſhew that the kingdom of God conſiſteth in an extraordinary power.

[3] Chriſt uſeth the incredulity of his diſciples, to the fuller ſetting forth of the truth of his reſurrection, leſt they ſhould ſeem to have believed that too lightly, which they preached afterward to all the world.

[b] As it were holding down his head, and bowing his neck, looked diligently in.

[4] The reſurrection is proved by two other witneſſes, which ſaw it, and that it was no forged thing framed of purpoſe in their own brains, all the circumſtances do declare.

[c] Were holden back and ſtayed, God ſo appointing it, no doubt: and therefore his body was not inviſible, but their eyes were dimmed.

[d] Some of the old fathers think that the other diſciple was this our Evangeliſt, but Epiphanius writing againſt the Saturnalians ſaith, it was Nathaniel; but all theſe are uncertainties.

[5] It appeareth by the conferring of the forewarnings of the prophets, that all theſe things are true and certain which the evangeliſts have put down in their writing of Chriſt.

[e] Suddenly taken away, and therefore we may not imagine that he was there in ſuch a body as could not be ſeen, but believe indeed that he changed his place.

[f] When he brake bread, which that people uſed, as the Jews uſe yet at this day at the beginning of their meals, and ſay a prayer.

A. D. 33.

36 ¶ * [6] And as they ſpake theſe things, Jeſus himſelf ſtood in the midſt of them, and ſaid unto them, Peace *be* to you.

* Mark 16. 14. John 20. 19.

37 But they were abaſhed and afraid, ſuppoſing that they had ſeen a ſpirit.

38 Then he ſaid unto them, Why are ye troubled? and wherefore do [g] doubts ariſe in your hearts?

39 Behold mine hands and my feet, for it is I myſelf: handle me and ſee: for a ſpirit hath not fleſh and bones, as ye ſee me have.

40 And when he had thus ſpoken, he ſhewed them *his* hands and feet.

41 And while they yet believed not for joy, and wondered, he ſaid unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fiſh, and of an honeycomb.

43 And he took it, and did eat before them.

44 [7] And he ſaid unto them, Theſe are the words which I ſpake unto you while I was yet with you, that all muſt be fulfilled which are written of me in the law of Moſes, and in the prophets, and in the Pſalms.

45 Then opened he their underſtanding, that they might underſtand the ſcriptures, A. D. 33.

46 And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe again from the dead the third day,

47 And that repentance and remiſſion of ſins ſhould be preached in his name among all nations, [h] beginning at Jeruſalem.

48 Now ye are witneſſes of theſe things.

49 And behold, I do ſend the * promiſe of my Father upon you: but tarry ye in the city of Jeruſalem, [i] until ye be endued with the power from on high. * John 15. 26. Acts 1. 4.

50 [8] Afterward he led them out into Bethany, and lift up his hands and bleſſed them.

51 And it came to paſs, that as he bleſſed them, * he departed from them, and was carried up into heaven. * Mark 16. 19. Acts 1. 9.

52 And they worſhipped him, and returned to Jeruſalem with great joy,

53 And were continually in the temple, praiſing and lauding God, Amen.

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[6] The Lord himſelf ſheweth by certain and neceſſary ſigns, that he was riſen again, and that in the ſame body which he took upon him.

[g] Divers and doubtful thoughts which fall oft into men's heads, when any ſtrange thing falleth out, whereof there is no great likelihood.

[7] The preaching of the goſpel, which was promiſed to the prophets, and performed in his time, is committed unto the apoſtles: the ſum whereof is, Repentance and remiſſion of ſins.

[h] The apoſtles, who are the preachers of the goſpel, beginning at Jeruſalem.

[i] Until the Holy Ghoſt come down from heaven upon you.

[8] Chriſt aſcendeth into heaven, and departing bodily from his diſciples, filleth their hearts with the Holy Ghoſt.

The Holy Goſpel of JESUS CHRIST, according to St. JOHN.

CHAP. I.

1 That Word begotten of God before all worlds, 2
and which was ever with the Father, 14 is made
man. 6, 7 For what end John was ſent from
God. 16 His preaching of Chriſt's office. 19, 20
The record that he bare given out unto the prieſts.
40 The calling of Andrew, 42 of Peter, 43
Philip, 45 and Nathaniel.

IN [1] the [a] beginning [b] was [c] that Word, and that Word was [d] with God, and that [e] Word was God.

2 This ſame was in the beginning with God.

3 * [2] All [f] things were made by it, and [g] without it [h] was made nothing that was made. * Col. 1. 16.

4 [i] In it [k] was life, and that life was [l] the light of men.

5 [3] And that light ſhineth in the darkneſs, and the darkneſs [m] comprehended it not.

6 ¶ * [4] There was a man ſent from God, whoſe name *was* John. * Matt 3. 1. Mark 1. 4. Luke 3. 2.

7 *This* ſame came for a witneſs, to bear witneſs

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[1] The Son of God is of one and the ſelf-ſame eternity or everlaſtingneſs, and of one and the ſelf-ſame eſſence or nature with the Father.

[a] From the beginning, as the evangeliſt ſaith, 1 Epiſtle 1. 1. as though he ſaid, that the Word began not then to have his being, when God began to make all that was made: for the Word was even then when all things that were made, began to be made, and therefore he was before the beginning of all things.

[b] He had his being.

[c] This word That, pointeth out unto us a peculiar and choice thing above all others, and putteth a difference between this Word, which is the Son of God, and the laws of God, which otherwiſe are called the word of God.

[d] This word With, pointeth out the diſtinction of perſons unto us.

[e] This word (Word) is the firſt in order in the ſentence, and is that which the learned call (Subjectum) and this word (God) is the latter in order, and the ſame which the learned call (Prædicatum).

[2] The Son of God declareth that ſame his everlaſting Godhead, both by the creating of all things, and alſo by the preſerving of them, and eſpecially by the excellent gifts of reaſon and underſtanding, wherewith he hath beautified man above all other creatures.

[f] Paul expoundeth this place, Col. 1. 15. and 16 verſes.

[g] That is, as the Father did work, ſo did the Son work with him: for, he was fellow-worker with him.

[h] Of all thoſe things which were made, nothing was made without him.

[i] That is, by him: and it is ſpoken after the manner of the Hebrews, meaning thereby that by his force and working power, all life cometh to the world.

[k] To wit, even then, when all things are made by him: for elſe he would have ſaid, Life is in him, and not life was.

[l] That force of reaſon and underſtanding, which is kindled in our minds to acknowledge him, the author of ſo great a benefit.

[3] The light of men is turned into darkneſs, but yet ſo, that there is clearneſs enough to make them without excuſe.

[m] They could not perceive nor reach unto it, to receive any light of it, no, they did not ſo much as acknowledge him.

[4] There is another more full manifeſtation of the Son of God, to the conſideration whereof men are in good time ſtirred up, even by John's voice, who is as it were the herald of Chriſt.

A. D. 33. neſs of that light, that all men [n] through him might believe.

8 He was not [o] that light, but *was ſent* to bear witneſs of that light.

9 [5] This was [p] that true light which lighteth every man that cometh into the world.

* Heb. 11. 3. 10 [q] He was in the world, and the world was * made by him: and the world knew him not.

11 He came [r] unto his own, and his own received him not.

12 [6] But as many as received him, to them he gave [s] prerogative to be the ſons of God, *even* to them that believe in his name.

13 Which are born not of blood, nor of the [t] will of the fleſh, nor of the will of man, but of God.

* Matt. 1. 16. * Matt. 17. 2. 1 Pet. 1. 17. 14 * [7] And that Word was made [u] fleſh, and [x] dwelt among us, (and we * ſaw the [y] glory thereof, [z] as the glory of the only begotten *Son* of the Father) [a] full of grace and truth.

15 ¶ [8] John bare witneſs of him, and cried, ſaying, This was he of whom I ſaid, He that cometh [b] after me, was [c] before me: for he was better than I.

* Col. 1. 19. and 2. 9. 16 * [9] And of his fullneſs have all we received, and [d] grace for grace:

17 For the law was given by Moſes, but grace and truth came by Jeſus Chriſt.

* 1 Tim. 6. 16. 1 John 4. 12. 18 [10] * No man hath ſeen God at any time: that only begotten Son, which is in the [e] boſom of the Father, he hath [f] declared him. A. D. 33.

19 ¶ [11] Then this is the record of John, when the Jews ſent prieſts and Levites from Jeruſalem, to aſk him, Who art thou?

20 And he [g] confeſſed, and [h] denied not, and ſaid plainly, I * am not that Chriſt. * Acts 13. 25.

21 And they aſked him, What then? Art thou Elias? And he ſaid, [i] I am not. Art thou [k] that prophet? And he anſwered, No.

22 Then ſaid they unto him, Who art thou, that we may give an anſwer to them that ſent us? What ſayeſt thou of thyſelf?

23 He ſaid, I am * the voice of him that crieth in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias. * Iſa. 40. 3. Matt. 3. 3. Luke 3. 4.

24 [12] Now they which were ſent were of the Phariſees.

25 And they aſked him, and ſaid unto him, [l] Why baptizeſt thou then, if thou be not that Chriſt, neither Elias, nor that prophet?

26 John anſwered them, ſaying, I baptize with water: but there is one [m] among you, whom ye know not:

27 * He it is that cometh after me, which was before me, whoſe ſhoe latchet I am not worthy to unlooſe. * Matt. 3. 11. Mark 1. 7. Luke 3. 16. Acts 1. 5. and 11. 16. and 19. 4.

28 Theſe things were done in Bethabara beyond Jordan, where John did baptize.

29 The

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[n] Through John.

[o] That light which we ſpake of, to wit, Chriſt, who only can lighten our darkneſs.

[5] When as the Son of God ſaw that men did not acknowledge him by his works, although they were endued with underſtanding (which he had given to them all) he exhibited himſelf unto his people, to be ſeen of them with their corporeal eyes: yet neither did they ſo acknowledge him, nor receive him.

[p] Who only and properly deſerveth to be called the light, for he ſhineth of himſelf, and borroweth light of none.

[q] The perſon of the Word, was made manifeſt even at that time when the world was made.

[r] The Word ſhewed himſelf again, when he came in the fleſh.

[6] The Son being ſhut out of the moſt of his people, and acknowledged but of a few, doth regenerate them by his own virtue and power, and receiveth them into that honour which is common to all the children of God, that is, to be the ſons of God.

[s] He vouchſafed to give them this prerogative, to take them to be his children.

[t] Of that groſs and corrupt nature of man, which is throughout the ſcriptures ſet as enemy to the ſpirit.

[7] That Son who is God from everlaſting took upon him man's nature, that one and the ſelf-ſame might be both God and man, which manifeſtly appeared to many witneſſes that ſaw him, amongſt whom he was converſant, and unto whom by ſure and undoubted arguments he ſhewed both his natures.

[u] That is, man: ſo that the part is taken for the whole by the figure Synechdoche: for he took upon him all our whole nature, that is to ſay, a true body, and a true ſoul.

[x] For a ſeaſon, and when that was ended, he went up into heaven, for the word which he uſeth is taken from tents: and yet notwithſtanding his abſence from us in body is not ſuch, but that he is always preſent with us, though not in fleſh, yet by the virtue of his Spirit.

[y] The glory which he ſpeaketh of here is that manifeſtation of Chriſt his majeſty, which was as it were laid open before our eyes when the Son of God appeared in the fleſh.

[z] This word (as) doth not in this place betoken a likelineſs, but the truth of the matter, for his meaning is this, that we ſaw ſuch a glory as beſeemed and was meet for the true and only begotten Son of God, who is Lord and King over all the whole world.

[a] He was not only a partaker of grace and truth, but was full of the very ſubſtance of grace and truth.

[8] John is a faithful witneſs of the excellency of Chriſt.

[b] That is, He before whom I am ſent to prepare him the way: ſo that theſe words are referred to the time of his calling, and not of his age, for John was ſix months older than he.

[c] This ſentence hath in it a turning of the reaſon, as we call it; as who ſhould ſay, a ſetting of that firſt, which ſhould be laſt, and that laſt which ſhould be firſt: for in plain ſpeech this it is, He that cometh after me, is better than I am, for he was before me. The like kind of turning the reaſon we find in Luke 7. 47. Many ſins are forgiven her, becauſe ſhe loved much; which is thus much to ſay, She loved much, becauſe many ſins are forgiven her.

[9] Chriſt is the moſt plentiful fountain of all goodneſs, but then he poured out his gifts moſt bountifully, when as he exhibited and ſhewed himſelf to the world.

[d] That is, grace upon grace, as a man would ſay, graces heaped one upon another.

[10] The true knowledge of God proceedeth only from Jeſus Chriſt.

[e] Who is neareſt to his Father, not only in reſpect of his love towards him, but by the bond of nature, and for that union or oneneſs that is between them, whereby the Father and the Son are one.

[f] Revealed him and ſhewed him unto us, whereas before he was hid under the ſhadows of the law, ſo that the quickneſs of the ſight of our minds was not able to perceive him; for whoſoever ſeeth him, ſeeth the Father alſo.

[11] John is neither the Meſſias, nor like to any of the other prophets, but is the herald of Chriſt who is now preſent.

[g] He did acknowledge him, and ſpake of him plainly and openly.

[h] This rehearſing of the one and the ſelf-ſame thing, though in divers words, is uſed much of the Hebrews, and it hath great force; for they uſe to ſpeak one thing twice, to ſet it out more certainly and plainly.

[i] The Jews thought that Elias ſhould come again before the days of Meſſias, and they took the ground of that their opinion out of Mal. 4. 5. which place is to be underſtood of John, Matt. 11. 14. And yet John denieth that he is Elias, anſwering them indeed according as they meant.

[k] They enquire of ſome great prophet, and not of Chriſt, for John denied before that he is Chriſt, for they thought that ſome great prophet ſhould be ſent like unto Moſes, wreſting to that purpoſe that place of Deut. 18. 15. which is to be underſtood of all the company of the prophets and miniſters, which have been, and ſhall be to the end, and eſpecially of Chriſt, who is the head of all prophets.

[12] Chriſt is the author of baptiſm, and not John; and therefore the force thereof conſiſteth not in John, who is the miniſter, but wholly in Chriſt the Lord.

[l] Hereby we may prove that the Jews knew there ſhould be ſome change in religion under Meſſias.

[m] Whom all the world ſeeth, and is even amongſt you.

A. D. 30.

29 ¶ [13] The next day John ſeeth Jeſus coming unto him, and ſaith, Behold [n] that Lamb of God, which [o] taketh away the [p] ſin of the world.

30 This is he of whom I ſaid, After me cometh a man, which was before me: for he was better than I,

31 And [q] I know him not: but becauſe he ſhould be declared to Iſrael, therefore am I come, baptizing with water.

32 [14] So John bare record, ſaying, I beheld * that Spirit come down from heaven, like a dove, and it abode upon him.

* Matt. 3. 16. Mark 1. 10. Luke 3. 22.

33 And I knew him not: but he that ſent me to baptize with water, he ſaid unto me, Upon whom thou ſhalt ſee the Spirit come down, and tarry ſtill on him, that is he which baptizeth with the Holy Ghoſt.

34 And I ſaw, and bare record that this is [r] that Son of God.

35 ¶ [15] The next day John ſtood again, and two of his diſciples:

36 [16] And he beheld Jeſus walking by, and ſaid, Behold that Lamb of God.

37 [17] And the two diſciples heard him ſpeak, and followed Jeſus.

38 Then Jeſus turned about, and ſaw them follow, and ſaid unto them, What ſeek ye? And they ſaid unto him, Rabbi, (which is to ſay by interpretation, Maſter) [s] where dwelleſt thou?

39 He ſaid unto them, Come, and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was about the [t] tenth hour.

40 Andrew, Simon Peter's brother, was one of the two which had heard it of John, and that followed him.

41 The ſame found his brother Simon firſt, and ſaid unto him, We have found that Meſſias, which is by interpretation, that [u] Chriſt.

42 And he brought him to Jeſus, and Jeſus beheld him, and ſaid, Thou art Simon the ſon of Jona: thou ſhalt be called Cephas, which is by interpretation, a ſtone.

43 ¶ The day following, Jeſus would go into Galilee, and found Philip, and ſaid unto him, Follow me.

A. D. 30.

44 Now Philip was of Bethſaida, the city of Andrew and Peter.

45 [18] Philip found Nathanael, and ſaid unto him, We have found him of whom * Moſes did write in the law, and the * prophets, Jeſus that ſon of Joſeph, that was of Nazareth.

* Gen. 49. 10. Deut. 18. 18. * Iſa. 4. 2. and 40. 10. and 45. 8. Jer. 23. 5. and 33. 14. Ezech. 34. 23. and 37. 24. Dan. 2. 24.

46 [19] Then Nathanael ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaid to him, Come, and ſee.

47 [20] Jeſus ſaw Nathanael coming to him, and ſaid of him, Behold indeed an Iſraelite, in whom is no guile.

48 [21] Nathanael ſaid unto him, Whence kneweſt thou me? Jeſus anſwered, and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.

49 Nathanael anſwered, and ſaid unto him, Rabbi, thou art that Son of God: thou art that King of Iſrael.

50 Jeſus anſwered and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, believeſt thou? thou ſhalt ſee greater things than theſe.

51 And he ſaid unto him, Verily, verily I ſay unto you, hereafter ſhall ye ſee heaven open, and the angels of God * [x] aſcending and deſcending upon that Son of man.

* Gen. 28. 12.

CHAP. II.

1 *Chriſt turneth water into wine,* 11 *which was the beginning of his miracles.* 12 *He goeth down to Capernaum,* 13 *from thence he goeth up to Jeruſalem,* 15 *and caſteth the merchandiſe out of the temple.* 19 *He foretelleth that the temple, that is, his body, ſhall be deſtroyed of the Jews.* 23 *Many believe in him, ſeeing the miracles which he did.*

AND [1] the [a] third day, was there a marriage in Cana *a town* of Galilee, and the mother of Jeſus was there.

2 And Jeſus was called alſo, and his diſciples unto the marriage.

3 [2] Now when the wine failed, the mother of Jeſus ſaid unto him, They have no wine.

4 Jeſus ſaid unto her, Woman, what have I to do with thee? mine [b] hour is not yet come.

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[13] The body and truth of all the ſacrifices of the law, to make ſatisfaction for the ſin of the world, is in Chriſt.

[n] This word (that) which is added, hath great force in it, not only to ſet forth the worthineſs of Chriſt, and ſo to ſeparate him from the lamb, which was a figure of him, and from all other ſacrifices of the law, but alſo to bring into our minds the prophecies of Iſaiah and others.

[o] This word, of the preſent time, ſignifieth a continual act, for the Lamb hath this virtue proper unto him, and for ever, to take away the ſins of the world.

[p] That is, that root of ſins, to wit, our corruption, and ſo conſequently the fruits of ſin, which are commonly called in the plural number, ſins.

[q] I never knew him by face before.

[14] Chriſt is proved to be the Son of God, by the coming down of the Holy Ghoſt, by the Father's voice, and by John's teſtimony.

[r] This word (that) pointeth out unto us ſome excellent thing, and maketh a difference between Chriſt and others, whom Moſes and the prophets commonly call the ſons of God, or the ſons of the moſt High.

[15] John gathereth diſciples not to himſelf, but to Chriſt.

[16] Chriſt is ſet before us to follow, not as a vain ſhadow, but as our Mediator.

[17] In this firſt gathering of the diſciples, we have ſhewed unto us, that the beginning of ſalvation is from God, who calleth us unto his Son by the miniſtry of his ſervants: whom (ſo preventing us) we muſt alſo hear, and follow him home, that being inſtructed by him, we may alſo inſtruct others.

[s] Where is thy lodging?

[t] The night grew on.

[u] That is, anointed, and king, after the manner of the Jewiſh people.

[18] The good endeavours even of the unlearned, God doth ſo allow, that he maketh them maſters to the learned.

[19] We muſt eſpecially take heed of falſe preſumptions, which ſhut up againſt us the entrance to Chriſt.

[20] Simple uprightneſs diſcerneth the true Iſraelites from the falſe.

[21] The end of miracles, is to ſet before us Chriſt the Almighty, and alſo the only author of our ſalvation, that we may apprehend him by faith.

[x] By theſe words the power of God is ſignified, which ſhould appear in his miniſtry by the angels ſerving him as the head of the church.

[1] Chriſt declaring openly in an aſſembly by a notable miracle that he hath power over the nature of things to feed man's body, leadeth the minds of all men to his ſpiritual and ſaving virtue and power.

[a] After the talk which he had with Nathanael, or after that he departed from John, or after that he came into Galilee.

[2] Chriſt is careful enough of our ſalvation, and therefore hath no need of others to put him in mind of it.

[b] Mine appointed time.

A. D. 30.

5 His mother ſaid unto the ſervants, Whatſoever he ſaith unto you, do it.

6 And there were ſet there, ſix [c] water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three [d] firkins a-piece.

7 And Jeſus ſaid unto them, Fill the water-pots with water. Then they filled them up to the brim.

8 Then he ſaid unto them, Draw out now, and bear unto the governor of the feaſt. So they bare it.

9 Now when the governor of the feaſt had taſted the water that was made wine, (for he knew not whence it was, but the ſervants, which drew the water, knew) the governor of the feaſt called the bridegroom,

10 And ſaid unto him, All men at the beginning ſet forth good wine, and when men have [e] well drunk, then that which is worſe: *but* thou haſt kept back the good wine until now.

11 This beginning of miracles did Jeſus in Cana, *a town* of Galilee, and ſhewed forth his glory: and his diſciples believed on him.

12 After that, he went down into Capernaum, he and his mother, and his [f] brethren, and his diſciples: but they continued not many days there:

13 [3] For the Jews paſſover was at hand. Therefore Jeſus went up to Jeruſalem.

14 [4] And he found in the temple thoſe that ſold oxen, and ſheep, and doves, and changers of money, ſitting *there*.

15 Then he made a ſcourge of ſmall cords, and drove them all out of the temple, with the ſheep and oxen, and poured out the changers money, and overthrew the tables:

16 And ſaid unto them that ſold doves, Take theſe things hence: make not my Father's houſe an houſe of merchandiſe.

*Pſ. 69. 9.

17 And his diſciples remembered, that it was written, * The [g] zeal of thine houſe hath eaten me up.

18 [5] Then anſwered the Jews, and ſaid unto him, What [h] ſign ſheweſt thou unto us, that thou doeſt theſe things?

* Matt. 26. 61. and 27. 40. Mark 14. 58. and 15. 29.

19 Jeſus anſwered, and ſaid unto them, * Deſtroy this temple, and in three days I will ariſe it up again.

20 Then ſaid the Jews, Forty and ſix years was this temple a building, and wilt thou rear it up in three days?

A. D. 30.

21 But he ſpake of the [i] temple of his body.

22 As ſoon therefore as he was riſen from the dead, his diſciples remembered that he thus ſaid unto them: and they believed the ſcripture, and the word that Jeſus had ſaid.

23 Now when he was at Jeruſalem, at the paſſover in the feaſt, many believed in his name, when they ſaw his miracles which he did.

24 [6] But Jeſus did not commit himſelf unto them, becauſe he knew them all,

25 [7] And had not need that any ſhould teſtify of man: for he knew what was in man.

CHAP. III.

1 *Chriſt teacheth Nicodemus the very principles of chriſtian religion.* 14 *The ſerpent in the wilderneſs.* 23 *John baptizeth,* 27 *and teacheth his, that he is not Chriſt.*

THERE [1] was now a man of the Phariſees, named Nicodemus, a [a] ruler of the Jews.

2 This *man* came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a [b] teacher come from God: for no man could do theſe miracles that thou doeſt, [c] except God were with him.

3 [2] Jeſus anſwered, and ſaid unto him, Verily, verily I ſay unto thee, except a man be born again, he cannot [d] ſee the [e] kingdom of God.

4 Nicodemus ſaid unto him, How [f] can a man be born which is old? can he enter into his mother's womb again, and be born?

5 Jeſus anſwered, Verily, verily I ſay unto thee, except that a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the fleſh, [g] is fleſh: and that which is born of the Spirit, is ſpirit.

7 Marvel not that I ſaid unto thee, ye muſt be born again.

8 The wind bloweth where it [h] liſteth, and thou heareſt the ſound thereof, but canſt not tell whence

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[c] Theſe were veſſels appointed for water, wherein they waſhed themſelves.

[d] Every firkin contained an hundred pounds, at twelve ounces the pound: whereby we gather that Chriſt helped them with a thouſand and eight hundred pounds of wine.

[e] Word for word, are drunken. Now this ſpeech, to be drunken, is not always taken in evil part in the Hebrew tongue, but ſignifieth ſometimes ſuch ſtore and plentiful uſe of wine, as doth not paſs meaſure, as Gen. 43. 34.

[f] That is, his couſins.

[3] Chriſt being made ſubject to the law for us, ſatisfieth the law of the paſſover.

[4] Chriſt being ordained to purge the church, doth with great zeal begin his office both of prieſt and prophet.

[g] Zeal in this place is taken for a wrathful indignation and diſpleaſure of the mind, conceived of ſome naughty and evil dealing towards them whom we love well.

[5] Againſt them which ſo bind God to an ordinary calling, which they themſelves moſt ſhamefully abuſe, that they will not admit an extraordinary, which God confirmeth from heaven (and they, although in vain, would have it extinguiſhed) unleſs it be ſealed with outward and bodily miracles.

[h] With what miracle doſt thou confirm it, that we may ſee that heavenly power and virtue, which giveth thee authority to ſpeak and do thus?

[i] That is, of his body.

[6] It is not good crediting them, which ſtand only upon miracles.

[7] Chriſt is the ſearcher of hearts, and therefore true God.

[1] There are none ſometimes more unlearned than the learned: but as well the learned as the unlearned muſt deſire wiſdom of Chriſt only.

[a] A man of great eſtimation, and a ruler amongſt the Jews.

[b] We know that thou art ſent from God to teach us.

[c] But he in whom ſome part of the excellency of God appeareth. And if Nicodemus had known Chriſt aright, he would not only have ſaid that God was with him, but in him, as Paul doth, 2 Cor. 1. 19.

[2] The beginning of Chriſtianity conſiſteth in this, that we know ourſelves not only to be corrupt in part, but to be wholly dead in ſin: ſo that our nature hath need to be created anew, as touching the qualities thereof: which can be done by no other virtue, but by the divine and heavenly, whereby we were firſt created.

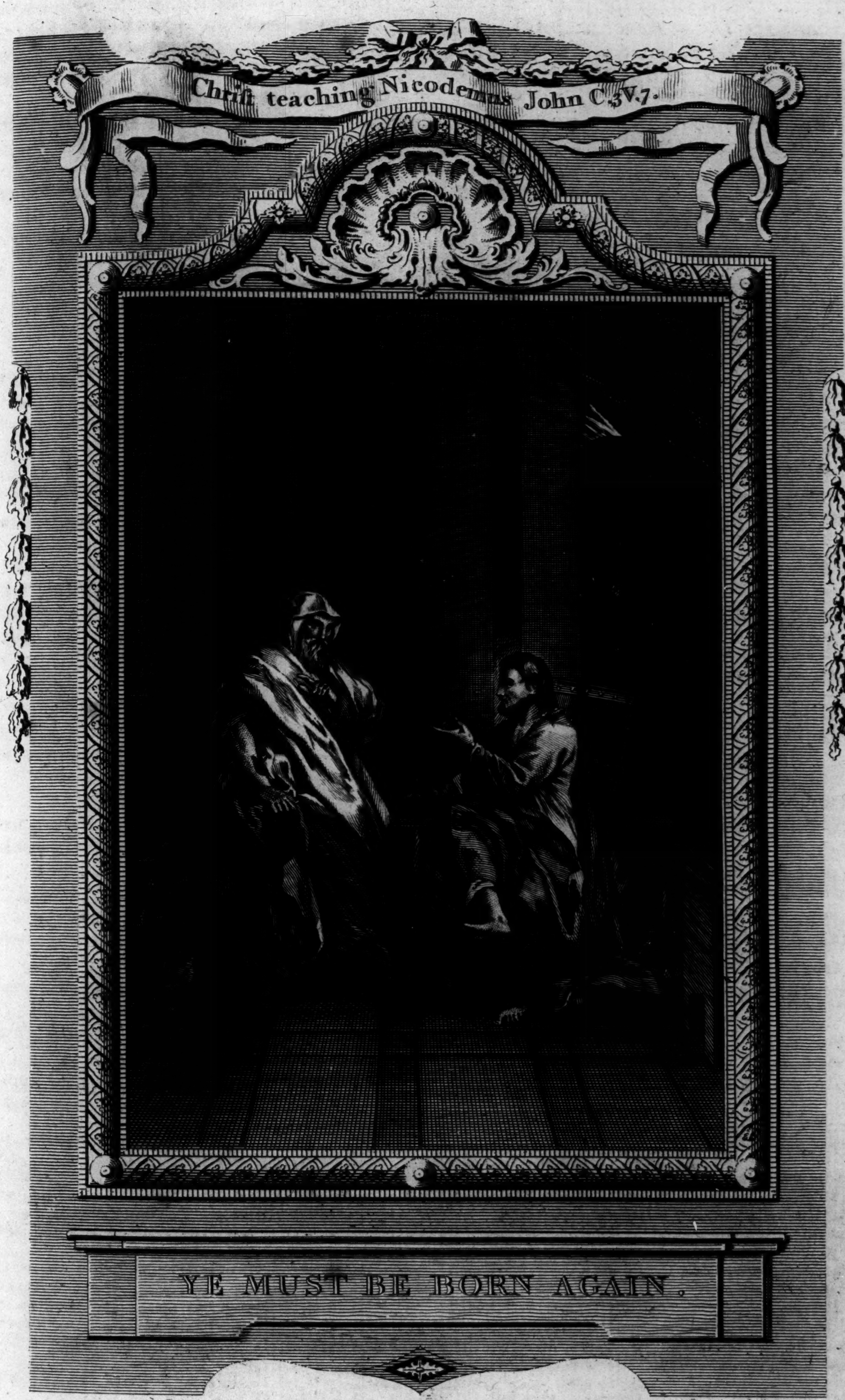
[d] That is, go in, or enter, as he expoundeth himſelf afterward, ver. 5.

[e] The church: for Chriſt ſheweth in this place, how we come to be citizens, and to have aught to do in the city of God.

[f] How can I that am old be born again? for he anſwereth as if Chriſt his words belonged to none but to him.

[g] That is, fleſhly, to wit, wholly unclean, and under the wrath of God: and therefore this word (fleſh) ſignifieth the corrupt nature of man: contrary to which is the (ſpirit) that is, the man ingrafted into Chriſt through the grace of the Holy Ghoſt, whoſe nature is everlaſting and immortal, though the ſtrife of the fleſh remaineth.

[h] With free and wandering blaſts as it liſteth.



Chriſt teaching Nicodemus John C.3 V.7.

YE MUST BE BORN AGAIN.

Burder ſculp.

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A. D. 30. whence it cometh, and whither it goeth: ſo is every man that is born of the Spirit.

9 [3] Nicodemus anſwered, and ſaid unto him, How can theſe things be?

10 Jeſus anſwered, and ſaid unto him, Art thou a teacher of Iſrael, and knoweſt not theſe things?

11 Verily, verily I ſay unto thee, We ſpeak that we know, and teſtify that we have ſeen: but ye receive not our [i] witneſs.

12 If when I tell you earthly things, ye believe not, how ſhould ye believe, if I ſhall tell you of heavenly things?

13 For no [k] man [l] aſcendeth up to heaven, but he that hath deſcended from heaven, [m] that Son of man which [n] is in heaven.

* Num. 21. 9. Ch. 12. 32. 14 * And as Moſes lift up the ſerpent in the wilderneſs, ſo muſt that Son of man be lift up,

15 That whoſoever believeth in him, ſhould not periſh, but have eternal life.

* 1 John 4. 9. 16 * [5] For God ſo loved the world, that he hath given his only begotten Son, that whoſoever believeth [o] in him, ſhould not periſh, but have everlaſting life.

* Ch. 9. 39. and 12. 47. 17 * [6] For God ſent not his Son into the world, that he ſhould [p] condemn the world, but that the [q] world through him might be ſaved.

18 He that believeth in him, is not condemned: but he that believeth not is condemned already, becauſe he hath not believed in the name of that only begotten Son of God.

* Ch. 1. 9. 19 * [7] And this is the [r] condemnation, that that light came into the world, and men loved darkneſs rather than that light, becauſe their deeds were evil.

20 For every man that evil doth, hateth the light: neither cometh to light, leſt his deeds ſhould be reproved.

21 But he that [s] doth truth, cometh to the light, that his deeds might be made manifeſt, that they are wrought [t] according to God.

* Ch. 4. 1. 22 ¶ After theſe things, came Jeſus and his diſciples into the land of Judea, and there tarried with them, and * baptized.

23 And John alſo baptized in Enon beſides Salim, because there was much water there: and they came, and were baptized. A. D. 30.

24 For John was not yet caſt into priſon.

25 [8] Then there aroſe a queſtion between John's diſciples and the Jews, about purifying.

26 And they came unto John, and ſaid unto him, Rabbi, he that was with thee beyond Jordan, to whom * thou bareſt witneſs, behold, he baptizeth, and all men come to him. * Ch. 1. 34.

27 John anſwered, and ſaid, A man [u] can receive nothing, except it be given him from heaven.

28 Ye yourſelves are my witneſſes, that * I ſaid, I am not that Chriſt, but that I am ſent before him. * Ch. 1. 20.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which ſtandeth and heareth him, rejoiceth greatly, becauſe of the bridegroom's voice. This my joy therefore is fulfilled.

30 He muſt increaſe, but I *muſt* decreaſe.

31 He that is come from on high, is above all: he that is of the earth, is of the [x] earth, and [y] ſpeaketh of the earth: he that is come from heaven, is above all.

32 And what he hath [z] ſeen and heard, that he teſtifieth: but [a] no man receiveth his teſtimony.

33 He that hath received his teſtimony, hath ſealed that * God is true. * Rom. 3. 4.

34 For he whom God hath ſent, ſpeaketh the words of God: for God giveth *him* not the Spirit by meaſure.

35 The Father loveth the Son, and hath * [b] given all things into his hand. * Matt. 11. 27.

36 * He that believeth in the Son, hath everlaſting life, and he that obeyeth not the Son, ſhall not [c] ſee life: but the wrath of God abideth on him. * Hab. 2. 4. 1 John 5. 10.

CHAP. IV.

6 *Jeſus being weary, aſketh drink of the woman of Samaria.* 21 *He teacheth the true worſhip.* 26 *He confeſſeth that he is the Meſſias.* 32 *His meat.* 39 *The Samaritans believe in him.* 46 *He healeth the ruler's ſon.*

NOW

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[3] The ſecret myſtery of our regeneration, which cannot be comprehended by man's capacity, is perceived by faith, and that in Chriſt only, becauſe that he is both God on earth and man in heaven, that is to ſay, in ſuch ſort man, that he is God alſo, and therefore Almighty; and in ſuch ſort God, that he is man alſo, and therefore his power is manifeſt unto us.

[i] You handle doubtful things, and ſuch as you have no certain author for, and yet men believe you: but I teach thoſe things that are of a truth and well known, and you believe me not.

[k] Only Chriſt can teach us heavenly things, for no man aſcendeth, &c.

[l] That is, hath any ſpiritual light and underſtanding, or ever had, but only that Son of God, which came down to us.

[m] Whereas he is ſaid to have come down from heaven, that muſt be underſtood of his Godhead, and of the manner of his conception: for Chriſt his birth upon the earth was heavenly and not earthly, for he was conceived by the Holy Ghoſt.

[n] That which is proper to the divinity of Chriſt, is here ſpoken of whole Chriſt, to give us to underſtand that he is but one Perſon wherein two natures are united, and this kind of ſpeech men call, the communicating of properties.

[5] Nothing elſe but the free love of the Father, is the beginning of our ſalvation, and Chriſt is he in whom our righteouſneſs and ſalvation is reſident; and faith is the inſtrument or mean whereby we apprehend it, and life everlaſting is that which is ſet before us to apprehend.

[o] It is not all one to believe in a thing, and to believe of a thing, for we may not believe (in any thing) ſave only in God; but we may believe (of any thing) whatſoever, ſaith Nazianzen, in his oration of the Spirit.

[6] Not Chriſt, but the deſpiſing of Chriſt, doth condemn.

[p] That is, to be the cauſe of condemning of the world, for indeed ſins are the cauſe of death, but Chriſt ſhall judge the quick and the dead.

[q] Not only the people of the Jews, but whoſoever ſhall believe in him.

[7] Only wickedneſs is the cauſe, why men refuſe the light that is offered them.

[r] That is, the cauſe of condemnation which ſticketh faſt in men, unleſs through God's great benefit they be delivered from it.

[s] That is, he that leadeth an honeſt life, and void of all craft and deceit.

[t] That is, with God, God as it were going before.

[8] Satan inflameth the diſciples of John with a fond emulation of their maſter, to hinder the courſe of the goſpel: but John being mindful of his office, doth not only break off their endeavours; but alſo taketh occaſion thereby to give teſtimony of Chriſt, how that in him only the Father hath ſet forth life everlaſting.

[u] What mean you to go about to better my eſtate? this is, every man's lot and portion, that they cannot better themſelves one jot.

[x] Is nothing elſe but man, a piece of work made of the ſlime of the earth.

[y] Savoureth of nothing elſe but corruption, ignorance, dulneſs, &c.

[z] What he knoweth fully and perfectly.

[a] That is, very few.

[b] Committed them to his power and will.

[c] Shall not enjoy.

A. D. 30.

NOW [1] when the Lord knew how the Phariſees had heard, that Jeſus made * and baptized more diſciples than John,

* Ch. 3. 22.

2 (Though Jeſus himſelf baptized not, but his diſciples)

3 He left Judea, and departed again into Galilee.

4 And he muſt needs go through Samaria.

5 [2] Then he came to a city of Samaria, called Sychar, near unto the poſſeſſion that * Jacob gave to his ſon Joſeph.

* Gen. 33. 19. and 48. 22. Joſh. 24. 32.

6 And there was Jacob's well. Jeſus then, wearied in the journey, ſat [a] thus on the well: it was about the [b] ſixth hour.

7 There came a woman of Samaria to draw water. Jeſus ſaid unto her, Give me drink.

8 For his diſciples were gone away into the city, to buy meat.

9 Then ſaid the woman of Samaria unto him, How is it that thou, being a Jew, aſkeſt drink of me, which am a woman of Samaria? for the Jews [c] meddle not with the Samaritans.

10 Jeſus anſwered, and ſaid unto her, If thou kneweſt that [d] gift of God, and who it is that ſaith to thee, Give me drink, thou wouldeſt have aſked of him, and he would have given thee [e] water of life.

11 The woman ſaid unto him, Sir, thou haſt nothing to draw with, and the well is deep: from whence then haſt thou that water of life?

12 Art thou greater than our father Jacob, which gave us the well, and he himſelf drank thereof, and his ſons, and his cattle?

13 Jeſus anſwered, and ſaid unto her, Whoſoever drinketh of this water, ſhall thirſt again:

14 But whoſoever drinketh of the water that I ſhall give him, ſhall never be more a-thirſt: but the water that I ſhall give him, ſhall be in him a well of water, ſpringing up into everlaſting life.

15 The woman ſaid unto him, Sir, give me of that water, that I may not thirſt, neither come hither to draw.

16 Jeſus ſaid unto her, Go, call thine huſband, and come hither.

17 The woman anſwered, and ſaid, I have no huſband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no huſband.

18 For thou haſt had five huſbands, and he whom thou now haſt, is not thine huſband: that ſaidſt thou truly.

19 The woman ſaid unto him, Sir, I ſee that thou art a prophet.

A. D. 30.

20 [3] Our fathers worſhipped in this [f] mountain, and ye ſay, that in * Jeruſalem is the place where men ought to worſhip.

* Deut. 12. 6.

21 Jeſus ſaid unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor at Jeruſalem, worſhip the Father.

22 Ye worſhip that which ye * know not: we worſhip that which we know: for ſalvation is of the Jews.

* 2 Kings 17. 29.

23 But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in [g] ſpirit and truth: for the Father requireth even ſuch to worſhip him.

24 * God is a [h] ſpirit: and they that worſhip him, muſt worſhip him in ſpirit and truth.

* 2 Cor. 3. 17.

25 The woman ſaid unto him, I know well that Meſſias ſhall come, which is called Chriſt: when he is come, he will tell us all things.

26 Jeſus ſaid unto her, I am he, that ſpeak unto thee.

27 ¶ And upon that, came his diſciples, and marvelled that he talked with a woman: yet no man ſaid unto him, What aſkeſt thou? or why talkeſt thou with her?

28 The woman then left her water-pot, and went her way into the city, and ſaid to the men,

29 Come, ſee a man which hath told me all things that ever I did, Is not he that Chriſt?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while, the diſciples prayed him, ſaying, Maſter, eat.

32 [4] * But he ſaid unto them, I have meat to eat that ye know not of.

33 Then ſaid the diſciples between themſelves, Hath any man brought him meat?

34 Jeſus ſaid unto them, My meat is, that I may do the will of him that ſent me, and finiſh his work.

35 [5] Say not ye, There are yet four months, and *then* cometh harveſt? Behold, I ſay unto you, Lift up your eyes, and look on the regions: * for they are white already unto harveſt.

* Matt. 9. 37. Luke 10. 2.

36 [6] And he that reapeth, receiveth reward, and gathereth fruit unto life eternal, that both he that ſoweth, and he that reapeth, might rejoice together.

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[1] This meaſure is to be kept in doing of our duty, that neither by fear we be terrified from going forward, neither by raſhneſs procure or pluck dangers upon our heads.

[2] Chriſt leaving the proud Phariſees, communicateth the treaſures of everlaſting life with a poor ſinful woman and ſtranger, refelling the groſs errors of the Samaritans, and defending the true ſervice of God, which was delivered to the Jews, but yet ſo that he calleth both of them back to himſelf, as one, whom only all the fathers, and alſo the ceremonies of the law, did regard, and had a reſpect unto.

[a] Even as he was weary, or becauſe he was weary.

[b] It was almoſt noon.

[c] There is no familiarity nor friendſhip between the Jews and the Samaritans.

[d] By this word, That, we are given to underſtand, that Chriſt ſpeaketh of ſome excellent gift, that is to ſay, even of himſelf, whom his Father offered to this woman.

[e] This everlaſting water, that is to ſay, the exceeding love of God, is called living, or of life, to make a difference between it, and the water that ſhould be drawn out of a well; and theſe metaphors are very much uſed of the Jews, Jer. 2. 13. Joel 3. 18. Zech. 13. 11.

[3] All the religion of ſuperſtitious people ſtandeth, for the moſt part, upon two pillars, but very weak, that is to ſay, upon the examples of the fathers perverted, and a fooliſh opinion of outward things: againſt which errors we have to ſet the word and nature of God.

[f] The name of this mountain is Gerrzim, whereupon Sanabaletta the Cuthite built a temple by Alexander of Macedon his leave, after the victory of Jeſſica: and made there Manaſſes his ſon-in-law high prieſt, Joſeph. book 11.

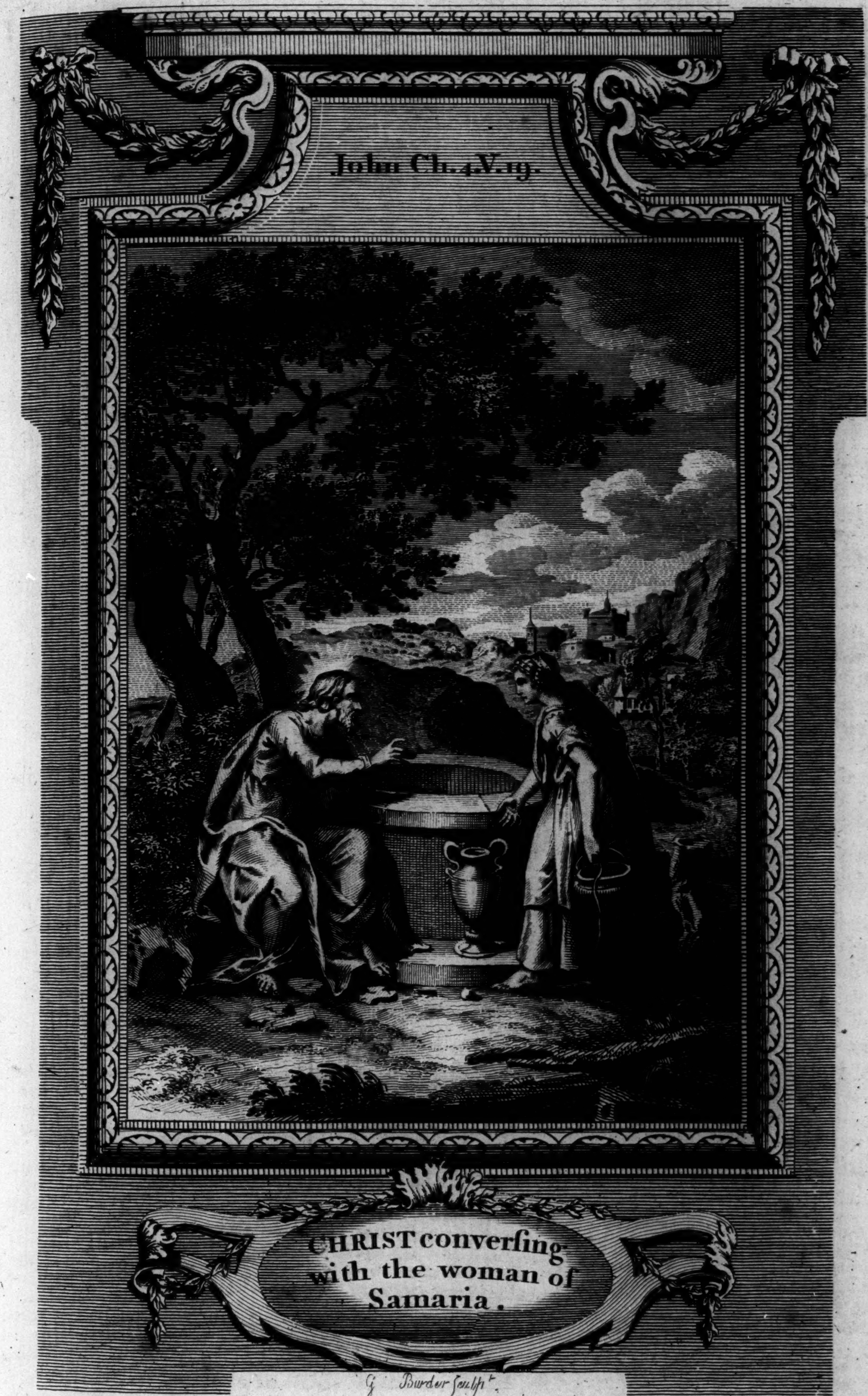
[g] This word (Spirit) is to be taken here, as it is ſet againſt that commandment which is called carnal, Heb. 7. 16. as the commandment is conſidered in itſelf: and ſo he ſpeaketh of (Truth) not as we ſet it againſt a lye, but as we take it in reſpect of the outward ceremonies of the law, which did only ſhadow that which Chriſt performed in deed.

[h] By the word (Spirit) he meaneth the nature of the Godhead, and not the third Perſon in the Trinity.

[4] We may have care of our bodies, but yet ſo, that we prefer willingly and freely the occaſion which is offered us to enlarge the kingdom of God: before all neceſſities of this life whatſoever.

[5] When the ſpiritual corn is ripe, we muſt not linger, for ſo the children of this world would condemn us.

[6] The doctrine of the prophets was, as it were, a ſowing time: and the doctrine of the goſpel, as the harveſt: and there is an excellent agreement between them both, and the miniſters of them both.



John Ch. 4 V. 19.

CHRIST conversing with the woman of Samaria.

G Burder sculp^t.

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A. D. 30. 37 For herein is the [i] ſaying true, that one ſoweth, and another reapeth.

38 I ſent you to reap that, whereon ye beſtowed no labour: other men laboured, and ye are entered into their labours.

39 [7] Now many of the Samaritans of that city believed in him, for the ſaying of the woman, which teſtified, He hath told me all things that ever I did.

40 Then when the Samaritans were come unto him, they beſought him that he would tarry with them: and he abode there two days.

41 And many more believed becauſe of his own word.

42 And they ſaid unto the woman, Now we believe, not becauſe of thy ſaying: for we have heard him ourſelves, and know that this is indeed that Chriſt, the Saviour of the world.

43 ¶ [8] So two days after he departed thence, and went into [k] Galilee.

* Matt. 13. 57. Mark 6. 4. Luke 4. 24. 44 For Jeſus himſelf had * teſtified, that a prophet hath none honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, which had ſeen all the things that he did at Jeruſalem at the feaſt: for they went alſo unto the feaſt.

* Ch. 2. 1. 11. 46 [9] And Jeſus came again into * Cana, *a town* of Galilee, where he had made of water wine. And there was a certain [l] ruler, whoſe ſon was ſick at Capernaum.

47 When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would go down, and heal his ſon: for he was even ready to die.

48 Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe.

49 The ruler ſaid unto him, Sir, go down before my ſon die.

50 Jeſus ſaid unto him, Go thy way, thy ſon liveth: and the man believed the word that Jeſus had ſpoken unto him, and went his way.

51 And as he was now going down, his ſervants met him, ſaying, Thy ſon liveth.

52 Then inquired he of them the hour when he began to amend. And they ſaid unto him, Yeſterday the ſeventh hour the fever left him.

53 Then the father knew, that it was the ſame hour in the which Jeſus had ſaid unto him, Thy ſon liveth. And he believed, and all his houſhold.

54 This ſecond miracle did Jeſus again, after he was come out of Judea into Galilee.

CHAP. V.

2 One lying at the pool, 5 is healed of Chriſt on the ſabbath. 10 The Jews, that raſhly find fault with that his deed, 17 he convinceth with the authority of his Father. 19, 20 He proveth his divine power by many reaſons; 45 and with Moſes's teſtimony.

A. D. 31.

* Lev. 23. 3. Deut. 16. 1. AFTER * that, there was a feaſt of the Jews, and Jeſus went up to Jeruſalem.

2 [1]And there is at Jeruſalem, by the place of the ſheep, a [a] pool called in Hebrew [b] Betheſda, having five porches:

3 In the which lay a great multitude of ſick folk, of blind, halt, and withered, waiting for the moving of the water.

4 For an angel went down at a certain ſeaſon into the pool, and troubled the water: whoſoever then firſt, after the ſtirring of the water, ſtepped in, was made whole of whatſoever diſeaſe he had.

5 And a certain man was there, which had been diſeaſed eight and thirty years.

6 When Jeſus ſaw him lie, and knew that he now long time had been diſeaſed, he ſaid unto him, Wilt thou be made whole?

7 The ſick man anſwered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another ſteppeth down before me.

8 Jeſus ſaid unto him, Riſe: take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and the ſame day was the ſabbath.

10 [2] The Jews therefore ſaid to him that was made whole, It is the ſabbath *day:* * it is not lawful for thee to carry thy bed. * Jer. 17. 22.

11 He anſwered them, He that made me whole, he ſaid unto me, Take up thy bed, and walk.

12 Then aſked they him, What man is that which ſaid unto thee, Take up thy bed, and walk?

13 And he that was healed, knew not who it was: for Jeſus had conveyed himſelf away from the multitude that was in that place.

14 And after that, Jeſus found him in the temple, and ſaid unto him, Behold, thou art made whole: ſin no more, leſt a worſe thing come unto thee.

15 ¶ The man departed, and told the Jews, that it was Jeſus, which had made him whole.

16 And therefore the Jews did perſecute Jeſus, and ſought to ſlay him, becauſe he had done theſe things on the ſabbath *day*.

17 [3] But Jeſus anſwered them, My Father worketh hitherto, and I work.

18 * Therefore the Jews ſought the more to kill him: not only becauſe he had broken the ſabbath, but ſaid alſo that God was [c] his Father, and made himſelf equal with God. * Ch. 7. 19.

19 Then anſwered Jeſus, and ſaid unto them, Verily, verily I ſay unto you, The Son can do

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[i] That proverb.

[7] The Samaritans do moſt joyfully embrace that which the Jews moſt ſtubbornly rejected.

[8] The deſpiſers of Chriſt deprive themſelves of his benefit: yet Chriſt prepareth a place for himſelf.

[k] Into the towns and villages of Galilee, for he would not make abode in his country of Nazareth, becauſe they deſpiſed him, and where (as the other Evangeliſts write) the efficacy of his benefits were hindered through their marvellous ſtiff-neckedneſs.

[9] Although Chriſt be abſent in body, yet he worketh mightily in the believers by his word.

[l] Some of Herod's courtiers, for though Herod was not a king, but a tetrarch, yet, the lofty name only excepted, he was a king, or, at leaſt, the people called him a king.

[1] There is no diſeaſe ſo old, which Chriſt cannot heal.

[a] Whereof cattle drank, and uſed to be plunged in, whereof there could not be but great ſtore at Jeruſalem.

[b] That is to ſay, the houſe of pouring out, becauſe great ſtore of water was poured out into that place.

[2] True religion is not more cruelly aſſaulted by any means, than by the pretence of religion itſelf.

[3] The work of God was never the breach of the ſabbath, but the works of Chriſt are the works of the Father, both becauſe they are one God, and alſo becauſe the Father doth not work but in the Son.

[c] That is, his only, and no man's elſe, which they gather by that, that he ſaith, (And I work) applying this word (work) to himſelf, which is proper to God, and therefore maketh himſelf equal to God.

A. D. 31.

nothing [d] of himſelf, ſave that he [e] ſeeth the Father do: for whatſoever things he doeth, the ſame things doeth the Son [f] in like manner.

20 For the Father loveth the Son, and ſheweth him all things whatſoever he himſelf doeth, and he will ſhew him greater works than theſe, that ye ſhould marvel.

21 [4] For likewiſe as the Father raiſeth up the dead, and quickeneth them, ſo the Son quickeneth whom he will.

22 For the Father [g] judgeth [h] no man, but hath committed all judgment unto the Son.

23 Becauſe that all men ſhould honour the Son, as they honour the Father: he that honoureth not the Son, the ſame honoureth not the Father which hath ſent him.

24 [5] Verily, verily I ſay unto you, he that heareth my word, and believeth him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death unto life.

25 [6] Verily, verily I ſay unto you, the hour ſhall come, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear it, ſhall live.

26 For as the Father hath life in himſelf, ſo likewiſe hath he given to the Son to have life in himſelf.

27 And hath given him [i] power alſo to execute judgment, in that he is [k] the Son of man.

28 [7] Marvel not at this: for the hour ſhall come, in the which all that are in the graves, ſhall hear his voice.

* Matt. 25. 41.

29 [8] And they ſhall come [l] forth, * that have done good, unto the [m] reſurrection of life: but they that have done evil, unto the reſurrection of condemnation.

30 [9] I can [n] do nothing of mine own ſelf: [o] as I hear, I judge: and my judgment is juſt, becauſe I ſeek not mine own will, but the will of the Father who hath ſent me.

* Ch. 8. 14.

31 If I * ſhould bear witneſs of myſelf, my witneſs were not [p] true.

* Matt. 3. 17.

32 * There is another that beareth witneſs of me, and I know that the witneſs which he beareth of me, is true.

* Ch. 1. 27.

33 * [10] Ye ſent unto John, and he bare witneſs unto the truth.

A. D. 31.

34 But I receive not the record of man: nevertheleſs theſe things I ſay, that ye might be ſaved.

35 He was a burning and a ſhining candle: and ye would for [q] a ſeaſon have rejoiced in his light.

36 But I have greater witneſs than the witneſs of John: for the works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father ſent me.

* Matt. 3. 17. and 17. 5.
* Deut. 4. 13.

37 And the * Father himſelf, which hath ſent me, beareth witneſs of me. Ye have not heard his voice at any time, * neither have ye ſeen his ſhape.

38 And his word have ye not abiding in you: for whom he hath ſent, him ye believe not.

* Acts 17. 11.

39 * Search the ſcriptures: for in them ye think to have eternal life, and they are they which teſtify of me.

40 But ye will not come to me, that ye might have life.

41 I receive not the praiſe of men.

42 But I know you, that ye have not the [r] love of God in you.

43 I am come in my Father's name, and ye receive me not: if another ſhall come in his own name, him will ye receive.

* Ch. 12. 43.

44 How can ye believe, which receive * honour one of another, and ſeek not the honour that cometh of God alone?

45 [s] Do not think that I will accuſe you to my Father: there is one that accuſeth you, *even* Moſes, in whom ye truſt.

* Gen. 3. 15. and 22. 18. and 49. 10. Deut. 18. 15.

46 For had ye believed Moſes, ye would have believed me: * for he wrote of me.

47 But if ye believe not his writings, how ſhall ye believe my words?

CHAP. VI.

5 *Five thouſand are fed with five loaves and two fiſhes.* 11 *Chriſt goeth apart from the people.* 17 *As his diſciples were rowing,* 19 *he cometh to them walking on the water.* 26 *He reaſoneth of the true,* 27 *and everlaſting* 35 *bread of life.* 41, 52 *The Jews murmur,* 60 *and many of the diſciples* 66 *depart from him.* 69 *The apoſtles confeſs him to be the Son of God.*

AFTER

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[d] Not only without his Father's authority, but alſo without his mighty working and power.

[e] This muſt be underſtood of Chriſt's perſon, which conſiſteth of two natures, and not ſimply of his Godhead: ſo then he ſaith that his Father moveth and governeth him in all things; but yet notwithſtanding when he ſaith he worketh with his Father, he voucheth his Godhead.

[f] In like ſort, jointly and together. Not for that the Father doth ſome things, and then the Son worketh after him, and doth the like, but becauſe the might and power of the Father and the Son do work equally and jointly together.

[4] The Father maketh no man partaker of everlaſting life, but in Chriſt, in whom only alſo he is truly worſhipped.

[g] This word (judgeth) is taken by the figure Synecdoche, for all government.

[h] Theſe words are not ſo to be taken, as though they ſimply denied, that God governed the world, but as the Jews imagined it, which ſeparate the Father from the Son; whereas indeed the Father doth not govern the world, but only in the perſon of his Son, being made manifeſt in the fleſh, ſo ſaith he afterward, ver. 30. that he came not to do his own will: that his doctrine is not his own, chap. 7. 16. that the blind man and his parents ſinned not, &c. chap. 9. 3.

[5] The Father is not worſhipped but by his Son's word, apprehended by faith, which is the only way that leadeth to eternal life.

[6] We are all dead in ſin, and cannot be quickened by any other means, than by the word of Chriſt, apprehended by faith.

[i] That is, high and ſovereign power to rule and govern all things, inſomuch that he hath power of life and death.

[k] That is, he ſhall not only judge the world as he is God; but alſo as he is man, he received this of his Father, to be judge of the world.

[7] All ſhall appear before the judgment-ſeat of Chriſt, at length to be judged.

[8] Faith and infidelity ſhall be judged by their fruits.

[l] Of their graves.

[m] To that reſurrection which hath life everlaſting following it; againſt which is ſet the reſurrection of condemnation, that is, which condemnation followeth.

[9] The Father is the author and approver of all things which Chriſt doth.

[n] Look ver. 22.

[o] As my Father directeth me, who dwelleth in me.

[p] Faithful, that is, worthy to be credited, look chap. 14.

[10] Chriſt is declared to be the only Saviour by John's voice, and infinite miracles, and by the teſtimonies of all the prophets. But the world notwithſtanding being addicted to falſe prophets, and deſirous to ſeem religious, ſeeth none of all theſe things.

[q] A little while.

[r] Love toward God.

[s] This denial doth not put away that which is here ſaid, but correcteth it; as if Chriſt ſaid, the Jews ſhall have no ſorer accuſer than Moſes.

A. D. 32.

AFTER theſe things, Jeſus went his way [a] over the ſea of Galilee, which is Tiberias.

2 And a great multitude followed him, becauſe they ſaw his miracles, which he did on them that were diſeaſed.

3 Then Jeſus went up into a mountain, and there he ſat with his diſciples.

* Lev. 23. 7. Deut. 16. 1.

4 Now the paſſover, a * feaſt of the Jews, was near.

* Matt. 14. 16. Mark 6. 37. Luke 9. 13.

5 * [1] Then Jeſus lift up *his* eyes, and ſeeing that a great multitude came unto him, he ſaid unto Philip, Whence ſhall we buy bread, that theſe might eat?

6 (And this he ſaid to prove him: for he himſelf knew what he would do)

7 Philip anſwered him, two hundred pennyworth of bread is not ſufficient for them, that every one of them may take a little.

8 Then ſaid unto him one of his diſciples, Andrew, Simon Peter's brother,

9 There is a little boy here, which hath five barley loaves, and two fiſhes: but what are they among ſo many?

10 And Jeſus ſaid, Make the people ſit down. (Now there was much graſs in that place.) Then the men ſat down, in number about five thouſand.

11 And Jeſus took the bread, and gave thanks, and gave to the diſciples, and the diſciples to them that were ſet down: and likewiſe of the fiſhes as much as they would.

12 And when they were ſatisfied, he ſaid unto his diſciples, Gather up the broken meat which remaineth, that nothing be loſt.

13 Then they gathered it together, and filled twelve baſkets with the broken meat of the five barley loaves, which remained unto them that had eaten.

14 Then the men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world.

15 [2] When Jeſus therefore perceived that they would come, and take him to make him a king, he departed again into a mountain himſelf alone.

16 ¶ [3] When even was now come, his diſciples went down unto the ſea,

* Matt. 14. 25. Mark 6. 47.

17 * And entered into a ſhip, and went over the ſea, [b] towards Capernaum: and now it was dark, and Jeſus was not come to them.

18 And the ſea aroſe with a great wind that blew.

19 And when they had rowed about five and twenty or thirty furlongs, they ſaw Jeſus walking on the ſea, and drawing near unto the ſhip: ſo they were afraid.

A. D. 32.

20 But he ſaid unto them, It is I: be not afraid.

21 Then [c] willingly they received him into the ſhip, and the ſhip was by and by at the land whither they went.

22 ¶ The day following, the people which ſtood on the other ſide of the ſea, ſaw that there was none other ſhip there, ſave that one, whereinto his diſciples were entered, and that Jeſus went not with his diſciples in the ſhip, but that his diſciples were gone alone,

23 And that there came other ſhips from Tiberias near unto the place where they ate the bread, after the Lord had given thanks.

24 Now when the people ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus.

25 And when they had found him on the other ſide of the ſea, they ſaid unto him, Rabbi, when cameſt thou hither?

26 [4] Jeſus anſwered them, and ſaid, Verily, verily I ſay unto you, Ye ſeek me not becauſe ye ſaw the miracles, but becauſe ye ate of the loaves, and were filled.

27 [d] Labour not for the meat which periſheth, but for the meat that endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath * God the Father [e] ſealed.

* Ch. 1. 32. Matt. 3. 17. and 17. 3.

28 Then ſaid they unto him, What ſhall we do, that we might work the [f] works of God?

29 [5] Jeſus anſwered, and ſaid unto them, * [g] This *is* the work of God, that ye believe in him whom he hath ſent.

* 1 John 3. 23.

30 [6] They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee it, and believe thee? what doeſt thou work?

31 Our fathers did eat manna in the deſert, as it is * written, He gave them bread from heaven to eat.

* Exod. 16. 14. Num. 11. 7. Pſ. 78. 25.

32 [7] Then Jeſus ſaid unto them, Verily, verily I ſay unto you, Moſes gave you not [h] that bread from heaven, but my Father giveth you that true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then they ſaid unto him, Lord, evermore give us this bread.

35 And

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[a] Not that he cut over the lake of Tiberias, but by reaſon of the large creeks, his ſailing made his journey the ſhorter: therefore he is ſaid to have gone over the ſea, when as he paſſed over from one ſide of the creek to the other.

[1] They that follow Chriſt, do ſometimes hunger, but they are never deſtitute of help.

[2] Chriſt is not only not delighted, but alſo greatly offended with a prepoſterous worſhip.

[3] The godly are often in peril and danger, but Chriſt cometh to them in time, even in the midſt of the tempeſts, and bringeth them to the haven.

[b] In Mark 6. 45. they are willed to go before to Bethſaida, for Bethſaida was in the way to Capernaum.

[c] They were afraid at the firſt; but when they knew his voice they became new men, and took him willingly into the ſhip, whom they ſhunned and fled from before.

[4] They that ſeek the kingdom of heaven, lack nothing: notwithſtanding, the goſpel is not the food of the belly, but of the mind.

[d] Beſtow not your labour and pain.

[e] That is, whom God the father hath diſtinguiſhed from all other men by planting his own virtue in him, as though he had ſealed him with his ſeal, that he might be a lively pattern and repreſenter of him: and that more is, inſtalled him to this office, to reconcile us men to God, and bring us to everlaſting life, which is only proper to Chriſt.

[f] Which pleaſe God: for they think that everlaſting life hangeth upon the condition of fulfilling the law: therefore Chriſt calleth them back to faith.

[5] Men torment themſelves in vain, when they go about to pleaſe God without faith.

[g] That is, this is the work that God requireth, that you believe in me, and therefore he calleth them back to faith.

[6] The ſpiritual virtue of Chriſt is contemned of them that are deſirous of earthly miracles.

[7] Chriſt, who is the true and only author and giver of eternal life, was ſignified unto the fathers in Manna.

[h] He denieth that that Manna was that pure heavenly bread, and ſaith that he himſelf is that true bread, becauſe he feedeth unto the true and everlaſting life. And as for that, that Paul, 1 Cor. 10. calleth Manna, ſpiritual food, it maketh nothing againſt this place, for he joineth the thing ſignified with the ſign: but in this whole diſputation, Chriſt dealeth with the Jews after their own opinion and conceit of the matter, and they had no further conſideration of the Manna, but in that it fed the belly.

A. D. 32.

35 And Jeſus ſaid unto them, I am that bread of [i] life: he that cometh to me, ſhall not hunger: and he that believeth in me, ſhall never thirſt.

36 But I ſaid unto you, that ye alſo have ſeen me, and believe not.

37 [8] All that the Father give thme, ſhall come to me: and him that cometh to me, I caſt not away.

38 For I came down from heaven, not to do mine [k] own will, but his will which hath ſent me.

39 And this is the Father's will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.

40 And this is the will of him that ſent me, that every man which [l] ſeeth the Son, and believeth in him, ſhould have everlaſting life: and I will raiſe him up at the laſt day.

41 [9] The Jews then murmured at him, becauſe he ſaid, I am that bread which is come down from heaven.

* Matt. 13. 55. 42 And they ſaid, * Is not this Jeſus, that ſon of Joſeph, whoſe father and mother we know? how then ſaith he, I came down from heaven?

43 Jeſus then anſwered, and ſaid unto them, Murmur not among yourſelves.

44 No man can come to me, except the Father which hath ſent me, draw him: and I will raiſe him up at the laſt day.

* Iſa. 54.13. Jer. 31. 33. 45 It is written in the * [m] prophets, And they ſhall be all [n] taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me,

* Matt. 11. 27. 46 * Not that any man hath ſeen the Father, [o] ſave he which is of God, he hath ſeen the Father.

47 Verily, verily I ſay unto you, He that believeth in me hath everlaſting life.

48 [10] I am that bread of life.

* Exod. 16. 15. 49 * Your fathers did eat manna in the wilderneſs, and are dead,

50 [p] This is that bread which cometh down from heaven, that he which eateth of it ſhould not die.

A. D. 32.

51 [11] I am that [q] living bread, which came down from heaven: if any man [r] eat of this bread, he ſhall live for ever: and the bread that I will give is my fleſh, which I will give for the life of the world.

52 [12] Then the Jews ſtrove among themſelves, ſaying, How can this man give us *his* fleſh to eat?

53 Then Jeſus ſaid unto them, Verily, verily I ſay unto you, Except ye eat the fleſh of the Son of man, and drink his blood, ye have [s] no life in you.

* 1 Cor. 11. 27. 54 Whoſoever * eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day.

55 For my fleſh is meat indeed, and my blood is drink indeed.

56 He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

57 As [t] that living Father hath ſent me, ſo live I by the [u] Father: and he that eateth me, even he ſhall live by me.

58 This is that bread which came down from heaven: not as your fathers have eaten manna, and are dead. He that eateth of this bread, ſhall live for ever.

59 Theſe things ſpake he in the ſynagogue, as he taught in Capernaum.

60 [13] Many therefore of his diſciples (when they heard this) ſaid, This is an hard ſaying: who can bear it?

61 But Jeſus knowing in himſelf, that his diſciples murmured at this, ſaid unto them, Doth this offend you?

* Ch. 3. 13. 62 *What* then if ye ſhall ſee that Son of man aſcend up, * where he was before?

63 [14] It is the [x] Spirit that quickeneth: the fleſh profiteth nothing: the words that I ſpeak unto you, are ſpirit and life.

64 But there are ſome of you that believe not: for Jeſus knew from the beginning, which they were that believed not, and who ſhould betray him.

65 And

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[i] Which have life, and give life.

[8] The gift of faith proceedeth from the free election of the Father in Chriſt, after which followeth neceſſarily everlaſting life: Therefore faith in Chriſt Jeſus is a ſure witneſs of our election, and therefore of our glorification, which is to come.

[k] Look above chap. 5. ver. 22.

[l] Seeing and believing are joined together: for there is another kind of ſeeing which is general, which the devils have, for they ſee: but here he ſpeaketh of that kind of ſeeing which is proper to the elect.

[9] Fleſh cannot perceive ſpiritual things, and therefore the beginning of our ſalvation cometh from God, who changeth our nature, ſo that we being inſpired of him, may abide to be inſtructed and ſaved by Chriſt.

[m] In the book of the prophets: for the Old Teſtament was divided by them into three ſeveral parts, into the law, the prophets, and the holy writ.

[n] To wit, they ſhall be children of the church, for ſo the prophet Iſaiah expoundeth it, ch. 54. 13. that is to ſay, ordained to life, Acts 13. 48. and therefore the knowledge of the heavenly truth is the gift and work of God, and ſtandeth not in any power of man.

[o] If the Son only hath ſeen the Father, then it is he only that can teach and inſtruct us truly.

[10] The true uſe of ſacraments is to aſcend from them to the thing itſelf, that is, to Chriſt: by the partaking of whom only, we get everlaſting life.

[p] He pointeth out himſelf when he ſpake theſe words.

[11] Chriſt being ſent from the Father, is the ſelf-ſame unto us for the getting and keeping of everlaſting life, that bread and fleſh, yea, meat and drink are, to the uſe of this tranſitory life.

[q] Which giveth life to the world.

[r] That is to ſay, whoſoever is partaker of Chriſt indeed, who is our food.

[12] Fleſh cannot put a difference between fleſhly eating, which is done by the help of the teeth, and ſpiritual eating, which conſiſteth in faith: and therefore it condemneth that which it underſtandeth not: yet notwithſtanding, the truth muſt be preached and taught.

[s] If Chriſt be preſent, life is preſent; but when Chriſt is abſent, then is death preſent.

[t] In that that Chriſt is man, he receiveth that power which quickeneth and giveth life to them that are his, of his Father: and he addeth this word (That) to make a difference between him and all other fathers.

[u] Chriſt his meaning is, that though he be man, yet his fleſh can give life, not of the own nature, but becauſe that fleſh of his liveth by the Father, that is to ſay, doth ſuck and draw out of the Father that power which it hath to give life.

[13] The reaſon of man cannot comprehend the uniting of Chriſt and his members: therefore let it worſhip and reverence that which is better than itſelf.

[14] The fleſh of Chriſt doth therefore quicken us becauſe that he that is man, is God: which myſtery is only comprehended by faith, which is the gift of God, proper only to the elect.

[x] Spirit, that is, that power which floweth from the Godhead, cauſeth the fleſh of Chriſt, which otherwiſe were nothing but fleſh, both to live in itſelf, and to give life to us.

A. D. 32. 65 And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it be given unto him of my Father.

66 [15] From that time, many of his diſciples went back, and walked no more with him.

67 Then ſaid Jeſus unto the twelve, Will ye alſo go away?

68 Then Simon Peter anſwered him, Maſter, to whom ſhall we go? thou haſt the words of eternal life:

69 And we believe and know that thou art that Chriſt, that Son of the living God.

* Matt. 26. 16. 70 [16] Jeſus anſwered them, Have not I * choſen you twelve, and one of you is a devil?

71 Now he ſpake it of Judas Iſcariot, the *ſon* of Simon: for he it was that ſhould betray him, though he was one of the twelve.

CHAP. VII.

2 *Chriſt, after his couſins were gone up to the feaſt of tabernacles,* 10 *goeth thither privily.* 12 *The people's ſundry opinions of him.* 14 *He teacheth in the temple.* 32 *The prieſts command to take him.* 41 *Strife among the multitude about him,* 47 *and between the Phariſees and the officers that were ſent to take him,* 50 *and Nicodemus.*

AFTER theſe things, Jeſus walked in Galilee, and would not walk in Judea: for the Jews ſought to kill him.

* Lev. 23. 34. 2 Now the Jews * [a] feaſt of the tabernacles was at hand.

3 [1] His brethren therefore ſaid unto him, Depart hence, and go into Judea, that thy diſciples may ſee thy works that thou doeſt.

4 For there is no man that doeth any thing ſecretly, and he himſelf ſeeketh to be famous. If thou doeſt theſe things, ſhew thyſelf to the world.

5 For as yet his [b] brethren believed not in him.

6 [2] Then Jeſus ſaid unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you: but me it hateth, becauſe I teſtify of it, that the works thereof are evil.

* Ch. 8. 20. 8 Go ye up unto this feaſt: I will not go up yet unto this feaſt: * for my time is not yet fulfilled.

A. D. 32. 9 ¶ Theſe things he ſaid unto them, and abode ſtill in Galilee.

10 [3] But as ſoon as his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as *it were* privily.

11 Then the Jews ſought him at the feaſt, and ſaid, Where is he?

12 And much murmuring was there of him among the people. Some ſaid, He is a good man: others ſaid, Nay, but he deceiveth the people.

13 Howbeit no man ſpake [c] openly of him for fear of the Jews.

14 [4] Now when the [d] half of the feaſt was done, Jeſus went up into the temple and taught.

15 And the Jews marvelled, ſaying, How knoweth this man the ſcriptures, ſeeing that he never learned!

6 [5] Jeſus anſwered them, and ſaid, My doctrine is not mine, but his that ſent me.

17 If any man will do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of myſelf.

18 [6] He that ſpeaketh of himſelf, ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him.

* Exod. 24. 3. * Ch. 5. 11. 19 * [7] Did not Moſes give you a law, and *yet* none of you keepeth the * law? Why go ye about to kill me?

20 The people anſwered and ſaid, Thou haſt a devil: who goeth about to kill thee?

21 [8] Jeſus anſwered, and ſaid to them, I have done one work, and ye all marvel.

* Lev. 12. 3. * Deut. 1. 16. 22 * Moſes therefore gave unto you circumciſion (not becauſe it is of Moſes, but of the * fathers) and ye on the ſabbath *day* circumciſe a man.

23 If a man on the ſabbath receive circumciſion, that the [f] law of Moſes ſhould not be broken, be ye angry with me, becauſe I have made a man every whit whole on the ſabbath *day*?

* Gen. 17. 10. 24 * [9] Judge not [g] according to the appearance, but judge righteous judgment.

25 ¶ [10] Then ſaid ſome of them of Jeruſalem, Is not this he, whom they go about to kill?

26 And behold, he ſpeaketh openly, and they ſay nothing to him? do the rulers know indeed, that this is indeed that Chriſt?

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[15] Such is the malice of men, that they take occaſion of their own deſtruction, even of the very doctrine of ſalvation, unleſs it be a few which believe through the ſingular gift of God.

[16] The number of the profeſſors of Chriſt is very ſmall among them; alſo there be ſome hypocrites, and worſe than all other.

[a] This feaſt was ſo called, becauſe of the booths and tents which they pitched of divers kinds of boughs, and ſat under them, ſeven days together, all which time the feaſt laſted.

[1] The grace of God cometh not by inheritance, but it is a gift that cometh other ways: whereby it cometh to paſs, that oftentimes the children of God ſuffer more affliction by their own kinsfolks than by ſtrangers.

[b] His kinsfolks: for ſo uſe the Hebrews to ſpeak.

[2] We muſt not follow the fooliſh deſires of our friends.

[3] An example of horrible confuſion in the very boſom of the church. The paſtors oppreſs the people with terror and fear: the people ſeek Chriſt, when he appeareth not; when he offereth himſelf, they neglect him. Some alſo that know him, condemn him raſhly: a very few think well of him, and that in ſecret.

[c] Or, boldly and freely: for the chief of the Jews ſought nothing ſo much, as to bury his fame and name.

[4] Chriſt ſtriveth with goodneſs againſt the wickedneſs of the world; in the mean ſeaſon the moſt part of men take occaſion of offence even by that ſame whereby they ought to have been ſtirred up to embrace Chriſt.

[d] About the fourth day of the feaſt.

[5] Therefore are there few to whom the goſpel ſavoureth very well, becauſe the ſtudy of godlineſs is very rare.

[e] Look above chap. 5. ver. 22. and he ſpeaketh this after the opinion of the Jews: as if he ſaid, my doctrine is not mine, that is, it is not his whom you take to be a man as other are, and therefore ſet light by him, but it is his that ſent me.

[6] The true doctrine of ſalvation differeth from the falſe in this, that the ſame ſetteth forth the glory of God, and this by puffing up of men, darkeneth the glory of God.

[7] None do more confidently boaſt themſelves to be the defenders of the law of God, than they that do moſt impudently break it.

[8] The ſabbath day (which is here ſet before us for a rule of all ceremonies) was not appointed to hinder, but to further and practiſe God's works, amongſt which, the love of our neighbour is the chiefeſt.

[f] That is to ſay, if the law of circumciſion, which Moſes gave, be of ſo great account amongſt you, that you doubt not to circumciſe upon the ſabbath, do you rightly reprove me for healing a man thoroughly?

[9] We muſt judge according to the truth of things, leſt the perſons of men do turn us and carry us away.

[g] By the ſhew that I make; for I ſeem to be but an abject and raſcal of Galilee, and a carpenter's ſon, whom no man maketh account of: but mark the matter itſelf well, and judge the tree by the fruit.

[10] Many do marvel that the endeavours of the enemies of God have no ſucceſs: yet in the mean ſeaſon they do not acknowledge the virtue and power of God.

A. D. 32.

27 [11] Howbeit, we know this man whence he is: but when that Chriſt cometh, no man ſhall know whence he is.

28 ¶ [12] Then cried Jeſus in the temple as he taught, ſaying, Ye both know me, and know whence I am: yet am I not come of myſelf: but he that ſent me is true, whom ye know not.

29 But I know him: for I am of him, and he hath ſent me.

30 [13] Then they ſought to take him, but no man laid hands on him, becauſe his hour was not yet come.

31 Now many of the people believed in him, and ſaid, When that Chriſt cometh, will he do more miracles than this man hath done?

32 [14] The Phariſees heard that the people murmured theſe things of him, and the Phariſees and high prieſts ſent officers to take him.

33 Then ſaid Jeſus unto them, Yet am I a little while with you, and then go I unto him that ſent me.

* Ch. 13. 34. 34 * Ye ſhall ſeek me, and ſhall not find *me*: and where I am, can ye not come.

35 Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not find him? Will he go unto them that are [h] diſperſed among the Grecians, and teach the Grecians?

36 What ſaying is this that he ſaid, Ye ſhall ſeek me, and ſhall not find *me?* and where I am, cannot ye come?

* Lev. 23. 36. 37 [15] Now in the [i] laſt *and* * great day of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink.

* Deut. 18. 15. 38 He that believeth in me, * as ſaith the [k] ſcripture, out of his belly ſhall flow rivers of water of life.

* Joel 2. 28. Acts 2. 17. 39 (* This ſpake he of the Spirit, which they that believed in him ſhould receive: for the [l] Holy Ghoſt was not yet *given*, becauſe that Jeſus was not yet [m] glorified)

* Deut. 18. 15. 40 [16] So many of the people, when they heard this ſaying, ſaid, * Of a truth this is that prophet.

41 Others ſaid, This is that Chriſt: and ſome ſaid, But ſhall that Chriſt come out of Galilee?

* Mic. 5. 2. Matt. 2. 5. 42 ¶ * Sayeth not the ſcripture, that that Chriſt ſhall come of the ſeed of David, and out of the town of Bethlehem, where David was?

43 So was there diſſenſion among the people for him.

44 And ſome of them would have taken him, but no man laid hands on him.

45 [17] Then came the officers to the high prieſts and Phariſees, and they ſaid unto them, Why have ye not brought him?

46 The officers anſwered, Never man ſpake like this man.

47 Then anſwered them the Phariſees, Are ye alſo deceived?

48 [18] Doth any of the rulers, or of the Phariſees believe in him?

49 But this people, which know not the law, are curſed.

50 Nicodemus ſaid unto them (* he that came to Jeſus by night, and was one of them) * Deut. 17. 8. and 19. 15.

51 Doth our law judge a man before it hear him, * and know [n] what he hath done?

52 They anſwered, and ſaid unto him, Art thou alſo of Galilee? Search and look: for out of Galilee ariſeth no prophet.

53 [19] And every man went unto his own houſe.

CHAP. VIII.

3 *The woman taken in adultery,* 11 *hath her ſins forgiven her.* 12 *Chriſt is the light of the world.* 19 *The Phariſees aſk where his Father is.* 39 *The ſons of Abraham.* 42 *The ſons of God.* 44 *The devil the father of lying.* 56 *Abraham ſaw Chriſt's day.*

AND Jeſus went unto the mount of Olives,

2 And early in the morning came again into the temple, and all the people came unto him, and he ſat down and taught them.

3 [1] Then the Scribes and the Phariſees brought unto him a woman taken in adultery, and ſet her in the midſt,

4 And ſaid unto him, Maſter, we found this woman committing adultery, even in the very act.

5 * Now Moſes in our law commanded, that ſuch ſhould be ſtoned: what ſayeſt thou therefore? * Lev. 20. 10.

6 And this they ſaid to tempt him, that they might have whereof to accuſe him. But Jeſus ſtooped down, and with his finger wrote on the ground.

7 [2] And while they continued aſking him, he lift himſelf up, and ſaid unto them, * Let him that is among you without ſin, caſt the firſt ſtone at her. * Deut. 17. 7.

8 And

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[11] Men are very wiſe to procure ſtops and ſtays to themſelves.

[12] The truth of Chriſt doth not hang upon the judgment of man.

[13] The wicked cannot do what they liſt, but what God hath appointed.

[14] As the kingdom of God increaſeth, ſo increaſeth the rage of his enemies, till at the length they in vain ſeek for thoſe bleſſings abſent, which they deſpiſed when they were preſent.

[h] Word for word (to the diſperſion of the Gentiles or Grecians); and under the name of the Grecians he underſtandeth the Jews which were diſperſed amongſt the Gentiles, 1 Pet. 1. 1.

[15] There are two principles of our ſalvation: the one to be thoroughly touched with a true feeling of our extreme poverty: the other, to ſeek in Chriſt only (whom we catch hold on by faith) the abundance of all good things.

[i] The laſt day of the feaſt of tabernacles, that is, the eighth day, was as high a day as the firſt. Lev. 23. 36.

[k] This is not read word for word in any place, but it ſeemeth to be taken out of many places where mention is made of the gifts of the Holy Ghoſt, as Joel 2. Iſa. 44. but eſpecially in Iſa. 55.

[l] What is meant by the Holy Ghoſt, he expreſſed a little before, ſpeaking of the Spirit which they that believed in him ſhould receive. So that by the name of the Holy Ghoſt, are meant the virtues and mighty workings of the Holy Ghoſt.

[m] That is, thoſe things were not yet ſeen and perceived, which were to ſhew and ſet forth the glory of the only begotten.

[16] There is contention even in the church itſelf about the chief point of religion: neither hath Chriſt any more cruel enemies than thoſe that occupy the ſeat of truth, yet cannot they do what they would.

[17] God from heaven ſcorneth ſuch as are his Son's enemies.

[18] Falſe paſtors are ſo fond and fooliſh, that they eſteem the church of God, according to the multitude and outward ſhew, chap. 3. 2.

[n] What he hath committed, who is accuſed?

[19] There is no counſel againſt the Lord.

[1] While the wicked go about to make a ſnare for good men, they make a ſnare for themſelves.

[2] Againſt hypocrites which are very ſevere judges againſt other men, and flatter themſelves in their own ſins.

A. D. 32.

8 And again he ſtooped down, and wrote on the ground.

9 And when they heard it, being accuſed by their own conſcience, they went out one by one, beginning at the eldeſt, even to the laſt: ſo Jeſus was left alone, and the woman ſtanding in the midſt.

10 [3] When Jeſus had lift up himſelf again, and ſaw no man, but the woman, he ſaid unto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She ſaid, No man, Lord. And Jeſus ſaid, Neither do I condemn thee, go and ſin no more.

12 [4] Then ſpake Jeſus again unto them, ſaying, I * am that light of the world: he that followeth me, ſhall not walk in darkneſs, but ſhall have that light of life.

* Ch. 1. 5. and 9. 5.

13 [5] The Phariſees therefore ſaid unto him, [a] Thou beareſt record of thyſelf: thy record is not true.

14 * Jeſus anſwered, and ſaid unto them, [b] Though I bear record of myſelf, *yet* my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go.

* Ch. 5. 31.

15 Ye judge after the fleſh: I [c] judge no man.

16 And if I alſo judge, my judgment is true: for I am not alone, but I, and the Father, that ſent me.

17 And it is alſo written in your law, * that the teſtimony of two men is true.

* Deut. 17. 6. and 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.

18 [d] I am one that bear witneſs of myſelf, and the Father that ſent me beareth witneſs of me.

19 [6] Then ſaid they unto him, Where is that Father of thine? Jeſus anſwered, Ye neither know me, nor that Father of mine. If ye had known me, ye ſhould have known that Father of mine alſo.

20 Theſe words ſpake Jeſus in the [e] treaſury, as he taught in the temple, and no man laid hand on him: [7] for his hour was not yet come.

21 [8] Then ſaid Jeſus again unto them, I go my way, and ye ſhall ſeek me, and ſhall die in your ſins. Whither I go, can ye not come.

22 Then ſaid the Jews, Will he kill himſelf, becauſe he ſaith, Whither I go, can ye not come?

23 And he ſaid unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I ſaid therefore unto you, That ye ſhall die in your ſins: for except ye believe that I am he, ye ſhall die in your ſins.

25 [9] Then ſaid they unto him, Who art thou? And Jeſus ſaid unto them, Even [f] the ſame thing that I ſaid unto you from the beginning.

26 [10] I have many things to ſay, and to judge of you: but he that ſent me, is true, and the things that I have heard of him, thoſe ſpeak I to the world.

27 [11] They underſtood not that he ſpake to them of the Father.

28 Then ſaid Jeſus unto them, When ye have lift up the Son of man, then ſhall ye know that I am he, and that I do nothing of myſelf, but as my Father hath taught me, *ſo* I ſpeak theſe things.

29 For he that ſent me, is with me: the Father hath not left me alone, becauſe I do always thoſe things that pleaſe him.

30 ¶ As he ſpake theſe things, many believed in him.

31 [12] Then ſaid Jeſus to the Jews which believed in him, If ye continue in my word, ye are verily my diſciples,

32 And ſhall know the truth, and the truth ſhall [g] make you free.

33 [h] They anſwered him, We be [i] Abraham's ſeed, and were never bond to any man: why ſayeſt thou then, Ye ſhall be made free?

34 Jeſus anſwered them, Verily, verily I ſay unto you, that whoſoever committeth ſin, is the * ſervant of ſin.

* Rom. 6. 20. 2 Pet. 2. 19.

35 And the ſervant abideth not in the houſe for ever: but the Son abideth for ever.

36 If that Son therefore ſhall make you free, ye ſhall be free indeed.

37 [13] I know that ye are Abraham's ſeed: but ye ſeek to kill me, becauſe my word hath no place in you.

38 I ſpeak that which I have ſeen with my Father: and ye do that which ye have ſeen with your father.

39 They anſwered, and ſaid unto him, Abraham is our father. Jeſus ſaid unto them, If ye were

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[3] Chriſt would not take upon him the civil magiſtrate's office: he contented himſelf to bring ſinners to faith and repentance.

[4] The world which is blind in itſelf, cannot come to have any light but in Chriſt only.

[5] Chriſt is, without all exception, the beſt witneſs of the truth, for he was ſent by his Father for that purpoſe, and was by him approved to the world by infinite miracles.

[a] Thou beareſt witneſs of thyſelf, which thing by all mens opinions is naught, and for a man to commend himſelf is very diſcommendable.

[b] That which he denied afore, ch. 5. 31. muſt be taken by a manner of granting, for in that place he framed himſelf ſomewhat to the humour of his hearers, which acknowledged nothing in Chriſt but his humanity, and therefore he was content they ſhould ſet light by his own witneſs, unleſs it were otherwiſe confirmed. But in this place, he ſtandeth for the maintenance of his Godhead, and praiſeth his Father, who is his witneſs, and agreeth with him.

[c] I do now only teach you. I condemn no man; but if I luſt to do it, I might lawfully do it, for I am not alone, but my Father is with me.

[d] The Godhead is plainly diſtinguiſhed from the manhood, elſe there were not two witneſſes: for the party accuſed is not taken for a witneſs.

[6] No man can know God, but in Chriſt only.

[e] This was ſome place appointed for the gathering of the offerings.

[7] We live and die at the pleaſure of God, and not of men. Therefore this one thing remaineth, that we go forward conſtantly in our vocation.

[8] Becauſe that men do naturally abhor heavenly things, no man can be a fit diſciple of Chriſt, unleſs the Spirit of God frame him. In the mean ſeaſon notwithſtanding, the world muſt of neceſſity periſh, becauſe it refuſeth the life that is offered unto it.

[9] He ſhall at length know who Chriſt is, which will diligently hear what he ſaith.

[f] That is, I am Chriſt, and the Saviour, for ſo I told you from the beginning, that I was.

[10] God is the revenger of Chriſt's doctrine deſpiſed.

[11] Even the contempt of Chriſt maketh for his glory: which thing his enemies ſhall feel at length to their great ſmart.

[12] The true diſciples of Chriſt continue in his doctrine, that profiting more and more in the knowledge of the truth, they may be delivered from the moſt grievous burden of ſin, into the true liberty of righteouſneſs and life.

[g] From the ſlavery of ſin.

[h] Some of the multitude, and they that believed: for this is not the ſpeech of men that conſent unto him, but of men that are againſt him.

[i] Born and begotten of Abraham.

[13] Our wicked manners declare, that we are plainly born of a deviliſh nature. But we are changed, and made of the houſhold of God, according to the covenant which he made with Abraham by Chriſt only, apprehended and laid hold on by faith: which faith is known by a godly and honeſt life.

A. D. 32. were Abraham's children, ye would do the works of Abraham.

40 But now ye go about to kill me, a man that have told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the works of your father. Then ſaid they to him, We are not born of fornication: we have one Father, which is God.

42 Therefore Jeſus ſaid unto them, If God were your father, then would ye love me: for I proceeded forth and came from God, neither came I of myſelf, but he ſent me.

43 Why do ye not underſtand my [k] talk? becauſe ye cannot hear my word.

* 1 John 3. 8. 44 * Ye are of your father the devil, and the luſts of your father ye will do: he hath been a murderer from the [l] beginning, and [m] abode not in the [n] truth, becauſe there is no truth in him. When he ſpeaketh a lye, then ſpeaketh he of his [o] own: for he is a lyar, and the [p] father thereof.

45 And becauſe I tell you the truth, ye believe me not.

46 [14] Which of you can rebuke me of ſin? and if I ſay the truth, why do ye not believe me?

* 1 John 4. 6. 47 * He that is of God, heareth God's words: ye therefore hear them not, becauſe ye are not of God.

48 [15] Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil?

49 Jeſus anſwered, I have not a devil: but I honour my Father, and ye have diſhonoured me.

50 And I ſeek not mine own praiſe: but there is one [q] that ſeeketh it, and judgeth.

51 [16] Verily, verily I ſay unto you, If a man keep my word, he ſhall [r] never ſee death.

52 [17] Then ſaid the Jews to him, Now know we that thou haſt a devil. Abraham is dead, and the prophets: and thou ſayeſt, If a man keep my word, he ſhall never taſte of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thyſelf?

54 [18] Jeſus anſwered, If I honour myſelf, mine honour is [s] nothing worth: it is my Father that honoureth me, whom ye ſay, that he is your God. A. D. 32.

55 [19] Yet ye have not known him: but I know him, and if I ſhould ſay, I know him not, I ſhould be a lyar like unto you: but I know him, and keep his word.

56 [20] Your father Abraham [t] rejoiced to ſee my [u] day, and he [x] ſaw it, and was glad.

57 Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham?

58 Jeſus ſaid unto them, Verily, verily I ſay unto you, Before Abraham was, I [y] am.

59 [21] Then took they up ſtones to caſt at him, but Jeſus hid himſelf, and went out of the temple: and he paſſed through the midſt of them, and ſo went his way.

CHAP. IX.

1 *Chriſt giveth ſight on the ſabbath day to him that was born blind:* 13 *Whom, after he had long reaſoned againſt the Phariſees,* 22, 34 *and was caſt out of the ſynagogue,* 36 *Chriſt endueth with the knowledge of the everlaſting light.*

AND [1] as Jeſus paſſed by, he ſaw a man which was blind from his birth.

2 And his diſciples aſked him, ſaying, Maſter, [z] who did ſin, this man, or his parents, that he was born blind?

3 Jeſus anſwered, [a] Neither hath this man ſinned, nor his parents, but that the works of God ſhould be ſhewed on him.

4 [2] I muſt work the works of him that ſent me, while it is [b] day: the night cometh, when no man can work.

5 As long as I am in the world, * I am the light of the world. * Ch. 1. 9. and 8. 12. and 12. 35.

6 [3] As ſoon as he had thus ſpoken, he ſpat on the ground, and made clay of the ſpittle, and anointed the eyes of the blind with the clay,

7 And ſaid unto him, Go waſh in the pool of Siloam (which is by interpretation, Sent) He went

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[k] Or, language; as though he ſaid, you do no more underſtand what I ſay, than if I ſpake in a ſtrange and unknown language to you.

[l] From the beginning of the world: for as ſoon as man was made, the devil caſt him headlong into death.

[m] That is, continued not conſtantly, or remained not.

[n] That is, in faithfulneſs and uprightneſs; that is, he kept not his creation.

[o] Even of his own head, and of his own brain or diſpoſition.

[p] The author thereof.

[14] Chriſt did thoroughly execute the office that his Father injoined him.

[15] The enemies of Chriſt make their bravery for a while, but the Father will appear at his time to revenge the reproach that is done unto him in the perſon of his Son.

[q] That is, that will revenge both your deſpiſing of me, and of him.

[16] The only doctrine of the goſpel apprehended by faith, is a ſure remedy againſt death.

[r] That is, he ſhall not find it: for even in the midſt of death, the faithful ſee life.

[17] Againſt them which abuſe the glory of the ſaints, to darken Chriſt's glory.

[18] There is nothing further off from all ambition than Chriſt, but his Father has ſet him above all things.

[s] This is ſpoken by manner of a grant; as if he had ſaid, Be it ſo, let this report which I give of myſelf be of no force: yet there is another that glorifieth me, that is, that honoureth my name.

[19] There is no right knowledge of God without Chriſt, neither any right knowledge of Chriſt without his word.

[20] The virtue of Chriſt ſhewed itſelf through all former ages in the fathers, for they ſaw in the promiſes that he ſhould come, and did very joyfully lay hold on him with a lively faith.

[t] Was very deſirous.

[u] A day is a ſpace that a man liveth in, or doth any notable act, or ſuffereth any great thing.

[x] With the eyes of faith, Heb. 11. 13.

[y] Chriſt, as he was God, was before Abraham; and he was the Lamb ſlain from the beginning of the world.

[21] Zeal without knowledge, breaketh out at length into a moſt open madneſs; aud yet the wicked cannot do what they liſt.

[z] Sin is the beginning even of all bodily diſeaſes, and yet doth it not follow, that God alway reſpecteth their ſins whom he moſt ſharply puniſheth.

[a] Chriſt reaſoneth here, as his diſciples thought, which preſuppoſe that there come no diſeaſes but for ſins only; whereupon he anſwereth, that there was another cauſe of this man's blindneſs, and that was, that God's work might be ſeen.

[2] The works of Chriſt are as it were a light, which lighten the darkneſs of the world.

[b] By (day) is meant the light, that is, the lightſome doctrine of the heavenly truth: and by night is meant the darkneſs which cometh by the obſcurity of the ſame doctrine.

[3] Chriſt healing the man born blind, by taking the ſign of clay, and afterward the ſign of the fountain of Siloam, (which ſignifieth Sent) ſheweth that as he at the beginning made man, ſo doth he again reſtore both his body and ſoul; and yet ſo, that he himſelf cometh firſt of his own accord to heal us.

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A. D. 32. went his way therefore, and waſhed, and came again ſeeing.

8 [4] Now the neighbours and they that had ſeen him before, when he was blind, ſaid, Is not this he that ſat and begged?

9 Some ſaid, This is he: and others ſaid, He is like him: but he himſelf ſaid, I am he.

10 Therefore they ſaid unto him, How were thine eyes [c] opened?

11 He anſwered, and ſaid, The man that is called Jeſus, made clay, and anointed mine eyes, and ſaid unto me, Go to the pool of Siloam, and waſh. So I went and waſhed, and received ſight.

12 Then they ſaid unto him, Where is he? He ſaid, I cannot tell.

13 ¶ They brought to the Phariſees him that was once blind.

14 And it was the ſabbath *day*, when Jeſus made the clay, and opened his eyes.

15 Then again the Phariſees alſo aſked him, how he had received ſight. And he ſaid unto them, He laid clay upon mine eyes, and I waſhed, and do ſee.

16 [5] Then ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath *day*. Others ſaid, How can a man that is a ſinner, do ſuch miracles? and there was a diſſention among them.

17 Then ſpake they unto the blind again, What ſayeſt thou of him, becauſe he hath opened thine eyes? And he ſaid, He is a prophet.

18 Then the Jews did not believe him, (that he had been blind, and received his ſight) until they had called the parents of him that had received ſight.

19 And they aſked them, ſaying, Is this your ſon, whom ye ſay was born blind? How doth he now ſee then?

20 His parents anſwered them, and ſaid, We know that this is our ſon, and that he was born blind:

21 But by what means he now ſeeth, we know not: or who hath opened his eyes, can we not tell: he is old enough: aſk him: he ſhall anſwer for himſelf.

22 Theſe words ſpake his parents, becauſe they feared the Jews: for the Jews had ordained already, that if any man did confeſs that he was Chriſt, he ſhould be *excommunicate* out of the ſynagogue,

23 Therefore ſaid his parents, He is old enough: aſk him.

24 Then again called they the man that had been blind, and ſaid unto him, [d] Give glory unto God: we know that this man is a [e] ſinner. A. D. 32.

25 Then he anſwered, and ſaid, Whether he be a ſinner or no, I cannot tell: one thing I know, that I was blind, and now I ſee.

26 Then ſaid they to him again, What did he to thee? how opened he thine eyes?

27 He anſwered them, I have told you already, and ye have not heard it: wherefore would ye hear it again? will ye alſo be his diſciples?

28 [6] Then reviled they him, and ſaid, Be thou his diſciple: we be Moſes's diſciples.

29 We know that God ſpake with Moſes: but this man we know not from whence he is.

30 The man anſwered and ſaid unto them, Doubtleſs, this is a marvellous thing, that ye know not whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not ſinners: but if a man be a worſhipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard, that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could have done nothing.

34 They anſwered, and ſaid unto him, [f] Thou art altogether born in ſins, and doeſt thou teach us? ſo they caſt him out.

35 [7] Jeſus heard that they had caſt him out: and when he had found him, he ſaid unto him, Doeſt thou believe in the Son of God?

36 He anſwered, and ſaid, Who is he, Lord, that I might believe in him?

37 And Jeſus ſaid unto him, Both thou haſt ſeen him, and he it is that talketh with thee.

38 Then he ſaid, Lord, I believe: and worſhipped him.

39 [8] And Jeſus ſaid, I am come unto [g] judgment into this world, that they [h] which ſee not, might ſee: and that they * which ſee, might be made blind. * Ch. 3. 17. and 12. 47.

40 And ſome of the Phariſees which were with him, heard theſe things, and ſaid unto him, Are we blind alſo?

41 Jeſus ſaid unto them, If ye were blind, ye ſhould not have ſin: but now ye ſay, We ſee: therefore your ſin remaineth.

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[4] A true image of all men, who as they are of nature blind, do neither themſelves receive the light that is offered unto them, nor ſuffer it in others, and yet make a great ado amongſt themſelves.

[c] This is an Hebrew kind of ſpeech, for they call a man's eyes ſhut, when they cannot receive any light. And therefore they are ſaid to have their eyes opened, which of blind men are made to ſee.

[5] Religion is not aſſaulted by any means more, than by pretence of religion; but the more it is preſſed down, the more it riſeth up.

[d] A ſolemn order, whereby men were conſtrained in old time to acknowledge their fault before God, as if they ſhould ſay, Conſider thou art before God, who knoweth the whole matter, and therefore ſee thou reverence his majeſty, and do him this honour, rather to confeſs the whole matter openly, than to lye before him, Joſh. 7. 19. 1 Sam. 6. 5.

[e] He is called a ſinner in the Hebrew tongue, which is a wicked man, and maketh as it were an art of ſinning.

[6] Proud wickedneſs muſt needs at length break forth, which in vain lieth hid under a zeal of godlineſs.

[f] Thou art naught even from thy cradle, and as we uſe to ſay, there is nothing in thee but ſin:

[7] Moſt happy is their ſtate which are caſt furtheſt out of the church of the wicked (which proudly boaſt themſelves of the name of the church) that Chriſt may come nearer to them.

[8] Chriſt doth lighten all them by the preaching of the goſpel, which acknowledge their own darkneſs, but ſuch as ſeem to themſelves to ſee clearly enough, thoſe he altogether blindeth; of which ſort are they oftentimes which have the higheſt place in the church.

[g] With great power and authority, to do what is righteous and juſt; as if he ſaid, Theſe men take upon them to govern the people of God after their own luſt, as though they ſaw all things, and no man but they; but I will rule far otherwiſe than theſe men do: for whom they account for blind men, them will I lighten; and ſuch as take themſelves to be wiſeſt, them will I drown in moſt groſs darkneſs of ignorance.

[h] In theſe words (of ſeeing, and not ſeeing) there is a ſecret taunting and check to the Phariſees: for they thought all men blind but themſelves.

A. D. 32.

CHAP. X.

1 Chriſt proveth that the Phariſees are the evil ſhepherds, 8 and by many reaſons, that himſelf 11, 14 is the good ſhepherd. 19 And thereof diſſention ariſeth. 31 They take up ſtones, 39 and go about to take him, but he eſcapeth.

VERILY,[1] verily I ſay unto you, He that entereth not in by the door into the ſheepfold, but climbeth up another way, he is a thief and a robber.

2 But he that goeth in by the door, is the ſhepherd of the ſheep.

3 To him the [a] porter openeth, and the ſheep hear his voice, and he calleth his own ſheep by name, and leadeth them out.

4 And when he hath ſent forth his own ſheep, he goeth before them, and the ſheep follow him: for they know his voice.

5 And they will not follow a ſtranger, but they flee from him: for they know not the voice of ſtrangers.

6 This [b] parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them.

7 Then ſaid Jeſus unto them again, Verily, verily I ſay unto you, I am the door of the ſheep.

8 [2] All that [c] ever came before me are thieves and robbers: but the ſheep did not hear them.

9 [3] I am that door: by me if any man enter in, he ſhall be ſaved, and ſhall [d] go in, and go out, and find paſture.

10 The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and have it in abundance.

* Iſa. 40. 11. Ezek. 34. 23. 11 * I am that good ſhepherd: that good ſhepherd giveth his life for his ſheep.

12 But an hireling, and he which is not the ſhepherd, neither the ſheep are his own, ſeeth the wolf coming, and he leaveth the ſheep, and fleeth, and the wolf catcheth them, and ſcattereth the ſheep.

13 So the hireling fleeth, becauſe he is an hireling, and careth not for the ſheep.

14 I am that good ſhepherd, and know mine, and am known of mine,

15 As the Father [e] knoweth me, ſo know I the Father: and I lay down my life for *my* ſheep.

16 [4] Other ſheep I have alſo, which are not of this fold: them alſo muſt I bring, and they ſhall hear my voice: and * there ſhall be [f] one ſheepfold, *and* one ſhepherd. * Ezek. 37 22.

17 [5] Therefore doth my Father love me, becauſe * [g] I lay down my life, that I might take it again. * Iſa. 53. 7.

18 No man taketh it from me, but I lay it down of myſelf: I have power to lay it down, and have power to take it again: this * commandment have I received of my Father. * Acts 2. 24.

19 ¶ [6] Then there was a diſſention again among the Jews for theſe ſayings.

20 And many of them ſaid, He hath a devil, and is mad: why hear ye him?

21 Others ſaid, Theſe are not the words of him that hath a devil: Can the devil open the eyes of the blind?

22 And it was at Jeruſalem, the *feaſt of the* [h] dedication, and it was winter.

23 [7] And Jeſus walked in the temple, in Solomon's porch.

24 Then came the Jews round about him, and ſaid unto him, How long doſt thou make us doubt? If thou be that Chriſt, tell us plainly.

25 [8] Jeſus anſwered them, I told you, and ye believe not: the works that I do in my Father's name, they bear witneſs of me.

26 [9] But ye believe not: [i] for ye are not of my ſheep, as I ſaid unto you.

27 My ſheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of mine hand.

29 My Father which gave *them* me, is greater than all, and none is able to take them out of my Father's hand.

30 I and my Father are one.

31 * [10] Then the Jews again took up ſtones, to ſtone him. * Ch. 8. 59.

32 Jeſus anſwered them, Many good works have I ſhewed you from my [k] Father: for which of theſe works do ye ſtone me?

33 The Jews anſwered him, ſaying, For the good

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[1] Seeing that by Chriſt only we have acceſs to the Father, there are neither other true ſhepherds, than thoſe which come to Chriſt themſelves, and bring others thither alſo; neither is any to be thought the true ſheep-fold, but that which is gathered to Chriſt.

[a] In thoſe days they uſed to have a ſervant always ſitting at the door, and therefore he ſpeaketh after the manner of thoſe days.

[b] This word (parable) which the Evangeliſt uſeth here, ſignifieth a dark kind of ſpeech, when words are taken from their natural meaning, to ſignify another thing to us.

[2] It maketh no matter, how many, neither how old the falſe teachers have been.

[c] Theſe large terms muſt be applied to the matter he ſpeaketh of. And therefore when he calleth himſelf the door, he calleth all them thieves and robbers which take upon them this name of Door, which none of the prophets can, for they ſhewed the ſheep that Chriſt was the door.

[3] Only Chriſt is the true paſtor, and that only is the true church, which acknowledgeth him to be properly their only paſtor: To him are oppoſite thieves, which feed not the ſheep, but kill them: and hirelings alſo, which forſake the flock in time of danger, becauſe they feed it only for their own profit and gains.

[d] That is, ſhall live ſafely: ſo uſe the Jews to ſpeak, as Deut. 26. 6. and yet there is a peculiar alluding to the Shepherd's office.

[e] Loveth me, alloweth me.

[4] The calling of the Gentiles.

[f] The certain mark of the catholic church throughout all the world, which hath one head, that is, Chriſt, the only keeper and only ſhepherd of it.

[5] Chriſt is by the decree of the Father, the only true ſhepherd of the true church, for he willingly gave his life for his ſheep, and by his own power roſe again to life.

[g] He ſpeaketh in the time that now is, becauſe Chriſt's whole life was as it were a perpetual death.

[6] The goſpel diſcovereth hypocriſy, and therefore the world muſt needs rage when it cometh forth.

[h] The feaſt of the dedication was inſtituted by Judas Maccabæus and his brethren, after the reſtoring of God's true religion by the caſting out of Antiochus's garriſon, 1 Mac. 4. 59.

[7] The unbelievers and proud men accuſe the goſpel of darkneſs, which darkneſs indeed is within themſelves.

[8] The doctrine of the goſpel is proved from heaven by two witneſſes; both by the purity of the doctrine, and by miracles.

[9] It is no marvel that there do but a few believe, ſeeing that all men are by nature untamed beaſts, yet notwithſtanding God hath his, which he turneth into his ſheep, and committeth them unto his Son, and preſerveth them againſt the cruelty of all wild beaſts.

[i] He giveth a reaſon why they believe not, to wit, becauſe they are none of his ſheep.

[10] Chriſt proveth his dignity by divine works.

[k] Through my Father's authority and power.

A. D. 33. good work we ſtone thee not, but for blaſphemy, and that thou being a man, makeſt thyſelf God.

34 Jeſus anſwered them, Is it not written in your law, * I ſaid, Ye are gods ? * Pſ. 82. 6.

35 If he called them gods, unto whom the word of God was *given*, and the ſcripture cannot be [1] broken:

36 Say ye of him, whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt, becauſe I ſaid, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, then though ye believe not me, *yet* believe the works, that ye may know and believe, that the Father *is* in me, and I in him.

39 [11] Again they went about to take him: but he eſcaped out of their hands,

40 And went again beyond Jordan, into the place where John firſt baptized, and there abode.

41 And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this man, were true.

42 And many believed in him there.

CHAP. XI.

1 *Chriſt, to ſhew that he is* 25 *the life and the reſurrection,* 14 *cometh to Lazarus being dead,* 17, 34 *and buried,* 43 *and raiſeth him up.* 47 *As the prieſts were conſulting together,* 49 *Caiaphas* 50 *propheſieth that one muſt die for the people.* 56, 57 *They command to ſeek Chriſt out, and to take him.*

AND [1] a certain man was ſick, *named* Lazarus of Bethany, the [a] town of Mary, and her ſiſter Martha.

* Ch. 12. 3. Matt. 26. 7. 2 (And it was that * Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick)

3 Therefore *his* ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt, is ſick.

4 When Jeſus heard it, he ſaid, This ſickneſs is not unto [b] death, but for the glory of God, that the Son of God might be glorified thereby.

5 ¶ Now Jeſus loved Martha and her ſiſter, and Lazarus.

6 [2] And after he had heard that he was ſick, yet abode he two days ſtill in the ſame place where he was.

7 Then after that, ſaid he to his diſciples, Let us go into Judea again.

* Ch. 7. 30. and 8. 59. and 10. 33. 8 [3] The diſciples ſaid unto him, Maſter, the Jews lately ſought to * ſtone thee, and doeſt thou go thither again?

9 Jeſus anſwered, Are there not [c] twelve hours in the day? If a man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world. A. D. 33.

10 But if a man walk in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſpake he: and after, he ſaid unto them, Our friend Lazarus [d] ſleepeth: but I go to wake him up.

12 Then ſaid his diſciples, Lord, if he ſleep, he ſhall be ſafe.

13 Howbeit, Jeſus ſpake of his death: but they thought that he had ſpoken of the natural ſleep.

14 Then ſaid Jeſus unto them plainly, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there, that ye may believe: but let us go unto him.

16 Then ſaid Thomas (which is called Didymus) unto his fellow diſciples, Let us alſo go, that we may die with him.

17 ¶ Then came Jeſus, and found that he had lien in the grave four days already.

18 ¶ (Now Bethany was near unto Jeruſalem, about fifteen furlongs off.)

19 [4] And many of the Jews were come to Martha and Mary, to comfort them for their brother.

20 Then Martha, when ſhe heard that Jeſus was coming, went to meet him: but Mary ſat ſtill in the houſe.

21 Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not been dead.

22 But now I know alſo, that whatſoever thou aſkeſt of God, God will give it thee.

23 Jeſus ſaid unto her, Thy brother ſhall [e] riſe again.

24 Martha ſaid unto him, I know that he ſhall riſe again * in the reſurrection at the laſt day. * Ch. 5. 29. Luke 14. 14.

25 Jeſus ſaid unto her, I am the reſurrection and the life: * he that believeth in me, though he were dead, *yet* ſhall he live. * Ch. 6. 35.

26 And whoſoever liveth, and believeth in me, ſhall never die: believeſt thou this?

27 She ſaid unto him, Yea, Lord, I believe that thou art that Chriſt that Son of God, which ſhould come into the world.

28 ¶ And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29 And when ſhe heard it, ſhe aroſe quickly, and came unto him,

30 For Jeſus was not yet come into the town, but was in the place where Martha met him.

31 The Jews then which were with her in the houſe, and comforted her, when they ſaw Mary that ſhe roſe up haſtily, and went out, followed

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[1] Void and of none effect.

[11] Chriſt fleeth danger, not of miſtruſt, nor for fear of death, nor that he would be idle, but to gather a church in another place.

[1] Chriſt in reſtoring the ſtinking carcaſe of his friend to life, ſheweth an example both of his mighty power, and alſo of his ſingular good-will toward men: which is alſo an image of the reſurrection to come.

[a] Where his ſiſters dwelt.

[b] That is to ſay, ſent for the purpoſe to kill him.

[2] In that, that God ſeemeth ſometimes to linger in helping of us, he doth it both for his glory, and for our ſalvation, as the falling out of the matter in the end plainly proveth.

[3] This only is the ſure and right way to life, to follow God boldly without fear, who calleth us, and ſhineth before us in the darkneſs of this world.

[c] All things are fitly wrought, and brought to paſs in their ſeaſon.

[d] The Jews uſed a milder kind of ſpeech, and called death a ſleep, whereupon in other languages the place of burial where the dead are laid, waiting for the reſurrection, is a ſleeping-place.

[4] God who is the maker of nature, doth not condemn natural affections, but ſheweth that they ought to be examined by the rule of faith.

[e] That is, ſhall recover life again.

A. D. 33.

followed her, ſaying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not been dead.

33 [5] When Jeſus therefore ſaw her weep, and the Jews *alſo* weep which came with her, he [f] groaned in the ſpirit, and was troubled in himſelf,

34 And ſaid, Where have ye laid him? They ſaid unto him, Lord, come and ſee.

35 *And* Jeſus wept.

36 Then ſaid the Jews, Behold, how he loved him!

* Ch. 9. 6.

37 And ſome of them ſaid, * Could not he which opened the eyes of the blind, have made alſo, that this man ſhould not have died?

38 Jeſus therefore again groaned in himſelf, and came to the grave. And it was a cave, and a ſtone was laid upon it.

39 Jeſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaid unto him, Lord, he ſtinketh already: for he hath been *dead* four days.

40 Jeſus ſaid unto her, Said I not unto thee, that if thou didſt believe, thou ſhouldeſt ſee the glory of God?

41 Then they took away the ſtone *from the place* where the dead was laid. And Jeſus lift up his eyes, and ſaid, Father, I thank thee, becauſe thou haſt heard me.

42 I know that thou heareſt me always, but becauſe of the people that ſtand by, I ſaid it, that they may believe that thou haſt ſent me.

43 As he had ſpoken theſe things, he cried with a loud voice, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foot with bands, and his face was bound with a napkin. Jeſus ſaid unto them, Looſe him, and let him go.

45 ¶ Then many of the Jews, which came to Mary, and had ſeen the things which Jeſus did, believed in him.

46 [6] But ſome of them went their way to the Phariſees, and told them what things Jeſus had done.

47 Then gathered the high prieſts and the Phariſees a [g] council, and ſaid, What ſhall we do? For this man doeth many miracles.

48 If we let him thus alone, all men will believe in him, and the Romans will come and [h] take away both our place, and the nation.

49 [7] Then one of them *named* Caiaphas, which was the high prieſt that ſame year, ſaid unto them, Ye perceive nothing at all.

* Ch. 18. 14.

50 * Nor yet do you conſider, that it is expedient for us, that one man die for the people, and that the whole nation periſh not.

A. D. 33.

51 [8] This ſpake he not of himſelf: but being high prieſt that ſame year, he propheſied that Jeſus ſhould die for that nation:

52 And not for that nation only, but that he ſhould gather together in one the children of God, which [i] were ſcattered.

53 Then from that day forth they conſulted together to put him to death.

54 [9] Jeſus therefore walked no more openly among the Jews, but went thence into a country near to the wilderneſs, into a city called Ephraim, and there continued with his diſciples.

55 ¶ And the Jews paſſover was at hand, and many went out of the country up to Jeruſalem, before the paſſover, to purify themſelves.

56 Then ſought they for Jeſus, and ſpake among themſelves, as they ſtood in the temple, What think ye, that he cometh not to the feaſt?

57 Now both the high prieſts and the Phariſees had given a commandment, that if any man knew where he were, he ſhould ſhew it, that they might take him.

CHAP. XII.

2 *As Chriſt is at ſupper with Lazarus,* 3 *Mary anointeth his feet.* 5 *Judas findeth fault with her.* 7 *Chriſt defendeth her.* 10 *The prieſts would put Lazarus to death.* 12 *As Chriſt cometh to Jeruſalem,* 18 *the people meet him.* 20 *The Grecians deſire to ſee him.* 40 *The chief rulers that believe in him, but for fear do not confeſs him,* 44 *he exhorteth to faith.*

* Ch. 26. 7. Mark 14. 3.

THEN * Jeſus, ſix days before the paſſover, came to Bethany, where Lazarus was, who died, whom he had raiſed from the dead.

2 There they made him a ſupper, and Martha ſerved: but Lazarus was one of them that ſat at the table with him.

3 Then took Mary a pound of ointment of ſpikenard, very coſtly, and anointed Jeſus's feet, and wiped his feet with her hair, and the houſe was filled with the ſavour of the ointment.

4 Then ſaid one of his diſciples, *even* Judas Iſcariot, Simon's *ſon*, which ſhould betray him,

5 [1] Why was not this ointment ſold for three hundred pence, and given to the poor?

* Ch. 13. 29.

6 Now he ſaid this, not that he cared for the poor, but becauſe he was a thief, and * had the bag, and bare that which was given.

7 [2] Then ſaid Jeſus, Let her alone: againſt the day of my burying ſhe kept it.

8 For the poor always ye have with you, but me ye ſhall not have always.

9 Then

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[5] Chriſt took upon him, together with our fleſh, all affections of man (ſin only excepted) and amongſt them eſpecially mercy and compaſſion.

[f] Theſe are tokens that he was greatly moved, but yet they were without ſin; and theſe affections are proper to man's nature.

[6] The laſt point of iron like ſtubbornneſs is this, to proclaim open war againſt God, and yet ceaſeth not to make a pretence both of godlineſs, and of the profit of the commonwealth.

[g] The Jews called this council Sanhedrin: and the word that John uſeth, is Synedri.

[h] That is, take away from us by force: for at that time, though the high prieſt's authority was greatly leſſened and decayed, yet there was ſome kind of government left among the Jews.

[7] The raging and mad company of the falſe church perſuade themſelves that they cannot be in ſafety, unleſs he be taken away, who only upholdeth the church. And ſo likewiſe judgeth the wiſdom of the fleſh in worldly affairs, which is governed by the ſpirit of giddineſs or madneſs.

[8] Chriſt doth ſometimes ſo turn the tongues, even of the wicked, that even in curſing, they bleſs.

[i] For they were not gathered together in one country, as the Jews were, but to be gathered from all quarters, from the Eaſt to the Weſt.

[9] We may give place to the rage of the wicked, when it is expedient ſo to do, but yet in ſuch ſort, that we ſwerve not from God's vocation.

[1] An horrible example in Judas, of a mind blinded with covetouſneſs, and yet pretending godlineſs.

[2] This extraordinary anointing, which was for a ſign, is ſo allowed of God, that he witneſſeth how he will not be worſhipped with outward pomp, or coſtly ſervice, but with alms.

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9 [3] Then much people of the Jews knew that he was there: and they came, not for Jeſus's ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10 The high prieſts therefore conſulted, that they might put Lazarus to death alſo,

11 Becauſe that for his ſake many of the Jews went away, and believed in Jeſus.

* Matt. 21. 8. Mark 11. 8. Luke 19. 35.

12 ¶ * On the morrow a great multitude that were come to the feaſt, when they heard that Jeſus ſhould come to Jeruſalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hoſanna, Bleſſed *is* the king of Iſrael that cometh in the name of the Lord.

14 And Jeſus found a young aſs, and ſat thereon, as it is written,

* Zech. 9. 9.

15 * Fear not, daughter of Sion: Behold, thy King cometh, ſitting on an aſs's colt.

16 But his diſciples underſtood not theſe things at the firſt: but when Jeſus was glorified, then remembered they, that theſe things were written of him, and that they had done theſe things unto him.

17 The people therefore that was with him, bare witneſs that he called Lazarus out of the grave, and raiſed him from the dead:

18 Therefore met him the people alſo, becauſe they ſaid that he had done this miracle.

19 [4] And the Phariſees ſaid among themſelves, Perceive ye how ye prevail nothing? Behold, the world goeth after him.

20 ¶ Now there were certain Greeks among them that [a] came up to worſhip at the feaſt.

21 And they came to Philip, which was of Bethſaida in Galilee, and deſired him, ſaying, Sir, we would ſee that Jeſus.

22 Philip came and told Andrew: and again Andrew and Philip told Jeſus.

23 And Jeſus anſwered them, ſaying, The hour is come, that the Son of man muſt be glorified.

24 [5] Verily, verily I ſay unto you, Except the wheat corn fall into the ground, and [b] die, it abideth alone: but if it die, it bringeth forth much fruit.

* Matt. 10. 39. and 16. 25. Mark 8. 35. Luke 9. 24. and 17. 33.

25 * He that loveth his life, ſhall loſe it: and he that hateth his life in this world, ſhall keep it unto life eternal.

* Ch. 17. 34.

26 * If any man ſerve me, let him follow me: for where I am, there ſhall alſo my ſervant be: and if any man ſerve me, him will my Father honour.

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27 [6] Now is my ſoul troubled: and what ſhall I ſay? Father, ſave me from this [c] hour? But therefore came I unto this hour.

28 Father, [d] glorify thy name. Then came there a voice from heaven, *ſaying*, I have both glorified it, and will glorify it again.

29 Then ſaid the people that ſtood by, and heard, that it was a thunder: others ſaid, An angel ſpake to him.

30 [7] Jeſus anſwered, and ſaid, This voice came not becauſe of me, but for your ſakes.

31 Now is the judgment of this world: now ſhall the prince of this world be caſt out.

32 * And I, if I were [e] lift up from the earth, will [f] draw all men unto me.

* Ch. 3. 14.

33 Now this ſaid he, ſignifying what death he ſhould die.

34 The people anſwered him, We have heard out of the * law, that that Chriſt abideth for ever: and how ſayeſt thou, that that Son of man muſt be lift up? Who is that Son of man?

* Pſ. 89. 36. and 110. 4. and 117. 2. Iſa. 40. 8. Ezech. 37. 25.

35 [8] Then Jeſus ſaid unto them, Yet a little while is the * light with you: walk while ye have that light, leſt the darkneſs come upon you: for he that walketh in the dark, knoweth not whither he goeth.

* Ch. 1. 9.

36 While ye have that light, believe in that light, that ye may be the [g] children of the light. Theſe things ſpake Jeſus, and departed, and hid himſelf from them.

37 ¶ [9] And though he had done ſo many miracles before them, *yet* believed they not on him,

38 That the ſaying of Eſaias the prophet might be fulfilled, that he ſaid, * Lord, who believed our report? and to whom is the [h] arm of the Lord revealed?

* Iſa. 53. 1. Rom. 10. 16.

39 Therefore could they not believe, becauſe that Eſaias ſaith again,

40 * He hath blinded their eyes, and hardened their heart, that they ſhould not ſee with *their* eyes, nor underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

* Iſa. 6. 9. Matt. 13. 14. Mark 4. 12. Luke 8. 10. Acts 28. 26. Rom. 11. 8.

41 Theſe things ſaid Eſaias, when he ſaw his glory, and ſpake of him.

42 [10] Neverthelesſ, even among the chief rulers, many believed in him: but becauſe of the Phariſees they did not confeſs him, leſt they ſhould be *caſt* out of the ſynagogue.

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[3] When the light of the goſpel ſheweth itſelf, ſome are found to be curious, and others (which leaſt ought) to be open enemies: others in a rage honour him, whom they will ſtraightway fall from: and very few do ſo reverently receive him as they ought: notwithſtanding, Chriſt beginneth his ſpiritual kingdom in the midſt of his enemies.

[4] Even they which go about to oppreſs Chriſt, are made inſtruments of his glory.

[a] After the ſolemn cuſtom: the Grecians were firſt ſo called by the name of the country of Greece, where they dwelt: but afterward, all that were not of the Jews religion, but worſhipped falſe gods, and were alſo called heathens, were called by this name.

[5] The death of Chriſt is, as it were, a ſowing, which ſeemeth to be a dying to the corn, but indeed is the cauſe of a far greater harveſt: and ſuch as is the condition of the head, ſo ſhall it be of the members.

[b] A wheat corn dieth when it is changed by virtue of the ground, and becometh a root of a fruitful blade.

[6] While Chriſt went about to ſuffer all the puniſhment which is due to our ſins, and whilſt his divinity did not yet ſhew his might and power ſo far, as this ſatisfaction might be thoroughly wrought: now when he is ſtricken with the great fear of the curſe of God, he crieth and prayeth, and deſireth to be releaſed: yet notwithſtanding he preferreth the will and glory of his Father before all things, whoſe obedience the Father alloweth even from heaven.

[c] To wit, of death that is now at hand.

[d] So then the Father's glory is Chriſt's glory.

[7] Chriſt foretelleth to the deaf the manner of his death, the overcoming of the devil and the world, and in concluſion, his triumph.

[e] Chriſt uſed a word which hath a double meaning, for it ſignifieth either to lift up, or rid out of the way: for his meaning was to put them in mind of his death, but the Jews ſeem to take it another way.

[f] Chryſoſtom and Theophylact, refer this word, All, to all nations, that is, not to the Jews only.

[8] Unmeaſurable is the mercy of God; but an horrible judgment followeth, if it be contemned.

[g] That is, partakers of light.

[9] Faith is not of nature, but of grace.

[h] The arm of the Lord, is the goſpel, which is the power of God to ſalvation, to all that believe: and therefore the arm of the Lord is not revealed to them, whoſe hearts the Lord hath not opened.

[10] Such as believe, are not only few in number, if they be compared with the unbelievers, but alſo the moſt of thoſe few (yea, and eſpecially, the chiefeſt) do fear men rather than God.

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* Ch. 5. 44.

43 * For they loved the praiſe of men, more than the praiſe of God.

44 [11] And Jeſus cried, and ſaid, He that believeth in me, believeth [i] not in me, but in him that ſent me.

45 And he that ſeeth me, ſeeth him that ſent me.

* Ch. 3. 19. and 9. 39.

46 * I am come a light into the world, that whoſoever believeth in me, ſhould not abide in darkneſs.

* Ch 3. 17.

47 * And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to ſave the world.

* Mark 16. 16.

48 He that refuſeth me, and receiveth not my words, hath one that judgeth him: * the word that I have ſpoken, it ſhall judge him in the laſt day.

49 For I have not ſpoken of myſelf: but the Father which hath ſent me, he gave me a commandment what I ſhould ſay, and what I ſhould ſpeak.

50 And I know that his commandment is life everlaſting: the things therefore that I ſpeak, I ſpeak *them* ſo as the Father ſaid unto me.

CHAP. XIII.

4 *Chriſt riſing from ſupper,* 15 *to commend humility to his apoſtles, waſheth their feet.* 21 *He noteth the traitor Judas,* 26 *with an evident token.* 34 *He commendeth charity.* 37, 39 *He foretelleth Peter of his denial.*

* Matt. 26. 2. Mark 14. 1. Luke 22. 1.

NOW *[1] before the feaſt of the paſſover, when Jeſus knew that his hour was come, that he ſhould depart out of this world unto the Father, foraſmuch as he loved his [a] own which were in the world, unto the end he loved them.

2 And when ſupper was done (and that the devil had now put in the heart of Judas Iſcariot, Simon's *ſon,* to betray him)

3 Jeſus knowing that the Father had given all things into his [b] hands, and that he was come forth from God, and went to God:

4 He [c] riſeth from ſupper, and layeth aſide *his upper* garments, and took a towel, and girded himſelf.

5 After that, he poured water into a baſon, and began to waſh the diſciples feet, and to wipe them with the towel, wherewith he was girded.

6 Then came he to Simon Peter, who ſaid to him, Lord, doſt thou waſh my feet?

7 Jeſus anſwered, and ſaid unto him, What I do, thou knoweſt not now: but thou ſhalt know it hereafter.

8 Peter ſaid unto him, Thou ſhalt never waſh my feet. Jeſus anſwered him, If I waſh thee not, thou ſhalt have [d] no part with me.

9 Simon Peter ſaid unto him, Lord, not my feet only, but alſo the hands and the head.

* Ch. 15. 3.

10 Jeſus ſaid unto him, He that is waſhed, needeth not, ſave to waſh *his* feet, but is clean every whit: and ye are * clean, but not all.

11 For he knew who ſhould betray him: therefore ſaid he, Ye are not all clean.

12 ¶ So after he had waſhed their feet, and had taken his garments, and was ſet down again, he ſaid to them, Know ye what I have done to you?

13 Ye call me Maſter, and Lord, and ye ſay well: for *ſo* am I.

14 If I then your Lord, and Maſter, have waſhed your feet, ye alſo ought to waſh one another's feet.

15 For I have given you an example, that ye ſhould do even as I have done to you.

* Ch. 15. 20. Matt. 10. 24. Luke 6. 40. ‡ The word ſignifieth an apoſtle, which is any one that is ſent from another.

16 Verily, verily I ſay unto you, * The ſervant is not greater than his maſter, neither the ‡ ambaſſador greater than he that ſent him.

17 If ye know theſe things, bleſſed are ye if ye do them.

* Pſ. 41. 9.

18 ¶ [2] I ſpeak not of you all: I know whom I have choſen: but *it is* that the ſcripture might be fulfilled, * He that eateth bread with me, hath lift up his heel againſt me.

19 From henceforth tell I you before it come, that when it is come to paſs, ye might believe that I am he.

* Matt. 10. 40. Luke 10. 16.

20 * Verily, verily I ſay unto you, If I ſend any, he that receiveth him, receiveth me: and he that receiveth me, receiveth him that ſent me.

21 When Jeſus had ſaid theſe things, he was troubled in the ſpirit, and [e] teſtified and ſaid, Verily, verily I ſay unto you, that one of you ſhall betray me.

* Matt. 26. 21. Mark 14. 18. Luke 22. 21.

22 * Then the diſciples looked one on another, doubting of whom he ſpake.

23 Now there was one of his diſciples, which [f] leaned on Jeſus's boſom, whom Jeſus loved.

24 To him beckoned therefore Simon Peter, that he ſhould aſk who it was of whom he ſpake.

25 He then, as he leaned on Jeſus's breaſt, ſaid unto him, Lord, who is it?

26 Jeſus anſwered, He it is, to whom I ſhall give a ſop, when I have dipt it: and he wet a ſop, and gave it to Judas Iſcariot, Simon's *ſon.*

27 And after the ſop, Satan entered into him, Then ſaid Jeſus unto him, That thou doeſt, do quickly.

28 But none of them that were at table, knew for what cauſe he ſpake it unto him.

29 For ſome of them thought, becauſe Judas had the bag, that Jeſus had ſaid unto him, Buy thoſe

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[11] The ſum of the goſpel, and therefore of ſalvation, which Chriſt witneſſed in the midſt of Jeruſalem by his crying out, is this, to reſt upon Chriſt through faith, as the only Saviour appointed and given us of the Father.

[i] This word, Not, doth not take any whit of this from Chriſt, which is here ſpoken of, but is in way of correction rather: as if he ſaid, He that believeth in me, doth not ſo much believe in me, as in him that ſent me. So is it in Mark 9. 37.

[1] Chriſt no leſs certain of the victory, than of the combat which was at hand, uſing the ſign of waſhing the feet, doth partly thereby give an example of ſingular modeſty, and his great love towards his apoſtles in this notable act, being like, very ſhortly, to depart from them: and partly witneſſeth unto them, that it is he only which waſheth away the filth of his people, and that by little and little in their time and ſeaſon.

[a] Them of his houſhold, that is, his ſaints.

[b] Into his power.

[c] In that he is ſaid to riſe, it argueth that there was a ſpace between the ceremony of the paſſover and this waſhing of feet, at what time it ſeemeth that the ſupper was inſtituted.

[d] Unleſs thou ſuffer me to waſh thee, thou ſhalt have no part in the kingdom of heaven.

[2] The betraying of Chriſt was not caſual, or a thing that happened by chance, but the Father ſo ordained the cauſe of our ſalvation, to reconcile us unto himſelf in his Son, and the Son did willingly and voluntarily obey the Father.

[e] He affirmed it openly and ſoothed it.

[f] John's leaning was ſuch, that ſitting down in his bed, his head was toward Jeſus's head: ſo that it was an eaſy matter for him to touch Jeſus's boſom: for it is certain that in old time men uſed not to ſit at the table, but to lie down on the one ſide.

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those things that we have need of againſt the feaſt: or that he ſhould give ſomething to the poor.

30 As ſoon then as he had received the ſop, he went immediately out, and it was night.

31 ¶ [3] When he was gone out, Jeſus said, [g] Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God ſhall alſo glorify him in himſelf, and ſhall ſtraightway glorify him.

33 [4] Little children, yet a little while am I with you: ye ſhall ſeek me, but as I ſaid unto the * Jews, Whither I go, can ye not come: alſo to you ſay I now,

* Ch. 7. 34.

34 * A new commandment give I unto you, that ye love one another: as I have loved you, that ye alſo love one another.

* Lev. 19. 18. Matt. 22. 39. Ch. 15. 12. 1 John 4. 21.

35 By this ſhall all men know, that ye are my diſciples, if ye have love one to another.

36 [5] Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go, thou canſt not follow me now: but thou ſhalt follow me afterward.

37 Peter ſaid unto him, Lord, why can I not follow thee now? * I will lay down my life for thy ſake.

* Matt. 26. 33. Mark 14. 29. Luke 22. 33.

38 Jeſus anſwered him, Wilt thou lay down thy life for my ſake? Verily, verily I ſay unto thee, The cock ſhall not crow, till thou have denied me thrice.

CHAP. XIV.

1 *He comforteth his diſciples,* 2, 7 *declaring his divinity and the fruit of his death,* 16 *promiſing the Comforter.* 17 *even the Holy Spirit,* 26 *whoſe office he ſetteth out.* 27 *He promiſeth his peace.*

LET [1] not your heart be troubled: ye believe in God, believe alſo in me.

2 In my Father's houſe are many dwelling-places: if it were not ſo, [a] I would have told you: I go to [b] prepare a place for you.

3 [2] And if I go to prepare a place for you, I will [c] come again, and receive you unto myſelf, that where I am, there may ye be alſo.

4 [3] And whither I go, ye know, and the way ye know.

5 Thomas ſaid unto him, Lord, we know not whither thou goeſt, how can we then know the way?

6 Jeſus ſaid unto him, I am [d] that Way, and that Truth, and that Life. No man cometh unto the Father, but by me.

7 [e] If ye had known me, ye ſhould have known my Father alſo: and from henceforth ye know him, and have ſeen him.

8 Philip ſaid unto him, Lord, ſhew us *thy* Father, and it ſufficeth us.

9 Jeſus ſaid unto him, I have been ſo long time with you, and haſt thou not known me, Philip? he that hath ſeen me, hath ſeen my Father: how then ſayeſt thou, Shew us *thy* Father?

10 [4] Believeſt thou not, that I am in the Father, and the Father is in me? The words that I ſpeak unto you, I ſpeak not of myſelf: but the Father that dwelleth in me, he doth the works.

11 Believe me, that I *am* in the Father, and the Father *is* in me: at the leaſt, believe me for the very works ſake.

12 [5] Verily, verily I ſay unto you, he that believeth in me, the works that I do, he ſhall do alſo, and [f] greater than theſe ſhall he do: for I go unto my Father.

13 * And whatſoever ye aſk in my name, that will I do, that the Father may be glorified in the Son.

* Ch. 16. 23. Matt. 7. 7. Mark 11. 24. James 1. 5.

14 If ye ſhall aſk any thing in my name, I will do it.

15 [6] If ye love me, keep my commandments.

16 And I will pray the Father, and he ſhall give you another comforter, that he may abide with you for ever:

17 *Even* the [g] Spirit of truth, whom the [h] world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and ſhall be in you.

18 I will not leave you fatherleſs: *but* I will come to you.

19 Yet a little while, and the world ſhall ſee me no more, but ye ſhall ſee me: becauſe I live, ye ſhall live alſo.

20 At that day ſhall ye know that I am [i] in my Father, and you in me, and I in you.

21 He that hath my commandments, and

keepeth

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[3] We have to conſider the glorifying of Chriſt in his ignominy.

[g] This verſe and the next following, are a moſt plain and evident teſtimony of the divinity of Chriſt.

[4] The eternal glory ſhall flow by little and little from the head into the members. But in the mean time, we muſt take good heed, that we paſs over the race of this life in brotherly love.

[5] An heavy example of raſh truſt and confidence.

[1] He believeth in God that believeth in Chriſt, and there is no other way to confirm our minds in the greateſt diſtreſs.

[a] That is, if it were not ſo as I tell you, to wit, unleſs there were place enough not only for me, but for you alſo, in my Father's houſe, I would not thus deceive you with a vain hope, but I would have told you ſo plainly.

[b] All this ſpeech is by way of an allegory, whereby the Lord comforteth his own, declaring to them his departure into heaven, which is not to reign there alone, but to go before and prepare a place for them.

[2] Chriſt went not away from us, to the end to forſake us, but rather that he might at length take us up with him into heaven.

[c] Theſe words are to be referred to the whole church, and therefore the angel ſaid to the diſciples when they were aſtoniſhed, What ſtand you gazing up into heaven? This Jeſus ſhall ſo come as you ſaw him go up, Acts 1. 11. and in all places of the ſcripture, the full comfort of the church is referred to that day when God ſhall be all in all, and is therefore called the day of redemption.

[3] Chriſt only is the way to true and everlaſting life, for he it is in whom the Father hath revealed himſelf.

[d] This ſaying, ſheweth unto us both the nature, the will, and the office of Chriſt.

[e] It is plain by this place, that to know God, and to ſee God, is all one: now whereas he ſaid before, that no man ſaw God at any time, that is to be underſtood thus; without Chriſt, or were it not through Chriſt, no man could ever ſee, nor ſaw God at any time: for as Chryſoſtom ſaith, the Son is a very ſhort and eaſy ſetting forth of the Father's nature unto us.

[4] The majeſty of God ſheweth itſelf moſt evidently, both in Chriſt's doctrine and deeds.

[5] The approving of the virtue of Chriſt is not included within his own perſon, but it is ſpread through the body of his whole church.

[f] That is, not only do them, but I can alſo give other men power to do greater.

[6] He loveth Chriſt aright which obeyeth his commandments: and becauſe the ſame is accompanied with an infinite ſort of miſeries, although he be abſent in body, yet doth he comfort his with the preſent virtue of the Holy Ghoſt, whom the world deſpiſeth, becauſe it knoweth him not.

[g] The Holy Ghoſt is called the Spirit of truth, of the effect which he worketh, becauſe he inſpireth the truth into us, whereas otherwiſe he hath truth in himſelf.

[h] Worldly men.

[i] The Son is in the Father after ſuch ſort, that he is of one ſelf-ſame ſubſtance with his Father; but he is in his diſciples in a certain reſpect, as an aider and helper of them.

A. D. 33. keepeth them, is he that loveth me: and he that loveth me, ſhall be loved of my Father: and I will love him, and will [k] ſhew mine own ſelf to him.

22 [7] Judas ſaid unto him, (not Iſcariot) Lord, what is the cauſe that thou wilt ſhew thyſelf unto us, and not unto the world?

23 Jeſus anſwered, and ſaid unto him, If any man love me, he will keep my word, and my Father will love him, and he will come unto him, and will dwell with him.

24 He that loveth me not, keepeth not my words: and the word which ye hear, is not mine, but the Father's which ſent me.

25 [8] Theſe things have I ſpoken unto you, being preſent with you.

*Ch. 15. 26. 26 * But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, which I have told you.

27 [9] Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be troubled, nor fear.

28 [10] Ye have heard how I ſaid unto you, I go away, and will come unto you. If ye loved me, ye would verily rejoice, becauſe I ſaid, I go unto the Father: for the Father is [l] greater than I.

29 And now have I ſpoken unto you, before it come, that when it is come to paſs, ye might believe.

30 [11] Hereafter will I not ſpeak many things unto you: for the prince of this world cometh, and hath [m] nought in me.

31 But *it is* that the world may know that I love *my* Father: and as the Father hath commanded me, ſo I do. Ariſe, let us go hence.

CHAP. XV.

1 *By the parable of the vine,* 2 *and the branches,* 5, 6 *he declareth how the diſciples may bear fruit.* 12, 17 *He commendeth mutual love.* 18 *He exhorteth them to bear afflictions patiently,* 20 *by his own example.*

I [1] AM that true vine, and my Father is that huſbandman.

2 * Every branch that beareth not fruit in me, he taketh away: and every one that beareth fruit, he purgeth it, that it may bring forth more fruit. A. D. 33. * Matt. 15. 13.

3 * Now are ye clean through the word which I have ſpoken unto you. *Ch. 13. 10.

4 Abide in me, and I in you: as the branch cannot bear fruit of itſelf, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye *are* the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me can ye do nothing.

6 * If a man abide not in me, he is caſt forth as a branch, and withereth: and men gather them, and caſt *them* into the fire, and they burn. * Col. 1. 23.

7 * [2] If ye abide in me, and my words abide in you, aſk what ye will, and it ſhall be done to you. * 1 John 3. 22.

8 [a] Herein is my Father glorified, that ye bear much fruit, and be made my diſciples.

9 [3] As the Father hath loved me, ſo have I loved you: [b] continue in that my love.

10 If ye ſhall keep my commandments, ye ſhall abide in my love, as I have kept my Father's commandments, and abide in his love.

11 Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

12 * This is my commandment, that ye love one another, as I have loved you. *Ch. 13. 34. 1 Theſſ. 4. 9. 1 John 3. 11. and 4. 21.

13 Greater love than this hath no man, when any man beſtoweth his life for his friends.

14 Ye are my friends, if ye do whatſoever I command you.

15 [4] Henceforth call I you not ſervants: for the ſervant knoweth not what his maſter doth: but I have called you friends: for all things that I have heard of my Father, have I made known unto you.

16 [5] Ye [c] have not choſen me, but I have choſen you, and ordained you, * that ye go and bring forth fruit, and that your fruit remain: that whatſoever ye ſhall aſk of the Father in my name, he may give it you. * Matt. 28. 19.

17 Theſe things command I you, that ye love one another.

18 If

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[k] I will ſhew myſelf to him, and be known of him, as if he ſaw me with his eyes: but this ſhewing of himſelf is not bodily, but ſpiritually, yet ſo plain as none can be more.

[7] We muſt not aſk why the goſpel is revealed to ſome rather than to others, but we muſt rather take heed that we embrace Chriſt, who is offered unto us, and that we truly love him, that is to ſay, that we give ourſelves wholly to his obedience.

[8] It is the office of the Holy Ghoſt to imprint in the minds of the elect, in their times and ſeaſons, that which Chriſt once ſpake.

[9] All true felicity cometh to us by Chriſt alone.

[10] So far is it that we ſhould be ſorry for the departing of Chriſt from us, according to the fleſh, that we ſhould rather rejoice for it, ſeeing that all the bleſſing of the members dependeth upon the glorifying of the Head.

[l] This is ſpoken, in that that he is Mediator, for ſo the Father is greater than he, inaſmuch as the perſon to whom requeſt is made, is greater than he that maketh the requeſt.

[11] Chriſt goeth to death not unwillingly, but willingly, not as yielding to the devil, but obeying his Father's decree.

[m] As who would ſay, Satan will by and by ſet upon me with all the might he can, but he hath no power over me, neither ſhall he find any ſuch thing in me, as he thinketh he ſhall.

[1] We are of nature dry and fit for nothing, but the fire: therefore that we may live and be fruitful, we muſt firſt be grafted into Chriſt, as it were into a vine, by the Father's hand: and then be daily ſhred with a continual meditation of the word, and the croſs: otherwiſe it ſhall not avail any man at all to have been grafted, unleſs he cleave faſt unto the Vine, and ſo draw juice out of it.

[2] He abideth in Chriſt, which reſteth in his doctrine, and therefore bringeth forth good fruit: and the Father will deny ſuch an one nothing.

[a] As who would ſay, Herein ſhall my Father be glorified, and herein alſo ſhall you be my diſciples, if you bring forth much fruit.

[3] The love of the Father towards the Son, and of the Son towards us, and ours towards God and our neighbour, are joined together with an inſeparable knot: and there is nothing more ſweet and pleaſant than it is. Now this love ſheweth itſelf by the effects: a moſt perfect example whereof Chriſt himſelf exhibiteth unto us.

[b] That is, in that love wherewith I do love you: which love is on both parts.

[4] The doctrine of the goſpel (as it is uttered by Chriſt's own mouth) is a moſt perfect and abſolute declaration of the counſel of God which pertaineth to our ſalvation, and is committed unto the apoſtles.

[5] Chriſt is the author and preſerver of the miniſtry of the goſpel even to the world's end: but the miniſters have above all things need of prayer and brotherly love.

[c] This place teacheth us plainly, that our ſalvation cometh from the only favour and gracious goodneſs of the everlaſting God toward us, and of nothing that we do or can deſerve.

A. D. 33.

18 [6] If the world hate you, ye know that it hated me before you.

19 If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.

20 Remember the word that I ſaid unto you, * The ſervant is not greater than his maſter. * If they have perſecuted me, they will perſecute you alſo: if they have kept my word, they will alſo keep yours.

*Ch. 13. 16. Matt. 10. 24. *Matt. 24. 9.

21 [7] But * all theſe things will they do unto you for my name's ſake, becauſe they have not known him that ſent me.

*Ch. 16. 4.

22 [d] If I had not come and ſpoken unto them, they ſhould not have had ſin: but now have they no cloke for their ſin.

23 He that hateth me, hateth my Father alſo.

24 If I had not done works among them which none other man did, they had not had ſin: but now have they both ſeen, and have hated both me, and my Father.

25 But *it is* that the word might be fulfilled, that is written in their [e] law, * They hated me without a cauſe.

*Pſ. 35. 19.

26 [8] But when that Comforter ſhall come, * whom I will ſend unto you from the Father, *even* the Spirit of truth, which proceedeth of the Father, he ſhall teſtify of me.

*Ch. 14. 26. Luke 24. 49.

27 And ye ſhall witneſs alſo, becauſe ye have been with me from the beginning.

CHAP. XVI.

1 He foretelleth the diſciples of perſecution. 7 He promiſeth the Comforter, and declareth his office. 21 He compareth the afflictions of his to a woman that travaileth with child.

THESE [1] things have I ſaid unto you, that ye ſhould not be offended.

2 They ſhall excommunicate you: yea, the time ſhall come, that whoſoever killeth you, will think that he doth God ſervice.

3 And theſe things will they do unto you, becauſe they have not known the Father, nor me.

4 * But theſe things have I told you, that when the hour ſhall come, ye might remember, that I told you them. And theſe things ſaid I not unto you from the beginning, becauſe I was with you.

A. D. 33. *Ch. 15. 21.

5 But now I go my way to him that ſent me, and none of you aſketh me, Whither goeſt thou?

6 But becauſe I have ſaid theſe things unto you, your hearts are full of ſorrow.

7 [2] Yet I tell you the truth, It is expedient for you that I go away: for if I go not away, that Comforter will not come unto you: but if I depart, I will ſend him unto you.

8 [3] And when he is come, he will [a] reprove the [b] world of ſin, and of righteouſneſs, and of judgment.

9 Of ſin, becauſe they believed not in me:

10 Of [c] righteouſneſs, becauſe I go to my Father, and ye ſhall ſee me no more:

11 Of [d] judgment, [e] becauſe the prince of this world is judged.

12 [4] I have yet many things to ſay unto you, but ye cannot bear them now.

13 Howbeit, when he is come which is the Spirit of truth, he will lead you into all truth: for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, ſhall he ſpeak, and he will ſhew you the things to come.

14 [5] He ſhall glorify me: For he ſhall receive of mine, and ſhall ſhew it unto you.

15 All things that the Father hath are mine: therefore ſaid I, that he ſhall take of mine, and ſhew it unto you.

16 [6] A [f] little *while*, and ye ſhall not ſee me: and again a little *while*, and ye ſhall ſee me: [g] for I go to the Father.

17 Then ſaid *ſome* of his diſciples among themſelves, What is this that he ſaith unto us, A little *while*, and ye ſhall not ſee me, and again a little *while*, and ye ſhall ſee me: for I go to the Father?

18 They ſaid therefore, What is this that he ſaith, A little *while?* we know not what he ſaith.

19 Now Jeſus knew that they would aſk him,

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[6] It ought not only not to fear, but rather confirm the faithful miniſters of Chriſt, when they ſhall be hated of the world as their Maſter was.

[7] The hatred that the world beareth againſt Chriſt, proceedeth of the blockiſhneſs of the mind, which notwithſtanding is voluntarily blind, ſo that the world can pretend no excuſe to cover their fault.

[d] As who would ſay, If I had not come, theſe men would not have ſtuck to have ſaid ſtill before God's judgment-ſeat, that they are religious and void of ſin: but ſeeing I came to them, and they clean refuſe me, they can have no cloak for their wickedneſs.

[e] Sometimes by this word, Law, are meant the five books of Moſes, but in this place, the whole ſcripture: for the place alledged is in the pſalms.

[8] Againſt the rage of the wicked, we ſhall ſtand ſurely by the inward teſtimony of the Holy Ghoſt: but the Holy Ghoſt ſpeaketh no otherwiſe, than he ſpeaketh by the mouth of the apoſtles.

[1] The miniſters of the goſpel muſt look for all manner of reproaches, not only of them which are open enemies, but even of them alſo which ſeem to be of the ſame houſhold, and the very pillars of the church.

[2] The abſence of Chriſt according to the fleſh, is profitable to the church, that we may wholly depend upon his ſpiritual power.

[3] The Spirit of God worketh ſo mightily by the preaching of the word, that he conſtraineth the world, will it, nill it, to confeſs its own unrighteouſneſs, and Chriſt's righteouſneſs and almightineſs.

[a] He will ſo reprove the world, that the worldlings ſhall be able to pretend no excuſe.

[b] He reſpecteth the time that followed his aſcenſion, when as all gainſayers were manifeſtly reproved through the pouring out of the Holy Ghoſt upon the church: ſo that the very enemies of Chriſt were reproved of ſin, in that they were conſtrained to confeſs that they were deceived, in that they believed not, and therefore they ſaid to Peter, Acts 2. Men and brethren, what ſhall we do?

[c] Of Chriſt himſelf: for when the world ſhall ſee that I have poured out the Holy Ghoſt, they ſhall be conſtrained to confeſs that I was juſt, and was not condemned of my Father, when I went out of this world.

[d] Of that authority and power which I have both in heaven and earth.

[e] That is, becauſe they ſhall then underſtand and know indeed that I have overcome the devil, and do govern the world, when all men ſhall ſee that they ſet themſelves againſt you in vain, for I will arm you with that heavenly power whereby you may deſtroy every high thing which is lifted up againſt the knowledge of God, 2 Cor. 10. 12.

[4] The doctrine of the apoſtles proceeded from the Holy Ghoſt, and is moſt perfect.

[5] The Holy Ghoſt bringeth no new doctrine, but teacheth that which was uttered by Chriſt's own mouth, and imprinteth it in our minds.

[6] The grace of the Holy Ghoſt is a moſt lively glaſs, wherein Chriſt is truly beholden with the moſt ſharp-ſighted eyes of faith, and not with the bleared eyes of the fleſh, whereby we feel a continual joy even in the midſt of ſorrows.

[f] When a little time is once paſt.

[g] For I paſs to eternal glory, ſo that I ſhall be much more preſent with you than I was before: for then you ſhall feel indeed what I am, and what I am able to do.

him, and ſaid unto them, Do ye inquire among yourſelves, of that I ſaid, A little *while*, and ye ſhall not ſee me: and again, a little *while*, and ye ſhall ſee me?

20 Verily, verily I ſay unto you, that ye ſhall weep and lament, and the world ſhall rejoice: and ye ſhall ſorrow, but your ſorrow ſhall be turned to joy.

21 A woman, when ſhe travaileth, hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world.

22 And ye now therefore are in ſorrow: but I will ſee you again, and your hearts ſhall rejoice, and your joy ſhall no man take from you.

23 And in that day ſhall ye aſk me nothing. * Verily, verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my name, he will give it you.

* Ch. 14. 13. Matt. 7. 7. and 21. 22. Mark 11. 24. Luke 11. 9. James 1. 5.

24 Hitherto have ye aſked nothing in my name: aſk, and ye ſhall receive, that your joy may be full.

25 [7] These things have I ſpoken unto you in parables: but the time will come, when I ſhall no more ſpeak to you in parables: but I ſhall ſhew you plainly of the Father.

26 [8] At that day ſhall ye aſk in my name, and I ſay not unto you, that I will pray unto the Father for you:

27 For the Father himſelf loveth you, becauſe ye have loved me, * and have believed that I came out from God.

* Ch. 17. 8.

28 I am come out from the Father, and came into the world: again, I leave the world, and go to the Father.

29 [9] His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and thou ſpeakeſt no parable.

30 Now know we that thou knoweſt all things, and needeſt not that any man ſhould aſk thee. By this we believe that thou art come out from God.

31 Jeſus anſwered them, Do you believe now?

32 * [10] Behold, the hour cometh, and is already come, that ye ſhall be ſcattered every man into his own, and ſhall leave me alone: but I am not alone: for the Father is with me.

* Matt. 26. 31. Mark 14. 27.

33 [11] Theſe things have I ſpoken unto you, that [h] in me ye might have peace: in the world ye ſhall have affliction: but be of good comfort, I have overcome the world.

CHAP. XVII.

1 Chriſt prayeth that his glory, together with his Father's, may be made manifeſt. 9 He prayeth for his apoſtles, 20 and for all believers.

THESE [1] things ſpake Jeſus, and lift up his eyes to heaven, and ſaid, [2] Father, that hour is come: glorify thy Son, that thy Son may alſo glorify thee:

2 * As thou haſt given him power *over* [a] all fleſh, that he ſhould give eternal life to all them that thou haſt given him.

* Matt. 28. 18.

3 And this is life eternal, that they know thee *to be* the [b] only very God, and whom thou haſt ſent, Jeſus Chriſt.

4 I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me to do.

5 And now glorify me, thou Father, with thine own ſelf, with the glory which I had with thee before the world was.

6 [3] I have declared thy name unto the men which thou gaveſt me out of the world: [c] thine they were, and thou [d] gaveſt them me, and they have kept thy word.

7 * Now they that know all things whatſoever thou haſt given me, are of thee.

* Ch. 16. 27.

8 For I have given unto them the words which thou gaveſt me, and they have received *them*, and have known ſurely that I came out from thee, and have believed that thou haſt ſent me.

9 I pray for them: I pray not for the world, but for them which thou haſt given me: for they are thine,

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep them in thy name, *even* them whom thou haſt given me, that they may be [e] one as we *are*.

12 While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me have I kept, and none of them is loſt, but the

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[7] The Holy Ghoſt, which was poured upon the apoſtles after the aſcenſion of Chriſt, inſtructed both them in all the chiefeſt myſteries and ſecrets of our ſalvation, and alſo by them the church, and will alſo inſtruct it to the end of the world.

[8] The ſum of the worſhip of God is the invocation of the Father, in the name of the Son the Mediator, who is already heard for us, for whom he both abaſed himſelf, and is now alſo glorified.

[9] Faith and fooliſh ſecurity differ very much.

[10] Neither the wickedneſs of the world, neither the weakneſs of his own, can diminiſh any thing of the virtue of Chriſt.

[11] The ſurety and ſtay of the church dependeth only upon the victory of Chriſt.

[h] That in me you might be thoroughly quieted. For by (peace) is meant in this place, that quiet ſtate of mind which is clean contrary to diſquietneſs and heavineſs.

[1] Jeſus Chriſt the everlaſting high Prieſt, being ready ſtraightways to offer up himſelf, doth by ſolemn prayers conſecrate himſelf to God the Father, as a ſacrifice, and us together with himſelf. Therefore this prayer was from the beginning, is, and ſhall be to the end of the world, the foundation and ground of the church of God.

[2] He firſt declareth, that as he came into the world to the end that the Father might ſhew in him, being apprehended by faith, his glory, in ſaving his elect, ſo he applied himſelf to that only: and therefore deſireth of the Father, that he would bleſs the work which he had finiſhed.

[a] Over all men.

[b] He calleth the Father the only very God, to ſet him againſt falſe gods, and not to ſhut out himſelf and the Holy Ghoſt, for ſtraightway he joineth the knowledge of the Father and the knowledge of himſelf together, and according to his accuſtomed manner, ſetteth forth the whole Godhead in the perſon of the Father: ſo is the Father alone ſaid to be King, immortal, wiſe, and as dwelling in light which no man can attain unto, inviſible. Rom. 16. 27. 1 Tim. 1. 17.

[3] Firſt of all, he prayeth for thoſe his diſciples, by whom he would have the reſt to be gathered together, and commendeth them to the Father (having once rejected the whole company of the reprobate) becauſe he received them of him, into his cuſtody, and for that they embracing his doctrine ſhall have ſo many and ſo mighty enemies, that there is no way for them to be in ſafety, but by his help only.

[c] He ſheweth hereby that everlaſting election and choice, which was hidden in the good-will and pleaſure of God, which is the groundwork of our ſalvation.

[d] He ſheweth how that everlaſting and hidden purpoſe of God is declared in Chriſt, by whom we are juſtified and ſanctified, if we lay hold on him by faith, that at length we may come to the glory of the election.

[e] He prayeth that his people may peaceably agree and be joined together in one, that as the Godhead is one, ſo they may be of one mind, and one conſent together.

A. D. 33. the child of perdition, that the * ſcripture might be fulfilled.

* Pſ. 109. 7.

13 And now come I to thee: and theſe things ſpeak I in the world, that they might have my joy fulfilled in themſelves.

14 I have given them thy word, and the world hath hated them, becauſe they are not of the world, as I am not of the world.

15 [4] I pray not that thou ſhouldeſt take them out of the world, but that thou keep them from all evil.

16 They are not of the world, as I am not of the world.

17 [f] Sanctify them with thy truth: thy word is truth.

18 [5] As thou didſt ſend me into the world, ſo have I ſent them into the world.

19 And for their ſakes ſanctify I myſelf, that they alſo may be ſanctified through the [g] truth.

20 [6] I pray not for theſe alone, but for them alſo which ſhall believe in me, through their word.

21 That they all may be one, as thou, O Father, *art* in me, and I in thee: *even* that they may be alſo one in us, that the world may believe that thou haſt ſent me.

22 And the glory that thou gaveſt me, I have given them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

* Ch. 12. 26. 24 * Father, I will that they which thou haſt given me, be with me, even where I am, that they may behold that my glory, which thou haſt given me: for thou lovedſt me before the foundation of the world.

25 O righteous Father, the world alſo hath not known thee: but I have known thee, and theſe have known, that thou haſt ſent me.

26 [7] And I have declared unto them thy name, and will declare it, that the love wherewith thou haſt loved me, may be in them, and I in them.

CHAP. XVIII.

1 *By Chriſt's power, whom Judas betrayeth,* 6 *the ſoldiers are caſt down to the ground.* 13 *Chriſt is led to Annas, and from him to Caiaphas.* 22 23 *His anſwer to the officer that ſmote him with a rod.* 28 *Being delivered to Pilate,* 36 *he declareth his kingdom.*

WHEN [1] Jeſus had ſpoken theſe things, he went forth with his diſciples over the brook * Cedron, where was a garden, into the which he entered, and his diſciples.

* Matt. 26. 36. Mark 14. 32. Luke 22. 39.

2 And Judas, which betrayed him, knew alſo the place: for Jeſus oft-times reſorted thither with his diſciples.

A. D. 33.

3 * [2] Judas then, after he had received a band of men and officers of the high prieſts and of the Phariſees, came thither with lanterns, and torches, and weapons.

* Matt. 26. 47. Mark 14. 43. Luke 22. 47.

4 [3] Then Jeſus, knowing all things that ſhould come unto him, went forth, and ſaid unto them, Whom ſeek ye?

5 They anſwered him, Jeſus of Nazareth. Jeſus ſaid unto them, I am he. Now Judas alſo which betrayed him, ſtood with them.

6 As ſoon then as he had ſaid unto them, I am he, they went away backwards, and fell to the ground.

7 Then he aſked them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth.

8 [4] Jeſus anſwered, I ſaid unto you, that I am he: therefore if ye ſeek me, let theſe go their way.

9 *This was* that the word might be fulfilled which he ſpake, * Of them which thou gaveſt me, have I loſt none. * Ch. 17. 12.

10 [5] Then Simon Peter having a ſword, drew it, and ſmote the high prieſt's ſervant, and cut off his right ear. Now the ſervant's name was Malchus.

11 Then ſaid Jeſus unto Peter, Put up thy ſword into the ſheath: ſhall I not drink of the cup which *my* Father hath given me?

12 Then the band and the captain, and the officers of the Jews, took Jeſus, and bound him,

13 [6] And led him away to * Annas firſt (for he was father-in-law to Caiaphas, which was the high prieſt that ſame year.) * Luke 3. 2.

14 * And Caiaphas was he that gave counſel to the Jews, that it was expedient that one man ſhould die for the people. * Ch. 11. 50.

15 ¶ [7] * Now Simon Peter followed Jeſus, and another diſciple, and that diſciple was known of the high prieſt, therefore he went in with Jeſus into the hall of the high prieſt:

* Matt. 26. 58. Mark 14. 54. Luke 22. 54.

16 But Peter ſtood at the door without. Then went out the other diſciple which was known unto the high prieſt, and ſpake to her that kept the door, and brought in Peter.

17 Then ſaid the maid that kept the door, unto Peter, Art not thou alſo one of this man's diſciples? He ſaid, I am not.

18 And the ſervants and officers ſtood there, which had made a fire of coals: for it was cold, and they warmed themſelves. And Peter alſo ſtood among them, and warmed himſelf.

19 ¶ ([8] The high prieſt then aſked Jeſus of his diſciples, and of his doctrine.

20 Jeſus

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[4] He ſheweth what manner of deliverance he meaneth, not that they ſhould be in no danger, but that they being preſerved from all, might prove by experience that the doctrine of ſalvation is truth, which they received at his mouth to deliver to others.

[f] That is, make them holy: and that is ſaid to be holy, which is dedicated and made proper to God only.

[5] He addeth moreover, that the apoſtles have a vocation common with them, and therefore they muſt be holden up by the ſelf-ſame virtue to give up themſelves wholly to God, whereby he being firſt, did conſecrate himſelf to the Father.

[g] The true and ſubſtantial ſanctification of Chriſt, is ſet againſt the outward purifying.

[6] Secondarily, he offereth to God the Father all his, that is, how many ſoever ſhall believe in him by the doctrine of the apoſtles; that as he cleaveth unto the Father, receiving from him all fulneſs, ſo they being joined with him, may receive life from him, and at length being together beloved in him, may alſo with him enjoy everlaſting glory.

[7] He communicateth with his by little and little, the knowledge of the Father, which is moſt full in Chriſt the Mediator, that they may in him be beloved of the Father, with the ſelf-ſame love wherewith he loveth the Son.

[1] Chriſt goeth of his own accord into a garden, which his betrayer knew, to be taken, that by his obedience he might take away the ſin that entered into the world by one man's rebellion, and that in a garden.

[2] Chriſt, who was innocent, was taken as a wicked perſon, that we which are wicked might be let go as innocent.

[3] Chriſt's perſon (but not his virtue) was bound of the adverſaries, when and how he would.

[4] Chriſt doth not neglect the office of a good paſtor, no not in his greateſt danger.

[5] We ought to contain the zeal we bear to God, within the bounds of our vocation.

[6] Chriſt is brought before an earthly high prieſt to be condemned for our blaſphemies, that we might be quitted of the everlaſting high prieſt himſelf.

[7] A lively example of the frailty of man, even in the beſt, when they be once left to themſelves.

[8] Chriſt defendeth his cauſe but ſlenderly, not that he would withdraw himſelf from death, but to ſhew that he was condemned as an innocent.

A. D. 33.

20 Jeſus anſwered him, I ſpake openly to the world: I ever taught in the ſynagogue and in the temple, whither the Jews reſort continually, and in ſecret have I ſaid nothing.

21 Why aſkeſt thou me? aſk them which heard me what I ſaid unto them: behold, they know what I ſaid.

22 When he had ſpoken theſe things, one of the officers which ſtood by, ſmote Jeſus with *his* rod, ſaying, Anſwereſt thou the high prieſt ſo?

23 Jeſus anſwered him, If I have evil ſpoken, bear witneſs of the evil: but if I have well ſpoken, why ſmiteſt thou me?

* Matt. 26. 57. Luke 22. 54.

24 ¶ * Now Annas had ſent him bound unto Caiaphas the high prieſt.)

* Matt. 26. 69. Mark 14. 59. Luke 22. 55.

25 * [9] And Simon Peter ſtood and warmed himſelf, and they ſaid unto him, Art not thou alſo of his diſciples? He denied it, and ſaid, I am not.

26 One of the ſervants of the high prieſt, his couſin, whoſe ear Peter ſmote off, ſaid, Did not I ſee thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

*Matt. 27. 2. Mark 15. 1. Luke 23. 1.

* Acts 10. 28. and 11. 3.

28 ¶ * [10] Then led they Jeſus from [a] Caiaphas into the common hall. Now it was morning, and they themſelves went not into the common hall, leſt they ſhould be * defiled, but that they might eat the paſſover.

29 Pilate then went out unto them, and ſaid, What accuſation bring ye againſt this man?

30 They anſwered, and ſaid unto him, If he were not an evil doer, we would not have delivered him unto thee.

31 Then ſaid Pilate unto them, Take ye him, and judge him after your own law. Then the Jews ſaid unto him, [b] It is not lawful for us to put any man to death.

* Matt. 20. 19.

32 *It was* that the word of Jeſus * might be fulfilled which he ſpake, [c] ſignifying what death he ſhould die.

* Matt. 17. 11. Mark 25. 2. Luke 23. 3.

33 * So Pilate entered into the common hall again, and called Jeſus, and ſaid unto him, Art thou the king of the Jews?

34 Jeſus anſwered him, Sayeſt thou that of thyſelf, or did others tell it thee of me?

35 Pilate anſwered, Am I a Jew? Thine own nation, and the high prieſts, have delivered thee unto me. What haſt thou done?

36 [11] Jeſus anſwered, My kingdom is not of this world: if my kingdom were of this world, my ſervants would ſurely fight, that I ſhould not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate then ſaid unto him, Art thou a king then? Jeſus anſwered, Thou ſayeſt that I am a king: for this cauſe am I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth: every one that is of the truth, heareth my voice.

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38 [12] Pilate ſaid unto him, [d] What is truth? And when he had ſaid that, he went out again unto the Jews, and ſaid unto them, I find in him no cauſe at all.

* Matt. 27. 15. Mark 15. 6. Luke 23. 17.

39 * But you have a cuſtom, that I ſhould deliver you one looſe at the paſſover: will ye then that I looſe unto you the king of the Jews?

* Acts 3. 14.

40 * Then [e] cried they all again, ſaying, Not him, but Barabbas: now this Barabbas was a murderer.

CHAP. XIX.

1 *Pilate, when Chriſt was ſcourged,* 2 *and crowned with thorns,* 4 *was deſirous to let him looſe:* 8 *but being overcome with the outrage of the Jews,* 16 *he delivereth him to be crucified.* 26 *Jeſus committeth his mother to the diſciple.* 30 *Having taſted vinegar, he dieth.* 34 *And being dead, his ſide is pierced with a ſpear.* 40 *He is buried.*

* Matt. 27. Mark 15. 16.

THEN * Pilate took Jeſus and [1] ſcourged him.

2 And the ſoldiers platted a crown of thorns, and put it on his head: and they put on him a purple garment.

3 And ſaid, Hail, king of the Jews. And they ſmote him with *their* rods.

4 [2] Then Pilate went forth again, and ſaid unto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

5 Then came Jeſus forth wearing a crown of thorns, and a purple garment. And *Pilate* ſaid unto them, Behold the man.

6 Then when the high prieſts and officers ſaw him, they cried, ſaying, [a] Crucify, crucify *him.* Pilate ſaid unto them, Take ye him, and crucify *him:* for I find no fault in him.

7 The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God.

8 ¶ [3] When Pilate then heard that word, he was the more afraid,

9 And went again into the common hall, and ſaid unto Jeſus, Whence art thou? but Jeſus gave him no anſwer.

10 Then ſaid Pilate unto him, Speakeſt thou not unto me? Knoweſt thou not that I have power to crucify thee, and have power to looſe thee?

11 Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin.

12 From thenceforth Pilate ſought to looſe him,

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[9] After that men have once fallen, they cannot only not lift up themſelves by their own ſtrength, but alſo they fall more and more into worſe, until they be raiſed up again by a new virtue of God.

[10] The Son of God is brought before the judgment-ſeat of an earthly and profane man, in whom there is found much leſs wickedneſs than in the princes of the people of God. A lively image of the wrath of God againſt ſin, and therewithal of his great mercy, and laſt of all of his moſt ſevere judgment againſt the ſtubborn contemners of his grace when it is offered unto them.

[a] From Caiaphas's houſe.

[b] For judgments of life and death were taken from them forty years before the deſtruction of the temple.

[c] For Chriſt had foretold that he ſhould be crucified.

[11] Chriſt avoucheth his ſpiritual kingdom, but rejecteth a worldly.

[12] It was requiſite that Chriſt ſhould be pronounced innocent, but notwithſtanding (in that that he took upon him our perſon) was to be condemned as a moſt wicked man.

[d] He ſpeaketh this diſdainfully and ſcoffingly, and not by way of aſking a queſtion.

[e] Word for word, made a great and foul voice.

[1] The wiſdom of the fleſh chuſeth of two evils the leaſt, but God curſeth that ſame wiſdom.

[2] Chriſt is again quitted by that ſame mouth wherewith he is afterward condemned.

[a] They will have him crucified, whom by an old cuſtom of theirs they ſhould have ſtoned and hanged up as convict of blaſphemy; but they deſire to have him crucified after the manner of the Romans.

[3] Pilate's conſcience fighteth for Chriſt, but ſtraightway it yieldeth, becauſe it is not upholden with the ſingular virtue of God.

A. D. 33.

him, but the Jews cried, ſaying, If thou deliver him, thou art not Cæſar's friend: *for* whoſoever maketh himſelf a king, ſpeaketh againſt Cæſar.

13 ¶ [4] When Pilate heard this word, he brought Jeſus forth, and ſat down in the judgment-ſeat, in a place called the Pavement, and in Hebrew [b] Gabbatha.

14 And it was the preparation of the paſſover, and about the ſixth hour: and he ſaid unto the Jews, Behold your king.

15 But they cried, Away with him, away with him, crucify him. Pilate ſaid unto them, Shall I crucify your king? The high prieſts anſwered, We have no king but Cæſar.

16 [5] Then delivered he him unto them, to be crucified. And they took Jeſus, and led him away.

17 * And he bare his own croſs, and came into a place named *of dead men's* ſkulls, which is called in Hebrew Golgotha: * Matt. 27. 31. Mark 15.25. Luke 23. 26.

18 Where they crucified him, and two others with him, on either ſide one, and Jeſus in the midſt.

19 ¶ [6] And Pilate wrote alſo a title, and put it on the croſs, and it was written, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jeſus was crucified was near to the city: and it was written in Hebrew, Greek, and Latin.

21 Then ſaid the high prieſts of the Jews, to Pilate, Write not, The king of the Jews, but that he ſaid, I am king of the Jews.

22 Pilate anſwered, What I have written, I have written.

23 ¶ [7] Then the * ſoldiers, when they had crucified Jeſus, took his garments (and made four parts, to every ſoldier a part) and *his* coat: and the coat was without ſeam, woven from the top throughout. * Matt. 27. 35. Mark 15.24.

24 Therefore they ſaid one to another, Let us not divide it, but caſt lots for it, whoſe it ſhall be. *This was* that the ſcripture might be fulfilled, which ſaith, * They parted my garments among them, and on my coat did caſt lots. So the ſoldiers did theſe things indeed. * Pſ. 22. 18.

25 ¶ [8] Then ſtood by the croſs of Jeſus his mother, and his mother's ſiſter, Mary *the wife of* Cleopas, and Mary Magdalene.

26 And when Jeſus ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaid unto his mother, Woman, behold thy ſon.

27 Then ſaid he to the diſciple, Behold thy mother: and from that hour the diſciple took her home unto him.

28 ¶ [9] After, when Jeſus knew that all things were performed, that the * ſcripture might be fulfilled, he ſaid, I thirſt. * Pſ. 69. 22.

29 And there was ſet a [c] veſſel full of vinegar: and they filled a ſpunge with vinegar, and put it about an hyſſop *ſtalk*, and put it to his mouth.

30 Now when Jeſus had received of the vinegar, he ſaid, It is finiſhed, and bowed his head, and gave up the ghoſt.

31 [10] The Jews then (becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath *day*: for that ſabbath was an high day) beſought Pilate that their legs might be broken, and that they might be taken down.

32 Then came the ſoldiers and brake the legs of the firſt, and of the other which was crucified with *Jeſus*.

33 But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs.

34 [11] But one of the ſoldiers with a ſpear [d] pierced his ſide, and forthwith came thereout blood and water.

35 And he that ſaw it, bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe it.

36 For theſe things were done, that the ſcripture ſhould be fulfilled, * Not a bone of him ſhall be broken. * Exod. 12. 46. Num. 9. 12.

37 And again another ſcripture ſaith, * They ſhall ſee him whom they have thruſt through. * Zach. 12. 10.

38 * [12] And after theſe things, Joſeph of Arimathea (who was a diſciple of Jeſus, but ſecretly for fear of the Jews) beſought Pilate that he might take down the body of Jeſus. And Pilate gave him licence. He came then and took Jeſus's body. * Matt. 27. 57. Mark 15.42. Luke 25. 50.

39 And there came * alſo Nicodemus (which firſt came to Jeſus by night) and brought of myrrh and aloes mingled together about an hundred pound. * Ch. 3. 2.

40 Then took they the body of Jeſus, and wrapped it in linen cloaths with the odours, as the manner of the Jews is to bury.

41 And in that place where Jeſus was crucified, was a garden, and in the garden a new ſepulchre, wherein was [e] never man yet laid.

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[4] Pilate condemneth himſelf firſt, with the ſame mouth wherewith he afterward condemneth Chriſt.

[b] Gabbatha ſignifieth an high place, as judgment-ſeats are.

[5] Chriſt faſteneth Satan, ſin and death to the croſs.

[6] Chriſt ſitting upon the throne of the croſs, is openly written everlaſting king of all people with his own hand, whoſe mouth condemned him for uſurping a kingdom.

[7] Chriſt ſignifieth by the diviſion of his garments amongſt the bloody butchers (his coat except, that had no ſeam) that it ſhall come to paſs, that he will ſhortly divide his benefits, and enrich his very enemies throughout the world: but ſo notwithſtanding that the treaſure of his church ſhall remain whole.

[8] Chriſt is a perfect example of all righteouſneſs, not only in the keeping of the firſt, but alſo of the ſecond table.

[9] Chriſt, when he hath taken the vinegar, yieldeth up the ghoſt, drinking up indeed that moſt bitter and ſharp cup of his Father's wrath in our name.

[c] Galatinus witneſſeth out of the book called Sanhedrin, that the Jews were wont to give them that were executed, vinegar mixed with frankincenſe to drink, to make their brains ſomewhat troubled: ſo charitably the Jews provided for the poor men's conſcience, which were executed!

[10] The body of Chriſt which was dead for a ſeaſon, (becauſe it ſo pleaſed him) is wounded, but the leaſt bone of it is not broken, and ſuch is the ſtate of his myſtical body.

[11] Chriſt being dead upon the croſs witneſſeth by a double ſign, that he only is the true ſatisfaction, and the true waſhing for the believers.

[d] This wound was a moſt manifeſt witneſs of the death of Chriſt: for the water that iſſued out of this wound gave us plainly to underſtand, that the weapon pierced the very ſkin that compaſſeth the heart, which is the veſſel that containeth that water, and that being once wounded, that creature which is ſo pierced, and ſtricken, cannot chuſe but die.

[12] Chriſt is openly buried, and in a famous place, Pilate writing and ſuffering it, and that by men which did favour Chriſt, in ſuch wiſe, that yet before that day, they never openly followed him: ſo that by his burial, no man can juſtly doubt either of his death, or reſurrection.

[e] That no man might cavil at his reſurrection, as though ſome other that had been buried there, had riſen. Theoph.

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42 There then laid they Jeſus, becauſe of the Jews preparation *day*, for the ſepulchre was near.

CHAP. XX.

1 *Mary bringeth word that Chriſt is riſen.* 3 *Peter and John* 4 *run to ſee it.* 15 *Jeſus appeareth to Mary,* 19 *and to the diſciples that were together in the houſe.* 25 *Thomas, before faithleſs,* 29 *now believeth.*

*Mark 16. 1. Luke 24. 1.

NOW * [1] the firſt *day* of the week came Mary Magdalene, early when it was yet dark, unto the ſepulchre, and ſaw the ſtone taken away from the tomb.

2 Then ſhe ran, and came to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaid unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and the other diſciple, and they came unto the ſepulchre.

4 So they ran both together, but the other diſciple did out-run Peter, and came firſt to the ſepulchre.

5 And he ſtooped down, and ſaw the linen cloaths lying: yet went he not in.

6 Then came Simon Peter following him, and went into the ſepulchre, and ſaw the linen cloaths lie.

7 And the kerchief that was upon his head, not lying with the linen cloaths, but wrapped together in a place by itſelf.

8 Then went in alſo the other diſciple, which came firſt to the ſepulchre, and he ſaw it, and believed.

9 For as yet they knew not the ſcripture, That he muſt riſe again from the dead.

10 And the diſciples went away again unto their own home.

*Matt. 28. 1. Mark 16. 5.

11 ¶ * But Mary ſtood [a] without at the ſepulchre weeping: and as ſhe wept, ſhe bowed herſelf into the ſepulchre,

12 [2] And ſaw two angels in [b] white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain.

13 And they ſaid unto her, Woman, why weepeſt thou? She ſaid unto them, They have taken away [c] my Lord, and I know not where they have laid him.

14 [3] When ſhe had thus ſaid, ſhe turned herſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus.

15 Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? She ſuppoſing that he had been the gardener, ſaid unto him, Sir, if thou haſt borne him hence, tell me where thou haſt laid him, and I will take him away.

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16 Jeſus ſaith unto her, Mary. She turned herſelf, and ſaid unto him, Rabboni, which is to ſay, Maſter.

17 [4] Jeſus ſaith unto her, Touch me not: for I am not yet aſcended to my Father: but go to my [d] brethren and ſay unto them, I aſcend unto [e] my Father, and to your Father, and to my God, and your God.

18 Mary Magdalene came and told the diſciples that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.

* Mark 16. 14. Luke 24. 36. 1 Cor. 15. 5.

19 ¶ * [5] The ſame day then at night, which was the firſt *day* of the week, and when the [f] doors were ſhut where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaid to them, Peace *be* unto you.

20 And when he had ſo ſaid, he ſhewed unto them *his* hands, and his ſide. Then were the diſciples glad when they had ſeen the Lord.

* Matt. 28. 18.

21 * Then ſaid Jeſus unto them again, Peace *be* unto you: as my Father ſent me, ſo ſend I you.

22 And when he had ſaid that, he breathed on them, and ſaid unto them, Receive the Holy Ghoſt.

23 [6] Whoſeſoever ſins ye remit, they are remitted unto them: *and* whoſeſoever ſins ye retain, they are retained.

24 ¶ [7] But Thomas, one of the twelve, called Didymus, was not with them when Jeſus came.

25 The other diſciples therefore ſaid unto him We have ſeen the Lord: but he ſaid unto them, Except I ſee in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his ſide, I will not believe it.

26 ¶ And eight days after, again his diſciples were within, and Thomas with them. *Then* came Jeſus, when the doors were ſhut, and ſtood in the midſt, and ſaid, Peace *be* unto you.

27 After, ſaid he to Thomas, Put thy finger here, and ſee mine hands, and put forth thine hand, and put it into my ſide, and be not faithleſs, but faithful.

28 Then Thomas anſwered, and ſaid unto him, *Thou art* my Lord and my God.

29 [8] Jeſus ſaid unto him, Thomas, becauſe thou haſt ſeen me, thou believeſt: bleſſed *are* they that have not ſeen, and have believed.

* Ch. 21. 25.

30 ¶ * [9] And many other ſigns alſo did Jeſus in the preſence of his diſciples, which are not written in this book.

31 But theſe things are written, that ye might believe, that Jeſus is that Chriſt that Son of God, and that in believing ye might have life through his name.

CHAP.

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[1] Mary Magdalene, Peter and John, are the firſt witneſſes of the reſurrection; and ſuch as cannot juſtly be ſuſpected, for that they themſelves could ſcarcely be perſuaded of it, ſo far it is off that they ſhould invent it of ſet purpoſe.

[a] That is, without the cave, which the ſepulchre was cut out of.

[2] Two angels are made witneſſes of the Lord's reſurrection.

[b] In white cloathing.

[c] Mary ſpake as the common people uſed to ſpeak; for they ſpeak of a dead carcaſe as they do of a whole man.

[3] Jeſus witneſſeth by his preſence, that he is truly riſen.

[4] Chriſt which is riſen is not to be ſought in this world, according to the fleſh, but in heaven by faith, whither he is gone before us.

[d] By his brethren he meaneth his diſciples; for in the next verſe following, it is ſaid, that Mary told his diſciples.

[e] He calleth God his Father, becauſe he is his Father naturally in the Godhead, and he ſaith your Father, becauſe he is our Father by grace, through the adoption of the Son of God; that is, by taking us of his free grace to be his ſons. Epiphanius.

[5] Chriſt in that that he preſented himſelf before his diſciples ſuddenly, through his divine power, when the gates were ſhut, doth fully aſſure them both of his reſurrection, and alſo of their apoſtleſhip, inſpiring them with the Holy Ghoſt, who is the miniſtry of the goſpel.

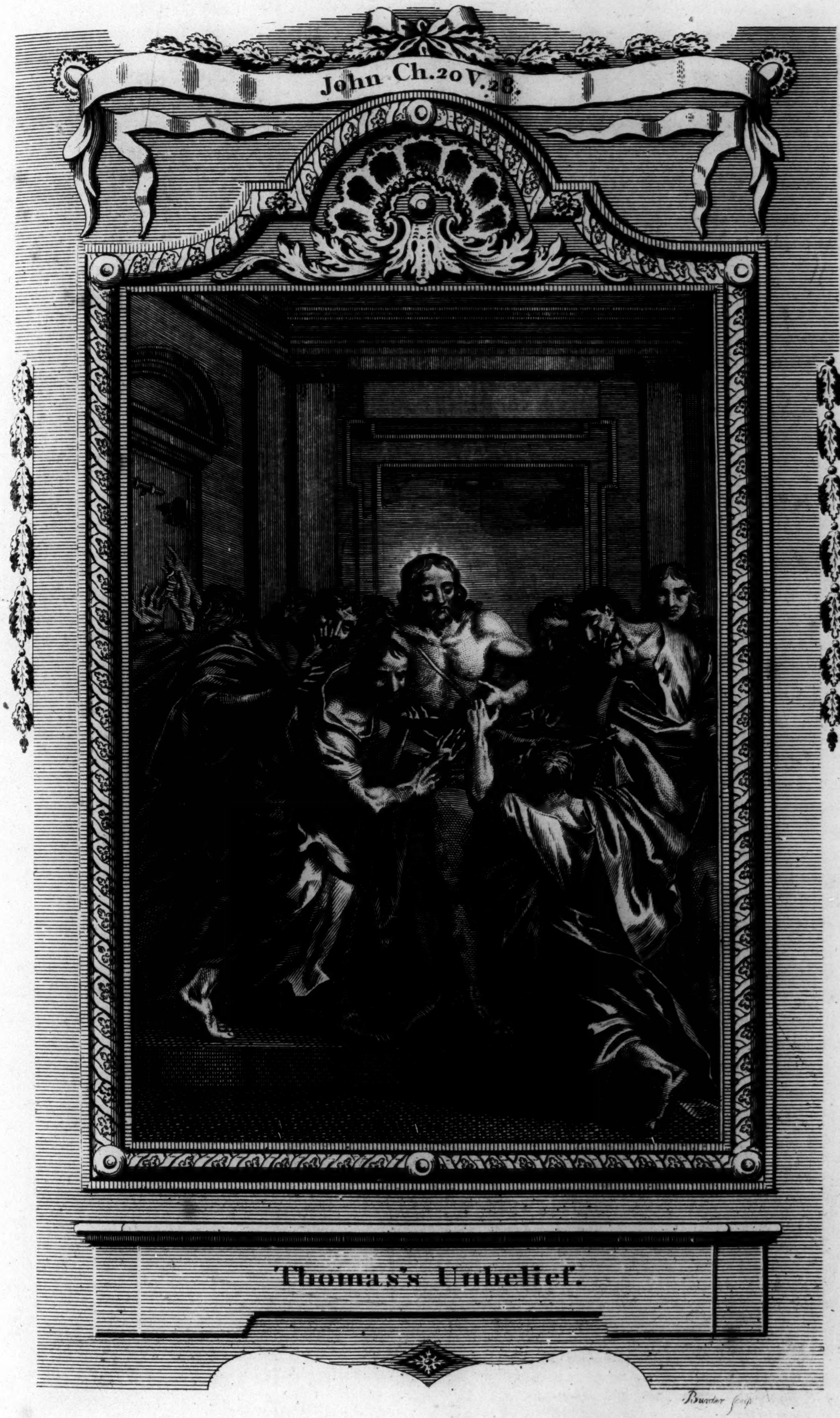
[f] Either the doors opened to him of their own accord, or the very walls themſelves were a paſſage to him.

[6] The publiſhing of the forgiveneſs of ſins by faith in Chriſt, and the ſetting-forth and denouncing the wrath of God in retaining the ſins of the unbelievers, is the ſum of the preaching of the goſpel.

[7] Chriſt draweth out of the unbelief of Thomas a certain and ſure teſtimony of his reſurrection.

[8] True faith dependeth upon the mouth of God, and not upon fleſhly eyes.

[9] To believe in Chriſt the ſon of God, and our only Saviour, is the end of the doctrine of the goſpel, and eſpecially of the hiſtory of the reſurrection.



John Ch. 20 V. 28.

Thomas's Unbelief.

Burder sculp

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9 NO 64
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CHAP. XXI.

1 *Jeſus appeareth to his diſciples as they were a fiſhing,* 6, 7 *whom they know by a miraculous draught of fiſhes.* 15 *He committeth the charge of the ſheep to Peter,* 18 *and foretelleth him of the manner of his death.*

AFTER theſe things [1] Jeſus ſhewed himſelf again to his diſciples at the ſea of Tiberias: and thus ſhewed he *himſelf:*

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and *ſons* of Zebedee, and two other of his diſciples.

3 Simon Peter ſaid unto them, I go a fiſhing. They ſaid unto him, We alſo will go with thee. They went their way and entered into a ſhip ſtraightway, and that night caught they nothing.

4 But when the morning was now come, Jeſus ſtood on the ſhore: nevertheleſs the diſciples knew not that it was Jeſus.

5 Jeſus then ſaid unto them, Sirs, have ye any meat? They anſwered him, No.

6 Then he ſaid unto them, Caſt out the net on the right ſide of the ſhip, and ye ſhall find. So they caſt out, and they were not able at all to draw it, for the multitude of fiſhes.

7 Therefore ſaid the diſciple whom Jeſus loved, unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his [a] coat to him (for he was naked) and caſt himſelf into the ſea.

8 But the other diſciples came by ſhip, (for they were not far from land, but about two hundred cubits) and drew the net with fiſhes.

9 As ſoon then as they were come to land, they ſaw hot coals, and fiſh laid thereon, and bread.

10 Jeſus ſaid unto them, Bring of the fiſhes, which ye have now caught.

11 Simon Peter ſtepped forth, and drew the net to land, full of great fiſhes, an hundred fifty and three: and albeit there were ſo many, yet was not the net broken.

12 Jeſus ſaid unto them, Come, *and* dine. And none of the diſciples durſt aſk him, Who art thou? ſeeing they knew that he was the Lord.

13 Jeſus then came and took bread and gave them, and fiſh likewiſe.

14 This is now the third time that Jeſus ſhewed himſelf to his diſciples, after that he was riſen again from the dead.

15 ¶ [2] So when they had dined, Jeſus ſaid to Simon Peter, Simon, *the ſon* of Jonas, loveſt thou me more than theſe? He ſaid unto him, Yea, Lord, thou knoweſt that I love thee. He ſaid unto him, Feed my lambs.

16 He ſaid to him again the ſecond time, Simon *the ſon* of Jonas, loveſt thou me? He ſaid unto him, Yea, Lord, thou knoweſt that I love thee. He ſaid unto him, Feed my ſheep.

17 He ſaid unto him the [b] third time, Simon *the ſon* of Jonas, loveſt thou me? Peter was ſorry, becauſe he ſaid to him the third time, Loveſt thou me? and ſaid unto him, Lord, thou knoweſt all things: thou knoweſt that I love thee. Jeſus ſaid unto him, Feed my ſheep.

18 [3] Verily, verily I ſay unto thee, When thou waſt young, thou [c] girdedſt thyſelf, and walkedſt whither thou wouldeſt: but when thou ſhalt be old, thou ſhalt ſtretch forth thine hands, and another ſhall [d] gird thee, and lead thee whither thou wouldeſt [e] not.

19 And this ſpake he, ſignifying by [f] what death he ſhould glorify God. And when he had ſaid this, he ſaid to him, Follow me.

20 [4] Then Peter turned about, and ſaw the diſciple whom Jeſus loved, following, which had alſo * leaned on his breaſt at ſupper, and *Ch. 13. 23.
had ſaid, Lord, which is he that betrayeth thee?

21 When Peter therefore ſaw him, he ſaid to Jeſus, Lord, what ſhall this man *do?*

22 Jeſus ſaid unto him, If I will that he tarry till I come, what is it to thee? follow thou me.

23 Then went this word abroad among the brethren, that this diſciple ſhould not die. Yet Jeſus ſaid not to him, He ſhall not die: but if I will that he tarry till I come, what is it to thee?

24 [5] This is that diſciple, which teſtifieth of theſe things, and wrote theſe thngs, and we know that his teſtimony is true.

25 * Now there are alſo many other things *Ch. 20. 30.
which Jeſus did, the which if they ſhould be written every one, I ſuppoſe the world could not contain the books that ſhould be written. Amen.

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[1] In that, that Chriſt here is not only preſent but alſo eateth with his diſciples, he giveth a moſt full aſſurance of his reſurrection.

[a] It was a linen garment, which could not let his ſwimming.

[2] Peter by this triple confeſſion is reſtored into his former degree from whence he fell by his triple denial: and therewithal is advertiſed, that he is indeed a paſtor, which ſheweth his love to Chriſt, in feeding his ſheep.

[b] It was meet that he that denied him thrice ſhould confeſs him thrice, that Peter might neither doubt of the forgiveneſs of his ſo grievous a ſin, nor of his reſtoring to the office of the apoſtleſhip.

[3] The violent death of Peter is foretold.

[c] They that took far journies, eſpecially in the Eaſt country, and in thoſe places where the people uſed long garments, had need to be girded and truſſed up.

[d] He meant that kind of girding which is uſed toward captives, when they are bound faſt with cords and chains, as who would ſay, Now thou girdeſt thyſelf as thou thinkeſt beſt, to go whither thou liſteſt, but the time will be, when thou ſhalt not gird thee with a girdle, but another ſhall bind thee with chains, and carry thee whither thou wouldeſt not.

[e] Not that Peter ſuffered aught for the truth of God againſt his will, for we read that he came with joy and gladneſs, when he returned from the council, where he was whipped: but becauſe this will cometh not from the fleſh, but from that gift of the Spirit which is given us from above, therefore he ſhewed, there ſhould be a certain ſtriving and conflict or repugnancy, which alſo is in us, in all our ſufferances as touching the fleſh.

[f] That is, that Peter ſhould die by a violent death.

[4] We muſt take heed, that while we caſt our eyes upon others, we neglect not that which is enjoined us.

[5] The hiſtory of Chriſt is true and warily written: not for curioſity of men, but for the ſalvation of the godly.

THE ACTS OF THE HOLY APOSTLES,

Written by LUKE the Evangeliſt.

CHAP. I.

A. D. 33.

1 *Luke tieth this hiſtory to his goſpel.* 19 *Chriſt being taken into heaven,* 10 *the apoſtles,* 11 *being warned by the angels,* 12 *return,* 14 *and give themſelves to prayer.* 15 *By Peter's motion,* 18 *into Judas the traitor's place,* 26 *Matthias is choſen.*

I HAVE made the [1] former treatiſe, O Theophilus, of all that Jeſus began to [a] do and teach,

2 Until the day that he was taken up, after that he through the Holy Ghoſt had given commandments unto the apoſtles, whom he had choſen:

3 [2] To whom alſo he preſented himſelf alive after that he had ſuffered by many [b] infallible tokens, being ſeen of them by the *ſpace* of forty days, and ſpeaking of thoſe things which *appertain* to the kingdom of God.

* Luke 24. 49. 4 * And when he had [c] gathered *them* together, he commanded them that they ſhould not depart from Jeruſalem, but to wait for the promiſe of the Father, * which, *ſaid he*, ye have heard of me. * John 14. 25.

*Matt. 3. 11. Mark 1. 8. Luke 3. 16. Ch. 2. 2. and 11. 16. and 19. 4. 5 * For John indeed baptized with water, but ye ſhall be baptized [d] with the Holy Ghoſt within theſe few days.

6 [3] When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time [e] reſtore the kingdom to Iſrael?

7 And he ſaid unto them, It is not for you to know the times, or [f] the ſeaſons, which the Father hath put in his own power.

* Ch. 2. 2. 8 * But ye ſhall receive power of the Holy Ghoſt when he ſhall come on you: and ye ſhall be witneſſes unto me both in Jeruſalem and in all Judea, and in Samaria, and unto the uttermoſt part of the earth.

A. D. 33.

9 * [4] And when he had ſpoken theſe things, while they beheld, he was taken up: for a cloud took him up out of their ſight. * Luke 24. 51.

10 And while they looked ſtedfaſtly toward heaven, as he went, behold two men ſtood by them in white apparel,

11 Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing into heaven? This Jeſus which is taken up [g] from you into heaven, ſhall ſo come, as ye have ſeen him go into heaven.

12 ¶ Then returned they unto Jeruſalem from the mount that is called *the mount* of Olives, which is near to Jeruſalem, being from it a ſabbath [h] *day's* journey.

13 [5] And when they were [i] come in, they went up into an upper chamber, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the ſon* of Alpheus, and Simon Zelotes, and Judas James's *brother*.

14 Theſe all [k] continued with [l] one accord in [m] prayer and ſupplication with the [n] women, and Mary, the mother of Jeſus, and [o] with his brethren.

15 ¶ [6] And in thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid (now the number of [p] names that were in one place, were about an hundred and twenty.)

16 [7] Ye men *and* brethren, this ſcripture muſt needs have been fulfilled, which the * Holy Ghoſt by the mouth of David ſpake before of Judas, which was * guide to them that took Jeſus. * Pſ. 41. 9. * John 13. 18.

17 For he was numbered with us, and had obtained fellowſhip in this miniſtration.

18 He

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[1] A paſſing over from the hiſtory of the goſpel, that is, from the hiſtory of the ſayings and doings of Chriſt unto the acts of the apoſtles.

[a] The acts of Jeſus are the miracles and doings which ſhewed his Godhead, and his moſt perfect holineſs and examples of his doctrine.

[2] Chriſt did not ſtraightways aſcend into heaven after his reſurrection, becauſe he would thoroughly prove his reſurrection, and with his preſence confirm his apoſtles in the doctrine which they had heard.

[c] He calleth thoſe infallible tokens, which are otherwiſe termed neceſſary: now in that that Chriſt ſpake, and walked, and ate, and was felt of many, theſe are ſure ſigns and tokens that he truly roſe again.

[c] They were diſperſed here and there, but he gathereth them together that they might all together be witneſſes of his reſurrection.

[d] Either of the Father, or of me: ſo that either the Father, or Chriſt, is ſet here againſt John, as the Holy Ghoſt is againſt water, as things anſwerable the one to the other.

[3] We muſt fight before we triumph: and we ought not curiouſly to ſearch after thoſe things which God hath not revealed.

[e] To the old and ancient ſtate.

[f] That is, the fit occaſion that ſerved to doing of matters which the Lord hath appointed to bring things to paſs in.

[4] After that Chriſt had promiſed the full virtue of the Holy Ghoſt, wherewith he would govern his church, although he ſhould be abſent in body, he took up his body from us into the heavenly tabernacles, there to continue until the latter day of judgment, as the angels witneſs.

[g] That is, out of your ſight.

[h] About two miles.

[5] Eccleſiaſtical aſſemblies to hear the word, and to make common prayer, were firſt inſtituted and kept in private houſes by the apoſtles.

[i] They went into the houſe, which the church had choſen at that time to be a receptacle for the whole aſſembly.

[k] The Greek word ſignifieth, an invincible conſtancy, and ſteadineſs.

[l] It is to good purpoſe, that this concord is mentioned: for thoſe prayers are moſt acceptable to God, which are made with agreeing minds and wills.

[m] The diſciples prayed for the ſending of the Holy Ghoſt, and alſo to be delivered from preſent dangers, wherewith they were beſet.

[n] For it was behoveable, to have the wives confirmed, who were afterward to be partakers of the dangers with their huſbands.

[o] With his kinsfolk.

[6] Peter is made the mouth and interpreter of the whole company of the apoſtles, either by ſecret revelation of the Holy Ghoſt, or by expreſs judgment of the congregation.

[p] Becauſe men are commonly billed and enrolled by their names.

[7] Peter preventeth the offence that might be taken of the falling away of Judas the betrayer, ſhewing, that all things which came unto him, were foretold by God.

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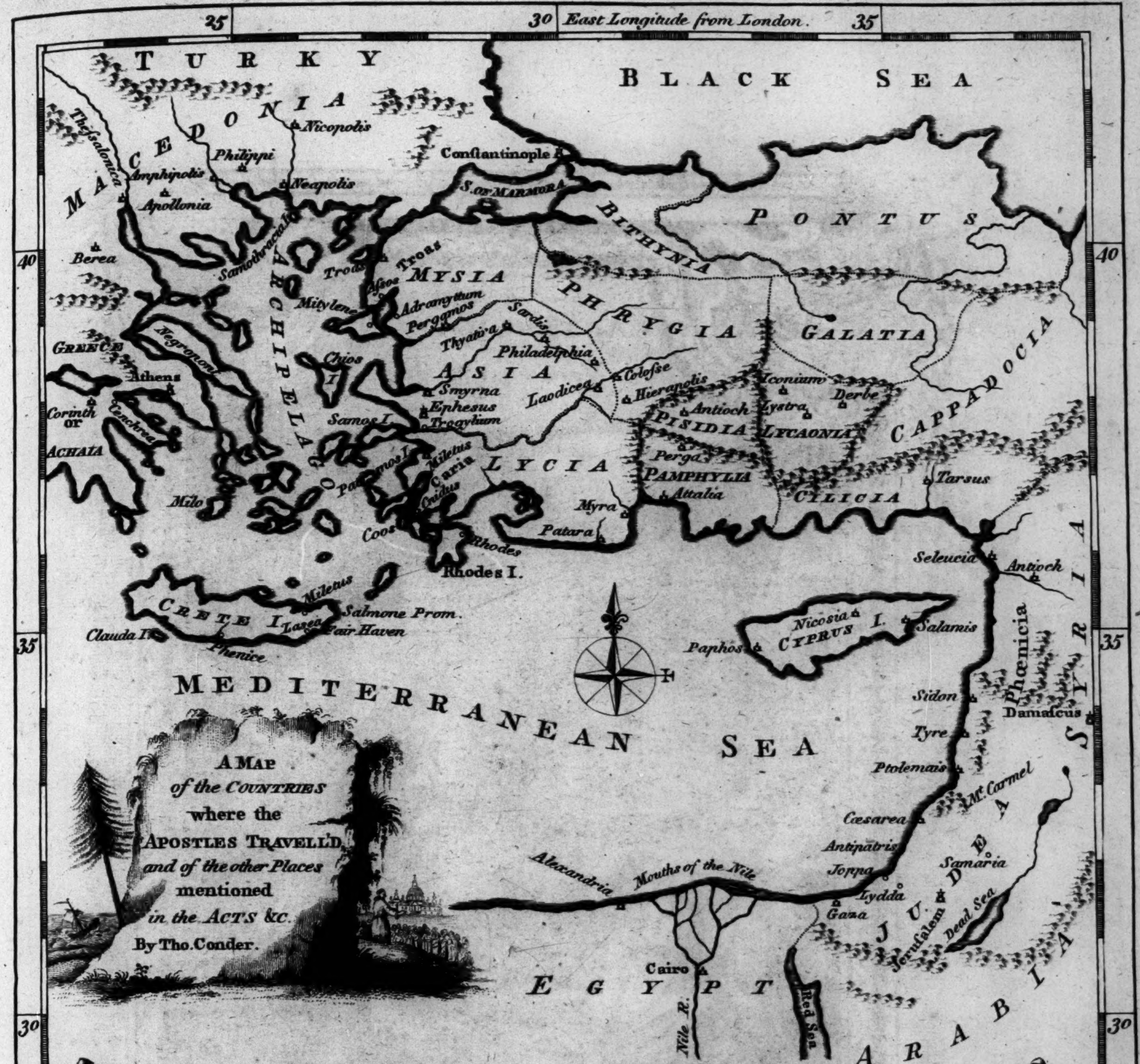
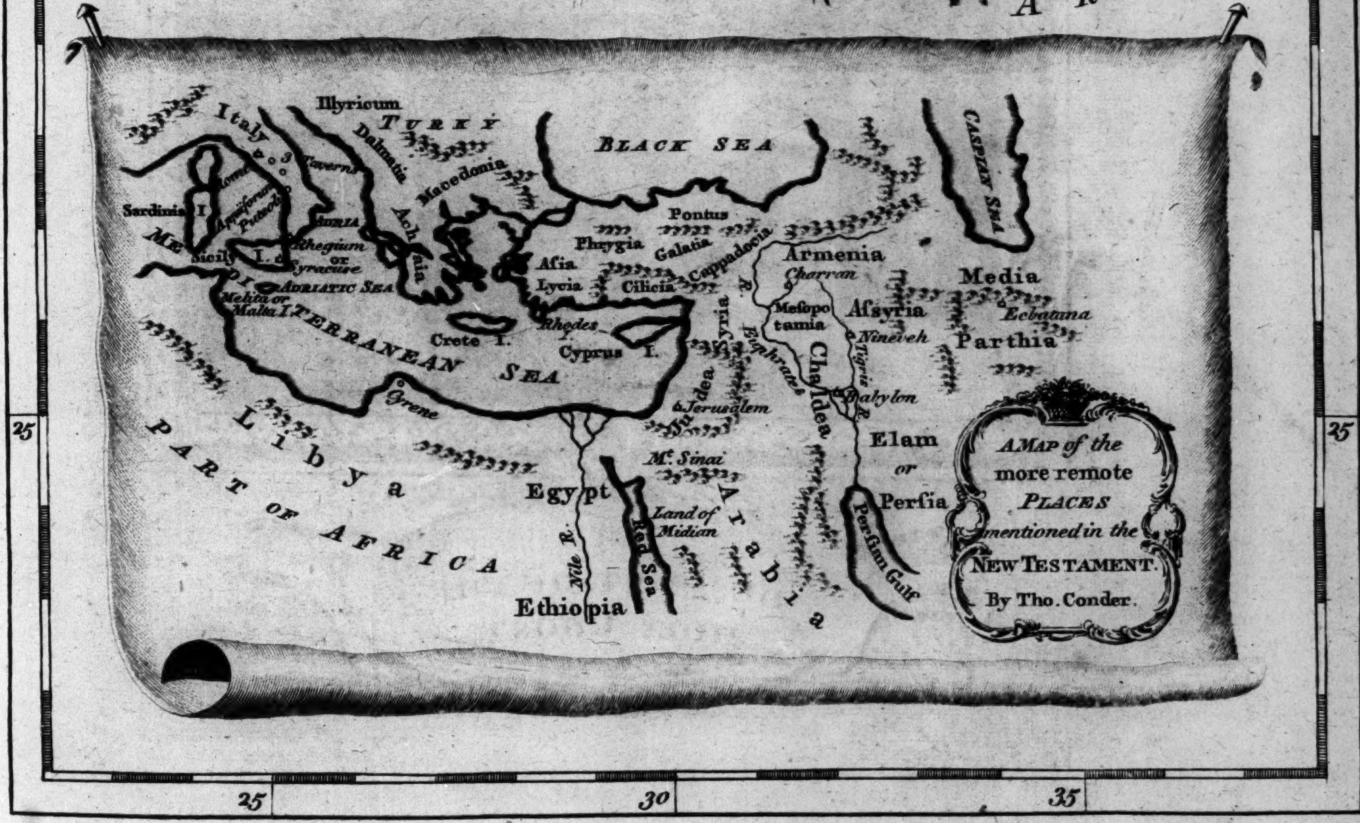
ACTS CH. II. Verses 3 & 4.

THE DESCENT OF THE HOLY GHOST.



A MAP of the COUNTRIES where the APOSTLES TRAVELL'D and of the other Places mentioned in the ACTS &c. By Tho. Conder.

25
30
East Longitude from London.
35
40
35
30
TURKY
MACEDONIA
Thessalonica
Amphipolis
Apollonia
Philippi
Nicopolis
Neapolis
Berea
Samothracia
ARCHIPELAGO
Troas
Assos
Mitylene
MYSIA
Adramyttium
Pergamos
Thyatira
Sardis
Philadelphia
Chios I.
ASIA
Smyrna
Ephesus
Trogylium
Samos I.
Patmos I.
Miletus
Caria
Cnidus
Coos
Rhodes
Rhodes I.
GREECE
Negropont
Athens
Corinth or ACHAIA
Cenchrea
Milo
CRETE I.
Miletus
Lasea
Salmone Prom.
Fair Haven
Claudа I.
Phenice
Constantinople
S. OF MARMORA
BLACK SEA
BITHYNIA
PONTUS
PHRYGIA
GALATIA
CAPPADOCIA
Laodicea
Colosse
Hierapolis
Iconium
Lystra
Derbe
Antioch
PISIDIA
LYCAONIA
LYCIA
Perga
PAMPHYLIA
Attalia
CILICIA
Tarsus
Myra
Patara
Seleucia
Antioch
SYRIA
Phoenicia
Nicosia
CYPRUS I.
Salamis
Paphos
MEDITERRANEAN SEA
Sidon
Damascus
Tyre
Ptolemais
Mt. Carmel
Cæsarea
Antipatris
Joppa
Samaria
JUDEA
Lydda
Gaza
Jerusalem
Dead Sea
Alexandria
Mouths of the Nile
Cairo
EGYPT
Nile R.
Red Sea
ARABIA



A MAP of the more remote PLACES mentioned in the NEW TESTAMENT. By Tho. Conder.

25
30
35
Italy
Rome
3 Taverns
Appii forum
Puteoli
Sardinia I.
Sicily I.
Rhegium
Syracuse
Melita or Malta I.
ADRIATIC SEA
Illyricum
Dalmatia
TURKY
Macedonia
Achaia
BLACK SEA
CASPIAN SEA
Pontus
Phrygia
Galatia
Asia
Lycia
Cilicia
Cappadocia
Armenia
Charran
Media
Mesopotamia
Assyria
Nineveh
Ecbatana
Parthia
Rhodes
Crete I.
Cyprus I.
MEDITERRANEAN SEA
Syria
Euphrates R.
Tigris
Chaldea
Babylon
Judea
Jerusalem
Elam or Persia
Persian Gulf
Cyrene
Libya
PART OF AFRICA
Egypt
Mt. Sinai
Land of Midian
Arabia
Nile R.
Red Sea
Ethiopia

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A. D. 33.

18 He therefore hath [q] purchaſed a field with the reward of iniquity: and when * he had [r] thrown down himſelf headlong, he burſt aſunder in the midſt, and all his bowels guſhed out. *Matt. 27. 5.

19 And it is known unto all the inhabitants of Jeruſalem, inſomuch that that field is called in their own language, Aceldema, that is, The field of blood.

20 For it is written in the book of Pſalms, * Let his habitation be void, and let no man dwell therein: * alſo, Let another take his [s] charge. *Pſ. 69. 26. *Pſ. 109. 7.

21 [8] Wherefore of theſe men, which have companied with us, all the time that the Lord Jeſus was [t] converſant among us,

22 Beginning from the baptiſm of John unto the day that he was taken up [u] from us, muſt one of them be made a witneſs with us of his reſurrection.

23 [9] And they [x] preſented two, Joſeph called Barſabas, whoſe ſurname was Juſtus, and Matthias.

24 And they prayed, ſaying, Thou, Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen,

25 That he may take the [y] room of this miniſtration and apoſtleſhip, from which Judas hath [z] gone aſtray, to go to his own place.

26 Then they gave forth their lots: and the lot fell on Matthias, and he was by a common conſent counted with the eleven apoſtles.

CHAP II.

1 *The apoſtles,* 4 *filled with the Holy Ghoſt,* 8 *ſpeak with divers tongues.* 13 *They are thought to be drunk,* 15 *but Peter diſproveth that.* 34 *He teacheth that Chriſt is the Meſſias.* 37 *and ſeeing the hearers aſtoniſhed,* 38 *he exhorteth them to repentance.*

A. D. 33.

AND [1] when the day of Pentecoſt was [a] come, they were [b] all with one accord in one place.

2 And ſuddenly there came a ſound from heaven, as of a ruſhing *and* mighty wind, and it filled all the houſe where they ſat.

3 And there appeared unto them cloven tongues, like fire, and it ſat upon each of them.

4 And they were all filled with the Holy Ghoſt, and began to ſpeak with [c] other tongues, as the [d] Spirit gave them utterance.

5 And there were dwelling at Jeruſalem Jews, men that feared God, of every nation under heaven.

6 Now when this was noiſed, the multitude came together, and were aſtoniſhed, becauſe that every man heard them ſpeak his own language.

7 And they wondered all, and marvelled, ſaying among themſelves, Behold, are not all theſe which ſpeak, of Galilee?

8 [e] How then hear we every man in our own language wherein we were born?

9 Parthians, and Medes, and Elamites, and the inhabitants of Meſopotamia, and of Judea, and of Cappadocia, of Pontus, and Aſia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beſide Cyrene, and ſtrangers of Rome, and [f] Jews, and proſelytes,

11 Cretes, and Arabians: we heard them ſpeak in our own tongues the wonderful *works* of God.

12 [2] They were all then amazed, and doubted, ſaying one to another, What may this be?

13 And others [g] mocked, and ſaid, They are full of new wine.

14 ¶ But Peter ſtanding with the eleven, [h] lift up his voice, and ſaid unto them, Ye men of Judea, *and* ye all that inhabit Jeruſalem, be

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[q] Luke conſidered not Judas his purpoſe, but that that followed of it; and ſo we uſe to ſay, that a man both procured himſelf harm, not that his will and purpoſe was ſo, but in reſpect of that which followed.

[r] The Greek word ſignifieth thus much, that Judas fell down flat, and was rent in ſunder in the midſt, with a marvellous huge noiſe.

[s] His office and miniſtry. David wrote theſe words againſt Doeg the king's herdman: And theſe words, Shepherd, Sheep, and Flock, are put over to the church office and miniſtry, ſo that the church and the offices thereof are called by theſe names.

[8] The apoſtles deliberate upon nothing, but firſt they conſult, and take adviſement by God's word; and again they do nothing that concerneth and is behoveable for the whole body of the congregation, without making the congregation privy unto it.

[t] Word for word, went in and out, which kind of ſpeech betokeneth as much in the Hebrew tongue, as the exerciſing of a public and painful office, when they ſpeak of ſuch as are in any public office, Deut 31. 2. 1 Chron. 27. 1.

[u] From our company.

[9] The apoſtles muſt be choſen immediately from God, and therefore after prayer, Matthias is choſen by lot, which is, as it were, God's own voice.

[x] Openly, and by the voices of all the whole company.

[y] That he may be fellow and partaker of his miniſtry.

[z] Departed from, or fallen from: And it is a metaphor taken from the way. For callings are ſignified by the name of ways, with the Hebrews.

[1] The apoſtles being gathered together on a moſt ſolemn feaſt day in one place, that it might evidently appear to all the world, that they had all one office, one Spirit, one faith, are by a double ſign from heaven authoriſed, and anointed with all the moſt excellent gifts of the Holy Ghoſt, and eſpecially with an extraordinary and neceſſary gift of tongues.

[a] Word for word, was fulfilled, that is, was begun, as Luke 2. 21. For the Hebrews ſay, that a day, or a year is fulfilled or ended, when the former days or years are ended, and the other begun, Jer. 25. 12. And it ſhall come to paſs, that when ſeventy years are fulfilled, I will viſit, &c. For the Lord did not bring home his people, after the ſeventieth year was ended, but in the ſeventieth year: Now the day of Pentecoſt was the fiftieth day after the feaſt of the paſſover.

[b] The twelve apoſtles, which were to be the patriarchs as it were of the church.

[c] He calleth them other tongues, which were not the ſame which the apoſtles uſed commonly, and Mark calleth them new tongues.

[d] Hereby we underſtand, that the apoſtles uſed not now one tongue, and then another by hap-hazard and fatal adventure, or as fantaſtical men uſe to do, but with good conſideration of their hearers: and to be ſhort, that they ſpake nothing, but as the Holy Ghoſt governed their tongues.

[e] Not that they ſpake with one voice, and many languages were heard, but that the apoſtles ſpake with ſtrange tongues: for alſo the miracle had rather been in the hearers elſe, whereas now it is in the ſpeakers. Nazianzen, in his oration of Whitſunday.

[f] By Jews, he meaneth them that were both Jews by birth, and Jews by profeſſion of religion, though they were born in other places: and they were proſelytes, which were Gentiles born, and embraced the Jewiſh religion.

[2] God's word pierceth ſome, that it driveth them to ſeek out the truth; and it doth ſo choak others, that it forceth them to be witneſſes of their own impudency.

[g] The word which he uſeth here, ſignifieth ſuch a kind of mocking which is reproachful and contumelious: And by this reproachful mocking we ſee, that there is no miracle ſo great and excellent, which the wickedneſs of man dareth not ſpeak evil of.

[h] Peter's boldneſs is to be marked, wherein the grace of the Holy Ghoſt is to be ſeen, even ſtraight after the beginning.

A. D. 33. this known unto you, and hearken unto my words.

15 For theſe are not drunken, as ye ſuppoſe, ſince it is but the third [i] hour of the day.

16 But this is that which was ſpoken by the
* Joel 2. 28. Iſa. 24. 3. [k] prophet * Joel,

17 [3] And it ſhall be in the laſt days, ſaith God, I will pour out of my Spirit upon [l] all [m] fleſh, and your ſons and your daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams.

18 And on my ſervants, and on mine handmaids, I will pour out of my Spirit in thoſe days, and they ſhall propheſy.

19 And I will ſhew wonders in heaven above, and tokens in the earth beneath, blood and fire, and vapour of ſmoke.

20 The ſun ſhall be turned into darkneſs, and the moon into blood, before that great and notable day of the Lord come.

21 [4] And it ſhall be, that whoſoever ſhall [n] call on the name of the Lord ſhall be ſaved.

22 [5] Ye men of Iſrael, hear theſe words: Jeſus of Nazareth, a man [o] approved of God among you with great works, and wonders, and ſigns, which God did by him in the midſt of you, as ye yourſelves alſo know:

23 Him, *I ſay*, being delivered by the determinate counſel and [p] foreknowledge of God, after you had taken with wicked [q] hands, you have crucified and [r] ſlain:

24 [6] Whom God hath raiſed up, and looſed the [s] ſorrows of death, becauſe it was impoſſible that he ſhould be holden of it.

*Pſ. 16. 9. 25 For David ſaith concerning him, * I beheld the Lord always before me: for he is at my right hand, that I ſhould not be ſhaken.

26 Therefore did mine heart rejoice, and my tongue was glad, and moreover alſo my fleſh ſhall reſt in hope,

27 Becauſe thou wilt not [t] leave my ſoul in grave, neither wilt ſuffer thine holy One to ſee corruption.

28 Thou haſt [u] ſhewed me the ways of life, and ſhalt make me full of joy with thy countenance.

29 Men *and* brethren, I may boldly ſpeak unto you of the patriarch David, * that he is both dead and buried, and his ſepulchre remaineth with us unto this day. A. D. 33. * 1 Kings 2. 10. Ch. 13. 36.

30 Therefore, ſeeing he was a prophet, and knew that God had * [x] ſworn with an oath to him, that of the fruit of his loins he would raiſe up Chriſt concerning the fleſh, to ſet him upon his throne: * Pſ. 132. 11.

31 He knowing this before, ſpake of the reſurrection of Chriſt, that * his ſoul ſhould not be left in grave, neither his fleſh ſhould ſee corruption. * Pſ. 16. 10. Ch. 13. 35.

32 [7] This Jeſus hath God raiſed up, whereof we are all witneſſes.

33 Since then that he by the right [y] hand of God hath been exalted, and hath received of his Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear.

34 For David is not aſcended into heaven: but he ſaith, * The Lord ſaid to my Lord, Sit at my right hand, *Pſ. 110. 1.

35 Until I make thine enemies thy footſtool.

36 Therefore let all the houſe of Iſrael know for a ſurety, that God hath [z] made him both Lord, and Chriſt: this Jeſus, *I ſay*, whom ye have crucified.

37 Now when they heard it, they were pricked in their hearts, and ſaid unto Peter, and the other apoſtles, Men *and* brethren, what ſhall we do?

38 [8] Then Peter ſaid unto them, Amend your lives, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins: and ye ſhall receive the gift of the Holy Ghoſt.

39 For the [a] promiſe *is made* unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God ſhall call.

40 [9] And with many other words he beſought and exhorted *them*, ſaying, Save yourſelves from this froward generation.

41 [10] Then they that gladly received his word, were baptized: and the ſame day there were added *to the church* about three thouſand ſouls.

42 And

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[i] After the ſun riſing, which may be about ſeven or eight of the clock with us.

[k] There is nothing that can diſſolve queſtions and doubts, but teſtimony taken out of the prophets; for men's reaſons may be overturned, but God's voice cannot be overturned.

[3] Peter ſetting the truth of God againſt the falſe accuſations of men, ſheweth in himſelf and in his fellows, that that is fulfilled which Joel ſpake before concerning the full giving of the Holy Ghoſt in the latter days; which grace alſo is offered to the whole church, to their certain and undoubted deſtruction which do contemn it.

[l] All without exception, both upon the Jews and Gentiles.

[m] That is, men.

[4] The chiefeſt uſe of all the gifts of the Holy Ghoſt is to bring man to ſalvation by faith.

[n] This word, Call on, ſignifieth in holy ſcriptures, an earneſt praying and craving for help at God's hand.

[5] Chriſt being innocent, was by God's providence crucified of wicked men.

[o] Who is by thoſe works which God wrought by him ſo manifeſtly approved and allowed of, that no man can gainſay him.

[p] God's everlaſting knowledge going before, which can neither be ſeparated from his determinate counſel, as the Epicures ſay, neither yet be the cauſe of evil; for God, in his everlaſting and unchangeable counſel, appointed the wicked act of Judas to an excellent end. And God doth that well, which the inſtruments do ill.

[q] God's counſel doth not excuſe the Jews, whoſe hands were wicked.

[r] The fact is ſaid to be theirs, by whoſe counſel and egging forward it is done.

[6] Chriſt (as David foretold) did not only riſe again, but alſo was in the grave void of all corruption.

[s] The death that was full of ſorrow both of body and mind. Therefore when death appeared conqueror and victor over thoſe ſorrows, Chriſt is rightly ſaid to have overcome thoſe ſorrows of death, when as being dead, he overcame death, to live for ever with his Father.

[t] Thou wilt not ſuffer me to remain in the grave.

[u] Thou haſt opened me the way to the true life.

[x] Had ſworn ſolemnly.

[7] Peter witneſſeth that Jeſus Chriſt is the appointed everlaſting King, which he proveth manifeſtly by the gifts of the Holy Ghoſt and the teſtimony of David.

[y] Might and power of God.

[z] Chriſt is ſaid to be made, becauſe he was advanced to that dignity, and therefore it is not ſpoken of his nature, but of his eſtate and high dignity.

[8] Repentance and remiſſion of ſins in Chriſt, are two principles of the goſpel, and therefore of our ſalvation; and they are obtained by the promiſes apprehended by faith, and are ratified in us by baptiſm, wherewith is joined the virtue of the Holy Ghoſt.

[a] The word that is uſed here, giveth us to underſtand that it was a free gift.

[9] He is truly joined to the church, which ſeparateth himſelf from the wicked.

[10] A notable example of the virtue of the Holy Ghoſt. But ſuch as are of age, are not baptized, before they make confeſſion of their faith.

A. D. 33.

42 [11] And they continued in the apoſtles doctrine and [b] fellowſhip, and [c] breaking of bread, and prayers.

43 ¶ [12] And fear came upon every ſoul, and many wonders and ſigns were done by the apoſtles.

44 [13] And all that believed, were in one place, and had all things common.

45 And they ſold their poſſeſſions and goods, and parted them to all men, as every one had need.

46 [14] And they continued daily with one accord in the temple, and breaking bread at home, did eat their meat together with gladneſs, and ſingleneſs of heart,

47 Praiſing God, and had favour with all the people: and the Lord added unto the church from day to day ſuch as ſhould be ſaved.

CHAP. III.

1 *Peter going into the temple with John,* 2 *healeth the cripple.* 9 *To the people gathered together to ſee the miracle,* 12 *he expoundeth the myſtery of our ſalvation through Chriſt,* 14 *accuſing their ingratitude,* 19 *and requiring their repentance.*

NOW [1] Peter and John went up together into the temple, at the ninth hour of prayer.

2 And a certain man which was a cripple from his mother's womb was carried, whom they laid daily at the gate of the temple called Beautiful, to aſk alms of them that entered into the temple:

3 Who ſeeing Peter and John, that they would enter into the temple, deſired to receive an alms.

4 And Peter earneſtly beholding him with John, ſaid, Look on us.

5 And he [a] gave heed unto them, truſting to receive ſomething of them.

6 Then ſaid Peter, Silver and gold have I none, but ſuch as I have, that give I thee: in the name of Jeſus Chriſt of Nazareth, riſe up and walk.

7 And he took him by the right hand, and lift *him* up, and immediately his feet and ancle bones received ſtrength,

8 And he leaped up, ſtood, and walked, and entered with them into the temple, walking and leaping, and praiſing God.

9 And all the people ſaw him walk, and praiſing God. A. D. 33.

10 And they knew him, that it was he which ſat for the alms at the Beautiful gate of the temple: and they were amazed, and ſore aſtoniſhed at that which was come unto him.

11 ¶ And as the cripple which was healed, [b] held Peter and John, all the people ran amazed unto them in the porch which is called Solomon's.

12 [2] So when Peter ſaw it, he anſwered unto the people, Ye men of Iſrael, why marvel ye at this? or why look ye ſo ſtedfaſtly on us, as though by our own power or godlineſs we had made this man go?

13 The God of Abraham, and Iſaac, and Jacob, the * God of our fathers, hath glorified his Son Jeſus, whom ye betrayed, and denied in the preſence of Pilate, when he had judged him to be delivered. * Ch. 5. 30.

14 But ye denied the Holy One and the Juſt, and deſired a murderer to be given you:

15 And killed the Lord [c] of life, whom God hath raiſed from the dead, whereof we are witneſſes.

16 And his name hath made this man ſound, whom ye ſee and know, through faith in his name: [d] and the faith which is by him, hath given to him this perfect health of his whole body in the preſence of you all.

17 [3] And now, brethren, I know that through ignorance ye did it, as *did* alſo your governors.

18 But thoſe things which God before had ſhewed [e] by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath thus fulfilled.

19 Amend your lives therefore, and turn, that your ſins may be put away, when the time of refreſhing ſhall come from the preſence of the Lord.

20 And he ſhall ſend Jeſus Chriſt, which before was preached unto you:

21 [f] Whom the heaven muſt contain until the time that all things be reſtored, which God had ſpoken by the mouth of all his holy prophets ſince the world began.

22 * For Moſes ſaid unto the fathers, The Lord your God ſhall raiſe up unto you [g] a prophet, *even* of your brethren, like unto me: ye ſhall * Deut. 18. 15. Ch. 7. 37.

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[11] The marks of the true church are the doctrine of the apoſtles, the duties of charity, the pure and ſimple adminiſtration of the ſacraments, and true invocations uſed of all the faithful.

[b] Communicating of goods, and of all other duties of charity, as is ſhewed afterward.

[c] The Jews uſed thin loaves, and therefore they did rather break them than cut them: So by breaking of bread, they underſtood that living together, and the banquets which they uſed to keep. And when they kept their love-feaſts, they uſed to celebrate the Lord's Supper, which even in theſe days began to be corrupted, and Paul amendeth it, 1 Cor. 11.

[12] So oft as the Lord thinketh it expedient, he bridleth the rage of ſtrangers, that the church may be planted, and have ſome refreſhing.

[13] Charity maketh all things common concerning the uſe, according as neceſſity requireth.

[14] The faithful came together at the beginning with great fruit, not only to the hearing of the word, but alſo to meat.

[1] Chriſt in healing a man that was born lame, and well known to all men, both in place and time very famous, by the hands of his apoſtles, doth partly confirm them which believed, and partly alſo calleth others to believe.

[a] Both with heart and eyes.

[b] Either becauſe he loved them, who had healed him; or becauſe he feared that if he once let them go out of his ſight, he ſhould be lame again.

[2] Miracles are appointed to convince the unbelievers, and therefore they do wickedly abuſe them, who ſtanding amazed, either at the miracles themſelves, or at the inſtruments and means which it pleaſeth God to uſe, take an occaſion to eſtabliſh idolatry and ſuperſtition, by that which God hath provided for the knowledge of his true worſhip, that is, chriſtianity.

[c] Who hath life in himſelf, and giveth life to others.

[d] Becauſe he believed on him being raiſed from the dead, whoſe name he heard of by us.

[3] It is beſt of all to receive Chriſt ſo ſoon as he is offered unto us. But ſuch as have neglected ſo great a benefit, through man's weakneſs, have yet repentance for a mean. As for the ignominy of the croſs, we have to ſet againſt that the decree and purpoſe of God, foretold by the prophets, of Chriſt, how that firſt of all he ſhould be crucified here upon earth, and then he ſhould appear from heaven the judge and reſtorer of all things, that all believers might be ſaved, and all unbelievers utterly periſh.

[e] Though there were many prophets, yet he ſpeaketh but of one mouth, to ſhew to us the conſent and agreement of the prophets.

[f] Or, be taken up into heaven.

[g] This promiſe was of an excellent and ſingular prophet.

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ſhall hear him in all things, whatſoever he ſhall ſay unto you.

23 For it ſhall be that every perſon which ſhall not hear that prophet, ſhall be deſtroyed out of the people.

24 Alſo the prophets [h] from Samuel, and thenceforth as many as have ſpoken, have likewiſe foretold of theſe days.

25 [4] Ye are the [i] children of the prophets, and of the covenant which God hath made unto our fathers, ſaying to Abraham, * Even in thy ſeed ſhall all the kindreds of the earth be bleſſed.

* Gen. 12. 3. Gal. 3. 8.

26 Firſt unto you hath God [k] raiſed up his Son Jeſus, and him he hath ſent to bleſs you, in turning every one of you from your iniquities.

CHAP. IV.

1 *Peter and John* 3 *are taken and brought before the council.* 7 *and* 19 *They ſpeak boldly in Chriſt's cauſe.* 24 *The diſciples pray unto God.* 32 *Many ſell their poſſeſſions:* 36 *Of whom Barnabas is one.*

AND [1] as they ſpake unto the people, the prieſts and the [a] captain of the temple, and the Sadducees came upon them,

2 Taking it grievouſly, that they taught the people, and preached in Jeſus's *name* the reſurrection from the dead.

3 And they laid hands on them, and put them in hold, until the next day: for it was now even-tide.

4 Howbeit, many of them which heard the word, believed, and the [b] number of the men was about five thouſand.

5 ¶ And it came to paſs on the morrow that their [c] rulers and elders and Scribes were gathered together at Jeruſalem:

6 And Annas the chief prieſt, and Caiaphas, and John, and Alexander, and as many as were of the [d] kindred of the high prieſts.

7 [2] And when they had ſet them before them, they aſked, By what power, or in what [e] name have ye done this?

8 Then Peter, full of the Holy Ghoſt, ſaid unto them, Ye rulers of the people, and elders of Iſrael,

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9 [3] Foraſmuch as we this day are examined of the good deed *done* to the impotent man, *to wit*, by what means he is made whole,

10 [4] Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye have crucified, whom God raiſed again from the dead, *even* by him doth this man ſtand here before you, whole.

11 * This is the ſtone caſt aſide of you builders, which is become the head of the corner.

* Pſ. 118. 22. Iſa. 28. 16. Matt. 21. 42. Mark 12. 10. Luke 20. 17. Rom. 9. 33. 1 Pett. 2. 7. * Pſ. 7. 2.

12 Neither is there ſalvation in any other: for among men there is [f] given none other [g] name [h] under heaven, whereby we muſt be ſaved.

13 [5] Now when they ſaw the boldneſs of Peter and John, and underſtood that they were unlearned men and without [i] knowledge, they marvelled, and knew them, that they had been with Jeſus:

14 And beholding alſo the man which was healed ſtanding with them, they had nothing to ſay againſt it.

15 Then they commanded them to go aſide out of the council, and [k] conferred among themſelves.

16 [6] Saying, What ſhall we do to theſe men? for ſurely a manifeſt ſign is done by them, *and it is* openly known to all them that dwell in Jeruſalem: and we cannot deny it.

17 But that it be noiſed no further among the people, let us threaten and charge them, that they ſpeak henceforth to no man in this name.

18 So they called them, and commanded them, that in no wiſe they ſhould ſpeak or teach in the name of Jeſus.

19 [7] But Peter and John anſwered unto them, and ſaid, Whether it be right in the ſight of God, to obey you rather than God, judge ye.

20 For we cannot but ſpeak the things which we have ſeen and heard.

21 [8] So they threatened them, and let them go, and found nothing how to puniſh them, becauſe of the people: for all men praiſed God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was ſhewed.

23 [9] Then as ſoon as they were let go, they came to their fellows, and ſhewed all that the high prieſts and elders had ſaid unto them.

24 And

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[h] At what time the kingdom of Iſrael was eſtabliſhed.

[4] The Jews that believe are the firſt-begotten in the kingdom of God.

[i] For whom the prophets were ſpecially appointed.

[k] Given to the world, or raiſed from the dead, and advanced to his kingdom.

[1] None are commonly more diligent or bolder enemies of the church, than ſuch as profeſs themſelves to be head-builders. But the more they rage, the more conſtantly the faithful ſervants of God do continue.

[a] The Jews had certain garriſons for the guard and ſafety of the temple and holy things, Matt. 26. 65. Theſe garriſons had a captain, ſuch as Eleazarus Ananias, the high prieſt's ſon, was in the time of the war that was in Judea, being a very impudent and proud young man. Joſeph. lib. 2. of the taking of Judea.

[b] While they thought to diminiſh the number, they increaſed them.

[c] Theſe were they that made the Sanhedrin, which were all of the tribe of Judah, until Herod uſed that cruelty againſt David's ſtock.

[d] Of whom the high prieſts were wont to be choſen and made, the execution of the yearly office being now changed.

[2] Againſt ſuch as brag of a ſucceſſion of perſons, without a ſucceſſion of doctrine, and by that means beat down the true miniſters of the word, ſo far forth as they are able.

[e] By what authority.

[3] The wolves which ſucceed true paſtors, plead their own cauſe and not God's, neither the church's.

[4] He is indeed a true ſhepherd, that teacheth his ſheep to hang upon Chriſt only, as upon one that is not dead, but hath conquered death, and hath all rule in his own hands.

[f] Of God.

[g] There is no other man, or no other power and authority whatſoever: which kind of ſpeech being uſual among the Jews, roſe upon this, that when we are in danger, we call upon them at whoſe hands we look for help

[h] Any where. And this ſetteth forth unto us the largeneſs of Chriſt's kingdom.

[5] The good liberty and boldneſs of the ſervants of God doth yet thus much good, that ſuch as lay hid under a vizard of zeal, do at length bewray themſelves to be indeed wicked men.

[i] The word uſed here, is Idiot, which being ſpoken in compariſon had to a magiſtrate, betokeneth a private man: but when we ſpeak of ſciences and ſtudies, it ſignifieth one that is unlearned; and in account of honour and eſtimation, it importeth one of baſe degree and no eſtimation.

[k] Laid their heads together.

[6] He that flattereth himſelf in ignorance, cometh at length to do open wickedneſs, and that againſt his own conſcience.

[7] We muſt ſo obey men to whom we are ſubject, that eſpecially and before all things we obey God.

[8] So far off are the wicked from doing what they liſt, that contrariwiſe God uſeth even that to the ſetting forth of his glory, which he giveth them leave to do.

[9] The apoſtles communicate their troubles with the congregation.

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24 [10] And when they heard it, they lift up their voices to God with one accord, and ſaid, O Lord, thou art the God which haſt made the heaven, and the earth, the ſea, and all things that are in them,

25 Which by the mouth of thy ſervant David haſt ſaid, * Why did the Gentiles rage, and the people imagine vain things?

* Pſ. 2. 1.

26 The kings of the earth aſſembled, and the rulers came together againſt the Lord, and againſt his Chriſt.

27 For doubtleſs, againſt thine holy Son Jeſus, whom thou hadſt anointed, both Herod and Pontius Pilate, with the Gentiles and the [l] people of Iſrael, gathered themſelves together,

28 To [m] do whatſoever [n] thine hand and thy counſel had determined before to be done.

29 And now, O Lord, behold their threatenings, and grant unto thy ſervants with all boldneſs to ſpeak thy word,

30 So that thou ſtretch forth thine hand, that healing, and ſigns, and wonders may be done by the name of thine holy Son Jeſus.

31 [11] And when as they had prayed, the place was ſhaken where they were aſſembled together, and they were all filled with the Holy Ghoſt, and they ſpake the word of God boldly.

32 [12] And the multitude of them that believed, were of [o] one heart, and of one ſoul: neither any of them ſaid, that any thing of that which he poſſeſſed, was his own, but they had all things * common.

* Ch. 2. 24.

33 And with great power gave the apoſtles witneſs of the reſurrection of the Lord Jeſus: and great grace was upon them all.

34 [13] Neither was there any among them that lacked: for as many as were poſſeſſors of lands or houſes, ſold them, and brought the price of the things that were ſold,

35 And laid it down at the apoſtles feet, and it was diſtributed unto every man, according as he had need.

36 Alſo Joſes, which was called of the apoſtles Barnabas (that is, by interpretation, the ſon of conſolation) being a Levite, *and* of the country of Cyprus,

37 Whereas he had land, ſold it, and brought the money, and laid it down at the apoſtles feet.

CHAP. V.

1 Ananias, for his deceit in keeping back part of the price, 5 falleth down dead, 13 and likewiſe Sapphira his wife. 12 Through divers the apoſtles miracles, 14 the faith is increaſed. 18 The apoſtles that were impriſoned, are delivered by an angel, 26 and being before the ſynod of the prieſts, 36 through Gamaliel's counſel they are kept alive, 40 and beaten: 41 they glorify God.

BUT [1] a certain man named Ananias, with Sapphira his wife, ſold a poſſeſſion,

2 And [a] kept away *part* of the price, his wife alſo being of counſel, and brought a certain part, and laid it down at the apoſtles feet.

3 Then ſaid Peter, Ananias, why hath Satan [b] filled thine heart, that thou ſhouldeſt [c] lye unto the Holy Ghoſt, and keep away *part* of the price of this poſſeſſion?

4 Whilſt it remained, appertained it not unto thee? and after it was ſold, was it not in thine own power? how is it that thou haſt [d] conceived this thing in thine heart? thou haſt not lyed unto men, but unto God.

5 Now when Ananias heard theſe words, he fell down, and gave up the ghoſt. Then great fear came on all them that heard theſe things.

6 And the young men roſe up, and took him up, and carried *him* out, and buried *him*.

7 And it came to paſs, about the ſpace of three hours after, that his wife came in, ignorant of that which was done.

8 And Peter ſaid unto her, Tell me, ſold ye the land for ſo much? And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaid unto her, Why have ye agreed together to [e] tempt the Spirit of the Lord? behold, the feet of them which have buried thine huſband *are* at the [f] door, and ſhall carry thee out.

10 Then ſhe fell down ſtraightway at his feet and yielded up the ghoſt: and the young men came in, and found her dead, and carried her out, and buried her by her huſband.

11 [2] And great fear came on all the church, and on as many as heard theſe things.

12 Thus by the hands of the apoſtles were many ſigns and wonders ſhewed among the people (and they were all with one accord in Solomon's porch.

13 And of the other durſt no man join himſelf to them: nevertheleſs, the people [g] magnified them.

14 Alſo the number of them that believed

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[10] We ought neither to be afraid of the threatenings o our enemies, neither yet fooliſhly contemn their rage anc madneſs againſt us; but we have to ſet againſt their forc and malice, an earneſt thinking upon the power and gooc will of God (both which we do manifeſtly behold in Chriſt) and ſo flee to the aid and ſuccour of our Father.

[l] Although the people of Iſrael was but one people, ye the plural number is here uſed, not ſo much for the twelv tribes, every one of which made a people, as for the grea multitude of them, as though many nations had aſſemble themſelves together, as Judg. 5. 14.

[m] The wicked execute God's counſel, though they thinl nothing of it, but they are not therefore without fault.

[n] Thou hadſt determined of thine abſolute authority an power.

[11] God witneſſeth to his church by a viſible ſign, it is h that will eſtabliſh it, by ſhaking the powers both of heave and earth.

[12] An example of the true church, wherein there is content as well in doctrine as in charity one toward anothe And the paſtors deliver true doctrine both ſincerely an conſtantly.

[o] They agreed both in counſel, will, and purpoſes.

[13] True charity helpeth the neceſſity of the poor with hi own loſs; but ſo that all things be done well and orderly

[1] Luke ſheweth by contrary examples, how great a ſin ypocriſy is, eſpecially in them which under a falſe pretence and cloak of zeal would ſeem to ſhine and be chief n the church.

[a] Craftily took away.

[b] Fully poſſeſſed.

[c] For when they had appointed that farm or poſſeſſion or the church, they ſtuck not at it to keep away part of the rice, as though they had to do with men, and not with od, and therefore he ſaith afterward that they tempted od.

[d] Hereby is declared an adviſed and purpoſed deceit, and e fault in the man in admitting the devil's ſuggeſtions.

[e] Look how oft men do things with an evil conſcience, o oft they pronounce ſentence againſt themſelves, and as uch as in them lieth, provoke God to anger, as of ſet urpoſe, minding to try whether he be juſt and almighty r no.

[f] Are at hand.

[2] The Lord by his marvellous virtue bridleth ſome, that hey may not hurt the church: other ſome he keepeth in is awe and fear: and other ſome he allureth unto him.

[g] Highly praiſed them.

A. D. 33. in the Lord, both of men and women, grew more and more.)

15 Inſomuch that they brought the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt way the ſhadow of Peter, when he came by, might ſhadow ſome of them.

16 There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits, who were all healed.

17 ¶ [3] Then the chief prieſt roſe up, and all they that were with him (which was the [h] ſect of the Sadducees) and were full of indignation,

18 And laid hands on the apoſtles, and put them in the common priſon.

19 [4] But the angel of the Lord, by night, opened the priſon doors, and brought them forth, and ſaid,

20 [5] Go your way, and ſtand in the temple, and ſpeak to the people all the [i] words of this life.

21 [6] So when they heard it, they entered into the temple early in the morning, and taught. And the chief prieſt came, and they that were with him, and called the council together, and all the elders of the children of Iſrael, and ſent to the priſon, to cauſe them to be brought.

22 But when the officers came, and found them not in the priſon, they returned and told it,

23 Saying, Certainly we found the priſon ſhut as ſure as was poſſible, and the keepers ſtanding without, before the doors: but when we had opened, we found no man within.

24 Then when the *chief* prieſt, and the captain of the temple, and the high prieſts, heard theſe things, they doubted of them whereunto this would grow.

25 [7] Then came one, and ſhewed them, ſaying, Behold, the men that ye put in priſon, are ſtanding in the temple, and teach the people.

26 [8] Then went the captain with the officers, and brought them without violence (for they feared the people, leſt they ſhould have been ſtoned.)

27 And when they had brought them, they ſet them before the council, and the chief prieſt aſked them,

28 [9] Saying, Did not we ſtraightly command you, that ye ſhould not teach in this name? and behold, you have filled Jeruſalem with your doctrine, and ye would [k] bring this man's blood upon us. A. D. 33.

29 [10] Then Peter and the apoſtles anſwered, and ſaid, We ought rather to obey God than men.

30 [11] The * God of our fathers hath raiſed up Jeſus, whom ye ſlew, and hanged on a tree. *Ch. 3. 13.

31 Him hath God lift up with his right hand, *to be* a prince and a ſaviour, to give repentance to Iſrael, and forgiveneſs of ſins.

32 [12] And we are his witneſſes concerning theſe things which we ſay: yea, and the Holy Ghoſt, whom God hath given to them that obey him.

33 Now when they heard it, they [l] burſt for anger, and conſulted to ſlay them.

34 [13] Then ſtood there up in the council a certain Phariſee named Gamaliel, a doctor of the law, honoured of all the people, and commanded to put the apoſtles forth a little ſpace:

35 And ſaid unto them, Men of Iſrael, take heed to yourſelves, what ye intend to do, touching theſe men:

36 [14] For before theſe times, roſe up Theudas, [m] boaſting himſelf, to whom reſorted a number of men, about four hundred, who was ſlain, and they all which obeyed him were ſcattered, and brought to nought.

37 After this man, roſe up Judas of Galilea, in the days of the tribute, and drew away much people after him: he alſo periſhed, and all that obeyed him were ſcattered abroad.

38 And now I ſay unto you, [n] Refrain yourſelves from theſe men, and let them alone: for if this counſel, or this work be of [o] men, it will come to nought:

39 But if it be of God, ye cannot deſtroy it, leſt ye be found even fighters againſt God.

40 And to him they agreed, and called the apoſtles: and when they had beaten them, they commanded that they ſhould not ſpeak in the name of Jeſus: and let them go.

41 [15] So they departed from the council, rejoicing that they were counted worthy to ſuffer rebuke for his name.

42 And daily in the [p] temple, and from houſe to houſe, they ceaſed not to teach, and preach Jeſus Chriſt.

CHAP.

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[3] The more that the church increaſeth, the more increaſeth the rage of Satan, and therefore they proceed from threatenings to priſoning.

[h] The word which is uſed here, is hereſy, which ſignifieth a choice, and ſo is taken for a right form of learning, or faction, or ſtudy, and courſe of life, which the Latins call a ſect: at the firſt this word was indifferently uſed, but at length it came to be taken only in evil part, whereupon came the name of heretic, which is taken for one that goeth aſtray from ſound and wholeſome doctrine, after ſuch ſort, that he ſetteth light by the judgment of God and his church, and continueth in his opinion, and breaketh the peace of the church.

[4] Angels are made ſervants of the ſervants of God.

[5] God doth therefore deliver his, that they may more ſtoutly provoke his enemies.

[i] Words, whereby the way unto life is ſhewed.

[6] God mocketh his enemies attempts from above.

[7] The more openly that Chriſt's virtue ſheweth itſelf, the more increaſeth the madneſs of his enemies, which conſpire againſt him.

[8] Tyrants which fear not God, are conſtrained to fear his ſervants.

[9] It is the property of tyrants to ſet out their own commandments as right and reaſon, be they never ſo wicked.

[k] Make us guilty of murdering that man, whom yet they will not vouchſafe to name.

[10] We ought to obey no man, but ſo far forth as obeying him we may obey God.

[11] Chriſt is appointed and indeed declared prince and preſerver of his church in deſpite of his enemies.

[12] It is not ſufficient for us, that there is a right end, but we muſt alſo according to our vocation go on forward till we come unto it.

[l] This betokeneth that they were in a moſt vehement rage, and marvellouſly diſquieted in mind, for it is a borrowed kind of ſpeech taken from them which are harſhly cut in ſunder with a ſaw.

[13] Chriſt findeth defenders of his cauſe, even in the very route of his enemies, ſo oft as he thinketh it needful.

[14] In matters of religion we muſt take good heed, that we attempt nothing under the colour of zeal, beſide our vocation.

[m] To be of ſome fame.

[n] He diſſuadeth his fellows from murdering the apoſtles, neither doth he think it good to refer the matter to the Roman magiſtrate; for the Jews could abide nothing worſe, than to have the tyranny of the Romans confirmed.

[o] If it be counterfeit and deviſed.

[15] The apoſtles accuſtomed to ſuffer and bear words, are at length inured to bear ſtripes, but yet ſo, that by that means they become ſtronger.

[p] Both publicly and privately.

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CHAP. VI.

2 The apoſtles 3 appoint the office of deaconſhip 5 to ſeven choſen men: 8 of whom Stephen, full of faith, is one. 12 He is taken, 13 and accuſed as a tranſgreſſor of Moſes's law.

AND [1] in thoſe days, as the number of the diſciples grew, there aroſe a murmuring of the [a] Grecians towards the Hebrews, becauſe their widows were neglected in the [b] daily miniſtering.

2 [2] Then the twelve called the multitude of the diſciples together, and ſaid, It is not [c] mete that we ſhould leave the word of God to ſerve the [d] tables.

3 [3] Wherefore, brethren, look you out among you ſeven men of honeſt report, and full of the Holy Ghoſt, and of wiſdom, which we may appoint to this buſineſs.

4 And we will give ourſelves continually to prayer, and to the miniſtration of the word.

5 And the ſaying pleaſed the whole multitude: and they choſe Stephen, a man full of faith, and of the Holy Ghoſt, and * Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proſelyte of Antiochia.

* Ch. 21. 8.

6 [4] Which they ſet before the apoſtles: and they prayed, and [e] laid their hands on them.

7 [5] And the word of God increaſed, and the number of the diſciples was multiplied in Jeruſalem greatly, and a great company of the prieſts were obedient to the [f] faith.

8 ¶ [6] Now Stephen, full of faith and [g] power, did great wonders and miracles among the people.

9 [7] Then there aroſe certain of the [h] ſynagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Aſia, and diſputed with Stephen.

10 [8] But they were not able to reſiſt the wiſdom and the Spirit by the which he ſpake.

11 Then they ſuborned men, which ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and God.

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12 [9] Thus they moved the people and the elders, and the Scribes: and running upon him, caught him, and brought him to the council,

13 [10] And ſet forth falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the law.

14 For we have heard him ſay, that this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the ordinances which Moſes gave us.

15 And all that ſat in the council, looking ſtedfaſtly on him, [i] ſaw his face as *it had been* the face of an angel.

CHAP. VII.

1 Stephen pleading his cauſe, ſheweth that God choſe the fathers, 20 before Moſes was born, 47 and before the temple was built, 44 and that all outward ceremonies were ordained according to the heavenly pattern. 54 The Jews gnaſhing their teeth, 59 ſtone him.

THEN [1] ſaid the chief prieſt, Are theſe things ſo?

2 [2] And he ſaid, Ye men, brethren, and fathers, hearken. * That God of [a] glory appeared unto our father Abraham, while he was in [b] Meſopotamia, before he dwelt in Charran,

* Gen. 12. 7.

3 And ſaid unto him, Come out of thy country, and from thy kindred, and come into the land which I ſhall ſhew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, *God* brought him from thence into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not the [c] breadth of a foot: yet he [d] promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when as yet he had no child.

6 But

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[1] When Satan hath aſſailed the church without, and that to ſmall purpoſe, and in vain, he aſſaileth it within, with civil diſſention and ſtrife betwixt themſelves. But the apoſtles take occaſion thereby to ſet order in the church.

[a] Of their parts, which of Grecians became religious Jews.

[b] In the beſtowing of alms according to their neceſſity.

[2] The office of preaching the word, and diſpenſing the goods of the church, are different one from another, and not raſhly to be joined together, as the apoſtles do here inſtitute. And the apoſtles do not chuſe ſo much as the deacons without the conſent of the church.

[c] It is ſuch a matter, as we may in no wiſe accept of it.

[d] Banquets. Though by the name of tables, other offices are alſo meant which are annexed to it, ſuch as pertain to the care of the poor.

[3] In chuſing of deacons (much more of miniſters) there muſt be examination both of their learning and manners of life.

[4] The ancient church did, with laying on of hands, as it were conſecrate to the Lord, ſuch as were lawfully elected.

[e] This ceremony of laying-on of hands came from the Jews, who uſed this order both in public affairs, and offering of ſacrifices, and alſo in private prayers and bleſſings, as appeareth Gen. 28. And the church obſerved this ceremony, 1 Tim. 5. 22. Acts 8. 17. But here is no mention made either of cream, or ſhaving, or raſing, or croſſing, &c.

[5] An happy end of temptation.

[f] This is the figure Metonymia, meaning by faith, the doctrine of the goſpel which ingendereth faith.

[6] God exerciſeth his church firſt with evil words and ſlanders, then with impriſonments, afterward with ſcourgings, and by theſe means prepareth it in ſuch ſort, that at length he cauſeth it to encounter with Satan and the world, even to bloodſhed and death, and that with good ſucceſs.

[g] Excellent and ſingular good gifts.

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[7] Schools and univerſities were of old time addicted to falſe paſtors, and were the inſtruments of Satan to blow abroad and defend falſe doctrines.

[h] Of the company and college, as it were.

[8] Falſe teachers, becauſe they will not be overcome, flee from diſputations to manifeſt and open ſlandering and falſe accuſations.

[9] The firſt bloody perſecution of the church of Chriſt began and ſprung from a council of prieſts, by the ſuggeſtion of the univerſity doctors.

[10] An example of cavillers or falſe accuſers, which gather falſe concluſions of things that are well uttered and ſpoken.

[i] Hereby it appeareth that Stephen had an excellent and godly countenance, having a quiet and ſettled mind, a good conſcience and ſure perſuaſion that his cauſe was juſt. For ſeeing he was to ſpeak before the people, God beautified his countenance, to the end that with the very beholding of him, the Jews minds might be pierced and amazed.

[1] Stephen is admitted to plead his cauſe, but to this end and purpoſe, that under a cloak and colour of law, he might be condemned.

[2] Stephen witneſſeth unto the Jews, that he acknowledgeth the true fathers, and the only true God; and ſheweth moreover that they are more ancient than the temple, with all that ſervice appointed by the law, and therefore they ought to lay another foundation of true religion, that is to ſay, the free covenant that God made with the fathers.

[a] That mighty God full of glory and majeſty.

[b] When he ſaith afterward, ver. 4. that Abraham came out of Chaldea, it is evident that Meſopotamia contained Chaldea which was near unto it, and bordering upon it, and ſo writeth Pliny, book 6. chap. 27.

[c] Not ſo much ground as to ſet his foot upon.

[d] The promiſe of the poſſeſſion was certain and belonged to Abraham, though his poſterity enjoyed it a great while after his death; and this is the figure Synecdoche.

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6 But God ſpake thus, that his * ſeed ſhould be a ſojourner in a ſtrange land: and that they ſhould keep it in bondage, and entreat it evil [e] four hundred years.

* Gen. 15. 13.

7 But the nation to whom they ſhall be in bondage, will I judge, ſaith God: and after that, they ſhall come forth and ſerve me in this place,

8 * He gave him alſo the covenant of circumciſion: and ſo *Abraham* begat * Iſaac, and circumciſed him the eighth day: and Iſaac *begat* * Jacob, and Jacob the twelve * patriarchs.

* Gen. 17. 9. * Gen. 21. 3. * Gen. 25. 24. * Gen. 29. 33. and 30. 5. and 35. 23.

9 [3] And the patriarchs, moved with envy, ſold * Joſeph into Egypt: but God was [f] with him,

* Gen. 37. 28.

10 And delivered him out of all his afflictions, and * gave him [g] favour and wiſdom in the ſight of Pharaoh king of Egypt, who made him governor over Egypt, and *over* his whole houſe.

* Gen. 41. 37.

11 ¶ Then came there a famine over all the land of Egypt and Canaan, and great affliction, that our fathers found no ſuſtenance.

12 But when * Jacob heard that there was corn in Egypt, he ſent our fathers firſt:

* Gen. 42. 1.

13 * And at the ſecond time, Joſeph was known of his brethren, and Joſeph's kindred were made known unto Pharaoh.

* Gen. 45. 4.

14 Then ſent Joſeph, and cauſed his father to be brought, and all his kindred, even threeſcore and fifteen ſouls.

15 So * Jacob went down into Egypt, and he * died, and our fathers,

* Gen. 46. 5. * Gen. 49. 33.

16 And were [h] removed into Sychem, and were put in the ſepulchre that Abraham had bought * for money of the ſons of Emmor, *father* of Sychem.

* Gen. 23. 16.

17 But when the time of the promiſe drew near, which God had ſworn to Abraham, the people * grew and multiplied in Egypt,

* Exod. 1. 7.

18 Till another king aroſe, which knew not Joſeph.

19 The ſame [i] dealt ſubtilly with our kindred, and evil entreated our fathers, and made them to caſt out their young children, that they ſhould not remain alive.

20 * The ſame time was Moſes born, and was [k] acceptable unto God, which was nouriſhed up in his father's houſe three months.

* Exod. 2. 2.

21 And when he was caſt out, Pharaoh's daughter took him up, and nouriſhed him for her own ſon.

22 And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words and in deeds.

23 Now when he was full forty years old, it came into his heart to viſit his brethren, the children of Iſrael.

24 * And when he ſaw one *of them* ſuffer wrong, he defended him, and avenged his quarrel that had the harm done to him, and ſmote the Egyptian.

* Exod. 2. 11.

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25 For he ſuppoſed his brethren would have underſtood, that God by his hand ſhould give them deliverance: but they underſtood it not.

26 * And the next day he ſhewed himſelf unto them as they ſtrove, and would have ſet them at one again, ſaying, Sirs, ye are brethren: why do ye wrong one to another?

* Exod. 2. 13.

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a prince and a judge over us?

28 Wilt thou kill me, as thou didſt the Egyptian yeſterday?

29 Then fled Moſes at that ſaying, and was a ſtranger in the land of Midian, where he begat two ſons.

30 And when forty years were expired, there appeared to him in the * wilderneſs of mount Sinai an [l] angel of the Lord, in a flame of fire in a buſh.

* Exod. 3. 2.

31 And when Moſes ſaw it, he wondered at the ſight: and as he drew near to conſider it, the voice of the Lord came unto him, *ſaying*,

32 I am the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then Moſes trembled, and durſt not behold it.

33 Then the Lord ſaid to him, Put off thy ſhoes from thy feet: for the place where thou ſtandeſt is holy ground.

34 I have ſeen, I have ſeen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them: and now come, and I will ſend thee into Egypt.

35 This Moſes whom they forſook, ſaying, Who made thee a prince and a judge? the ſame God ſent for a prince, and a deliverer, by the [m] hand of the angel, which appeared to him in the buſh.

36 He * brought them out, doing wonders and miracles in the land of Egypt, and in the red ſea, and in the wilderneſs * forty years.

* Exod. 7, 8, 9, 10, 11 & 14 chap. * Exod. 16. 1.

37 [4] This is that Moſes which ſaid unto the children of Iſrael, * A prophet ſhall the Lord your God raiſe up unto you, *even* of your brethren, like unto me: him ſhall ye hear.

* Deut. 18. 15. Ch. 3. 22.

38 * This is he that was in the congregation, in the wilderneſs with the angel, which ſpake to him in mount Sinai, and with our fathers, who received the lively oracles to give unto us.

* Exod. 19. 3.

39 To whom our fathers would not obey, but refuſed, and in their hearts truned back again into Egypt:

40 Saying unto Aaron, * Make us gods that may go before us: for we know not what is become of this Moſes that brought us out of the land of Egypt.

* Exod. 32. 1.

41 And

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[e] There are reckoned four hundred years from the beginning of Abraham's progeny, which was at the birth of Iſaac; and four hundred and thirty years which are ſpoken of by Paul, Gal. 3. 17. from the time that Abraham and his father departed together out of Ur of the Chaldeans.

[3] Stephen reckoneth up diligently the horrible miſchiefs of ſome of the fathers, to teach the Jews that they ought not raſhly to reſt in the authority or examples of the fathers.

[f] By this kind of ſpeech, is meant the peculiar favour that God ſheweth men; for he ſeemeth to be away from them, whom he helpeth not. And on the other ſide, he is with them whom he delivereth out of whatſoever great troubles.

[g] Gave him favour in Pharaoh's ſight for his wiſdom.

[h] The patriarchs, the ſons of Jacob, though there be mention made of no more than Joſeph, Joſh. 24. 32.

[i] He deviſeth a ſubtil invention againſt our ſtock, in that he commanded all the males to be caſt out.

[k] That child was born through God's merciful goodneſs and favour, to be of a goodly and fair countenance.

[l] Now he calleth the Son of God an angel, for he is the angel of great counſel, and therefore ſtraightway after he ſheweth him, ſaying to Moſes, I am the God of thy fathers, &c.

[m] By the power.

[4] He acknowledgeth Moſes for the law-giver, but ſo, that he proveth by his own witneſs, that the law had reſpect to a more perfect thing, that is to ſay, to the prophetical office which tended to Chriſt, the head of all prophets.

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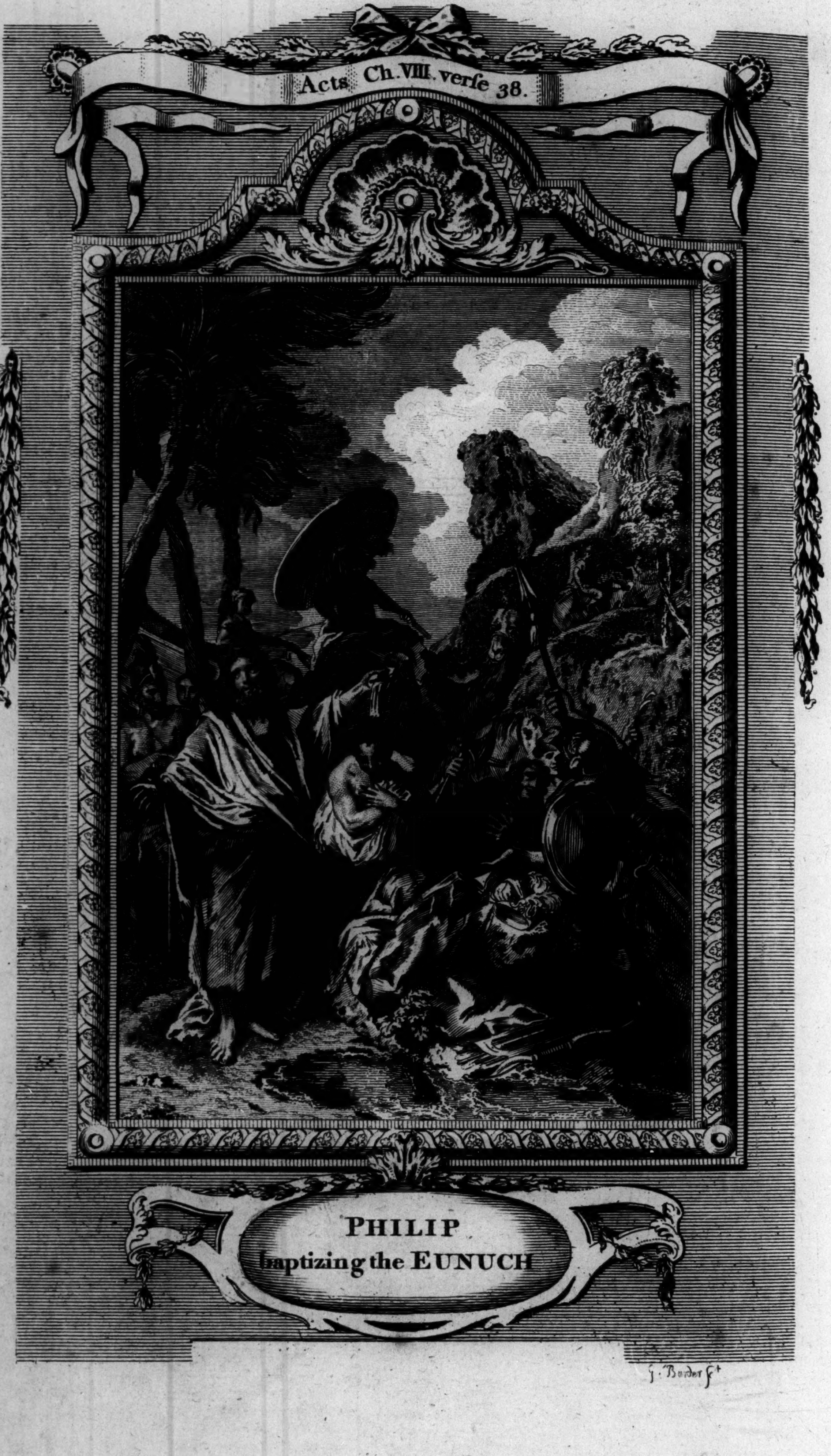

Acts Ch. VIII. verſe 38.

PHILIP
baptizing the EUNUCH

J. Border fct

A. D. 33.

41 And they made a [n] calf in thoſe days, and offered ſacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned himſelf away, and [o] gave them up to ſerve the [p] hoſt of heaven, as it is written in the book of the prophets, * O houſe of Iſrael, have ye offered to me ſlain beaſts and ſacrifices by the ſpace of forty years in the wilderneſs? * Amos 5. 25.

43 And ye [q] took up the tabernacle of Moloch, and the ſtar of your god Remphan, figures which ye made to worſhip them: therefore I will carry you away beyond Babylon.

44 [5] Our fathers had the tabernacle of [r] witneſs in the wilderneſs, as he had appointed, ſpeaking unto * Moſes, that he ſhould make it according to the faſhion that he had ſeen. * Exod. 25. 40. Heb. 8. 5.

45 * Which *tabernacle* alſo our fathers [s] received, and brought in with Jeſus into the [t] poſſeſſion of the Gentiles, which God drove out [u] before our fathers, unto the days of David: * Joſh. 3. 14.

46 * Who found favour before God, and deſired that he might find a tabernacle for the God of Jacob. * 2 Sam. 7. 2. Pſ. 132. 5.

47 * [6] But Solomon built him an houſe. * 1 Chron. 17. 12. 1 Kings 6. 2.

48 Howbeit the moſt High * dwelleth not in temples made with hands, as ſaith the prophet, * Ch. 17. 24.

49 * Heaven *is* my throne, and earth *is* my footſtool: what houſe will ye build for me, ſaith the Lord? or what place is it that I ſhould reſt in? * Iſa. 66 1.

50 Hath not mine hand made all theſe things?

51 * [7] Ye ſtiffnecked and of [x] uncircumciſed hearts and ears, ye have always reſiſted the Holy Ghoſt: as your fathers *did*, ſo *do* you. * Jer. 9. 26. Ezek. 44. 9.

52 Which of the prophets have not your fathers perſecuted? and they have ſlain them, which ſhewed before of the coming of that Juſt, of whom ye are now the betrayers and murderers.

53 * Which have received the law by the [y] ordinance of angels, and have not kept it. * Exod. 19. 16. Gal. 3. 19.

54 [8] But when they heard theſe things, their hearts burſt for anger, and they gnaſhed at him with *their* teeth.

55 [9] But he being full of the Holy Ghoſt, looked ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus [z] ſtanding at the right hand of God, A. D. 33.

56 And ſaid, Behold, I ſee the heavens open, and the Son of man ſtanding at the right hand of God.

57 [10] Then they gave a ſhout with a loud voice, and ſtopped their ears, and [a] ran upon him violently all at once,

58 And caſt him out of the city, and ſtoned him: and the [b] witneſſes laid down their clothes at a young man's feet, named Saul.

59 And they ſtoned Stephen, who called on *God*, and ſaid, Lord Jeſus, receive my ſpirit.

60 [11] And he kneeled down, and cried with a loud voice, Lord, [c] lay not this ſin to their charge. And when he had thus ſpoken, he [d] ſlept.

CHAP. VIII.

2 The godly make lamentation for Stephen. 3 Saul maketh havock of the church. 5 Philip preacheth Chriſt at Samaria. 9 Simon Magus, 18 his covetouſneſs reproved. 26 Philip 27 cometh to the Ethiopian eunuch, 38 and baptizeth him.

AND [1] Saul conſented to his death, and at that time there was a great perſecution againſt the church which was at Jeruſalem, and they were all ſcattered abroad through the regions of Judea, and of Samaria, except the apoſtles.

2 [2] Then *certain* men fearing God, [a] carried Stephen amongſt them *to be buried*, and made great lamentation for him.

3 [3] But Saul made havock of the church, and entered into every houſe, and drew out both men and women, and put them into priſon.

4 Therefore they that were ſcattered abroad, went to and fro preaching the word.

5 ¶ [4] Then came Philip into the city of Samaria, and preached Chriſt unto them.

6 And the people gave heed unto thoſe things which Philip ſpake, with one accord, hearing and ſeeing the miracles which he did.

7 For unclean ſpirits, crying with a loud voice,

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[n] This was the ſuperſtition of the Egyptian idolatry; for they worſhipped Apis a ſtrange and marvellous calf, and made goodly images of kine, Herod. lib. 2.

[o] Being deſtitute and void of his Spirit, he gave them up to Satan, and wicked luſts, to worſhip ſtars.

[p] By the hoſt of heaven here, he meaneth not the angels, but the moon, and ſun, and other ſtars, Deut. 17. 3.

[q] You took it upon your ſhoulders, and carried it.

[5] Moſes indeed erected a tabernacle, but that was to call them back to that form which he had ſeen in the mountain.

[r] That is, of the covenant.

[s] Delivered from hand to hand.

[t] By the figure Metonymia, for the countries which the Gentiles poſſeſſed.

[u] God drove them out, that they ſhould yield up the poſſeſſion of thoſe countries to our fathers, when they entered into the land.

[6] Solomon built a temple, according to God's commandment, but not with any ſuch condition, that the majeſty of God ſhould be incloſed therein.

[7] Stephen moved with the zeal of God, at length judgeth his own judges.

[x] They are of uncircumciſed hearts, which lie drowned ſtill in the ſins of nature, and ſtick faſt in them: for otherwiſe all the Jews were circumciſed as touching the fleſh, and therefore there were two kinds of circumciſion, Rom. 2. 28.

[y] By the miniſtry of angels.

[8] The more Satan is preſſed, the more he burſteth out into an open rage.

[9] The nearer that the martyrs approach to death, the nearer they beholding Chriſt, do riſe up even into heaven.

[z] Ready to confirm him in the confeſſion of the truth, and to receive him to him.

[10] The zeal of hypocrites and ſuperſtitious people breaketh out at length into moſt open madneſs.

[a] This was done in a rage and fury, for at that time the Jews could put no man to death by law, as they confeſſed before Pilate, ſaying, that it was not lawful for them to put any man to death, and therefore it is reported by Joſeph. lib. 20. that Ananus a Sadducee ſlew James the brother of the Lord, and for ſo doing, was accuſed before Albinus the preſident of the country.

[b] It was appointed by the law, that the witneſſes ſhould caſt the firſt ſtone, Deut. 17. 7.

[11] Faith and charity never forſake the true ſervants of God, even to the laſt breath.

[c] The word which he uſeth here, noteth out ſuch a kind of imputing or laying to one's charge, as remaineth firm and ſteady for ever, never to be remitted.

[d] Look 1 Theſſ. 4. 13.

[1] Chriſt uſeth the rage of his enemies to the ſpreading forth and enlarging of his kingdom.

[2] The godly mourn for Stephen after his death, and bury him, ſhewing therein an example of ſingular faith and charity: but no man prayeth to him.

[a] Amongſt all the duties of charity which the godly uſe, there is no mention made of ſhrining up relicks.

[3] The diſperſion or ſcattering abroad of the faithful, is the joining together of churches.

[4] Philip who was before a deacon in Jeruſalem, is made of God extraordinarily an evangeliſt

A. D. 34.

voice, came out of many that were poſſeſſed *of them:* and many taken with palſies, and that halted, were healed.

8 And there was great joy in that city.

9 [5] And there was before in the city a certain man called Simon, which uſed [b] witchcraft, and [c] bewitched the people of Samaria, ſaying, that he himſelf was ſome great man.

10 To whom they gave heed from the leaſt to the greateſt, ſaying, This man is that great power of God.

11 And they gave heed unto him, becauſe that of long time he had bewitched them with ſorceries.

12 But as ſoon as they believed Philip, which preached the things that concerned the kingdom of God, and the name of Jeſus Chriſt, they were baptized, both men and women.

13 [6] Then Simon himſelf believed alſo, and was baptized, and continued with Philip, and wondered when he ſaw the ſigns and great miracles which were done.

14 ¶ [7] Now when the apoſtles, which were at Jeruſalem, heard ſay, that Samaria had received the word of God, they ſent unto them Peter and John.

15 Which, when they were come down, prayed for them, that they might receive the [d] Holy Ghoſt.

16 (For as yet he was fallen down on none of them, but they were baptized only in the name of the Lord Jeſus.)

17 Then laid they their hands on them, and they received the Holy Ghoſt.

18 [8] And when Simon ſaw, that through laying on of the apoſtles hands, the Holy Ghoſt was given, he offered them money,

19 Saying, Give me alſo this power, that on whomſoever I lay the hands, he may receive the Holy Ghoſt.

20 [9] Then ſaid Peter unto him, Thy money periſh with thee, becauſe thou thinkeſt that the gift of God may be obtained with money.

21 Thou haſt neither part nor fellowſhip in this [e] buſineſs: for thine heart is not [f] right in the ſight of God.

22 [10] Repent therefore of this thy wickedneſs, and pray God, that if it be poſſible, the thought of thine heart may be forgiven thee.

23 For I ſee that thou art in the [g] gall of bitterneſs, and in the [h] bond of iniquity. A. D. 34.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.

25 ¶ So they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the goſpel in many towns of the Samaritans.

26 [11] Then the angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go toward the South unto the way that goeth down from Jeruſalem unto Gaza, which is waſte.

27 And he aroſe, and went on: and behold, a certain eunuch of Ethiopia, Candace the queen of the Ethiopians [i] chief governor, who had the rule of all her treaſure, and came to Jeruſalem to worſhip.

28 And as he returned ſitting in his chariot, he read Eſaias the prophet.

29 Then the Spirit ſaid unto Philip, Go near and join thyſelf to yonder chariot.

30 And Philip ran thither, and heard him read the prophet Eſaias, and ſaid, But underſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except I had [k] a guide? and he deſired Philip, that he would come up, and ſit with him.

32 [12] Now the place of the ſcripture which he read, was this, * He was led as a ſheep to the ſlaughter, and like a lamb dumb before his ſhearer, ſo opened he not his mouth. * Iſa. 53.7.

33 In his [l] humility his judgment hath been exalted: but who ſhall declare his [m] generation? for his life is taken from the earth.

34 Then the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf, or of ſome other man?

35 Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus.

36 And as they went on their way, they came unto a certain water, and the eunuch ſaid, See, here *is* water: what doth let me to be baptized?

37 [13] And Philip ſaid unto him, If thou believeſt with all thine heart, thou mayeſt. Then he anſwered, and ſaid, [n] I believe that that Jeſus Chriſt is that Son of God. 38 Then

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[5] Chriſt overcometh Satan ſo oft as he liſteth, and carrieth him about as it were in a triumph, in the ſight of them whom he deceived and bewitched.

[b] The word which is uſed in this place was at the firſt taken in good part, and is borrowed out of the Perſian language, who call their wiſe men by that name, but afterward it was taken in evil part.

[c] He had ſo allured the Samaritans with his witchcraft, that as blind and mad hare-brains they were wholly addicted to him.

[6] The wicked and the very reprobate are conſtrained oftentimes to taſte of the good gift of God, but they caſt it up again forthwith.

[7] Peter, not chief, but as an ambaſſador ſent from the whole company of the apoſtles, and John his companion, according to the authority which was committed unto them, confirm and build up the churches of Samaria, whoſe foundation had been laid before by Philip.

[d] Thoſe excellent gifts, which are neceſſary, eſpecially for them that were to be appointed rulers and governors of the church.

[8] Ambition and covetouſneſs do at length pluck the hypocrites out of their dens.

[9] They are the ſucceſſors of Simon Magus, and not of Simon Peter, which either buy or ſell holy things.

[e] In this doctrine which I preach.

[f] Is not upright in deed and without diſſembling.

[10] We muſt hope well even of the vileſt ſinners, ſo long and ſo far forth as we may.

[g] He calleth the inward malice of the heart, and that venomous and deviliſh wickedneſs wherewith the magician was wholly repleniſhed, the gall of bitterneſs: and he is ſaid to be in the gall, as though he were wholly overwhelmed with gall, and buried in it.

[h] Intangled in the bonds of iniquity.

[11] Chriſt who calleth freely whom he liſteth, doth now uſe Philip, who thought on no ſuch matter, to inſtruct and baptize the eunuch at unawares, and by this means extendeth the limits of his kingdom even into Ethiopia.

[i] A man of great wealth and authority with Candace, Now this name Candace is a common name to all the queens of Ethiopia.

[k] To ſhew me the way, how to underſtand it.

[12] Thoſe things which ſeem moſt to come by chance or fortune (as men term it) are governed by the ſecret providence of God.

[l] The Hebrew text readeth it thus, Out of a narrow ſtrait, and out of judgment was he taken: where by the narrow ſtrait, he meaneth the grave and the very bands of death; and by judgment, the puniſhment which was laid upon him, and that miſerable ſtate which Chriſt took upon him for our ſakes, in bearing his Father's wrath.

[m] How long his age ſhall laſt: for Chriſt having once riſen from the dead, dieth no more, Rom. 6. 9.

[13] Profeſſion of faith is requiſite in baptizing of them which are at years, and therefore it is evident that we are not then firſt ingrafted into Chriſt when we are baptized, but being already ingrafted, are then confirmed.

[n] The ſum of the confeſſion, which is neceſſary for baptiſm.

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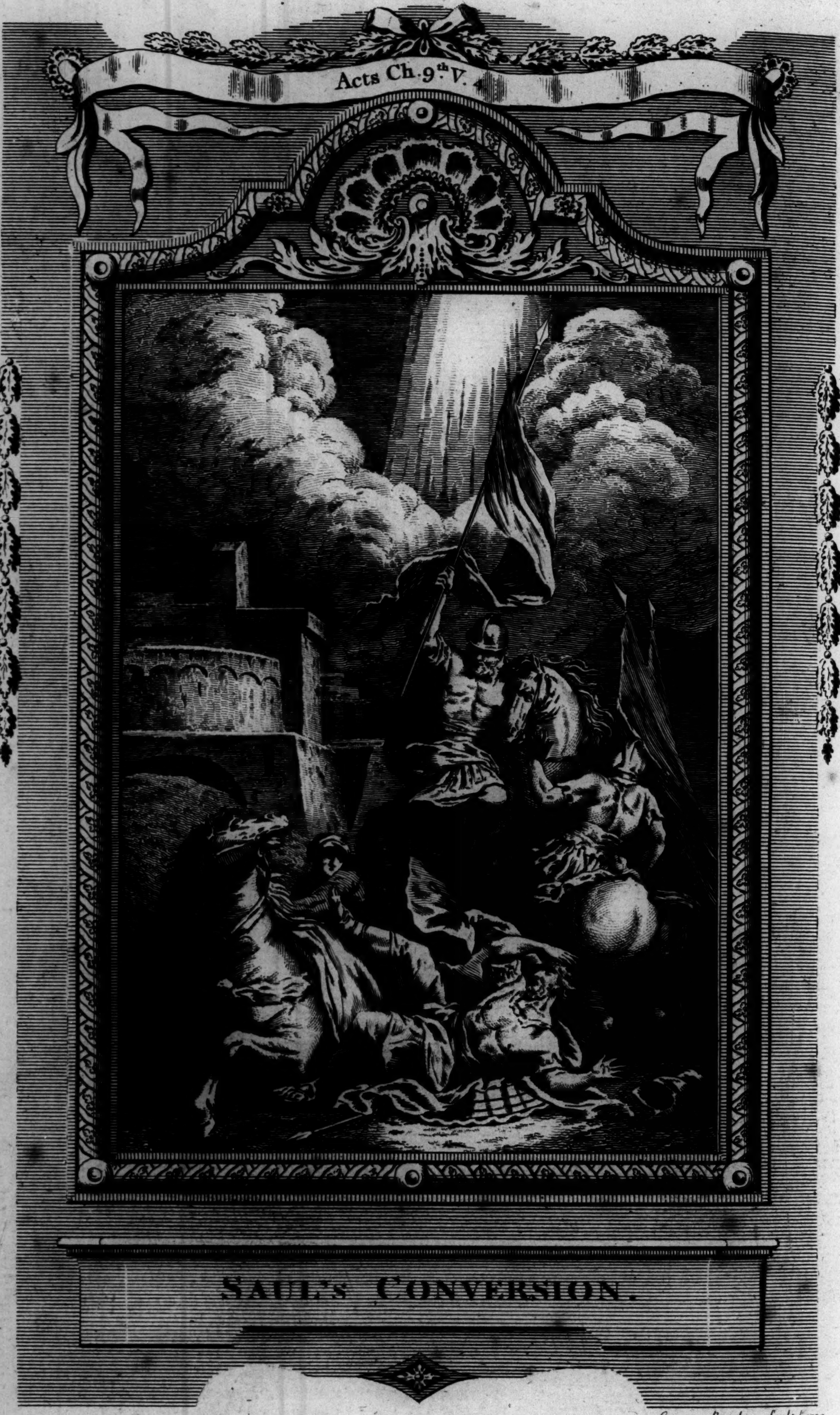
Acts Ch. 9th V. 4

SAUL'S CONVERSION.

George Burder. Sculpt. 1775

38 Then he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the eunuch, and he baptized him.

39 And as ſoon as they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch ſaw him no more: ſo he went on his way rejoicing.

40 But Philip was found at Azotus, and he walked to and fro preaching in all the cities till he came to Ceſarea.

CHAP. IX.

2 Saul going towards Damaſcus, 4 is ſtricken down to the ground of the Lord. 10 Ananias is ſent 18 to baptize him. 23 The laying wait of the Jews. 25 He eſcapeth, being let down through the wall. 33 Peter cureth Æneas of the palſy, 36 and by him, Tabitha, being dead, 40 is reſtored to life.

*Rom. 9. 3. Gal. 1. 13. AND [1] * Saul yet [a] breathing out threatenings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt,

2 And deſired of him letters to Damaſcus to the ſynagogues, that if he found any that were of that [b] way (either men or women) he might bring them bound to Jeruſalem.

*Ch. 22. 6. 1 Cor. 15. 8. 3 Now as he journeyed, it came to paſs that as he was come near to Damaſcus, * ſuddenly there ſhined round about him a light from heaven.

4 And he fell to the earth, and heard a voice, ſaying to him, Saul, Saul, why perſecuteſt thou me?

5 And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus, whom thou perſecuteſt: it is [c] hard for thee to kick againſt pricks.

6 He *then*, both trembling and aſtoniſhed, ſaid, Lord, what wilt thou that I do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou ſhalt do.

7 The men alſo which journeyed with him, [d] ſtood amazed, hearing *his* [e] voice, but ſeeing no man.

8 And Saul aroſe from the ground, and opened his eyes, *but* ſaw no man. Then led they him by the hand, and brought him into Damaſcus,

9 Where he was three days without ſight, and neither ate nor drank.

10 And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am *here*, Lord.

11 Then the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Strait, and ſeek in the houſe of Judas after one called Saul of [f] Tarſus: for behold he prayeth.

12 (And he ſaw in a viſion a man named Ananias coming in *to him*, and putting his hands on him, that he might receive his ſight.)

13 Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem.

14 Moreover here he hath authority of the high prieſts, to bind all that call on thy name.

15 Then the Lord ſaid unto him, Go thy way: for he is a [g] choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael.

16 For I will [h] ſhew him how many things he muſt ſuffer for my name's ſake.

17 Then Ananias went his way, and entered into [i] that houſe, and put his hands on him, and ſaid, Brother Saul, the Lord hath ſent me (*even* Jeſus that appeared unto thee in the way as thou cameſt) that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt.

18 And immediately there fell from his eyes as *it had been* ſcales, and ſuddenly he received ſight, and aroſe, and was baptized,

19 And received meat, and was ſtrengthened. So was Saul certain days with the diſciples which were at Damaſcus.

20 [2] And ſtraightway he preached Chriſt in the ſynagogues, that he was that Son of God,

21 So that all that heard him were amazed, and ſaid, Is not this he that made havock of them which called on this name in Jeruſalem, and came hither for that intent, that he ſhould bring them bound unto the high prieſts?

22 [3] But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, [k] confirming that this was that Chriſt.

23 [4] And after that many days were fulfilled, the Jews took counſel together to kill him.

24 But their laying wait was known of Saul: now they * watched the gates day and night, that they might kill him. * 2 Cor. 11. 32.

25 [5] Then the diſciples took him by night, and put him through the wall, and let him down by a rope in a baſket.

26 [6] And when Saul was come to Jeruſalem, he aſſayed to join himſelf with the diſciples: but they were all afraid of him, and believed not that he was a diſciple.

27 But

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[1] Saul (who is alſo Paul) perſecuting Chriſt moſt cruelly, who did as it were flee before him, falleth into his hands, and is overcome; and with a ſingular example of the goodneſs of God, inſtead of puniſhment which he juſtly deſerved for his cruelty, is not only received to favour, but is alſo even by the mouth of God appointed an apoſtle, and is confirmed by the miniſtry and witneſs of Ananias.

[a] This is a token that Saul's ſtomach boiled, and caſt out great threatenings to murder the diſciples.

[b] Any trade of life which a man taketh himſelf unto, the Jews call a way.

[c] This is a proverb which is ſpoken of them, that through their own ſtubbornneſs hurt themſelves.

[d] Stood ſtill and could not go one ſtep forward, but abode amazed as if they had been very ſtones.

[e] They heard Paul's voice; for afterward it is ſaid in flat terms that they heard not his voice that ſpake; as beneath chap. 22. 9. But others go about to ſet theſe places at one which ſeem to be at variance, after this ſort, to wit, that they heard a ſound of a voice, but no perfect voice.

[f] Tarſus was a city of Cilicia near unto Anchiala, which two cities Sardanapalus is ſaid to have built in one day.

[g] To bear my name in.

[h] I will ſhew him plainly.

[i] Into Judas's houſe.

[2] Paul beginneth ſtraightways to execute the office which was enjoined him, never conſulting with fleſh and blood.

[3] Paul ſtriveth not with his own authority alone, but with the teſtimonies of the prophets.

[k] By conferring places of the ſcripture together, as cunning craftſmen do, when they make up any thing, they uſe to gather all parts together, to make them agree fitly one with another.

[4] Paul, who was before a perſecutor, hath now perſecution laid before himſelf, but yet afar off.

[5] We are not forbidden to avoid and eſchew the dangers and conſpiracies that the enemies of God lay for us, ſo that we ſwerve not from our vocation.

[6] In ancient time no man was raſhly or lightly received into the number of and amongſt the ſheep of Chriſt, much leſs to be a paſtor.

A. D. 37.

27 But Barnabas took him, and brought him to the apoſtles, and declared to them, how he had ſeen the Lord in the way, and that he had ſpoken unto him, and how he had ſpoken boldly at Damaſcus in the name of Jeſus.

28 [7] And he was converſant [l] with them at Jeruſalem:

29 And ſpake boldly in the name of the Lord Jeſus, and ſpake and diſputed againſt the [m] Grecians, but they went about to ſlay him.

30 [8] But when the brethren knew it, they brought him to Ceſarea, and ſent him forth to Tarſus.

31 [9] Then had the churches reſt through all Judea, and Galilee, and Samaria, and were [n] edified, and walked in the fear of the Lord, and were multiplied by the comfort of the Holy Ghoſt.

32 [10] And it came to paſs, as Peter walked throughout all *quarters*, he came alſo to the ſaints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his couch eight years, and was ſick of the palſy.

34 Then ſaid Peter unto him, Æneas, Jeſus Chriſt maketh thee whole: ariſe, and truſs thy couch together. And he aroſe immediately.

35 And all that dwelt at [o] Lydda and Saron, ſaw him, and turned to the Lord.

36 [11] There was alſo at Joppa a certain *woman*, a diſciple, named Tabitha (which by interpretation is called Dorcas) ſhe was full of good works and alms which ſhe did.

37 And it came to paſs in thoſe days, that ſhe was ſick, and died: and when they had waſhed her, they laid her in an upper chamber.

38 Now foraſmuch as Lydda was near to Joppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring that he would not delay to come unto them.

39 Then Peter aroſe, and came with them: and when he was come, they brought him into the upper chamber, where all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made, while ſhe was with them.

40 But Peter put them all forth, and kneeled down, and prayed, and turned him to the body, and ſaid, Tabitha, Ariſe. And ſhe opened her eyes, and when ſhe ſaw Peter, ſat up.

41 Then he gave her the hand, and lift her up, and called the ſaints and widows, and reſtored her alive.

A. D. 38.

42 And it was known throughout all Joppa, and many believed in the Lord.

43 And it came to paſs that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.

1 Cornelius, 4 at the angel's commandment, 5
ſendeth for Peter: 11 who alſo by a viſion, 15
20 is taught not to deſpiſe the Gentiles: 34 He
preacheth the goſpel to Cornelius and his houſhold,
45 who having received the Holy Ghoſt, 47 are
baptized.

FUrthermore [1] there was a certain man in Ceſarea called Cornelius, a captain of the band called the Italian *band*,

2 A [a] devout man, and one that feared God with [b] all his houſhold, which gave much alms to the people, and prayed God continually.

3 He ſaw in a viſion evidently (about the ninth hour of the day) an angel of God coming in to him, and ſaying unto him, Cornelius.

4 But when he looked on him, he was afraid, and ſaid, [c] What is it, Lord? and he ſaid unto him, Thy prayers and thine alms are [d] come up into [e] remembrance before God.

5 Now therefore ſend men to Joppa, and call for Simon, whoſe ſurname is Peter.

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea ſide: he ſhall tell thee what thou oughteſt to do.

7 And when the angel which ſpake unto Cornelius, was departed, he called two of his ſervants, and a ſoldier that feared God, one of them that waited on him,

8 And told them all things, and ſent them to Joppa.

9 On the morrow as they went on their journey and drew near unto the city, Peter went up upon the houſe to pray, about the ſixth hour.

10 Then waxed he an hungred, and would have eaten: but while they made *ſome thing* ready, he fell into a [f] trance.

11 And he ſaw heaven opened, and a certain veſſel come down unto him, as *it had been* a great ſheet, knit at the [g] four corners, and was let down to the earth.

12 Wherein were [h] all manner of [i] four-footed

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[7] The conſtant ſervants of God muſt look for danger after danger; yet God watcheth for them.

[l] With Peter and James, for he ſaith that he ſaw none of the apoſtles but them, Gal. 1. 18, 19.

[m] Look chap. 6. 1.

[8] The miniſters of the word may change their place by the advice and counſel of the congregation and church.

[9] The end of perſecutions is the building of the church, ſo that we will patiently wait for the Lord.

[n] This is a borrowed kind of ſpeech, which ſignifieth eſtabliſhment and increaſe.

[10] Peter's apoſtleſhip is confirmed by healing of the man that was ſick of the palſy.

[o] Lydda was a city of Paleſtina, and Saron a champain country, and a place of good paſturage, between Ceſarea of Paleſtine, and the mountain Tabor, and the lake of Geneſareth, which extendeth itſelf in great length beyond Joppa.

[11] Peter declareth evidently by raiſing up a dead body through the name of Chriſt, that he preached the glad tidings of life.

[1] Peter conſecrateth the firſt fruits of the Gentiles to God, by the means of two miracles.

[a] So that he worſhipped one God, and was no idolater, neither could be void of faith in Chriſt, becauſe he was a devout man: but as yet he knew not that he was come.

[b] This is a great commendation to this man, that he laboured to have all his houſhold and familiar friends and acquaintance to be religious and godly.

[c] What wilt thou with me, Lord? for he ſettleth himſelf to hear.

[d] This is a borrowed kind of ſpeech, which the Hebrews uſed very much, taken from ſacrifices, and applied to prayers: for it is ſaid of whole burnt ſacrifices, that the ſmoke and ſavour of them goeth up into God's noſtrils: ſo do our prayers as a ſweet ſmelling ſacrifice which the Lord taketh great pleaſure in.

[e] That is, inſomuch that they will not ſuffer God, as it were, to forget thee: for ſo do the ſcriptures uſe oftentimes to prattle with us as nurſes do with little children, when they frame their tongues to ſpeak.

[f] For though Peter ſtood not amazed as one that is tongue tied, but talketh with God, and is inſtructed in his myſteries, yet his mind was far otherwiſe than it was wont to be, but ſhortly returned to the old bent.

[g] So that it ſeemed to be a four-ſquare ſheet.

[h] Here is this word (All) which is general, plainly put for indefinite and uncertain, that is to ſay, for ſome of all ſorts, not for all of every ſort.

[i] That is, ſuch as were meet for man's uſe.

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ed beaſts of the earth, and wild beaſts, and [k] creeping things, and fowls of the heaven.

13 And there came a voice to him, Ariſe, Peter: kill, and eat.

14 [2] But Peter ſaid, Not ſo, Lord: for I have never eaten any thing that is polluted, or unclean.

15 And the voice *ſpake* unto him again the ſecond time, The things that God hath purified, [l] pollute thou not.

16 This was ſo done thrice: and the veſſel was drawn up again into heaven.

17 ¶ Now while Peter doubted in himſelf what this viſion which he had ſeen, meant, behold, the men which were ſent from Cornelius, had inquired for Simon's houſe, and ſtood at the gate:

18 And called, and aſked, whether Simon which was ſurnamed Peter, were lodged there.

19 And while Peter thought on the viſion, the Spirit ſaid unto him, Behold, three men ſeek thee.

20 Ariſe therefore, and get thee down, and go with them, and doubt nothing: for I have ſent them.

21 ¶ Then Peter went down to the men, which were ſent unto him from Cornelius, and ſaid, Behold, I am he whom ye ſeek: what is the cauſe wherefore ye are come?

22 And they ſaid, Cornelius the captain, a juſt man, and one that feareth God, and of good report among all the nation of the Jews, was warned from heaven by an holy angel, to ſend for thee into his houſe, and to hear thy words.

23 Then called he them in, and lodged them: and the next day, Peter went forth with them, and certain brethren from Joppa accompanied him.

24 ¶ And the day after, they entered into Cæſarea. Now Cornelius waited for them, and had called together his kinſmen, and ſpecial friends.

25 [3] And it came to paſs as Peter came in, that Cornelius met him, and fell down at his feet, and worſhipped him.

26 But Peter took him up, ſaying, Stand up: for even I myſelf am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he ſaid unto them, Ye know that it is an unlawful thing for a man that is a Jew, to company, or come unto one of another nation: but God hath ſhewed me, that I ſhould not call any man polluted, or unclean.

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29 Therefore came I unto you without ſaying nay, when I was ſent for. I aſk therefore, for what intent have ye ſent for me?

30 Then Cornelius ſaid, Four days ago, about [m] this hour, I faſted, and at the ninth hour I prayed in mine houſe, and behold, a man ſtood before me in bright cloathing,

31 [4] And ſaid, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the ſight of God.

32 [5] Send therefore to Joppa, and call for Simon, whoſe ſurname is Peter (he is lodged in the houſe of Simon a tanner, by the ſea ſide) who when he cometh ſhall ſpeak unto thee.

33 Then ſent I for thee immediately, and thou haſt well done to come. Now therefore are we all here preſent before God, to hear all things that are commanded thee of God.

34 [6] Then Peter opened *his* mouth, and ſaid, Of a truth I perceive, that [n] * God is no accepter of perſons.

* Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

35 But in every nation he that [o] feareth him, and worketh righteouſneſs, is accepted with him.

36 Ye [p] know the word which God hath ſent to the children of Iſrael, preaching peace by Jeſus Chriſt which is Lord of all:

37 [7] *Even* the word which came through all Judea, * beginning in Galilee, after the baptiſm which John preached:

* Luke 4. 14.

38 *To wit*, how God [q] anointed Jeſus of Nazareth with the Holy Ghoſt, and with power: who went about doing good, and healing all that were oppreſſed of the devil: for God was with him.

39 And we are witneſſes of all things which he did both in the land of the Jews, and in Jeruſalem, whom they ſlew, hanging him on a tree:

40 Him God raiſed up the third day, and cauſed that he was ſhewed openly:

41 Not to all the people, but unto the witneſſes [r] choſen before of God, *even* to us which did eat and drink with him, after he aroſe from the dead.

42 And he commanded us to preach unto the people, and to teſtify, that it is he that is ordained of God a judge of quick and dead.

43 To him alſo give all the * prophets witneſs, that through his name all that believe in him, ſhall receive remiſſion of ſins.

* Jer. 31. 34. Mic. 7. 18. Ch. 15. 9.

44 [8] While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them that heard the word.

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[k] What is meant by thoſe creeping things, look Lev. 11.

[2] Peter profiteth daily in the knowledge of the benefit of Chriſt, yea, after that he had received the Holy Ghoſt.

[l] Do not thou hold them as unclean.

[3] Religious adoration or worſhip agreeth only to God: but civil worſhip is given to the miniſters of the word, although not without danger.

[m] He meaneth not the ſelf-ſame hour, but the like, that is about nine of the clock the other day, as it was then nine when he ſpake to Peter.

[4] Cornelius's faith ſheweth forth itſelf by prayer and charity.

[5] As faith cometh by hearing, ſo is it nouriſhed and groweth up by the ſame.

[6] Diſtinction of nations is taken away by the coming of Chriſt: And it is evidently ſeen, by faith and righteouſneſs, who is agreeable to him, or whom he accepteth.

[n] That God judgeth not after the outward appearance.

[o] By the fear of God the Hebrews underſtand the whole ſervice of God, whereby we perceive that Cornelius was not void of faith, no more than they were which lived before Chriſt's time: and therefore they deal fooliſhly which build preparative works and free-will upon this place.

[p] God gave the Iſraelites to underſtand, that whoſoever liveth godly, is acceptable to God, of what nation ſoever he be; for he preached peace to men through Jeſus Chriſt, who is Lord not of one nation only, that is, of the Jews, but of all.

[7] The ſum of the goſpel (which ſhall be made manifeſt at the latter day, when Chriſt himſelf ſhall ſit as judge both of the quick and dead) is this, that Chriſt promiſed to the fathers, and exhibited in his time with the mighty power of God, (which was by all means ſhewed) and at length crucified to reconcile us to God, did riſe again the third day, that whoſoever believeth in him ſhould be ſaved through the remiſſion of ſins.

[q] The ſtile is taken from an old cuſtom of the Jews, who uſed to anoint their kings and prieſts, whereupon it grew, to call them anointed, upon whom God beſtoweth gifts and virtues.

[r] This chuſing of the apoſtles is properly given to God: for though God be preſident in the lawful election of miniſters, yet there is in this place a ſecret oppoſition and ſetting of God's chuſing and men's voices the one againſt the other, for the apoſtles are immediately appointed of God, and the church miniſters by means.

[8] The Spirit of God ſealeth that in the heart of the hearers which the miniſter of the word ſpeaketh by the commandment of God, as it appeareth by the effects.

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45 So they of the circumciſion which believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt.

46 For they heard them ſpeak with tongues, and magnify God. Then anſwered Peter,

47 [9] Can any man forbid water, that theſe ſhould not be baptized, which have received the Holy Ghoſt, as well as we?

48 So he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

C H A P. XI.

2 *Peter being accuſed for going to the Gentiles,* 5 *defendeth himſelf.* 22 *Barnabas is ſent to Antioch,* 26 *where the diſciples are called Chriſtians:* 28 *And there Agabus foretelleth a famine to come.*

NOW [1] the apoſtles, and the brethren that were in Judea, heard that the Gentiles had alſo received the word of God.

2 And when Peter was come up to Jeruſalem, they of the circumciſion contended againſt him,

3 Saying, Thou wenteſt in to men uncircumciſed, and haſt eaten with them.

4 Then Peter began, and expounded *the thing* in order to them, ſaying,

5 I was in the city of Joppa, praying, and in a trance I ſaw *this* viſion, A certain veſſel coming down as *it had been* a great ſheet, let down from heaven by the four corners, and it came to me:

6 Toward the which when I had faſtened mine eyes, I conſidered, and ſaw four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the heaven.

7 Alſo I heard a voice, ſaying unto me, Ariſe, Peter: ſlay and eat.

8 And I ſaid, God forbid, Lord: for nothing polluted or unclean hath at any time entered into my mouth.

9 But the voice anſwered me the ſecond time from heaven, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken up again into heaven.

11 Then behold, immediately there were three men already come into the houſe where I was, ſent from Cæſarea unto me.

12 And the Spirit ſaid unto me, that I ſhould go with them, without doubting: moreover, theſe ſix brethren came with me: and we entered into the man's houſe.

13 And he ſhewed us how he had ſeen an angel in his houſe, which ſtood and ſaid to him, Send men to Joppa, and call for Simon, whoſe ſurname is Peter:

14 He ſhall ſpeak words unto thee, whereby both thou and all thine houſe ſhall be ſaved.

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15 And as I began to ſpeak, the Holy Ghoſt fell on them, * even as upon us at the beginning.

* Ch. 2. 4.

16 Then I remembered the word of the Lord, how he ſaid, * John baptized with water, but ye ſhall be baptized with the Holy Ghoſt.

* Ch. 1. 5. and 19. 4. Matt. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 26.

17 Foraſmuch then as God gave them a like gift, as *he did* unto us, when we believed in the Lord Jeſus Chriſt, who was I, that I could let God?

18 [2] When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

19 ¶ [3] And they which were * ſcattered abroad, becauſe of the affliction that aroſe about Stephen, went throughout till they came unto Phenice, and Cyprus, and [a] Antioch, preaching the word to no man, but unto the Jews only.

* Ch. 8. 1.

20 [4] Now ſome of them were men of Cyprus and of Cyrene, which when they were come into Antioch, ſpake unto the Grecians, and preached the Lord Jeſus.

21 And the hand of the Lord was with them, ſo that a great number believed, and turned unto the Lord.

22 [5] Then tidings of thoſe things came unto the ears of the church which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go unto Antioch:

23 Who, when he was come, and had ſeen the grace of God, was glad, and exhorted all, that with purpoſe of heart they would continue in the Lord.

24 For he was a good man, and full of the Holy Ghoſt, and faith, and much people joined themſelves unto the Lord.

25 ¶ [6] Then departed Barnabas to Tarſus, to ſeek Saul:

26 And when he had found him, he brought him unto Antioch: and it came to paſs, that a whole year they were converſant with the church, and taught much people, inſomuch that the diſciples were firſt called Chriſtians in Antioch.

27 [7] In thoſe days alſo came prophets from Jeruſalem unto Antioch.

28 And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be a great famine throughout all the world, which alſo came to paſs under Claudius Cæſar.

29 [8] Then the diſciples, every man according to his ability, purpoſed to ſend [b] ſuccour unto the brethren which dwelt in Judea.

30 Which thing they alſo did, and ſent it to the elders by the hand of Barnabas and Saul.

CHAP.

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[9] Baptiſm doth not ſanctify or make them holy which receive it, but ſealeth up and confirmeth their ſanctification.

[1] Peter being without cauſe reprehended of the unſkilful and ignorant, doth not object that he ought not to be judged of any, but openly giveth an account of his doing.

[2] Such as aſk a queſtion of the truth which they know not, ought to be quietly heard, and muſt alſo quietly yield to the declaration thereof.

[3] The ſcattering abroad of the church of Jeruſalem, is the cauſe of the gathering together of many other churches.

[a] He ſpeaketh of Antioch which was in Syria, and bordered upon Cilicia.

[4] The church of Antioch, the new Jeruſalem of the Gentiles, was extraordinarily called.

[5] The apoſtles do not raſhly condemn an extraordinary vocation, but yet they judge it by the effects.

[6] There was no contention amongſt the apoſtles either of uſurping, or of holding places and degrees.

[7] God doth ſo wrap up his church with the wicked, in his ſcourges and plagues which he ſendeth upon the earth, that notwithſtanding he provideth for it conveniently.

[8] All congregations or churches make one body.

[b] That is, that thereof the deacons might ſuccour the poor: for it behoved to have all theſe things done orderly and decently, and therefore it is ſaid, that they ſent theſe things to the elders, that is, to the governors of the church.

A. D. 41.

CHAP. XII.

2 Herod killeth James with the ſword, 4 and impriſoneth Peter, 8 whom the angel delivereth. 22 Herod being offended with them of Tyre, 21 is pacified: 22 And taking the honour due to God to himſelf, 23 he is eaten with worms, and ſo dieth.

NOW [1] about that time, [a] Herod the king ſtretched forth *his* hands to vex certain of the church,

2 And he [b] killed James the brother of John with the ſword.

3 [2] And when he ſaw that it pleaſed the Jews, he proceeded further, to take Peter alſo (then were the days of unleavened bread.)

4 [3] And when he had caught him, he put him in priſon, and delivered him to four quaternions of ſoldiers to be kept, intending after the paſſover to bring him forth to the people.

5 [4] So Peter was kept in priſon, but earneſt prayer was made of the church unto God for him.

6 And when Herod would have brought him out unto the people, the ſame night ſlept Peter between two ſoldiers, bound with two chains, and the keepers before the door kept the priſon.

* Ch. 5. 19.

7 * And behold, the angel of the Lord came upon them, and a light ſhined in the [c] houſe, and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe quickly. And his chains fell from off *his* hands.

8 And the angel ſaid unto him, Gird thyſelf, and bind on thy ſandals. And ſo he did. Then he ſaid unto him, Caſt thy garment about thee, and follow me.

9 So *Peter* came out, and followed him, and knew not that it was true which was done by the angel, but thought he had ſeen a viſion.

10 Now when they were paſt the firſt and the ſecond watch, they came unto the iron gate that leadeth unto the city, which opened to them by its own accord, and they went out, and paſſed through one ſtreet, and by and by the angel departed from him.

11 ¶ And when Peter was come to himſelf, he ſaid, Now I know for a truth, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the waiting for of the people of the Jews.

12 [5] And as he conſidered *the thing*, he came to the houſe of Mary, the mother of John, whoſe ſurname was Mark, where many were gathered together, and prayed.

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13 [6] And when Peter knocked at the entry door, a maid [d] came forth to hearken, named Rhode.

14 But when ſhe knew Peter's voice, ſhe opened not the entry *door* for gladneſs, but ran in, and told how Peter ſtood before the entry.

15 But they ſaid unto her, Thou art mad. Yet ſhe affirmed it conſtantly, that it was ſo. Then ſaid they, It is his angel.

16 But Peter continued knocking, and when they had opened it, and ſaw him, they were aſtoniſhed.

17 [7] And he beckoned unto them with the hand to hold their peace, and told them how the Lord had brought him out of the priſon. And he ſaid, Go ſhew theſe things unto James, and to the brethren: and he departed, and went into another place.

18 ¶ [8] Now as ſoon as it was day, there was no ſmall trouble among the ſoldiers, what was become of Peter.

19 And when Herod had ſought for him, and found him not, he examined the keepers, and commanded them to be led to be puniſhed. And he went down from Judea to Cæſarea, and *there* abode.

20 [9] Then Herod was angry with them of Tyre and Sidon, but they came all with one accord unto him, and perſuaded Blaſtus, the king's chamberlain, and they deſired peace, becauſe their country was nouriſhed by the king's *land.*

21 And upon a day appointed Herod arrayed himſelf in royal apparel, and ſat on the judgment ſeat, and made an oration unto them.

22 [10] And the people gave a ſhout, *ſaying*, The voice of God, and not of man.

23 [11] But immediately the angel of the Lord ſmote him, becauſe he [e] gave not glory unto God, ſo that he was eaten of worms, and gave up the ghoſt.

24 [12] And the [f] word of God grew, and multiplied.

25 So Barnabas and Saul returned from Jeruſalem, when they had fulfilled their office, and took with them John, whoſe ſurname was Mark.

CHAP. XIII.

2 The Holy Ghoſt commandeth, that Paul and Barnabas be ſeparated unto him. 6 At Paphus 8 Elymas the ſorcerer 11 is ſtricken blind: 14 From whence being come to Antioch, 17 they preach the goſpel, 45 the Jews vehemently withſtanding them.

THERE

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[1] God giveth his church a truce but for a little time.

[a] This name Herod was common to all them that came of the ſtock of Herod Aſcalonites, whoſe ſurname was Magnus: but he that is ſpoken of here, was nephew to Herod the great, ſon to Ariſtobulus, and father to that Agrippa who is ſpoken of afterward.

[b] Violently, his cauſe being not once heard.

[2] It is on old faſhion of tyrants to procure the favour of the wicked with the blood of the godly.

[3] The tyrants and wicked make a gallows for themſelves, even then, when they do moſt according to their own will and fancy.

[4] The prayers of the godly overturn the counſel of tyrants, obtain angels of God, break the priſon, unlooſe the chains, put Satan to flight, and preſerve the church.

[c] In the priſon.

[5] Holy meetings in the night, as well of men as women (when they cannot be ſuffered in the day time) are allowable by the example of the apoſtles.

[6] We obtain more of God than we dare well hope for.

[d] Out of the place where they were aſſembled, but not out of the houſe.

[7] We may ſometimes give place to the rage of the wicked, but yet ſo that our diligence, which ought to be uſed in God's buſineſs, be not a whit ſlackened.

[8] Evil counſel falleth out in the end to the hurt of the deviſers of it.

[9] A miſerable and ſhameful example of the end of the enemies of the church.

[10] The flattery of the people, maketh fools fain.

[11] God reſiſteth the proud.

[e] Joſephus recordeth, that this king did not repreſs thoſe flatterers tongues, and therefore at his death he complained and cried out of their vanity.

[12] Tyrants build up the church by plucking it down.

[f] They that hear the word of God.

A. D. 45.

THERE [1] were alſo in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen, (which had been brought up with [a] Herod the Tetrarch) and Saul.

2 Now as they [b] miniſtered to the Lord, and faſted, the Holy Ghoſt ſaid, Separate me Barnabas and Saul, for the work whereunto I have [c] called them.

3 [2] Then faſted they and prayed, and laid their hands on them, and let them go.

4 [3] And they, after they were ſent forth of the Holy Ghoſt, came down unto [d] Seleucia, and from thence they ſailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the ſynagogues of the Jews: and they had alſo John to *their* miniſter.

6 So when they had gone throughout the iſle unto Paphos, they found a certain ſorcerer, a falſe prophet, being a Jew, named Barjeſus,

7 Which was with the deputy Sergius Paulus, a prudent man. He called unto him Barnabas and Saul, and deſired to hear the word of God.

8 [4] But Elymas, the ſorcerer (for ſo is his name by interpretation) withſtood them, and ſought to turn away the deputy from the faith.

9 Then Saul (which alſo *is called* Paul) being full of the Holy Ghoſt, ſet his eyes on him,

10 [5] And ſaid, O full of ſubtilty and all [e] miſchief, the child of the devil, *and* enemy of all righteouſneſs, wilt thou not ceaſe to pervert the ſtraight ways of the Lord?

11 Now therefore behold, the [f] hand of the Lord *is* upon thee, and thou ſhalt be blind, and not ſee the ſun for a ſeaſon. And immediately there fell on him a miſt and a darkneſs, and he went about, ſeeking ſome to lead him by the hand.

12 Then the deputy, when he ſaw what was done, believed, and was aſtoniſhed at the doctrine of the Lord.

13 [6] Now when Paul, and they that were with him, were departed by ſhip from Paphos, they came to Perga, *a city* of Pamphylia: then John departed from them, and returned to Jeruſalem.

A. D. 45.

14 But when they departed from Perga, they came to Antioch, *a city* of [g] Piſidia, and went into the ſynagogue on the ſabbath day, and ſat down.

15 [7] And after the lecture of the law and prophets, the rulers of the ſynagogue ſent unto them, ſaying, Ye men and brethren, if ye [h] have any word of exhortation for the people, ſay on.

16 [8] Then Paul ſtood up, and beckoned with the hand, and ſaid, Men of Iſrael, and ye that fear God, hearken.

17 The God of this people of Iſrael choſe our fathers, and [i] exalted the people when they dwelt in the land of * Egypt, and with an [k] * high arm brought them out thereof. * Exod. 1. 9. * Exod. 13. 14.

18 And about the time of * forty years, ſuffered he their manners in the wilderneſs. * Exod. 16. 1.

19 And he deſtroyed ſeven nations in the land of Canaan, and * divided their land to them by lot. * Joſh. 14. 1.

20 Then afterward he gave unto them * judges about [l] four hundred and fifty years, unto *the time* of Samuel the prophet. * Judg. 3. 9.

21 So after that, they deſired a * king, and God gave unto them * Saul, the ſon of Cis, a man of the tribe of Benjamin, *by the ſpace* of [m] forty years. * 1 Sam. 8. 5. * 1 Sam. 9. 15. and 10. 1.

22 And after he had taken him away, he raiſed up * David to be their king, of whom he witneſſed, ſaying, I have found David, *the ſon* of Jeſſe, a man after mine own heart, which will do all things that I will. * 1 Sam. 16. 13.

23 [9] Of this man's ſeed hath God, * according to *his* promiſe, raiſed up to Iſrael the Saviour Jeſus. * Pſalm 89. 21. Iſa. 11. 1.

24 When * John had firſt preached [n] before his coming, the baptiſm of repentance to all the people of Iſrael. * Mal. 3. 1. Matt. 3. 1. Mark 1. 2. Luke 3. 2.

25 And when John had fulfilled *his* courſe, he ſaid, * Whom ye think that I am, I am not he: but behold, there cometh one after me, whoſe ſhoes of *his* feet I am not worthy to looſe. * Matt. 3. 11. Mark 1. 7. John 1. 20.

26 Ye

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[1] Paul with Barnabas is again the ſecond time appointed apoſtle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the Holy Ghoſt.

[a] The ſame was Antipas, which put John Baptiſt to death.

[b] While they were buſy doing their office, that is, as Chryſoſtom expoundeth it, while they were preaching.

[c] The Lord is ſaid to call (whereof this word 'Calling' cometh, which is uſual in the church) when he cauſeth that to be, which was not, whether you refer it to the matter itſelf, or to any quality or thing about the matter; and it groweth of this, becauſe when things begin to be, then they have ſome name: as God his mighty power is alſo declared thereby, who ſpake the word, and things were made.

[2] Faſts and ſolemn prayers were uſed before the laying on of hands.

[3] Paul and his company, do at the firſt bring Cyprus to the ſubjection and obedience of Chriſt.

[d] Seleucia was a city of Cilicia, ſo called of Seleucus one of Alexander's ſucceſſors.

[4] The devil maketh the conqueſt of Chriſt more glorious, in that that he ſetteth himſelf againſt him.

[5] The ſorcerer which was ſtricken of Paul with corporal puniſhment (although extraordinarily) ſheweth an example to lawful magiſtrates, how they ought to puniſh them which wickedly and obſtinately hinder the courſe of the goſpel.

[e] He noteth out ſuch a fault, as whoſo hath it, runneth headlong and with great deſire to all kind of wickedneſs with the leaſt motion in the world.

[f] His power which he ſheweth in ſtriking and beating down his enemies.

[6] An example in one and the ſelf-ſame company both of ſingular conſtancy, and alſo of great weakneſs.

[g] This putteth a difference betwixt it, and Antioch which was in Syria.

[7] In the ſynagogue of the Jews (according to the pattern whereof chriſtian congregations were inſtituted) firſt the ſcriptures were read, then ſuch as were learned, were licenſed by the rulers of the ſynagogue to ſpeak and expound.

[h] Word for word, If there be any word in you: and this is a kind of ſpeech taken from the Hebrews, whereby is meant that the gifts of God's grace are in us, as it were in treaſure-houſes, and that they are not ours, but God's. In like ſort ſaith David, Thou haſt put a new ſong in my mouth, Pſalm 40. 1.

[8] God beſtowed many peculiar benefits upon his choſen Iſrael: but this eſpecially, that he promiſed them the everlaſting Redeemer.

[i] Advanced and brought to honour.

[k] Openly and with main force, breaking in pieces the enemies of his people.

[l] There were from the birth of Iſaac unto the deſtruction of the Canaanites under the governance of Joſhua, four hundred and ſeven and forty years, and therefore he addeth in this place, this word, About, for there want three years, but the apoſtle uſeth the whole greater number.

[m] In this ſpace of forty years, muſt the time of Samuel be reckoned with the days of Saul, for the kingdom did as it were ſwallow up his government.

[9] He proveth by the witneſs of John, that Jeſus is that Saviour which ſhould come of David.

[n] John as an herald, did not ſhew Chriſt's coming afar off, as the other prophets did, but hard at hand, and entered on his journey.

A. D. 45. 26 [10] Ye men and brethren, children of the generation of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent.

27 [11] For the inhabitants of Jeruſalem, and their rulers, becauſe they knew him not, nor yet the words of the prophets, which are read every ſabbath *day*, they have fulfilled them in condemning him.

28 And though they found no cauſe of death in *him*, * *yet* deſired they Pilate to kill him.

* Matt. 27. 27. Mark 15. 13. Luke 23. 23. John 19. 6. 29 And when they had fulfilled all things that were written of him, they took him down from the tree, and put him in a ſepulchre.

30 [12] But God * raiſed him up from the dead.

* Matt. 28. 2. Mark 16. 6. Luke 24. 6. John 20. 19. 31 And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, which are his witneſſes unto the people.

32 And we declare unto you, that touching the promiſe made unto the fathers,

33 God hath fulfilled it unto us their children, in that he [o] raiſed up Jeſus, [13] even as it is written in the ſecond Pſalm, * Thou art my ſon: this day have I begotten thee.

* Pſ. 2. 7. Heb. 1. 5. and 5. 5.

34 Now as concerning that he raiſed him up from the dead, no more to return to corruption, he hath ſaid thus, * I will give you the holy things of David, [p] which are faithful.

* Iſa. 55. 3.

35 [14] Wherefore he ſaith alſo in another place, * Thou wilt not ſuffer thine Holy One to ſee corruption.

* Pſ. 16. 11. Ch. 2. 31.

36 Howbeit David, after he had ſerved his * time by the counſel of God, ſlept, and was laid with his fathers, and ſaw corruption.

* 1 Kings 2. 10. Ch. 2. 29.

37 But he whom God raiſed up, ſaw no corruption.

38 [15] Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveneſs of ſins:

39 And from [q] all things, from which ye could not be juſtified by the law of Moſes, by him every one that believeth is juſtified.

40 [16] Beware therefore leſt that come upon you which is ſpoken of in the prophets,

* Hab. 1. 5. 41 * Behold, ye deſpiſers, and wonder, and vaniſh away: for I work a work in your days, a work which ye ſhall not believe, if a man would declare it you.

42 ¶ [17] And when they were come out of the ſynagogue of the Jews, the Gentiles beſought, that they would preach theſe words to them the next ſabbath *day*. A. D. 45.

43 Now when the congregation was diſſolved, many of the Jews and [r] proſelytes that feared God followed Paul and Barnabas, which ſpake unto them, and exhorted them to continue in the grace of God.

44 And the next ſabbath *day* came almoſt the whole city together to hear the word of God.

45 [18] But when the Jews ſaw the people, they were full of envy, and ſpake againſt thoſe things which were ſpoken of Paul, contrarying *them*, and railing on *them*.

46 [19] Then Paul and Barnabas ſpake boldly, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken unto you: but ſeeing ye put it from you, and [s] judge yourſelves unworthy of everlaſting life, lo, we turn to the Gentiles.

47 For ſo hath the Lord commanded us, *ſaying*, * I have made thee a light of the Gentiles, that thou ſhouldeſt be the ſalvation unto the end of the world. * Iſa. 49. 6.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were [t] ordained unto eternal life, believed.

49 Thus the word of the Lord was publiſhed throughout the whole country.

50 [20] But the Jews ſtirred *certain* [u] devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

51 [21] But they * ſhook off the duſt of their feet againſt them, and came unto Iconium. * Matt. 10. 14. Mark 6. 11. Luke 9. 5. Ch. 18. 6.

52 And the diſciples were filled with joy, and with the Holy Ghoſt.

CHAP. XIV.

1 Paul and Barnabas 5 are perſecuted from Iconium. 6 At Lyſtra Paul 10 healeth a cripple. 13 They are about to do ſacrifice unto them, 15 but they forbid it. 19 Paul, by the perſuaſion of certain Jews, is ſtoned. 23 From thence paſſing through divers churches, 26 they return to Antioch.

AND [1] it came to paſs in [a] Iconium, that they went both together into the ſynagogue of the Jews, and ſo ſpake, that a great

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[10] Chriſt was promiſed, and ſent properly to the Jews.

[11] All things came to paſs to Chriſt which the prophets foretold of Meſſias: ſo that hereby alſo it appeareth that he is the true and only Saviour: and yet notwithſtanding they are not to be excuſed, which did not only not receive him, but alſo perſecute him moſt cruelly although he was innocent.

[12] We muſt ſet the glory of the reſurrection againſt the ſhame of the croſs and grave. And the reſurrection is proved as well by witneſſes which ſaw it, as by the teſtimonies of the prophets.

[o] For then he appeared plainly and manifeſtly, as that only Son of God, when as he left off his weakneſs, and came out of the grave, having conquered death.

[13] If Chriſt had tarried in death, he had not been the true Son of God, neither had the covenant, which was made with David, been ſure.

[p] The Grecians call thoſe, holy things, which the Hebrews call gracious bounties: and they are called David's bounties in the paſſive ſignification, becauſe God beſtowed them upon David: moreover they are termed faithful, after the manner of ſpeech which the Hebrews uſe, who term thoſe things faithful which are ſteady and ſure, ſuch as never alter nor change.

[14] The Lord was ſo in grave, that he felt no corruption.

[15] Chriſt was ſent to give them free remiſſion of ſins, which were condemned by the law.

[q] Whereas the ceremonies of the law could not abſolve you from your ſins, this man doth abſolve you, if you lay hold on him by faith.

[16] The benefits of God turn to the utter undoing of them that contemn them.

[17] The Gentiles go before the Jews into the kingdom of heaven.

[r] Which had forſaken their heatheniſh religion, and embraced the religion ſet forth by Moſes.

[18] The ſavour of one ſelf-ſame goſpel is unto the reprobate and unto believers, death; and to the elect, and ſuch as believe, life.

[19] The goſpel is publiſhed to the Gentiles by the expreſs commandment of God.

[s] By this your doing, you do, as it were, pronounce ſentence againſt yourſelves, and judge yourſelves.

[t] Therefore either all were not appointed to everlaſting life, or elſe all ſhould have believed, but becauſe that is not ſo, it followeth that ſome certain were ordained: and therefore God did not only foreknow, but alſo fore-ordain, that neither faith, nor the effects of faith, ſhould be the cauſe of his ordaining or appointment; but his ordaining, the cauſe of faith.

[20] Such is the craft and ſubtilty of the enemies of the goſpel, that they abuſe the ſimplicity of ſome which are not altogether evil men, to execute their cruelty.

[u] Such as embraced Moſes's law.

[21] The wickedneſs of the world cannot let God to gather his church together, and to foſter and cheriſh it when it is gathered together.

[1] We ought to be no leſs conſtant in preaching of the goſpel, than the perverſeneſs of the wicked is obſtinate in perſecuting of it.

[a] Iconium was a city of Lycaonia.

A. D. 45.

multitude both of the Jews and of the Grecians believed.

2 And the [b] unbelieving Jews ſtirred up and corrupted the minds of the Gentiles againſt the brethren.

3 [2] So therefore they abode there a long time, and ſpake boldly in the Lord, which gave teſtimony unto the word of his grace, and cauſed ſigns and wonders to be done by their hands.

4 But the multitude of the city was divided: and ſome were with the Jews, and ſome with the apoſtles.

5 And when there was an aſſault made both of the Gentiles and of the Jews with their rulers, to do them violence, and to ſtone them,

6 They were ware of it, and [c] fled unto Lyſtra and Derbe, cities of Lycaonia, and unto the region round about,

7 And there preached the goſpel.

8 ¶ [3] Now there ſat a certain man at Lyſtra, impotent in his feet, which was a cripple from his mother's womb, who had never walked:

9 He heard Paul ſpeak: who beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped up, and walked.

11 Then when the people ſaw what Paul had done, they lift up their voices, ſaying in the ſpeech of Lycaonia, Gods are come down to us in the likeneſs of men.

12 And they called Barnabas Jupiter, and Paul Mercury: becauſe he was the chief ſpeaker.

13 Then Jupiter's prieſt, which was before their city, brought bulls with garlands unto the [d] gates, and would have ſacrificed with the people.

14 But when the apoſtles, Barnabas and Paul, heard it, they rent their clothes, and ran in among the people, crying,

15 [4] And ſaying, O men, why do ye theſe things? We are even men ſubject to the [e] like paſſions that ye be, and preach unto you, that ye ſhould turn from theſe [f] vain things unto the living God, * which made heaven and earth, and the ſea, and all things that in them are:

* Gen. 1. 1. Pſ. 146. 5. Rev 14. 7.

* Pſ. 81. 13. Rom. 1. 24.

16 [5] Who in times paſt [g] * ſuffered all the Gentiles to walk in their own ways.

17 Nevertheleſs, he left not himſelf without witneſs, in that he did good, *and* gave us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs.

A. D. 46.

18 And ſpeaking theſe things, ſcarce appeaſed they the multitude, that they had not ſacrificed unto them.

19 [6] Then there came certain Jews from Antioch and Iconium, which when they had perſuaded the people, * ſtoned Paul, and drew him out of the city, ſuppoſing he had been dead.

* 2 Cor. 11. 25.

20 Howbeit, as the diſciples ſtood round about him, he aroſe up, and came into the city, and the next day he departed with Barnabas to Derbe.

21 [7] And after they had preached the glad tidings of the goſpel to that city, and had taught many, they returned to Lyſtra, and to Iconium, and to Antioch,

22 [8] Confirming the diſciples hearts, and exhorting them to continue in the faith, *affirming*, that we muſt through many afflictions enter into the kingdom of God.

23 [9] And when they had ordained them elders by election in every church, and prayed, and faſted, they commended them to the Lord in whom they believed.

24 [10] Thus they went throughout Piſidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came down to [h] Attalia,

26 And thence ſailed to [i] Antioch, * from whence they had been commended unto the grace of God, to the work which they had fulfilled.

* Ch. 3. 13.

27 And when they were come, and had gathered the church together, they rehearſed all the things that God had done by them, and how he had opened the door of faith unto the Gentiles.

28 So there they abode a long time with the diſciples.

CHAP. XV.

1 *Certain go about to bring in circumciſion at Antioch,* 6 *about which matter the apoſtles conſult.* 19 *And what muſt be done,* 23 *they declare by letters.* 36 *Paul and Barnabas* 39 *are at great variance.*

THEN [1] came down [a] certain from Judea, and taught the brethren, *ſaying*, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.

2 And

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[b] Which obeyed not the doctrine.

[2] We ought not to leave our places and give place to threatenings, neither to open rage, but when there is no other remedy, and that not for our own quietneſs-ſake, but that the goſpel of Chriſt may be ſpread further abroad.

[c] It is lawful ſometimes to flee dangers in time convenient.

[3] It is an old ſubtilty of the devil, either to cauſe the faithful ſervants of God to be baniſhed at once, or to be worſhipped for idols: and that chiefly, taking occaſion by miracles wrought by them.

[d] Of the houſe where Paul and Barnabas were.

[4] That is alſo called idolatry, which giveth to creatures, be they never ſo holy and excellent, that which is proper to the only one God, that is, invocation, or calling upon.

[e] Men as ye are, and partakers of the ſelf-ſame nature of man as you.

[f] He calleth idols vain things, after the manner of the Hebrews.

[5] Cuſtom, be it never ſo old, doth not excuſe the idolaters.

[g] Suffered them to live as they liſted, preſcribing and appointing them no kind of religion.

[6] The devil, when he is brought to the laſt caſt, at length rageth openly, but in vain, even then when he ſeemeth to have the upper-hand.

[7] We muſt go forward in our vocation through a thouſand deaths.

[8] It is the office of the miniſters, not only to teach, but alſo to confirm them that are taught, and prepare them to the croſs.

[9] The apoſtles committed the churches which they had planted, to proper and peculiar paſtors, which they made not raſhly, but with prayers and faſtings going before: neither did they thruſt them upon churches through bribery, or lordly ſuperiority, but choſe and placed them by the voice of the congregation.

[10] Paul and Barnabas having made an end of their peregrination, and being returned to Antioch, do render an account of their journey to the congregation or church.

[h] Attalia was a ſea city of Pamphylia, near to Lycia.

[i] Antioch of Syria.

[1] The church is at length troubled with diſſention within itſelf, and the trouble riſeth of the proud and ſtubborn wits of certain evil men: the firſt ſtrife was concerning the office of Chriſt, whether we be ſaved by his only righteouſneſs apprehended by faith, or we have need alſo to obſerve the law.

[a] Epiphanius is of opinion, that this was Cerinthus.

A. D. 51. 2 [a] And when there was great diſſention, and diſputation by Paul and Barnabas againſt them, they ordained that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the apoſtles and elders about this queſtion.

3 Thus [b] being brought forth by the church, they paſſed through Phenice and Samaria, declaring the converſion of the Gentiles, and they brought great joy unto all the brethren.

4 And when they were come to Jeruſalem, they were received of the church, and of the apoſtles and elders, and they declared what things God had done by them.

5 But *ſaid they*, certain of the ſect of the Phariſees which did believe, roſe up, ſaying, that it was needful to circumciſe them, and to command *them* to keep the law of Moſes.

6 [3] Then the apoſtles and elders came together to look to this matter.

7 And when there had been great diſputation, Peter roſe up, and ſaid unto them, * [4] Ye
* Ch.10.20. and 11.13. men *and* brethren, ye know that a [c] good while ago, amongſt us God choſe out *me*, that the Gentiles by my mouth ſhould hear the word of the goſpel, and believe,

8 And God, which knoweth the hearts, bare them witneſs, in giving unto them the Holy Ghoſt, even as *he did* unto us.

9 And he put no [d] difference between us and
* Ch.10.43. 1 Cor. 1.2. them, after that * [e] by faith he had purified their hearts.

10 [5] Now therefore, why [f] tempt ye God,
* Matt. 23. 4. to * lay a yoke upon the diſciples necks, which neither our fathers nor we were able to bear?

11 But we believe, through the grace of the Lord Jeſus Chriſt, to be ſaved, even as they *do*.

12 [6] Then all the multitude kept ſilence, and heard Barnabas and Paul, which told what ſigns and wonders God had done among the Gentiles by them.

13 And when they held their peace, [g] James anſwered, ſaying, Men *and* brethren, hearken unto me.

14 [7] Simeon hath declared how God firſt did viſit the Gentiles, to *take of them* a people unto his name.

15 And to this agree the words of the prophets, as it is written, A. D. 52.

16 * After this I will return, and will build * Amos 9. 11.
again the tabernacle of David, which is fallen down, and the ruins thereof will I build again, and I will ſet it up,

17 That the reſidue of men might ſeek after the Lord, and all the Gentiles upon whom my name is called, ſaith the Lord, which doeth all theſe things.

18 From the beginning of the world, God [h] knoweth all his works.

19 [8] Wherefore my ſentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we ſend unto them, that they abſtain themſelves from [i] filthineſs of idols, and fornication, and that that is ſtrangled, and from blood:

21 For Moſes of old time hath in every city them that preach him, ſeeing he is read in the ſynagogues every ſabbath day.

22 [9] Then it ſeemed good to the apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch with Paul and Barnabas: *to wit*, Judas whoſe ſurname was Barſabas, and Silas, which were chief men among the brethren:

23 And wrote letters by them after this manner, The apoſtles, and the elders, and the brethren, unto the brethren which are of the Gentiles in Antioch, and in Syria, and in Cilicia, ſend greeting.

24 [10] Foraſmuch as we have heard, that certain, which [k] went out from us, have troubled you with words, and [l] cumbered your minds, ſaying, Ye muſt be circumciſed, and keep the law, to whom we gave no ſuch commandment,

25 It ſeemed therefore good to us, when we were come together with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul.

26 Men that have [m] given up their lives for the name of our Lord Jeſus Chriſt.

27 We have therefore ſent Judas and Silas, which ſhall alſo tell you the ſame things by mouth.

28 For

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[a] Meetings of congregations were inſtituted to ſuppreſs hereſies, whereunto certain were ſent by common conſent in the name of all.

[b] Courteouſly and lovingly brought on their way by the church, that is, by certain appointed by the church.

[3] The matter is firſt handled, both parts being heard, in the aſſembly of the apoſtles and ancients, and after is communicated with the people.

[4] God himſelf, in calling of the Gentiles, which are uncircumciſed, did teach that our ſalvation doth conſiſt in faith without the worſhip appointed by the law.

[c] Word for word, of old time, that is, even from the firſt time that we were commanded to preach the goſpel, and ſtraightways after that the Holy Ghoſt came down upon us.

[d] He put no difference between us and them, as touching the benefit of his free favour.

[e] Chriſt pronounceth them to be bleſſed which are pure of heart: and here we are plainly taught that men are made ſuch by faith.

[5] Peter paſſing from the ceremonies to the law itſelf in general, ſheweth that none could be ſaved, if ſalvation were to be ſought for by the law, and not by grace only in Jeſus Chriſt; becauſe that no man could ever fulfil the law, neither patriarch not apoſtle.

[f] Why tempt you God, as though he could not ſave by faith?

[6] A true pattern of a lawful council, where God's truth only reigneth.

[g] The ſon of Alpheus, who is alſo called the Lord's brother.

[7] James confirmeth the calling of the Gentiles out of the word of God, therein agreeing to Peter.

[h] And therefore nothing cometh to paſs by fortune, but by God's appointment.

[8] In matters indifferent we may ſo far bear with the weakneſs of our brethren, as they may have time to be inſtructed.

[i] From ſacrifices, or from feaſts which were kept in idols temples.

[9] In a lawful ſynod neither they which are appointed and choſen judges, appoint and determine any thing tyrannouſly or upon a lordlineſs, neither doth the common multitude ſet themſelves tumultuouſly againſt them, which ſit as judges by the word of God: as the like order alſo is holden in publiſhing and ratifying thoſe things which have been ſo determined and agreed upon.

[10] The council of Jeruſalem concludeth, that they trouble men's conſciences, which teach us to ſeek ſalvation in any other means than in Chriſt only, apprehended by faith, from whenceſoever they come, and whomſoever they pretend to be author of their vocation.

[k] From our congregation.

[l] A borrowed kind of ſpeech taken of them which pull down that that was built up: and it is a very uſual metaphor in the ſcriptures, to ſay the church is built, for, the church is planted and ſtabliſhed.

[m] Have greatly hazarded their lives.

A. D. 52.

28 [11] For it ſeemed good to the [n] Holy Ghoſt, and [o] to us, to lay no more burden upon you, than theſe [p] neceſſary things:

29 [12] *That is*, that ye abſtain from things offered to idols, and blood, and that that is ſtrangled, and from fornication: from which if ye keep yourſelves, ye ſhall do well. Fare ye well.

30 [13] Now when they were departed, they came to Antioch, and after that they had aſſembled the multitude, they delivered the epiſtle.

31 And when they had read it, they rejoiced for the conſolation.

32 And Judas and Silas, being prophets, exhorted the brethren with many words, and ſtrengthened them.

33 And after they had tarried there a ſpace, they were let go in [q] peace of the brethren unto the apoſtles.

34 Notwithſtanding Silas thought good to abide there ſtill.

35 Paul alſo and Barnabas continued in Antioch, teaching and preaching with many other the word of the Lord.

36 ¶ [14] But after certain days Paul ſaid unto Barnabas, Let us return, and viſit our brethren in every city where we have preached the word of the Lord, *and ſee* how they do.

37 [15] And Barnabas counſelled to take with them John, called Mark.

38 But Paul thought it not meet to take him unto their company, which departed from them from Pamphylia, and went not with them to the work.

39 [16] Then were they ſo [r] ſtirred, that they departed aſunder one from the other, ſo that Barnabas took Mark, and ſailed unto Cyprus.

40 And Paul choſe Silas, and departed, being commended of the brethren unto the grace of God.

41 And he went through Syria and Cilicia, ſtabliſhing the churches.

CHAP. XVI.

1 *Paul having circumciſed Timothy,* 12 *being at Philippi,* 14 *inſtructeth Lydia in the faith.* 16 *The ſpirit of divination* 18 *is by him caſt out.* 20 *And for that cauſe* 22 *they are whipp d,* 24 *and impriſoned.* 26 *Through an earthquake* 27 *the priſon-doors are opened.* 31, 32 *The jailor receiveth the faith.*

THEN [1] came he to Derbe and to Lyſtra: and behold, a certain diſciple was there named * Timothy, a woman's ſon, which was a [a] Jeweſs, and believed, but his father was a Grecian.

A. D. 52.

* Rom. 16, 21. Phil. 2. 19. 1 Theſſ. 3 2.

2 Of whom the brethren which were at Lyſtra and Iconium, [b] reported well.

3 [2] Therefore Paul would that he ſhould go forth with him, and took and circumciſed him, becauſe of the Jews which were in thoſe quarters: for they knew all, that his father was a Grecian.

4 [3] And as they went through the cities, they delivered them the [c] decrees to keep, ordained of the apoſtles and elders, which were at Jeruſalem.

5 And ſo were the churches ſtabliſhed in the faith, and increaſed in number daily.

6 ¶ [4] Now when they had gone throughout Phrygia, and the region of Galatia, they were [d] forbidden of the Holy Ghoſt to preach the word in Aſia.

7 Then came they to Myſia, and ſought to go into Bithynia: but the Spirit ſuffered them not.

8 Therefore they paſſed through Myſia, and came down to Troas.

9 [5] Where a viſion appeared to Paul in the night. There ſtood a man of Macedonia, and prayed him, ſaying, Come into Macedonia, and help us.

10 [6] And after he had ſeen the viſion, immediately we prepared to go into Macedonia, being aſſured that the Lord had called us to preach the goſpel unto them.

11 Then went we forth from Troas, and with a ſtraight courſe came to Samothracia, and the next day to Neapolis:

12 ¶ And from thence to Philippi, which is the chief city in the parts of Macedonia, and whoſe inhabitants came from Rome, to dwell there, and we were in that city abiding certain days.

13 [7] And on the ſabbath day, we went out of the city, beſides a river, where they were wont to [e] pray: and we ſat down, and ſpake unto the women which were come together.

14 [8] And a certain woman named Lydia, a ſeller of purple, of the city of the Thyatirians, which

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[11] That is a lawful council, which the Holy Ghoſt ruleth.

[n] Firſt, they make mention of the Holy Ghoſt, that it may not ſeem to be any man's work.

[o] Not that men have any authority of themſelves, but to ſhew the faithfulneſs that they uſed in their miniſtry and labour.

[p] This was no preciſe neceſſity, but in reſpect of the ſtate of that time, that the Gentiles and the Jews might more peaceably live together with leſs occaſion of quarrel.

[12] Charity is requiſite even in things indifferent.

[13] It is requiſite for all people to know certainly, what to hold in matters of faith and religion, and not that the church by ignorance and knowing nothing, ſhould depend upon the pleaſure of a few.

[q] This is an Hebrew kind of ſpeech, which is as much to ſay, as, the brethren wiſhed them all proſperous ſucceſs, and the church diſmiſſed them with good leave.

[14] Congregations or churches do eaſily degenerate, unleſs they be diligently ſeen unto, and therefore went theſe apoſtles to overſee ſuch as they had planted, and for this cauſe alſo ſynods were inſtituted and appointed.

[15] A lamentable example of diſcord between excellent men and very great friends, yet not for prophane or their private affairs, neither yet for doctrine.

[16] God uſeth the faults of his ſervants to the profit and building of the church: yet we have to take heed, even in the beſt matters, that we paſs not meaſure in our heat.

[r] They were in great heat: but herein we have to conſider the force of God's counſel: for by this means it came to paſs, that the doctrine of the goſpel was exerciſed in many places.

[1] Paul himſelf doth not receive Timothy into the miniſtry without ſufficient teſtimony, and allowance of the brethren.

[a] Paul in his latter epiſtle to Timothy commendeth the godlineſs of Timothy's mother and grandmother.

[b] Both for his godlineſs and honeſty.

[2] Timothy is circumciſed, not ſimply for any neceſſity, but in the reſpect of the time only to win the Jews.

[3] Charity is to be obſerved in things indifferent, that ſo regard be had both of the weak, and the quietneſs of the church.

[c] Thoſe decrees which he ſpake of in the former chapter.

[4] God appointeth certain and determinate times to open and ſet forth his truth, that both the election and the calling may proceed of grace.

[d] He ſheweth not why they were forbidden, but only that they were forbidden, teaching us to obey and not to enquire.

[5] They are the miniſters of the goſpel, by whom he helpeth ſuch as are like to periſh.

[6] The ſaints did not eaſily believe every viſion.

[7] God beginneth his kingdom in Macedonia by the converſion of a woman, and ſo ſheweth, that there is no acceptation of perſons in the goſpel.

[e] Where they were wont to aſſemble themſelves.

[8] The Lord only openeth the heart to hear the word which is preached.

A. D. 53. which worſhipped God, heard *us*: whoſe heart the Lord opened, that ſhe attended unto the things which Paul ſpake.

15 [9] And when ſhe was baptized, and her houſhold, ſhe beſought us, ſaying, If ye have judged me to be faithful to the Lord, come into mine houſe, and abide *there*: and ſhe conſtrained us.

16 [10] And it came to paſs, that as we went to prayer, a certain maid having a ſpirit of [f] divination, met us, which gat her maſters much vantage with divining.

17 She followed Paul and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto you the way of ſalvation.

18 And this did ſhe [g] many days: but Paul being grieved, turned about, and ſaid to the ſpirit, I command thee in the name of Jeſus Chriſt, that thou come out of her. And he came out the ſame hour.

19 [11] Now when her maſters ſaw that the hope of their gain was gone, they caught Paul and Silas, and drew them into the market place unto the magiſtrates,

20 [12] And brought them to the governors, ſaying, Theſe men, which are Jews, trouble our city:

21 [13] And preach ordinances, which are not lawful for us to receive, neither to obſerve, ſeeing we are Romans.

22 [14] The people alſo all roſe up together againſt them, and the governors rent their clothes, and commanded *them* to be beaten with rods.

23 And when they had beaten them ſore, they caſt *them* into priſon, commanding the jailor to keep them ſurely:

24 Who, having received ſuch commandment, caſt them into the inner priſon, and made their feet [h] faſt in the ſtocks.

25 [15] Now at midnight Paul and Silas prayed, *and* ſung pſalms unto God: and the priſoners heard them.

26 And ſuddenly there was a great earthquake: ſo that the foundation of the priſon was ſhaken: and by and by all the doors opened, and every man's bands were looſed.

27 [16] Then the keeper of the priſon waked out of his ſleep, and when he ſaw the priſon doors open, he drew out his ſword, and would have killed himſelf, ſuppoſing the priſoners had been fled.

28 [17] But Paul cried with a loud voice, ſaying, Do thyſelf no harm: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell down before Paul aud Silas, A. D. 53.

30 And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?

31 And they ſaid, Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thine houſhold.

32 And they preached unto him the word of the Lord, and to all that were in the houſe.

33 [18] Afterward he took them the ſame hour of the night, and waſhed *their* ſtripes, and was baptized, with all that belonged unto him, ſtraightway.

34 And when he had brought them into his houſe, he ſet meat before them, and rejoiced that he with all his houſhold believed in God.

35 [19] And when it was day, the governors ſent the ſerjeants, ſaying, Let thoſe men go.

36 Then the keeper of the priſon told theſe words unto Paul, *ſaying*, The governors have ſent to looſe you: now therefore get you hence, and go in peace.

37 [20] Then ſaid Paul unto them, After that they have beaten us openly uncondemned, which are Romans, they have caſt us into priſon, and now would they put us out privily? nay verily: but let them come and bring us out.

38 [21] And the ſerjeants told theſe words unto the governors, who feared when they heard that they were Romans.

39 Then came they and prayed them, and brought them out, and deſired them to depart out of the city.

40 [22] And they went out of the priſon, and entered into *the houſe of* Lydia: and when they had ſeen the brethren, they comforted them, and departed.

CHAP. XVII.

1 *Paul at Theſſalonica,* 3 *preaching Chriſt,* 6, 7 *is entertained of Jaſon:* 10 *he is ſent to Berea:* 15 *from thence coming to Athens,* 19 *in Mars ſtreet,* 23 *he preacheth the living God to them unknown,* 34 *and ſo many are converted unto Chriſt.*

NOW [1] as they paſſed through Amphipolis and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three ſabbath *days* diſputed with them by the ſcriptures,

3 [2] Opening, and alledging that Chriſt muſt

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[9] An example of a godly houſewife.

[10] Satan transformeth himſelf into an angel of light, and coveteth to enter by undermining; but Paul openly letteth him, and caſteth him out.

[f] This is a proper note of Apollo, which was wont to give anſwers to them that aſked him.

[g] Paul made no haſte to this miracle, for he did all things as he was led by the Spirit.

[11] Covetouſneſs of lucre and gain is an occaſion of perſecuting the truth. In the mean ſeaſon, God ſparing Timothy, calleth Paul and Silas as the ſtronger to battle.

[12] Covetouſneſs pretendeth a deſire of common peace and godlineſs.

[13] It is an argument of the devil, to urge the authority of anceſtors without any diſtinction.

[14] An example of evil magiſtrates, to obey the fury and rage of the people.

[h] Becauſe he would be more ſure of them, he ſet them faſt in the ſtocks.

[15] The prayers of the godly do ſhake both heaven and earth.

[16] The merciful Lord, ſo oft as he liſteth, draweth men to life even through the midſt of death, and whereas juſtly they deſerved great puniſhment, he ſheweth them great mercy.

[17] In means which are eſpecially extraordinary, we ought not to move one foot forward, unleſs that God go before us.

[18] God with one ſelf-ſame hand woundeth and healeth when it pleaſeth him.

[19] Shame and confuſion is in proceſs of time the reward of wicked and unjuſt magiſtrates.

[20] We muſt not render injury for injury, and yet notwithſtanding it is lawful for us to uſe ſuch help as God giveth us, to bridle the outrageouſneſs of the wicked, that they hurt not others in like ſort.

[21] The wicked are not moved with the fear of God, but with the fear of men: and by that means alſo God provideth for his, when it is needful.

[22] We may eſchew dangers, ſo that we never neglect our duties.

[1] The caſting out of Silas and Paul, was the ſaving of many others.

[2] Chriſt is therefore the Mediator, becauſe he was crucified and roſe again: much leſs is he to be rejected becauſe the croſs is ignominious.

A. D. 53. have ſuffered, and riſen again from the dead: and this is Jeſus Chriſt, whom, *ſaid he*, I preach to you.

4 And ſome of them believed, and joined in company with Paul and Silas: alſo of the Grecians that feared God a great multitude, and of the chief women not a few.

5 [3] But the Jews which believed not, moved with envy, took unto them certain [a] vagabonds *and* wicked fellows, and when they had aſſembled the multitude, they made a tumult in the city, and made aſſault againſt the houſe of Jaſon, and ſought to bring them out to the people.

6 But when they found them not, they drew Jaſon and certain brethren unto the heads of the city, crying, Theſe are they which have ſubverted the ſtate of the [b] world, and here they are,

7 Whom Jaſon hath received, and theſe all do againſt the decrees of Cæſar, ſaying, that there is another king, one Jeſus.

8 Then they troubled the people, and the heads of the city, when they heard theſe things.

9 Notwithſtanding, when they had received ſufficient [c] aſſurance of Jaſon and of the other, they let them go.

10 [4] And the brethren immediately ſent away Paul and Silas by night unto Berea, which when they were come thither, entered into the ſynagogue of the Jews.

11 [5] Theſe were alſo more [d] noble men than they which were at Theſſalonica, which received the word with all readineſs, and ſearched the ſcriptures daily, whether thoſe things were ſo.

12 Therefore many of them believed, and of honeſt women, which were Grecians, and men not a few.

13 ¶ [6] But when the Jews of Theſſalonica knew that the word of God was alſo preached of Paul at Berea, they came thither alſo, and moved the people.

14 [7] But by and by the brethren ſent away Paul to go as *it were* to the ſea: but Silas and Timothy abode there ſtill.

15 [8] And they that did conduct Paul, [e] brought him unto Athens: and when they had received a commandment unto Silas and Timothy, that they ſhould come to him at once, they departed. A. D. 53.

16 ¶ [9] Now while Paul waited for them at Athens, his ſpirit was [f] ſtirred in him, when he ſaw the city ſubject to [g] idolatry.

17 Therefore he diſputed in the ſynagogue with the Jews, and with them that were religious, and in the market daily with [h] whomſoever he met.

18 [10] Then certain philoſophers of the Epicures, and of the Stoics, diſputed with him: and ſome ſaid, What will this [i] babbler ſay? Other *ſaid*, He ſeemeth to be a ſetter-forth of ſtrange gods (becauſe he preached unto them Jeſus, and the reſurrection.)

19 And they took him, and brought him into [k] Mars-ſtreet, ſaying, May we not know what this new doctrine, whereof thou ſpeakeſt, is?

20 For thou bringeſt certain ſtrange things unto our ears: we would know therefore what theſe things mean.

21 [11] For all the Athenians and ſtrangers which dwelt there, gave themſelves to nothing elſe, but either to tell, or to hear ſome news.

22 [12] Then Paul ſtood in the midſt of Mars-ſtreet, and ſaid, Ye men of Athens, I perceive that in all things ye are too [l] ſuperſtitious.

23 For as I paſſed by, and beheld your [m] devotions, I found an altar, wherein was written, UNTO THE UNKNOWN GOD. Whom ye then ignorantly worſhip, him ſhew I unto you.

24 [13] God that made the world, and all things that are therein, ſeeing that he is Lord of heaven and earth, * dwelleth not in temples made with hands: * Ch. 7. 48.

25 * Neither is worſhipped with men's hands, as though he needed any thing, ſeeing he giveth to all life and breath, and all things, * Pſ. 50. 8.

26 [14] And hath made of [o] one blood all mankind, to dwell on all the face of the earth, and hath

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[3] Although the zeal of the unfaithful ſeem never ſo goodly, yet at length it is found to have neither truth nor equity. But yet the wicked cannot do what they liſt, for even among themſelves God ſtirreth up ſome, whoſe help he uſeth to the deliverance of his.

[a] Certain companions which do nothing but walk the ſtreets, wicked men, to be hired for every man's money to do any miſchief, ſuch as we commonly call the raſcals, and very ſink and dunghill knaves of all towns and cities.

[b] Into what country and place ſoever they come, they cauſe ſedition and tumult.

[c] When Jaſon had put them in good aſſurance that they ſhould appear.

[4] That is indeed the wiſdom of the Spirit, which always ſetteth the glory of God before itſelf, as a mark whereunto it directeth itſelf, and never ſwerveth from it.

[5] The Lord ſetteth out in one moment, and in one people, divers examples of his unſearchable wiſdom, to cauſe them to fear him.

[d] He compareth the Jews with the Jews.

[6] Satan hath his, who are zealous for him, and that even ſuch as leaſt of all ought.

[7] There is neither counſel nor fury, nor madneſs, againſt the Lord.

[8] The ſheep of Chriſt do alſo watch for their paſtors health and ſafety, but yet in the Lord.

[e] It is not for nought that the Jews of Berea were ſo commended, for they brought Paul ſafe from Macedonia to Athens, and there is in diſtance betwixt thoſe two, all Theſſalia, and Bœotia and Attica.

[9] In comparing the wiſdom of God with man's wiſdom, men ſcoff and mock at that which they underſtand not: and God uſeth the curioſity of fools to gather together his elect.

[f] He could not forbear.

[g] Slaviſhly given to idolatry: Pauſanias writeth that there were more idols in Athens than in all Greece, yea, they had altars dedicated to Shame, and Fame, and Luſt, whom they made goddeſſes.

[h] Whomſoever Paul met with, that would ſuffer him to talk with him, he reaſoned with him, ſo thoroughly did he burn with the zeal of God's glory.

[10] Two ſects eſpecially of the philoſophers, do ſet themſelves againſt Chriſt: the Epicures, which make a mock and ſcoff at all religion: and the Stoics, which determine upon matters of religion according to their own brains.

[i] Word for word, ſeed-gatherer: a borrowed kind of ſpeech taken of birds which ſpoil corn, and is applied to them, which without all art bluſter out ſuch knowledge as they have gotten by hearing this man and that man.

[k] This was a place called as you would ſay, Mars' Hill, where the judges ſat, which were called Areopagitæ, upon weighty affairs, which in old time arraigned Socrates, and after condemned him of impiety.

[11] The wiſdom of man is vanity.

[12] The idolaters themſelves miniſter ſtrong and forcible arguments againſt their own ſuperſtition.

[l] To ſtand in too peeviſh and ſervile a fear of your gods.

[m] Whatſoever men worſhip for religion's ſake, that we call devotion.

[n] Pauſanias, in his Atticis, maketh mention of the altar which the Athenians had dedicated to unknown gods: and Laertius in his Apimendes, maketh mention of an altar that had no name intitled.

[13] It is a moſt fooliſh and vain thing, to compare the Creator with the creature, to limit him within a place which can be comprehended in no place, and to think to allure him with gifts, of whom all men have received all things whatſoever they have. And theſe are the fountains of dolatry.

[14] God is wonderful in all his works, but eſpecially in the work of man: not that we ſhould ſtand amazed at his works, but that we ſhould lift up our eyes to the workman.

[o] Of one ſtock and one beginning.

A. D. 54. hath aſſigned the ſeaſons which were ordained before, and the bounds of their habitation,

27 That they ſhould ſeek the Lord, if ſo be they might have [p] groped after him, and found *him*, though doubtleſs he be not far from every one of us.

28 For in him we live, and move, and have our being, as alſo certain of your own poets have ſaid: for we are alſo his generation.

* Iſa. 40. 19. 29 * Foraſmuch then as we are the generation of God, we ought not to think that the godhead is like unto gold, or ſilver, or ſtone[q] graven by art and the invention of man.

30 [15] And the time of this ignorance God regarded not: but now he admoniſheth all men every where to repent:

31 Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by that man whom he hath appointed, *whereof* he hath given an [r] aſſurance to all men, in that he hath raiſed him from the dead.

32 [16] Now when they had heard of the reſurrection from the dead, ſome mocked, and others ſaid, We will hear thee again of this thing.

33 And ſo Paul departed from among them.

34 Howbeit, certain men clave unto Paul, and believed: among whom was alſo Dionyſius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

1 *As Paul at Corinth* 6 *taught the Gentiles,* 9 *the Lord comforteth him.* 12 *He is accuſed before Gallio,* 16 *but in vain.* 18 *From thence he ſaileth to Syria,* 19 *and ſo to Epheſus.* 23 *At Galatia and Phrygia he ſtrengtheneth the diſciples.* 24 *Apollos being more perfectly inſtructed by Aquila,* 28 *preacheth Chriſt with great efficacy.*

AFTER [1] theſe things, Paul departed from Athens, and came to Corinth,

* Rom. 16. 3. 2 And found a certain Jew named * Aquila, born in Pontus, lately come from Italy, and his wife Priſcilla (becauſe that [a] Claudius had commanded all Jews to depart from Rome) and he came unto them.

3 And becauſe he was of the ſame craft, he abode with them, and wrought (for their craft was to make tents.)

4 [2] And he diſputed in the ſynagogue every ſabbath *day*, and [b] exhorted the Jews, and the Grecians.

5 Now when Silas and Timothy were come from Macedonia, Paul, [c] forced in ſpirit, teſtified to the Jews that Jeſus was the Chriſt.

6 [3] And when they reſiſted and blaſphemed, he * ſhook his raiment, and ſaid unto them, Your [d] blood *be* upon your own head: I am clean: from henceforth will I go unto the Gentiles. * Ch. 13. 51. Matt. 10. 14.

7 So he departed thence, and entered into a certain man's houſe, named Juſtus, a worſhipper of God, whoſe houſe joined hard to the ſynagogue.

8 And * Criſpus, the chief ruler of the ſynagogue, believed in the Lord with all his houſhold: and many of the Corinthians hearing it, believed and were baptized. * 1 Cor. 1. 14.

9 [4] Then ſaid the Lord to Paul in the night by a viſion, Fear not, but ſpeak and hold not thy peace:

10 For I am with thee, and no man ſhall lay *hands* on thee to hurt thee: for I have much people in this city.

11 So he [e] continued there a year and ſix months, and taught the word of God among them.

12 ¶ [5] Now when Gallio was deputy of [f] Achaia, the Jews aroſe with one accord againſt Paul, and brought him to the judgment-ſeat,

13 Saying, This fellow perſuadeth men to worſhip God otherwiſe than the law appointeth.

14 And as Paul was about to open his mouth, Gallio ſaid unto the Jews, If it were a matter of wrong, or an evil deed, O ye Jews, I would according to [g] reaſon maintain you.

15 But if it be a queſtion of [h] words and [i] names, and of your law, look ye to it yourſelves: for I will be no judge of thoſe things.

16 And he drave them from the judgment-ſeat.

17 Then took all the Grecians Soſthenes the chief ruler of the ſynagogue, and beat him before the

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[p] For as blind men we could not ſeek out God, but only by groping-wiſe, before the true Light came and lightened the world.

[q] Which ſtuff, as gold, ſilver, ſtones, are cuſtomarily graven as man's wit can deviſe, for men will not worſhip that groſs ſtuff as it is, unleſs by ſome art it hath gotten ſome ſhape upon it.

[15] The oldneſs of the error doth not excuſe them that err, but it commendeth and ſetteth forth the patience of God: who notwithſtanding will be a juſt Judge to ſuch as contemn him.

[r] By declaring Chriſt to be the Judge of the world, through the reſurrection from the dead.

[16] Men to ſhew forth their vanity, are diverſly affected and moved by one ſelf-ſame goſpel, which notwithſtanding ceaſeth not to be effectual in the elect.

[1] The true miniſters are ſo far from ſeeking their own profit, that they do willingly depart from their right, rather than the courſe of the goſpel ſhould be hindered in the leaſtwiſe that might be.

[a] Suetonius recordeth, that Rome baniſhed the Jews, becauſe they were always at diſquiet, and that by Chriſt's means.

[2] The truth ought always to be freely uttered, yet notwithſtanding the doctrine may be ſo moderated, as occaſion of the profit that the people take thereby, ſhall require.

[b] Exhorted ſo that he perſuaded, and ſo the word ſignifieth.

[c] Was very much grieved in mind: whereby is ſignified the great earneſtneſs of his mind, which was greatly moved: for Paul was ſo zealous, that he clean forgat himſelf, and with a wonderful courage gave himſelf to preach Chriſt.

[3] Although we have aſſayed all means poſſible, and yet in vain, we muſt not leave off from our work, but forſake the rebellious, and go to them that be more obedient.

[d] This is a kind of ſpeech taken from the Hebrews, whereby he meaneth that the Jews are the cauſe of their own deſtruction; and as for him, that he is without fault in forſaking them, and going to other nations.

[4] God doth avouch and maintain the conſtancy of his ſervants.

[e] Word for word, ſat, whereupon they in former time took the name of their biſhops ſeat: but Paul ſat, that is, continued teaching the word of God: and this kind of ſeat belongeth nothing to them, which never ſaw their ſeats with a mind to teach in them.

[5] The wicked are never weary of evil doing, but the Lord mocketh their endeavours marvellouſly.

[f] That is of Greece, yet the Romans did not call him deputy of Greece, but of Achaia, becauſe the Romans brought the Grecians into ſubjection, by the Achaians, which in thoſe days were princes of Greece, as Pauſanias recordeth.

[g] As much as in right I could.

[h] As if a man have not ſpoken well, as the caſe of your religion ſtandeth.

[i] For this profane man thinketh that the controverſy of religion is but a brawl about words, and for no matter of ſubſtance.

A. D. 55. the judgment-ſeat: But Gallio cared nothing for thoſe things.

18 [6] But when Paul tarried there yet a good while, he took leave of the brethren, and ſailed into Syria, (and with him Priſcilla and Aquila) after that [k] he had ſhorn his head in [l] Cenchrea: for he had a * vow.

* Rom. 16. 18. Ch. 21. 24.

19 Then he came to Epheſus, and left them there: but he entered into the ſynagogue, and diſputed with the Jews:

20 [7] Who deſired him to tarry a longer time with them: but he would not conſent,

21 But bade them farewell, ſaying, I muſt needs keep this feaſt that cometh, in Jeruſalem: but I will return again unto you, * [m] if God will. So he ſailed from Epheſus.

* 1 Cor. 4. 19. James 4. 15.

22 ¶ And when he came down to Cæſarea, he went up *to Jeruſalem:* and when he had ſaluted the church, he went down unto Antioch.

23 Now when he had tarried *there* a while, he departed, and went through the country of Galatia and Phrygia by order, ſtrengthening all the diſciples.

24 [8] And a certain Jew, named * Apollos, born at Alexandria, came to Epheſus, an eloquent man, and [n] mighty in the ſcriptures.

* 1 Cor. 1. 12.

25 The ſame was inſtructed in the way of the Lord, and he ſpake fervently in the Spirit, and taught diligently the things of the Lord, and knew but the baptiſm of John only.

26 And he began to ſpeak boldly in the ſynagogue: Whom when * Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the [o] way of God more perfectly.

* Rom. 16. 3.

27 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the diſciples to receive him: and after he was come thither, he helped them much which had believed through [p] grace.

28 For mightily he confuted publicly the Jews with great vehemency, ſhewing by the ſcriptures that Jeſus was that Chriſt.

C H A P. XIX.

1 *Certain diſciples at Epheſus,* 3 *having only received John's baptiſm,* 2 *and knew not the viſible gifts of the Holy Ghoſt wherewith God had beautified his Son's kingdom,* 5 *are baptized in the name of Jeſus.* 13 *The Jewiſh exorciſts* 16 *are beaten of the devil.* 19 *Conjuring books are burnt.* 24 *Demetrius* 29 *raiſeth ſedition againſt Paul.*

AND [1] it came to paſs, while Apollos was at Corinth, that Paul, when he paſſed through the upper coaſts, came to Epheſus, and found certain diſciples,

2 And ſaid unto them, Have ye received the [a] Holy Ghoſt ſince ye believed? And they ſaid unto him, We have not ſo much as heard whether there be an Holy Ghoſt.

A. D. 56.

3 [2] And he ſaid unto them, Unto [b] what were ye then baptized? And they ſaid, Unto [c] John's baptiſm.

4 Then ſaid Paul, * John verily baptized with the baptiſm of repentance, ſaying unto the people, that they ſhould believe in him which ſhould come after him, that is, in Chriſt Jeſus.

* Ch. 1. 5. and 2. 2. and 11. 16. Matt. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 26.

5 And when they heard it, they were baptized in the name of the Lord Jeſus.

6 So Paul laid his hands upon them, and the Holy Ghoſt came on them, and they ſpake the tongues, and propheſied.

7 And all the men were about twelve.

8 ¶ Moreover he went into the ſynagogue, and ſpake boldly for the ſpace of three months, diſputing and exhorting to the things that *appertain* to the kingdom of God.

9 [3] But when certain were hardened, and diſobeyed, ſpeaking evil of the [d] way *of God* before the multitude, he departed from them, and ſeparated the diſciples, and diſputed daily in the ſchool of one [e] Tyrannus.

10 And this was done by the ſpace of two years, ſo that all they which dwelt in Aſia heard the word of the Lord Jeſus, both Jews and Grecians.

11 And God wrought no ſmall miracles by the hands of Paul,

12 So that from his body were brought unto the ſick, kerchiefs, or handkerchiefs, and the diſeaſes departed from them, and the evil ſpirits went out of them.

13 [4] Then certain of the vagabond Jews, [f] exorciſts, took in hand to name over them which had evil ſpirits, the name of the Lord Jeſus, ſaying, We adjure you by Jeſus, whom Paul preacheth.

14 (And there were certain ſons of Sceva, a Jew, the prieſt, *about* ſeven, which did this,)

15 And the evil ſpirit anſwered, and ſaid, Jeſus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the evil ſpirit was, ran on them, and overcame them, and [g] prevailed againſt them, ſo that they fled out of that houſe naked, and wounded.

17 And this was known to all the Jews and Grecians alſo which dwelt at Epheſus, and fear came on them all, and the name of the Lord Jeſus was magnified.

18 [5] And many that believed came, and [h] confeſſed, and ſhewed their works. 19 Ma-

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[6] Paul is made all to all, to win all to Chriſt.

[k] That is, Paul.

[l] Cenchrea was an haven of the Corinthians.

[7] The apoſtles were carried about, not by the will of man, but by the leading of the Holy Ghoſt.

[m] So we ſhould promiſe nothing without this clauſe, for we know not what the day following will bring forth.

[8] Apollos, a godly and learned man, refuſeth not to profit in the ſchool of a baſe and abject handi-craftſman, and alſo of a woman: and ſo becometh an excellent miniſter of the church.

[n] Very well inſtructed in the knowledge of the ſcriptures.

[o] The way that leadeth to God.

[p] Through God's gracious favour, or by thoſe excellent gifts which God had beſtowed upon him.

[1] Paul being nothing offended at the rudeneſs of the Epheſians, planteth a church amongſt them.

[a] Thoſe excellent gifts of the Holy Ghoſt, which were in thoſe days in the church.

[2] John did only begin to inſtruct the diſciples whom Chriſt ſhould make perfect.

[b] In what doctrine then are you taught and inſtructed?

[c] To be baptized into John's baptiſm, is to profeſs the doctrine which John preached and ſealed with his baptiſm.

[3] For a man to ſeperate himſelf and others from infidels which are utterly deſparate, it is not to divide the church, but rather to unite it, and make it one.

[d] By this word, Way, the Hebrews underſtand any kind of life, and here it is taken for chriſtianity.

[e] This was a man's proper name.

[4] Satan is conſtrained to give witneſs againſt himſelf.

[f] So were they called which caſt out devils by conjuring them in the name of God: and in the beginning of the church, they which had the gift of working miracles, and laid their hands on them that were poſſeſſed with devils, were alſo ſo called.

[g] He prevailed againſt them, though they ſtrove never ſo much.

[5] Conjuring and ſorcery is condemned by open teſtimony, and by the authority of the apoſtle.

[h] Confeſſed their errors, and deteſted them openly, being terrified with the fear of the judgment of God: and what is this to ear-ſhrift.

A. D. 59.

19 Many alſo of them which uſed curious arts, brought their books, and burned them before all men: and they counted the price of them, and found [i] it fifty thouſand *pieces* of ſilver.

20 So the word of God grew mightily, and prevailed.

21 ¶ [6] Now when theſe things were accompliſhed, Paul purpoſed by the [k] Spirit to paſs through Macedonia and Achaia, and to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

22 So ſent he unto Macedonia two of them that miniſtered unto him, Timothy and Eraſtus, *but* he remained in Aſia for a ſeaſon.

23 [7] And the ſame time there aroſe no ſmall trouble about that way.

24 For a certain man named Demetrius, a ſilverſmith, which made ſilver [l] temples of Diana, brought great gains unto the craftſmen:

25 Whom he called together, with the workmen of like things, and ſaid, Sirs, ye know that by this craft we have our goods:

26 Moreover ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſuaded and turned away much people, ſaying, That they be not gods which are made with hands.

27 So that not only this thing is dangerous unto us, that this our [m] portion ſhall be reproved, but alſo that the temple of the great goddeſs Diana ſhould be nothing eſteemed, and that it would come to paſs, that her magnificence, which all Aſia and the world worſhippeth, ſhould be deſtroyed.

28 Now when they heard it, they were full of wrath, and cried out, ſaying, Great *is* Diana of the Epheſians.

29 And the whole city was full of confuſion, and they ruſhed into the common place with one aſſent, and caught * Gaius, and * Ariſtarchus, men of Macedonia, and Paul's companions of his journey.

* Rom. 16. 23. 1 Cor. 1. 14. * Col. 4. 10.

30 And when Paul would have entered in unto the people, the diſciples ſuffered him not.

31 [8] Certain alſo of the chief of Aſia which were his friends, ſent unto him, deſiring him that he would not preſent himſelf in the common place.

32 Some therefore cried one thing, and ſome another: for the aſſembly was out of order, and the more part knew not wherefore they were come together.

33 And *ſome* of the company drew forth Alexander, the Jews thruſting him forwards. Alexander then beckoned with the hand, and would have excuſed the matter to the people.

A. D. 59.

34 [9] But when they knew that he was a Jew, there aroſe a ſhout almoſt for the ſpace of two hours, of all men, crying, Great *is* Diana of the Epheſians.

35 [10] Then the town-clerk, when he had ſtayed the people, ſaid, Ye men of Epheſus, what man is it that knoweth not how that the city of the Epheſians is a worſhipper of the great goddeſs Diana, and of the *image* which [n] came down from Jupiter?

36 Seeing then that no man can ſpeak againſt theſe things, ye ought to be appeaſed, and to do nothing raſhly:

37 For ye have brought hither theſe men, which have neither committed ſacrilege, neither do blaſpheme your gods.

38 Wherefore, if Demetrius, and the craftſmen which are with him, have a [o] matter againſt any man, the [p] law is open, and there are [q] deputies: let them accuſe one another.

39 But if ye enquire any thing concerning other matters, it may be determined in a [r] lawful aſſembly:

40 For we are even in jeopardy to be accuſed of this day's ſedition, foraſmuch as there is no cauſe whereby we may give a reaſon of this concourſe of people.

41 And when he had thus ſpoken, he let the aſſembly depart.

CHAP. XX.

1 *Paul appointed to go to Macedonia.* 7 *In Troas preaching until midnight,* 9 *Eutychus fell down dead out of a window:* 10 *he raiſeth him to life.* 15 *At Miletum,* 17 *having called the elders of Epheſus together,* 23 *he declareth what things ſhall come upon himſelf,* 29 *and others.*

NOW [1] after the tumult was appeaſed, Paul called the diſciples unto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone through thoſe parts, and had exhorted them with [a] many words, he came into Greece.

3 [2] And having tarried *there* three months, becauſe the Jews laid wait for him, as he was about to ſail into Syria, he purpoſed to return through Macedonia.

4 And there accompanied him into Aſia, Sopater of Berea, and of them of Theſſalonica, Ariſtarchus, and Secundus, and Gaius of Derbe, and Timothy: and of them of Aſia, Tychicus, and Trophimus.

5 Theſe went before, and tarried us at Troas.

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[i] They that make the leaſt value of it, reckon it to be about eight hundred pounds Engliſh.

[6] Paul is never weary.

[k] By the motion of God's Spirit; therefore we may not ſay that Paul ran hand over head to death, but as the Spirit of God led him.

[7] Gain cloked with a ſhew of religion, is the very cauſe wherefore idolatry is ſtoutly and ſtubbornly defended.

[l] Theſe were certain counterfeit temples with Diana's picture in them, which they bought that worſhipped her.

[m] As if he ſaid, If Paul go on thus as he hath begun to confute the opinion which men have of Diana's image, all this our gain will come to nought.

[8] There ought to be in all Chriſtians, and eſpecially in the miniſters, an invincible conſtancy, which may not by any ſtorms or aſſaults be overcome, which notwithſtanding muſt ſuffer itſelf modeſtly to be governed by wiſdom.

[9] Inſtead of reaſon, the idolaters are ſufficiently contented with their own madneſs and outcries, and thoſe are the greateſt defences that they have.

[10] An example of a politic man, who redeemeth peace and quietneſs with lyes, which Paul would never have done.

[n] The Epheſians believed ſuperſtitiouſly, that the image of Diana came down from heaven to them.

[o] Have aught to accuſe any man of.

[p] For there are certain days appointed for civil cauſes and matters of judgment, and the deputies ſit.

[q] By the deputies are meant alſo the deputies ſubſtitutes, that is, ſuch as did ſit for them.

[r] He ſpeaketh of a lawful aſſembly, not only to except againſt the diſordered hurly-burly of the people, but alſo againſt all meeting and coming together, which was not by order: for there were certain days appointed to call the people together in.

[1] Paul departeth from Epheſus by the conſent of the church, not to be idle or at reſt, but to take pains in another place.

[a] For after ſo great trouble there was need of a long exhortation.

[2] A froward zeal is the guider and inſtructor to murders; and we are not debarred by the wiſdom of God to prevent the endeavours of wicked men.

A. D. 60.

6 And we ſailed forth from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode ſeven days.

7 [3] And the [b] firſt day of the week, the diſciples being come together to break bread, Paul preached unto them, ready to depart on the morrow, and continued the preaching unto midnight.

8 [4] And there were many lights in an upper chamber, where they were gathered together.

9 And there ſat in a window a certain young man named Eutychus, fallen into a dead ſleep: and as Paul was long preaching, he, overcome with ſleep, fell down from the third loft, and was taken up dead.

10 But Paul went down, and laid himſelf upon him, and embraced him, ſaying, Trouble not yourſelves: for his life is in him.

11 Then when *Paul* was come up again, and had broken bread, and eaten, having ſpoken a long while, till the dawning of the day, he ſo departed.

12 And they brought the boy alive, and they were not a little comforted.

13 ¶ Then we went before to ſhip, and ſailed unto *the city* Aſſos, that we might receive Paul there: for ſo had he appointed, and would himſelf go afoot.

14 Now when he was come unto us to Aſſos, and we had received him, we came to Mitylene.

15 And we ſailed thence, and came the next day overagainſt Chios: and the next day we arrived at Samos, and tarried at Trogyllium: the next day we came to Miletum.

16 [5] For Paul had determined to ſail by Epheſus, becauſe he would not ſpend the time in Aſia: for he haſted to be, if he could poſſibly, at Jeruſalem at the day of Pentecoſt.

17 ¶ Wherefore from [c] Miletum, he ſent to Epheſus, and called the elders of the church.

18 [6] Who, when they were come to him, he ſaid unto them, Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

19 Serving the Lord with all modeſty, and with many tears and temptations which came unto me by the layings await of the Jews:

20 And how I kept [d] back nothing that was profitable, but have ſhewed you, and taught you openly, and throughout every houſe,

A. D. 60.

21 Witneſſing both to the Jews, and to the Grecians, the repentance toward God, and faith toward our Lord Jeſus Chriſt.

22 [7] And now behold, I go [e] bound in the Spirit unto Jeruſalem, and know not what things ſhall come unto me there:

23 Save that the Holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions abide me.

24 But I paſs not at all, neither is my life dear unto myſelf, ſo that I may fulfil my courſe with joy, and the miniſtration which I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I have gone preaching the kingdom of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I am [f] pure from the blood of all men.

27 [8] For I have kept nothing back, but have ſhewed you all the counſel of God.

28 Take heed therefore unto yourſelves, and to all the flock, whereof the Holy Ghoſt hath made you overſeers, to [g] feed the church of God, which [h] he hath purchaſed with [i] that his own blood.

29 [9] For I know this, that after my departing, ſhall grievous wolves enter in among you, not ſparing the flock.

30 Moreover, of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to [k] draw diſciples after them.

31 Therefore watch, and remember, that by *the ſpace* of three years I ceaſed not to warn every one both night and day with tears.

32 [10] And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to give you an [l] inheritance among all them which are ſanctified.

33 [11] I have coveted no man's ſilver, nor gold, nor apparel.

34 Yea, ye know that theſe hands have miniſtered unto my * neceſſities, and to them that were with me.

* 1 Cor. 4. 13.
1 Theſſ. 2. 9.
2 Theſſ. 3. 8.

35 I have ſhewed you all things, how that ſo labouring, ye ought [m] to ſupport the weak, and to remember the words of the Lord Jeſus, how that

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[3] Aſſemblies in the night-time cannot be juſtly condemned, neither ought, when the cauſe is good.

[b] Word for word, the firſt day of the ſabbath, that is, upon the Lord's day: ſo that by this place, and by 1 Cor. 16. 2. it is not amiſs gathered, that in thoſe days the Chriſtians were wont to aſſemble themſelves ſolemnly together upon that day.

[4] The devil minding to trouble the church with a great offence, giveth Paul a ſingular occaſion to confirm the goſpel.

[5] Paul an earneſt and diligent follower of Chriſt, making haſte to his bonds without any ceaſing or ſtopping in his race, doeth firſt of all, as it were, make his teſtament, wherein he giveth an account of his former life, defendeth the doctrine which he taught, and exhorteth the paſtors of the church to perſevere and go forward with continuance in their office.

[c] According as the ſituation of theſe places is ſet forth, that diſtance between Epheſus and Miletum was about 400 furlongs, which maketh almoſt fifty Dutch miles.

[6] A lively image of a true paſtor.

[d] I refrained not to ſpeak, neither diſſembled in any reſpect whatſoever, either for fear or lucre-ſake.

[7] He teſtifieth that he goeth to his bonds by the commandment of God.

[e] He calleth that motion of the Holy Ghoſt, which inforced him to take his journey to Jeruſalem, the bond of the Spirit, whom he followed with all his heart.

[f] If you do periſh, yet there ſhall be no fault in me. Look chap. 18. 6.

[8] The doctrine of the apoſtles is moſt perfect and abſolute.

[g] To keep it, to feed and govern it.

[h] A notable ſentence for Chriſt's Godhead, which ſheweth plainly in his perſon, how that by reaſon of the joining together of the two natures in his own perſon, that which is proper to one is ſpoken of the other, being taken in the derivative, and not in the primitive: which in old time the godly fathers termed, a communicating or fellowſhip of proprieties, that is to ſay, a making common of that to two, which belongeth but to one.

[i] This word, That, ſheweth the excellency of this blood.

[9] A prophecy of paſtors that ſhould ſtraightway degenerate into wolves, againſt ſuch as boaſt and brag only of a ſucceſſion of perſons.

[k] This is great miſery to want the preſence of ſuch a ſhepherd, but greater to have wolves enter in.

[10] The power of God, and his free promiſes revealed in his word, are the props and upholders of the miniſtry of the goſpel.

[l] As children, and therefore of free love and good will.

[11] Paſtors muſt before all things beware of covetouſneſs.

[m] As it were by reaching out the hand to them, which otherwiſe are about to ſlip and fall away, and ſo to ſtay them.

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that he ſaid, It is a bleſſed thing to give, rather than to receive.

36 And when he had thus ſpoken, he kneeled down, and prayed with them all.

37 [11] Then they wept all abundantly, and fell on Paul's neck, and kiſſed him,

38 Being chiefly ſorry for the words which he ſpake, That they ſhould ſee his face no more. And they accompanied him unto the ſhip.

CHAP. XXI.

1 *Paul goeth towards Jeruſalem.* 8 *At Ceſarea he talketh with Philip the Evangeliſt.* 10 *Agabus foretelleth him of his bonds.* 17 *After he came to Jeruſalem,* 26 *and into the temple,* 27 *the Jews laid hands on him.* 32 *Lyſias the captain taketh him from them.*

AND [1] as we launched forth, and were departed from them, we came with a ſtraight courſe unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And we found a ſhip that went over unto Phenice, and went aboard, and ſet forth.

3 And when we had diſcovered Cyprus, we left it on the left hand, and ſailed toward Syria, and arrived at Tyre: for the ſhip unladed the burden.

4 And when we had found diſciples, we tarried there ſeven days. And they told Paul through the [a] Spirit, that he ſhould not go up to Jeruſalem.

5 But when the days were ended, we departed, and went our way, and they all accompanied us with *their* wives and children, even out of the city: and we, kneeling down on the ſhore, prayed.

6 Then, when we had embraced one another, we took ſhip, and they returned home.

7 And when we had ended the courſe from Tyre, we arrived at Ptolemais, and ſaluted the brethren, and abode with them one day.

8 And the next day Paul and we that were with him departed, and came into Cæſarea: and we entered into the houſe of * Philip the Evangeliſt, which was one of the [b] ſeven *deacons*, and abode with him.

*Ch. 6. 5.

9 Now he had four daughters virgins, which did [c] propheſy.

10 And as we tarried there many days, there came a certain prophet from Judea, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and ſaid, Thus ſaith the Holy Ghoſt, So ſhall the Jews at Jeruſalem bind the man that owneth this girdle, and ſhall deliver him into the hands of the Gentiles.

A. D. 60.

12 And when we had heard theſe things, both we and other of the ſame place beſought him that he would not go up to Jeruſalem.

13 Then Paul anſwered, and ſaid, What do ye weeping, and breaking mine heart? For I am ready not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus.

14 [2] So when he would not be perſuaded, we ceaſed, ſaying, The will of the Lord be done.

15 And after thoſe days we truſſed up our fardels, and went up to Jeruſalem.

16 There went with us alſo *certain* of the diſciples of Cæſarea, and brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge.

17 And when we were come to Jeruſalem, the brethren received us gladly.

18 And the next day Paul went in with us unto James: and all the elders were there aſſembled.

19 [3] And when he had embraced them, he told by order all things that God had wrought among the Gentiles by his miniſtration.

20 [4] So when they heard it, they glorified God, and ſaid unto him, Thou ſeeſt, brother, how many thouſand Jews there are which believe, and they are all zealous of the law.

21 Now they are informed of thee, that thou teacheſt all the Jews which are among the Gentiles to forſake Moſes, and ſayeſt, that they ought not to circumciſe their ſons, neither to live *after* the cuſtoms.

22 What is then *to be done?* the multitude muſt needs come together: for they ſhall hear that thou art come.

23 Do therefore this that we ſay to thee. We have four men, which have made a vow.

24 Them take, and [d] purify thyſelf with them, and [e] contribute with them, that they may * ſhave their heads: and all ſhall know, that thoſe things whereof they have been informed concerning thee, are nothing, but that thou thyſelf alſo walkeſt and keepeſt the law.

*Ch. 18. 18. Num. 6. 18.

25 For as touching the Gentiles, which believe, we have written, and determined, that they obſerve no ſuch thing, but that they keep themſelves from things offered to idols, and from blood, and from that that is ſtrangled, and from fornication.

26 Then Paul took the men, and the next day was purified with them, and entered into the temple, [f] declaring the accompliſhment of the days of the purification, until that an offering

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[11] The goſpel doth not take away natural affections, but ruleth and bridleth them in good order.

[1] Not only men ſimply, but even our friends, and ſuch as are endued with the Spirit of God, do ſometimes go about to hinder the courſe of our vocation: but it is our part to go forward without all ſtopping or ſtaggering, after that we are ſure of our calling from God.

[a] They foretold through the Spirit what dangers hanged over Paul's head; and this they did as prophets: but of a fleſhly affection they frayed him from going to Jeruſalem.

[b] He ſpeaketh of the ſeven deacons which he mentioned before, chap. 6.

[c] The had a peculiar gift of foretelling things to come.

[2] They will of God bridleth all affections in them which earneſtly ſeek the glory of God.

[3] God is to be praiſed, who is the author of all good ſayings and deeds.

[4] In things indifferent (of which ſort were not the traditions of the Phariſees, but the ceremonies of the law, until ſuch time as chriſtian liberty was more fully revealed to the Jews) charity willeth us to conform or apply ourſelves willingly, ſo far as we may, to our brethren which do not ſtubbornly and maliciouſly reſiſt the truth, but are not thoroughly inſtructed, eſpecially if the queſtion be of a whole multitude.

[d] That is, conſecrate thyſelf; for he ſpeaketh not here of the unclean, but of ſuch as be ſubject to the vow of the Nazarites.

[e] That it may be known, that thou waſt not only preſent at the vow, but alſo a chief man in it; and therefore it is ſaid afterwards, that Paul declared the days of purification: for although the charges for the Nazarites offerings were appointed, yet they might add ſomewhat unto them, Num. 6. 21.

[f] The prieſts were to be advertiſed of the accompliſhment of the days of the purification, becauſe there were were ſacrifices to be offered the ſame day, that their vow was ended.

A. D. 60. offering ſhould be offered for every one of them.

27 [5] And when the ſeven days were almoſt ended, the Jews which were of Aſia (when they ſaw him in the temple) moved all the people, and laid hands on him,

28 Crying, Men of Iſrael, help: this is the man that teacheth all men every where againſt the people, and the law, and this place: moreover, he hath brought Grecians into the temple, and hath polluted this place.

29 For they had ſeen before Trophimus, an Epheſian, with him in the city, whom they ſuppoſed that Paul had brought into the temple.

30 Then all the city was moved, and the people ran together: and they took and drew him out of the temple, and forthwith the doors were ſhut.

31 [6] But as they went about to kill him, tidings came unto the chief captain of the band, that all Jeruſalem was in an uproar:

32 Who immediately took ſoldiers, and centurions, and ran down unto them: and when they ſaw the chief captain and the ſoldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when he could not know the certainty for the tumult, he commanded him to be led into the caſtle.

35 And when he was come unto the ſtairs, it was ſo that he was borne of the ſoldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul ſhould have been led into the caſtle, he ſaid unto the chief captain, May I ſpeak unto thee? Who ſaid, Canſt thou *ſpeak* Greek?

38 Art not thou the [8] Egyptian, who before theſe days raiſed a ſedition, and led out into the wilderneſs four thouſand men, that were murderers?

39 Then Paul ſaid, Doubtleſs, I am a man which am a Jew, and citizen of Tarſus, a famous city of Cilicia, and I beſeech thee, ſuffer me to ſpeak unto the people.

40 And when he had given him licence, Paul ſtood on the ſtairs, and beckoned with the hand unto the people: and when there was made great ſilence, he ſpake unto them in the Hebrew tongue, ſaying,

CHAP XXII.

1 *Paul yieldeth a reaſon of his faith,* 22 *and the Jews hear him awhile.* 23 *But ſo ſoon as they cried out,* 24 *he is commanded to be ſcourged and examined,* 27 *and ſo declareth that he is a citizen of Rome.*

YE men, brethren, and fathers, hear my defence now towards you.

2 (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence, and he ſaid) A. D. 60.

3 [1] I am verily a man, *which am* a Jew, born in Tarſus, in Cilicia, but brought up in this city, at the [a] feet of Gamaliel, and inſtructed according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I perſecuted this way unto the death, binding and delivering into priſon both men and women.

5 As alſo the chief prieſt doth bear me witneſs, and all the company of the elders: of whom alſo I received letters unto the brethren, and went to Damaſcus, to bring them which were there, bound unto Jeruſalem, that they might be puniſhed.

6 ¶ And ſo it was, as I journeyed, and was come near unto Damaſcus about noon, that ſuddenly there ſhone from heaven a great light round about me.

7 So I fell unto the earth, and heard a voice, ſaying unto me, Saul, Saul, why perſecuteſt thou me?

8 Then I anſwered, Who art thou, Lord? And he ſaid unto me, I am Jeſus of Nazareth, whom thou perſecuteſt.

9 Moreover they that were with me, ſaw indeed a light, and were afraid: but they heard not the voice of him that ſpake unto me.

10 Then I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus: and there it ſhall be told thee of all things which are appointed for thee to do.

11 So when I could not ſee for the glory of that light, I was led by the hand of them that were with me, and came into Damaſcus.

12 And one Ananias, a godly man, as pertaining to the law, having good report of all the Jews which dwelt there,

13 Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight: and that ſame hour I looked upon him.

14 And he ſaid, The God of our Fathers hath appointed thee that thou ſhouldeſt know his will, and ſhouldeſt ſee that Juſt one, and ſhouldeſt hear the voice of his mouth.

15 For thou ſhalt be his witneſs unto all men of the things which thou haſt ſeen and heard.

16 Now therefore why tarrieſt thou? Ariſe, and be baptized, and waſh away thy ſins, in calling on the name of the Lord.

17 ¶ And it came to paſs, that when I was come again to Jeruſalem, and prayed in the temple, I was in a trance,

18 And ſaw him, ſaying unto me, Make haſte, and get thee quickly out of Jeruſalem: for they will not receive thy witneſs concerning me.

19 Then I ſaid, Lord, they know that I priſoned and beat in every ſynagogue them that believed in thee.

20 And when the blood of thy martyr Stephen was ſhed, I alſo ſtood by, and conſented unto

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[5] A prepoſtrous zeal is the cauſe of great confuſion, and great miſchiefs.

[6] God findeth ſome, even amongſt the wicked and prophane themſelves, to hinder the endeavours of the reſt.

[8] Touching this Egyptian, which aſſembled thirty thouſand men, read Joſephus, book 2. chap. 12.

[1] Paul making a ſhort declaration of his former life, proveth both his vocation and doctrine to be of God.

[a] That is, his daily hearer: the reaſon of this ſpeech is this, for that they which teach, ſit commonly in the higher place, ſpeaking to their ſcholars which ſit upon forms beneath: and therefore he ſaith, at the feet of Gamaliel.

unto his death, and kept the clothes of them that [b] ſlew him.

21 Then he ſaid unto me, Depart: for I will ſend thee far hence unto the Gentiles.

22 ¶ [2] And they heard him unto this word, *but* then they lift up their voices, and ſaid, Away with ſuch a fellow from the earth: for it is not meet that he ſhould live.

23 And as they [c] cried and caſt off their clothes, and threw duſt into the air,

24 [3] The chief captain commanded him to be led into the caſtle, and bade that he ſhould be ſcourged, and examined, that he might know wherefore they cried ſo on him.

25 [4] And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawful for you to ſcourge one that is a Roman, and not condemned?

26 Now when the centurion heard it, he went and told the chief captain, ſaying, Take heed what thou doeſt: for this man is a Roman.

27 Then the chief captain came, and ſaid to him, Tell me, art thou a Roman? And he ſaid, Yea.

28 And the chief captain anſwered, With a great ſum obtained I this freedom. Then Paul ſaid, But I was ſo born.

29 Then ſtraightway they departed from him, which ſhould have examined him: and the chief captain alſo was afraid, after he knew that he was [d] a Roman, and that he had bound him.

30 On the next day, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from *his* bonds, and commanded the high prieſts and all their council to come *together*: and he brought Paul, and ſet him before them.

CHAP. XXIII.

1 As Paul pleadeth his cauſe, 2 Ananias commandeth them to ſmite him. 7 Diſſenſion among his accuſers. 11 God encourageth him. 14 The Jews laying wait for Paul, 20 is declared to the chief captain: 27 He ſendeth him to Felix the governor.

AND [1] Paul beheld earneſtly the council, and ſaid, Men *and* brethren, I have in all good conſcience ſerved God until this day.

2 [2] Then the high prieſt Ananias commanded them that ſtood by to ſmite him on the mouth.

3 [3] Then ſaid Paul to him, God [a] will ſmite thee, thou [b] whited wall: for thou ſitteſt to judge me according to the law, and, [c] tranſgreſſing the law, commandeſt thou me to be ſmitten?

4 And they that ſtood by, ſaid, Revileſt thou God's high prieſt?

5 [4] Then ſaid Paul, I knew not, brethren, that he was the high prieſt: for it is written, * Thou ſhalt not ſpeak evil of the ruler of thy people.

* Exod. 22. 27.

6 [5] But when Paul perceived, that the one part were of the Sadducees, and the other of the Phariſees, he cried in the council, Men *and* brethren, * I am a Phariſee, the ſon of a Phariſee: I am accuſed of the hope and reſurrection of the dead.

* Ch.24.22. Phil. 3. 5.

7 [6] And when he had ſaid this, there was a diſſenſion between the Phariſees and the Sadducees, ſo that the multitude was divided.

8 [7] For the Sadducees ſay that there is no reſurrection: neither [d] angel nor ſpirit: but the Phariſees confeſs both.

* Matt. 22. 23.

9 [8] Then there was a great cry: and the [e] Scribes of the Phariſees part roſe up, and ſtrove, ſaying, We find none evil in this man: but if a ſpirit or an angel hath ſpoken unto him, let us not fight againſt God.

10 [9] And when there was a great diſſenſion, the chief captain, fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſoldiers to go down, and to take him from among them, and to bring him into the caſtle.

11 ¶ Now the night following the Lord ſtood by him, and ſaid, Be of good courage, Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.

12 [10] And when the day was come, certain of the Jews made an aſſembly, and bound themſelves [f] with a curſe, ſaying, that they would neither eat nor drink, till they had killed Paul.

13 And they were more than forty which had made this conſpiracy.

14 And they came to the chief prieſts and elders,

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[b] This is properly ſpoken: for Stephen was murdered of a ſort of cut-throats, not by order of juſtice, but by open force: for at that time the Jews could not put any man to death by law.

[2] Stout and ſtubborn pride will neither itſelf embrace the truth, neither ſuffer others to receive it.

[c] The deſcription of a ſeditious hurly-burly, and of an hair-brained and mad multitude.

[3] The wiſdom of the fleſh doth not conſider what is juſt, but what is profitable, and therewithal meaſure the profit, according as it appeareth preſently.

[4] There is no cauſe why we may not uſe thoſe lawful means which God giveth us, to repel or put away an injury.

[d] Not by nation, but by the law of the city.

[1] Paul, againſt the falſe accuſations of his enemies, ſetteth a good conſcience, for proof whereof, he repeateth the whole courſe of his life.

[2] Hypocrites are conſtrained at length to bewray themſelves by their intemperancy.

[3] It is lawful for us to complain of injuries, and to ſummon the wicked to the judgment-ſeat of God, ſo that we do it without hatred, and with a quiet and peaceable mind.

[a] It appeareth plainly by the Greek phraſe, that Paul did not curſe the high-prieſt, but only pronounceth the puniſhment of God againſt him.

[b] This is a vehement and ſharp ſpeech, but yet not reproachful: for the godly may ſpeak roundly, and yet be void of the bitter affection of a ſharp and angry mind.

[c] For the law commandeth the judge to hear the perſon that is accuſed patiently, and pronounce the ſentence adviſedly.

[4] We muſt willingly, and from the heart, give honour to magiſtrates, although they be tyrants.

[5] We may lawfully ſometimes ſet the wicked together by the ears, that they may leave off to aſſault us, ſo that it be done with no hinderance of the truth.

[6] The concord of the wicked is weak, although they conſpire together to oppreſs the truth.

[7] It is an old hereſy of the Sadducees to deny the ſubſtance of angels and ſouls, and therewithal the reſurrection of the dead.

[d] Natures that want bodies.

[8] The Lord, when it pleaſeth him, findeth defenders of his cauſe, even among his enemies.

[e] The Scribes office was a public office, and the name of the Phariſees was the name of a ſect.

[9] God will not forſake his to the end.

[10] Such as are carried away with a fooliſh zeal, think that they may lye and murder, and do whatſoever miſchief they liſt.

[f] They curſing and banning themſelves, promiſed.

A. D. 60.

elders, and ſaid, We have bound ourſelves with a ſolemn curſe, that we will eat nothing, until we have ſlain Paul.

15 Now therefore ye, and the [g] council ſignify to the chief captain, that he bring him forth unto you to-morrow, as though you would know ſomething more perfectly of him, and we, or ever he come near, will be ready to kill him.

16 But when Paul's ſiſter's ſon heard of their laying await, he went, and entered into the caſtle, and told Paul.

17 [11] And Paul called one of the centurions unto him, and ſaid, Take this young man hence unto the chief captain: for he hath a certain thing to ſhew him.

18 So he took him, and brought him to the chief captain, and ſaid, Paul the priſoner called me unto him, and prayed me to bring this young man unto thee, which hath ſomething to ſay unto thee.

19 Then the chief captain took him by the hand, and went apart with him alone, and aſked him, What haſt thou to ſhew me?

20 And he ſaid, The Jews have conſpired to deſire thee, that thou wouldeſt bring forth Paul to-morrow into the council, as though they would inquire ſomewhat of him more perfectly:

21 But let them not perſuade thee: for there lie in wait for him of them more than forty men, which have bound themſelves with a curſe, that they will neither eat nor drink, till they have killed him: and now are they ready, and wait for thy promiſe.

22 [12] The chief captain then let the young man depart, after he had charged him to utter it to no man, that he had ‡ ſhewed him theſe things.

‡ Greek, that thou haſt ſhewed thoſe things to me.

23 And he called unto him two certain centurions, ſaying, Make ready two hundred ſoldiers, that they may go to Cæſarea, and horſemen threeſcore and ten, and two hundred with darts, at the third hour of the night.

24 And let them make ready an horſe, that Paul being ſet on, may be brought ſafe unto Felix the governor.

25 And he wrote an epiſtle in this manner:

26 [13] Claudius Lyſias unto the moſt noble governor Felix, ſendeth greeting.

27 As this man was taken of the Jews, and ſhould have been killed of them, I came upon them with the gariſon, and reſcued him, perceiving that he was a Roman.

28 And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their council.

29 *There* I perceived that he was accuſed of queſtions of their law, but had no crime worthy of death, or of bonds.

30 And when it was ſhewed me, how that the Jews laid wait for the man, I ſent *him* ſtraightway to thee, and commanded his accuſers to ſpeak before thee the things that they had againſt him. Farewell.

31 Then the ſoldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32 And the next day they left the horſemen to go with him, and returned unto the caſtle.

33 Now when they came to Cæſarea, they delivered the epiſtle to the governor, and preſented Paul alſo unto him.

34 So when the governor had read it, he aſked of what province he was: and when he underſtood that he was of Cilicia,

35 I will hear thee, ſaid he, when thine accuſers alſo are come: and commanded him to be kept in Herod's judgment hall.

CHAP. XXIV.

2 Tertullus accuſeth Paul: 10 He anſwereth for himſelf. 25 He preacheth Chriſt to the governor and his wife. 27 Felix hopeth, but in vain, to receive a bribe: 28 who going from his office, leaveth Paul in priſon.

NOW [1] after five days, Ananias the high prieſt came down with the elders, and *with* Tertullus, a certain orator, which appeared before the governor againſt Paul.

2 And when he was called forth, Tertullus began to accuſe *him*, ſaying, Seeing that we have obtained great quietneſs [a] through thee, and that many [b] worthy things are done unto this nation through thy providence,

3 We acknowledge it wholly, and in all places, moſt noble Felix, with all thanks.

4 But that I be not tedious unto thee: I pray thee, that thou wouldeſt hear us of thy courteſy a few words.

5 Certainly we have found this man a [c] peſtilent fellow, and a mover of ſedition among all the Jews throughout the world, and a [d] chief maintainer of the ſect of the [e] Nazarites:

6 And hath gone about to pollute the temple: therefore we took him, and would have judged him according to our law:

7 But the chief captain Lyſias came upon us, and with great violence took him out of our hands,

8 Commanding his accuſers to come to thee: of whom thou mayeſt (if thou wilt enquire) know all theſe things whereof we accuſe him.

9 And the Jews likewiſe [f] affirmed, ſaying, that it was ſo.

10 [2] Then Paul, after that the governor had beckoned unto him that he ſhould ſpeak, anſwered,

A. D. 60.

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[g] Ye and the ſenate requiring the ſame to be done, leſt that the tribune ſhould think that it was demanded of him at ſome private man's ſuit.

[11] The wiſdom of the Spirit muſt be joined with ſimplicity.

[12] There is no counſel againſt the Lord and his ſervants.

[13] Lyſias is ſuddenly made by the Lord, Paul's patron.

[1] Hypocrites, when they cannot do what they would do by force and deceit, at length they go about to compaſs it by a ſhew of law.

[a] Felix ruled that province with great cruelty and covetouſneſs, and yet Joſephus recordeth that he did many worthy things, as that he took Eleazar the captain of certain cut-throats, and put that deceiving wretch the Egyptian to flight, which cauſed great troubles in Judea.

[b] He uſeth a word which the Stoics defined to be a perfect duty and behaviour.

[c] Word for word, a plague.

[d] As you would ſay, a ring-leader, or enſign-bearer.

[e] So they called the Chriſtians, ſcoffingly, of the town's name where they thought that Chriſt was born, whereupon it came, that Julian the apoſtate called him Galilean.

[f] Confirmed Tertullus's ſaying.

[2] Tertullus, by the devil's rhetoric beginning with flattery, maketh an end with lyes: but Paul uſing heavenly eloquence, and but a ſimple beginning, caſteth off from himſelf the crime of ſedition, wherewith he was burdened, with a ſimple denial.

A. D. 60. ſwered, I do the more gladly anſwer for myſelf, foraſmuch as I know that thou haſt been of [g] many years a judge unto this nation,

11 Seeing that thou mayeſt know, that there are but twelve days ſince I came up to worſhip in Jeruſalem.

12 And they neither found me in the temple diſputing with any man, neither making uproar among the people, neither in the ſynagogues, nor in the city.

13 Neither can they [h] prove the things, whereof they now accuſe me.

14 [3] But this I confeſs unto thee, that after the way which they call [i] hereſy, ſo worſhip I the God of my fathers, believing all things which are written in the law and the prophets.

15 And have hope towards God, that the reſurrection of the dead, which they themſelves look for alſo, ſhall be both of juſt and unjuſt.

16 And herein I endeavour myſelf to have alway a clear conſcience toward God and toward men.

17 [4] Now after many years, I came and brought alms to my nation, and offerings.

18 At [k] what time, certain Jews of [l] Aſia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been preſent before thee, and accuſe *me*, if they had aught againſt me.

20 Or let theſe themſelves ſay, if they have found any unjuſt thing in me, while I ſtood in the [m] council:

21 Except *it be* for this one voice that I cried ſtanding among them, Of the reſurrection of the dead am I accuſed of you this day.

22 [5] Now when Felix heard theſe things, he deferred them, and ſaid, When I ſhall more [n] perfectly know the things which concern this way, by the coming of Lyſias the chief captain, I will decide your matter.

23 [6] Then he commanded a centurion to keep Paul, and that he ſhould have eaſe, and that he ſhould forbid none of his acquaintance to miniſter unto him, or to come unto him.

24 ¶ And after certain days came Felix with his wife [o] Druſilla, which was a Jeweſs, *and* he called forth Paul, and heard him of the faith in Chriſt.

25 And as he diſputed of righteouſneſs and temperance, and of the judgment to come, Felix trembled, and anſwered, Go thy way for this time, and when I have convenient time, I will call for thee. A. D. 60.

26 He hoped alſo that money ſhould have been given him of Paul, that he might looſe him: wherefore he ſent for him the oftener, and communed with him.

27 [7] When two years were expired, Portius Feſtus came into Felix's room: and *Felix*, willing to [p] get favour of the Jews, left Paul bound.

CHAP. XXV.

1 Feſtus ſucceeding Felix, 6 commandeth Paul to be brought forth. 11 Paul appealeth unto Cæſar. 14 Feſtus openeth Paul's matter to king Agrippa, 23 and bringeth him before him, 27 that he may underſtand his cauſe.

WHEN [1] Feſtus was then come into the province, after three days he went up from Cæſarea unto Jeruſalem.

2 Then the high prieſt, and the chief of the Jews appeared before him againſt Paul, and they beſought him,

3 And deſired favour againſt him, that he would ſend for him to Jeruſalem: and they laid wait to kill him by the way.

4 But Feſtus anſwered, that Paul ſhould be kept at Cæſarea, and that he himſelf would ſhortly depart *thither*.

5 Let them therefore, ſaid he, which among you are able, come down with us: and if there be any wickedneſs in the man, let them accuſe him.

6 ¶ [2] Now when he had tarried among them no more than ten days, he went down to Cæſarea, and the next day ſat in the judgment ſeat: and commanded Paul to be brought.

7 And when he was brought, the Jews which were come from Jeruſalem ſtood about him, and laid many and grievous complaints againſt Paul, whereof [a] they could make no plain proof,

8 Foraſmuch as he anſwered, that he had neither offended any thing againſt the law of the Jews, neither againſt the temple, nor againſt Cæſar.

9 Yet

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[g] Paul pleaded his cauſe two years before Felix departed out of the province, Chap. 27. but he had governed Trachonite, and Batavia, and Galaunite, before that Claudius made him governor of Judea. Joſephus in the hiſtory of the Jews war, lib. 2. chap. 11.

[h] They cannot lay forth before thee, and prove by good reaſons.

[3] Paul goeth in the caſe of religion, from a ſtate of conjecture to a ſtate of quality, not only not denying that religion which was objected againſt him, but alſo proving it to be true, to be heavenly, and from God, and to be the oldeſt of all religions.

[i] Here the word Hereſy, or Sect, is taken in good part.

[4] Paul in concluſion telleth the thing which was done truly, which Turtullus had before divers ways corrupted.

[k] And while I was buſy about thoſe things.

[l] Hereby it appeareth that theſe of Aſia were Paul's enemies, and thoſe that ſtirred up the people againſt him.

[m] Whither the tribune brought me.

[5] The judge ſuſpendeth his ſentence, becauſe the matter is doubtful.

[n] Felix could not judge whether he had done wickedly in the matters of his religion or no, until he had better underſtanding of that way which Paul profeſſed; and as for other matters, touching the ſedition, he thinketh good to defer it till he hear Lyſias, and therefore he gave Paul ſomewhat more liberty.

[6] God is a moſt faithful keeper of his ſervants, and the force of the truth is wonderful, even amongſt men which are otherwiſe prophane.

[o] This Druſilla was Agrippa's ſiſter, of whom Luke ſpeaketh afterward, a very harlot and licentious woman, and being the wife of Azizus king of the Emeſens, who was circumciſed, departed from him, and went to this Felix the brother of one Pallas, who was ſome time Nero's bondman.

[7] In a naughty mind, that is, guilty to itſelf, although ſometimes there be ſome ſhew of equity, yet by and by it will be exſtinguiſhed, but in the mean ſeaſon we have need of patience, and that continually.

[p] For whereas he had behaved himſelf very wickedly in the province, had it not been for favour of his brother Pallas, he ſhould have died for it: ſo that we may gather hereby, why he would have pleaſured the Jews.

[1] Satan's miniſters are ſubtil, and diligent in ſeeking all occaſions: but God, which watcheth for his, hindereth all their counſels eaſily.

[2] We may repel an injury juſtly, but not with injury.

[a] They could not prove them certainly, and with undoubted reaſons.

9 [3] Yet Feſtus, willing to get favour of the Jews, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

10 Then ſaid Paul, I ſtand at Cæſar's judgment ſeat, where I ought to be judged: to the Jews I have done no wrong, as thou very well knoweſt.

11 For if I have done wrong, or committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof they accuſe me, no man, to pleaſure them, can deliver me to them: I appeal unto Cæſar.

12 Then when Feſtus had ſpoken with the council, he anſwered, Haſt thou appealed unto Cæſar? unto Cæſar ſhalt thou go.

13 ¶ [4] And after certain days, king [b] Agrippa and Bernice came down to Cæſarea to ſalute Feſtus.

14 And when they had remained there many days, Feſtus declared Paul's cauſe unto the king, ſaying, There is a certain man left in priſon by Felix:

15 Of whom when I came to Jeruſalem, the high prieſts and elders of the Jews informed me, and deſired to have judgment againſt him.

16 To whom I anſwered, that it is not the manner of the Romans, for favour to [c] deliver any man to the death, before that he which is accuſed, have the accuſers before him, and have place to defend himſelf, concerning the crime.

17 Therefore when they were come hither, without delay the day following I ſat on the judgment ſeat, and commanded the man to be brought forth:

18 Againſt whom, when the accuſers ſtood up, they brought no crime of ſuch things as I ſuppoſed:

19 [5] But had certain queſtions againſt him of their own [d] ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.

20 And becauſe I doubted of ſuch manner of queſtion, I aſked him whether he would go to Jeruſalem, and there be judged of theſe things.

21 But becauſe he appealed to be reſerved to the examination of Auguſtus, I commanded him to be kept, till I might ſend him to Cæſar.

22 [6] Then Agrippa ſaid unto Feſtus, I would alſo hear the man myſelf. To-morrow, ſaid he, thou ſhalt hear him.

23 And on the morrow when Agrippa was come, and Bernice, with [e] great pomp, and were entered into the common hall with the chief captains and chief men of the city, at Feſtus's commandment Paul was brought forth.

24 And Feſtus ſaid, King Agrippa, and all men which are preſent with us, ye ſee this man, about whom all the multitude of the Jews have called upon me, both at Jeruſalem, and here, crying, that he ought not to live any longer.

25 Yet have I found nothing worthy of death, that he hath committed: nevertheleſs, ſeeing that he hath appealed to Auguſtus, I have determined to ſend him.

26 Of whom I have no certain thing to write unto my [f] lord: wherefore I have brought him forth unto you, and ſpecially unto thee, king Agrippa, that after examination had, I might have ſomewhat to write.

27 For me thinketh it unreaſonable to ſend a priſoner, and not to ſhew the cauſes which are *laid* againſt him.

CHAP. XXVI.

2 *Paul, in the preſence of Agrippa,* 4 *declareth his life from his childhood,* 16 *and his calling,* 22 *with ſuch efficacy of words,* 28 *that almoſt he perſuadeth him to Chriſtianity:* 30 *but he and his company depart, doing nothing in Paul's matter.*

THEN Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thyſelf. So Paul ſtretched forth the hand, and anſwered for himſelf.

2 [1] I think myſelf happy, king Agrippa, becauſe I ſhall anſwer this day before thee of all the things whereof I am accuſed of the Jews:

3 Chiefly, becauſe thou haſt knowledge of all cuſtoms and queſtions which are among the Jews: wherefore I beſeech thee to hear me patiently.

4 [2] As touching my life from *my* childhood, and what it was from the beginning among mine own nation at Jeruſalem, know all the Jews,

5 Which [a] knew me heretofore, even from my [b] elders (if they would teſtify) that after the [c] moſt ſtrait ſect of our religion, I lived a Phariſee.

6 [3] And now I ſtand and am accuſed for the hope of the promiſe made of God unto our fathers.

7 Whereunto our twelve tribes, inſtantly ſerving *God* day and night, hope to come: for the which hope's ſake, O king Agrippa, I am accuſed of the Jews.

8 [4] Why ſhould it be thought a thing incredible unto you, that God ſhould raiſe again the dead?

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[3] God doth not only turn away the counſel of the wicked, but alſo turneth it upon their own heads.

[4] Feſtus thinking no ſuch thing, even before kings, bringing to light the wickedneſs of the Jews, and Paul's innocency, doth marvellouſly confirm the church of God.

[b] This Agrippa was Agrippa's ſon, whoſe death Luke ſpake of before, and Bernice was his ſiſter.

[c] The Romans uſe not to deliver any man to be puniſhed before, &c.

[5] The profane and wicked take an occaſion to condemn the true doctrine, by reaſon of private controverſies and contentions of men betwixt themſelves: but the truth nevertheleſs abideth, in the mean ſeaſon, ſafe and ſure.

[d] This profane man calleth the Jewiſh religion, ſuperſtition, and that before king Agrippa, but no marvel: for the rulers of provinces by reaſon of the majeſty of the empire of Rome, uſed to prefer themſelves before kings.

[6] That is fulfilled in Paul, which the Lord before had told to Ananias of him, chap. 9. 15.

[e] Gorgeouſly like a prince.

[f] To Auguſtus. Good princes refuſed this name at the firſt, to wit, to be called lords, but afterward they admitted it, as we read of Tratanus.

[1] To have a ſkilful judge, is a great and ſingular gift of God.

[2] Paul divideth the hiſtory of his life into two times: for the firſt he calleth his adverſaries witneſſes: for the latter, the fathers and prophets.

[a] What I was, and where, and how I lived.

[b] That my parents were Phariſees.

[c] The ſect of the Phariſees was the moſt exquiſite amongſt all the ſects of the Jews, for it was better than all the reſt.

[3] There are three chief and principal witneſſes of true doctrine, God, the true fathers, and the conſent of the church.

[4] He proveth the reſurrection of the dead, firſt by the power of God, then by the reſurrection of Chriſt, whereof he is a ſufficient witneſs.

A. D. 62.

9 I alſo verily thought in myſelf, that I ought to do many contrary things againſt the name of Jeſus of Nazareth.

*Ch. 8. 3.

10 * Which thing I alſo did in Jeruſalem: for many of the ſaints I ſhut up in priſon, having received authority of the high prieſts, and when they were put to death, I gave *my* [d] ſentence.

11 And I puniſhed them throughout all the ſynagogues, and [e] compelled them to blaſpheme, and being more mad againſt them, I perſecuted them, even unto ſtrange cities.

*Ch. 9. 2.

12 At which time, even as I went to * Damaſcus with authority and commiſſion from the high prieſts,

13 At mid-day, O king, I ſaw in the way a light from heaven, paſſing the brightneſs of the ſun, ſhine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? It is hard for thee to kick againſt pricks.

15 Then I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus, whom thou perſecuteſt.

16 But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to appoint thee a miniſter and a witneſs, both of the things which thou haſt ſeen, and of the things in the which I will appear unto thee,

17 Delivering thee from this people, and from the Gentiles, unto whom now I ſend thee:

18 [5] To open their eyes, that they may turn from darkneſs to light, and from the power of Satan unto God: that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith in me.

19 [6] Wherefore, king Agrippa, I was not diſobedient unto the heavenly viſion,

*Ch. 9. 22. 26. and 13. 4.

20 * But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and *then* to the Gentiles, that they ſhould repent, and turn to God, and do works worthy amendment of life.

*Ch. 21. 30.

21 For this cauſe the Jews caught me in the * temple, and went about to kill me.

22 [7] Nevertheleſs, I obtained the help of God, and continue unto this day, witneſſing both to [f] ſmall and to great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come,

23 *To wit,* that Chriſt ſhould [g] ſuffer, and that he ſhould be the [h] firſt that ſhould riſe from the dead, and ſhould ſhew [i] light unto this people, and to the Gentiles.

24 [8] And as he thus anſwered for himſelf, Feſtus ſaid with a loud voice, Paul, thou art beſides thyſelf: much learning doth make thee mad.

A. D. 62.

25 But he ſaid, I am not mad, O noble Feſtus, but I ſpeak the words of truth and ſoberneſs.

26 For the king knoweth of theſe things, before whom alſo I ſpeak boldly: for I am perſuaded that none of theſe things are hidden from him, for this thing was not done in a [k] corner.

27 [9] O king Agrippa, believeſt thou the prophets? I know that thou believeſt.

28 Then Agrippa ſaid unto Paul, Almoſt thou perſuadeſt me to become a chriſtian.

29 Then Paul ſaid, [l] I would to God that not only thou, but alſo all that hear me to-day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

30 [10] And when he had thus ſpoken, the king roſe up, and the governor, and Bernice, and they that ſat with them.

31 And when they were gone apart, they talked between themſelves, ſaying, This man doth nothing worthy of death, nor of bonds.

32 Then ſaid Agrippa unto Feſtus, This man might have been looſed, if he had not appealed unto Cæſar.

CHAP. XXVII.

1 *Paul* 7, 9 *foretelleth the peril of the voyage,* 11 *but he is not believed.* 14 *They are toſſed to and fro with the tempeſt,* 22, 41 *and ſuffer ſhipwreck:* 34 *yet all ſafe and ſound* 44 *eſcape to land.*

NOW [1] when it was concluded, that we ſhould ſail into Italy, they delivered both Paul, and certain other priſoners, unto a centurion, named Julius, of the band of Auguſtus.

* 2 Cor. 11. 25.

2 And we * entered into a ſhip of Adramyttium, purpoſing to ſail by the coaſts of Aſia, and launched forth, and had Ariſtarchus of Macedonia, a Theſſalonian, with us.

3 And the next day we arrived at Sidon: and Julius courteouſly intreated Paul, and gave him liberty to go unto his friends, that they might refreſh him.

4 And from thence we launched, and ſailed hard by Cyprus, becauſe the winds were contrary.

5 Then ſailed we over the ſea, by Cilicia, and Pamphylia, and came to Myra, *a city* in Lycia.

6 And there the centurion found a ſhip of Alexandria, ſailing into Italy, and put us therein.

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[d] I conſented to, and allowed of their doing: for he was not a judge.

[e] By extreme puniſhment.

[5] The end of the goſpel is to ſave them which are brought to the knowledge of Chriſt, and are juſtified and ſanctified in him, being laid hold on by faith.

[6] Paul alledgeth God to be author of the office of his apoſtleſhip, and his grace as a witneſs.

[7] Chriſt is the end of the law and the prophets.

[f] To every one.

[g] That Chriſt ſhould not be ſuch a king as the Jews dreamed of, but one appointed to bear our miſeries, and the puniſhment of our ſins.

[h] The firſt of them which are raiſed from the dead.

[i] Life, yea and that a moſt bleſſed life, which ſhall be endleſs: and this is ſet againſt darkneſs, which almoſt in all tongues ſignifieth ſometimes death, and ſometimes miſery and calamity.

[8] The wiſdom of God is madneſs to fools; yet notwithſtanding we muſt boldly vouch the truth.

[k] Secretly and privily.

[9] Paul as it were forgetting himſelf that he ſtood a priſoner to defend his cauſe, forgetteth not the office of his apoſtleſhip.

[l] I would to God that not only almoſt, but thoroughly and altogether, both thou and all that hear me this day, might be made as I am, my bonds only except.

[10] Paul is ſolemnly quit, and yet not diſmiſſed.

[1] Paul with many other priſoners, and through the midſt of many deaths, is brought to Rome, but yet by God's own hand as it were, and ſet forth and commended unto the world with many ſingular teſtimonies.

A. D. 62.

7 And when we had ſailed ſlowly many days, and ſcarce were come againſt Cnidus, becauſe the wind ſuffered us not, we ſailed hard by Candie, near to [a] Salmone,

8 And with much ado ſailed beyond it, and came unto a certain place called the Fair Havens, near unto the which was the city Laſea.

9 [2] So when much time was ſpent, and ſailing was now jeopardous, becauſe alſo the [b] faſt was now paſſed, Paul exhorted *them*,

10 And ſaid unto them, Sirs, I ſee that this voyage will be with hurt and much damage, not of the lading and ſhip only, but alſo of our lives.

11 [3] Neverthelefs the centurion believed rather the governor and the maſter of the ſhip, than thoſe things which were ſpoken of Paul.

12 And becauſe the haven was not commodious to winter in, many took counſel to depart thence, if by any means they might attain to Phenice, *there* to winter, which is an haven of Candie, and lieth toward the ſouthweſt and by weſt, and northweſt and by weſt.

13 And when the ſouthern wind blew ſoftly, they ſuppoſing to attain their purpoſe, looſed nearer, and ſailed by Candie.

14 But anon after, there aroſe by [c] it a ſtormy wind called [d] Euroclydon.

15 And when the ſhip was caught, and could not reſiſt the wind, we let her go, and were carried away.

16 And we ran under a little iſle called Clauda, and had much ado to get the boat:

17 Which they took up, and uſed all help, undergirding the ſhip, fearing leſt they ſhould have fallen into ſyrtes, and they ſtruck ſail, and ſo were carried.

18 [4] The next day, when we were toſſed with an exceeding tempeſt, they lightened the ſhip.

19 And the third day we caſt out with our own hands the tackling of the ſhip.

20 And when neither ſun nor ſtars in many days appeared, and no ſmall tempeſt lay upon us, all hope that we ſhould be ſaved, was then taken away.

21 [5] But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkened to me, and not have looſed from Candie: ſo ſhould ye not have gained this hurt and loſs.

22 But now I exhort you to be of good courage: for there ſhall be no loſs of any man's life among you, ſave of the ſhip only.

23 For there ſtood by me this night the angel of God, whoſe I am, and whom I ſerve,

A. D. 63.

24 Saying, Fear not, Paul: for thou muſt be brought before Cæſar: and lo, God hath given unto thee freely all that ſail with thee.

25 [6] Wherefore, ſirs, be of good courage: for I believe God, that it ſhall be ſo as it hath been told me.

26 Howbeit, we muſt be caſt into a certain iſland.

27 [7] And when the fourteenth night was come, as we were carried to and fro in the [e] Adriatic *ſea*, about midnight, the ſhip-men deemed that ſome country [f] approached unto them,

28 And ſounded, and found it twenty fathoms: and when they had gone a little further, they ſounded again, and found fifteen fathoms.

29 Then fearing leſt they ſhould have fallen into ſome rough places, they caſt four anchors out of the ſtern, and wiſhed that the day were come.

30 [8] Now as the mariners were about to flee out of the ſhip, and had let down the boat into the ſea, under a colour as though they would have caſt anchors out of the foreſhip,

31 [9] Paul ſaid unto the centurion, and the ſoldiers, Except theſe abide in the ſhip, ye cannot be ſafe.

32 Then the ſoldiers cut off the ropes of the boat, and let it fall away.

33 [10] And when it began to be day, Paul exhorted them all to take meat, ſaying, This is the fourteenth day that ye have tarried, and continued faſting, receiving nothing:

34 Wherefore I exhort you to take meat: for this is for your ſafeguard: for there ſhall not an [g] hair fall from the head of any of you.

35 And when he had thus ſpoken, he took bread, and gave thanks to God in preſence of them all, and brake it, and began to eat.

36 Then were they all of good courage, and they alſo took meat.

37 Now we were in the ſhip in all two hundred threeſcore and ſixteen ſouls.

38 And when they had eaten enough, they lightened the ſhip, and caſt out the wheat into the ſea.

39 [11] And when it was day, they knew not the country, but they ſpied a certain [h] creek with a bank, into the which they were minded (if it were poſſible) to thruſt in the ſhip.

40 So

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[a] Which was an high hill of Candie.

[2] God's providence taketh not away the cauſes which God uſed as means, but rather ordereth and diſpoſeth their right uſe, even then when he openeth an extraordinary iſſue.

[b] This is meant of the Jews faſt, which they kept in the feaſt of expiation, as we read, Lev. 23. 27. which fell in the ſeventh month, which we call October, and is not good for navigation or ſailing.

[3] Men caſt themſelves willingly into an infinite ſort of dangers, when they chuſe to follow their own wiſdom, rather than God, ſpeaking by the mouth of his ſervants.

[c] By Candie, from whoſe ſhore our ſhip was driven by that means.

[d] North-eaſt wind.

[4] The end proveth that none provide worſe for themſelves, than they which commit themſelves to be governed only by their own wiſdom.

[5] God ſpareth the wicked for a time, for his elect and choſen's ſake.

[6] The promiſe is made effectual through faith.

[7] We attain and come to the promiſed and ſure ſalvation through the midſt of tempeſts, and death itſelf.

[e] For Ptolomy writeth, that the Adriatic ſea beateth upon the eaſt-ſhore of Cicilia.

[f] That they drew near to ſome country.

[8] There is none ſo foul an act, whereunto diſtruſt and an evil conſcience do not enforce men.

[9] Although the performing of God's promiſes doth not ſimply depend upon ſecond cauſes, yet they make themſelves unworthy of God's bountifulneſs, which do not embrace thoſe means which God offereth them, either upon raſhneſs or diſtruſt.

[10] When the world trembleth, the faithful alone be not only quiet, but confirm others by their example.

[g] This is a proverb which the Hebrews uſe, whereby is meant, that they ſhall be ſafe, and not one of them periſh.

[11] Then are tempeſts moſt of all to be feared and looked for, when the port or haven is neareſt.

[h] A creek is a ſea within land, as the Adriatic ſea, and the Perſian ſea.

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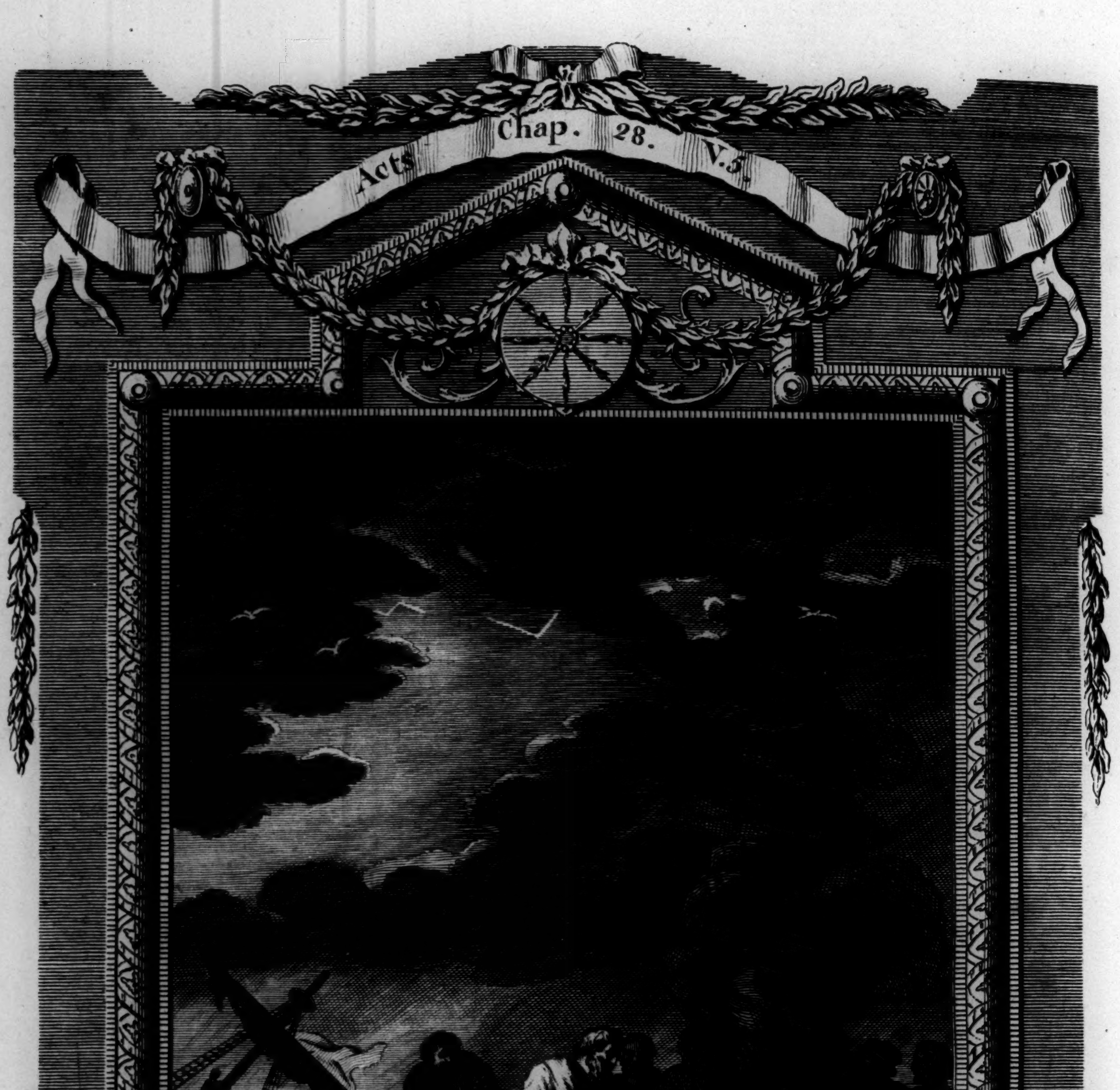
Acts Chap. 28. V.5.

PAUL SHAKES OFF THE VIPER FROM HIS HAND.

J. Burder Sculp.

A. D. 63.

40 So when they had taken up the anchors, they committed *the ſhip* unto the ſea, and looſed the rudder bands, and hoiſed up the main ſail to the wind, and drew to the ſhore.

41 And when they fell into a place where [i] two ſeas met, they thruſt in the ſhip: and the forepart ſtuck faſt, and could not be moved, but the hinder part was broken with the violence of the waves.

42 [12] Then the ſoldiers counſel was to kill the priſoners, leſt any of them, when he had ſwum out, ſhould flee away.

43 [13] But the centurion, willing to ſave Paul, ſtayed them from *this* counſel, and commanded that they that could ſwim, ſhould caſt themſelves firſt into the ſea, and go out to land.

44 [14] And the others, ſome on boards, and ſome on certain *pieces* of the ſhip: and ſo it came to paſs, that they came all ſafe to land.

CHAP. XXVIII.

2 *The Barbarians courteſy towards Paul and his company.* 3 *A viper on Paul's hand:* 6 *he ſhaketh it off without harm.* 8 *Publius* 9 *and others are by him healed.* 11 *They depart from Melita,* 16 *and come to Rome.* 17 *Paul openeth to the Jews* 20 *the cauſe of his coming:* 22 *He preacheth Jeſus* 30 *two years.*

AND when they were come ſafe, then they knew that the iſle was called [a] Melita.

2 And the barbarians ſhewed us no little kindneſs: for they kindled a fire, and received us every one, becauſe of the preſent ſhower, and becauſe of the cold.

3 [1] And when Paul had gathered a number of ſticks, and laid them on the fire, there came a viper out of the heat, and leapt on his hand.

4 [2] Now when the barbarians ſaw the worm hang on his hand, they ſaid among themſelves, This man ſurely is a murderer, whom, though he hath eſcaped the ſea, yet [b] vengeance hath not ſuffered to live.

5 But he ſhook off the worm into the fire, and felt no harm.

6 Howbeit they waited when he ſhould have [c] ſwoln, or fallen down ſuddenly: [3] but after they had looked a great while, and ſaw no inconvenience come to him, they changed their minds, and ſaid, That he was a God.

7 [4] In the ſame quarters, the chief man of the iſle (whoſe name was Publius) had poſſeſſions: the ſame received us, and lodged us three days courteouſly.

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8 And ſo it was, that the father of Publius lay ſick of the fever, and of a bloody flux: to whom Paul entered in, and when he prayed, he laid *his* hands on him, and healed him.

9 [5] When this then was done, others alſo in the iſle, which had diſeaſes, came to him, and were healed,

10 [6] Which alſo did us great honour: and when we departed, they laded us with things neceſſary.

11 ¶ [7] Now after three months we departed in a ſhip of Alexandria, which had wintered in the iſle, whoſe [d] badge was Caſtor and Pollux.

12 And when we arrived at Syracuſe, we tarried *there* three days.

13 And from thence we fetched a compaſs, and came to Rhegium, and after one day the ſouth wind blew, and we came the ſecond day to Puteoli:

14 [8] Where we found brethren, and were deſired to tarry with them ſeven days, and ſo we went toward Rome.

15 ¶ [9] And from thence, when the brethren heard of us, they came to meet us at the [e] market of Appius, and at the Three Taverns, whom, when Paul ſaw, he thanked God, and waxed bold.

16 So when we came to Rome, the centurion delivered the priſoners to the general captain: but Paul was ſuffered to dwell by [f] himſelf with a ſoldier that kept him.

17 [10] And the third day after, Paul called the chief of the Jews together: and when they were come, he ſaid unto them, Men *and* brethren, though I have committed nothing againſt the people, or laws of the fathers, *yet* was I delivered priſoner from Jeruſalem into the hands of the Romans:

18 Who, when they had examined me, would have let me go, becauſe there was no cauſe of death in me.

19 [11] But when the Jews ſpake contrary, I was conſtrained to appeal unto Cæſar, not becauſe I had aught to accuſe my nation of.

20 For this cauſe therefore have I called for you, to ſee *you*, and to ſpeak with *you*: for that hope of Iſrael's ſake, I am bound with this chain.

21 Then they ſaid unto him, We neither received letters out of Judea concerning thee, neither came any of the brethren that ſhewed or ſpake any evil of thee.

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[i] So is Iſthmus called, becauſe the ſea toucheth it on both ſides.

[12] There is no where more unfaithfulneſs and unthankfulneſs than in unbelievers.

[13] God findeth, even amongſt his enemies, them whoſe help he uſeth to preſerve his.

[14] The goodneſs of God overcometh man's malice.

[a] That is it, which at this day we call Malta.

[1] The godly are ſure to have danger upon danger, but they have always a glorious iſſue.

[2] Although adverſity be the puniſhment of ſin, yet ſeeing that God in puniſhing of men doth not always reſpect ſin, they judge raſhly, which either do not wait for the end, or do judge and eſteem of men, according to proſperity or adverſity.

[b] Right and reaſon.

[c] The Greek word ſignifieth, to be inflamed, or to ſwell; moreover, Dioſcorides in his ſixth book, ch. 38. witneſſeth that the biting of a viper cauſeth a ſwelling of the body, and ſo ſaith Nicander, in his remedies againſt poiſons.

[3] There is nothing more unconſtant every way, than they which are ignorant of true religion.

[4] It never yet repented any man, that received the ſervant of God, were he never ſo miſerable and poor.

[5] Although Paul were a captive, yet the virtue of God was not captive.

[6] God doth well to ſtrangers for his children's ſake.

[7] Idols do not defile the ſaints, which do in no wiſe conſent unto them.

[d] So they uſed to deck the fore part of their ſhips, whereupon their ſhips were called by ſuch names.

[8] God boweth and bendeth the hearts even of prophane men, as it pleaſeth him to favour his.

[9] God never ſuffereth his to be afflicted above their ſtrength.

[e] Appius's way was a pavement made by Appius the blind, with the help of his ſoldiers, long and broad, and runneth out toward the ſea, and there were three taverns in it.

[f] Not in a common priſon, but in a houſe which he hired for himſelf.

[10] Paul in every place remembereth himſelf to be an apoſtle.

[11] We may uſe the means which God giveth us, but ſo that we ſeek the glory of God, and not ourſelves.

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22 But we will hear of thee what thou thinkeſt: for as concerning this ſect, we know that every where it is ſpoken againſt.

23 [12] And when they had appointed him a day, there came many unto him into *his* lodging, to whom he expounded, [g] teſtifying the kingdom of God, and perſuading them thoſe things that concern Jeſus, both out of the law of Moſes, and out of the prophets, from morning to night.

24 [13] And ſome were perſuaded with the things which were ſpoken, and ſome believed not.

25 Therefore when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, *to wit*, Well ſpake the Holy Ghoſt by Eſaias the prophet unto our fathers,

26 [14] Saying, * Go unto this people, and ſay, By hearing ye ſhall hear, and ſhall not underſtand: and ſeeing, ye ſhall ſee, and not perceive:

* Iſa. 6. 9. Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Rom. 11. 8.

27 For the heart of this people is waxed fat, and their ears are dull of hearing, and with their eyes have they [h] winked, leſt they ſhould ſee with *their* eyes, and hear with *their* ears, and underſtand with *their* hearts, and ſhould return that I might heal them.

28 [15] Be it known therefore unto you, that this ſalvation of God is ſent to the Gentiles, and they ſhall hear it.

29 [16] And when he had ſaid theſe things, the Jews departed, and had great reaſoning among themſelves.

30 [17] And Paul remained two years full in an houſe hired for himſelf, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all boldneſs of ſpeech, without let.

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[12] The law and the goſpel agree well together.

[g] By good reaſons; and proved, that the kingdom of God, foretold them by the prophets, was come.

[13] The goſpel is a ſavour of life to them that believe, and a ſavour of death to them that be diſobedient.

[14] The unbelievers do willingly reſiſt the truth, and yet not by chance.

[h] They made as though they ſaw not that which they ſaw againſt their wills: yea they did ſee, but they would not ſee.

[15] The unbelief of the reprobate and caſt-aways, cannot cauſe the truth of God to be of none effect.

[16] Not the goſpel, but the contempt of the goſpel, is the cauſe of ſtrife and debate.

[17] The word of God cannot be bound.

The Epiſtle of the Apoſtle PAUL to the ROMANS.

CHAP. I.

A. D. 60.

1 *He firſt ſheweth on what authority his apoſtleſhip ſtandeth.* 15 *Then he commendeth the goſpel,* 16 *by which God ſetteth out his power to thoſe that are ſaved,* 17 *by faith,* 21 *but were guilty of wicked unthankfulneſs to God:* 26 *for which his wrath was worthily poured on them,* 29 *ſo that they ran headlong to all kind of ſins.*

PAUL [1] a [2] [a] ſervant of JESUS CHRIST, called *to be* an [b] apoſtle, * [c] put apart *to preach* the goſpel of God,

* Acts 13. 1.

2 (Which he had promiſed afore by his prophets in the holy ſcriptures)

3 [3] Concerning his [d] Son Jeſus Chriſt our Lord (which was [e] made of the ſeed of David [f] according to the fleſh,

4 And [g] declared [h] mightily *to be* the Son of God, touching the Spirit of ſanctification by the reſurrection from the dead)

5 [i] By whom we have received [k] grace and apoſtleſhip (that [l] obedience might be given unto the faith) for his name [m] among all the Gentiles,

6 Among whom ye be alſo the [n] called of Jeſus Chriſt:

7 To all *you* that be at Rome beloved of God, called *to be* ſaints: [o] Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

8 Firſt

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[1] The firſt part of the epiſtle, containing a moſt profitable preface, unto ver. 16.

[2] He moving the Romans to give diligent ear unto him, in that he ſheweth that he cometh not in his own name, but as God's meſſenger unto the Gentiles, entreateth with them of the weightieſt matter that is promiſed long ſince of God, by many fit witneſſes, and now at the length performed indeed.

[a] Miniſter, for this word Servant is not taken in this place as ſet againſt this word Freeman, but declareth his miniſtry and office.

[b] Whereas he ſaid before in a general term, that he was a miniſter, now he cometh to a more ſpecial name, and ſaith he is an apoſtle, and that he took not upon him this office of his own head, but being called of God, and therefore in this his writing to the Romans, doth nothing but his duty.

[c] Appointed of God to preach the goſpel.

[3] By declaring the ſum of the doctrine of the goſpel, he ſtirreth up the Romans to good conſideration of the matter whereof he entreateth: So then he ſheweth that Chriſt (who is the very ſubſtance and ſum of the goſpel) is the only Son of God the Father, who as touching his humanity, is made of the ſeed of David, but touching his divine and ſpiritual nature, whereby he ſanctified himſelf, is begotten of the Father from everlaſting, as by his mighty reſurrection manifeſtly appeareth.

[d] This is a plain teſtimony of the perſon of Chriſt, that he is but one, and of his two natures, and their properties.

[e] Which took fleſh of the virgin, David's daughter.

[f] As he is man: for this word, Fleſh, by the figure Synecdoche, is taken for man.

[g] Shewed and made manifeſt.

[h] The divine and mighty power is ſet againſt the weakneſs of the fleſh, for that overcame death.

[i] Of whom.

[k] This marvellous, liberal and gracious gift, which is given me, the leaſt of all the ſaints, to preach, &c. Eph. 3. 8.

[l] That men through faith might obey God.

[m] For his name's ſake.

[n] Which through God's goodneſs are Chriſt's.

[o] God's free good will. By peace, the Hebrews mean a proſperous ſucceſs in all things.

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8 [4] Firſt I thank my God through Jeſus Chriſt for you all, becauſe your faith is [p] publiſhed throughout the [q] whole world.

9 For God is my witneſs (whom I ſerve in my [r] ſpirit in the [s] goſpel of his Son) that without ceaſing I make mention of you

10 Always in my prayers, beſeeching that by ſome means, one time or other, I might have a proſperous journey by the will of God, to come unto you.

11 For I long to ſee you, that I might beſtow among you ſome ſpiritual gift, that you might be ſtrengthened:

12 That is, that [t] I might be comforted together with you, through *our* mutual faith, both yours and mine.

13 Now my brethren, I would that ye ſhould not be ignorant, how that I have oftentimes purpoſed to come unto you (but have been let hitherto) that I might have ſome fruit alſo among you, as I *have* among the other Gentiles.

14 I am debtor both to the Grecians, and to the Barbarians, both to the wiſe men and to the unwiſe.

15 Therefore, as much as in me is, I am ready to preach the goſpel to you alſo that are at [u] Rome.

16 For I am not aſhamed of the goſpel of Chriſt: [5] for it is the [x] power of God unto ſalvation, to every one that believeth, to the Jew firſt, and *alſo* to the [y] Grecian.

17 [6] For by it the righteouſneſs of God is revealed from [z] faith to faith: [7] as it is written, * The juſt ſhall live by faith.

* Hab. 2. 4.

18 [8] For the wrath of God is revealed from heaven againſt [a] all ungodlineſs and unrighteouſneſs of men, which with-hold the [b] truth in unrighteouſneſs.

19 [9] Foraſmuch as that, which may be known of God, is manifeſt in [c] them: for God hath ſhewed it unto them.

20 For the inviſible things of him, that is, his eternal power and Godhead, are ſeen by the creation of the world, being [d] conſidered in *his* works, to the intent that they ſhould be without excuſe:

21 Becauſe that when they knew God, they [e] glorified him not as God, neither were thankful, but became [f] vain in their thoughts, and their fooliſh heart was full of darkneſs.

22 When they [g] profeſſed themſelves to be wiſe, they became fools.

23 For they turned the glory of the [h] incorruptible God to the ſimilitude of the image of a corruptible man, and of birds, and four-footed beaſts, and of creeping things.

24 [10] Wherefore [i] alſo God [k] gave them up to their hearts luſts, unto uncleanneſs, to defile their own bodies between themſelves:

25 Which turned the truth of God unto a lye, and worſhipped and ſerved the creature, forſaking the Creator, which is bleſſed for ever, Amen.

26 For this cauſe God gave them up to vile affections: for even their women did change the natural uſe into that which is againſt nature.

27 And likewiſe alſo the men left the natural uſe of the woman, and burned in their luſt one toward another, and man with man wrought filthineſs, and received in themſelves ſuch [l] recompence of their error, as was meet.

28 [11] For as they regarded not to acknowledge God, *even ſo* God delivered them up unto a [m] reprobate mind, to do thoſe things which are not convenient:

29 Being full of all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs, full of envy, of murder, of debate, of deceit, taking all things in the evil part, whiſperers,

30 Backbiters, haters of God, doers of wrong, proud, boaſters, inventors of evil things, diſobedient to parents, without underſtanding, [n] co-

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[4] He procureth their favourable patience, in that he reckoneth up their true commendation, and his true apoſtolic good will toward them, confirmed by taking God himſelf to witneſs.

[p] Becauſe your faith is ſuch, that it is commended in all churches.

[q] In all churches.

[r] Very willingly, and with all my heart.

[s] In preaching his Son.

[t] Though Paul were never ſo excellent, yet by teaching the church, he might be inſtructed by it.

[u] He meaneth all them that dwell at Rome, though ſome of them were not Romans. Look the end of the epiſtle.

[5] The ſecond part of the epiſtle unto the beginning of the ninth chapter. Now the whole end and purpoſe of the diſputation is this: that is to ſay, to ſhew that there is but one way to attain unto ſalvation (which is ſet forth unto us of God in the goſpel, without any difference of nations) and that is Jeſus Chriſt apprehended by faith.

[x] God's mighty and effectual inſtrument to ſave men by.

[y] When this word Grecian is ſet againſt this word Jew, then doth it ſignify a Gentile.

[6] The confirmation of the former propoſition. We are taught in the goſpel, that we are juſtified before God by faith, which increaſeth daily; and therefore alſo ſaved.

[z] From faith which increaſeth daily.

[7] The proof as well of the firſt as of the ſecond propoſition, out of Habakkuk, who attributeth and giveth unto faith, both juſtice and life before God.

[8] Another confirmation of that principal queſtion. All men being conſidered within themſelves, or without Chriſt, are guilty both of ungodlineſs and alſo unrighteouſneſs, and therefore are ſubject to condemnation. Therefore muſt they needs ſeek righteouſneſs in ſome other.

[a] Againſt all kinds of ungodlineſs.

[b] By truth, Paul meaneth all the light that is left in man ſince his fall, not as though they being led thereby were able to come into favour with God, but that their own reaſon might condemn them of wickedneſs both againſt God and man.

[9] Their ungodlineſs he proveth hereby, that although all men have a moſt clear and evident glaſs wherein to behold the everlaſting and almighty nature of God, even in his creatures, yet have they fallen away from thoſe principles, to moſt fooliſh and fond devices of their own brains, in conſtituting and appointing the ſervice of God.

[c] In their hearts.

[d] Thou ſeeſt not God, and yet thou acknowledgeſt him as God by his works, Cic.

[e] They did not honour him with that honour and ſervice which was meet for his everlaſting power and Godhead.

[f] As if he ſaid, became ſo mad of themſelves.

[g] Or, thought themſelves.

[h] For the true God they took another.

[10] The unrighteouſneſs of men he ſetteth forth, firſt in this, that even againſt nature following their luſts, they defiled themſelves one with another, by the juſt judgment of God.

[i] The contempt of religion is the fountain of all miſchief.

[k] As a juſt judge.

[l] A meet reward for their deſerts.

[11] He proveth the unrighteouſneſs of man by a large rehearſal of many kinds of wickedneſs, from which (if not from all, yet at the leaſt from many of them) no man is altogether free.

[m] Into a mad and froward mind, whereby it cometh to paſs, that the conſcience being once put out, and having almoſt no more remorſe of ſin, men run headlong into all kind of miſchief.

[n] Unmindful of their covenants and bargains.

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venant-breakers, without natural affection, ſuch as can never be appeaſed, mercileſs.

31 Which men, though they knew the [o] law of God, how that they which commit ſuch things are worthy of death, *yet* not only do the ſame, but alſo [p] favour them that do them.

CHAP. II.

1 He bringeth all before the judgment-ſeat of God. 12 The excuſe that the Gentiles might pretend, 14 of ignorance, he taketh quite away. 17 He urgeth the Jews with the written law, 23 in which they boaſted: 27 and ſo maketh both Jew and Gentile alike.

THerefore [1] thou art inexcuſable, O man, whoſoever thou art that condemneſt: for in that that thou condemneſt another, thou condemneſt thyſelf: for thou that condemneſt, doeſt the ſame things.

2 But we [a] know that the judgment of God is according to [b] truth, againſt them which commit ſuch things.

3 And thinkeſt thou this, O thou man, that condemneſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgment of God?

4 [2] Or deſpiſeſt thou the riches of his bountifulneſs, and patience, and long ſufferance, not knowing that the bountifulneſs of God leadeth thee to repentance?

5 But thou, after thine hardneſs, and heart that cannot repent, * [c] heapeſt up as a treaſure unto thyſelf wrath againſt the day of wrath, and of the declaration of the juſt judgment of God,

* James 5.3.

6 [3] * Who will reward every man according to his works:

*Pſ. 62. 12. Matt. 16.27. Rev. 22. 12.

7 *That is*, to them, which through patience in well doing, ſeek [d] glory, and honour, and immortality, everlaſting life:

8 But unto them that are contentious and diſobey the [e] truth, and obey unrighteouſneſs, *ſhall be* [f] indignation and wrath.

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9 Tribulation and anguiſh *ſhall be* upon the ſoul of every man that doeth evil: of the Jew firſt, and *alſo* of the Grecian.

10 But to every man that doeth good, *ſhall be* glory, and honour, and peace: to the Jew firſt, and *alſo* to the Grecian.

11 For there is no [g] reſpect of perſons with God.

12 [4] For as many as have ſinned without the law, ſhall periſh alſo without the law: and as many as have ſinned in the law, ſhall be judged by the law,

13 [5] (For the hearers of the law *are* not righteous before God: but the doers of the law ſhall ſhall be [h] juſtified.

14 [6] For when the Gentiles which have [i] not the law, do by [k] nature the things *contained* in the law, they having not the law, are a law unto themſelves:

15 Which ſhew the effect of the law [l] written in their hearts, their conſcience alſo bearing witneſs, and their thoughts accuſing one another, or excuſing,)

16 [7] At that day, when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to [m] my goſpel.

17 ¶ [8] Behold thou art called a Jew, and reſteſt in the law, and glorieſt in God,

18 And knoweſt *his* will, and [n] ‡ trieſt the things that diſſent from it, in that thou art inſtructed by the law,

‡ Or, alloweſt the things that are excellent.

19 And perſuadeſt thyſelf that thou art a guide of the blind, a light of them which *are* in darkneſs,

20 An inſtructor of them which lack diſcretion, a teacher of the unlearned, which haſt the [o] form of knowledge, and of the truth in the [p] law.

21 Thou therefore, which teacheſt another, teacheſt thou not thyſelf? thou that teacheſt, a man ſhould not ſteal, doſt thou ſteal?

22 Thou

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[o] By the law of God he meaneth that which the philoſophers called the law of nature, and the lawyers themſelves termed the law of nations.

[p] Are fellows and partakers with them in their wickedneſs, and beſide that, commend them which do amiſs.

[1] He convinceth them which would ſeem to be exempt out of the number of other men, becauſe they reprehend other men's faults, and ſaith, that they are leaſt of all to be excuſed, for if they were well and narrowly ſearched (as God ſurely doth) they themſelves would be found guilty in thoſe things which they reprehend and puniſh in others. So that in condemning others, they pronounce ſentence againſt themſelves.

[a] Paul alledgeth no places of ſcripture, for he reaſoneth generally againſt all men. But he bringeth ſuch reaſons as every man is perſuaded of in his mind, ſo that the devil himſelf is not able to pluck them clean out.

[b] Conſidering and judging things aright, and not by any outward ſhew.

[2] A vehement and grievous crying out againſt them that pleaſe themſelves, becauſe they ſee more than others do, and yet are no whit better than others are.

[c] Whilſt thou giveſt thyſelf to pleaſures, thinking to increaſe thy goods, thou ſhalt find God's wrath.

[3] The ground of the former diſputation, That both the Jews and Gentiles have altogether need of righteouſneſs.

[d] Glory which followeth good works, which he layeth not out before us, as though there were any that could attain to ſalvation by his own ſtrength, but, by laying this condition of ſalvation before us, which no man can perform, to bring men to Chriſt, who alone juſtifieth the believers, as he himſelf concludeth, chap. 2. 21, 22. following.

[e] By truth, he meaneth that knowledge which we have of nature.

[f] God's indignation againſt ſinners, which ſhall quickly be kindled.

[g] God doth not meaſure men either by their blood or by their country, either to receive them, or to caſt them away.

[4] He applieth that general accuſation of mankind, particularly both to the Gentiles and to the Jews.

[5] He preventeth an objection which might be made by the Jews, whom the law doth not excuſe, but condemn, becauſe that not the hearing of the law, but the keeping of the law, doth juſtify.

[h] Shall be pronounced juſt before God's judgment-ſeat; which is true indeed if any ſuch could be found that had fulfilled the law. But ſeeing Abraham was not juſtified by the law, but by faith, it followeth that no man can be juſtified by works.

[6] He preventeth an objection which might be made by the Gentiles, who although they have not the law of Moſes, yet they have no reaſon whereby they may excuſe their wickedneſs, in that they have ſomewhat written in their hearts inſtead of a law, as men, that forbid and puniſh ſome things as wicked, and command and commend other ſome as good.

[i] Not ſimply, but in compariſon of the Jews.

[k] Commend honeſt things, and forbid diſhoneſt.

[l] This knowledge is a natural knowledge.

[7] God deferreth many judgments, which notwithſtanding he will execute at their convenient time by Jeſus Chriſt, with a moſt ſtrict examination, not only of words and deeds, but of thoughts alſo, be they never ſo hidden or ſecret.

[m] As this my doctrine witneſſeth, which I am appointed to preach.

[8] He proveth by the teſtimony of David, and the other prophets, that God beſtowed greateſt benefits upon the Jews in giving them alſo the law, but that they are the moſt unthankful and unkindeſt of all men.

[n] Canſt try and diſcern what things ſwerve from God's will.

[o] The way to teach and frame others in the knowledge of the truth.

[p] As though he ſaid, that the Jews under a colour of an outward ſerving of God, challenged all to themſelves, whenas indeed they did nothing leſs than obſerve the law.

22 Thou that ſayeſt, a man ſhould not commit adultery, doſt thou commit adultery ? thou that abhorreſt idols, committeſt thou ſacrilege ?

23 Thou that glorieſt in the law, through breaking the law, diſhonoureſt thou God ?

24 For the name of God is blaſphemed among the Gentiles through you, * as it is written. * Iſa. 52. 5. Ezek. 36. 20.

25 [9] For circumciſion verily is profitable, if thou do the law: but if thou be a tranſgreſſor of the law, thy circumciſion is made uncircumciſion.

26 Therefore, if the [q] uncircumciſion keep the ordinances of the law, ſhall not his [r] uncircumciſion be counted for circumciſion ?

27 And ſhall not [s] uncircumciſion which is by nature, (if it keep the law) condemn thee which by the [t] letter and circumciſion *art* a tranſgreſſor of the law ?

28 For he is not a Jew which is one [u] outward: neither is that circumciſion which is outward in the fleſh:

29 But he is a Jew which is one within, and the circumciſion *is* of the heart, in the [x] Spirit, not in the letter, whoſe praiſe is not of men, but of God.

CHAP. III.

1 *He giveth the Jews ſome* 2 *preferment, for the covenant's ſake,* 4 *but yet ſuch as wholly dependeth on God's mercy.* 9 *That both Jews and Gentiles are ſinners,* 11 *he proveth by ſcripture:* 19 *and ſhewing the uſe of the law,* 28 *he concludeth that we are juſtified by faith.*

WHAT [1] is then the preferment of the Jew? or what is the profit of circumciſion ?

2 Much every manner of way: for [a] chiefly, becauſe unto them were of credit committed the [b] oracles of God.

3 For what, though ſome did not [c] believe ? ſhall their unbelief make the [d] faith of God without effect ?

4 God forbid: yea, let God be true, and every man a lyar, as it is written, That thou mighteſt be [e] juſtified in thy words, and overcome [f] when thou art judged.

5 [2] Now if our [g] unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay ? Is God unrighteous which puniſheth ? (I ſpeak as [h] a man.)

6 God forbid: elſe how ſhall God judge the world ?

7 [3] For if the [i] verity of God hath more abounded through my lye unto his glory, why am I yet condemned as a ſinner ?

8 And (as we are blamed, and as ſome affirm, that we ſay) why do we not evil, that good may come *thereof?* whoſe damnation is juſt.

9 [4] What then ? are we more excellent ? No, in no wiſe: for we have already proved, that all, both Jews and Gentiles, are [k] under ſin,

10 As it is written, * There is none righteous, no not one. * Pſ. 14. 1, 3. and 53. 1, 3.

11 There is none that underſtandeth: there is none that ſeeketh God.

12 They have all gone out of the way: they have been made altogether unprofitable: there is none that doeth good, no not one.

13 * Their throat is an open ſepulchre: they have uſed their tongues to deceit: * the poiſon of aſps *is* under their lips. * Pſ. 5. 10. * Pſ. 143. 3.

14 * Whoſe mouth is full of curſing and bitterneſs. * Pſ. 10. 7.

15 * Their feet are ſwift to ſhed blood. * Iſa. 55. 7.

16 Deſtruction and calamity *are* in their ways:

17 And the [l] way of peace they have not known.

18 * The fear of God is not before their eyes. * Pſ. 36. 1.

19 [5] Now we know that whatſoever the [m] law ſaith, it ſaith it [6] to them which are under the law, that every mouth may be ſtopped, and all the world be [n] ſubject to the judgment of God.

20 Therefore

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[9] He preciſely preventeth their objection, which ſet an holineſs in circumciſion, and the outward obſervation of the law. So that he ſheweth that the outward circumciſion, if it be ſeparated from the inward, doth not only not juſtify, but alſo condemn them that are indeed circumciſed, of whom it requireth that which it ſignifieth, that is to ſay, cleanneſs of the heart, and the whole life, according to the commandment of the law, ſo that if there be a man uncircumciſed according to the fleſh, who is circumciſed in heart, he is far better and more to be accounted of, than any Jew that is circumciſed according to the fleſh only.

[q] This is the figure Metonymy, for, If the uncircumciſed.

[r] The ſtate and condition of the uncircumciſed.

[s] He which is uncircumciſed by nature and blood.

[t] Paul uſeth oftentimes to ſet the letter againſt the ſpirit. But in this place, the circumciſion which is according to the letter, is the cutting off of the foreſkin; but the circumciſion of the Spirit is the circumciſion of the heart, that is to ſay, the ſpiritual end of the ceremony is true holineſs and righteouſneſs, whereby the people of God are known from prophane and heatheniſh men.

[u] By the outward ceremony only.

[x] Whoſe force is inward, and in the heart.

[1] The firſt meeting with, or preventing an objection of the Jews. What then have the Jews no more preferment than the Gentiles ? yes, that have they, ſaith the apoſtle on God's behalf, for he committed the tables of the covenant to them, ſo that the unbelief of a few cannot cauſe the whole nation without exception to be caſt away of God, who is true, and who alſo uſeth their unworthineſs to commend and ſet forth his goodneſs.

[a] The Jews ſtate and condition was chiefeſt.

[b] Words.

[c] Brake the covenant.

[d] The faith that God gave.

[e] That thy juſtice might be plainly ſeen.

[f] Foraſmuch as thou ſhewedſt forth an evident token of thy righteouſneſs, conſtancy and faith, by preſerving him who had broken his covenant.

[2] Another prevention iſſuing out of the former anſwer: that the juſtice of God is in ſuch ſort commended and ſet forth by our unrighteouſneſs, that therefore God forgetteth not that he is the judge of the world, and therefore a moſt ſevere revenger of unrighteouſneſs.

[g] Treachery, and all the fruits thereof.

[h] Therefore I ſpeak not theſe words in mine own perſon, as though I thought ſo, but this is the talk of man's wiſdom, which is not ſubject to the will of God.

[3] A third objection, which addeth ſomewhat to the former, If ſins do turn to the glory of God, they are not only not to be puniſhed, but we ought rather to give ourſelves to them: which blaſphemy Paul contenting himſelf to curſe and deteſt, pronounceth juſt puniſhment againſt ſuch blaſphemers.

[i] The truth and conſtancy.

[4] Another anſwer to the firſt objection, that the Jews, if they be conſidered in themſelves, are no better than other men are; as it hath been long ſince pronounced by the mouth of the prophets.

[k] Are guilty of ſin.

[l] An innocent and peaceable life.

[5] He proveth that this grievous accuſation which is uttered by David and Iſaiah, doth properly concern the Jews.

[m] The law of Moſes.

[6] A concluſion of all the former diſputation, from the eighteenth verſe of the firſt chapter. Therefore ſaith the apoſtle, No man can hope to be juſtified by any law, whether it be that general law, or the particular law of Moſes, and therefore to be ſaved, ſeeing it appeareth (as we have already proved) by comparing the law and man's life together, that all men are ſinners, and therefore worthy of condemnation in the ſight of God.

[n] Be found guilty before God.

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20 Therefore by the [o] works of the law ſhall no [p] fleſh be [q] juſtified in his [r] ſight: for by the law *cometh* the knowledge of ſin.

21 [7] But now is the righteouſneſs of God made manifeſt without the law, having witneſs of the law and of the prophets,

22 [8] *To wit*, the righteouſneſs of God by the faith of [s] Jeſus Chriſt unto all, and upon all that believe.

23 For there is no difference: for all have ſinned, and are deprived of the [t] glory of God.

24 [9] And are juſtified [u] freely by his grace, through the redemption that is in Chriſt Jeſus,

25 [10] Whom God hath ſet forth *to be* a reconciliation through faith in his [x] blood, to declare his righteouſneſs, by the forgiveneſs of the ſins that [y] are paſſed,

26 Through the [z] patience of God, to ſhew at [a] this time his righteouſneſs, that he might be [b] juſt, and a [c] juſtifier of him which is of the [d] faith of Jeſus.

27 [11] Where is then the rejoicing? It is excluded. By what [e] law? of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is juſtified by faith, without the works of the law.

29 [12] *God*, is he the God of the [f] Jews only, and not of the Gentiles alſo? Yes, even of the Gentiles alſo.

30 For it is one God, who ſhall juſtify [g] circumciſion of faith, and uncircumciſion through faith.

31 [13] Do we then make the law of [h] none effect through faith? God forbid: yea, we [i] eſtabliſh the law.

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CHAP. IV.

1 He proveth that which he ſaid before of faith, by the example of Abraham, 3, 6 and the teſtimony of the ſcripture: and ten times in this chapter he beateth upon this word imputation.

WHAT [1] ſhall we ſay then, that Abraham our father had found concerning the [a] fleſh?

2 [2] For if Abraham were juſtified by works, he hath wherein to rejoice, but not with God.

3 [3] For what ſaith the ſcripture? Abraham believed God, and it was counted to him for righteouſneſs.

4 [4] Now to him that [b] worketh, the wages is not [c] counted by favour, but by debt.

5 But to him that worketh not, but believeth in him that [d] juſtifieth the ungodly, his faith is counted for righteouſneſs.

6 [5] Even as David declareth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works, *ſaying*,

7 Bleſſed *are* they, whoſe iniquities are forgiven, and whoſe ſins are covered.

8 Bleſſed *is* the man, to whom the Lord imputeth not ſin.

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[o] By that, that the law can by us be performed.

[p] Fleſh is here taken for man, as in many other places, and furthermore hath here greater force: for it is put to ſhew the contrariety betwixt God and man. As if you would ſay, Man who is nothing elſe but a piece of fleſh, defiled with ſin, and God who is moſt pure and moſt perfect in himſelf.

[q] Abſolved before the judgment-ſeat of God.

[r] A ſecret ſetting of the righteouſneſs which is before men, be they never ſo juſt, againſt the juſtice which can ſtand before God. Now there is no righteouſneſs can ſtand before God, but the righteouſneſs of Chriſt only.

[7] Therefore ſaith the apoſtle, Leſt that men ſhould periſh, God doth now exhibit that which he promiſed of old, that is to ſay, a way whereby we may be juſtified and ſaved before him without the law.

[8] The matter, as it were, of this righteouſneſs is Chriſt Jeſus, apprehended by faith, and for this end offered to all people, as without him all people are ſhut out from the kingdom of God.

[s] Which we give to Jeſus Chriſt, or which reſteth upon him.

[t] By the glory of God, is meant that mark which we all ſhoot at, that is, everlaſting life, which ſtandeth in that we are made partakers of the glory of God.

[9] Therefore this righteouſneſs touching us, is altogether freely given, for it ſtandeth upon thoſe things which we have not done ourſelves, but ſuch as Chriſt hath ſuffered for our ſakes, to deliver us from ſin.

[u] Of his free gift, and mere liberality.

[10] God then is the author of that free juſtification, becauſe it pleaſed him: and Chriſt is he, which ſuffered puniſhment for our ſins, and in whom we have remiſſion of them: and the mean whereby we apprehend Chriſt, is faith. To be ſhort, the end is the ſetting forth of the goodneſs of God, that by this means it may appear, that he is merciful indeed, and conſtant in his promiſes, as he that freely, and of mere grace, juſtifieth the believers.

[x] This name of blood, calleth us back to the figure of the old ſacrifices, the truth and ſubſtance of which ſacrifice is in Chriſt.

[y] Of thoſe ſins which we committed, when we were his enemies.

[z] Through his patience and ſuffering nature.

[a] To wit, when Paul wrote this.

[b] That he might be found exceeding true and faithful.

[c] Making him juſt and without blame, by imputing Chriſt's righteouſneſs unto him.

[d] Of the number of them which by faith lay hold upon Chriſt: contrary to whom are they, which look to be ſaved by circumciſion, that is, by the law.

[11] An argument to prove this concluſion, that we are juſtified by faith, without works, taken from the end of juſtification. The end of juſtification is the glory of God alone: therefore we are juſtified by faith without works: for if we were alone juſtified, either by our own works only, or partly by faith, and partly by works, the glory of this juſtification ſhould not be wholly given to God.

[e] By what doctrine? now the doctrine of works hath this condition joined with it, If thou doeſt: and the doctrine of faith, hath this condition, If thou believeſt.

[12] Another argument of an abſurdity; if juſtification depended upon the law of Moſes, then ſhould God be a Saviour to the Jews only. Again, if he ſhould ſave the Jews after one ſort, and the Gentiles after another, he ſhould not be one, and like himſelf. Therefore he will juſtify both of them, after one ſelf-ſame manner, that is to ſay, by faith. Moreover, this argument muſt be joined to that which followeth next, that this concluſion may be firm and evident.

[f] God is ſaid to be their God, after the manner of the ſcripture, whom he loveth and tendereth.

[g] The circumciſed.

[13] The taking away of an objection: yet is not the law taken away therefore, but is rather eſtabliſhed, as it ſhall be declared in his proper place.

[h] Vain, void, to no purpoſe, and of no force.

[i] We make it effectual and ſtrong.

[1] A new argument of great weight, taken from the example of Abraham, the father of all believers. And this is the propoſition, If Abraham be conſidered in himſelf by his works, he hath deſerved nothing wherein to rejoice with God.

[a] By works, as appeareth in the next verſe.

[2] A preventing of an objection. Abraham may well rejoice, and extol himſelf amongſt men, but not with God.

[3] A confirmation of the propoſition. Abraham was juſtified by imputation of faith; therefore freely without any reſpect of his works.

[4] The firſt proof of the confirmation, taken of contraries. To him that deſerveth any thing by his labour, the wages is not counted by favour, but by debt. But to him that hath done nothing, but believeth in him which promiſeth freely, faith is imputed.

[b] To him that hath deſerved any thing by his work.

[c] Is not reckoned nor given him.

[d] That maketh him, which is wicked in himſelf, juſt in Chriſt.

[5] Another proof of the ſame confirmation. David putteth bleſſedneſs in free pardon of ſins; therefore juſtification alſo.

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9 [6] *Came* this [e] bleſſedneſs then upon the circumciſion *only*, or upon the uncircumciſion alſo? For we ſay, that faith was imputed unto Abraham for righteouſneſs.

10 [7] How was it then imputed? when he was circumciſed, or uncircumciſed? Not when he was circumciſed, but when he was uncircumciſed:

11 [8] After he received the [f] ſign of circumciſion, *as* the [g] ſeal of the righteouſneſs of the faith which he had when he was uncircumciſed, [9] that he ſhould be the father of all them that believe, not being circumciſed, that righteouſneſs might be imputed to them alſo:

12 [10] And the father of circumciſion, not unto them only which are of the circumciſion, but unto them alſo that walk in the ſteps of the faith of our father Abraham, *which he had* when he was uncircumciſed.

13 [11] For the promiſe that he ſhould be the [h] heir of the world, was not *given* to Abraham, or to his ſeed, through the [i] law, but through the righteouſneſs of faith.

14 [12] For if they which are of the [k] law, *be* heirs, faith is made void, and the promiſe is made of none effect.

15 [13] For the law cauſeth wrath: for where no law is, there *is* no tranſgreſſion.

16 [14] Therefore *it is* by faith, that *it might come* by grace, and the promiſe might be ſure to all the [l] ſeed, [15] not to that only which is of the law: but alſo to that which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a [16] father of many nations) *even* before [m] God, whom he believed, who [n] quickeneth the dead, and [o] calleth thoſe things which be not, as though they were:

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18 [17] Which *Abraham*, above hope, believed under hope, that he ſhould be the father of many nations: according to that which was ſpoken *to him*, So ſhall thy ſeed be.

19 And he, [p] not weak in the faith, conſidered not his own body, which was now [q] dead, being almoſt an hundred years old, neither the deadneſs of Sarah's womb:

20 Neither did he doubt of the promiſe of God through unbelief, but was ſtrengthened in the faith, and gave [r] glory to God:

21 Being [s] fully aſſured, that he which had promiſed, was alſo able to do it.

22 And therefore it was imputed to him for righteouſneſs.

23 [18] Now it is not written for him only, that it was imputed to him for righteouſneſs,

24 But alſo for us, to whom it ſhall be imputed *for righteouſneſs*, which believe in him that raiſed up Jeſus our Lord from the dead,

25 Who was delivered *to death* for our [t] ſins, and is riſen again for our juſtification.

CHAP. V.

1 *He amplifieth* 2 *Chriſt's righteouſneſs, which is laid hold on by faith,* 5 *who was given for the weak,* 8 *and ſinful.* 14 *He compareth Chriſt with Adam,* 17 *death with life,* 20 *and the law with grace.*

THEN being [1] juſtified by faith, we have peace toward God through our Lord Jeſus Chriſt.

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[6] A new propoſition. That this manner of juſtification belongeth both to the uncircumciſed, and alſo to the circumciſed; as is declared in the perſon of Abraham.

[e] This ſaying of David, wherein he pronounceth them bleſſed.

[7] He proveth that it belongeth to the uncircumciſed (for there was no doubt of the circumciſed) in this ſort: Abraham was juſtified in circumciſion, therefore this juſtification belongeth alſo to the uncircumciſed. Nay it doth not appertain to the circumciſed in reſpect of their circumciſion, much leſs are the uncircumciſed ſhut out for their uncircumciſion.

[8] A preventing of an objection. Why then was Abraham circumciſed, if he were already juſtified? That the gift of righteouſneſs (ſaith he) might be confirmed in him.

[f] Circumciſion, which is a ſign; as we ſay, the ſacrament of baptiſm, for baptiſm which is a ſacrament.

[g] Circumciſion was called before, a ſign, in reſpect of the outward ceremony: now Paul ſheweth the force and ſubſtance of that ſign, that is, to what end it is uſed, to wit, not only to ſignify, but alſo to ſeal up the righteouſneſs of faith, whereby we come to poſſeſs Chriſt himſelf; for the Holy Ghoſt worketh that inwardly indeed, which the ſacraments, being joined with the word, do repreſent.

[9] An applying of the example of Abraham to the uncircumciſed believers, whoſe father alſo he maketh Abraham.

[10] An applying of the ſame example to the circumciſed believers, whoſe father Abraham is, but yet by faith.

[11] A reaſon why the ſeed of Abraham is to be eſteemed by faith, becauſe that Abraham himſelf through faith was made partaker of that promiſe, whereby he was made the father of all nations.

[h] That all the nations of the world ſhould be his children; or by the world, may be underſtood the land of Canaan.

[i] For works that he had done, or upon this condition that he ſhould fulfil the law.

[12] A double confirmation of that reaſon: the one is, that the promiſe cannot be apprehended by the law, and therefore it ſhould be fruſtrate: the other, that the condition of faith ſhould be joined in vain to that promiſe which ſhould be apprehended by works.

[k] If they be heirs which have fulfilled the law.

[13] A reaſon of the firſt confirmation, why the promiſe cannot be apprehended by the law: becauſe that the law doth not reconcile God and us, but rather denounceth his anger againſt us, for ſo much as no man can obſerve it.

[14] The concluſion of this argument: The ſalvation and juſtification of the poſterity of Abraham (that is, of the church which is gathered together of all people) proceedeth of faith, which layeth hold on the promiſe made unto Abraham, and which promiſe Abraham himſelf firſt of all laid hold on.

[l] To all the believers.

[15] That is to ſay, not only of them which believe and are alſo circumciſed according to the law, but, of them alſo which without circumciſion, and in reſpect of faith only, are counted amongſt the children of Abraham.

[16] This fatherhood is ſpiritual, depending only upon the virtue of God, who made the promiſe.

[m] Before God, that is, by a ſpiritual kindred which hath place before God, and maketh us acceptable to God.

[n] Who reſtoreth to life.

[o] With whom thoſe things are already, which as yet are not indeed, as he that can with a word make what he will of nothing.

[17] A deſcription of true faith, wholly reſting in the power of God, and his good will, ſet forth in the example of Abraham.

[p] Very ſtrong and conſtant.

[q] Void of ſtrength, and unmeet to get children.

[r] Acknowledged and praiſed God, as moſt gracious and true.

[s] A deſcription of true faith.

[18] The rule of juſtification is always one, both in Abraham, and in all the faithful: that is to ſay, faith in God, who after that there was made a full ſatisfaction for our ſins in Chriſt our mediator, raiſed him from the dead, that we alſo being juſtified, might be ſaved in him.

[t] To pay the ranſom for our ſins.

[1] Another argument taken of the effects: we are juſtified with that which truly appeaſeth our conſcience before God: but faith in Chriſt doth appeaſe our conſcience and not the law, as it was before ſaid, therefore by faith we are juſtified, and not by the law.

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* Epheſ. 2. 18.

2 *[2] By whom alſo through faith, we have [a] had this acceſs into this grace, [b] wherein we [c] ſtand, [3] and [d] rejoice under the hope of the glory of God.

* James 1. 2.

3 [4] Neither *that* only, but alſo we * rejoice in tribulations, [5] knowing that tribulation bringeth forth patience:

4 And patience experience, and experience hope:

5 [6] And hope maketh not aſhamed, becauſe the [e] love of God is ſhed abroad in our hearts by the Holy Ghoſt, which is given unto us.

* Heb. 9. 15. 1 Pet. 3. 18.

6 [7] For Chriſt, when we were yet of no ſtrength, at *his* [f] time died for the * ungodly.

7 [8] Doubtleſs one will ſcarce die [g] for a righteous man: but yet for a good man it may be that one dare die.

8 But God [h] ſetteth out his love toward us, ſeeing that while we were yet [i] ſinners, Chriſt died for us.

9 Much more then, being now juſtified by his blood, we ſhall be ſaved from [k] wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life.

11 [9] And not only *ſo*, but we alſo rejoice in God through our Lord Jeſus Chriſt, by whom we have now received the atonement.

12 [10] Wherefore as by [l] one man [m] ſin entered into the world, and death by ſin, and ſo death went over all men, [n] in whom all men have ſinned.

13 [11] For unto the time [o] of the law was ſin in the world, but ſin is not [p] imputed, while there is no law.

14 [12] But death reigned from Adam to Moſes, even [q] over them alſo that ſinned not after the like [r] manner of the tranſgreſſion of Adam, [13] which was that figure of him that was to come.

15 [14] But yet the gift is not ſo as is the offence: for if through the offence of [s] that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jeſus Chriſt, hath abounded unto many.

16 [15] Neither is the gift *ſo*, as *that which entered in* by one that ſinned: for the fault *came* of one *offence* unto condemnation: but the gift *is* of many offences to [t] juſtification.

17 [16] For if by the offence of one, death reigned through one, much more ſhall they which receive that abundance of grace, and of that gift of that righteouſneſs, [u] reign in life through one, *that is*, Jeſus Chriſt.

18 Like-

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[2] Whereas quietneſs of conſcience is attributed to faith, it is to be referred to Chriſt, who is the giver of faith itſelf, and in whom faith itſelf is effectual.

[a] We muſt here know, that we have yet ſtill the ſame effect of faith.

[b] By which grace, that is, by which gracious love and good will, or that ſtate whereinto we are graciouſly taken.

[c] We ſtand ſtedfaſt.

[3] A preventing of an objection againſt them, which beholding the daily miſeries and calamities of the church, think that the chriſtians dream, when they brag of their felicity: to whom the apoſtle anſwereth, that their felicity is laid up under hope in another place: which hope is ſo certain and ſure, that they do no leſs rejoice for that happineſs than if they did preſently enjoy it.

[d] Our minds are not only quiet and ſettled, but alſo we are marvellouſly glad, and conceive great joy for that heavenly inheritance which waiteth for us.

[4] Tribulation itſelf giveth us, divers and ſundry ways, occaſion to rejoice, much leſs doth it make us miſerable.

[5] Afflictions accuſtom us to patience, and patience aſſureth us of the goodneſs of God, and this experience confirmeth and foſtereth our hope, which never deceiveth us.

[6] The ground of hope is an aſſured teſtimony of the conſcience, by the gift of the Holy Ghoſt, that we are beloved of God, and this is nothing elſe but that which we call faith, whereof it followeth, that through faith our conſciences are quieted.

[e] Wherewith he loveth us.

[7] A ſure comfort in adverſity, that our peace and quietneſs of conſcience be not troubled: for he that ſo loved them that were of no ſtrength, and while they were yet ſinners, that he died for them, how can he neglect them being now ſanctified and living in him?

[f] In time fit and convenient which the Father had appointed.

[8] An amplifying of the love of God toward us, ſo that we cannot doubt of it, who delivered Chriſt to death for the unjuſt, and for them of whom he could receive no commodity, and (that more is) for his very enemies. How can it be then that Chriſt being now alive, ſhould not ſave them from deſtruction, whom by his death he juſtifieth and reconcileth?

[g] In the ſtead of ſome juſt man.

[h] He ſetteth out his love unto us, that in the midſt of our afflictions we may know aſſuredly he will be preſent with us.

[i] While ſin reigned in us.

[k] From affliction and deſtruction.

[9] He now paſſeth over to the other part of juſtification, which conſiſteth in the free imputation of the obedience of Chriſt, ſo that to the remiſſion of ſins, there is added more over and beſides, the gift of Chriſt's righteouſneſs imputed, or put upon us by faith, which ſwalloweth up that unrighteouſneſs which flowed from Adam into us, and all the fruits thereof: ſo that in Chriſt we do not only ceaſe to be unjuſt, but we begin alſo to be juſt.

[10] From Adam in whom all have ſinned, both guiltineſs and death (which is the puniſhment of the guiltineſs) came upon all.

[l] By Adam, who is compared with Chriſt, like to him in this, that both of them make thoſe which are theirs, partakers of that they have: but they are unlike in this, that Adam deriveth ſin into them that are his, even of nature, and that to death: but Chriſt maketh them that are his, partakers of his righteouſneſs by grace, and that unto life.

[m] By ſin, is meant that diſeaſe which is ours by inheritance, and men commonly call it original ſin: for ſo he uſeth to call that ſin in the ſingular number, whereas if he ſpake of the fruits of it, he uſeth the plural number, calling them ſins.

[n] That is, in Adam.

[11] That this is ſo, that both guiltineſs and death began not after the giving and tranſgreſſing of Moſes's law, it appeareth manifeſtly by that, that men died before that law was given: for in that they died, ſin which is the cauſe of death, was then; and in ſuch ſort, that it was alſo imputed: whereupon it followeth that there was then ſome law, the breach whereof was the cauſe of death.

[o] Even from Adam to Moſes.

[p] Where there is no law made, no man is puniſhed as faulty and guilty.

[12] But that this law was not that univerſal law, and that that death did not proceed from any actual ſin of every one particularly, it appeareth hereby, that the very infants, which neither could ever know or tranſgreſs that natural law, are notwithſtanding dead as well as Adam.

[q] Our infants.

[r] Nor after that ſort as they ſin that are of more years, following their luſts: but yet the whole poſterity was corrupted in Adam, whenas he wittingly and willingly ſinned.

[13] Now that firſt Adam anſwereth the latter, who is Chriſt, as it is afterward declared.

[14] Adam and Chriſt are compared together in this reſpect, that both of them do give and yield to theirs, that which is their own: but herein firſt they differ, that Adam by nature hath ſpread his fault to the deſtruction of many, but Chriſt's obedience hath by grace overflowed many.

[s] That is, Adam.

[15] Another inequality conſiſteth in this, that by Adam's one offence men are made guilty; but the righteouſneſs of Chriſt imputed to us freely, doth not only abſolve us from that one fault, but from all other.

[t] To the ſentence of abſolution, whereby we are quit and pronounced righteous.

[16] The third difference is, that the righteouſneſs of Chriſt being imputed unto us by grace, is of greater power to bring life, than the offence of Adam is to addict his poſterity to death.

[u] Be partakers of true and everlaſting life.

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18 [17] Likewiſe then, as by the offence of one *the fault came* on all men to condemnation, ſo by the juſtifying of one, *the benefit abounded* toward all men to the [x] juſtification of life.

19 [18] For as by one man's [y] diſobedience [z] many were made ſinners, ſo by that obedience of that one ſhall many alſo be made righteous.

20 [19] Moreover, the law [a] entered thereupon, that the offence ſhould abound: nevertheleſs, where ſin abounded, *there* grace [b] abounded much more:

21 That as ſin had reigned unto death, ſo might grace alſo reign by righteouſneſs unto eternal life through Jeſus Chriſt our Lord.

CHAP. VI.

1 *He cometh to ſanctification, without which, that*
no man putteth on Chriſt's righteouſneſs, he prov-
eth, 4 *by argument taken of baptiſm,* 12
and thereupon exhorteth to holineſs of life, 16
briefly making mention of the law tranſgreſſed.

WHAT [1] ſhall we ſay then? ſhall we continue ſtill in [a] ſin, that grace may abound? God forbid.

2 [2] How ſhall we that are [b] dead to ſin, live yet therein?

* Gal. 3. 27. 3 [3] Know ye not, that * all we which have been baptized into [c] Jeſus Chriſt, have been baptized into his death?

* Col. 2. 12. 4 * We are buried then with him by baptiſm into his death, that like as Chriſt was raiſed up from the dead [d] to the glory of the Father, ſo [e] we alſo ſhould * walk in newneſs of life.

A. D. 60.

* Epheſ. 4. 23.
Coloſ. 13. 8.
Heb. 12. 1.
1 Pet. 2. 1.
* 1 Cor. 6. 14.
2 Tim. 2. 11.

5 [4] * For if we be planted with him to the [f] ſimilitude of his death, even ſo ſhall we [g] be *to the ſimilitude* of his reſurrection.

6 Knowing this, that our [h] old man is crucified with [i] him, that the [k] body of ſin might be deſtroyed, that henceforth we ſhould not [l] ſerve ſin.

7 [5] For he that is dead, is freed from ſin.

8 Wherefore, if we be dead with Chriſt, we believe that we ſhall live alſo with him.

9 Knowing that Chriſt being raiſed from the dead, dieth no more: death hath no more dominion over him.

10 For in that he died, he died [m] once to ſin: but in that he liveth, he liveth to [n] God.

11 Likewiſe think ye alſo, that ye are dead to ſin, but are alive to God in Jeſus Chriſt our Lord.

12 [6] Let not [o] ſin reign therefore in your mortal body, that you ſhould obey it in the luſts thereof:

13 Neither [p] give ye your [q] members *as* [r] weapons of unrighteouſneſs unto ſin: but give yourſelves unto God, as they that are alive from the dead, and *give* your members *as* weapons of righteouſneſs unto God.

14 [7] For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

15 What

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[17] Therefore to be ſhort, as by one man's offence, the guiltineſs came on all men, to make them ſubject to death: ſo on the contrary ſide, the righteouſneſs of Chriſt, which by God's mercy is imputed to all believers, juſtified them, that they may become partakers of everlaſting life.

[x] Not only becauſe our ſins are forgiven us, but alſo becauſe the righteouſneſs of Chriſt is imputed unto us.

[18] The ground of this whole compariſon is this, that theſe two men are ſet as two ſtocks, or roots, ſo that out of the one, ſin by nature; out of the other, righteouſneſs by grace; doth ſpring forth upon others.

[y] So then, ſin entered not into us only by following the ſteps of our forefather, but we take corruption of him by inheritance.

[z] This word, Many, is ſet againſt this word, a Few.

[19] A preventing of an objection: why then did the law of Moſes enter thereupon? that men might be ſo much the more guilty, and the benefit of God in Chriſt Jeſus be ſo much the more glorious.

[a] Beſides that diſeaſe which all men were infected withal, by being defiled with one man's ſin, the law entered.

[b] Grace was poured ſo plentiful from heaven, that it did not only countervail ſin, but above meaſure paſſed it.

[1] He paſſeth now to another benefit of Chriſt, which is called ſanctification or regeneration.

[a] In that corruption, for though the guiltineſs of ſin be not imputed to us, yet the corruption remaineth ſtill in us: the which ſanctification, that followeth juſtification, killeth by little and little.

[2] The benefit of juſtification, and ſanctification, are always joined together inſeparably, and both of them proceed from Chriſt by the grace of God: Now ſanctification is the aboliſhing of ſin, that is, of our natural corruption, into whoſe place ſucceedeth the cleanneſs and pureneſs of nature reformed.

[b] They are ſaid of Paul to be dead to ſin, which are in ſuch ſort made partakers of the virtue of Chriſt, that that natural corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits: And on the other ſide they are ſaid to live to ſin which are in the fleſh, that is, whom the Spirit of God hath not delivered from the ſlavery of the corruption of nature.

[3] There are three parts of this ſanctification: to wit, the death of the old man, or ſin, his burial, and the reſurrection of the new man, deſcending into us from the virtue of the death, burial, and reſurrection of Chriſt, of which benefit our baptiſm is the ſign and pledge.

[c] To the end that growing up in one with him, we ſhould receive his ſtrength, to quench ſin in us, and to make us new men.

[d] That Chriſt himſelf being diſcharged of his infirmity and weakneſs, might live in glory with God for ever.

[e] And we which are his members riſe for this end, that being made partakers of the ſelf-ſame virtue, we ſhould begin to lead a new life, as though we were already in heaven.

[4] The death of ſin, and the life of righteouſneſs, or our ingrafting into Chriſt, and growing up into one with him, cannot be ſeparated by any means, neither in death nor life: whereby it followeth, that no man is ſanctified which liveth ſtill to ſin, and therefore is no man made partaker of Chriſt by faith, which repenteth not, and turneth not from his wickedneſs: for, as he ſaid before, the law is not ſubverted, but eſtabliſhed by faith.

[f] Inſomuch, as by means of the ſtrength which cometh from him to us, we ſo die to ſin, as he is dead.

[g] For we become every day more perfect than other: for we ſhall never be perfectly ſanctified, as long as we live here.

[h] All our whole nature, as we are conceived and born into this world with ſin, which is called old, partly by comparing that old Adam with Chriſt, and partly alſo in reſpect of the deformation of our corrupt nature, which we change with a new.

[i] Our corrupt nature is attributed to Chriſt, not indeed, but by imputation.

[k] That naughtineſs which ſticketh faſt in us.

[l] The end of ſanctification which we ſhoot at, and ſhall at length come to, to wit, when God ſhall be all in all.

[5] He proveth it by the effects of death, uſing a compariſon of Chriſt the head with his members.

[m] Once for all.

[n] With God.

[6] An exhortation to contend and ſtrive with corruption, and all the effects thereof.

[o] By reigning, St. Paul meaneth that chiefty and high rule which no man ſtriveth againſt, and if any do, yet it is in vain.

[p] To ſin, as to a lord or tyrant.

[q] Your mind and all the powers of it.

[r] As inſtruments to commit wickedneſs withal.

[7] He granteth that ſin is not yet ſo dead in us that it is utterly extinct: but he promiſeth victory to them that contend manfully, becauſe we have the grace of God given us, which worketh ſo that the law is not now in us, the power and inſtrument of ſin.

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15 [8] What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid.

16 * Know ye not, that to whomſoever ye give yourſelves as ſervants to obey, his ſervants ye are to whom ye obey, whether it be of ſin unto death, or of obedience unto righteouſneſs? * John 8. 34. 2 Pet. 2. 19.

17 [9] But God *be* thanked, that ye have been the ſervants of ſin, but ye have obeyed from the heart unto the [s] form of the doctrine, whereunto ye were delivered.

18 Being then made free from ſin, ye are made the ſervants of righteouſneſs.

19 I ſpeak after the manner of man, becauſe of the infirmity of your fleſh: for as ye have given your members ſervants to uncleanneſs and to iniquity, to *commit* iniquity, ſo now give your members ſervants unto righteouſneſs in holineſs:

20 For when ye were the ſervants of ſin, ye were [t] freed from righteouſneſs.

21 [10] What fruit had ye then in thoſe things whereof ye are now aſhamed? For the [u] end of thoſe things *is* death.

22 But now being freed from ſin, and made ſervants unto God, ye have your fruit in holineſs, and the end everlaſting life.

23 [11] For the wages of ſin is death: but the gift of God *is* eternal life, through Jeſus Chriſt our Lord.

CHAP. VII.

1 *He declareth what it is to be no more under the law,* 2 *by an example taken of the law of marriage.* 7, 12 *And leſt the law ſhould ſeem faulty,* 14 *he proveth, that our ſin is the cauſe* 13 *that the ſame is an occaſion of death,* 17 *which was given us unto life.* 21 *He ſetteth out the battle between the fleſh and the ſpirit.*

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KNOW [1] ye not, brethren, (for I ſpeak to them that know the law) that the law hath dominion over a man as long as he liveth?

2 * For the woman which is in ſubjection to a man, is bound by the law to the man, while he liveth: but if the man be dead, ſhe is delivered from the law of the man. * 1 Cor. 7. 39.

3 So then, if while the man liveth, ſhe taketh another man, ſhe ſhall be [a] called an * adultereſs: but if the man be dead, ſhe is free from the law, ſo that ſhe is not an adultereſs, though ſhe take another man. * Matt. 5. 32.

4 [2] So ye, my brethren, are dead alſo to the law by the [b] body of Chriſt, that ye ſhould be unto another, *even* unto him that is raiſed up from the dead, that we ſhould bring forth [c] fruit unto [d] God.

5 [3] For when we [e] were in the fleſh, the [f] affections of ſins, which were by the [g] law, had [h] force in our members, to bring forth fruit unto death.

6 But now we are delivered from the law, he [i] being dead [k] in whom we were [l] holden, that we ſhould ſerve in [m] newneſs of Spirit, and not in the oldneſs of the [n] letter.

7 [4] What ſhall we ſay then? *Is* the law ſin? God forbid. Nay, I knew not ſin, but by the law: for I had not known [o] luſt, except the law had ſaid, * Thou ſhalt not luſt. * Exod. 20. 17. Deut. 5. 21.

8 But ſin took an occaſion by the commandment,

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[8] To be under the law and under ſin, ſignify all one, in reſpect of them which are not ſanctified; as on the contrary ſide, to be under grace and righteouſneſs, agree to them that are regenerate. Now theſe are contraries, ſo that one cannot agree with the other: therefore let righteouſneſs expel ſin.

[9] By nature we are ſlaves to ſin, and free from righteouſneſs; but by the grace of God we are made ſervants to righteouſneſs, and therefore free from ſin.

[s] This kind of ſpeech hath a force in it: for he meaneth thereby that the doctrine of the goſpel is like unto a certain mould which we are caſt into, to be framed and faſhioned like unto it.

[t] Righteouſneſs had no rule over you.

[10] An exhortation to the ſtudy of righteouſneſs and hatred of ſin, the contrary ends of both being ſet down before us.

[u] The reward or payment.

[11] Death is the puniſhment due to ſin, but we are ſanctified freely, unto life everlaſting.

[1] By propounding the ſimilitude of marriage, he compareth the ſtate of man, both before and after regeneration, together. The law of matrimony, ſaith he, is this, that ſo long as the huſband liveth, the marriage abideth in force, but if he be dead, the woman may marry again.

[a] That is, ſhe ſhall be an adultereſs, by the conſent and judgment of all men.

[2] An amplification of the ſimilitude thus. So, ſaith he, doth it fare with us: for now we are joined to the Spirit, as it were to the ſecond huſband, by whom we muſt bring forth new children: we are dead in reſpect of the firſt huſband, but in reſpect of the latter, we are as it were raiſed from the dead.

[b] That is, in the body of Chriſt, to give us to underſtand, how ſtraight and near that fellowſhip is betwixt Chriſt and his members.

[c] He calleth the children, which the wife hath by her huſband, fruit.

[d] Which are acceptable to God.

[3] A declaration of the former ſaying: for the concupiſcences (ſaith he) which the law ſtirred up in us, were in us, as it were an huſband, of whom we brought forth very deadly and curſed children; but now ſince that huſband is dead, and ſo conſequently being delivered from the force of that killing law, we have paſſed into the governance of the ſpirit, So that we bring forth now not thoſe rotten and dead, but lively children.

[e] When we were in the ſtate of the firſt marriage, which he calleth in the next verſe following the oldneſs of the letter.

[f] The motions that egged us to ſin, which ſhew their force even in our minds.

[g] He ſaith not, of the law, but by the law, becauſe they ſpring of ſin, which dwelleth within us, and take occaſion to work thus in us, by reaſon of the reſtraint that the law maketh: not that the fault is in the law, but in ourſelves.

[h] Wrought their ſtrength.

[i] As if he ſaid, The bond which bound us is dead, and vaniſhed away, inſomuch that ſin which held us, hath not now wherewith to hold us.

[k] For this huſband is within us.

[l] Satan is an unjuſt poſſeſſor, for he brought us in bondage of ſin and himſelf deceitfully: and yet notwithſtanding ſo long as we are ſinners, we ſin willingly.

[m] As becometh them, which after the death of their old huſband, are joined to the Spirit: and whom the Spirit of God hath made new men.

[n] By the letter he meaneth the law, in reſpect of that old condition: for before that our will be framed by the Holy Ghoſt, the law ſpeaketh but to deaf men, and therefore it is dumb and dead to us, as touching the fulfilling of it.

[4] An objection, What then? are the law and ſin all one, and do they agree together? Nay, ſaith he, ſin is reproved and condemned by the law. But becauſe ſin cannot abide to be reproved, and was not in a manner felt, until it was provoked and ſtirred up by the law, it taketh occaſion thereby to be more outrageous, and yet by no fault of the law.

[o] By the word luſt in this place he meaneth not evil luſts themſelves, but the fountain from whence they ſpring, for the very heathen philoſophers themſelves condemned wicked luſts, though ſomewhat darkly. But as for this fountain of them, they could not ſo much as ſuſpect it, and yet it is the very ſeat of that natural and unclean ſpot and filth.

A. D. 60. ment, and wrought in me all manner of concupiſcence: for without the law ſin *is* [p] dead.

9 [5] For I once was alive, without the [q] law: but when the commandment [r] came, ſin revived,

10 But I [s] died: and the ſame commandment which was *ordained* unto life, was found *to be* unto me unto death.

11 For ſin took occaſion by the commandment, and deceived me, and thereby ſlew *me*.

* 1 Tim. 1. 8. 12 [6] Wherefore the law *is* * holy, and that [t] commandment *is* holy, and juſt, and good.

13 [7] Was that then which is good, [u] made death unto me? God forbid: but ſin, that it might [x] appear ſin, wrought death in me by that which is good, that ſin might be [y] out of meaſure ſinful by the commandment.

14 [8] For we know that the law is ſpiritual: but I am carnal, ſold under ſin.

15 [9] For I [10] allow not that which I do: for what I [11] would, that I do not; but what I hate, that do I.

16 If I do then that which I would not, I conſent to the law that *it is* good.

17 Now then, it is no more I that do it, but [z] ſin that dwelleth in me.

18 [12] For I know, that in me, that is, in my fleſh, dwelleth no good thing: for to will is preſent with me: but I find [a] no means to perform that which is good.

19 For I do not the good thing which I would, but the evil which I would not, that do I.

A. D. 60. 20 Now if I do that I would not, it is no more I that do it, but the ſin that dwelleth in me.

21 [13] I find then that when I would do good; I am thus yoked, that evil is preſent with me.

22 For I delight in the law of God, concerning the [b] inner man.

23 But I ſee another law in my members, rebelling againſt the law of my [c] mind, and leading me captive unto the law of ſin, which is in my members.

24 [14] O [d] wretched man that I am, who ſhall deliver me from the body of this death!

25 I [e] thank God, through Jeſus Chriſt our Lord. Then I [f] myſelf in my mind ſerve the law of God, but in my fleſh the law of ſin.

CHAP. VIII.

1 *He concludeth that there is no condemnation to them who are grafted in Chriſt through his Spirit,* 3 *howſoever they be as yet burdened with ſins:* 9 *For they live through that Spirit,* 14 *whoſe teſtimony* 15 *driveth away all fear,* 18 *and relieveth our preſent miſeries.*

NOW [1] then there *is* no condemnation to them that are in Chriſt Jeſus, which [2] walk not after the [a] fleſh, but after the Spirit.

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[p] Though ſin be in us, yet it is not known for ſin, neither doth it ſo rage, as it rageth after that the law is known.

[5] He ſetteth himſelf before us for an example, in whom all men may behold, firſt, what they are by nature before they earneſtly think upon the law of God: to wit, blockiſh, and heady to ſin and wickedneſs, without all true ſenſe and feeling of ſin; then what manner of perſons they become, when their conſcience is reproved by the teſtimony of the law, to wit, ſtubborn and more inflamed with the deſire of ſin, than ever they were before.

[q] When I knew not the law, then methought I lived indeed: for my conſcience never troubled me, becauſe I knew not my diſeaſe.

[r] When I began to underſtand the commandment.

[s] In ſin, or by ſin.

[6] The concluſion: That the law of itſelf is holy, but all the fault is in us which abuſe the law.

[t] Touching not coveting.

[7] The propoſition: that the law is not the cauſe of death, but our corrupt nature being therewith not only diſcovered, but alſo ſtirred up: and took occaſion thereby to rebel, as which the more that things are forbidden it, the more it deſireth them, and from hence cometh the guiltineſs, and occaſion of death.

[u] Beareth it the blame of my death?

[x] That ſin might ſhew itſelf to be ſin, and bewray itſelf to be that which it is indeed.

[y] As evil as it could, ſhewing all the venom it could.

[8] The cauſe of this matter, is this, becauſe that the law requireth a heavenly pureneſs, but men ſuch as they be born, are bondſlaves of corruption, which they willingly ſerve.

[9] He ſetteth himſelf being regenerate, before us, for an example, in whom may eaſily appear the ſtrife of the Spirit and the fleſh, and therefore of the law of God, and our wickedneſs. For ſince that the law in a man not regenerate bringeth forth death only, therefore in him it may eaſily be accuſed; but ſeeing that in a man which is regenerate it bringeth forth good fruit, it doth better appear that evil actions proceed not from the law but from ſin, that is, from our corrupt nature: And therefore the apoſtle teacheth alſo what the true uſe of the law is in reproving ſin in the regenerate, unto the end of the chapter: as a little before (to wit, from the ſeventh verſe unto this fifteenth) he declareth the uſe of it in them which are not regenerate.

[10] The deeds of my life, ſaith he, anſwer not, nay, they are contrary to my will: Therefore by the conſent of my will with the law, and repugnancy with the deeds of my life, it appeareth evidently, that the law and a right ruled will, do perſuade one thing; but corruption which hath her ſeat alſo in the regenerate, another thing.

[11] It is to be noted, that one ſelf-ſame man is ſaid to will and not to will, in divers reſpects: to wit, he is ſaid to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is ſuch an one as he was born. But becauſe the part which is regenerate, at length becometh conqueror, therefore Pau ſuſtaining the part of the regenerate, ſpeaketh in ſuch ſort as if the corruption which ſinneth willingly, were ſomething without a man: although afterward he granteth that this evil is in his fleſh, or in his members.

[z] That natural corruption, which cleaveth faſt even to them that are regenerate, and is not clean conquered.

[12] This vice, or ſin, or law of ſin, doth wholly poſſeſs thoſe men which are not regenerate, and hindereth them or holdeth them back that are regenerate.

[a] This doth indeed agree to that man, whom the grace of God hath made a new man: for where the Spirit is not, how can there be any ſtrife there?

[13] The concluſion: As the law of God exhorteth to goodneſs, ſo doth the law of ſin (that is, the corruption wherein we are born) force us to wickedneſs: but the Spirit, that is, our mind, in that that it is regenerate, conſenteth with the law of God: but the fleſh, that is, the whole natural man, is bondſlave to the law of ſin. Therefore to be ſhort, wickedneſs and death are not of the law, but of ſin, which reigneth in them that are not regenerate: for they neither will, nor do good; but will, and do evil: but in them that are regenerate, it ſtriveth againſt the Spirit or law of the mind, ſo that they cannot neither live ſo well as they would, or be ſo void of ſin as they would.

[b] The inner man, and the new man are all one, and are anſwerable and ſet as contrary to the old man, neither doth this word, Inner man, ſignify man's mind and reaſon; and the old man, the powers that are under them, as the philoſophers imagine; but by the outward man is meant whatſoever is either without or within a man from top to toe, ſo long as that man is not born anew by the grace of God.

[c] The law of the mind in this place, is not to be underſtood of the mind as it is naturally, and as our mind is from our birth, but of the mind which is renewed by the Spirit of God.

[14] It is a miſerable thing to be yet in part ſubject to ſin, which of its own nature maketh us guilty of death; but we muſt cry to the Lord, who will by death itſelf at length make us conquerors, as we are already conquerors in Chriſt.

[d] Wearied with miſerable and continual conflicts.

[e] He recovereth himſelf, and ſheweth us that he reſteth only in Chriſt.

[f] This is the true perfection of them that are born anew, to confeſs that they are imperfect.

[1] A concluſion of all the former diſputation, from ver. 16. chap. 1. even to this place; ſeeing that we, being juſtified by faith in Chriſt, do obtain remiſſion of ſins, and imputation of righteouſneſs, and are alſo ſanctified, it followeth hereof, that they that are grafted into Chriſt by faith, are out of all fear of condemnation.

[2] The fruits of the Spirit, or effects of ſanctification which is begun in us, do not ingraft us into Chriſt, but do declare that we are grafted into him.

[a] Follow not the fleſh for their guide: for he is not ſaid to live after the fleſh, that hath the Holy Ghoſt for his guide, though ſometimes he ſtep awry.

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2 [3] For the [b] law of the Spirit of [c] life, *which is* in [d] Chriſt Jeſus, hath [e] freed me from the law of ſin and of death.

3 [4] For, (that that was [f] impoſſible to the law, in as much as it was weak, becauſe of the [g] fleſh) God ſending his own Son, in the ſimilitude of [h] ſinful fleſh, and for [i] ſin, [k] condemned ſin in the fleſh,

4 That that [l] righteouſneſs of the law might be fulfilled [5] in us, which walk not after the fleſh, but after the Spirit.

5 [6] For they that are after the [m] fleſh, ſavour the things of the fleſh: but they that are after the Spirit, the things of the Spirit.

6 [7] For the wiſdom of the fleſh *is* death: but the wiſdom of the Spirit *is* life and peace.

7 [8] Becauſe the wiſdom of the fleſh *is* enmity againſt God: [9] for it is not ſubject to the law of God, neither indeed can be.

8 [10] So then they that are in the fleſh cannot pleaſe God.

9 [11] Now ye are not in the fleſh, but in the Spirit, becauſe the Spirit of God dwelleth in you: but if any man hath not the Spirit of Chriſt, the ſame is not his.

10 [12] And if Chriſt be in you, the [n] body is dead becauſe of ſin: but the Spirit *is* life for righteouſneſs ſake.

11 [13] But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by his Spirit [o] that dwelleth in you.

12 [14] Therefore, brethren, we are debtors not to the fleſh, to live after the fleſh:

13 [15] For if ye live after the fleſh, ye ſhall die: but if ye mortify the deeds of the body by the Spirit, ye ſhall live.

14 [16] For as many as are led by the Spirit of God, they are the Sons of God.

15 [17] For ye have not received the [p] Spirit of bondage to [q] fear again: but ye have received the Spirit of [r] adoption, whereby we cry Abba, Father.

16 The

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[3] A preventing of an objection. Seeing that the virtue of the Spirit which is in us ſo weak, how may we gather thereby, that there is no condemnation to them that have that virtue? Becauſe, ſaith he, that virtue of the quickening Spirit which is ſo weak in us, is moſt perfect and moſt mighty in Chriſt, and being imputed unto us which believe, cauſeth us to be ſo accounted of, as though there were no relics of corruption and death in us. Therefore hitherto, Paul diſputed of remiſſion of ſins, and imputation of fulfilling the law, and alſo of ſanctification which is begun in us: but now he ſpeaketh of the perfect imputation of Chriſt's manhood, which part was neceſſarily required to the full appeaſing of our conſciences. For our ſins are defaced by the blood of Chriſt, and the guiltineſs of our corruption is covered with the imputation of Chriſt's obedience, and the corruption itſelf (which the apoſtle calleth ſinful ſin) is healed in us by little and little by the gift of ſanctification; but yet lacketh beſide that, another remedy, to wit, the perfect ſanctification of Chriſt's own fleſh, which alſo is to us imputed.

[b] The power and authority of the Spirit, againſt which is ſet the tyranny of ſin.

[c] Which mortifieth the old man, and quickeneth the new man.

[d] To wit, abſolutely and perfectly.

[e] For Chriſt's ſanctification being imputed to us, perfecteth our ſanctification which is begun in us.

[4] He uſeth no argument here, but expoundeth the myſtery of ſanctification, which is imputed unto us. For becauſe, ſaith he, that the virtue of the law was not ſuch (and that by reaſon of the corruption of our nature) that it could make man pure and perfect, and for that it rather kindled the diſeaſe of ſin, than did put it out or extinguiſh it, therefore God cloathed his Son with fleſh like unto our ſinful fleſh, wherein he utterly aboliſhed our corruption, that being accounted thoroughly pure and without fault in him, apprehended and laid hold on by faith, we might be found to have fully that ſingular perfection which the law requireth, and therefore that there might be no condemnation in us.

[f] Which is not proper to the law, but cometh by our fault.

[g] In man not born anew, whoſe diſeaſe the law could point out, but it could not heal it.

[h] Of man's nature which is corrupt through ſin, until he ſanctified it.

[i] To aboliſh ſin in our fleſh.

[k] Shewed that ſin hath no right in us.

[l] The very ſubſtance of the law of God might be fulfilled, or that ſame which the law requireth, that we may be found juſt before God. For if with our juſtification there be joined that ſanctification which is imputed to us, we are juſt, according to that perfect form which the law requireth.

[5] He returneth to that which he ſaid: that the ſanctification which is begun in us, is a ſure teſtimony of our ingrafting into Chriſt, which is a moſt plentiful fruit of a godly and honeſt life.

[6] A reaſon why to walk after the fleſh, agreeth not to them which are grafted in Chriſt; but to walk after the Spirit, agreeth and is meet for them: Becauſe, ſaith he, that they which are after the fleſh ſavour the things of the fleſh, but they that are after the Spirit the things of the Spirit.

[m] They that live as the fleſh leadeth them.

[7] He proveth the conſequent, becauſe that whatſoever the fleſh ſavoureth, that engendereth death; and whatſoever the Spirit ſavoureth, that tendeth to joy and life everlaſting.

[8] A reaſon and proof why the wiſdom of the fleſh is death, becauſe, ſaith he, it is the enemy of God.

[9] A reaſon why the fleſh is enemy to God, becauſe it neither will, neither can, be ſubject to him; and by fleſh he meaneth a man not regenerate.

[10] The concluſion. Therefore they that walk after the fleſh, cannot pleaſe God: whereby it followeth, that they are not grafted into Chriſt.

[11] He cometh to the others, to wit, to them which walk after the Spirit, of whom we have to underſtand contrary things to the former. And firſt of all, he defineth what it is to be in the Spirit, or to be ſanctified; to wit, to have the Spirit of God dwelling in us. Then he declareth that ſanctification is ſo joined and knit to our grafting in Chriſt, that it can by no means be ſeparated.

[12] He confirmeth the faithful againſt the relies of fleſh and ſin, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to ſay, a lump) which is not yet purged from this earthly filthineſs, in death. But therewithal willing them to doubt nothing of the happy ſucceſs of this combat, becauſe that even this little ſpark of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteouſneſs, is the ſeed of life.

[n] The fleſh, or all that which as yet ſticketh faſt in the clefts of ſin and death.

[13] A confirmation of the former ſentence. You have the ſelf-ſame Spirit which Chriſt hath: Therefore at length it ſhall do the ſame in you, that it did in Chriſt, to wit, when all infirmities being utterly laid aſide, and death overcome, it ſhall cloath you with heavenly glory.

[o] By the virtue and power of it, which ſhewed the ſame might, firſt in our head, and daily worketh in his members.

[14] An exhortation to oppreſs the fleſh daily more and more by the virtue of the Spirit of regeneration, becauſe (ſaith he) you are debtors unto God, for ſo much as you have received ſo many benefits of him.

[15] Another reaſon of the profit that enſueth: for ſuch as ſtrive and fight valiantly, ſhall have everlaſting life.

[16] A confirmation of this reaſon: for they be the children of God, which are governed by his Spirit, therefore ſhall they have life everlaſting.

[17] He declareth and expoundeth by the way in theſe two verſes, by what right this name, to be called the children of God, is given to the believers, becauſe, ſaith he, they have received the grace of the goſpel, wherein God ſheweth himſelf, not (as before in the publiſhing of the law) terrible and fearful, but a moſt benign and loving Father in Chriſt, ſo that with great boldneſs we call him Father, the Holy Ghoſt ſealing this adoption in our hearts by faith.

[p] By the Spirit, is meant the Holy Ghoſt, whom we are ſaid to receive, when he worketh in our minds.

[q] Which fear is ſtirred up in our minds by the preaching of the law.

[r] Which ſealeth our adoption in our minds, and therefore openeth our mouths.

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16 The ſame Spirit beareth witneſs with our ſpirit, that we are the children of God.

17 [18] If *we be* children, *we are* alſo [s] heirs, even the heirs of God, and heirs annexed with Chriſt: [19] if ſo be that we ſuffer with him, that we may alſo be glorified with him.

18 [20] For I [t] count that the afflictions of this preſent time *are* not worthy of the glory which ſhall be ſhewed unto us.

19 [21] For the fervent deſire of the [u] creature waiteth when the ſons of God ſhall be revealed:

20 Becauſe the creature is ſubject to [x] vanity, not of its [y] own will, but by reaſon [z] of him which hath ſubdued it under [a] hope:

21 Becauſe the creature alſo ſhall be delivered from the [b] bondage of corruption into the glorious liberty of the ſons of God.

22 For we know that every creature groaneth with us alſo, and [c] travaileth in pain together unto this preſent.

23 [22] And not only *the creature*, but we alſo which have the firſt fruits of the Spirit, even we do ſigh in our [d] ſelves, waiting for the adoption, *even* * [e] the redemption of our body.

* Luke 21. 28.

24 [23] For we are ſaved by hope: but [f] hope that is ſeen, is not hope: for how can a man hope for that which he ſeeth?

25 But if we hope for that we ſee not, we do with patience abide for it.

26 [24] Likewiſe the Spirit alſo [g] helpeth our infirmities: for we know not what to pray as we ought: but the Spirit itſelf maketh [h] requeſt for us with ſighs which cannot be expreſſed.

27 But he that ſearcheth the hearts, knoweth what is the [i] meaning of the Spirit: for he maketh requeſt for the ſaints, [k] according to *the will of* God.

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28 [25] Alſo we know that [l] all things work together for the beſt unto them that love God, even to them that are called of *his* [m] purpoſe.

29 For thoſe which he knew before, he alſo predeſtinated to be made like to the image of his Son, that he might be the firſt born among many brethren.

30 Moreover, whom he [n] predeſtinated, them alſo he called: and whom he called, them alſo he juſtified: and whom he juſtified, them he alſo glorified.

31 [26] What ſhall we then ſay to theſe things? If God be on our ſide, who *can be* againſt us?

32 Who ſpared not his own Son, but gave him for us all *to death*, how ſhall he not with him [o] give us all things alſo?

33 [27] Who ſhall lay any thing to the charge of God's choſen? *it is* [p] God that juſtifieth,

34 Who ſhall condemn? *it is* Chriſt which is dead: yea, or rather, which is riſen again, who is alſo at the right hand of God, and maketh requeſt alſo for us.

35 Who ſhall ſeparate us from the love of [q] Chriſt? ſhall tribulation, or anguiſh, or perſecution, or famine, or nakedneſs, or peril, or ſword?

36 As it is written, * For thy ſake are we killed all day long: we are counted as ſheep for the ſlaughter.

* Pſ. 44. 22.

37 Never-

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[18] A proof of the conſequent of the confirmation: becauſe that he which is the Son of God, doth enjoy God with Chriſt.

[s] Partakers of our Father's goods, and that freely, becauſe we are children by adoption.

[19] Now Paul teacheth by what way the ſons of God do come to that felicity, to wit, by the croſs, as Chriſt himſelf did: and therewithal openeth unto them fountains of comfort: as firſt that we have Chriſt a companion and fellow of our afflictions: ſecondly, that we ſhall be alſo his fellows in that everlaſting glory.

[20] Thirdly, that this glory which we look for, doth a thouſand parts ſurmount the miſery of our afflictions.

[t] All being well conſidered, I gather.

[21] Fourthly, he plainly teacheth us, that we ſhall certainly be renewed from that confuſion and horrible deformation of the whole world, which cannot be continual, as it was not at the beginning. But as it had a beginning by the ſin of man for whom it was made by the ordinance of God, ſo ſhall it at length be reſtored with the elect.

[u] All this world.

[x] Is ſubject to a vaniſhing and flitting ſtate.

[y] Not by their natural inclination.

[z] That they ſhould obey the Creator's commandment, whom it pleaſed to ſhew by their fickle ſtate, how greatly he was diſpleaſed with man.

[a] God would not make the world ſubject to everlaſting curſe, for the ſin of man, but gave it in hope that it ſhould be reſtored.

[b] From the corruption which they are now ſubject to, they ſhall be delivered and changed into that bleſſed ſtate of incorruption, which ſhall be revealed, when the ſons of God ſhall be advanced to glory.

[c] By this word is meant, not only exceeding ſorrow, but alſo the fruit that followeth of it.

[22] Fifthly, if the reſt of the world look for a reſtoring, groaning as it were for it, and that not in vain, let it not grieve us alſo to ſigh, yea, let us be more certainly perſuaded of our redemption to come, foraſmuch as we have the firſt-fruits of the Spirit.

[d] Even from the bottom of our hearts.

[e] That laſt reſtoring, which ſhall be the accompliſhment of our adoption.

[23] Sixthly, hope is neceſſarily joined with faith: ſeeing then that we believe thoſe things which we are not yet in poſſeſſion of, and hope reſpecteth not the thing that is preſent, we muſt therefore hope and patiently wait for that which we believe ſhall come to paſs.

[f] This is ſpoken by the figure Metonymia: Hope, for that which is hoped for.

[24] Seventhly, there is no cauſe why we ſhould faint under the burden of afflictions, ſeeing that prayers miniſter unto us a moſt ſure help: which cannot be fruſtrate, ſeeing they proceed from the Spirit of God which dwelleth in us.

[g] Beareth our burden, as it were, that we faint not under it.

[h] Provoketh us to prayers, and telleth us, as it were, within, what we ſhall ſay, and how we ſhall groan.

[i] What ſobs and ſighs proceed from the inſtinct of the Spirit.

[k] Becauſe he teacheth the godly to pray according to God's will.

[25] Eighthly, we are not afflicted either by chance, or to our harm, but by God's providence, for our great profit: who as he choſe us from the beginning, ſo hath he predeſtinate us to be made like to the image of his Son: and therefore will bring us in his time, being called and juſtified, to glory, by the croſs.

[l] Not only afflictions, but whatſoever elſe.

[m] He calleth that, Purpoſe, which God hath from everlaſting appointed with himſelf according to his good will and pleaſure.

[n] He uſeth the time paſt for the time preſent, as the Hebrews uſe, who ſometime ſet down the thing that is to come, by the time that is paſt, to ſignify the certainty of it; and he hath alſo a regard to God's continual working.

[26] Ninthly, we have no cauſe to fear that the Lord will not give us whatſoever is profitable for us, ſeeing that he hath not ſpared his own Son to ſave us.

[o] Give us freely.

[27] A moſt glorious and comfortable concluſion of the whole ſecond part of this epiſtle, that is of the treatiſe of juſtification: There are no accuſers that we have need to be afraid of before God, ſeeing that God himſelf abſolveth us as juſt: and therefore much leſs need we to fear damnation, ſeeing that we reſt upon the death and reſurrection of the almighty power and defence of Jeſus Chriſt. Therefore what can there be ſo weighty in this life, or of ſo great force and power, that might fear us, as though we might fall from the love of God, wherewith he loveth us in Chriſt? Surely nothing, ſeeing that it is in itſelf moſt conſtant and ſure, and alſo in us being confirmed by ſtedfaſt faith.

[p] Who pronounceth us not only guiltleſs, but alſo perfectly juſt in his Son.

[q] Wherewith Chriſt loveth us.

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37 [r] Nevertheleſs, in all theſe things we are more than conquerors through him that loved us.

38 For I am perſuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.

CHAP. IX.

1 *He anſwereth an objection that might be brought on the Jews behalf,* 7 *and telleth of two ſorts of Abraham's children,* 15 *and that God worketh all things in this matter according to his will,* 20 *even as the potter doth.* 24, 30 *He proveth as well the calling of the Gentiles,* 31 *as alſo the rejecting of the Jews,* 25, 27 *by the teſtimony of the prophets.*

I Say [1] the truth in Chriſt, I lye not, my conſcience bearing me witneſs in the Holy Ghoſt,

2 That I have great heavineſs, and continual ſorrow in mine heart.

3 For I would wiſh myſelf to be [a] ſeparate from Chriſt, for my brethren that are my kinſmen according to the [b] fleſh:

4 Which are the Iſraelites, to whom *pertaineth* the adoption, and the [c] glory, and the * [d] covenants, and the giving of the [e] law, and the [f] ſervice *of God*, and the [g] promiſes.

* Ch. 2. 17. Eph. 2. 12.

5 Of whom *are* the fathers, and of whom concerning the fleſh, Chriſt *came*, who is [2] God over all, bleſſed for ever. Amen.

6 * [3] Notwithſtanding, it cannot be that the word of God ſhould take none effect: for all they are not [h] Iſrael which are of Iſrael.

* Ch. 2. 28.

7 Neither *are they* all children, becauſe they are the ſeed of Abraham: * [4] but, In [i] Iſaac ſhall thy ſeed be called:

* Gen. 21. 12. Heb. 11. 18.

8 [5] That is, they which are the children of the [k] fleſh, are not the children of God: but the * children of the [l] promiſe are counted for the ſeed.

* Gal. 4. 28.

9 [6] For this is a word of promiſe, * In this ſame time will I come, and Sara ſhall have a ſon.

* Gen. 18. 10.

10 [7] Neither *he* only *felt this*, but alſo * Rebecca, when ſhe had conceived by one, *even* by our father Iſaac.

* Gal. 28. 4.

11 For ere *the children* were born, and when they had neither done good nor evil, (that the [m] purpoſe of God might [8] remain according to election, not by works, but by him that calleth)

12 [9] It was ſaid unto her, * The elder ſhall ſerve the younger.

* Gen. 25. 23.

13 As it is written, * I have loved Jacob, and have hated Eſau.

* Mal. 1. 2.

14 [10] What ſhall we ſay then? Is there [n] unrighteouſneſs with God? God forbid.

15 [11] For he ſaith to Moſes, * I will [o] have mercy on him, on whom I will ſhew mercy: and will

* Exod. 33. 19.

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[r] We are not only not overcome with ſo great and many miſeries and calamities, but alſo more than conquerors in all of them.

[1] The third part of this epiſtle, even to the twelfth chapter, wherein Paul aſcendeth to the higher cauſes of faith: and firſt of all, becauſe he purpoſed to ſpeak much of the caſting off of the Jews, he uſeth an inſinuation, declaring by a double or triple oath, and by witneſſing of his great deſire towards their ſalvation, his ſingular love towards them, and therewithal granting unto them all their prerogatives

[a] The apoſtle loved his brethren ſo entirely, that if it had been poſſible, he would have been ready to have redeemed the caſting away of the Iſraelites with the loſs of his own ſoul for ever: for this word, Separate, betokeneth as much in this place.

[b] Being brethren by fleſh, as of one nation and country.

[c] The ark of the covenant, which was a token of God's preſence.

[d] The tables of the covenant, and this is ſpoken by the figure Metonymia.

[e] Of the judicial law.

[f] The ceremonial law.

[g] Which were made to Abraham and to his poſterity.

[2] A moſt manifeſt teſtimony of the Godhead and divinity of Chriſt.

[3] He entereth into the handling of predeſtination, by a kind of preventing an objection: How may it be, that Iſrael is caſt off, but that therewithal we muſt alſo make the covenant which God made with Abraham and his ſeed, fruſtrate and void? He anſwereth therefore, that God's word is true, although that Iſrael be caſt off; for the election of the people of Iſrael is ſo general and common, that notwithſtanding the ſame God chuſeth by his ſecret counſel, ſuch as it pleaſeth him. So then, this is the propoſition and ſtate of this treatiſe: The grace of ſalvation is offered generally in ſuch ſort, that notwithſtanding it, the efficacy thereof pertaineth only to the elect.

[h] Iſrael in the firſt place, is taken for Jacob, and in the ſecond, for the Iſraelites.

[4] The firſt proof is taken from the example of Abraham's own houſe, wherein Iſaac only was accounted the ſon, and that by God's ordinance: although that Iſhmael alſo was born of Abraham, and circumciſed before Iſaac.

[i] Iſaac ſhall be thy true and natural ſon, and therefore heir of the bleſſing.

[5] A general application of the former proof or example.

[k] Which are born of Abraham by the courſe of nature.

[l] Which are born by virtue of the promiſe.

[6] A reaſon of that application: becauſe that Iſaac was born by the virtue of the promiſe, and therefore he was not choſen, nay, he was not at all, but by the free will of God: whereby it followeth, that the promiſe is the fountain of predeſtination, and not the fleſh, from which promiſe the particular election proceedeth, that is, that the elect be born elect, and not that they be firſt born, and then after elected in reſpect of God, who doth predeſtinate.

[7] Another forcible proof taken from the example of Eſau and Jacob, which were both born of the ſame Iſaac, which was the ſon of the promiſe, of one mother, and at one birth, and not at divers, as Iſhmael and Iſaac were: and yet notwithſtanding, Eſau being caſt off only, Jacob was choſen: and that before their birth, that neither any goodneſs of Jacob's might be thought to be the cauſe of his election, neither any wickedneſs of Eſau's, of his caſting away.

[m] God's decree which proceedeth of his meer good will, whereby it pleaſeth him to chuſe one, and refuſe the other.

[8] Paul ſaith not, might be made, but, being made might remain. Therefore they are deceived which make foreſeen faith the cauſe of election, and foreknown infidelity the cauſe of reprobation.

[9] He proveth the caſting away of Eſau by that, that he was made ſervant to his brother: and proveth the chuſing of Jacob, by that, that he was made lord of his brother, although his brother was the firſt begotten. And leſt any man might take this ſaying of God, and refer it to external things, the apoſtle ſheweth out of Malachi, who is a good interpreter of Moſes, that the ſervitude of Eſau was joined with the hatred of God, and the lordſhip of Jacob with the love of God.

[10] The firſt objection, If God doth love or hate upon no conſideration of worthineſs, or unworthineſs, then is he unjuſt, becauſe he may love them which are unworthy, and hate them that are worthy. The apoſtle deteſteth this blaſphemy, and afterward anſwereth it ſeverally point by point.

[n] Man's wit knoweth no other cauſes of love or hatred, but thoſe that are in the perſons, and thereupon this objection riſeth.

[11] He anſwereth firſt, touching them which are choſen to ſalvation: in the chuſing of whom he denieth that God may ſeem unjuſt, although he chuſe and predeſtinate to ſalvation them that are not yet born, without any reſpect of worthineſs. Becauſe he bringeth not the choſen to the appointed end, but by the means of his mercy, which is a cauſe next under predeſtination. Now mercy preſuppoſeth miſery; and again, miſery preſuppoſeth ſin, or voluntary corruption of mankind; and corruption preſuppoſeth a pure and perfect creation. Moreover, mercy is ſhewed by her degrees; to wit, by calling, by faith, by juſtification and ſanctification, ſo that at length we come to glorification, as the apoſtle will ſhew afterward. Now all theſe things orderly following the purpoſe of God, do clearly prove that he can by no means ſeem unjuſt in loving and ſaving his.

[o] I will be merciful and favourable to whom I liſt to be favourable.

A. D. 60. will have [p] compaſſion on him, on whom I will have compaſſion.

16 [12] So then *it is* not in him that [q] willeth, nor in him that runneth, but in God that ſheweth mercy.

17 [13] For the [r] ſcripture ſaith unto Pharaoh, * For this ſame purpoſe have I [s] ſtirred thee up, that I might [14] ſhew my power in thee, and that my name might be declared throughout all the earth. * Exod. 9. 16.

18 [15] Therefore he hath mercy on whom he [t] will, and whom he will he hardeneth.

19 [16] Thou wilt ſay then unto me, Why doeth he yet complain? for who hath reſiſted his will?

20 [17] But O man, who art thou which pleadeſt againſt God? [18] ſhall the * thing [u] formed ſay to him that formed it, Why haſt thou made me thus? * Iſa. 45. 9.

21 * [19] Hath not the potter power of the clay, to make of the ſame lump one [20] veſſel to [x] honour, and another unto [21] diſhonour? * Jer. 18. 6. A. D. 60.

22 [22] *What*, and if God would, to ſhew his wrath, and to make his power known, ſuffer with long patience the [y] veſſels of wrath, prepared to [23] deſtruction?

23 And that he might declare the [z] riches of his glory upon the veſſels of mercy which he hath prepared unto glory?

24 [24] Even us whom he hath called, not of the [a] Jews only, but alſo of the Gentiles.

25 [25] As he ſaith alſo in Hoſea, * I will call them my people, which were not my people: and her beloved, which was not beloved. * Hoſea 2. 23. 1 Pet. 2. 10.

26 And it ſhall be in the place where it was ſaid unto them, * Ye are not my people, that there they ſhall be called, The children of the living God. * Hoſea 1. 10.

27 [26] Alſo Eſaias crieth concerning Iſrael,

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[p] I will have compaſſion on whomſoever I will have compaſſion.

[12] The concluſion of the anſwer. Therefore God is not unjuſt in chuſing and ſaving, of his free goodneſs, ſuch as it pleaſeth him; as he alſo anſwered Moſes when he prayed for all the people.

[q] By will, he meaneth the thought and endeavour of heart, and by running, good works, to neither of which he giveth the praiſe, but only to the mercy of God.

[13] Now he anſwereth concerning the reprobate, or them whom God hateth, being not yet born, and hath appointed to deſtruction, without any reſpect of unworthineſs. And firſt of all he proveth this to be true, by alledging the teſtimony of God himſelf touching Pharaoh, whom he ſtirred up to this purpoſe, that he might be glorified in his hardening and juſt puniſhing.

[r] God ſo ſpeaketh unto Pharaoh in the ſcripture, or, the ſcripture bringeth in God, ſo ſpeaking to Pharaoh.

[s] Brought thee into this world.

[14] Secondly, he bringeth the end of God's counſel, to ſhew that there is no unrighteouſneſs in him. Now this chiefeſt end is, not properly and ſimply the deſtruction of the wicked, but God's glory which appeareth in their rightful puniſhment.

[15] A concluſion of the full anſwer to the firſt objection. Therefore ſeeing God doth not ſave them whom he freely choſe according to his good will and pleaſure, but by juſtifying and ſanctifying them by his grace, his counſel in ſaving them cannot ſeem unjuſt. And again, there is no injuſtice in the everlaſting counſel of God, touching the deſtruction of them whom he liſteth to deſtroy, for that he hardeneth before he deſtroyeth: therefore the third anſwer for the maintenance of God's juſtice in the everlaſting counſel of reprobation, conſiſteth in this word Hardening: which notwithſtanding he concealed in the former verſe, becauſe the hiſtory of Pharaoh was well known. But the force of the word is great, for hardening, which is ſet againſt mercy, preſuppoſeth the ſame things that mercy did, to wit, a voluntary corruption, wherein the reprobates are hardened: and again, corruption preſuppoſeth a perfect ſtate of creation. Moreover, this hardening alſo is voluntary, for God ſo hardeneth being offended with corruption, that he uſeth their own will whom he hardeneth, to the executing of that judgment. Then follow the fruits of hardening, to wit, unbelief and ſin, which are the true and proper cauſes of the condemnation of the reprobate. Why doth he then appoint to deſtruction? Becauſe he will: Why doth he harden? Becauſe they are corrupt: Why doth he condemn? Becauſe they are ſinners. Where is then unrighteouſneſs? Nay, if he ſhould deſtroy all after this ſort, to whom ſhould he do injury?

[t] Whom it pleaſed him to appoint to ſhew his favour upon.

[16] Another objection, but only from the reprobate, riſing upon the former anſwer. If God do appoint to everlaſting deſtruction, ſuch as he liſteth, and if that cannot be hindered nor withſtanded, that he hath once decreed, how doth he juſtly condemn them, which periſh by his will?

[17] The apoſtle doth not anſwer that it is not God's will, for that God doth not either reject or elect according to his pleaſure, which thing the wicked call blaſphemy, but he rather granteth his adverſary both the antecedents, to wit, that it is God's will, and that it muſt of neceſſity ſo fall out, yet he denieth that God is therefore to be thought an unjuſt revenger of the wicked: for ſeeing it appeareth by manifeſt proof, that this is the will of God, and his doing, what impudency is it for man, which is but duſt and aſhes, to diſpute with God, and as it were to call him into judgment? Now if any man ſay that the doubt is not ſo diſſolved and anſwered, I anſwer, that there is no ſurer demonſtration in any matter, becauſe it is grounded upon this principle, That the will of God is the rule of righteouſneſs.

[18] An amplification of the former anſwer, taken from a compariſon, whereby alſo it appeareth that God's determinate counſel is ſet of Paul the higheſt of all cauſes: ſo that it dependeth not upon any reſpect of the ſecond cauſes, but doth rather frame and direct them.

[u] This ſimilitude agreeth very fitly to the firſt creation of mankind.

[19] Alluding to the creation of Adam, he compareth mankind not yet made, (but in the Creator's mind) to a lump of clay: whereof afterward God made, and doth daily make according as he purpoſed from everlaſting, both ſuch as ſhould be elect, and ſuch as ſhould be reprobate, as alſo this word, Making, declareth.

[20] Whereas in the objection propounded, mention was only made of veſſels to diſhonour, yet he ſpeaketh of the other alſo in this anſwer, for that he proveth the Creator to be juſt in either of them, as the rule of contraries requireth.

[x] To honeſt uſes.

[21] Seeing then that in the name of diſhonour, the ignominy of everlaſting death is ſignified, they ſpeak with Paul which ſay, that ſome are made of God to moſt juſt deſtruction, and they that are offended with this kind of ſpeech bewray their own folly.

[22] The ſecond anſwer is this, that God, moreover and beſides that he doth juſtly decree whatſoever he doth decree, uſeth that moderation in executing of his decrees, as declareth his ſingular lenity even in the reprobate, in that that he ſuffereth them a long time, and permitteth them to enjoy many and ſingular benefits, until at length he juſtly condemn them: and that to good end and purpoſe, to wit, to ſhew himſelf to be an enemy and revenger of wickedneſs, that it may appear what power he is of by theſe ſevere judgments, and finally by compariſon of contraries to ſet forth indeed, how great his mercy is towards the elect.

[y] By veſſels, the Hebrews underſtand all kinds of inſtruments.

[23] Therefore again, we may ſay with Paul, that ſome men are made of God the Creator to deſtruction.

[z] The unmeaſurable and marvellous greatneſs.

[24] Having eſtabliſhed the doctrine of the eternal predeſtination of God on both parts, that is, as well of the reprobate as of the elect, he cometh now to ſhew the uſe of it, teaching us that we ought not to ſeek the teſtimony of it in the ſecret counſel of God, but by the vocation which is made manifeſt, and ſet forth in the church, propounding unto us the example of the Jews and Gentiles, that the doctrine may be better perceived.

[a] He ſaith not that all and every one of the Jews are called, but ſome of the Jews, and ſome of the Gentiles.

[25] Our vocation or calling is free, and of grace, even as our predeſtination is; and therefore there is no cauſe why either our own unworthineſs, or the unworthineſs of our anceſtors, ſhould cauſe us to think that we are not the elect and choſen of God, if we be called of him, and ſo embrace through faith the ſalvation that is offered us.

[26] Contrariwiſe, Neither any outward general calling, neither any worthineſs of our anceſtors, is a ſufficient witneſs of election, unleſs by faith and belief we anſwer God's calling: which things came to paſs in the Jews, as the Lord had forewarned.

A. D. 60.

* Iſa. 20 21.

* Though the number of the children of Iſrael were as the ſand of the ſea, *yet* ſhall *but* a remnant be ſaved.

28 For he will make his account, and gather it into a [b] ſhort ſum with righteouſneſs: for the Lord will make a ſhort account in the earth.

* Iſa. 1. 9.

29 * And as Eſaias ſaid before, Except the Lord of [c] hoſts had left us a [d] ſeed, we had been made as Sodom, and had been like to Gomorrah.

30 [27] What ſhall we ſay then? That the Gentiles, which followed [e] not righteouſneſs, have attained unto righteouſneſs, even the righteouſneſs which is of faith:

31 [28] But Iſrael, which followed the law of righteouſneſs, could not attain unto the law of righteouſneſs.

32 Wherefore? Becauſe *they ſought* it not by faith, but as *it were* by the [f] works of the law: for they have ſtumbled at the ſtumbling-ſtone.

* Pſ. 118. 22. Iſa. 8. 14. 28. 16. 1 Pet. 2. 6.

33 As it is written, * Behold, I lay in Sion a ſtumbling-ſtone, and a rock to make men fall: and every one that believeth in him, ſhall not be aſhamed.

CHAP. X.

1 *He handleth the effects of election,* 3 *that ſome refuſe, and ſome embrace,* 4 *Chriſt, who is the end of the law.* 15 *He ſheweth that Moſes foretold the calling of the Gentiles,* 20 *and Eſaias the hardening of the Jews.*

BRETHREN, [1] mine heart's deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I bear them record, that they have the zeal of God, but not according to knowledge.

3 [2] For they, [a] being ignorant of the righteouſneſs of God, and going about to [b] eſtabliſh their own righteouſneſs, have not ſubmitted themſelves to the righteouſneſs of God.

A. D. 60.

* Gal. 3. 24.

4 * [3] For Chriſt *is* the [c] end of the law for righteouſneſs unto [d] every one that believeth.

* Lev. 18. 5. Ezek. 20. 11. Gal. 2. 12.

5 [4] For Moſes *thus* deſcribeth the righteouſneſs which is of the law, * That the man which doeth theſe things, ſhall live thereby.

* Deut. 30. 12.

6 But the righteouſneſs which is of faith ſpeaketh on this wiſe, * [e] Say not in thine heart, Who ſhall aſcend into heaven? (that is, to bring Chriſt from above:)

7 Or who ſhall deſcend into the deep? (that is, to bring Chriſt again from the dead)

* Deut. 30. 14.

8 [5] But what ſaith it? * The [f] word is near thee, *even* in thy mouth, and in thine heart. This is the word of faith which we preach.

9 [6] For if thou ſhalt [g] confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that [h] God raiſed him up from the dead, thou ſhalt be ſaved:

10 For with the heart man [i] believeth unto righteouſneſs, and with the mouth man confeſſeth to ſalvation.

* Iſa. 28. 16.

11 [7] For the ſcripture ſaith, * Whoſoever [k] believeth in him, ſhall not be aſhamed.

12 For there is no difference between the Jew and the Grecian: for he that is Lord over all, is rich unto all that call on him.

* Joel 1. 38.

13 * [8] For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.

14 But how ſhall they call on him, in whom they have not believed? [9] and how ſhall they believe in him, of whom they have not heard? and how ſhall they hear without a preacher?

* Iſa. 52. 7. Nahum 1. 15.

15 And how ſhall they preach, except they be ſent? as it is written, * How beautiful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But

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[b] God purpoſeth to bring the unkind and unthankful people to an extreme fewneſs.

[c] Armies, by which word the chiefeſt power that is, is given to God.

[d] Even a very few.

[27] The declaration and manifeſtation of our election, is our calling, apprehended by faith, as it came to paſs in the Gentiles.

[e] So then the Gentiles had no works to prepare and procure God's mercy beforehand. And as for that that the Gentiles attained to that which they ſought not for, the mercy of God is to be thanked for it; and in that the Jews attained not to that which they ſought after, they can thank none for it but themſelves, becauſe they ſought it not aright.

[28] The pride of men is the cauſe that they contemn vocation, ſo that the cauſe of their damnation need not be ſought for any other where but in themſelves.

[f] Seeking to come by righteouſneſs, they followed the law of righteouſneſs.

[1] Purpoſing to ſet forth in the Jews an example of marvellous obſtinacy, he uſeth an inſinuation.

[2] The firſt entrance into the vocation unto ſalvation, is to renounce our own righteouſneſs: the next is, to embrace that righteouſneſs by faith, which God freely offereth us in the goſpel.

[a] The ignorance of the law which we ought to know, excuſeth none before God, eſpecially it excuſeth not them that are of his houſhold.

[b] Ignorance hath always pride joined with it.

[3] The proof: The law itſelf hath reſpect unto Chriſt, that ſuch as believe in him ſhould be ſaved. Therefore the calling to ſalvation by the works of the law, is vain and fooliſh: but Chriſt is offered for ſalvation to every believer.

[c] The end of the law is, to juſtify them that keep the law: but ſeeing we do not obſerve the law, through the fault of our fleſh, we attain not unto this end: but Chriſt ſalveth this diſeaſe, for he fulfilled the law for us.

[d] Not only to the Jews, but alſo to the Gentiles.

[4] That the law regardeth and tendeth to Chriſt, this is a manifeſt proof, for that it propoundeth ſuch a condition as can be and is fulfilled of none but of Chriſt only: which being imputed unto us by faith, our conſcience is quieted, ſo that now no man can aſk, Who can aſcend up into heaven, or bring us from hell, ſeeing the goſpel teacheth that both of theſe is done by Chriſt, and that for their ſakes, which with true faith embrace him which calleth them.

[e] Think not with thyſelf, as men that are ſtaggering uſe to do.

[5] Vocation cometh by the word preached.

[f] By the word, Moſes underſtood the law which the Lord publiſhed with his own voice: and Paul applieth it to the preaching of the goſpel, which was the perfection of the law.

[6] That is indeed true faith, which is ſettled not only in the head, but alſo in the heart of man, whereof alſo we give teſtimony by our outward life, and which tendeth to Chriſt as to our alone and only Saviour, even as he ſetteth forth himſelf in his word.

[g] If thou profeſs plainly, ſincerely, and openly, that thou takeſt Jeſus only to be thy Lord and Saviour.

[h] The Father, who is ſaid to have raiſed the Son from the dead: and this is not ſpoken to ſhut out the divinity, of the Son, but to ſet forth the Father's counſel touching our redemption in the reſurrection of the Son.

[i] Faith is ſaid to juſtify, and furthermore ſeeing the confeſſion of the mouth is an effect of faith, and confeſſion is the way to come to ſalvation, it followeth that faith is alſo ſaid to ſave.

[7] Now he proveth the other part which he propounded afore in the fourth verſe, to wit, that Chriſt calleth whomſoever he liſteth, without any difference, and this he confirmeth by a double teſtimony.

[k] To believe in God, is to yield and conſent to God's promiſe of our ſalvation by Chriſt, and that not only in general, but when we know that the promiſes pertain to us, whereupon riſeth a ſure truſt.

[8] True calling upon the name of God is the teſtimony of true faith; and true faith, of true vocation or calling; and true calling, of true election.

[9] That is, true faith, which ſeeketh God in his word, and that preached, according as God hath appointed in the church.

A. D. 60.

* Iſa. 53. 1. John 12. 38.

16 [10] But they have not [l] all obeyed the goſpel: for Eſaias ſaith, * Lord, who hath believed our report?

17 [11] Then faith *is* by hearing, and hearing by the [m] word of God.

* Pſ. 19. 3.

18 [12] But I demand, Have they not heard? * No doubt, their ſound went out through all the earth, and their words into the ends of the world.

* Deut. 32. 21.

19 [13] But I demand, Did not Iſrael know *God?* Firſt Moſes ſaith, * I will provoke you to envy by a [n] nation that is not *my* nation, and by a fooliſh *nation* I will anger you.

* Iſa. 65. 1.

20 * And Eſaias is [o] bold, and ſaith, I was found of them that ſought me not, and have been made manifeſt to them that aſked not after me.

* Iſa. 65. 2.

21 And unto Iſrael he ſaith, * All the day long have I ſtretched forth mine hand unto a diſobedient and gainſaying people.

CHAP XI.

1 *Leſt the caſting-off the Jews ſhould be limited according to the outward appearance,* 4 *he ſheweth that Elias was in times paſt deceived:* 16 *and that, ſeeing they have an holy root,* 23 *many of them likewiſe ſhall be holy.* 18, 24 *He exhorteth the Gentiles to be humble,* 33 *and crieth out, that God's judgments are unſearchable.*

I Demand then, [1] Hath God caſt away his people? God forbid: for [2] I alſo am an Iſraelite, of the ſeed of Abraham, of the tribe of Benjamin.

A. D. 60.

2 [3] God hath not caſt away his people which he [a] knew before. [4] Know ye not what the ſcripture ſaith of Elias, how he communeth with God againſt Iſrael, ſaying,

* 1 Kings 19. 10.

3 * Lord, they have killed thy prophets, and digged down thine altars: and I am left alone, and they ſeek my life.

* 1 Kings 19. 18.

4 But what ſaith the anſwer of God to him? * I have [b] reſerved unto myſelf ſeven thouſand men, which have not bowed the knee to [c] Baal.

5 Even ſo then at this preſent time is there a remnant according to the [d] election of grace.

6 [5] And if *it be* of grace, it is [e] no more of works: or elſe were grace no more grace: but if it be of works, it is no more grace, or elſe were work no more work.

7 What then? Iſrael hath not obtained that he ſought: but the election hath obtained it, and the reſt have been [f] hardened:

* Iſa. 6. 9. and 29. 10. Matt. 13. 14. John 12. 40. Acts 28. 26.

8 [6] According as it is written, * God hath given them the ſpirit of [g] ſlumber: eyes that they [h] ſhould not ſee, and ears that they ſhould not hear, unto this day.

* Pſ. 69. 23.

9 And David ſaith, * [i] Let their table be made a ſnare, and a net, and a ſtumbling-block, even for a recompence unto them.

10 Let their eyes be darkened that they ſee not, and bow down their back always.

11 [7] I demand then, Have they ſtumbled, that they ſhould fall? God forbid: but through their fall, ſalvation *cometh* unto the Gentiles, to provoke them to follow them.

12 Where-

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[10] Whereſoever faith is, there is alſo the word; but not contrariwiſe, whereſoever the word is, there is faith alſo: for many refuſe and reject the word.

[l] He ſpeaketh this, becauſe of the Jews.

[11] A concluſion of the former gradation: we muſt aſcend from faith to our vocation, as by our vocation we came to the teſtimony of our election.

[m] By God's commandment.

[12] An objection: If calling be a teſtimony of election, were not the Jews called? why ſhould I not grant that, ſaith the apoſtle, ſeeing that there is no nation which hath not been called? much leſs can I ſay, that the Jews were not called.

[13] The defender and maintainer of the Jews cauſe, goeth on ſtill to aſk, whether the Jews alſo knew not God which called them? Iſaiah (ſaith the apoſtle) denieth it: and witneſſeth that the goſpel was tranſlated from them to the Gentiles, becauſe the Jews neglected it. And therewithal the apoſtle teacheth, that that outward and univerſal calling, which is ſet forth by the creation of the world, ſufficeth not to the knowledge of God: yea, and that the particular alſo which is by the word of God, is of itſelf of ſmall or no efficacy, unleſs it be apprehended or laid hold on by faith, by the gift of God: otherwiſe by unbelief it is made unprofitable, and that by the only fault of man, who can pretend no ignorance.

[n] He calleth all prophane people, a nation that is no nation, as they are not ſaid to live but to die, which are appointed for everlaſting condemnation.

[o] Speaketh without fear.

[1] Now the apoſtle ſheweth how this doctrine is to be applied to others, abiding ſtill in his propounded cauſe. Therefore he teacheth us, that all the Jews in particular are not caſt away, and therefore we ought not to pronounce raſhly of private perſons, whether they be of the number of the elect, or not.

[2] The firſt proof: I am a Jew, and yet elected, therefore we may, and ought, fully to reſolve upon our election, as hath been before ſaid: but of another man's we cannot be ſo certainly reſolved, and yet ours may cauſe us to hope well of others.

[3] The ſecond proof: Becauſe that God is faithful in his league or covenant, although men be unfaithful: ſo then, ſeeing that God hath ſaid, that he will be the God of his unto a thouſand generations, we muſt take heed, that we think not that the whole race and offſpring is caſt off, by reaſon of the unbelief of a few, but rather that we hope well of every member of the church, becauſe of God's league and covenant.

[a] Which he loved and choſe from everlaſting.

[4] The third proof taken from the anſwer that was made to Elias: even then alſo, when there appeared openly to the face of the world no elect, yet God knew his elect and choſen, and of them alſo great ſtore and number. Whereupon this alſo is concluded, that we ought not raſhly to pronounce of any man as of a reprobate, ſeeing that the church is oftentimes brought to that ſtate, that even the moſt watchful and ſharp-ſighted paſtors think it to be clean extinct and put out.

[b] He ſpeaketh of remnants and reſerved people which were choſen from everlaſting, and not of remnants that ſhould be choſen afterward, for they are not choſen, becauſe they were not idolaters: but therefore they were not idolaters, becauſe they were choſen and elect.

[c] Baal ſignifieth as much, as maſter, or patron, or one in whoſe power another is, which name the idolaters at this day give their idols, naming them Patrons and Patroneſſes, or Ladies.

[d] The election of grace is, not whereby men choſe grace, but whereby God choſe us of his grace and goodneſs.

[5] Although that all be not elect and choſen, yet let them that are elected, remember that they are freely choſen: and let them that ſtubbornly refuſe the grace and free mercy of God, impute it unto themſelves.

[e] This ſaying, beateth down flat to the ground all the doctrine of all kinds and manner of works, whereby our juſtifiers of themſelves do teach, that works are either wholly, or partly, the cauſe of our juſtification.

[f] Look Mark 3. 5.

[6] And yet this hardneſs of heart cometh not but by God's juſt decree and judgment, and yet without fault, when as he ſo puniſheth the unthankful by taking from them all ſenſe and perſeverance, and by doubling their darkneſs, that the benefits of God which are offered unto them, do redound to their juſt deſtruction.

[g] A very dead ſleep, which taketh away all ſenſe.

[h] That is, eyes unfit to ſee.

[i] As unhappy birds are enticed to death by that which is their ſuſtenance, ſo did that only thing turn to the Jews deſtruction, out of which they ſought life, to wit, the law of God, for the prepoſterous zeal whereof, they refuſed the goſpel.

[7] God appointed this caſting-off of the Jews, that it might be an occaſion to call the Gentiles: and again, might turn this calling of the Gentiles, to be an occaſion to reſtore the Jews, to wit, that they being inflamed and provoked by emulation of the Gentiles, might themſelves at length embrace

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12 Wherefore if the fall of them *be* the [k] riches of the world, and the diminiſhing of them the riches of the Gentiles, how much more ſhall their [l] abundance *be?*

13 [8] For *in that* I ſpeak to you Gentiles, inaſmuch as I am the apoſtle of the Gentiles: [m] I magnify mine office,

14 *To try* if by any means I might provoke them of my fleſh to follow them, and might ſave ſome of them.

15 For if the caſting-away of them *be* the reconciling of the world, what *ſhall* the receiving *be,* [n] but life from the dead?

16 [9] For if the [o] firſt fruits *be* holy, ſo *is* the whole lump: and if the root [p] be holy, ſo *are* the branches.

17 * [10] And though ſome of the branches be broken off, and thou being a wild olive-tree, waſt grafted [q] in for them, and made [r] partaker of the root and fatneſs of the olive-tree:

* Jer. 11. 6.

18 [s] Boaſt not thyſelf againſt the branches: and if thou boaſt thyſelf, thou beareſt not the root, but the root thee.

19 Thou wilt ſay then, The branches are broken off, that I might be grafted in.

20 Well: through unbelief they are broken off, and thou ſtandeſt by faith: be not high-minded, but [t] fear.

21 For if God ſpared not the [u] natural branches, *take heed,* leſt he alſo ſpare not thee.

22 [11] Behold therefore the [x] bountifulneſs and ſeverity of God: toward them which have fallen, ſeverity: but toward thee, bountifulneſs, if thou continue in *his* [y] bountifulneſs: or elſe thou ſhalt alſo be cut off.

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23 [12] And they alſo, if they abide not ſtill in unbelief, ſhall be grafted in: for God is able to graft them in again.

24 For if thou waſt cut out of the olive-tree, which was wild by [z] nature, and waſt grafted contrary to nature in a [a] right olive tree, how much more ſhall they that are by nature, be grafted in their own olive-tree?

25 [13] For I would not, brethren, that ye ſhould be ignorant of this ſecret (leſt ye ſhould be arrogant in [b] yourſelves) that partly obſtinacy is come to Iſrael, until the fulneſs of the Gentiles be [c] come in.

26 And ſo all Iſrael ſhall be ſaved, as it is written, * The deliverer ſhall come out of Sion, and ſhall turn away the ungodlineſs from Jacob.

* Iſa. 59. 20.

27 And this is my covenant with them, * When I ſhall take away their ſins.

* Iſa. 27. 9.

28 [14] As concerning the [d] goſpel, *they are* enemies for your ſakes: but as touching the [e] election, they are beloved for the Father's ſake.

29 [15] For the gifts and calling of God are without repentance.

30 [16] For even as ye in times paſt have not
believed

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brace the goſpel. And hereby we may learn, that the ſeverity of God ſerveth as well to the ſetting-forth of his glory, as his mercy doth, and alſo that God prepareth himſelf a way to mercy, by his ſeverity: ſo that we ought not raſhly to deſpair of any man, nor proudly triumph over other men, but rather to provoke them to an holy emulation, that God may be glorified in them alſo.

[k] By riches, he meaneth the knowledge of the goſpel to everlaſting life: and by the world, all nations diſperſed throughout the whole world.

[l] Of the Jews, when the whole nation, without exception, ſhall come to Chriſt.

[8] He witneſſeth by his own example, that he goeth before all other in this behalf.

[m] I make noble and famous.

[n] It ſhall come to paſs that when the Jews come to the goſpel, the world ſhall, as it were, quicken again, and riſe up from death to life.

[9] The nation of the Jews being conſidered in their ſtock, and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we muſt not ſtick in their unworthineſs, to think that they are at once all caſt off, but we ought to conſider the root of the covenant, and rather go back to their anceſtors which were faithful, that we may know that the bleſſing of the covenant reſteth in ſome of their poſterity, as we alſo find proof hereof in ourſelves.

[o] He alludeth to the firſt-fruits of thoſe loaves, by the offering whereof all the whole crop of corn was ſanctified. And they might uſe the reſt of the year following with good conſcience.

[p] Abraham.

[10] There is no cauſe why the Gentiles which have obtained mercy, ſhould triumph over the Jews which contemn the grace of God, ſeeing they are grafted into the Jews anceſtors. But let them rather take heed, that that alſo be not found in them which is worthily condemned in the Jews. And hereof alſo this general doctrine may be gathered and taken, that we ought to be ſtudious of God's glory, even in reſpect of our neighbours: ſo far ought we to be from bragging and glorying, for that, that we are preferred before other by a ſingular grace.

[q] In place of theſe boughs which are broken off.

[r] It is againſt the common courſe of huſbandry, that the barren juice of the imp is changed with the juice of the good tree.

[s] We may rejoice in the Lord, but ſo that we deſpiſe not the Jews, whom we ought rather to provoke to that good ſtriving with us.

[t] See that thou ſtand in awe of God modeſtly and carefully.

[u] He calleth them natural, not becauſe they had any holineſs of nature, but becauſe they were born of them whom the Lord ſet apart for himſelf from other nations, by his league and covenant, which he freely made with them.

[11] Seeing the matter itſelf declareth that election cometh not by inheritance (although the fault be in men, and not in God, why the bleſſing of God is not perpetual) we muſt take good heed that that be not found in ourſelves, which we think blame-worthy in others; for the election is ſure, but they that are truly elect and ingrafted, are not proud in themſelves with contempt of other, but with due reverence to God, and love towards their neighbour, run to the mark which is ſet before them

[x] The tender and living heart.

[y] In that ſtate which God's bountifulneſs hath advanced thee unto; and we muſt mark here, that he ſpeaketh not of the election of every private man, which remaineth ſtedfaſt for ever, but of the election of the whole nation.

[12] Many are now for a ſeaſon cut off, that is, are without the root, which in their time ſhall be grafted in: and again there are a great ſort, which after a ſort, and touching the outward ſhew, ſeem to be ingrafted, which notwithſtanding through their own fault, afterward are cut off, and clean caſt away: which thing is eſpecially to be conſidered in nations and people, as in the Gentiles and Jews.

[z] Underſtand nature, not as it was firſt made, but as it was corrupted in Adam, and ſo derived from him to his poſterity.

[a] Into the people of the Jews, which God had ſanctified of his mere grace: and he ſpeaketh of the whole nation, not of every one apart.

[13] The blindneſs of the Jews is neither ſo univerſal that the Lord hath no elect in that nation, neither ſhall it be continual: for there ſhall be a time wherein they alſo (as the prophets have forewarned) ſhall effectually embrace that which they do now ſo ſtubbornly, for the moſt part, reject and refuſe.

[b] That ye be not proud within yourſelves.

[c] Into the church.

[14] Again, that he may join the Jews and Gentiles together as it were in one body, and eſpecially may teach what duty the Gentiles owe to the Jews, he beateth this into their heads, that the nation of the Jews is not utterly caſt off without hope of recovery.

[d] Foraſmuch as they receive it not.

[e] In that God reſpecteth not what they deſerve, but what he promiſed to Abraham.

[15] The reaſon or proof: becauſe the covenant made with that nation, of life everlaſting, cannot be fruſtrate and vain.

[16] Another reaſon; becauſe that although they which are hardened, are worthily puniſhed, yet hath not this ſtubbornneſs of the Jews ſo come to paſs properly for an hatred to that nation, but that an entry might be, as it were,
opened

A. D. 60. believed God, yet have now obtained mercy through their unbelief.

31 Even ſo now have they not believed by the mercy *ſhewed* unto you, that they alſo may obtain mercy.

32 For God hath ſhut up [f] all in unbelief, that he might have mercy on all.

33 [17] O the deepneſs of the riches, both of the wiſdom and knowledge of God! how unſearchable are his [g] judgments, and his [h] ways paſt finding out!

34 * [18] For who hath known the mind of the Lord? or who was his counſellor? * Job 41. 2. Iſa. 40. 13. 1 Cor. 2. 16.

35 Or who hath given unto him [i] firſt, and he ſhall be recompenſed?

36 For of him, and through him, and for [k] him are all things: to him *be* glory for ever. Amen.

CHAP. XII.

1 *He exhorteth* 2 *to that worſhip which is acceptable to God:* 9 *to love unfeigned,* 14, 20 *even towards our enemies.*

I Beſeech [1] you therefore, brethren, [a] by the mercies of God, that ye [b] give up your [c] bodies a [d] living ſacrifice, holy, acceptable unto God, *which is* your [e] reaſonable ſerving of God.

2 [2] And faſhion not yourſelves like unto this world, but be ye changed by the renewing of your [f] mind, that ye may * prove what that good, and acceptable, and perfect will of God is. * Eph. 5. 17. 1 Theſſ. 4. 3.

3 [3] For I [g] ſay through the grace that is given unto me, to every one that is among you, that no man [h] preſume to underſtand above that which is meet to underſtand, but that he underſtand according to [i] ſobriety, as God hath dealt to every man the * meaſure of [k] faith. * 1 Cor. 12. 11. Eph. 4. 7.

4 [4] For as we have many members in one body, and all members have not one office,

5 So we being many, have one body in Chriſt, and every one, one another's members.

6 * [5] Seeing then that we have gifts that are divers, according to the grace that is given unto us, whether *we have* prophecy, *let us propheſy* according to the [l] portion of faith: * 1 Pet. 4. 10.

7 Or an office, *let us wait* on the office: or he that [m] teacheth, on teaching:

8 Or he that [n] exhorteth, on exhortation: he that [o] diſtributeth, *let him do it* * with ſimplicity: he that [p] ruleth, with diligence: he that [q] ſheweth mercy, with chearfulneſs. * Matt. 6. 2. 2 Cor. 9. 7.

9 [6] *Let* love *be* without diſſimulation. * Abhor that which is evil, and cleave unto that which is good. * Amos 5. 15.

10 * Be affectioned to love one another with * Eph. 4. 2. 1 Pet. 2. 17.

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opened to bring in the Gentiles, and afterward the Jews, being inflamed with emulation of that mercy which is ſhewed to the Gentiles, might themſelves alſo be partakers of the ſame benefit, and ſo it might appear that both Jews and Gentiles are ſaved only by the free mercy and grace of God, which could not have been ſo manifeſt, if at the beginning God had brought altogether into the church, or if he had ſaved the nation of the Jews without this interruption.

[f] Both Jews and Gentiles.

[17] The apoſtle crieth out as aſtoniſhed with this wonderful wiſdom of God, which he teacheth us, ought to be religiouſly reverenced, and not curiouſly and profanely to be ſearched beyond the compaſs of that that God hath revealed unto us.

[g] The courſe that he holdeth in governing all things both generally and particularly.

[h] The order of his counſels and doings.

[18] He bridleth three manner of ways, the wicked boldneſs of man: firſt, becauſe that God is above all moſt wiſe, and therefore it is very abſurd, and plainly godleſs to meaſure him by our folly. Moreover, becauſe he is debtor to no man, and therefore no man can complain of injury done unto him. Thirdly, becauſe all things are made for his glory, and therefore we muſt refer all things to his glory, much leſs may we contend and debate the matter with him.

[i] This ſaying overthroweth the doctrine of foreſeen works and merits.

[k] To wit, for God, to whoſe glory all things are referred, not only things that were made, but eſpecially his new works which he worketh in his elect.

[1] The fourth part of this epiſtle, which after the finiſhing of the chief points of Chriſtian doctrine, conſiſteth in declaring of precepts of Chriſtian life. And firſt of all, he giveth general precepts and grounds: the chiefeſt whereof is this, that every man conſecrate himſelf wholly to the ſpiritual ſervice of God, and do as it were ſacrifice himſelf, truſting to the grace of God.

[a] By this preface he ſheweth that God's glory is the utmoſt end of all our doings.

[b] In times paſt the ſacrifices were preſented before the altar: but now the altar is every where.

[c] Yourſelves: in times paſt, other bodies than our own, now our own muſt be offered.

[d] In times paſt, dead ſacrifices were offered, but now we muſt offer ſuch as have the Spirit of life in them.

[e] Spiritual.

[2] The ſecond precept is this, That we take not other men's opinions or manners for a rule of life, but that we wholly renouncing this world, ſet before us as a mark the will of God, as it is manifeſted and opened unto us in his word.

[f] Why then there is no place left for reaſon, which the heathen philoſophers place as a queen in a caſtle, nor for man's free will, which the popiſh ſchoolmen dream on, if the mind muſt be renewed. Look Epheſ. 1. 18. and 2. 3. and 4. 17. and Coloſſ. 1. 21.

[3] Thirdly, he admoniſheth us very earneſtly, that every man keep himſelf within the bounds of his vocation, and that every man be wiſe according to the meaſure of grace that God hath given him.

[g] I charge.

[h] That he pleaſe not himſelf too much, as they do which perſuade themſelves they know more than indeed they do.

[i] We ſhall be ſober, if we take not that upon us which we have not, and if we brag not of that we have.

[k] By faith he meaneth the knowledge of God in Chriſt, and the gifts which the Holy Ghoſt poureth upon the faithful.

[4] There is a double reaſon of the precept going afore: the one is, becauſe God hath not committed every thing to be done of every man: and therefore he doth backwardly, and not only unprofitably, but alſo to the great diſprofit of others, wearieth himſelf and others, which paſſeth the bounds of his vocation: the other is, for that this diverſity and inequality of vocations and gifts redoundeth to our commodity: ſeeing that the ſame is therefore inſtituted and appointed, that we ſhould be bound one to another. Whereupon it followeth, that no man ought to be grieved thereat, ſeeing that the uſe of every private gift is common.

[5] That which he ſpake before in general, he applieth particularly to the holy functions, wherein men offend with great danger. And he divideth them into two ſorts: to wit, into prophets and deacons: and again, he divideth the prophets into doctors and paſtors. And of deacons he maketh three ſorts: to wit, the one to be ſuch as are (as it were) treaſurers of the church-coffers, whom he calleth properly deacons: the other to be the governors of the diſcipline, who are called Seniors, or Elders: the third, to be ſuch as properly ſerved in the help of the poor, of which ſort the company of widows were.

[l] That every man obſerve the meaſure of that which is revealed unto him.

[m] Whoſe office is only to expound the ſcriptures.

[n] Who in other places is called the paſtor.

[o] To wit, the alms, that he diſtribute them without reſpect of perſon.

[p] The elders of the church.

[q] They that are buſied about tending on the poor, muſt do it with chearfulneſs, leſt they add ſorrow to ſorrow.

[6] Now he cometh to the duties of the ſecond table, which he deriveth from charity, which is, as it were, the fountain of them all. And he defineth Chriſtian charity, by ſincerity, hatred of evil, earneſt ſtudy of good things, good affection to help our neighbour, and whoſe final end is the glory of God.

A. D. 60. brotherly love. In giving honour, go one before another,

11 Not ſlothful to do ſervice, fervent in ſpirit, [r] ſerving the Lord.

12 [7] Rejoicing in hope, patient in tribulation, * continuing in prayer.

* 1 Pet. 5. 8.

13 * [s] Diſtributing unto the [t] neceſſities of the ſaints: * giving yourſelves to hoſpitality.

* Luke 18. 1.
1 Cor. 16. 1.
* Heb. 13. 2.
1 Pet. 4. 13.

14 * Bleſs them which perſecute you: bleſs, *I ſay*, and curſe not.

* Matt. 5. 44.

15 Rejoice with them that rejoice: and weep with them that weep.

16 Be of like affection one towards another: * be not high-minded: but make yourſelves equal to them of the [u] lower ſort: be not [x] wiſe in yourſelves.

* Prov. 3. 7.
Iſa. 5. 11.

17 * Recompenſe to no man evil for evil: procure things honeſt in the ſight of all men.

* Prov. 20. 22.
Matt. 5. 39.
2 Cor. 8. 11.
1 Pet. 3. 9.

18 * If it be poſſible, as much as in you is, have peace with all men.

* Heb. 12. 14.

19 Dearly beloved, * avenge not yourſelves, but give place unto wrath: for it is written, * Vengeance is mine: I will repay, ſaith the Lord.

* Eccleſ. 2. 18.
Matt. 5. 39.
* Deut. 32. 35.
Heb. 10. 30.

20 * Therefore if thine enemy hunger, feed him: if he thirſt, give him drink: for in ſo doing thou ſhalt heap [y] coals of fire on his head.

* Prov. 25. 22.

21 Be not overcome of evil, but overcome evil with goodneſs.

CHAP. XIII.

1 *He willeth that we ſubmit ourſelves to magiſtrates:* 8 *To love our neighbours:* 13 *To live uprightly,* 14 *and to put on Chriſt.*

LET * [1] every [a] ſoul be ſubject unto the higher [2] powers: [3] for there is no power but of God: and the powers that be, are [b] ordained of God.

* Tit. 3. 1.
1 Pet. 2. 13.

2 Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves condemnation. A. D. 60.

3 [4] For magiſtrates are not to be feared *for* good works, but *for* evil. [5] Wilt thou then be without fear of the power? Do well: ſo ſhalt thou have praiſe of the ſame.

4 For he is the miniſter of God for thy wealth: [6] but if thou do evil, fear: for he beareth not the ſword for nought: for he is the miniſter of God to [c] take vengeance on him that doeth evil.

5 [7] Wherefore ye muſt be ſubject, not becauſe of wrath only, but [d] alſo for conſcience ſake.

6 [8] For, for this cauſe ye pay alſo tribute: for they are God's miniſters, applying themſelves for the ſame thing.

7 * Give to all men therefore their duty, tribute, to whom *ye owe* tribute: cuſtom, to whom cuſtom: fear, to whom [e] fear: honour, to whom *ye owe* [f] honour.

* Matt. 22. 11.

8 [9] Owe nothing to any man, but to love one another: [10] for he that loveth another, hath fulfilled the [g] law.

9 For this, * Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet: and if there be any other commandment, it is [h] briefly comprehended in this ſaying, *even* in this, * Thou ſhalt love thy neighbour as thyſelf.

* Exod. 20. 14.
Deut. 5. 18.
* Lev. 19. 18.
Matt. 22. 39.
Mark 12. 31.
Gal. 5. 14.
James 2. 8.

10 Love doeth not evil to his neighbour: therefore is love the * fulfilling of the law.

* 1 Tim. 1. 1.

11 [11] And that, conſidering the ſeaſon, that *it is* now time that we ſhould ariſe from ſleep: for now is our ſalvation nearer, than when we believed it.

12 The night is paſt, and the day is [i] at hand,

let

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[r] This piece is well put in, for it maketh difference between chriſtian duties and philoſophical duties.

[7] He reckoneth up divers other virtues together with their effects, to wit, hope, patience in tribulation, equanimity, continuance in prayer, liberality toward the ſaints, hoſpitality, moderation of mind even in helping our enemies, a ſelf-ſame feeling with others, as well in adverſity as proſperity, modeſty, endeavour to maintain honeſt concord, ſo nigh as we may, with all men, which cannot be extinguiſhed by any man's injuries.

[s] A true rule of charity, when we are no leſs touched with other men's wants, than with our own, and having that feeling, help them as much as we can.

[t] Not upon pleaſures and needleſs duties, but upon neceſſary uſes.

[u] There is nothing that doth ſo much break concord as ambition, when as every man loatheth a baſe eſtate, and ſeeketh ambitiouſly to be aloft.

[x] Be not puffed up with opinion of your own wiſdom.

[y] After this ſort doth Solomon point out the wrath of God that hangeth over a man.

[1] Now he ſheweth ſeverally, what ſubjects owe to their magiſtrates, to wit, obedience: From which he ſheweth that no man is free: and in ſuch ſort that it is not only due to the higheſt magiſtrate himſelf, but alſo even to the baſeſt, which hath any office under him.

[a] Yea, though an apoſtle, though an evangeliſt, though a prophet: Chryſoſtom. Therefore the tyranny of the pope over all kingdoms muſt down to the ground.

[2] A reaſon taken of the nature of the thing itſelf: for to what purpoſe are they placed in higher degree, but that the inferior ſhould be ſubject unto them?

[3] Another argument of great force: becauſe God is author of this order; ſo that ſuch as are rebels ought to know, that they make war with God himſelf: wherefore they cannot but purchaſe to themſelves great miſery and calamity.

[b] Be diſtributed: for ſome are greater, ſome ſmaller.

[4] The third argument, taken from the end wherefore they were made, which is moſt profitable: for that God by this means preſerveth the good, and bridleth the wicked: by which words, the magiſtrates themſelves are put in mind of that duty which they owe to their ſubjects.

[5] An excellent way to bear this yoke, not only without grief, but alſo with great profit.

[6] God hath armed the magiſtrate even with a revenging ſword.

[c] By whom God revengeth the wicked.

[7] The concluſion: we muſt obey the magiſtrate, not only for fear of puniſhment, but much more becauſe that (although the magiſtrate hath no power over the conſcience of man, yet ſeeing he is God's miniſter) he cannot be reſiſted by any good conſcience.

[d] So far as lawfully we may: for if unlawful things be commanded us, we muſt anſwer as Peter teacheth us, It is better to obey God than men.

[8] He reckoneth up the chiefeſt things wherein conſiſteth the obedience of ſubjects.

[e] Obedience, and that from the heart.

[f] Reverence, which (as reaſon is) we muſt give to the magiſtrate.

[9] He ſheweth how very few judgments need to be executed, to wit, if we ſo order our life as no man may juſtly require any thing of us, beſides that only that we owe one to another by the perpetual law of charity.

[10] He commendeth charity as an abridgment of the whole law.

[g] He hath not only done one commandment, but performed generally that which the law commandeth.

[h] For the whole law commandeth nothing elſe, but that we love God, and our neighbour. But ſeeing Paul ſpeaketh here of the duties we owe one to another, we muſt reſtrain this word, Law, to the ſecond table.

[11] An amplification taken of the circumſtance of the time: which alſo itſelf putteth us in mind of our duty, ſeeing that this remaineth, after that the darkneſs of ignorance and wicked affections by the knowledge of God's truth be driven out of us, that we order our life according to that certain and ſure rule of all righteouſneſs and honeſty, being fully grounded upon the virtue of the Spirit of Chriſt.

[i] In other places we are ſaid to be in the light, but yet ſo, that it appeareth not as yet what we are, for as yet we ſee but as it were in the twilight.

A. D. 60. let us therefore caſt away the works of [k] darkneſs, and let us put on the armour of light,

13 So that we walk honeſtly, as in the day: not in * gluttony, and drunkenneſs, neither in chambering and wantonneſs, nor in ſtrife and envying: * Luke 21. 34.

14 * But [l] put ye on the Lord Jeſus Chriſt, and take no thought for the fleſh, to *fulfil* the luſts of it. * Gal. 5. 16. 1 Pet. 2. 11.

CHAP. XIV.

3 He willeth that we ſo deal with the weak in faith, 10 that through our fault they be not offended, 15 and on the other ſide he commandeth them not raſhly to judge of the ſtranger: 19 That within the bounds of edification, 20 and charity, 22 Chriſtian liberty may conſiſt.

HIM [1] that is weak in the faith, [a] receive unto you, *but* not for [b] controverſies of diſputations.

2 [2] One [c] believeth that he may eat of all things: and another, which is weak, eateth herbs.

3 [3] Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, condemn him that eateth: for [4] God hath received him.

4 * [5] Who art thou that condemneſt another man's ſervant? he ſtandeth or falleth to his own maſter: yea, he ſhall be eſtabliſhed: for God is able to make him ſtand. * James 4. 12.

5 [6] This man eſteemeth one day above another day, and another man counteth every day alike: [7] let [d] every man be fully perſuaded in his mind.

6 [8] He that [e] obſerveth the day, obſerveth it to the Lord: and he that obſerveth not the day, obſerveth it not to the [f] Lord. He that [g] eateth, eateth to the Lord, [9] for he giveth God thanks: and he that eateth [h] not, eateth not to the Lord, and giveth God thanks.

7 [10] For none of us liveth to [i] himſelf, neither doth any die to himſelf:

8 For whether we live, we live unto the Lord: or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For Chriſt therefore died, and roſe again, and revived, that he might be Lord both of the dead and the quick.

10 [11] But why doeſt thou condemn thy brother? or why doeſt thou deſpiſe thy brother? * for we ſhall all appear before the judgment-ſeat of Chriſt. * 2 Cor. 5. 10.

11 For it is written, * I [k] live, ſaith the Lord: and every knee ſhall bow to me, and all tongues ſhall [l] confeſs unto God, * Iſa. 45. 23. Phil. 2. 10.

12 So

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[k] That kind of life which they lead, that flee the light.

[l] To put on Chriſt, is to poſſeſs Chriſt, to have him in us, and us in him.

[1] Now he ſheweth how we ought to behave ourſelves toward our brethren in matters and things indifferent, offending in the uſe of them, not of malice, or damnable ſuperſtition, but for lack of knowledge of the benefit of Chriſt. And thus he teacheth that they are to be inſtructed gently, and patiently, and ſo that we apply ourſelves to their ignorance in ſuch matters, according to the rule of charity.

[a] Do not for a matter or thing that is indifferent, and ſuch as you may do or not do, ſhun his company, but take him to you.

[b] To make him by your doubtful and uncertain diſputations, go away more in doubt than he came, or ſtart back with a troubled conſcience.

[2] He propoundeth for an example the difference of meats, which ſome thought was neceſſary to be obſerved, as a thing preſcribed by the law (not knowing that it was taken away) whereas on the contrary ſide, ſuch as had profited in the knowledge of the goſpel, knew well that this ſchoolmaſterſhip of the law was aboliſhed.

[c] Knoweth by faith.

[3] In ſuch a matter, ſaith the apoſtle, let neither them which know their liberty, proudly deſpiſe their weak brother, neither let the unlearned crabbedly or frowardly condemn that that they underſtand not.

[4] The firſt reaſon: becauſe that ſeeing both he that eateth and he that eateth not, is notwithſtanding the member of Chriſt: neither he which eateth not, can juſtly be contemned; neither he which eateth, be juſtly condemned: now the firſt propoſition is declared in the ſixth verſe following.

[5] Another reaſon which hangeth upon the former: why the ruder and more unlearned ought not to be condemned of the more ſkilful, as men without hope of ſalvation: becauſe, ſaith the apoſtle, he that is ignorant to-day, may be indued to-morrow with further knowledge, ſo that he may alſo ſtand ſure: therefore it belongeth to God and not unto man, to pronounce that ſentence of condemnation.

[6] Another example of the difference of days according to the law.

[7] He ſetteth againſt this contempt, and haſty or raſh judgments, a continual deſire to profit, that the ſtrong may be certainly perſuaded of their liberty, of what manner and ſort it is, and how they ought to uſe it: and again the weak may daily profit, leſt either they abuſe the gift of God, or theſe pleaſe themſelves in their infirmity.

[d] That he may ſay in his conſcience, that he knoweth and is perſuaded by Jeſus Chriſt, that nothing is unclean of itſelf, and this perſuaſion muſt be grounded upon the word of God.

[8] A reaſon taken from the nature of indifferent things, which a man may with a good conſcience do, and omit: for ſeeing that the difference of days and meats was appointed by God, how could they which as yet underſtood not the abrogating of the law, and yet otherwiſe acknowledged Chriſt as their Saviour, with good conſcience neglect that which they knew was commanded of God? And on the contrary ſide, they that knew the benefit of Chriſt in this behalf, did with good conſcience neither obſerve days nor meats: Therefore ſaith the apoſtle, verſe 10. Let not the ſtrong condemn the weak for theſe things, ſeeing that the weak brethren are brethren notwithſtanding. Now if any man would draw this doctrine to theſe our times and ages, let him know that the apoſtle ſpeaketh of ſuch things indifferent, as they which thought them not to be indifferent, had a ground in the law, and were deceived by ſimple ignorance, and not of malice, (for to ſuch the apoſtle yielded not, no not for a moment) nor ſuperſtition, but of a religious fear of God.

[e] Obſerveth preciſely.

[f] God ſhall judge whether he do well or no: and therefore you ſhould rather ſtrive about this, how every one of you may be allowed of God, than to think upon other mens doings.

[g] He that maketh no difference of meats.

[9] So the apoſtle ſheweth that he ſpeaketh of the faithful, both ſtrong and weak: but what if we have to do with infidels? Then muſt we here take heed of two things, as alſo is declared in the epiſtle to the Corinthians. The one is, that we count not their ſuperſtition among things indifferent, as they did which ſat down to meat in idols temples: the other is, that then alſo when the matter is indifferent (as to buy a thing offered to idols, in the butchers ſhambles, and to eat it at home, or in a private banquet) we wound not the conſcience of our weak brother.

[h] He that toucheth not meats which he taketh to be unclean by the law.

[10] We muſt not ſtick, ſaith he, in the meat itſelf, but in the uſe of the meat, ſo that he is juſtly to be reprehended that liveth ſo, that he caſteth not his eyes upon God, for both our life, and our death is dedicated to him: and for this cauſe Chriſt hath properly died, and not ſimply, that we might eat this meat or that.

[i] Hath reſpect to himſelf only, which the Hebrews utter after this ſort, Doth well to his own ſoul.

[11] The concluſion: we muſt leave to God his right, and therefore in matters, which, according as the conſcience is affected, are either good or evil, the ſtrong muſt not deſpiſe their weak brethren, much leſs condemn them. But this conſequent cannot be taken of equal force in the contrary, to wit, that the weak ſhould not judge the ſtrong, becauſe the weak do not know, that they which do not obſerve a day and eat, obſerve it not to the Lord, and eat to the Lord, as the ſtrong men know that the weak which obſerve a day and eat not, obſerve the day to the Lord, and eat not to the Lord.

[k] This is a form of an oath, proper to God only, for he and none but he liveth, and hath his being of himſelf.

[l] Shall acknowledge me for God.

A. D. 60.

12 So then every one of us ſhall give accounts of himſelf to God.

13 [12] Let us not therefore judge one another any more: but uſe *your* judgment rather in [m] this, that no man put an occaſion to fall, or a ſtumbling-block before *his* brother.

14 [13] I know, and am perſuaded through the [n] Lord Jeſus, that there is nothing unclean of [o] itſelf: but unto him that judgeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved for the meat, now walkeſt thou not charitably: * [14] Deſtroy not him with thy meat, for whom [15] Chriſt died.

* 1 Cor. 8. 11.

16 [16] Cauſe not your commodity to be evil ſpoken of.

17 [17] For the kingdom of God is not meat nor drink, but righteouſneſs and peace, and joy in the Holy Ghoſt.

18 For whoſoever in [p] theſe things ſerveth Chriſt, is acceptable unto God, and is approved of men.

19 [18] Let us then follow thoſe things which concern peace, and wherewith one may edify another.

20 Deſtroy not the work of God for meat's ſake: * all things indeed are pure: but *it is* evil for the man which eateth with offence.

* Tit. 1. 15.

21 * *It is* good neither to eat fleſh, nor to drink wine, nor any thing whereby thy brother ſtumbleth, or is offended, or made weak:

* 2 Cor. 8. 13.

22 [19] Haſt thou [q] faith? have it with thyſelf before God? bleſſed *is* he that condemneth not himſelf in that thing which he [r] alloweth.

23 For he that [s] doubteth, is condemned if he eat, becauſe *he eateth* not of faith: and whatſoever is not of faith, is ſin.

A. D. 60.

CHAP. XV.

1 The ſtronger muſt employ their ſtrength to ſtrengthen the weak, 3 by Chriſt's example, 7 who receiveth 8 not only the Jews, 10 but alſo the Gentiles. 15 The cauſe why he wrote this epiſtle.

WE [1] which are ſtrong, ought to bear the infirmities of the weak, and not to [a] pleaſe ourſelves.

2 *Therefore* let every man pleaſe his neighbour in that that is [b] good to edification.

3 [2] For Chriſt alſo would not pleaſe himſelf: but as it is written, * The rebukes of them which rebuke thee, fell on me.

* Pſ. 69. 10.

4 [3] For whatſoever things are written [c] aforetime, are written for our learning, that we, through patience and comfort of the [d] ſcriptures, might have hope,

5 [4] Now the God of patience and conſolation give you that ye be * like minded one towards another, according to Chriſt Jeſus.

* 1 Cor. 1. 10.

6 That ye with one mind, *and* with one mouth, may praiſe God, even the Father of our Lord Jeſus Chriſt.

7 Wherefore receive ye one another as Chriſt alſo [e] received us, to the glory of God.

8 [5] Now I ſay, that Jeſus Chriſt was a miniſter of the [f] circumciſion, for the [g] truth of God, to confirm the promiſes *made* unto the fathers.

9 [6] And let the Gentiles praiſe God for *his* mercy, as it is written, * For this cauſe I will confeſs

* Pſ. 18. 50.

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[12] After that he hath concluded what is not to be done, he ſheweth what is to be done: to wit, we muſt take heed that we do not utterly caſt down, with abuſing our liberty, our brother which is not yet ſtrong.

[m] He rebuketh by the way theſe malicious judgers of others, which occupy their heads about nothing, but to find fault with their brethren's life, whereas they ſhould rather beſtow their wits upon this, that they do not with their diſdainfulneſs either caſt their brethren clean down, or give them ſome offence.

[13] The preventing of an objection: it is true that the ſchoolmaſterſhip of the law is taken away by the benefit of Chriſt, to ſuch as know it; but yet notwithſtanding we have to conſider, in the uſe of this liberty, what is expedient, that we may have regard of our weak brother, ſeeing that our liberty is not loſt thereby.

[n] By the Spirit of the Lord Jeſus, or by the Lord Jeſus, who I am ſure will brake down the wall at his coming.

[o] By nature.

[14] It is the part of a cruel mind to make more account of meat, than of our brother's ſalvation. Which thing they do, that preſume to eat with the offence of any brother, and ſo give him occaſion to go back from the goſpel.

[15] Another argument: we muſt follow Chriſt's example: who was ſo far from deſtroying the weak with meat, that he gave his life for them.

[16] Another argument: for that by this means the liberty of the goſpel is evil ſpoken of, as though it openeth the way to attempt any thing whatſoever, and boldeneth us to all things.

[17] A general reaſon, and the ground of all the other arguments: the kingdom of heaven conſiſteth not in theſe outward things, but in the ſtudy of righteouſneſs and peace, and comfort of the Holy Ghoſt.

[p] He that liveth peaceably, and dieth righteouſly, through the Holy Ghoſt.

[18] A general concluſion: the uſe of this liberty, yea, and our whole life, ought to be referred to the edifying one of another, inſomuch that we eſteem that thing unlawful by reaſon of the offence of our brother, which is of itſelf pure and lawful.

[19] He giveth a double warning in theſe matters: one, which pertaineth to the ſtrong, that he which hath obtained a ſure knowledge of this liberty, keep that treaſure, to the end he may uſe it wiſely and profitably, as hath been ſaid: the other which reſpecteth the weak, that they do nothing raſhly by other mens example with a wavering conſcience, for that cannot be done without ſin, whereof we are not perſuaded by the word of God, that he liketh and approveth it.

[q] He ſhewed before, verſe 14. what he meaneth by faith, to wit, for a man to be certain and out of doubt in matters and things indifferent.

[r] Embraceth.

[s] Reaſoneth with himſelf.

[1] Now the apoſtle reaſoneth generally of tolerating or bearing with the weak, by all means, ſo far forth as may be for their profit.

[a] And deſpiſe others.

[b] For his profit and edification.

[2] A confirmation taken of the example of Chriſt, who ſuffered all things, to bring not only the weak, but alſo his moſt cruel enemies, overcoming them with patience, to his Father.

[3] The preventing of an objection: ſuch things as are cited out of the examples of the ancients, are propounded unto us to this end and purpoſe, that according to the example of our Fathers, we ſhould in patience and hope bear one with another.

[c] By Moſes and the prophets.

[d] The ſcriptures are ſaid to teach and comfort, becauſe God uſeth them to teach and comfort his people withal.

[4] We muſt take an example of patience of God: that both the weak and the ſtrong, ſerving God with a mutual conſent, may bring one another to God, as Chriſt alſo received us unto himſelf, although we were never ſo unworthy.

[e] He did not diſdain us, but received us of his own accord, to make us partakers of God's glory.

[5] An applying of the example of Chriſt to the Jews, whom he vouchſafed this honour, for the promiſes which he made unto their fathers, although they were never ſo unworthy, that he executed the office of a miniſter among them with marvellous patience: therefore much leſs ought the Gentiles deſpiſe them for certain faults, whom the Son of God ſo much eſteemed.

[f] Of the circumciſed Jews, for as long as he lived, he never went out of their quarters.

[g] That God might be ſeen to be true.

[6] An applying of the ſame to the Gentiles, whom alſo the Lord of his incomprehenſible goodneſs had regard of, ſo that they are not to be contemned of the Jews, as ſtrangers.

A. D. 60. [h] confeſs thee among the Gentiles, and ſing unto thy name.

* Deut. 32. 43. 10 And again he ſaith, * Rejoice, ye Gentiles, with his people.

* Pſ. 117. 11 And again, * Praiſe the Lord, all ye Gentiles, and laud ye him, all people together.

* Iſa. 11. 20. 12 And again Eſaias ſaith, * There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt.

13 [7] Now the God of [i] hope fill you with [k] all joy, and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt.

14 [8] And I myſelf alſo am perſuaded of you, my brethren, that [l] ye alſo are full of goodneſs, and filled with all knowledge, and are able to admoniſh one another.

15 Nevertheleſs, brethren, I have ſomewhat boldly after a ſort written unto you, as one that putteth you in remembrance, through the grace that is given me of God,

16 That I ſhould be the miniſter of Jeſus Chriſt toward the Gentiles, miniſtering the goſpel of God, that the [m] offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.

17 [9] I have therefore whereof I may rejoice in Chriſt Jeſus in thoſe things which *pertain* to God:

18 For I dare not ſpeak of any thing which [n] Chriſt hath not wrought by me, *to make* the Gentiles obedient in word and deed,

19 With the [o] power of ſigns and wonders, by the power of the Spirit of God: ſo that from Jeruſalem, and round about unto Illyricum, I have cauſed to abound the goſpel of Chriſt.

20 Yea, ſo I enforced myſelf to preach the goſpel, not where Chriſt was named, leſt I ſhould have built on another man's foundation,

* Iſa. 52. 15. 21 But as it is written, * To whom he was not ſpoken of, they ſhall ſee *him*, and they that heard not, ſhall underſtand *him*.

* Ch. 1. 11. 22 * [10] Therefore alſo I have been oft let to come unto you:

23 But now ſeeing I have no more place in
* 1 Theſſ. 1. 17. theſe quarters, and alſo have * been deſirous many years agone to come unto you,

24 When I ſhall take my journey into Spain I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, after that I have been ſomewhat filled with your *company*. A. D. 60.

25 But now go I to Jeruſalem, to [p] miniſter unto the ſaints.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certain diſtribution unto the poor ſaints which are at Jeruſalem.

27 [11] For it hath pleaſed them, and their debtors are they: * for if the Gentiles be made par- * 1 Cor. 6. 11.
takers of their ſpiritual things, their duty is alſo to [q] miniſter unto them in carnal things.

28 When I have therefore performed this, and have [r] ſealed them this [s] fruit, I will paſs by you into Spain.

29 [12] And I know when I come, that I ſhall come to you with abundance of the bleſſing of the goſpel of Chriſt.

30 Alſo, brethren, I beſeech you for our Lord Jeſus Chriſt's ſake, and for the [t] love of the Spirit, that ye would ſtrive with me by prayers to God for me,

31 That I may be delivered from them which are diſobedient in Judea, and that my ſervice which I have to do at Jeruſalem may be accepted of the ſaints,

32 That I may come unto you with joy by the will of God, and may with you be refreſhed.

33 Thus the God of peace *be* with you all. Amen.

CHAP. XVI.

1 He commendeth Phebe. 3 He ſendeth greeting to many, 17 and warneth to beware of them which are the cauſes of diviſion.

I[1] Commend unto you Phebe our ſiſter, which is a ſervant of the church of Cenchrea:

2 That ye receive her in the [a] Lord, as it becometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe needeth of your aid: for ſhe hath given hoſpitality unto many, and to me alſo.

3 Greet * Priſcilla and Aquila, my fellow- * Acts 18. 3.
helpers in Chriſt Jeſus,

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[h] I will openly profeſs, and ſet forth thy name.

[7] He ſealeth up, as it were, all the former treatiſe with prayers, wiſhing all that to be given them of the Lord, that he had commanded them.

[i] In whom we hope.

[k] Abundantly and plentifully.

[8] The concluſion of the epiſtle, wherein he firſt excuſeth himſelf, that he hath written ſomewhat at large unto them, rather to warn them, than to teach them, and that of neceſſity, by reaſon of his vocation, which bindeth him peculiarly to the Gentiles.

[l] Of your own accord, and of yourſelves.

[m] By the offering up of the Gentiles, he meaneth the Gentiles themſelves, whom he offered to God a ſacrifice.

[9] He commendeth his apoſtleſhip highly by the effects, but yet ſo, that moreover and beſides that he ſpeaketh all things truly, he giveth all the glory to God as the only author; and doth not properly reſpect himſelf, but this rather, that men might leſs doubt of the truth of the doctrine which he propounded unto them.

[n] Chriſt was ſo with me in all things, and by all means, that if I would never ſo fain, yet I cannot ſay what he hath done by me, to bring the Gentiles to obey the goſpel.

[o] In the firſt place, this word, Power, ſignifieth the force and working of the wonders in piercing men's minds; and in the latter, it ſignifieth God's mighty power which was the worker of theſe wonders.

[10] He writeth at large to the Romans, and that familarly, his ſingular good will towards them, and the ſtate of his affairs, but ſo, that he ſwerveth not a jot from the end of apoſtolical doctrine: for he declareth nothing but that which appertaineth to his office, and is godly; and commending by a little digreſſion, as it were, the liberality of the churches of Macedonia, he provoketh them modeſtly to follow their godly deed.

[p] Doing this duty for the ſaints, to carry them that money which was gathered for their uſes.

[11] Alms are voluntary, but yet ſuch as we owe by the law of charity.

[q] To ſerve their turns.

[r] Performed it faithfully, and ſealed it as it were with my ring.

[s] This money which was gathered for the uſe of the poor; which alms is very fitly called fruit.

[12] He promiſeth them through the bleſſing of God, not to come empty unto them; and requiring of them the duty of prayers, he ſheweth what thing we ought chiefly to reſt upon in all difficulties and adverſities.

[t] For that mutual conjunction, wherewith the Holy Ghoſt hath tied our hearts and minds together.

[1] Having made an end of the whole diſputation, he cometh now to familiar commendations and ſalutations, and that to good conſideration and purpoſe, to wit, that the Romans might know who are moſt to be honoured and made account of amongſt them: and alſo whom they ought to ſet before them to follow; and therefore he attributeth unto every of them peculiar and ſingular teſtimonies.

[a] For Chriſt's ſake, which is proper to the Chriſtian, for the heathen philoſophers have reſemblances of the ſame virtues.

A. D. 60.

4 (Which have for my life laid down their own neck: Unto whom not I only give thanks, but alſo all the churches of the Gentiles)

5 Likewiſe *greet* the [b] church that is in their houſe. Salute my beloved Epenetus, which is the [c] firſt-fruits of Achaia in Chriſt.

6 Greet Mary, which beſtowed much labour upon us.

7 Salute Andronicus and Junia my couſins and fellow priſoners, which are notable among the apoſtles, and were in [d] Chriſt before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our fellow-helper in Chriſt, and Stachys my beloved.

10 Salute Apelles approved in Chriſt. Salute them which are of Ariſtobulus *friends*.

11 Salute Herodian my kinſman. Greet them which are of the *friends* of Narciſſus, which are in the Lord.

12 Salute Tryphena and Tryphoſa, which *women* labour in the Lord. Salute the beloved Perſis, which *woman* hath laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother and mine.

14 Greet Aſyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus, and his ſiſter, and Olympas, and all the ſaints which are with them.

* 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14.

16 Salute one another with an * holy [e] kiſs. The churches of Chriſt ſalute you.

* 2 John 10.

17 ¶ [2] Now I beſeech you, brethren, [f] mark them diligently which cauſe diviſion and offences, contrary to the doctrine which ye have learned, and * avoid them.

A. D. 60.

18 For they that are ſuch, ſerve not the Lord Jeſus Chriſt, but their own bellies, and with [g] fair ſpeech and flattering deceive the hearts of the ſimple.

19 [3] For your obedience is come abroad among all: I am glad therefore of you: but yet I would have you [h] wiſe unto that which is good, and [i] ſimple concerning evil.

20 [4] The God of peace ſhall tread Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt *be* with you.

* Acts 16. 1. Phil. 2. 19.

21 * [5] Timotheus my helper, and Lucius, and Jaſon, and Soſipater my kinſman, ſalute you.

22 I Tertius, which [k] wrote out this epiſtle, ſalute you in the Lord.

23 Gaius mine hoſt, and of the whole church, ſaluteth you. Eraſtus the ſteward of the city ſaluteth you, and Quartus a brother.

24 [6] The grace of our Lord Jeſus Chriſt *be* with you all, Amen.

* Eph. 3. 20.

* Eph. 3. 9. Col. 1. 26. 2 Tim. 1. 10. Tit. 1. 2.

25 * [7] To him now that is of power to eſtabliſh you according to my goſpel, and preaching of Jeſus Chriſt, * by the revelation of the [l] myſtery which was kept ſecret ſince the world began:

26 (But now is opened, and [m] publiſhed among all nations by the ſcriptures of the prophets, at the commandment of the everlaſting God, for the obedience of faith)

27 To God, *I ſay*, only wiſe, be praiſe through Jeſus Chriſt for ever. Amen.

Written to the Romans from Corinthus, *and ſent* by Phebe, ſervant of the church which is at Cenchrea.

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[b] The company of the faithful, for in ſo great a city as that was, there were divers companies.

[c] For he was the firſt of Achaia that believed in Chriſt: and this kind of ſpeech is an alluſion to the ceremonies of the law.

[d] Ingrafted by faith.

[e] He calleth that an holy kiſs, which proceedeth from an heart that is full of that holy love: now this to is be referred to the manner uſed in thoſe days.

[2] As by namely deſcribing them which were worthy of commendation, he ſufficiently declared whom they ought to hear and follow, ſo doth he now paint out unto them whom they ought to take heed of, yet he nameth them not, for that it was not needful.

[f] Warily and diligently, as though you ſhould ſcout out for your enemies in a watch-tower.

[g] The word which he uſeth, ſignifieth a promiſing, which performeth nothing, and if thou heareſt any ſuch, thou mayeſt aſſure thyſelf that he that promiſeth thee, is more careful of thy matters, than of his own.

[3] Simplicity muſt be joined with wiſdom.

[h] Furniſhed with the knowledge of the truth and wiſdom, that you may embrace good things, and eſchew evil, beware of the deceits and ſnares of falſe prophets, and reſiſt them openly: and this place doth plainly deſtroy the Papiſts faith of credit, whereas they maintain it to be ſufficient for one man to believe as another man believeth, without further knowledge, or examination what the matter is, or what ground it hath: uſing theſe daily ſpeeches, We believe as our fathers believed, and we believe as the church believeth.

[i] As men that know no way to deceive, much leſs do deceive indeed.

[4] We muſt fight, with a certain hope of victory.

[5] He annexeth ſalutations, partly to renew mutual friendſhip, and partly to the end that this epiſtle might be of ſome weight with the Romans, having the confirmation of ſo many that ſubſcribed unto it.

[k] Wrote it as Paul uttered it.

[6] Now taking his leave of them this third time, he wiſheth that unto them, whereupon dependeth all the force of the former doctrine.

[7] He ſetteth forth the power and wiſdom of God with great thankſgiving, which eſpecially appear in the goſpel, and maketh mention alſo of the calling of the Gentiles, to confirm the Romans in the hope of this ſalvation.

[l] That ſecret and hidden thing, that is to ſay, the calling of the Gentiles.

[m] Offered and exhibited to all nations to be known.

The Firſt Epiſtle of the Apoſtle PAUL to the CORINTHIANS.

A. D. 59.

CHAP. I.

1 After the ſalutation, 10 which in effect is an exhortation, 12 he reprehendeth the Corinthians ſects and diviſions, 17 and calleth them from pride to humility: 20 For, overthrowing all worldly wiſdom, 23, 25 he advanceth only the preaching of the croſs.

PAUL [1] called *to be* an [2] apoſtle of Jeſus Chriſt, through the will of God, and *our* brother [3] Soſthenes,

2 [4] Unto the church of God, which is at Corinthus, to them that are * [5] ſanctified in [a] Chriſt Jeſus, * ſaints by [b] calling, * with all that [c] call on the name of our Lord Jeſus Chriſt in every place, both their *Lord*, and ours:

* Acts 15. 9. 1 Theſſ. 4. 7. * Rom. 1. 7. Eph. 1. 1. Coloſſ. 1. 22. 1 Tim. 1. 9. Tit. 2. 13. * 2 Tim. 2. 22.

3 [6] Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

4 [7] I thank my God always on your behalf, for the grace of God which is given you in Jeſus Chriſt,

5 That in all things ye are made rich in him, [8] in [d] all kind of ſpeech, and in all knowledge:

6 [9] As the teſtimony of Jeſus Chriſt hath been [e] confirmed in you:

A. D. 59.

7 So that ye are not deſtitute of any gift: * [10] waiting for the [f] appearing of our Lord Jeſus Chriſt, * Tit. 2. 11. Phil. 3. 20.

8 * [11] Who ſhall alſo confirm you unto the end, that ye may be [g] blameleſs in the day of our Lord Jeſus Chriſt. * 1 Theſſ. 3. 13. and 5. 23.

9 * God is [h] faithful, by whom ye are called unto the fellowſhip of his Son Jeſus Chriſt our Lord. * 1 Theſſ. 5. 24.

10 [12] Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that [13] ye all ſpeak one thing, and that there be no diſſenſions among you: but be ye [i] knit together in one mind, and in one judgment.

11 [14] For it hath been declared unto me, my brethren, of you, by them that are of the houſe of Cloe, that there are contentions made among you.

12 Now [k] this I ſay, that every one of you ſaith, I am Paul's, and I am * Apollos, and I am Cephas, and I am Chriſt's. * Acts 18. 24.

13 [15] Is Chriſt divided? was [16] Paul crucified

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[1] The inſcription of the epiſtle, wherein he chiefly goeth about to procure the good-will of the Corinthians towards him, yet notwithſtanding, ſo that always he letteth them, to wit, that he is the ſervant of God, and not of men.

[2] If he be an apoſtle, then he muſt be heard, although he ſometimes reprehend them ſharply, ſeeing he hath not his own cauſe in hand, but is a meſſenger that bringeth the commandments of Chriſt.

[3] He joineth Soſthenes with himſelf, that this doctrine might be confirmed by two witneſſes.

[4] It is a church of God, although it hath great faults in it, ſo that it obey them which admoniſh it.

[5] A true definition of the catholic church which is one.

[a] The father ſanctifieth us, that is to ſay, ſeparateth us from the wicked, in giving us to his Son, that he may be in us, and we in him.

[b] Whom God of his gracious goodneſs and mere love hath ſeparated for himſelf: or whom God hath called to holineſs: the firſt of theſe two expoſitions, ſheweth from whence our ſanctification cometh: and the ſecond ſheweth to what end it tendeth.

[c] He is ſaid properly to call on God, who crieth unto the Lord when he is in danger, and craveth help at his hands, and by the figure Synecdoche, it is taken for all the ſervice of God: and therefore to call upon Chriſt's name, is to acknowledge and take him for very God.

[6] The foundation and the life of the church, is Chriſt Jeſus, given of the Father.

[7] Going about to condemn many vices, he beginneth with a true commendation of their virtues, leſt he might ſeem after to deſcend to chiding, being moved with malice or envy: yet ſo, that he referreth all to God, as the author of them, and that in Chriſt, that the Corinthians might be more aſhamed to prophane and abuſe the holy gifts of God.

[8] He toucheth that by name which they moſt abuſed.

[d] Seeing, that whilſt we live here, we know but in part, and propheſy in part, this word (All) muſt be reſtrained to the preſent ſtate of the faithful: but by (Speech) he meaneth not a vain kind of babbling, but the gift of holy eloquence, which the Corinthians abuſed.

[9] He ſheweth that the true uſe of theſe gifts conſiſteth herein, that the mighty power of Chriſt might thereby be ſet forth in them, that hereafter it might evidently appear how wickedly they abuſed them to glory and ambition.

[e] By thoſe excellent gifts of the Holy Ghoſt.

[10] He ſaith by the way, that there is no cauſe why they ſhould pleaſe themſelves ſo much in thoſe gifts which they had received, ſeeing that thoſe were nothing in compariſon of them which are to be looked for.

[f] He ſpeaketh of the laſt coming of Chriſt.

[11] He teſtifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehenſion afterward. And yet together therewithal ſheweth that as well the beginning as the accompliſhing of our ſalvation, is only the work of God.

[g] He calleth them blameleſs, not whom man never found fault with, but with whom no man can juſtly find fault, that is to ſay, them which are in Chriſt Jeſus, in whom there is no condemnation. See Luke 1. 6.

[h] True and conſtant, who doth not only call us, but giveth us the gift of perſeverance alſo.

[12] Having made an end of the preface, he cometh to the matter itſelf, beginning with a moſt grave obteſtation, as though they ſhould hear Chriſt himſelf ſpeaking, and not Paul.

[13] The firſt part of this epiſtle, wherein his purpoſe is to call back the Corinthians to brotherly concord, and to take away all occaſion of diſcord. So then this firſt part concerneth the taking away of ſchiſms. Now a ſchiſm is, when men, which otherwiſe agree and conſent together in doctrine, do yet ſeparate themſelves one from another.

[i] Knit together, as a body that conſiſteth of all his parts fitly knit together.

[14] He beginneth his reprehenſion and chiding by taking away of an objection: for that he underſtood by good witneſſes, that there were many factions among them. And therewithal he openeth the cauſe of diſſenſions, becauſe that ſome did hang on one doctor, ſome on another, and ſome were ſo addicted to themſelves, that they neglected all doctors and teachers, calling themſelves the diſciples of Chriſt only, ſhutting forth their teachers.

[k] The matter I would ſay to you, is this.

[15] The firſt reaſon why ſchiſms ought to be eſchewed: becauſe Chriſt ſeemeth by that means, to be divided and torn in pieces, who cannot be the head of two divers and diſagreeing bodies, being himſelf one.

[16] Another reaſon: becauſe they cannot without great injury to God, ſo hang of men as of Chriſt: which thing no doubt they do, which allow whatſoever ſome man ſpeaketh, even for his perſon's ſake: as theſe men allowed one ſelf-ſame goſpel being uttered of one man, and did loath it being uttered of another man. So that theſe factions were called by the names of their teachers. Now Paul ſetteth down his own name, not only to grieve no man, but alſo to ſhew that he pleadeth not his own cauſe.

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fied for you? either were ye [17] baptized into the name of Paul?

14 [18] I thank God, that I baptized none of you, but * Criſpus and Gaius, *Acts 18. 8.

15 Leſt any ſhould ſay, that I had baptized into mine own name.

16 I baptized alſo the houſhold of Stephanas: furthermore know I not, whether I baptized any other.

17 [19] For *Chriſt* ſent me not to baptize, but to preach the goſpel, [20] not with * [l] wiſdom of words, leſt the [21] croſs of Chriſt ſhould be made of none effect. * Ch. 2. 13. 1 Pet. 1. 16.

18 For that [m] preaching of the croſs is to them that periſh, fooliſhneſs: but unto us, which are ſaved, it is the * [n] power of God. *Rom. 1. 16.

*Iſa. 29. 14. 19 [22] For it written, * I will deſtroy the wiſdom of the wiſe, and will caſt away the underſtanding of the prudent.

20 Where is the wiſe? where is the [o] ſcribe? where is the [p] diſputer of this world? hath not God made the wiſdom of this world fooliſhneſs?

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21 [23] For ſeeing the [q] world by wiſdom knew not God in the [r] wiſdom of God, [24] it pleaſed God by the [s] fooliſhneſs of preaching to ſave them that believe.

22 * [25] Seeing alſo that the Jews require a ſign, and the Grecians ſeek after wiſdom. * Matt. 12. 38.

23 But we preach Chriſt crucified: unto the Jews, even a ſtumbling-block, and unto the Grecians, fooliſhneſs:

24 But unto them which are called, both of the Jews and Grecians, *we preach* Chriſt, the power of God, and the wiſdom of God.

25 For the fooliſhneſs of God is wiſer than men, and the weakneſs of God is ſtronger than men.

26 [26] For, brethren, you ſee your [t] calling, how that not many wiſe men [u] after the fleſh, not many mighty, not many noble *are called*.

27 But

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[17] The third reaſon taken of the form and end of baptiſm, wherein we make a promiſe to Chriſt, calling alſo on the name of the Father, and the Holy Ghoſt. Therefore although a man do not fall from the doctrine of Chriſt, yet if he hang upon ſome certain teachers, and deſpiſe others, he forſaketh Chriſt: for if he hold Chriſt his only Maſter, he would hear him, teaching by whomſoever.

[18] He proteſteth that he ſpeaketh ſo much the more boldly of theſe things, becauſe that through God's providence, he is void of all ſuſpicion of challenging diſciples unto himſelf, and taking them from others. Whereby we may underſtand, that not the ſcholars only, but the teachers alſo are here reprehended, which gather themſelves flocks apart.

[19] The taking away of an objection: that he gave not himſelf to baptize any amongſt them: not for the contempt of baptiſm, but becauſe he was chiefly occupied in delivering the doctrine, and committed them that received his doctrine to others to be baptized, whereof he had ſtore. And ſo he declared ſufficiently how far he was from all ambition: whereas on the other ſide, they whom he reprehendeth, as though they gathered diſciples unto themſelves and not unto Chriſt, bragged moſt ambitiouſly of numbers, which they had baptized.

[20] Now he turneth himſelf to the doctors themſelves, which pleaſed themſelves in brave and ambitious eloquence, to the end that they might draw more diſciples after them. He confeſſeth plainly that he was unlike unto them, oppoſing gravely, as it became an apoſtle, his example againſt their perverſe judgments: ſo that this is another place of this epiſtle, touching the obſerving of a godly ſimplicity both in words and ſentences, in teaching of the goſpel.

[l] With eloquence, which Paul caſteth off from him, not only as not neceſſary, but alſo as flat contrary to the office of his apoſtleſhip: and yet had Paul his kind of eloquence, but it was heavenly; not of man, and void of painted words.

[21] The reaſon why he uſeth not the pomp of words and painted ſpeech: becauſe it was God's will to bring the world to his obedience by that way, whereby the moſt ideots amongſt men might underſtand that this work was done of God himſelf, without the art of man. Therefore as ſalvation is ſet forth unto us in the goſpel by the croſs of Chriſt, than which nothing is more contemptible, and more far from life; ſo God would have the manner of the preaching of the croſs moſt different from thoſe means which men do uſe to draw and entice others, either to hear or believe: therefore it pleaſed him by a certain kind of moſt wiſe folly, to triumph over the moſt fooliſh wiſdom of the world, as he had ſaid before by Iſaiah, that he would. And hereby we may gather, that both theſe doctors which were puffed up with ambitious eloquence, and alſo their hearers, ſtrayed far away from the end and mark of their vocation.

[m] The preaching of Chriſt crucified, or the kind of ſpeech which we uſe.

[n] It is that wherein he declareth his marvellous power in ſaving his elect, which would not ſo evidently appear, if it hanged upon any help of man, for ſo man might attribute that to himſelf, which is proper only to the croſs of Chriſt.

[22] The apoſtle proveth, this ought not only not to ſeem ſtrange, ſeeing that it was foretold ſo long before, but declareth further, that God is wont to puniſh the pride of the world in ſuch ſort, which ſo pleaſeth itſelf in its own wiſdom ; and therefore that that is vain, yea a thing of nothing, and ſuch as God rejecteth as unprofitable, which they ſo carefully laboured for, and made ſo great account of.

[o] Where art thou, O thou learned fellow, and thou that ſpendeſt thy days in turning thy books?

[p] Thou that ſpendeſt all thy time in ſeeking out the ſecret things of this world, and in expounding all hard queſtions: and thus triumpheth he againſt all the men of this world, for there was not one of them that could ſo much as dream upon this ſecret and hidden myſtery.

[23] He ſheweth that the pride of men was worthily puniſhed of God, becauſe they would not behold God, as meet was they ſhould, in the moſt clear glaſs of the wiſdom of the world, which is the workmanſhip of the world.

[q] By the world, he meaneth all men which are not born anew, but remain as they were, when they were firſt born.

[r] In the workmanſhip of this world, which hath the marvellous wiſdom of God engraved in it, ſo that every man may behold it.

[24] The goodneſs of God is wonderful, for while he goeth about to puniſh the pride of this world, he is very provident and careful for the ſalvation of it, and teacheth men to become fools, that they may be wiſe to God.

[s] So he calleth the preaching of the goſpel, as the enemies ſuppoſed it: but in the mean ſeaſon he taunteth them very ſharply, who had rather charge God with folly, than acknowledge their own, and crave pardon for it.

[25] A declaration of that which he ſaid ; that the preaching of the goſpel, is fooliſh. It is fooliſh, ſaith he, to them whom God hath not endued with new light, that is to ſay, to all men being conſidered in themſelves: for the Jews require miracles, and the Grecians arguments, which they may comprehend by their wit and wiſdom: and therefore they do not only not believe the goſpel, but alſo they mock at it. Nortwithſtanding in this fooliſh preaching, there is the great virtue and wiſdom of God, but ſuch as thoſe only which are called do perceive: God ſhewing moſt plainly, that even then when madmen think him moſt fooliſh, he is far wiſer than they are: and that he ſurmounteth all their might and power, when he uſeth moſt vile and abject things, as it hath appeared in the fruit of the preaching of the goſpel.

[26] A confirmation taken of thoſe things which came to paſs at Corinth, where the church eſpecially conſiſted of the baſeſt and common people, inſomuch that the philoſophers of Greece were driven to ſhame when they ſaw that they could do nothing with their wiſdom and eloquence, in compariſon of the apoſtles, whom notwithſtanding they called ideots and unlearned. And herewithal doth he beat down their pride: for God did not prefer them before thoſe noble and wiſe men becauſe they ſhould be proud, but that they might be conſtrained, even whether they would or not, to rejoice in the Lord, by whoſe mercy, although they were the moſt abject of all, they obtained in Chriſt, both this wiſdom, and all things neceſſary to ſalvation.

[t] What way the Lord hath taken in calling you.

[u] After that kind of wiſdom which men make account of, as though there were none elſe: who becauſe they are carnal, know not ſpiritual wiſdom.

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27 But God hath choſen the fooliſh things of the world to confound the wiſe, and God hath choſen the weak things of the world to confound the mighty things:

28 And vile things of the world, and things which are deſpiſed, hath God choſen, and things which [x] are not, to bring to [y] nought things that are,

29 That no [z] fleſh ſhould rejoice in his preſence.

30 But ye are [a] of him in Chriſt Jeſus, [27] who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption,

* Jer. 9. 24. 2Cor. 10. 17.

31 That, according as it is written, * [b] He that rejoiceth, let him rejoice in the Lord.

CHAP. II.

1 *He ſetteth down a plat-form of his preaching,* 4 *which was baſe in reſpect of man's wiſdom,* 7, 13 *but noble in reſpect of the ſpiritual power and efficacy:* 14 *and ſo concludeth, that fleſh and blood cannot rightly judge thereof.*

* Ch. 1. 17.

AND [1] I, brethren, when I came to you, came not with * excellency of words, or of wiſdom, ſhewing unto you the [a] teſtimony of God.

2 For I [b] eſteemed not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

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* Acts 18. 1.

3 * And I was among you in [c] weakneſs, and in fear, and in much trembling.

* Ch. 1. 17. 2 Pet. 1. 16.

4 Neither *ſtood* my word, and my preaching, in the * enticing ſpeech of man's wiſdom, [2] but in plain [d] evidence of the Spirit and of power:

5 [3] That your faith ſhould not be in the wiſdom of men, but in the power of God.

6 [4] And we ſpeak wiſdom among them that are [e] perfect: not the wiſdom of this world, neither of the [f] princes of this world, which come to nought.

7 [5] But we ſpeak the wiſdom of God in a [g] myſtery, *even* the hid *wiſdom*, [6] which God had determined before the world, unto our glory.

8 [7] Which none of the princes of this world have known: for had they known it, they would not have crucified the [h] Lord of glory.

* Iſa. 64. 4.

9 [8] But as it is written, * The things which eye hath not ſeen, neither ear hath heard, neither came into [i] man's heart, *are*, which God hath prepared for them that love him.

10 [9] But God hath revealed *them* unto us by his Spirit: for the Spirit [k] ſearcheth all things, yea, the deep things of God.

11 [10] For what man knoweth the things of a man, ſave the [l] ſpirit of a man, which is in him? even ſo the things of God knoweth no man, but the Spirit of God.

12 Now we have received not the [m] ſpirit of

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[x] Which in man's judgment are almoſt nothing.

[y] To ſhew that they are vain and unprofitable, and nothing worth. See Rom. 3. 31.

[z] Fleſh is oft, as we ſee, taken for the whole man: and he uſeth this word, Fleſh, very fitly, to ſet the weak and miſerable condition of man, and the majeſty of God, one againſt the other.

[a] Whom he caſt down before, now he lifteth up, yea, higher than all men: yet ſo, that he ſheweth them, that all their worthineſs is without themſelves, that is, ſtandeth in Chriſt, and that of God.

[27] He teacheth that eſpecially and above all things the goſpel ought not to be contemned, ſeeing it containeth the chiefeſt things that are to be deſired, to wit, true wiſdom, the true way to obtain righteouſneſs, the true way to live honeſtly and godly, the true deliverance from all miſeries and calamities.

[b] Let him yield all to God, and give him thanks: and ſo by this place is man's free will beaten down, which the Papiſts ſo dream of.

[1] He returneth to the ſeventeenth verſe of the former chapter, that is to ſay, to his own example: confeſſing that he uſed not among them either excellency of words or enticing ſpeech of man's wiſdom, but with great ſimplicity of ſpeech both knew and preached Jeſus Chriſt crucified, humble and abject as touching the fleſh.

[a] The goſpel.

[b] I purpoſed not to profeſs any knowledge but the knowledge of Chriſt and him crucified.

[c] He ſetteth weakneſs againſt excellency of words, and therefore joineth with it fear and trembling, which are companions of true modeſty, not ſuch fear and trembling as terrify the conſcience, but ſuch as are contrary to vanity and pride.

[2] He turneth that now to the commendation of his miniſtry, which he had granted to his adverſaries: for his virtue and power, which they knew well enough, was ſo much the more excellent, becauſe it had no worldly help joined with it.

[d] By plain evidence he meaneth ſuch a proof, as is made by certain and neceſſary reaſons.

[3] And he telleth the Corinthians that he did it for their great profit, becauſe they might thereby know manifeſtly that the goſpel was from heaven. Therefore he privily rebuketh them, becauſe that in ſeeking vain oſtentation, they willingly deprived themſelves of the greateſt help of their faith.

[4] Another argument taken of the nature of the thing, that is, of the goſpel, which is true wiſdom, but known to them only which are deſirous of perfection: and is unſavoury to them which otherwiſe excel in the world, but yet vainly and frailly.

[e] Thoſe are called perfect here, not which had gotten perfection already, but ſuch as tend to it, as Phil. 3. 15. ſo that perfect is ſet againſt weak.

[f] They that are wiſer, richer, or mightier than other men are.

[5] He ſheweth the cauſe why this wiſdom cannot be perceived of thoſe excellent worldly wits, to wit, becauſe indeed it is ſo deep, that they cannot attain unto it.

[g] Which men could not ſo much as dream of.

[6] He taketh away an objection: If it be ſo hard, when, and how is it known? God, ſaith he, determined with himſelf from the beginning, that which his purpoſe was to bring forth at this time out of his ſecrets, for the ſalvation of men.

[7] He taketh away another objection: why then, how cometh it to paſs, that this wiſdom was ſo rejected of men of higheſt authority, that they crucified Chriſt himſelf? Paul anſwereth: becauſe they knew not Chriſt ſuch as he was.

[h] That mighty God, full of true majeſty and glory: Now this place hath in it a moſt evident proof of the divinity of Chriſt, and of his joining of the two natures in one, which hath this in it, that that which is proper to the manhood alone, is vouched of the Godhead joined with the manhood: which kind of ſpeech is called of the old fathers, A making common of things belonging to ſome one, with others to whom they do not belong.

[8] Another objection. But how could it be that thoſe witty men could not perceive this wiſdom? Paul anſwereth: Becauſe we preach thoſe things which paſs all men's underſtanding.

[i] Man cannot ſo much as think on them, much leſs conceive of them with his ſenſes.

[9] A queſtion. If it ſurmount the capacity of men, how can it be underſtood of any man, or how can you declare and preach it? by a peculiar lightening by God's Spirit, wherewith whoſoever is inſpired, he can enter even into the very ſecrets of God.

[k] There is nothing ſo ſecret and hidden in God, but the Spirit of God pierceth into it.

[10] He ſetteth that forth by a ſimilitude, which he ſpake of the inſpiration of the Spirit. As the force of man's wit ſearcheth out things pertaining to man, ſo doth our mind by that power of the Holy Ghoſt underſtand heavenly things.

[l] The mind of man which is endued with the ableneſs to underſtand and judge.

[m] The Spirit which we have received, doth not teach us things of this world, but lifteth us up to God; and this place teacheth us againſt the Papiſts, what faith is, from whence it cometh, and what force it is of.

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the world, but the Spirit which is of God, [11] that we might [n] know the things that are given to us of God:

13 [12] Which things alſo we ſpeak, not in the * words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth, [o] comparing ſpiritual things with ſpiritual things.

* Ch. 1. 17. 2 Pet. 1. 16.

14 [13] But the [p] natural man perceiveth not the things of the Spirit of God: for they are fooliſhneſs unto him, neither can he know them, becauſe they are [q] ſpiritually diſcerned.

15 [14] But he that is ſpiritual, [r] diſcerneth all things: yet [15] he himſelf is judged of [s] no man.

16 * [16] For who hath known the mind of the Lord, that he might [t] inſtruct him? But we have [u] the mind of Chriſt.

* Iſa. 40. 13. Rom. 11. 34.

CHAP. III.

1 *He yieldeth a reaſon why he preached ſmall matters unto them:* 4 *He ſheweth how they ought to eſteem of miniſters.* 6 *The miniſter's office.* 10 *A true form of edifying.* 16 *He warneth the Corinthians, that they be not drawn away to profane things,* 18 *through the proud wiſdom of the fleſh.*

AND [1] I could not ſpeak unto you, brethren, as unto ſpiritual men, but as unto [a] carnal, *even* as unto babes in Chriſt.

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2 I gave you milk to drink, and not [b] meat: for ye were not yet [c] able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and ſtrife, and diviſions, are ye not carnal, and walk as [d] men?

4 For when one ſaith, I am Paul's, and another, I am Apollos, are ye not carnal?

5 [2] Who is Paul then? and who is Apollos? but the miniſters by whom ye believed, and as the Lord gave to every man?

6 [3] I have planted, Apollos watered, but God gave the increaſe.

7 So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increaſe.

8 And he that planteth, and he that watereth, are one: * and every man ſhall receive his wages according to his labour.

* Pſ. 62. 12. Gal. 6. 5.

9 For we together are God's [e] labourers: ye are God's huſbandry, *and* God's building.

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[11] That which he ſpake generally he reſtraineth now to thoſe things which God hath opened unto us of our ſalvation in Chriſt: leſt that any man ſhould ſeparate the Spirit from the preaching of the word and Chriſt: or ſhould think that thoſe fantaſtical men are governed by the Spirit of God, which wandering beſides the word, thruſt upon us their vain imaginations for the ſecrets of God.

[n] This word (know) is taken here in his proper ſenſe, for true knowledge, which the Spirit of God worketh in us.

[12] Now he returneth to his purpoſe, and concludeth the argument which he began ver. 6. and it is thus: The words muſt be applied to the matter, and the matter muſt be ſet forth with words which are meet and convenient for it. Now this wiſdom is ſpiritual and not of man, and therefore it muſt be delivered by a ſpiritual kind of teaching, and not by enticing words of man's eloquence, that the ſimple, and yet wonderful majeſty of the Holy Ghoſt may therein appear.

[o] Applying the words unto the matter, to wit, that as we teach ſpiritual things, ſo muſt our kind of teaching be ſpiritual.

[13] Again he preventeth an offence or ſtumbling-block: How cometh it to paſs, that ſo few allow theſe things? This is not to be marvelled at, ſaith the apoſtle, ſeeing that men in their natural powers (as they term them) are not endued with that faculty whereby ſpiritual things are diſcerned (which faculty cometh another way) and therefore they account ſpiritual wiſdom as folly: and it is as if he ſhould ſay, It is no marvel that blind men cannot judge of colours, ſeeing that they lack the ſight of their eyes, and therefore light is to them as darkneſs.

[p] The man that hath no further light of underſtanding, than that which he brought with him, even from his mother's womb, as Jude defineth it, Jude 19.

[q] By the virtue of the Holy Ghoſt.

[14] He amplifieth the matters by contraries.

[r] Underſtandeth and diſcerneth.

[15] The wiſdom of the fleſh, ſaith Paul, determineth nothing certainly, no not in its own affairs, much leſs can it diſcern ſtrange, that is, ſpiritual things. But the Spirit of God, wherewith ſpiritual men are endued, can be deceived by no means, and therefore be reproved of no man.

[s] Of no man: for when the prophets are judged of the prophets, it is the Spirit that judgeth, and not the man.

[16] A reaſon of the former ſaying: for he is called ſpiritual, which hath learned that by the virtue of the Spirit, which Chriſt hath taught us. Now if that which we have learned of that maſter could be reproved of any man, he muſt needs be wiſer than God: whereupon it followeth, that they are not only fooliſh, but alſo wicked, which think that they can deviſe ſomething that is either more perfect, or that they can teach the wiſdom of God a better way than they knew or taught, which undoubtedly were endued with God's Spirit.

[t] Lay his head to his, and teach him what he ſhould do.

[u] We are endued with the Spirit of Chriſt, who openeth unto us thoſe ſecrets, which by all other means are unſearchable, and alſo all truth whatſoever.

[1] Having declared the worthineſs of heavenly wiſdom, and of the goſpel, and having generally condemned the blindneſs of man's mind, now at length he applieth it particularly to the Corinthians, calling them carnal, that is, ſuch in whom as yet the fleſh prevaileth againſt the Spirit. And he bringeth a double teſtimony of it: firſt, that he had proved them to be ſuch, inſomuch that he dealt with them no otherwiſe than with ignorant men, and ſuch as are almoſt babes in the doctrine of godlineſs; and ſecondly, becauſe they ſhewed indeed by theſe diſſentions, which ſprang up by reaſon of the ignorance of the virtue of the Spirit, and heavenly wiſdom, that they had profited very little or nothing.

[a] He calleth them carnal, which are as yet ignorant, and therefore to expreſs it the better, he termeth them babes.

[b] Subſtantial meat, or ſtrong meat.

[c] To be fed by me with ſubſtantial meat: therefore as the Corinthians grew up in age, ſo the apoſtle nouriſhed them by teaching, firſt with milk, then with ſtrong meat, which difference was only but in the manner of teaching.

[d] By the ſquare and compaſs of man's wit and judgment.

[2] After that he hath ſufficiently reprehended ambitious teachers and their fooliſh eſteemers, now he ſheweth how the true miniſters are to be eſteemed, that we attribute not unto them more or leſs than we ought to do. Therefore he teacheth us, that they are they by whom we are brought to faith and ſalvation, but yet as the miniſters of God, and ſuch as do nothing of themſelves, but God ſo working by them as it pleaſeth him to furniſh them with his gifts. Therefore we have not to mark or conſider what miniſter it is that ſpeaketh, but what is ſpoken: and we muſt depend only upon him which ſpeaketh by his ſervants.

[3] He beautifieth the former ſentence with two ſimilitudes: firſt comparing the company of the faithful to a field which God maketh fruitful, when it is ſowed and watered through the labour of his ſervants: next, by comparing it to an houſe, which indeed the Lord buildeth, but by the hands of his workmen, ſome of whom he uſeth in laying the foundation, others in building of it up. Now, both theſe ſimilitudes tend to this purpoſe, to ſhew that all things are wholly accompliſhed by God's only authority and might, ſo that we muſt only have an eye to him. Moreover, although that God uſeth ſome in the better part of the work, we muſt not therefore contemn others in reſpect of them, and much leſs may we divide or ſet them apart, (as theſe factious men did) ſeeing that all of them labour in God's buſineſs, and in ſuch ſort, that they ſerve to finiſh one ſelf-ſame work, although by a diverſe manner of working, inſomuch that they need one another's help.

[e] Serving under him: Now they which ſerve under another, do nothing of their own ſtrength, but as it is given them by grace, which grace maketh them fit to that ſervice. Look chap. 15. 10. and 2 Cor. 3. 6. and all the increaſe that cometh by their labour, doth ſo proceed from God, that no part of the praiſe of it may be given to the under ſervant.

A. D. 59. 10 According to the grace of God given to me, as a ſkilful maſter-builder, I have laid the foundation, and another buildeth thereon: [4] but let every man take heed how he buildeth upon it.

11 [5] For other foundation can no man lay, than that which is laid, which is Jeſus Chriſt.

12 [6] And if any man build on this foundation, gold, ſilver, precious ſtones, timber, hay, *or* ſtubble,

13 [7] Every man's work ſhall be made manifeſt: for the day ſhall declare it, becauſe it ſhall be revealed by the fire: and the fire ſhall try every man's work of what ſort it is.

14 If any man's work, that he hath built upon, abide, he ſhall receive wages.

15 If any man's work burn, he ſhall loſe, but [8] he ſhall be ſaved himſelf: nevertheleſs yet as it were by the fire.

* Ch. 6. 19. 2 Cor. 6. 16. 16 * [9] Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man [f] deſtroy the temple of God, him ſhall God deſtroy: for the temple of God is holy, which ye are.

18 [10] Let no man deceive himſelf: If any man amongſt you ſeem to be wiſe in this world, let him be a fool, that he may be wiſe.

19 For the wiſdom of this world is fooliſhneſs with God: for it is written, * He [g] catcheth the wiſe in their own craftineſs. A. D. 59. * Job. 5. 13.

20 * And again, The Lord knoweth that the thoughts of the wiſe be vain. * Pſ. 44. 11.

21 [11] Therefore let no man [h] rejoice in men: for all things are [i] yours.

22 Whether it be Paul, or Apollos, or Cephas, or the [12] world, or life, or death, whether they be things preſent, or things to come, *even* all are yours.

23 And ye Chriſt's, and Chriſt God's.

CHAP. IV.

1 Bringing in the definition of a true apoſtle, 7 he ſheweth that humility ought rather to be an honour than a ſhame unto him. 9 He bringeth in a proof, whereby it may evidently appear, 10 that he neither had care of glory, 11 nor of his belly. 17 He commendeth Timothy.

LET [1] a [a] man ſo think of us, as of the miniſters of Chriſt, and diſpoſers of the ſecrets of God.

2 [2] And as for the reſt, it is required of the diſpoſers, that every man be found faithful.

3 [3] As touching me, I paſs very little to be judged

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[4] Now he ſpeaketh to the teachers themſelves, which ſucceeded him in the church of Corinth, and in their perſon to all that were after, or ſhall be paſtors of congregations, ſeeing that they ſucceed into the labour of the apoſtles, which were planters and chief builders. Therefore he warneth them firſt, that they perſuade not themſelves that they may build after their own fancy, that is, that they may propound and ſet forth any thing in the church, either in matter or in kind of teaching, different from the apoſtles which were the chief builders.

[5] Moreover, he ſheweth what this foundation is, to wit, Chriſt Jeſus, from whence they may not turn away one jot in the building up of this building.

[6] Thirdly, he ſheweth, that they muſt take heed that the upper part of the building be anſwerable to the foundation, that is, that admonitions, exhortations, and whatſoever pertaineth to the edifying of the flock, be anſwerable to the doctrine of Chriſt, as well in matter as in form: which doctrine is compared to gold, ſilver, and precious ſtones: of which matter, Iſaiah alſo, and John in the Revelations, build the heavenly city. And to theſe are oppoſite, wood, hay, ſtubble, that is to ſay, curious and vain queſtions or decrees: and beſides, to be ſhort, all that kind of teaching which ſerveth to oſtentation. For falſe doctrines, whereof he ſpeaketh not here, are not ſaid properly to be built upon this foundation, unleſs peradventure in ſhew only.

[7] He teſtifieth, as indeed the truth is, that all are not good builders, no not ſome of them which ſtand upon this one and only foundation: but howſoever this work of evil builders, ſaith he, ſtand for a ſeaſon, yet ſhall it not always deceive, becauſe that the light of the truth appearing at length as day, ſhall diſſolve this darkneſs, and ſhew what it is. And as that ſtuff is tried by the fire, whether it be good or not, ſo will God in his time, by the touch of his Spirit and word, try all buildings, and ſo ſhall it come to paſs, that ſuch as be found pure and ſound, ſhall ſtill continue ſo, to the praiſe of the workman: but they that are otherwiſe, ſhall be conſumed and vaniſh away, and ſo ſhall the workman be fruſtrate of the hope of his labour, which pleaſed himſelf in a thing of nought.

[8] He taketh not away hope of ſalvation from the unſkilful and fooliſh builders, which hold faſt the foundation, of which ſort were thoſe rhetoricians, rather than paſtors, of Corinth: but he addeth an exception, that they muſt notwithſtanding ſuffer this trial of their work, and alſo abide the loſs of their vain labours.

[9] Continuing ſtill in the metaphor of a building, he teacheth us that this ambition is not only vain, but alſo ſacrilegious: for he ſaith that the church is, as it were, the temple of God, which God hath, as it were, conſecrated unto himſelf by his Spirit. Then turning himſelf to theſe ambitious men, he ſheweth that they profane the temple of God, becauſe thoſe vain arts wherein they pleaſe themſelves ſo much, are as he teacheth, ſo many pollution, of the holy doctrine of God, and the purity of the church. Which wickedneſs ſhall not be ſuffered unpuniſhed.

[f] Defileth it and maketh it unclean, being holy: and ſurely they do defile it, by Paul's judgment, which by fleſhly eloquence defile the purity of the goſpel.

[10] He concludeth by the contrary, that they profeſs pure wiſdom in the church of God, which refuſe and caſt away all thoſe vanities of men: and if they be mocked of the world, it is ſufficient for them that they be wiſe according to the wiſdom of God, and as he will have them to be wiſe.

[g] Be they never ſo crafty, yet the Lord will take them when he ſhall diſcover their treachery.

[11] He returneth to the propoſition of the ſecond verſe, firſt warning the hearers, that henceforward they eſteem not as lords, thoſe whom God hath appointed to be miniſters, and not lords of their ſalvation: which thing they do, that depend upon men, and not upon God that ſpeaketh by them.

[h] Pleaſe himſelf.

[i] Helps appointed for your benefit.

[12] He paſſeth from the perſons to the things themſelves, that his arguments be more forcible: yea, he aſcendeth from Chriſt to the Father, to ſhew that we reſt ourſelves no not in Chriſt himſelf, in that that he is man, but becauſe he carrieth us up even to the Father, as Chriſt witneſſeth of himſelf every where, that he was ſent of his Father, that by this band we may be all knit with God himſelf.

[1] He concludeth the duty of the hearers towards their miniſters: that they eſteem them not as lords: and yet notwithſtanding, that they give ear unto them, as to them that are ſent from Chriſt; ſent, I ſay, to this end and purpoſe, that they may receive as it were at their hands, the treaſure of ſalvation which is drawn out of the ſecrets of God.

[a] Every man.

[2] Laſt of all, he warneth the miniſters, that they alſo behave themſelves not as lords, but as faithful ſervants, becauſe they muſt render an account of their ſtewardſhip unto God.

[3] Becauſe in reprehending others, he ſet himſelf for an example, he uſeth a pre-occupation or preventing of an objection, and uſing the gravity of an apoſtle, he ſheweth that he careth not for the contrary judgments that they have of him, in that they eſteemed him as a vile perſon, becauſe he did not ſet forth himſelf as they did. And he bringeth good reaſons why he was nothing moved with the judgments which they had of him.

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judged of you, [4] or of man's [b] judgment: no, [5] I judge not mine own ſelf.

4 For I know nothing by myſelf, yet am I not thereby juſtified: but he that judgeth me, is the [c] Lord.

*Matt. 7. 1.

5 [6] Therefore * judge nothing before the time, until the Lord come, who will lighten things that are hid in darkneſs, and make the counſels of the hearts manifeſt: and then ſhall every man have [d] praiſe of God.

6 [7] Now theſe things, brethren, I have figuratively applied unto mine own ſelf, and Apollos, for your ſakes, that ye might learn [e] by us, that no man preſume above that which is written, that one ſwell not againſt another for any man's cauſe.

7 [8] For who ſeparateth thee? and what haſt thou, that thou haſt not received? if thou haſt received it, why rejoiceſt thou, as though [f] thou hadſt not received it?

8 [9] Now ye are full: now ye are made rich: ye reign as kings without us: and would to God ye did reign, that we alſo might reign with you.

9 For I think that God hath ſet forth us the laſt apoſtles, as men appointed to death: for we are made a [g] gazing-ſtock unto the world, and to the angels, and to men.

10 We *are* fools for Chriſt's ſake, and ye *are* wiſe in Chriſt: we *are* weak, and ye *are* ſtrong: ye *are* honourable, and *we* are deſpiſed.

11 Unto this hour we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling-place,

*Acts 20. 34. 1 Theſſ. 2. 9. 2 Theſſ. 3. 8.

12 * And labour, working with our own hands: we are reviled, and *yet* we bleſs: we are perſecuted, *and* ſuffer it:

*Matt. 5. 44. Luke 23. 34. Acts 7. 60.

13 * We are evil ſpoken of, and we pray: we are made as the [h] filth of the world, the offſcouring of all things unto this time.

14 [10] I write not theſe things to ſhame you, but as my beloved children I admoniſh you.

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15 For though ye have ten thouſand inſtructors in Chriſt, yet *have ye* not many fathers: for in Chriſt Jeſus I have begotten you through the goſpel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cauſe have I ſent unto you Timotheus, which is my beloved ſon, and faithful in the Lord, which ſhall put you in remembrance of my [i] ways in Chriſt, as I teach every where in every church.

18 [11] Some are puffed up, as though I would not come unto you.

19 But I will come to you ſhortly, * if the Lord will, and will know, not the [k] words of them which are puffed up, but the power.

* Acts 19. 21. James 4. 15.

20 For the kingdom of God *is* not in word, but in power.

21 [12] What will ye? ſhall I come unto you with a rod, or in love, and in the [l] ſpirit of meekneſs?

CHAP. V.

1 *That they have winked at him who committed inceſt with his mother-in-law,* 2, 6 *he ſheweth, ſhould cauſe them rather to be aſhamed, than to rejoice.* 10 *Such kind of wickedneſs is to be puniſhed with excommunication,* 12 *leſt others be infected with it.*

IT is [1] heard certainly *that there is* fornication among you: and ſuch fornication as is not once named among the Gentiles, that one ſhould have his father's wife.

2 [2] And ye are puffed up, and have not rather ſorrowed, that he which hath done this deed, might be put from among you.

3 [3] For I verily as abſent in body, but preſent in [a] ſpirit, have determined already as though I were

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[4] Firſt, becauſe that that which men judge in theſe caſes of their own brains, is no more to be accounted of, than when the unlearned do judge of wiſdom.

[b] Word for word, Day, after the manner of the ſpeech of the Cilicians.

[5] Secondly, ſaith he, how can ye judge how much or how little I am to be accounted of, ſeeing that I myſelf, which know myſelf better than you do, and which dare profeſs that I have walked in my vocation with a good conſcience, dare not yet notwithſtanding challenge any thing to myſelf: for I know that I am not unblameable, all this notwithſtanding: much leſs therefore ſhould I pleaſe myſelf as you do.

[c] I commit myſelf to the Lord's judgments.

[6] A third reaſon proceeding of a concluſion, as it were, out of the former reaſons. It is God's office to eſteem every man according to his value, becauſe he knoweth the ſecrets of the heart, which men, for the moſt part, are ignorant of. Therefore this judgment pertaineth not to you.

[d] One could not be praiſed above the reſt, but the other ſhould be blamed: and he mentioneth praiſe rather than diſpraiſe, for that the beginning of this ſore was this, that they gave more to ſome men than meet was.

[7] Having rejected their judgment, he ſetteth forth himſelf again as a ſingular example of modeſty, as one which concealing in this epiſtle thoſe factious teachers names, doubted not to put down his own name and Apollos's in their place, and took upon him as it were their ſhame: ſo far was he from preferring himſelf to any.

[e] By our example, which choſe rather to take other mens faults upon us, than to carp any by name.

[8] He ſheweth a good means to bridle pride: firſt, if thou conſider how rightly thou exempteſt thyſelf out of the number of others, ſeeing thou art a man thyſelf: again, if thou conſider that although thou have ſomething more than other men have, yet thou haſt it not but by God's bountifulneſs. And what wiſe man is he that will brag of another's goodneſs, and that againſt God?

[f] There is nothing then in us of nature, that is worthy of commendation: but all that we have we have, it of grace, which the Pelagians and half Pelagians will not confeſs.

[9] He deſcendeth to a moſt grave mock, to cauſe thoſe ambitious men to bluſh, even againſt their wills.

[g] He that will take a right view how like Paul and the pope are, who lyingly boaſteth that he is his ſucceſſor, let him compare the delicates of the popiſh court, with St. Paul's ſtate, as we ſee it here.

[h] Such as by ſweeping is gathered together.

[10] Moderating the ſharpneſs of his mock, he putteth them in mind to remember of whom they were begotten in Chriſt, and that they ſhould not doubt to follow him for an example, although he ſeem vile, according to the outward ſhew in reſpect of others, yet mighty by the efficacy of God's Spirit, as they had trial thereof in themſelves.

[i] What way and rule I follow every where in teaching the churches.

[11] Laſt of all he deſcendeth alſo to apoſtolic threatenings, but yet chiding them as a father, leſt by their diſorder he be conſtrained to come to puniſh ſome amongſt them.

[k] By words, he meaneth their painted and coloured kind of eloquence, againſt which he ſetteth the virtue of the Spirit.

[12] A paſſing over to another part of this epiſtle, wherein he reprehendeth moſt ſharply a very heinous offence, ſhewing the uſe of eccleſiaſtical correction.

[l] Meekly affected towards you.

[1] They are greatly to be reprehended which by ſuffering of wickedneſs, ſet forth the church of God to be mocked and ſcorned of infidels.

[2] There are none more proud than they that leaſt know themſelves.

[3] Excommunication ought not to be committed to one man's power, but muſt be done by the authority of the whole congregation, after that the matter is diligently examined.

[a] In mind, thought and will.

I were preſent, that he that hath thus done this thing,

4 When ye are gathered together, and my Spirit, in the [b] name of our Lord Jeſus Chriſt, that ſuch one, *I ſay*, [4] by the power of our Lord Jeſus Chriſt,

5 [5] Be [c] delivered unto Satan, for the [6] deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.

6 [7] Your rejoicing [d] is not good: know ye not that a little leaven leaveneth the whole lump?

7 [8] Purge out therefore the old leaven, that ye may be a new [e] lump, as ye are unleavened: for Chriſt our [f] paſſover is ſacrificed for us.

8 Therefore let us keep the [g] feaſt, not with old leaven, neither in the leaven of maliciouſneſs and wickedneſs: but with the unleavened bread of ſincerity and truth

9 [9] I wrote unto you in an epiſtle, that ye ſhould not company together with fornicators.

10 And not [h] altogether with the fornicators of this world, or with the covetous, or with extortioners, or with idolaters: for then ye muſt go out of the world.

11 But now I have written unto you, that ye company not together: if any that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch one eat not.

12 [10] For what have I to do, to judge them alſo which are without? do ye not judge them which are within?

13 But God judgeth them that are without. Put away therefore from among yourſelves that wicked man.

CHAP. VI.

1 *He envieth againſt their contentions in law matters,* 6 *wherewith they vexed one another under judges that were infidels, to the reproach of the goſpel:* 9 *and then ſharply threateneth fornicators.*

DARE [1] [a] any of you, having buſineſs againſt another, be judged [b] under the unjuſt, [2] and not under the ſaints?

2 [3] Do ye not know, that the ſaints ſhall judge the world? If the world then ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?

3 Know ye not that we ſhall judge the angels? how much more things that pertain to this life?

4 [4] If then ye have [c] judgment of things pertaining to this life, ſet up them which are [d] leaſt eſteemed in the church.

5 [5] I ſpeak it to your ſhame. Is it ſo that there is not a wiſe man among you? no not one, that can judge between his brethren?

6 But a brother goeth to law with a brother, and that under the infidels.

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[b] Calling upon Chriſt's name.

[4] There is no doubt but that judgment is ratified in heaven, wherein Chriſt himſelf ſitteth as judge.

[5] The excommunicated is delivered to the power of Satan, in that, that he is caſt out of the houſe of God.

[c] What it is to be delivered to Satan, the Lord himſelf declareth, when he ſaith, Let him be unto thee as an Heathen and Publican, Matt. 18. 17. that is to ſay, to be diſfranchiſed and put out of the right and liberty of the city of Chriſt, which is the church, without which Satan is lord and maſter.

[6] The end of excommunication is, not to caſt away the excommunicate, that he ſhould utterly periſh, but that he may be ſaved, to wit, that by this means his fleſh may be tamed, that he may learn to live to the Spirit.

[7] Another end of excommunication is, that other be not infected, and therefore it muſt of neceſſity be retained in the church, that the one be not infected by the other.

[d] Is naught, and not grounded upon good reaſon, as though you were excellent, and yet there is ſuch wickedneſs found amongſt you.

[8] By alluding to the ceremony of the paſſover, he exhorteth them to caſt out that unclean perſon from among them. In times paſt, ſaith he, it was not lawful for them which did celebrate the paſſover to eat leavened bread insomuch that he was holden as unclean, and unworthy to eat the paſſover, whoſoever had but taſted of leaven. Now all our whole life muſt be as it were the feaſt of unleavened bread, wherein all they that are partakers of that immaculate Lamb which is ſlain, muſt caſt out both of themſelves, and alſo out of their houſes and congregation, all impurity.

[e] By lump, he meaneth the whole body of the church, every member whereof muſt be unleavened bread, that is, be renewed in Spirit, by plucking away the old corruption.

[f] The Lamb of our paſſover.

[g] Let us lead our whole life, as it were, a continual feaſt, honeſtly, and uprightly.

[9] Now he ſpeaketh more generally: and that which he ſpake before of the inceſtuous perſon, he ſheweth that it pertaineth to others, which are known to be wicked, and ſuch as through their naughty life are a ſlander to the church, which ought alſo by lawful order to be caſt out of the community of the church. And making mention of eating of meat, either he meaneth thoſe feaſts of love whereat the ſupper of the Lord was received, or elſe their common uſage and manner of life: which is rightly to be taken, leſt any man ſhould think that either matrimony were broken by excommunication, or ſuch duties hindered and cut off thereby, as we owe one to another: children to their parents, ſubjects to their rulers, ſervants to their maſters, and neighbour to neighbour, to win one another unto God.

[h] If you ſhould utterly abſtain from ſuch mens company, you ſhould go out of the world: therefore I ſpeak of them which are in the very boſom of the church, which muſt be called home by diſcipline, and out of them which are without, with whom you muſt labour, by all means poſſible, to bring them to Chriſt.

[10] Such as are falſe brethren ought to be caſt out of the congregation; as for them which are without, they muſt be left to the judgment of God.

[1] The third queſtion is of civil judgments. Whether it be lawful for one faithful to draw another before the judgment-ſeat of an infidel? He anſwereth, that it is not lawful, for offence ſake, for it is not evil of itſelf.

[a] As if he ſaid, Are you become ſo impudent, that you are not aſhamed to make the goſpel a laughing-ſtock to profane men?

[b] Before the unjuſt.

[2] He addeth, that he doth not forbid that one neighbour may go to law with another, if need ſo require, but yet under holy judges.

[3] He gathereth by a compariſon that the faithful cannot ſeek to infidels to be judged, without great injury done to the ſaints, ſeeing that God himſelf will make the ſaints judges of the world, and of the devils, with his Son Chriſt: much more ought they to judge theſe light and ſmall cauſes which may be by equity and good conſcience determined.

[4] The concluſion, wherein he preſcribeth a remedy for this miſchief: to wit, if they end their private affairs between themſelves by choſen arbiters out of the church: for which matter and purpoſe, the leaſt of you, ſaith he, is ſufficient. Therefore he condemneth not judgment-ſeats, but ſheweth what is expedient for the circumſtance of the time, and that without any diminiſhing of the right of the magiſtrate: for he ſpeaketh not of judgments which are practiſed betwixt the faithful and the infidels, neither of public judgments, but of controverſies which may be ended by private arbiters.

[c] Courts and places of judgments.

[d] Even the moſt abject among you.

[5] He applieth the general propoſition to a particular, always calling them back to this, to take away from them that falſe opinion of their own excellency, from whence all theſe miſchiefs ſprang.

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7 [6] Now therefore there is altogether [e] infirmity in you, in that ye go to law one with another: [7] * why rather ſuffer ye not wrong? why rather ſuſtain ye not harm?

*Matt 5.39. Luke 6.29. Rom. 12.19.

8 * Nay, ye yourſelves do wrong, and do harm, and that to your brethren.

*1 Theſſ. 4. 6.

9 Know ye not that the unrighteous ſhall not inherit the kingdom of God? [8] Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, ſhall inherit the kingdom of God.

11 And ſuch were * ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified, in the [f] name of the Lord Jeſus, and by the Spirit of our God.

* Tit. 3. 3.

12 ¶ * [9] [g] All things are lawful unto me, but all things are not profitable: I may do all things, but I will not be brought under the [h] power of any thing.

*Ch. 10.23.

13 [10] Meats *are ordained* for the belly, and the belly for the meats: but God ſhall deſtroy both it and them. Now the body *is* not for fornication, but for the Lord, and the Lord for the body.

14 And God hath alſo raiſed up the Lord, and * ſhall raiſe us up by his power.

*Rom. 6. 5.

15 [11] Know ye not, that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid.

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16 [12] Do ye not know, that he which coupleth himſelf with an harlot, is one body? * for [i] two, ſaith he, ſhall be one fleſh.

*Gen. 2. 24. Matt. 19. 5. Mark 10. 8. Epheſ. 5. 31.

17 But he that is joined unto the Lord, is one ſpirit.

18 [13] Flee fornication: every ſin that a man doth, is without the body: but he that committeth fornication, ſinneth againſt his own body.

19 [14] Know ye not, that * your body is the temple of the Holy Ghoſt, *which is* in you, whom ye have of God? and [15] ye are not your own,

*Ch. 3. 17. 2 Cor. 6. 16.

20 * For ye are bought for a price: therefore glorify God in your body, and in your ſpirit: for they are God's.

*Ch. 7. 23. 1 Pet. 1. 18.

CHAP. VII.

1 *Entreating here of marriage,* 4 *which is a remedy againſt fornication,* 10 *and may not be broken,* 18, 20 *he willeth every man to live contented with his own lot.* 25 *He ſheweth what the end of virginity ſhould be,* 35 *and who ought to marry.*

NOW [1] concerning the things [a] whereof ye wrote unto me, It *were* [b] good for a man not to touch a woman.

2 Nevertheleſs, to avoid fornication, let every man

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[6] Now he goeth further alſo; and although by granting them private arbiters, out of the congregation of the faithful, he do not ſimply condemn, but rather eſtabliſh private judgments, ſo that they be exerciſed without offence, yet he ſheweth that if they were ſuch as they ought to be, and as it were to be wiſhed, they ſhould not need to uſe that remedy neither.

[e] A weakneſs of mind which is ſaid to be in them, that ſuffer them to be overcome of their luſts, and it is a fault that ſquareth greatly from temperance and moderation: ſo that he nippeth them which could not put up an injury done unto them.

[7] This pertaineth chiefly to the other part of the reprehenſion, to wit, that they went to law even under infidels, whereas they ſhould have rather ſuffered any loſs, than to have given that offence. But yet this is generally true, that we ought rather to depart from our right, than try the uttermoſt of the law haſtily, and upon an affection to revenge an injury. But yet the Corinthians cared for neither, and therefore he ſaith, that they muſt repent, unleſs they will be ſhut out from the inheritance of God.

[8] Now he prepareth himſelf to paſs over to the fourth treatiſe of this epiſtle, which concerneth matters indifferent, debating this matter firſt, how men may well uſe women or not: which queſtion hath three branches, fornication, matrimony, and a ſingle life. As for fornication, he utterly condemneth it. And marriage he commandeth to ſome, as a good and neceſſary remedy for them; to others he leaveth it free. And other ſome he diſſuadeth from it, not as unlawful, but as diſcommodious, and that not without exception. As for the ſingleneſs of life (under which alſo I comprehend virginity) he enjoineth it to no man: yet he perſuadeth men unto it, but not for itſelf, but for another reſpect, neither all men, nor without exception. And being about to ſpeak againſt fornication, he beginneth with a general reprehenſion of thoſe vices, wherewith that rich and riotous city moſt abounded: warning and teaching them earneſtly, that repentance is inſeparably joined with forgiveneſs of ſins, and ſanctification with juſtification.

[f] In Jeſus.

[9] Secondly, he ſheweth that the Corinthians do ſimply offend in matters indifferent: Firſt, becauſe they abuſed them: next, becauſe they uſed indifferent things, without any diſcretion, ſeeing the uſe of them ought to be brought to the rule of charity: and that he doth not uſe them aright, which immoderately abuſeth them, and ſo becometh a ſlave unto them.

[g] Whatſoever: but this general word muſt be reſtrained to things that are indifferent.

[h] He is in ſubjection to things that are indifferent, whatſoever he be that thinketh he may not be without them: which is a flattering kind of ſlavery under a colour of liberty, which ſeizeth upon ſuch men.

[10] Secondarily, becauſe they counted many things for indifferent, which were of themſelves unlawful, as fornication, which they numbered amongſt mere natural and lawful deſires, as well as meat and drink. Therefore the apoſtle ſheweth, that they are utterly unlike: for meats, ſaith he, were made for the neceſſary uſe of man's life, which is not perpetual: For both meats, and all this manner of nouriſhing, are quickly aboliſhed. But we muſt not ſo think of the uncleanneſs of fornication, for which the body is not made, but on the contrary ſide is ordained to pureneſs, as appeareth by this, that it is conſecrated to Chriſt, even as Chriſt alſo is given us of his Father, to quicken our bodies with that virtue, wherewith he alſo roſe again.

[11] A declaration of the former argument by contraries, and the applying of it.

[12] A proof of the ſame argument. A harlot and Chriſt are clean contrary; ſo are the fleſh and the Spirit. Therefore he that is one with an harlot (which is done by carnal copulation of their bodies) cannot be one with Chriſt, which unity is pure and ſpiritual.

[i] Moſes doth not ſpeak theſe words of fornication, but of marriage: but ſeeing that fornication is the corrupting of marriage, and both of them is a carnal and fleſhly copulation, we cannot ſay that the apoſtle abuſeth his teſtimony. Again, Moſes hath not this word (two) but it is very well expreſſed both here and in Matt. 19. 5. becauſe he ſpeaketh only but of man and wife: whereupon the opinion of them that vouch it to be lawful to have many wives, is beaten down: for he that companieth with many, is ſundered as it were into many parts.

[13] Another argument why fornication is to be eſchewed, becauſe it defileth the body with a peculiar kind of filthineſs.

[14] The third argument. Becauſe a fornicator is ſacrilegious, for that our bodies are conſecrate to God.

[15] The fourth argument. Becauſe we are not our own men, to give ourſelves to any other, much leſs to Satan and the fleſh, ſeeing that God himſelf hath bought us, and that with a great price, to the end that both in body and ſoul we ſhould ſerve to his glory.

[1] He teacheth concerning marriage, that although a ſingle life hath his commodities, which he will declare afterwards, yet that marriage is neceſſary for avoiding of fornication: but ſo that neither one man may have many wives, nor any wife many huſbands.

[a] Touching thoſe matters whereof you wrote unto me.

[b] Commodious, and (as we ſay) expedient. For marriage bringeth many griefs with it, and that by reaſon of the corruption of our firſt eſtate.

A. D. 59. man have his wife, and let every woman have her own huſband.

*1Pet.3.7. 3 * [2] Let the huſband give unto the wife [c] due benevolence, and likewiſe alſo the wife unto the huſband.

4 [3] The wife hath not the power of her own body, but the huſband: and likewiſe alſo the huſband hath not the power of his own body, but the wife,

5 Defraud not one another, [4] except *it be* with conſent for a time, that ye may [d] give yourſelves to faſting and prayer, and again come together, that Satan tempt you not for your incontinency.

6 [5] But I ſpeak this by permiſſion, not by commandment.

7 For I [e] would that all men were even as I myſelf *am:* but every man hath his proper gift of God, one after this manner, and another after that.

8 [6] Therefore I ſay unto the [f] unmarried, and unto the widows, It is good for them if they abide even as I *do.*

9 But if they cannot abſtain, let them marry: for it is better to marry than to [g] burn.

*Matt.5.32. and 19.9. Mark 10.11, 12. Luke 16.18. 10 * [7] And unto the married I command, not I, but the Lord, Let not the wife depart from her huſband.

11 But and if ſhe depart, let her remain unmarried, or be reconciled unto her huſband, and let not the huſband put away *his* wife.

12 [8] But to the remnant I ſpeak, *and* not the Lord, If any brother have a wife, that believeth not, if ſhe be content to dwell with him, let him not forſake her.

13 And the woman which hath an huſband that believeth not, if he be content to dwell with her, let her not forſake him, A. D. 59.

14 [9] For the unbelieving huſband is [h] ſanctified to the [i] wife, and the unbelieving wife is ſanctified to the [k] huſband, elſe were your children unclean: but now are they [l] holy.

15 [10] But if the unbelieving depart, let him depart: a brother or a ſiſter is not in ſubjection in [m] ſuch things: [11] but God hath called us in peace.

16 For what knoweſt thou, O wife, whether thou ſhalt ſave thine huſband? Or what knoweſt thou, O man, whether thou ſhalt ſave thy wife?

17 [12] But as God hath diſtributed to every man, as the Lord hath [n] called every one, ſo let him walk: and ſo ordain I in all churches.

18 [13] Is any man called being circumciſed? let him not [o] gather his *uncircumciſion:* is any called uncircumciſed? let him not be circumciſed.

19 Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God.

20 * Let every man abide in the ſame vocation wherein he was called. *1Tim.6.1.

21 Art thou called *being* a ſervant? [p] care not for it: but yet if thou mayeſt be free, uſe it rather.

22 For he that is called in the [q] Lord, *being* a ſervant, is the Lord's free man: likewiſe alſo he that is called *being* free, is Chriſt's ſervant.

23 Ye

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[2] Secondly, he ſheweth that the parties married muſt with ſingular affection, entirely love one the other.

[c] This word (due) containeth all kind of benevolence, though he ſpeak more of one ſort than of the other, in that that followeth.

[3] Thirdly, he warneth them, that they are each in other's power, as touching the body, ſo that they may not defraud one another.

[4] He addeth an exception, unleſs the one abſtain from the other by mutual conſent, that they may the better give themſelves to prayer, wherein notwithſtanding, he warneth them to conſider what is expedient, leſt by this long breaking off, as it were from marriage, they be ſtirred up to incontinency.

[d] Do nothing elſe.

[5] Fifthly, he teacheth that marriage is not ſimply neceſſary for all men, but for them which have not the gift of continency, and this gift is by a peculiar grace of God.

[e] I wiſh.

[6] Sixthly, he giveth the ſelf-ſame admonition touching the ſecond marriage, to wit, that a ſingle life is to be allowed but for ſuch as have the gift of continency; otherwiſe they ought to marry again, that their conſcience may be at peace.

[f] This whole place is flat againſt them which condemn ſecond marriages.

[g] So to burn with luſt, that either the will yieldeth to the temptation, or elſe we cannot call upon God with a quiet conſcience.

[7] Seventhly, he forbiddeth contentions, and publiſhing of divorces, (for he ſpeaketh not here of the fault of whoredom, which was then death even by the law of the Romans alſo) whereby he affirmeth that the band of marriage is not diſſolved, and that from Chriſt's mouth.

[8] Eighthly, he affirmeth that thoſe marriages which are already contracted between a faithful, and an unfaithful, or infidel, are firm: ſo that the faithful may not forſake the unfaithful.

[9] He anſwereth an objection: but the faithful is defiled by the ſociety of the unfaithful. The apoſtle denieth that, and proveth, that the faithful man with good conſcience may uſe the veſſel of his unfaithful wife, by this, that their children which are born of them, are accounted holy (that is, contained within the promiſe) for it is ſaid to all the faithful, I will be thy God, and the God of thy ſeed.

[h] The godlineſs of the wife is of more force, to cauſe their coupling together to be accounted holy, than the infidelity of the huſband is, to prophane the marriage.

[i] The infidel is not ſanctified or made holy in his own perſon, but in reſpect of his wife he is ſanctified to her.

[k] To the faithful huſband.

[l] This place deſtroyeth the opinion of them, that would not have children to be baptized, and their opinion alſo, that make baptiſm the very cauſe of ſalvation. For the children of the faithful are holy, by virtue of the covenant, even before baptiſm, and baptiſm is added as the ſeal of that holineſs.

[10] He anſwereth to a queſtion: What if the unfaithful forſake the faithful? then is the faithful free, ſaith he, becauſe he is forſaken of the unfaithful.

[m] When any ſuch thing falleth out.

[11] Leſt any man upon pretence of this liberty ſhould give an occaſion to the unfaithful to depart, he giveth to underſtand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be poſſible, the infidel may be won to the faith.

[12] Taking occaſion by that which he ſaid of the bondage and liberty of matrimony, he digreſſeth to a general doctrine concerning the outward ſtate and condition of man's life, as circumciſion and uncircumciſion, ſervitude and liberty: warning every man to generally live with a contented mind in the Lord, what ſtate or condition ſoever he be in, becauſe that thoſe outward things, as to be circumciſed or uncircumciſed, to be bond or free, are not of the ſubſtance (as they term it) of the kingdom of heaven.

[n] Hath bound him to a certain kind of life.

[13] Notwithſtanding he giveth us to underſtand, that in theſe examples all are not of like ſort: becauſe that circumciſion not ſimply of itſelf is to be deſired, but ſuch as are bound may deſire to be free. Therefore herein only they are equal, that the kingdom of God conſiſteth not in them; and therefore theſe are no hinderances to obey God.

[o] He is ſaid to gather his uncircumciſion, who by the help of a chirurgion, recovereth an upper ſkin: which is done by drawing the ſkin with an inſtrument, to make it to cover the nut. Celſus in his 7th book and 25 chap.

[p] As though this calling were too unworthy a calling for Chriſt.

[q] He that is in ſtate of a ſervant, and is called to be a Chriſtian.

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* Ch. 6. 20. 1 Pet. 1. 18, 19.

23 * [14] Ye are bought with a price: be not the ſervants of men.

24 [15] Brethren, let every man, wherein he was called, therein abide with [r] God.

25 [16] Now concerning virgins, I have no commandment of the Lord: but I give mine [s] advice as [t] one that hath obtained mercy of the Lord to be faithful.

26 I ſuppoſe then [u] this to be good for the [x] preſent neceſſity: *I mean* that it is good for a man ſo to be.

27 Art thou bound unto a wife? ſeek not to be looſed: art thou looſed from a wife? ſeek not a wife.

28 But if thou takeſt a wife, thou ſinneſt not: and if a virgin marry, ſhe ſinneth not: nevertheleſs, ſuch ſhall have trouble in the [y] fleſh: but I [z] ſpare you.

29 And this I ſay, brethren, becauſe the time is [a] ſhort, hereafter, that both they which have wives, be as though they had none:

30 And they that [b] weep, as though they wept not: and they that rejoice, as though they rejoiced not: and they that buy, as though they poſſeſſed not:

31 And they that uſe this [c] world, as though they uſed it not: for the [d] faſhion of this world goeth away.

32 And I would have you without care. The unmarried careth for the things of the Lord, how he may pleaſe the Lord:

33 But he that is married, [e] careth for the things of the world, how he may pleaſe *his* wife.

34 There is difference alſo between a virgin and a wife: the unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body, and in [f] ſpirit: but ſhe that is married, careth for the things of the world, how ſhe may pleaſe her huſband.

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35 And this I ſpeak for your own [g] commodity, not to tangle you in a ſnare, but that *ye follow* that which is honeſt, and that ye may cleave faſt unto the Lord without ſeparation.

36 [17] But if any man think that it is uncomely for his virgin, if ſhe paſs the flower *of her* age, and need ſo require, let him do what he will, he [h] ſinneth not: let them be married.

37 Nevertheleſs, he that ſtandeth firm in his [i] heart, that he hath no [k] need, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his virgin, he doeth well.

38 So then he that giveth her to marriage, doeth well: but he that giveth her not to marriage, doeth [l] better.

39 [18] The wife is bound by the [m] law, as long as her huſband * liveth: but if her huſband be dead, ſhe is at liberty to marry with whom ſhe will, only in the [n] Lord. * Rom. 7. 1.

40 But ſhe is more bleſſed, if ſhe ſo abide, in my judgment: * and I think that I have alſo the Spirit of God. * 1 Theſſ. 4. 8.

CHAP. VIII.

1 *From this place unto the end of the tenth chapter, he willeth them not to be at the Gentiles prophane banquets.* 10 *He reſtraineth the abuſe of chriſtian liberty,* 11 *and ſheweth that knowledge muſt be tempered with charity.*

AND [1] as touching things ſacrificed unto idols: we know that we [a] all have knowledge:

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[14] He ſheweth the reaſon of the unlikeneſs, becauſe that he that deſireth to be circumciſed, maketh himſelf ſubject to man's tradition, and not to God. And this may be much more underſtood of ſuperſtitions, which ſome do fooliſhly account for things indifferent.

[15] A repetition of the general doctrine.

[r] So purely and from the heart, that your doings may be approved before God.

[16] He enjoineth virginity to no man, yet he perſuadeth and praiſeth it for another reſpect, to wit, both for the neceſſity of the preſent time, becauſe the faithful could ſcarce abide in any place, and uſe the commodities of this preſent life, and therefore ſuch as were not troubled with families, might be the readier, and alſo for the cares of this life, which marriage draweth with it of neceſſity, ſo that they cannot but have their minds diſtracted: and this hath place in women eſpecially.

[s] The circumſtances conſidered, this I counſel you.

[t] It is I that ſpeak this which I am minded to ſpeak: and the truth is, I am a man, but yet worthy credit, for I have obtained of the Lord to be ſuch an one.

[u] To remain a virgin.

[x] For the neceſſity which the ſaints are daily ſubject unto, who are continually toſſed up and down, ſo that their eſtate may ſeem moſt unfit for marriage, were it not that the weakneſs of the fleſh inforced them to it.

[y] By the (Fleſh) he underſtandeth what things ſoever belong to this preſent life, for marriage bringeth with it many diſcommodities: ſo that he bendeth more to a ſole life, not becauſe it is a ſervice more agreeable to God than marriage is, but for thoſe diſcommodities, which (if it were poſſible) he would wiſh all men to be void of, that they might give themſelves to God only.

[z] I would your weakneſs were provided for.

[a] For we are now in the latter end of the world.

[b] By weeping, the Hebrews underſtand all adverſity; and by joy, all proſperity.

[c] Thoſe things which God giveth us here.

[d] The guiſe, and ſhape, and faſhion: whereby he ſheweth us, that there is nothing in this world that continueth.

[e] They that are married, have their wits drawn hither and thither, and therefore if any man have the gift of continency, it is more commodious for him to live alone: but they that are married may care for the things of the Lord alſo, Clem. Strom. 3.

[f] Mind.

[g] He meaneth that he will enforce no man, either to marry or not to marry, but to ſhew them barely what kind of life is moſt commodious.

[17] Now he turneth himſelf to the parents, in whoſe power and authority their children are, warning them, that according to the former doctrine, they conſider what is meet and convenient for their children, that they neither deprive them of the neceſſary remedy againſt incontinency, nor conſtrain them to marriage, whereas neither their will doth lead them, nor any neceſſity urgeth them. And again he praiſeth virginity, but of itſelf, and not in all.

[h] He doth well: for ſo he expoundeth it, ver. 38.

[i] Reſolveth with himſelf.

[k] That the weakneſs of his daughter inforceth him not, or any other matter, but that he may ſafely keep her a virgin ſtill.

[l] Provideth more commodiouſly for his children, and that not ſimply, but by reaſon of ſuch conditions as are beforementioned.

[18] That which he ſpake of a widower, he ſpeaketh now of a widow, to wit, that ſhe may marry again, ſo that ſhe do it in the fear of God: and yet he diſſembleth not, but ſaith, that if ſhe remain ſtill a widow, ſhe ſhall be void of many cares.

[m] By the law of marriage.

[n] Religiouſly, and in the fear of God.

[1] He entereth to intreat of another kind of things indifferent, to wit, of things offered to idols, or the uſe of fleſh ſo offered and ſacrificed. And firſt of all he removeth all thoſe things which the Corinthians pretended in uſing things offered to idols without any reſpect. Firſt of all, they affirmed, that this difference of meats was for the unſkilful men, but as for them they knew well enough the benefit of Chriſt, which cauſeth all theſe things to be clean to them that are clean. Be it ſo, ſaith Paul: be it that we are all ſufficiently inſtructed in the knowledge of Chriſt; I ſay, notwithſtanding that, we muſt not ſimply reſt in this knowledge. The reaſon is, that unleſs our knowledge be tempered with charity, it doth not only not avail, but alſo doth much hurt, becauſe it is the miſtreſs of pride: nay, it doth not ſo much as deſerve the name of godly knowledge, if it be ſeparate from the love of God, and therefore from the love of our neighbour.

[a] This general word is to be abridged, as appeareth, ver. 7. for there is a kind of taunt in it, as we may perceive by the next verſe.

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ledge: knowledge [b] puffeth up, but love [c] edifieth.

2 Now if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the ſame is known of him.

4 [2] Concerning therefore the eating of things ſacrificed unto [d] idols, we know that an idol *is* [e] nothing in the world, and that there *is* none other God but one.

5 For though there be that are called gods, whether in heaven, or in earth (as there be many gods, and many lords)

6 Yet unto us there *is* but one God, *which is* that Father, [f] of whom are all things, and we [g] in him: and * [h] one Lord Jeſus Chriſt, [i] by whom *are* all things, and we by him.

* John 13. 13. Ch. 12. 3.

7 [3] But every man hath not that knowledge: for [4] many having [k] conſcience of the idol, until this hour, eat as a thing ſacrificed unto the idol, and ſo their conſcience, being weak, is defiled.

8 [5] But meat maketh us not acceptable to God: for neither if we eat, we have the more: neither if we eat not, have we the leſs.

9 But take heed, leſt by any means this power of yours be an occaſion of falling, to them that are weak.

10 [6] For if any man ſee thee which haſt knowledge, ſit at meat in the idol's temple, ſhall not the conſcience of him which is weak, be boldened to eat thoſe things which are ſacrificed to idols?

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11 [7] And through thy knowledge ſhall the * weak brother periſh, for whom Chriſt died.

* Rom. 14. 15.

12 [8] Now when ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt.

13 * [9] Wherefore if meat offend my brother, I will eat no fleſh while the world ſtandeth, that I may not offend my brother.

* Rom. 14. 21.

CHAP. IX.

1 *He declareth, that from the liberty which the Lord gave him,* 15 *he willingly abſtained,* 18, 22 *leſt in things indifferent he ſhould offend any.* 24 *He ſheweth that our life is like unto a race.*

AM [1] I not an apoſtle? Am I not free? [2] Have I not ſeen Jeſus Chriſt our Lord? Are ye not [a] my work in the Lord?

2 If I be not an apoſtle unto other, yet doubtleſs I am unto you: for ye are the [b] ſeal of mine apoſtleſhip in the Lord.

3 [3] My defence to them that [c] examine me, is this,

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[b] Miniſtereth occaſion of vanity and pride: becauſe it is void of charity.

[c] Inſtructeth our neighbour.

[2] The application of that anſwer to things offered to idols: I grant, ſaith he, that an idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made either holy or profane by the idol: but it followeth not therefore that a man may without reſpect uſe thoſe meats as any other.

[d] This Word (Idol) in this place is taken for an image which is made to repreſent ſome godhead, that worſhip might be given unto it: whereupon came the word (Idolatry) that is to ſay, Image ſervice.

[e] It is a vain dream.

[f] When the Father is diſtinguiſhed from the Son, he is named the beginning of all things.

[g] We have our being in him.

[h] But as the Father is called Lord, ſo is the Son, God: therefore this word (One) doth not reſpect the perſons, but the nature.

[i] This word (By) doth not ſignify the inſtrumental cauſe, but the efficient: for the Father and the Son work together, which is not ſo to be taken, that we make two cauſes, ſeeing they have both but one nature, though they be diſtinct perſons.

[3] The reaſon why that followeth not is this: becauſe there are many men which do not know that which you know. Now the judgment of outward things depends not only upon your conſcience, but upon the conſcience of them that behold you, and thererore your actions muſt be applied not only to your knowledge, but alſo to the ignorance of your brethren.

[4] An applying of the reaſon: there are many which cannot eat of things offered to idols, but with a wavering conſcience, becauſe they think them to be unclean: therefore if by thy example they enterpriſe to do that which inwardly they think diſpleaſeth God, their conſcience is defiled with their eating, and thou haſt been the occaſion of this miſchief.

[k] By conſcience of the idol, he meaneth the ſecret judgment that they had within themſelves, whereby they thought all things unclean that were offered to idols, and therefore they could not uſe them with good conſcience. For this force hath conſcience, that if it be good, it maketh things indifferent good; and if it be evil, it maketh them evil.

[5] A preventing of an objection: Why then, ſhall we therefore be deprived of our liberty? Nay, ſaith the apoſtle, you ſhall loſe no part of chriſtianity although you abſtain for your brethren's ſake; as alſo if ye receive the meat it maketh you no whit the more holy: for our commendation before God conſiſteth not in meats: but to uſe our liberty with offence of our brethren, is an abuſe of liberty, the true uſe thereof is clean contrary, to wit, ſo to uſe it, as in uſing of it we have conſideration of our weak brethren.

[6] Another plain explication of the ſame reaſon, propounding the example of the ſitting down at the table in the idol's temple, which thing the Corinthians did evil account of among things indifferent, becauſe it is ſimply forbidden for the circumſtance of the place, although offence do ceaſe, as it ſhall be declared in his place.

[7] An amplification of the argument taken both of compariſon and contraries: Thou wretched man, ſaith he, pleaſing thyſelf with thy knowledge, which indeed is none, (for if thou hadſt true knowledge, thou wouldſt not ſit down to meat in an idol's temple) wilt thou deſtroy thy brother, hardening his weak conſcience by thine example to do evil, for whoſe ſalvation Chriſt himſelf hath died?

[8] Another amplification: Such offending of our weak brethren, redoundeth unto Chriſt, and therefore let not theſe men think that they have to do only with their brethren.

[9] The concluſion, which Paul conceiveth in his own perſon, that he might not ſeem to exact that of others, which he will not be firſt ſubject to himſelf: I had rather, (ſaith he) abſtain for ever from all kind of fleſh, than give occaſion of ſin to any of my brethren, much leſs would I refuſe in any certain place or time for my brother's ſake not to eat fleſh offered to idols.

[1] Before he proceedeth any further in his propoſed matter of things offered to idols, he would ſhew the cauſe of all this miſchief, and alſo take it away: to wit, that the Corinthians thought themſelves not bound to depart from a jot of their liberty for any man's pleaſure. Therefore he propoundeth himſelf for an example, and that in a matter moſt neceſſary. And yet he ſpeaketh ſeverally of both, but firſt of his own perſon. If (ſaith he) you alledge for yourſelves, that you are free, and therefore will uſe your liberty, am not I alſo free, ſeeing I am an apoſtle?

[2] He proveth his apoſtleſhip by the effects, in that he was appointed of Chriſt himſelf, and the authority of his function was ſufficiently confirmed to him amongſt them by their converſion. And all theſe things he ſetteth before their eyes, to make them aſhamed, for that they would not, in the leaſtwiſe that might be, debaſe themſelves for the weak's ſake, whereas the apoſtle himſelf did all that he could to win them to God, when they were utterly reprobate and without God.

[a] By the Lord.

[b] As a ſeal, whereby it appeareth ſufficiently that God is the author of mine apoſtleſhip.

[3] He addeth this by the way, as if he would ſay, So far it is off, that you may doubt of my apoſtleſhip, that I uſe to refute them which call it into controverſy, by oppoſing thoſe things which the Lord hath done by me amongſt you.

[c] Which, like judges, examine me and my doings.

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4 [4] Have we not power to [d] eat and to drink?

5 Or have we not power to lead about a wife being a [e] ſiſter, as well as the reſt of the apoſtles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power [f] not to work?

7 [5] Who [g] goeth a warfare at any time at his own coſt? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 [6] Say I theſe things [h] according to man? ſaith not the law the ſame alſo?

*Deut. 25. 4. 1 Tim. 5. 18.

9 For it is written in the law of Moſes, * Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn: doth God take care for [i] oxen?

10 Either ſaith he it not altogether for our ſakes? For our ſakes no doubt it is written, that he which eareth, ſhould ear in hope: and that he that threſheth in hope, ſhould be partaker of his hope.

* Rom. 15. 27.

11 * [7] If we have ſown unto you ſpiritual things, *is it* a great thing if we reap your carnal things?

12 [8] If others with you be partakers of *this* [k] power, *are* not we rather? nevertheleſs we have not uſed this power: but ſuffer all things, that we ſhould not hinder the goſpel of Chriſt.

*Deut. 18. 1.

13 [9] Do ye not know that they which miniſter about the * holy things, eat of the [l] things of the temple? and they which wait at the altar, are [m] partakers with the altar?

14 So alſo hath the Lord ordained, that they which preach the goſpel, ſhould live [n] of the goſpel.

15 But I have uſed none of theſe things: [10] neither wrote I theſe things, that it ſhould be ſo done unto me: for it were better for me to die, than that any man ſhould make my rejoicing vain.

A. D. 59.

16 For though I preach the goſpel, I have nothing to rejoice of: for neceſſity is laid upon me, and woe is unto me, if I preach not the goſpel.

17 For if I do it willingly, I have a reward: but if I do it againſt my will, *notwithſtanding* the diſpenſation is committed unto me.

18 What is my reward then? verily that when I preach the goſpel, I make the goſpel of Chriſt [o] free, that I abuſe not my authority in the goſpel.

19 For though I be free from all men, yet have I made myſelf ſervant unto all men, that I might win the more.

*Acts 16. 3. Gal. 2. 3.

20 * And unto the Jews, I become as a Jew, that I may win the Jews: to them that are under the [p] law, as *though I were* under the law, that I may win them that are under the law:

21 To them that are without law, as *though I were* without law (when I am not without law as pertaining to God, but *am* in the law through Chriſt), that I may win them that are without law:

22 To the weak I become as weak, that I may win the weak: I am made all things to [q] all men, that I might by all means ſave ſome.

23 And this I do for the goſpel's ſake, that I might be partaker thereof with [r] you.

24 [11] Know ye not, that they which run in a race, run all, yet one receiveth the prize? ſo run that ye may obtain.

25 And every man that proveth maſteries, [s] abſtaineth from all things: and they *do it* to obtain a corruptible crown, but we for an incorruptible.

26 I there-

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[4] Now touching the matter itſelf, he ſaith, Seeing that I am free, and truly an apoſtle, why may not I (I ſay not, eat of all things offered to idols, but) be maintained by my labours, yea, and keep my wife alſo, as the reſidue of the apoſtles lawfully do, as by name, John and James, the Lord's couſins, and Peter himſelf?

[d] Upon the expence of the church.

[e] One that is a Chriſtian and a true believer.

[f] Not live by the works of our hands.

[5] That he may not ſeem to burden the apoſtles, he ſheweth that it is juſt that they do, by an argument of compariſon, ſeing that ſoldiers live by their wages, and huſbandmen by the fruits of their labours, and ſhepherds by that that cometh of their flocks.

[g] Uſeth to go a warfare.

[6] Secondly, he bringeth forth the authority of God's inſtitution by an argument of compariſon.

[h] Have I no better ground than the common cuſtom of men?

[i] Was it God's proper drift to provide for oxen, when he made this law? for otherwiſe there is not the ſmalleſt thing in the world, but God hath a care of it.

[7] An aſſumption of the arguments with an amplification, for neither in ſo doing do we require a reward meet for our deſerts.

[8] Another argument of great force: others are nouriſhed amongſt you, therefore it was lawful for me, yea, rather for me than any other: and yet I refuſed it, and had rather ſtill ſuffer any diſcommodity, than the goſpel of Chriſt ſhould be hindered.

[k] The word ſignifieth, a right and intereſt, whereby he giveth us to underſtand that the miniſters of the word muſt of right and duty be found of the church.

[9] Laſt of all, he bringeth forth the expreſs law concerning the nouriſhing of the Levites: which privilege notwithſtanding he will not uſe.

[l] This is ſpoken by the figure Metonymia, for, of thoſe things that are offered in the temple.

[m] Are partakers with the altar, in dividing the ſacrifice.

[n] Becauſe they preach the goſpel. It followeth by this place, that Paul gat no living, neither would have any other man get, by any commodities of maſſes, or any other ſuch ſuperſtitious trumperies.

[10] He taketh away occaſion of ſuſpicion by the way, that it might not be thought that he wrote this as though he challenged his wages that was not paid him. Nay, ſaith he, I had rather die than not to continue in this purpoſe to preach the goſpel freely. For I am bound to preach the goſpel, ſeeing that the Lord hath enjoined me this office: but unleſs I do it willingly, and for the love of God, nothing is to be allowed that I do. If I had rather that the goſpel ſhould be evil ſpoken of, than that I ſhould not require my wages, then would it appear that I took theſe pains not ſo much for the goſpel's ſake, as for my gains and advantages. But I ſay this were not to uſe, but abuſe my right and liberty: Therefore not only in this thing, but alſo in all other (as much as I could) I am made all things to all men, that I might win them to Chriſt, and might together with them be won to Chriſt.

[o] By taking nothing of them to whom I preach it.

[p] The word (Law) in this place, muſt be reſtrained to the ceremonial law.

[q] In matters that are indifferent, which may be done or not done with a good conſcience: as if he ſaid, I changed myſelf into all faſhions, that by all means I might ſave ſome.

[r] That both I and they to whom I preach the goſpel, may receive fruit by the goſpel.

[11] He bringeth in another cauſe of this miſchief, to wit, that they were given to gluttony, for there were ſolemn banquets of ſacrifices, and the riot of the prieſts was always too much celebrated and kept. Therefore it was hard for them which were accuſtomed to riotouſneſs, eſpecially when they pretended the liberty of the goſpel, to be reſtrained from theſe banquets: but contrariwiſe the apoſtle calleth them by a pleaſant ſimilitude, and alſo by his own example, to ſobriety and mortification of the fleſh, ſhewing that they cannot be fit to run or wreſtle (as then the games of Iſthmies were) which pamper up their bodies: and therefore affirming that they can have no reward, unleſs they take another courſe and trade of life.

[s] Uſeth a moſt exquiſite diet.

A. D. 59. 26 I therefore ſo run, not as uncertainly: ſo fight I, not as one that beateth the air.

27 But I beat down my [t] body, and bring it into ſubjection, leſt by any means after that I have preached to other, I myſelf ſhould be [u] reproved.

CHAP. X.

1 *If God ſpared not the Jews, neither will he ſpare thoſe who are of like condition,* 3, 4 *touching the outward ſigns of his grace.* 14 *That it is abſurd, that ſuch ſhould be partakers of the table of the devils, who are partakers of the Lord's ſupper.* 24 *To have conſideration of our neighbour in things indifferent.*

MOREOVER, [1] brethren, I would not that ye ſhould be ignorant, that all our [a] fathers were under * that cloud, and all paſſed through that * ſea: * Exod. 13. 21. Num. 9. 18. * Exod. 14. 22.

2 [2] And were all [b] baptized unto [c] Moſes, in that cloud, and in that ſea.

3 * And did all eat the [d] ſame ſpiritual [e] meat: * Exod. 16. 15.

4 * And did all drink the ſame ſpiritual drink (for they drank of the ſpiritual rock that [f] followed them: and the rock was [g] Chriſt) * Exod. 17. 6. Num. 20. 10. and 21. 16.

5 But with many of them God was not pleaſed: for they were * overthrown in the wilderneſs. * Num. 26. 56.

6 [3] Now theſe things are our [h] enſamples, to the intent that we ſhould not luſt after evil things, * as they alſo luſted. * Num. 11. 4 and 26. 64. Pſalm 106. 14.

7 Neither be ye idolaters, as *were* ſome of them: as it is written, * The people ſat down to eat and drink, and roſe up to play. * Exod. 32. 6.

8 Neither let us commit fornication, as ſome of them committed fornication, and fell in one * day three and twenty thouſand. * Num. 25. 9.

9 Neither let us tempt [i] Chriſt, as ſome of them alſo tempted *him*, and * were deſtroyed of ſerpents. * Num. 21. 6. Pſ. 106. 14.

10 Neither murmur ye, [as ſome of them * alſo murmured, and were deſtroyed of the deſtroyer. * Num. 14. 37. Judg. 8. 24.

11 Now all theſe things came unto them for enſamples, and were written to admoniſh us, upon whom the [k] ends of the world are come.

12 [4] Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.

13 There hath no temptation taken you, but ſuch as appertaineth to [l] man: and God is faithful, which will not ſuffer you to be tempted above that you be able, but will even [m] give the iſſue with the temptation, that ye may be able to bear it.

14 Wherefore, my beloved, flee from idolatry.

15 [5] I ſpeak as unto them which have underſtanding: judge ye what I ſay.

16 The cup of [n] bleſſing which we bleſs, is it not the [o] communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

17 For we that are many, are one bread and one body, becauſe we are all partakers of one bread.

18 Behold Iſrael, *which is* after the [p] fleſh: are not they which eat of the ſacrifices, [q] partakers of the altar? 19 What

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[t] The old man, which ſtriveth againſt the Spirit.

[u] This word (Reproved) it not ſet contrary to the word (Elect) but as contrary to the word (Approved) when we ſee one by experience not to be ſuch an one as he ought to be.

[1] He ſetteth out that which he ſaid, laying before them an example of the horrible judgment of God againſt them which had in effect the ſelf-ſame pledges of the ſame adoption and ſalvation that we have: and yet notwithſtanding when they gave themſelves to idols feaſts, periſhed in the wilderneſs, being horribly and manifoldly puniſhed. Now, moreover and beſides, that theſe things are fitly ſpoken againſt them which frequented idols feaſts, the ſame alſo ſeem to be alledged to this end and purpoſe, becauſe many men are thus minded, that thoſe things are not of ſuch great weight that God will be angry with them if they uſe them, ſo that they frequent Chriſtian aſſemblies and be baptized, and receive the communion, and confeſs Chriſt.

[a] Paul ſpeaketh this in reſpect of the covenant, and not in reſpect of the perſons, ſaving in general.

[2] In effect, the ſacraments of the old fathers were all one with ours, for they reſpected Chriſt only, who offered himſelf unto them in divers ſhadows.

[b] All of them were baptized with the outward ſign, but not in deed, wherewith God cannot be charged, but they themſelves.

[c] Moſes being their guide.

[d] The ſame that we do.

[e] Manna, which was a ſpiritual meat to the believers, which in faith lay hold upon Chriſt, who is the true meat.

[f] Of the river and running rock, which followed the people.

[g] Did ſacramentally ſignify Chriſt, ſo that together with the ſign there was the thing ſignified, and the truth itſelf: for God doth not offer a bare ſign, but the thing ſignified by the ſign, together with it, which is to be received by faith.

[3] An amplifying of the example againſt them which are carried away with their luſts beyond the bounds which God hath meaſured out. For this is the beginning of all evil, as of idolatry (which hath gluttony a companion unto it) fornication, rebelling againſt Chriſt, murmuring, and ſuch like, which God puniſhed moſt ſharply in that old people, to the end that we which ſucceed them, and have a more full declaration of the will of God, might by that means take better heed.

[h] Some read figure: which ſignified our ſacraments, for circumciſion was to the Jews a ſeal of righteouſneſs, and to us a lively pattern of baptiſm, and ſo in the other ſacraments.

[i] To tempt Chriſt, is to provoke him to a combat, as it were, which thoſe men do, who abuſe the knowledge that he hath given them, and make it to ſerve for a cloak for their luſts and wickedneſs.

[k] This our age is called the end, for it is the ſhutting up of all ages.

[4] In concluſion, he deſcendeth to the Corinthians themſelves, warning them that they pleaſe not themſelves, but rather that they prevent the ſubtilties of Satan. Yet he uſeth an inſinuation, and comforteth them, that he may not ſeem to make them altogether like to thoſe wicked idolaters and contemners of Chriſt, which periſhed in the wilderneſs.

[l] Which cometh of weakneſs.

[m] He that would have you tempted for your profit's ſake, will give you an iſſue to eſcape out of the temptation.

[5] Now returning to thoſe idols feaſts, that he may not ſeem to dally at all, firſt he promiſeth that he will uſe no other reaſons than ſuch as they knew very well themſelves. And he uſeth an induction borrowed from the agreement that is in the things themſelves. The holy banquets of the Chriſtians are pledges, firſt of all, of the community that they have with Chriſt, and next, one with another. The Iſraelites alſo do ratify in their ſacrifices, their mutual conjunction in one ſelf-ſame religion: therefore ſo do the idolaters alſo join themſelves with their idols, or devils rather, (for idols are nothing) in thoſe ſolemn banquets, whereupon it followeth, that that table is a table of devils, and therefore you muſt eſchew it: For you cannot be partakers of the Lord and of idols together, much leſs may ſuch banquets be accounted for things indifferent. Will ye then ſtrive with God? and if ye do, think you that you ſhall get the upper hand?

[n] Of thankſgiving: whereupon that holy banquet was called Euchariſt, that is, a thankſgiving.

[o] A moſt effectual pledge and note of our knitting together with Chriſt, and ingrafting to him.

[p] That is, as yet obſerve their ceremonies.

[q] Are conſenting and guilty both of that worſhip and ſacrifice.

A. D. 59.

19 What ſay I then? that the idol is any thing? or that that which is ſacrificed to idols, is any thing?

20 *Nay*, but that theſe things which the Gentiles ſacrifice, they ſacrifice to devils, and not unto God: and I would not that ye ſhould have [r] fellowſhip with the devils.

21 Ye cannot drink of the cup of the Lord, and the [s] cup of the devils. Ye cannot be partakers of the Lord's table, and of the table of the devils.

22 Do we provoke the Lord to anger? are we ſtronger than he?

* Ch. 6. 12. 23 * [6] [t] All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man ſeek his own, but every man another's wealth.

25 [7] Whatſoever is ſold in the [u] ſhambles, eat ye, and aſk no queſtion for conſcience ſake.

* Pſ. 24. 1. 26 * For the earth *is* the Lord's, and [x] all that therein is.

27 For if any of them which believe not, call you *to a feaſt*, and if ye will go, whatſoever is ſet before you, eat, aſking no queſtion for conſcience ſake.

28 But if any man ſay unto you, This is ſacrificed unto idols, eat it not, becauſe of him that ſhewed it, and for the conſcience (for the earth *is* the Lord's, and [x] all that therein is.)

29 And the conſcience, I ſay, not thine, but of that other: [8] for why ſhould my liberty be condemned of another man's conſcience?

30 For if I through *God's* [y] benefit be partaker, why am I evil ſpoken of, for that wherefore I give thanks?

* Col. 3. 17. 31 * [9] Whether therefore ye eat, or drink, whatſoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Grecians, nor to the church of God:

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33 Even as I pleaſe all men in all things, not ſeeking mine own profit, but the *profit* of many, that they might be ſaved.

CHAP XI.

1 *He blameth the Corinthians, for that in their holy aſſemblies,* 4 *men do pray having their heads covered,* 6 *and women bare-headed: and becauſe their meeting tended to evil,* 21 *who mingled prophane banquets with the holy Supper of the Lord,* 23 *which he requireth to be celebrated according to Chriſt's inſtitution.*

BE * ye followers of me, even as I am of Chriſt. * 2 Theſſ. 3. 9.

2 [1] Now, brethren, I commend you, that ye remember all my things, and keep the ordinances, as I delivered them to you.

3 [2] But I will that ye know, that Chriſt is the * head of every man: and the man is the woman's head: and God is [a] Chriſt's head. * Eph. 5. 23.

4 [3] Every [b] man praying or propheſying having *any thing* on *his* head, diſhonoureth his head.

5 [4] But every woman that prayeth or propheſieth bare-headed, diſhonoureth her head, [5] for it is even one very thing as though ſhe were ſhaven.

6 Therefore if the woman be not covered, let her alſo be ſhorn: and if it be ſhame for a woman to be ſhorn or ſhaven, let her be covered.

7 [6] For a man ought not to cover *his* head: foraſmuch as he is the * image and glory of God: but the woman is the glory of the man. * Gen. 1. 26. and 5. 1. and 9. 6. Col. 3. 10.

8 [7] For the man is not of the woman, but the woman of the man.

9 For

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[r] Have any thing to do with the devils, or enter into that ſociety which is begun in the devil's name.

[s] The heathen and profane people were wont to ſhut up and make an end of their feaſts which they kept to the honour of their gods, in offering meat-offerings and drink-offerings to them, with banquets and feaſtings.

[6] Coming to another kind of things offered to idols, he repeateth that general rule, that in the uſe of things indifferent, we ought to have conſideration not of ourſelves only, but of our neighbours, and therefore there are many things which of themſelves are lawful, which may be evil done of us, becauſe of offence to our neighbour.

[t] Look afore, chap. 6. 13.

[7] An applying of the rule to the preſent matter: Whatſoever is ſold in the ſhambles, you may indifferently buy it, as it were at the Lord's hand, and eat it either at home with the faithful, or being called home to the unfaithful, to wit, in a private banquet: but yet with this exception, unleſs any man be preſent which is weak, whoſe conſcience may be offended by ſetting meats offered to idols before them: for then you ought to have conſideration of their weakneſs.

[u] The fleſh that was ſacrificed, was uſed to be ſold in the ſhambles, and the price returned to the prieſts.

[x] All thoſe things whereof is full.

[8] A reaſon: For we muſt take heed that our liberty be not evil ſpoken of, and that the benefit of God which we ought to uſe with thankſgiving be not changed into impiety, and that through our fault, if we chuſe rather to offend the conſcience of the weak, than to yield a little of our liberty in a matter of no importance, and ſo give occaſion to the weak to judge in ſuch ſort of us, and of Chriſtian liberty. And the apoſtle taketh theſe things upon his own perſon, that the Corinthians may have ſo much the leſs occaſion to oppoſe any thing againſt him.

[y] If I may, through God's benefit, eat this meat or that meat, why ſhould I through my fault cauſe that benefit of God to turn to my blame?

[9] The concluſion: We muſt order our lives in ſuch ſort, that we ſeek not ourſelves, but God's glory, and ſo the ſalvation of as many as we may: wherein the apoſtle ſticketh not to propound himſelf to the Corinthians (even his own flock) as an example, but ſo that he calleth them back to Chriſt, unto whom he himſelf hath regard.

[1] The fifth treatiſe of this epiſtle concerning the right ordering of public aſſemblies, containing three points, to wit, of the comely apparel of men and women, of the order of the Lord's Supper, and of the right uſe of ſpiritual gifts. But going about to reprehend certain things, he beginneth notwithſtanding with a general praiſe of them, calling thoſe particular laws of comelineſs and honeſty, which belong to to eccleſiaſtical policy, traditions: which afterward, they called Canons.

[2] He ſetteth down God in Chriſt our Mediator, for the end and mark not only of the doctrine, but alſo of eccleſiaſtical comelineſs. Then applying it to the queſtion propoſed, touching the comely apparel both of men and women in public aſſemblies, he declareth that the woman is one degree beneath the man by the ordinance of God; and that the man is ſo ſubject to Chriſt, that the glory of God ought to appear in him for the pre-eminence of the ſex.

[a] In that that Chriſt is our Mediator.

[3] Hereof he gathereth, that if men do either pray or preach in public aſſemblies, having their heads covered (which was then a ſign of ſubjection) they did, as it were, ſpoil themſelves of their dignity againſt God's ordinance.

[b] It appeareth, that this was a politic law, ſerving only for the circumſtances of the time that Paul lived in, by this reaſon, becauſe in theſe our days for a man to ſpeak bare-headed in an aſſembly, is a ſign of ſubjection.

[4] And in like ſort he concludeth, that women which ſhew themſelves in public and eccleſiaſtical aſſemblies without the ſign and token of their ſubjection, that is to ſay, uncovered, ſhame themſelves.

[5] The firſt argument taken from the common ſenſe of man, for ſo much as nature teacheth women, that it is diſhoneſt for them to come abroad bare-headed, ſeeing that ſhe hath given them thick and long hair, which they do ſo diligently trim and deck, that they can in no wiſe abide to have it ſhaven.

[6] The taking away of an objection: Have not men alſo hair given them? I grant it, ſaith the apoſtle, but there is another matter in it: for man was made to this end and purpoſe, that the glory of God ſhould appear in his rule and authority: but the woman was made, that by profeſſion of her obedience, ſhe might more honour her huſband.

[7] He proveth the inequality of the woman, by that, that the man is the matter whereof woman was firſt made.

A. D. 59. 9 * [8] For the man was not created for the woman's ſake, but the woman for the man's ſake. *Gen. 2. 22.

10 [9] Therefore ought the woman to have [c] power on *her* head, becauſe of the [10] angels.

11 [11] Neverthelеſs, neither is the man without the woman, neither the woman without the man [d] in the Lord.

12 For as the woman is of the man, ſo is the man alſo by the woman: but all things are of God.

13 [12] Judge in yourſelves, Is it comely that a woman pray unto God uncovered?

14 Doth not nature itſelf teach you, that if a man hath long hair, it is a ſhame unto him?

15 But if a woman have long hair, it is a praiſe unto her: for her hair is given her for a [e] covering.

16 [13] But if any man luſt to be contentious, we have no ſuch cuſtom, neither the churches of God.

17 ¶ [14] Now in this that I declare, I praiſe *you* not, that ye come together, not with profit, but with hurt.

18 [15] For firſt of all, when ye come together in the church, I hear that there are diſſenſions among you: and I believe it *to be true* in ſome part.

19 [16] For there muſt be hereſies even among you, that they which are [f] approved among you might be known.

20 When ye come together therefore into one place, *this* is [g] not to eat the Lord's ſupper.

21 For every man when they ſhould eat, taketh his own ſupper [h] afore: and one is hungry, and another is drunken.

22 [17] Have ye not houſes to eat and to drink in? deſpiſe ye the church of God, and ſhame them that have not? what ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. A. D. 59.

23 [18] For I have received of the Lord, that which I alſo have delivered unto you, *to wit*, That the Lord Jeſus, in the night when he was betrayed, took bread:

24 * And when he had given thanks, he brake it, and ſaid, Take, eat: This is my body, which is [i] broken for you: this do ye in remembrance of me. * Matt. 26. 16. Mark 14. 22. Luke 22. 19.

25 After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood: this do, as oft as ye drink it, in remembrance of me.

26 For as often as ye ſhall eat this bread, and drink this cup, ye ſhew the Lord's death till he come.

27 [19] Wherefore, whoſoever ſhall eat this bread, and drink the cup of the Lord [k] unworthily, ſhall be guilty of the body and blood of the Lord.

28 * [20] Let [l] every man therefore examine himſelf, and ſo let him eat of this bread, and drink of this cup. * 2 Cor. 13. 5.

29 For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, *becauſe* he [m] diſcerneth not the Lord's body.

30 [21] For this cauſe many *are* weak and ſick among you, and many ſleep.

31 For if we would [n] judge ourſelves, we ſhould not be judged.

32 But when we are judged, we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world.

33 [22] Wherefore, my brethren, when ye come together to eat, tarry one for another.

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[8] Secondly, by that, that the woman was made for man, and not the man for the woman's ſake.

[9] The concluſion: women muſt be covered, to ſhew by this external ſign, their ſubjection.

[c] A covering, which is a token of ſubjection.

[10] What this meaneth, I do not yet underſtand.

[11] A digreſſion which the apoſtle uſeth, leſt that which he ſpake of the ſuperiority of men, and lower degree of women, in conſideration of the policy of the church, ſhould be ſo taken as though there were no meaſure of this inequality. Therefore he teacheth that men have in ſuch ſort the pre-eminence, that God made them not alone, but women alſo: and woman was ſo made of man, that men alſo are born by the means of women, and this ought to put them in mind to obſerve the degree of every ſex in ſuch ſort, that mutual conjunction may be cheriſhed.

[d] By the Lord.

[12] He urgeth the argument taken from the common ſenſe of nature.

[e] To be a covering for her, and ſuch a covering as ſhould procure another.

[13] Againſt ſuch as are ſtubbornly contentious, we have to oppoſe this, that the churches of God are not contentious.

[14] He paſſeth now to the next treatiſe, concerning the right adminiſtration of the Lord's Supper. And the apoſtle uſeth this ſharper preface, that the Corinthians might underſtand, that whereas they obſerved generally the apoſtles commandments, yet they foully neglected them in a matter of greateſt importance.

[15] To celebrate the Lord's Supper aright, it is requiſite that there be not only conſent of doctrine, but alſo of affections, that it be not prophaned.

[16] Although that ſchiſms and hereſies proceed from the devil, and are evil, yet they come not by chance, nor without cauſe, and they turn to the profit of the elect.

[f] Whom experience hath taught to be of ſound religion and godlineſs.

[g] This is an uſual kind of ſpeech whereby the apoſtle denieth that flatly, which many did not well.

[h] Eateth his meat, and tarrieth not till others come.

[17] The apoſtle thinketh it good to take away the love of feaſts, for their abuſe, although they had been a long time, and with commendation uſed in churches, and were appointed and inſtituted by the apoſtles.

[18] We muſt take a true form of keeping the Lord's Supper, out of the inſtitution of it, the parts whereof are theſe, touching the paſtors, to ſhew forth the Lord's death by preaching his word: to bleſs the bread and the wine by calling upon the name of God, and together with prayers to declare the inſtitution thereof: and finally, to deliver the bread broken to be eaten, and the cup received to be drunken with thankſgiving. And touching the flock, that every man examine himſelf, that is to ſay, to prove both his knowledge, and alſo faith, and repentance: to ſhew forth the Lord's death, that is, in true faith to yield unto his word and inſtitution: and laſt of all, to take the bread at the miniſter's hand, and to eat it and to drink the wine, and give God thanks: this was Paul's and the apoſtles manner of miniſtering.

[i] This word (Broken) noteth out unto us Chriſt's manner of death, for although his legs were not broken, as the thieves legs were, yet was his body very ſore tormented, and torn, and bruiſed.

[19] Whoſoever contemn the holy ſacraments, that is, uſe them not aright, are guilty not of the bread and wine, but of the thing itſelf, that is, of Chriſt, and ſhall be grievouſly puniſhed for it.

[k] Otherwiſe than meet is ſuch myſteries ſhould be handled.

[20] The examination of a man's ſelf, is of neceſſity required in the ſupper, and therefore they ought not to be admitted unto it, which cannot examine themſelves; as children, furious and mad men, alſo ſuch as either have no knowledge of Chriſt, or not ſufficient, although they profeſs Chriſtian religion and other ſuch like.

[l] This place beateth down the faith of credit, or unwrapped faith, which the papiſts maintain.

[m] He is ſaid to diſcern the Lord's body, that hath conſideration of the worthineſs of it, and therefore cometh to eat of this meat with great reverence.

[21] The prophaning of the body and blood of the Lord in his myſteries, is ſharply puniſhed of him, and therefore ſuch a miſchief ought diligently to be prevented by judging and correcting of a man's ſelf.

[n] Try and examine ourſelves, by faith and repentance, ſeparating ourſelves from the wicked.

[22] The ſupper of the Lord is a common action of the whole church, and therefore there is no place for private ſuppers.

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34 [23] And if any man be hungry, let him eat at home, that ye come not together unto condemnation. [24] Other things will I ſet in order when I come.

CHAP. XII.

1 *To draw away the Corinthians from contention and pride, he ſheweth that ſpiritual gifts are therefore diverſely beſtowed,* 7 *that the ſame being jointly to each other employed,* 12 *we may grow up together into one body of Chriſt, in ſuch equal proportion and meaſure,* 20 *as the members of man's body do.*

NOW [1] concerning ſpiritual *gifts*, brethren, I would not have you [a] ignorant.

2 [2] Ye know that ye were [b] Gentiles, and were carried away unto the dumb idols, as ye were led.

3 [3] Wherefore, I declare unto you, that no man * ſpeaking by the Spirit of God, calleth Jeſus * [c] execrable: alſo no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.

* Mark 9. 39
* John 13. 13.
Ch. 8. 6.
Phil. 2. 11.

4 [4] Now there are diverſities of gifts, but the [d] ſame Spirit.

5 And there are diverſities of adminiſtrations, but the ſame Lord.

6 And there are diverſities of [e] operations, but God is the ſame, which worketh all in all.

7 But the manifeſtation of the Spirit is [f] given to every man, to [g] profit withal.

8 [5] For to one is given by the Spirit the word of [h] wiſdom: and to another, the word of knowledge, by the ſame Spirit:

9 And to another *is given* faith, by the ſame Spirit: and to another, the gifts of healing, by the ſame Spirit:

10 And to another, the [i] operations of great works: and to another, [k] prophecy: and to another, the [l] diſcerning of ſpirits: and to another, diverſities of tongues: and to another, the interpretation of tongues.

11 * And all theſe things work one and the ſelf-ſame Spirit, diſtributing to every man ſeverally [6] as he will.

* Rom. 12. 3.
Eph. 4. 7.

12 [7] For as the body is one, and hath many members, and all the members of the body which is one, though they be many, *yet* are *but* one body: [8] even ſo is [m] Chriſt.

13 For by one Spirit are we all baptized into [n] one body, whether *we be* Jews or Grecians, whether *we be* bond or free, and have been all made to [o] drink into one Spirit.

14 [9] For the body alſo is not one member, but many.

15 [10] If the foot would ſay, Becauſe I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the ear would ſay, Becauſe I am not the eye, I am not of the body, is it therefore not of the body?

17 [11] If the whole body *were* an eye, where

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[23] The ſupper of the Lord was inſtituted not to feed the belly, but to feed the ſoul with the communion of Chriſt, and therefore it ought to be ſeparated from common banquets.

[24] Such things as pertain to order, as place, time, form of prayers, and other ſuch like, the apoſtle took order for in congregations, according to the conſideration of times, places and perſons.

[1] Now he entereth into the third part of this treatiſe, touching the right uſe of ſpiritual gifts, wherein he giveth the Corinthians plainly to underſtand that they abuſed them: for they that excelled, bragged ambitiouſly of them, and ſo robbed God of the praiſe of his gifts: and having no conſideration of their brethren, abuſed them to a vain oſtentation, and ſo robbed the church of the uſe of thoſe gifts. On the other ſide, the inferior ſort envied the better, and went about to make a departure, ſo that all that body was as it were ſcattered and rent in pieces. So then going about to remedy theſe abuſes, willeth them firſt to conſider diligently, that they have not theſe gifts of themſelves, but from the free grace and liberality of God, to whoſe glory they ought to beſtow them all.

[a] Ignorant to what purpoſe theſe gifts are given you.

[2] He reproveth the ſame, by comparing their former ſtate with that wherein they were at this time indued with thoſe excellent gifts.

[b] As touching God's ſervice and the covenant, mere ſtrangers.

[3] The concluſion: Know you therefore that you cannot ſo much as move your lips to honour Chriſt withal, but by the grace of the Holy Ghoſt.

[c] Doth curſe him, or by any means whatſoever diminiſh his glory.

[4] In the ſecond place, he layeth another foundation, to wit, that theſe gifts are diverſe as the functions alſo are diverſe, and their offices diverſe, but that one ſelf-ſame Spirit, Lord and God, is the giver of all theſe gifts, and that to one end, to wit, for the profit of all.

[d] The Spirit is plainly diſtinguiſhed from the gifts.

[e] So Paul calleth that inward force which cometh from the Holy Ghoſt, and maketh men fit to wonderful things.

[f] The Holy Ghoſt openeth and ſheweth himſelf freely in giving of theſe gifts.

[g] To the uſe and benefit of the church.

[5] He declareth this manifold diverſity, and reckoneth up the chiefeſt gifts, beating that into their heads, which he ſaid before, to wit, that all theſe things proceeded from one ſelf-ſame Spirit.

[h] Wiſdom is a moſt excellent gift, very requiſite, not only for them which teach, but alſo for them that exhort and comfort, which thing is proper to the paſtor's office: as the word of knowledge agreeth to the doctor's.

[i] By operation he meaneth thoſe great workings of God's mighty power, which paſs and excel amongſt his miracles, as the delivery of his people Iſrael by the hand of Moſes: that which he did by Elias againſt the prieſts of Baal, in ſending down fire from heaven to conſume his ſacrifice: and that which he did by Peter, in the matter of Ananias and Sapphira.

[k] Foretelling of things to come.

[l] Whereby falſe prophets are known from true, wherein Peter paſſed Philip in diſcovering Simon Magus, Acts 8. 20.

[6] He addeth moreover ſomething elſe, to wit, that although that theſe gifts are unequal, yet they are moſt wiſely divided, becauſe the will of the Spirit of God is the rule of this diſtribution.

[7] He ſetteth forth his former ſaying by a ſimilitude taken from the body: This, ſaith he, is, manifeſtly ſeen in the body, whoſe members are divers, but yet ſo knit together, that they make but one body.

[8] The applying of the ſimilitude. So muſt we alſo think, ſaith he, of the myſtical body of Chriſt: for all we that believe, whether we be Jews or Gentiles, are by one ſelf-ſame baptiſm, joined together with our head, that by that means there may be framed one body, compact of many members: and we have drunk one ſelf-ſame Spirit, that is to ſay, a ſpiritual feeling, perception, and motion common to us all out of one cup.

[m] Chriſt joined together with his church.

[n] To become one body with Chriſt.

[o] By one quickening drink of the Lord's blood, we are made partakers of his only Spirit.

[9] He amplifieth that which followed of the ſimilitude, as if he ſhould ſay, The unity of the body is not only not let by this diverſity of members, but alſo it could not be a body, if it did not conſiſt of many, and thoſe diverſe members.

[10] Now he buildeth his doctrine upon the foundations which he hath laid: and firſt of all he continueth in his purpoſed ſimilitude, and afterward he goeth to the matter barely and ſimply. And firſt of all, he ſpeaketh unto them which would have ſeparated themſelves from thoſe whom they envied, becauſe they had not ſuch excellent gifts as they: now this is, ſaith he, as if the foot ſhould ſay, it were not of the body, becauſe it is not the hand: or the ear, becauſe it is not the eye. Therefore all parts ought rather to defend the unity of the body, being coupled together to ſerve one another.

[11] Again ſpeaking to them, he ſheweth them, that if that ſhould come to paſs which they deſire, to wit, that all ſhould be equal one to another, there would follow a deſtruction of the whole body, yea and of themſelves: for it

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were the hearing? If the whole *were* hearing, where *were* the ſmelling?

18 But now hath God diſpoſed the members every one of them in the body at his own pleaſure.

19 For if they were all one member, where *were* the body?

20 But now *are* there many members, yet but one body.

21 [12] And the eye cannot ſay unto the hand, I have no need of thee: nor the head again to the feet, I have no need of you.

22 Yea, much rather thoſe members of the body, which ſeem to be [p] more feeble, are neceſſary.

23 And upon thoſe *members* of the body, which we think moſt unhoneſt, put we more [q] honeſty on: and our uncomely *parts* have more comelineſs on.

24 For our comely *parts* need it not: but God hath tempered the body together, and hath given the more honour to that *part* which lacked,

25 Leſt there ſhould be any diviſion in the body: but that the members ſhould have the ſame [r] care one for another.

26 [13] Therefore if one member ſuffer, all ſuffer with it: if one member be had in honour, all the members rejoice with it.

27 Now ye are the body of Chriſt, and members for *your* [s] part.

*Eph.4.11. 28 * And God hath ordained ſome in the church: *as* firſt apoſtles, ſecondly prophets, thirdly teachers, then them that do miracles: after that, the gifts of healing, [t] helpers, [u] governors, diverſity of tongues.

29 Are all apoſtles? are all prophets? are all teachers?

30 Are all doers of miracles? have all the gifts of healing? do all ſpeak with tongues? do all interpret?

31 [14] But deſire you the beſt gifts, and I will yet ſhew you a more excellent way.

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CHAP. XIII.

1 He ſheweth that there are no gifts ſo excellent, which in God's ſight are not corrupt, if charity be away: 4 and therefore he digreſſeth unto the commendation of it.

THOUGH [1] I ſpeak with the tongues of men and [a] angels, and have not love, I am *as* ſounding braſs, or a [b] tinkling cymbal.

2 And though I had the *gift* of prophecy, and knew all ſecrets, and all knowledge, yea, if I had all [c] faith, ſo that I could remove * mountains, and had not love, I were nothing. * Matt. 17. 20.

3 And though I feed the poor with all my goods, and though I give my body that I be burned, and have not love, it profiteth me nothing.

4 [2] Love [d] ſuffereth long: it is bountiful: love envieth not: love doth not boaſt itſelf: it is not puffed up:

5 It doeth [e] no uncomely thing: it ſeeketh not her own things: it is not provoked to anger: it thinketh not evil:

6 It rejoiceth not in iniquity, but [f] rejoiceth in the truth:

7 It ſuffereth all things: it believeth all things: it hopeth all things: it endureth all things.

8 [3] Love doth never fall away, though that prophecyings be aboliſhed, or the tongues ceaſe, or [g] knowledge vaniſh away.

9 [4] For we know in [h] part, and we propheſy in part.

10 But

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could not be a body, unleſs it were made of many members knit together, and diverſe one from the other. And that no man might find fault with this diviſion as unequal, he addeth, that God himſelf hath coupled all theſe together. Therefore all muſt remain coupled together, that the body may remain in ſafety.

[12] Now on the other ſide, he ſpeaketh unto them which were indued with more excellent gifts, willing them not to deſpiſe the inferiors as unprofitable, and as though they ſerved to no uſe: for God, ſaith he, hath in ſuch ſort tempered this inequality, that the more excellent and beautiful members can in no wiſe lack the more abject, and ſuch as we are aſhamed of, and that they ſhould have more care to ſee unto them and to cover them: that by this means the neceſſity which is on both parts, might keep the whole body in peace and concord: that although if each part be conſidered apart, they are of divers degrees and conditions, yet becauſe they are joined together, they have a community both in commodities and diſcommodities.

[p] Of the ſmalleſt and vileſt offices, and therefore ſmally accounted of, of the reſt.

[q] We more carefully cover them.

[r] Should beſtow their operation and offices to the profit and preſervation of the whole body.

[13] Now he applieth this ſame doctrine to the Corinthians, without any allegory, warning them, that ſeeing there are diverſe functions and diverſe gifts, it is their duty not to offend one againſt another, either by envy or ambition, but rather that they being joined together in love and charity one with another, every one of them beſtow to the profit of all, that which he hath received, according as his miniſtry doth require.

[s] For all churches, whereſoever they are diſperſed through the whole world, are diverſe members of one body.

[t] The office of deacons.

[u] He ſetteth forth the order of elders, which were the maintainers of the church's diſcipline.

[14] He teacheth them that are ambitious and envious, a certain holy ambition and envy, to wit, if they give themſelves to the beſt gifts, and ſuch as are moſt profitable to the church, and ſo if they contend to excel one another in love, which far paſſeth all other gifts.

[1] He reaſoneth firſt of charity, the excellence whereof he firſt ſheweth by this, that without it, all other gifts are as nothing before God: which thing he proveth partly by an induction, and partly alſo by an argument taken of the end, wherefore thoſe gifts are given. For to what purpoſe are thoſe gifts but to God's glory, and the profit of the church, as is before proved? ſo that thoſe gifts without charity, have no right uſe.

[a] A very earneſt kind of amplifying a matter, as if he ſaid, If there were any tongues of angels, and I had them, and did not uſe them to the benefit of my neighbour, it were nothing elſe but a vain and prattling kind of babbling.

[b] That giveth a rude and no certain ſound.

[c] By faith, he meaneth the gift of doing miracles, and not that faith which juſtifieth, which cannot be void of charity, as the other may.

[2] He deſcribeth the force and nature of charity, partly by a compariſon of contraries, and partly by the effects of itſelf: whereby the Corinthians may underſtand, both how profitable it is in the church, and how neceſſary: and alſo how far they are from it, and therefore how vainly and without cauſe they are proud.

[d] Word for word, deferreth wrath.

[e] It is not contumelious.

[f] Rejoiceth at righteouſneſs in the righteous. For the Hebrews mean by truth, righteouſneſs.

[3] Again he commendeth the excellency of charity in that, that it ſhall never be aboliſhed in the ſaints; whereas the other gifts, which are neceſſary for the building up of the church, ſo long as we live here, ſhall have no place in the world to come.

[g] The way to get knowledge by propheſying.

[4] The reaſon: becauſe we are now in that ſtate that we have need to learn daily, and therefore we have need of thoſe helps, to wit, of the gift of tongues, and knowledge, and alſo of them that teach them: But to what purpoſe ſerve they then, when we have obtained and gotten the full knowledge of God which ſerveth now but for them which are imperfect, and go by degrees to perfection?

[h] We learn imperfectly.

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10 But when that which is perfect is come, then that which is in part ſhall be aboliſhed.

11 [5] When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child: but when I became a man, I put away childiſh things.

12 [6] For [i] now we ſee through a glaſs darkly: but then *ſhall we ſee* face to face. Now I know in part: but then ſhall I know even as I am known.

13 [7] And now abideth faith, hope, *and* love, *even* theſe three: but the chiefeſt of theſe *is* love.

CHAP. XIV.

1 *He commendeth the gift of prophecying:* 7 *and by a ſimilitude taken of the muſical inſtruments,* 12 *he teacheth the true uſe of interpreting the ſcriptures:* 17 *He taketh away the abuſe:* 34 *and forbiddeth women to ſpeak in the congregation.*

FOLLOW [1] after love, and covet ſpiritual *gifts*, and rather that ye may [a] propheſy.

2 [2] For he that ſpeaketh a *ſtrange* [b] tongue, ſpeaketh not unto men, but unto God: for no man heareth *him:* howbeit in the [c] Spirit he ſpeaketh ſecret things.

3 But he that propheſieth, ſpeaketh unto men to [d] edifying, and to exhortation, and to comfort.

4 He that ſpeaketh *ſtrange* language, edifieth himſelf: but he that propheſieth, edifieth the [e] church.

5 I would that ye all ſpake *ſtrange* languages, but rather that ye propheſied: for greater is he that propheſieth, than he that ſpeaketh *divers* tongues, except he expound it, that the church may receive edification.

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6 And now, brethren, if I come unto you, ſpeaking *divers* tongues, what ſhall I profit you, except I ſpeak to you either by revelation, or by knowledge, or by prophecying, or by doctrine?

7 [3] Moreover things without life which give a ſound, whether *it be* a pipe or an harp, except they make a diſtinction in the ſounds, how ſhall it be known what is piped or harped?

8 And alſo if the trumpet give an uncertain ſound, who ſhall prepare himſelf to battle?

9 So likewiſe you, by the tongue, except ye utter words that have [f] ſignification, how ſhall it be underſtood what is ſpoken? for ye ſhall ſpeak in the air.

10 [4] There are ſo many kinds of voices (as it cometh to paſs) in the world, and none of them is dumb.

11 Except I know then the power of the voice, I ſhall be unto him that ſpeaketh a barbarian, and he that [g] ſpeaketh, ſhall be a barbarian unto me.

12 [5] Even ſo, foraſmuch as ye covet ſpiritual *gifts*, ſeek that ye may excel unto the edifying of the church.

13 Wherefore, let him that ſpeaketh a *ſtrange* tongue, [h] pray that he may interpret.

14 [6] For [i] if I pray in a *ſtrange* tongue, my ſpirit

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[5] He ſetteth forth that, that he ſaid, by an excellent ſimilitude, comparing this life to our infancy or childhood, wherein we ſtagger and ſtammer rather than ſpeak, and think and underſtand childiſh things, and therefore have need of ſuch things as may form and frame our tongue and mind: but when we become men, to what purpoſe ſhould we deſire that ſtammering, thoſe childiſh toys, and ſuch like things, whereby our childhood is framed by little and little?

[6] The applying of the ſimilitude of our childhood to this preſent life, wherein we darkly behold heavenly things, according to the ſmall meaſure of light which is given us, through the underſtanding of tongues, and hearing the teachers and miniſters of the church: of our man's age and ſtrength, to that heavenly and eternal life, wherein when we behold God himſelf preſent, and are lightened with his full and perfect light, to what purpoſe would we deſire the voice of man, and thoſe worldly things which are moſt imperfect? But yet then, ſhall all the ſaints be knit both with God, and between themſelves, with moſt fervent love, and therefore charity ſhall not be aboliſhed but perfected, although it ſhall not be ſhewed forth, and entertained by ſuch manner of duties as peculiarly and only belong to the infirmity of this life.

[i] All this muſt be underſtood by compariſon.

[7] The concluſion: as if the apoſtle ſhould ſay, Such therefore ſhall be our condition then: but now we have three things, and they remain ſure if we be Chriſt's, as without which, true religion cannot conſiſt, to wit, faith, hope, and charity. And among theſe, charity is the chiefeſt, becauſe it ceaſeth not in the life to come as the reſt do, but is perfected and accompliſhed. Foreſeeing that faith and hope tend to things which are promiſed and are to come, when we have preſently gotten them, to what purpoſe ſhould we have faith and hope? but yet there at length ſhall we truly and perfectly love both God and one another.

[1] He inferreth now of that he ſpake before: therefore ſeeing charity is the chiefeſt of all, before all things ſet it before you as chief and principal: and ſo eſteem thoſe things as moſt excellent, which profit the greater part of men: (as prophecy, that is to ſay, the gift of teaching and applying the doctrine: which was contemned in reſpect of other gifts, although it be the chiefeſt and moſt neceſſary for the church) and not thoſe which for a ſhew ſeem to be marvellous, as the gifts of tongues, when a man was ſuddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of itſelf was not greatly to any uſe, unleſs there were an interpreter.

[a] What prophecy is, he ſheweth in the third verſe.

[2] He reprehendeth their perverſe judgment touching the gift of tongues. For why was it given? to wit, to the intent that the myſteries of God might be the better known to a greater ſort. Thereby it is evident that prophecy, whereunto the gift of tongues ought to ſerve, is better than this: and therefore the Corinthians did judge amiſs, in that they made more account of the gift of tongues than of propheſying: becauſe forſooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuſe of the gift of tongues, in that the Corinthians uſed tongues in the congregation without an interpreter. Which thing altho' it might be done to ſome profit of him that ſpake them, yet he corrupted the right uſe of that gift, becauſe there came thereby no profit to the hearers: and common aſſemblies were inſtituted and appointed not for any private man's commodity, but for the profit of the whole company.

[b] A ſtrange language which no man can underſtand without an interpreter.

[c] By that inſpiration which he hath received of the Spirit, which notwithſtanding he abuſeth, when he ſpeaketh myſteries which none of the company can underſtand.

[d] Which may further men in the ſtudy of godlineſs.

[e] The company.

[3] He ſetteth forth that which he ſaid by a ſimilitude, which he borroweth and taketh from inſtruments of muſic, which although they ſpeak not perfectly, yet they are diſtinguiſhed by their ſounds, that they may be the better uſed.

[f] That do fitly utter the matter itſelf.

[4] He proveth that interpretation is neceſſarily to be joined with the gift of tongues, by the manifold variety of languages, inſomuch that if one ſpake to another without an interpreter, it is as if he ſpake not.

[g] As the papiſts in all their ſermons, and they that ambitiouſly pour out ſome Hebrew or Greek words in the pulpit before the unlearned people, thereby to get them a name of vain learning.

[5] The concluſion: if they will excel in thoſe ſpiritual gifts, as it is meet, they muſt ſeek the profit of the church, and therefore they muſt not uſe the gift of tongues, unleſs there be an interpreter to expound the ſtrange and unknown tongue, whether it be himſelf that ſpeaketh, or another interpreter.

[h] Pray for the gift of interpretation.

[6] A reaſon: becauſe it is not ſufficient for us to ſpeak ſo in the congregation, that we ourſelves do worſhip God in ſpirit, that is, according to the gift which we have received; but we muſt alſo be underſtood of the company, leſt that be unprofitable to other, which we have ſpoken.

[i] If I pray, when the church is aſſembled together, in a ſtrange tongue.

[k] ſpirit prayeth: but mine underſtanding is [l] without fruit.

15 What is it then? I will pray with the ſpirit, but I will pray with the [m] underſtanding alſo: I will ſing with the ſpirit, but I will ſing with the underſtanding alſo.

16 [7] Elſe, when thou bleſſeſt with the [n] ſpirit, how ſhall he that [o] occupieth the room of the unlearned, ſay [p] Amen at thy giving of thanks, ſeeing he knoweth not what thou ſayeſt?

17 For thou verily giveſt thanks well, but the other is not edified.

18 [8] I thank my God, I ſpeak languages more than ye all.

19 Yet had I rather in the church to ſpeak [q] five words with mine underſtanding, that I might alſo inſtruct others, than ten thouſand words in a *ſtrange* tongue.

* Matt. 18. 3.

20 [9] Brethren, be not * children in underſtanding, but as concerning maliciouſneſs be children: but in underſtanding be of a ripe age.

* Iſ. 28. 11.

21 In the [r] law it is written, * By men of other tongues, and by other languages will I ſpeak unto this people: yet ſo ſhall they not hear me, ſaith the Lord.

22 [10] Wherefore *ſtrange* tongues are for a ſign, not to them that believe, but to them that believe not: but propheſying *ſerveth* not for them that believe not, but for them which believe.

23 [11] If therefore, when the whole church is come together in one, and all ſpeak *ſtrange* tongues, there come in they that are [s] unlearned, or they which believe not, will they not ſay, that ye are out of your wits?

24 But if all propheſy, and there come in one that believeth not, or one unlearned, he is rebuked of all men, and is judged of all:

25 And ſo are the ſecrets of his heart made manifeſt, and ſo he will fall down on his face and worſhip God, and ſay plainly that God is in you indeed.

26 [12] What is to be *done* then, brethren? when ye come together, *according as* every one of you hath a pſalm, *or* hath doctrine, *or* hath a tongue, *or* hath revelation, *or* hath interpretation, let all things be done unto edifying.

27 [13] If any man ſpeak a *ſtrange* tongue, *let it be* by two, or at the moſt by three, and that by courſe, and let one interpret.

28 But if there be no interpreter, let him keep ſilence in the church, *which ſpeaketh languages*, and let him ſpeak to himſelf, and to God.

29 [14] Let the prophets ſpeak, two or three, and let the other judge.

30 And if any thing be revealed to another that ſitteth by, let the firſt hold his peace.

31 For ye may all propheſy one by one, that all may learn, and all may have comfort.

32 And the [t] ſpirits of the prophets are ſubject to the prophets.

33 For God is not *the author* of confuſion, but of peace, as *we ſee* in all the churches of the ſaints.

* 1 Tim. 2. 12.

* Gen. 3. 16.

34 [15] * Let your women keep ſilence in the churches: for it is not permitted unto them to ſpeak: but *they ought* to be ſubject, as alſo * the law ſaith.

35 And if they will learn any thing, let them aſk their huſbands at home: for it is a ſhame for a woman to ſpeak in the church.

36 [16] Came the word of God out from you? either came it unto you only?

37 If any man think himſelf to be a prophet, or, [u] ſpiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 [17] And if any man be ignorant, let him be ignorant.

39 [18] Wherefore, brethren, covet to propheſy, and forbid not to ſpeak languages.

40 Let all things be done honeſtly, and by order.

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[k] The gift and inſpiration which the Spirit giveth me, doth his part, but only to myſelf.

[l] No fruit cometh to the church by my prayers.

[m] So that I may be underſtood of others, and may inſtruct others.

[7] Another reaſon: ſeeing that the whole congregation muſt agree to him that ſpeaketh, and alſo witneſs this agreement, how ſhall they give their aſſent or agreement which know not what is ſpoken?

[n] Only, without all conſideration of the hearers.

[o] He that ſitteth as a private man.

[p] So then one uttered the prayers, and all the company anſwered, Amen.

[8] He propoundeth himſelf for an example, both that they may be aſhamed of their fooliſh ambition, and alſo that he may eſchew all ſuſpicion of envy.

[q] A very few words.

[9] Now he reproveth them freely for their childiſh folly, which ſee not how this gift of tongues, which was given to the profit of the church, is turned by their ambition into an inſtrument of curſing, ſeeing that the ſame alſo is contained among the puniſhments wherewith God puniſhed the ſtubbornneſs of his people, that he diſperſed them amongſt ſtrangers whoſe language they underſtood not.

[r] By the law he underſtandeth all the whole ſcripture.

[10] The concluſion: therefore the gift of tongues ſerveth to puniſh the unfaithful and unbelievers, unleſs it be referred to prophecy (that is to ſay, to the interpretation of ſcripture) and that, that which is ſpoken be by that means underſtood of the hearers.

[11] Another argument: the gift of tongues without prophecy is not only unprofitable to the faithful, but alſo doth much hurt: as well to them as to the unfaithful, which ſhould be won in the public aſſemblies. For by this means it cometh to paſs, that the faithful ſeem to others to be mad, much leſs can the unfaithful be inſtructed thereby.

[s] Look Acts 4. 13.

[12] The concluſion. The edifying of the congregation is a rule and ſquare of the right uſe of all ſpiritual gifts.

[13] The manner how to uſe the gift of tongues. It may be lawful for one or two, or at the moſt for three, to uſe the gift of tongues, one after another, in an aſſembly, ſo that there be ſome to expound the ſame: but if there be none to expound, let him that hath that gift ſpeak to himſelf alone.

[14] The manner of propheſying: let two or three propound, and let the other judge of that that is propounded, whether it be agreeable to the word of God or no: if in this examination the Lord give any man aught to ſpeak, let them give him leave to ſpeak. Let every man be admitted to propheſy, ſeverally, and in his order, ſo far forth as it is requiſite for the edifying of the church: let them be content to be ſubject each to other's judgment.

[t] The doctrine which the prophets bring, which are inſpired with God's Spirit.

[15] Women are commanded to be ſilent in public aſſemblies, and they are commanded to aſk of their huſbands at home.

[16] A general concluſion of the treatiſe of the right uſe of ſpiritual gifts in aſſemblies: with a ſharp reprehenſion, leſt the Corinthians might alone ſeem to themſelves to be wiſe.

[u] Skilful in knowing and judging ſpiritual things.

[17] The church ought not to care for ſuch as be ſtubbornly ignorant, and will not abide to be taught, but to go forward, notwithſtanding, in thoſe things which are right.

[18] Prophecy ought ſimply to be retained and kept in congregations: the gift of tongues is not to be forbidden, but all things muſt be done orderly.

A. D. 59.

CHAP. XV.

1 *The goſpel that Paul preached.* 3 *The death and reſurrection of Chriſt.* 8 *Paul ſaw Chriſt.* 9 *He had perſecuted that church, whereof afterward he was made a miniſter.* 12 *Chriſt firſt roſe again, and we all ſhall riſe by him.* 26 *The laſt enemy, death.* 29 *To be baptized for the dead.* 32 *At Epheſus Paul fought with beaſts.* 35 *How the dead are raiſed.* 45 *The firſt Adam. The laſt Adam.* 47 *The firſt and ſecond man.* 51 *We ſhall all be changed, we ſhall not all ſleep.* 55 *Death's ſting.* 57 *Victory.* 58 *Conſtancy and ſtedfaſtneſs.*

* Gal. 1. 11.

MOREOVER, [1] * brethren, I declare unto you the goſpel which I preached unto you, which ye have alſo received, and wherein ye [a] continue,

2 And whereby ye are ſaved, if ye keep in memory after what manner I preached it unto you, [b] except ye have believed in vain.

3 For firſt of all, I delivered unto you that which I received, how that Chriſt died for our ſins, according to the * ſcriptures,

* Iſa. 53. 5. 1 Pet. 2. 24.

4 And that he was buried, and that he aroſe the third day, according to the * ſcriptures.

* Jonas 2. 1.

5 * And that he was ſeen of Cephas, then of the [c] twelve.

* John 20. 19.

6 After that, he was ſeen of more than five hundred brethren at [d] once: whereof many remain unto this preſent, and ſome alſo are aſleep.

7 After that, he was ſeen of James: then of all the apoſtles.

8 * [2] And laſt of all, he was ſeen alſo of me, as of one born out of due time.

* Acts 9. 5.

9 * For I am the leaſt of the apoſtles, which am not meet to be called an apoſtle, becauſe I perſecuted the church of God.

* Eph. 3. 8.

10 * But by the grace of God, I am that I am: and his grace which is in me, was not in vain: but I laboured more abundantly than they all: yet not I, but the grace of God which is with me.

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11 Wherefore, whether it were I, or they, ſo we preach, and ſo have ye believed.

12 ¶ [3] Now if it be preached, that Chriſt is riſen from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

13 [4] For if there be no reſurrection of the dead, then is Chriſt not riſen:

14 [5] And if Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain:

15 And we are found alſo falſe witneſſes of God: for we have teſtified of God, that he hath raiſed up Chriſt: whom he hath not raiſed up, if ſo be the dead be not raiſed.

16 [6] For if the dead be not raiſed, then is Chriſt not raiſed.

17 And if Chriſt be not raiſed, your faith is vain: [7] ye are [e] yet in your ſins.

18 [8] And ſo they which are aſleep in Chriſt, are periſhed.

19 [9] If in this life only we have hope in Chriſt, we are of all men the moſt miſerable.

20 [10] But now is Chriſt riſen from the dead, [11] *and* was made the * [f] firſt fruits of them that ſlept.

* Col. 1. 18. Rev. 1. 5.

21 [12] For ſince by man *came* death, by man *came* alſo the reſurrection of the dead.

22 For as in Adam all die, even ſo in Chriſt ſhall all be [g] made alive.

23 [13] But every man in his * own order: the firſt fruits *is* Chriſt: afterward, they that are of Chriſt, at his coming *ſhall riſe again.*

* 1 Theſſ. 4. 13.

24 [14] Then *ſhall be* the [h] end, when he hath deli-

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[1] The ſixth treatiſe of this epiſtle, concerning the reſurrection: and he uſeth a tranſition, or paſſing over from one matter to another, ſhewing firſt, that he bringeth no new thing, to the end that the Corinthians might underſtand that they had begun to ſwerve from the right courſe: and next, that he goeth not about to intreat of a trifling matter, but of another chief point of the goſpel, which if it be taken away, their faith muſt needs come to nought. And ſo at the length he beginneth this treatiſe at Chriſt's reſurrection, which is the ground and foundation of ours, and confirmeth it, firſt, by the teſtimony of the ſcriptures, and by the witneſs of the apoſtles, and of more than five hundred brethren, and laſt of all by his own.

[a] In the profeſſion whereof you continue yet.

[b] Which is very abſurd, and cannot be but that they that believe muſt reap the fruit of faith.

[c] Of thoſe twelve picked and choſen apoſtles, which were commonly called twelve, though Judas was put out of the number.

[d] Not at ſeveral times, but together and at one inſtant.

[2] He maintaineth by the way, the authority of his apoſtleſhip, which was requiſite to be in good credit among the Corinthians, that this epiſtle might be of force and weight amongſt them. In the mean ſeaſon he compareth himſelf in ſuch ſort after a certain divine art, with certain others, that he maketh himſelf inferior to them all.

[3] The firſt argument, to prove that there is a reſurrection from the dead: Chriſt is riſen again, therefore the dead ſhall riſe again.

[4] The ſecond, by an abſurdity: if there be no reſurrection of the dead, then is not Chriſt riſen again.

[5] The proof of that abſurdity, by other abſurdities: if Chriſt be not riſen again, the preaching of the goſpel is in vain, and the credit that you gave unto it, is vain, and we are lyars.

[6] He repeateth the ſame argument taken out of an abſurdity, purpoſing to ſhew how faith is in vain, if the reſurrection of Chriſt be taken away.

[7] Firſt, ſeeing death is the puniſhment of ſin, in vain ſhould we believe that our ſins were forgiven us, if they remain: but they do remain, if Chriſt roſe not from death.

[e] They are yet in their ſins, which are not ſanctified, nor have obtained remiſſion of their ſins.

[8] Secondly, unleſs that this be certain that Chriſt roſe again, all they which died in Chriſt are periſhed. So then what profit cometh of faith?

[9] The third argument, which is alſo taken from an abſurdity: for unleſs there be another life, wherein ſuch as truſt and believe in Chriſt ſhall be bleſſed, they were the moſt miſerable of all creatures, becauſe in this life they are the moſt miſerable.

[10] A concluſion of the former argument: therefore Chriſt is riſen again.

[11] He putteth the laſt concluſion for the firſt propoſition of the argument that followeth. Chriſt is riſen again: therefore ſhall we, the faithful (for of them he ſpeaketh), riſe again. Then followeth the firſt reaſon of this conſequence: for Chriſt is ſet forth unto us to be conſidered of, not as a private man apart and by himſelf, but as the firſt fruits: and he taketh that which was known to all men, to wit, that the whole heap is ſanctified in the firſt-fruits.

[f] He alludeth to the firſt-fruits of corn, the offering whereof ſanctified the reſt of the fruits.

[12] Another confirmation of the ſame conſequence: for Chriſt is to be conſidered as oppoſite to Adam, that as from one man, Adam, ſin came over all, ſo from one man, Chriſt, life cometh unto all: that is to ſay, that all the faithful, as they die, becauſe by nature they were born of Adam, ſo becauſe in Chriſt they are made the children of God by grace, they are quickened and reſtored to life by him.

[g] Shall riſe by the virtue of Chriſt.

[13] He doeth two things together: for he ſheweth that the reſurrection is in ſuch ſort common to Chriſt with all his members, that notwithſtanding he far paſſeth them, both in time (for he was the firſt that roſe again from the dead) and alſo in honour, becauſe that from him and in him is all our life and glory. Then by this occaſion he paſſeth to the next argument.

[14] The fourth argument, wherewith alſo he confirmeth the other, hath a moſt ſure ground, to wit, becauſe that God muſt reign. And this is the manner of his reign, that the Father will be ſhewed to be King of his Son, who was made man, to whom all things are made ſubject (the promiſes only excepted) to the end that the Father may afterward triumph in his Son the Conqueror. And he maketh two parts of this reign and dominion of the Son: wherein the Father's glory conſiſteth, to wit, the overcoming of his enemies (whereof ſome muſt be deprived of all power, as Satan and all the wicked, be they never ſo proud and mighty, and others muſt be utterly aboliſhed, as death) and a plain and full delivery of the godly from all enemies, that by this means

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delivered up the kingdom to God, even the Father, when he hath put down [i] all rule, and all authority and power.

25 For he muſt reign till he hath put all enemies [k] under his feet.

26 The [l] laſt enemy that ſhall be deſtroyed, *is* death,

27 * For he hath put down all things under his feet. (And when he ſaith that all things are ſubdued *to him*, it is manifeſt that he is excepted, which did put down all things under him.)

* Pſ. 8. 6. Heb. 2. 8.

28 And when all things ſhall be ſubdued unto him, [m] then ſhall the Son alſo himſelf be ſubject unto him that did ſubdue all things under him, that [n] God may be all in all.

29 [15] Elſe what ſhall they do which are baptized [o] for dead? if the dead riſe not at all, why are they then baptized for dead?

30 [16] Why are we alſo in jeopardy every hour?

31 By our [p] rejoicing which I have in Chriſt Jeſus our Lord, I die daily.

32 [17] If I have fought with beaſts at Epheſus [q] after the manner of men, what advantageth it me, if the dead be not raiſed up? * [18] let us [r] eat and drink: for to-morrow we ſhall die.

* Iſa. 22. 13.

33 [19] Be not deceived: evil ſpeakings corrupt good manners.

34 Awake to live righteouſly, and ſin not: for ſome have not the knowledge of God, I ſpeak this to your ſhame.

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35 [20] But ſome man will ſay, How are the dead raiſed up? and with what body come they forth?

36 [21] O fool, that which thou ſoweſt, is not quickened, except it die.

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare corn as it falleth, of wheat, or of ſome other.

38 [22] But God giveth it a body at his pleaſure, even to every ſeed his own body.

39 All fleſh *is* not the ſame fleſh: but there is one fleſh of men, and another fleſh of beaſts, and another of fiſhes, and another of birds.

40 There *are* alſo heavenly bodies, and earthly bodies: but the glory of the heavenly *is* one, and *the glory* of the earthly *is* another.

41 There is another glory of the ſun, another glory of the moon, and another glory of the ſtars: for one ſtar differeth from *another* ſtar in glory.

42 [23] So alſo *is* the reſurrection of the dead. *The body* is [s] ſown in corruption, *and* is raiſed in incorruption.

43 It is ſown in [t] diſhonour, *and* is raiſed in glory: it is ſown in weakneſs, *and* is raiſed in [u] power.

44 [24] It is ſown a natural body, *and* is raiſed a ſpiri-

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means God may fully ſet forth in the body of the church cleaving faſt to their head Chriſt, his kingdom and glory, as a King in his ſubjects. Moreover he putteth the firſt degree of this kingdom in the reſurrection of his Son, who is the Head: and the perfection, in the full conjunction of the members with the head, which ſhall be in the latter day. Now all theſe tend to this purpoſe, to ſhew that unleſs the dead do riſe again, neither the Father can be King above all, neither Chriſt be the Lord of all: for neither ſhould the power of Satan and death be overcome, nor the glory of God be full in his Son, nor his Son's in his members.

[h] The ſhutting up and finiſhing of all things.

[i] All his enemies, which ſhall be ſpoiled of all the power they have. Pſalm 110. 1. Acts 2. 34. Heb. 1. 13. and 10. 13.

[k] Chriſt is conſidered here as he appeared in the form of a ſervant, in which reſpect he ruleth the church as head, and that becauſe this power was given him of his Father.

[l] The ſhutting up of the argument, which is taken from the whole to the part: for if all his enemies ſhall be put under his feet, then muſt it needs be that death alſo ſhall be ſubdued under him.

[m] Not becauſe the Son was not ſubject to his Father before, but becauſe his body, that is to ſay, the church which is here in diſtreſs, and not yet wholly partaker of his glory, is not yet fully perfect, and alſo becauſe the bodies of the ſaints which be in the graves, ſhall not be glorified until the reſurrection: but Chriſt as he is God, hath us ſubject to him as his Father hath, but as he is Prieſt, he is ſubject to his Father together with us. Auguſt. book 1. chap. 8. of the Trinity.

[n] By this high kind of ſpeech, is ſet forth an incomprehenſible glory which floweth from God, and ſhall fill all of us, as we are joined together with our head, but yet ſo, that our head ſhall always reſerve his pre-eminence.

[15] The fifth argument is taken of the end of baptiſm, to wit, becauſe that they which are baptized, are baptized for dead: that is to ſay, that they may have a remedy againſt death, becauſe that baptiſm is a token of regeneration.

[o] They that are baptized to this end and purpoſe, that death may be put out in them, or to riſe again from the dead, whereof baptiſm is a ſeal.

[16] The ſixth argument: unleſs there be a reſurrection of the dead, why ſhould the apoſtles ſo daily caſt themſelves into danger of ſo many deaths?

[p] As though he ſaid, I die daily, as all the miſeries I ſuffer can well witneſs, which I may truly boaſt of that I have ſuffered amongſt you.

[17] The taking away of an objection: but thou Paul didſt ambitiouſly, as commonly men are wont to do, when thou didſt fight with beaſts at Epheſus. That is very like, ſaith Paul: for what could that advantage me, were it not for the glory of eternal life which I hope for?

[q] Not upon any godly motion, nor caſting mine eyes upon God, but carried away with vain glory, or a certain headineſs.

[18] The ſeventh argument, which dependeth upon the laſt: If there be no reſurrection of the dead, why do we give ourſelves to any thing elſe, ſave to eating and drinking?

[r] Theſe are ſpeeches that epicures uſe.

[19] The concluſion with a ſharp exhortation, that they take heed of the naughty company of certain, from whence he ſheweth that this miſchief ſprang: warning them to be wiſe with ſobriety unto righteouſneſs.

[20] Now that he hath proved the reſurrection, he diſcovereth their doltiſhneſs, in that they ſcoffingly demanded how it could be that the dead could riſe again; and if they did riſe again, they aſked mockingly, what manner of bodies they ſhould have? Therefore he ſendeth theſe fellows, which ſeemed to themſelves to be marvellous wiſe and witty, to be inſtructed of poor rude huſbandmen.

[21] Thou mighteſt have learned either of theſe, ſaith Paul, by daily experience: for ſeeds are ſown, and rot, and yet notwithſtanding ſo far it is off that they periſh, that contrariwiſe they grow up far more beautiful: and whereas they are ſown naked and dry, they ſpring up green from death by the virtue of God: and doth it ſeem incredible to thee that our bodies ſhould riſe from corruption, and that indued with a far more excellent quality?

[22] We ſee a diverſity both in one and the ſelf-ſame thing which hath now one form and then another, and yet keepeth its own kind: as it is evident in a grain which is ſown, bare, but ſpringeth up far after another ſort: and alſo in diverſe kinds of one ſelf-ſame ſort, as amongſt beaſts: and alſo among things of diverſe ſorts, as the heavenly bodies and the earthly bodies: which alſo differ very much one from another. Therefore there is no cauſe why we ſhould reject either the reſurrection of the bodies, or the changing of them into a better ſtate, as a thing impoſſible or ſtrange.

[23] He maketh three manner of qualities of the bodies being raiſed: Incorruption, to wit, becauſe they ſhall be ſound, and altogether of a nature that cannot be corrupt: Glory, becauſe they ſhall be adorned with beauty and honour: Power, becauſe they ſhall continue everlaſting, without meat, drink, and all other helps, without which this frail life cannot keep itſelf from corruption.

[s] Is buried, and man is hid as the ſeed in the ground.

[t] Void of honour, void of glory and beauty.

[u] Freed from the former weakneſs, whereas it is ſubject to ſuch alteration and change, that it cannot maintain itſelf without meat and drink, and ſuch other like helps.

[24] He ſheweth perfectly in one word this change of the quality of the body by the reſurrection, when he ſaith,

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a ſpiritual body: [25] there is a natural body, *and* there is a ſpiritual body.

* Gen. 2. 7.

45 As it is alſo written, The [x] firſt man * Adam was made a living ſoul: and the laſt Adam *was made* a [y] quickening ſpirit.

46 [26] Howbeit that *was* not firſt which is ſpiritual, but that *which is* natural, and afterward that *which is* ſpiritual.

47 The firſt man *is* of the earth, [z] earthly: the ſecond man *is* the Lord from [a] heaven.

48 [27] As *is* the earthly, ſuch *are* they that are earthly: and as *is* the heavenly, ſuch *are* they alſo that are heavenly.

49 And as we have borne the [b] image of the earthly, ſo ſhall we bear the image of the heavenly.

50 [28] This I ſay, brethren, that [c] fleſh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.

51 [29] Behold, I ſhew you a [d] ſecret thing, We ſhall not all ſleep, but we ſhall all be changed,

* Matt. 24. 31. 1 Theſſ. 4. 16.

52 In [e] a moment, in the twinkling of an eye at the laſt * trumpet: for the trumpet ſhall blow, and the dead ſhall be raiſed up incorruptible, and we ſhall be changed.

53 For this corruptible muſt put on incorruption, and this mortal *muſt* put on immortality.

* Hoſ. 13. 14. Heb. 2. 14.

54 So when this corruptible hath put on incorruption, and this mortal hath put on immortality, then ſhall be brought to paſs the ſaying that is written, * Death is ſwallowed up into victory.

55 O death, where *is* thy ſting? O grave, where *is* thy victory?

56 The ſting of death *is* ſin: and the ſtrength of ſin *is* the law.

* 1 John 5. 5.

57 * But thanks be unto God, which hath given us victory through our Lord Jeſus Chriſt.

58 [30] Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, abundant always in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the [f] Lord.

CHAP. XVI.

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1 He exhorteth them to help the poor brethren of Jeruſalem: 10 Then he commendeth Timothy, 13 and ſo, with a friendly exhortation, 19 and commendations, endeth the epiſtle.

Concerning [1] the gathering for the ſaints, as I have ordained in the churches of Galatia, ſo do ye alſo.

2 Every [a] firſt *day* of the week, let every one of you put aſide by himſelf, and lay up as *God* hath [b] proſpered him, that then there be no gatherings when I come.

3 And when I am come, whomſoever ye ſhall allow by [c] letters, them will I ſend to bring your liberality unto Jeruſalem.

4 [2] And if it be meet that I go alſo, they ſhall go with me.

5 Now I will come unto you, after I have gone through Macedonia (for I will paſs through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that ye may bring me on my way whitherſoever I go.

7 For I will not ſee you now in my paſſage, but I truſt to abide a while with you, if the Lord permit.

8 And I will tarry at Epheſus until Pentecoſt.

9 For a great door and [d] effectual is opened unto me, and there are many adverſaries.

10 ¶ Now if Timotheus come, ſee that he be [e] without fear with you: for he worketh the work of the Lord, even as I *do*.

11 Let no man therefore deſpiſe him: but convey him forth [f] in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly deſired him to come unto you with the brethren: but his mind was not at all to come at this

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that of a natural body, it ſhall become a ſpiritual body: which two qualities being clean different the one from the other, he ſtraightway expoundeth, and ſetteth forth diligently.

[25] That is called a natural body which is quickened and maintained by a living ſoul only, ſuch as Adam was, of whom all we are born naturally: and that is ſaid to be a ſpiritual, which together with the ſoul is quickened with a far more excellent virtue, to wit, with the Spirit of God, which deſcendeth from Chriſt the ſecond Adam unto us.

[x] Adam is called the firſt man: becauſe he is the root, as it were, from whence we ſpring, and Chriſt is the latter man: becauſe he is the beginning of them that are ſpiritual, and in him we are all comprehended.

[y] Chriſt is called a Spirit, by reaſon of that moſt excellent nature, that is to ſay, God who dwelleth in him bodily, as Adam is called a living ſoul, by reaſon of the ſoul which is the beſt part in him.

[26] Secondly, he willeth the order of this double ſtate or quality to be obſerved, that the natural was firſt, Adam being created of the clay of the earth: and the ſpiritual followed and came upon it, to wit, when as the Lord being ſent from heaven, endued our fleſh, which was prepared and made fit for him, with the fulneſs of the Godhead.

[z] Wallowing in dirt, and wholly given to an earthly nature.

[a] The Lord is ſaid to come down from heaven by that kind of ſpeech, whereby that which is proper to one is vouched of another.

[27] He applieth both the earthly naturalneſs of Adam (if I may ſo ſay) to our bodies, ſo long as they are naturally converſant upon earth, to wit, in this life and in the grave: and alſo the ſpirituality of Chriſt to the ſame our bodies, after they are riſen again: and he ſaith that that goeth before, and this ſhall follow.

[b] Not a vain and falſe image, but ſuch an one as had the truth with it indeed.

[28] The concluſion: We cannot be partakers of the glory of God, unleſs we put off all that groſs and filthy nature of our bodies, ſubject to corruption, that the ſame body may be adorned with incorruptible glory.

[c] Fleſh and blood are taken here for a living body, which cannot attain to incorruption, unleſs it put off corruption.

[29] He goeth further, declaring that it ſhall come to paſs, that they which ſhall be found alive in the latter day, ſhall not deſcend into that corruption of the grave, but ſhall be renewed with a ſudden change, which change is very requiſite: and that the certain enjoying of the benefit and victory of Chriſt, is deferred unto that latter time.

[d] A thing that hath been hid, and never known hitherto, and therefore worthy that you give good ear unto it.

[e] He ſheweth us that the time ſhall be very ſhort.

[30] An exhortation taken of the profit that enſueth, that ſeeing they underſtand that the glory of the other life is laid up for faithful workmen, they continue and ſtand faſt in the truth of the doctrine of the reſurrection of the dead.

[f] Through the Lord's help and goodneſs working in us.

[1] Collections in old time were made by the apoſtles appointment the firſt day of the week, on which day the manner was then to aſſemble themſelves.

[a] Which in times paſt was called Sunday, but now is called the Lord's day.

[b] That every man beſtow according to the ability that God hath bleſſed him with.

[c] Which you ſhall give them to carry.

[2] The reſidue of the epiſtle is ſpent in writing of familiar matters, yet ſo that all things be referred to his purpoſed mark, that is to ſay, to the glory of God, and the edifying of the Corinthians.

[d] Very fit and convenient to do great things by.

[e] Without any juſt occaſion of fear.

[f] Safe and ſound, and that with all kind of courteſy.

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this time: howbeit, he will come when he ſhall have convenient time.

13 ¶ Watch ye: ſtand faſt in the faith: quit you like men, *and* be ſtrong.

14 Let all your things be done in love.

15 Now, brethren, I beſeech you (ye know the houſe of [g] Stephanas, that it is the firſt fruits of Achaia, and that they have [h] given themſelves to miniſter unto the ſaints)

16 That ye be [i] obedient even unto ſuch, and to all that help with us and labour.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, for they have ſupplied the want of you.

18 For they have comforted my [k] ſpirit and yours: [l] acknowledge therefore ſuch men.

19 The churches of Aſia ſalute you: Aquila and Priſcilla, with the church that is in their houſe, ſalute you greatly in the Lord.

20 All the brethren greet you. Greet ye one another with an * holy kiſs.

* Rom. 16. 16. 2 Cor. 13. 12. 1 Pet. 5. 14.

21 The ſalutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jeſus Chriſt, let him be had in execration [m] maran-atha.

23 The grace of our Lord Jeſus Chriſt *be* with you.

24 My love *be* with you all in Chriſt Jeſus. Amen.

The firſt *epiſtle* to the Corinthians, written from Philippi, *and ſent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

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[g] Stephanas is the name of a man, and not of a woman.

[h] Given themſelves wholly to the miniſtry.

[i] That you honour and reverence them, be obedient to them, and be content to be ruled by them, as meet is you ſhould, ſeeing they have beſtowed themſelves and their goods to help you withal.

[k] Mine heart.

[l] Take them for ſuch men as they are indeed.

[m] By theſe words, is betokened the ſevereſt kind of curſe and excommunication that was amongſt the Jews, and the words are as much to ſay, As our Lord cometh: So that his meaning may be this, Let him be accurſed even to the coming of the Lord, that is to ſay, to his death's day, even for ever.

The Second Epiſtle of the Apoſtle PAUL to the CORINTHIANS.

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CHAP. I.

1 He beginneth with the praiſe of affliction, 8 declaring what he hath ſuffered in Aſia, 10 and how happily God aſſiſted him. 17 He ſaith it was not upon any lightneſs that he came not according to his promiſe.

PAUL [1] an apoſtle of Jeſus Chriſt, by the will of God, and *our* brother Timotheus, to the church of God which is at Corinth, with all the ſaints which are in all Achaia:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

* Eph. 1. 3. 1 Pet. 1. 3.

3 * [2] [a] Bleſſed *be* God, even the Father of our Lord Jeſus Chriſt, the Father of [b] mercies, and the God of all comfort,

4 Which comforteth us in all our tribulation, [3] that we may be able to comfort them which are in any affliction, by the comfort wherewith we ourſelves are comforted of God.

5 For as the [c] ſufferings of Chriſt abound in us, ſo our conſolation aboundeth through Chriſt.

6 [4] And whether we be afflicted, *it is* for your conſolation and ſalvation, which is [d] wrought in the enduring of the ſame ſufferings which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſalvation.

7 And our hope is ſtedfaſt concerning you, in as much as we know, that as ye are partakers of the ſufferings, ſo *ſhall ye be* alſo of the conſolation.

8 [5] For brethren, we would not have you ignorant of our affliction, which came unto us in Aſia, how we were preſſed out of meaſure paſſing ſtrength, ſo that we altogether [e] doubted even of life.

9 Yea, we received the ſentence of death in [f] ourſelves, becauſe we ſhould not truſt in ourſelves, but in God which raiſed the dead.

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[1] See the declaration of ſuch ſalutation in the former epiſtles.

[2] He beginneth after this manner with thankſgiving, which notwithſtanding (otherwiſe than he was wont) he applieth to himſelf: beginning his epiſtle with the ſetting forth of the dignity of his apoſtleſhip, conſtrained (as it ſhould ſeem) by their importunity which took an occaſion to deſpiſe him, by reaſon of his miſeries. But he anſwereth, that he is not ſo afflicted, but that his comforts do exceed his afflictions, ſhewing the ground of them, even the mercy of God the Father in Jeſus Chriſt.

[a] To him be praiſe and glory given.

[b] Moſt merciful.

[3] The Lord doth comfort us to this end and purpoſe, that we may ſo much the more ſurely comfort others.

[c] The miſeries which we ſuffer for Chriſt, or which Chriſt ſuffereth in us.

[4] He denieth that either his afflictions, wherewith he was often afflicted, or the conſolations which he received of God, may juſtly be deſpiſed, ſeeing that the Corinthians both ought and might take great occaſion to be confirmed by either of them.

[d] Although ſalvation be given us freely, yet becauſe there is a way appointed us whereby we muſt come to it, which is, the race of an innocent and upright life, which we muſt run, therefore we are ſaid to work out our ſalvation, Phil. 2. 12. And becauſe it is God only that of his free good will worketh all things in us, therefore is he ſaid to work the ſalvation in us by theſe ſelf-ſame things by which we muſt paſs to everlaſting life, after that we have once overcome all incumbrances.

[5] He witneſſeth that he is not only not aſhamed of his afflictions, but that he deſireth alſo to have all men know the greatneſs of them, aud alſo his delivery from them, although it be not yet perfect.

[e] I knew not at all what to do, neither did I ſee by man's help which way to ſave myſelf.

[f] I was reſolved within myſelf to die.

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10 Who delivered us from ſo [g] great a death, and doth deliver *us*: in whom we truſt, that yet hereafter he will deliver *us*.

* Rom. 15. 30.

11 * [6] So that ye labour together in prayer for us, [7] that for the gift *beſtowed* upon us for many, thanks may be given by many perſons for us.

12 [8] For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly [h] pureneſs, *and* not in fleſhly wiſdom, but by the [i] grace of God, we have had our converſation in the world, and moſt of all to you-wards.

13 For we write [k] none other things unto you, than that ye read, or elſe that ye acknowledge, and I truſt ye ſhall acknowledge unto the [l] end.

14 Even as ye have acknowledged us partly, that we are your [m] rejoicing, even as ye are ours, in the [n] day of *our* Lord Jeſus.

15 And in this confidence was I minded firſt to come unto you, that ye might have had a [o] double grace:

16 And to paſs by you into Macedonia, and to come again out of Macedonia unto you, and to be led forth toward Judea of you.

17 [9] When I therefore was thus minded, did I uſe lightneſs? or mind I thoſe things which I mind, according to the [p] fleſh, that with me ſhould be [q] Yea, yea, and Nay, nay?

18 [10] Yea, God is [r] faithful, that our word toward you was not Yea, and Nay.

19 [11] For the Son of God, Jeſus Chriſt, who was preached among you by us, *that is*, by me, and Silvanus, and Timotheus, [s] was not Yea, and Nay: but in [t] him it was Yea.

20 [12] For all the promiſes of God in him *are* Yea, and are in [u] him Amen, unto the glory of God through [x] us.

21 [13] And it is God which ſtabliſheth us with you in Chriſt, and hath anointed us.

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22 Who hath alſo ſealed us, and hath given the [y] earneſt of the Spirit in our hearts.

23 [14] Now, I call God for a record unto my [z] ſoul, that to ſpare you, I came not as yet unto Corinth.

24 [15] Not that we have dominion over your faith, but we are helpers of your [a] joy: for by faith ye ſtand.

CHAP. II.

1 *He excuſeth his not coming unto them,* 2 *and privily reprehendeth them.* 4 *He ſheweth that ſuch is his affection towards them,* 5 *that he never rejoiceth but when they are merry.* 6 *Perceiving the adulterer (whom he commanded to be delivered up to Satan) to repent, he requeſteth that they forgive him.* 13 *He mentioneth his going into Macedonia.*

BUT I determined thus in myſelf, that I would not come again to you in [b] heavineſs.

2 For if I make you ſorry, who is he then that ſhould make me glad, but the ſame which is made ſorry by me?

3 And I wrote the ſame thing unto you, leſt when I came, I ſhould take heavineſs of them, of whom I ought to rejoice: this [c] confidence have I in you all, that my joy is the *joy* of you all:

4 For in great affliction, and anguiſh of heart, I wrote unto you with many tears: not that ye ſhould be made ſorry, but that ye might perceive the love which I have, eſpecially unto you.

5 [d] And if any hath cauſed ſorrow, the ſame

hath

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[g] From theſe great dangers.

[6] That he may not ſeem to boaſt himſelf, he attributeth all to God, and therewith alſo confeſſeth that he attributeth much to the prayers of the faithful.

[7] The end of the afflictions of the ſaints, is the glory of God, and therefore they ought to be precious unto us.

[8] Secondly, he putteth away another ſlander, to wit, that he was a light man, and ſuch a one as was not likely to be credited, ſeeing that he promiſed to come unto them, and came not. And firſt he ſpeaketh of the ſimplicity of his mind, and ſincerity, which they knew both by his voice when he was preſent, and they ought to acknowledge it alſo in his letters, being abſent: and moreover he proteſteth that he will never be otherwiſe.

[h] With clearneſs, and holy and true plainneſs of mind, as God himſelf can witneſs.

[i] Truſting to that very wiſdom which God of his free goodneſs hath given me from heaven.

[k] He ſaith he writeth barely and ſimply: for he that writeth in coloured ſort, is rightly ſaid to write otherwiſe than we read: and this he ſaith the Corinthians ſhall truly know and like of very well.

[l] Perfectly.

[m] Paul's rejoicing in the Lord was, that he had won the Corinthians: and they themſelves rejoiced that ſuch an apoſtle was their inſtructor, and taught them ſo purely and ſincerely.

[n] When he ſhall ſit as judge.

[o] Another benefit.

[9] He putteth away their ſlander and falſe report by denying it, and firſt of all, in that that divers went about to perſuade the Corinthians, that in preaching of the goſpel, Paul agreed not to himſelf: for this was the matter and the caſe.

[p] As men do which will raſhly promiſe any thing, and change their purpoſe at every turning of an hand.

[q] That I ſhould ſay and unſay a thing?

[10] He calleth God to witneſs and for judge, of his conſtancy in preaching and teaching one ſelf-ſame goſpel.

[r] True, and of whoſe faithful witneſs it were horrible wickedneſs to doubt.

[11] He joineth alſo with himſelf, his fellows as witneſſes, with whom he fully conſented in teaching one ſelf-ſame thing, to wit, one ſelf-ſame Chriſt.

[s] Was not diverſe and wavering.

[t] That is, in God.

[12] Laſt of all, he declareth the ſum of his doctrine, to wit, that all the promiſes of ſalvation are ſure and ratified in Chriſt.

[u] Chriſt is ſet forth to exhibit and fulfil them alſo moſt aſſuredly, and without all doubt.

[x] Through our miniſtry.

[13] He attributeth the praiſe of this conſtancy, only to the grace of God, through the Holy Ghoſt, and therewithal concludeth, that they cannot doubt of his faith and his fellows, without doing injury to the Spirit of God, ſeeing that they themſelves do know all this to be true.

[y] An earneſt, is whatſoever is given to confirm a promiſe.

[14] Now coming to the matter, he ſweareth that he did not only not lightly alter his purpoſe of coming to them, but rather that he came not unto them for this cauſe, that he might not be conſtrained to deal more ſharply with them being preſent, than he would.

[z] Againſt myſelf, and to the danger of mine own life.

[15] He removeth all ſuſpicion of arrogancy, declaring that he ſpeaketh not as a lord unto them, but as a ſervant, appointed of God to comfort them.

[a] He ſetteth the joy and peace of conſcience, which God is author of, againſt tyrannous fear, and therewithal ſheweth the end of the goſpel.

[b] Cauſing grief amongſt you, which he ſhould have done, if he had come to them before they had repented them.

[c] For I truſted that you would take that out of the way forthwith which you knew I was diſcontented with, conſidering how you are perſuaded that my joy is your joy.

[d] He paſſeth to another part of this epiſtle: which notwithſtanding is put amongſt the firſt, whereunto he returneth afterward: and he handleth the releaſing and unlooſing of the inceſtuous perſon, becauſe he ſeemed to have given ſufficient teſtimony of his repentance: ſhewing the true uſe of excommunication, to wit, that it proceed not of hatred, but of love, and ſo end, leſt if we keep no meaſure, we ſerve Satan the devil.

A. D. 60. hath not made [c] me ſorry, but [d] partly (leſt I ſhould more [e] charge *him*) you all.

6 It is ſufficient unto the ſame man, that he was rebuked of many.

7 So that now contrariwiſe ye ought rather to [f] forgive *him*, and comfort *him*, leſt the ſame ſhould be ſwallowed up with overmuch heavineſs.

8 Wherefore, I pray you, that you would [g] confirm your love towards him.

9 For this cauſe alſo did I write, that I might know the proof of you, whether ye would be obedient in all things.

10 To whom ye forgive any thing, I *forgive* alſo: for verily if I forgave any thing, to whom I forgave it, for your ſakes *forgave I it* in the [h] ſight of Chriſt,

11 Leſt Satan ſhould circumvent us: for we are not ignorant of his [i] enterpriſes.

12 ¶ [2] Furthermore, when I came to Troas *to preach* Chriſt's goſpel, and a door was opened unto me of the Lord,

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother, but took my leave of them, and went away into Macedonia.

14 Now thanks *be* unto God, which always maketh us to triumph in Chriſt, and maketh manifeſt the [k] ſavour of his knowledge by us in every place.

15 [3] For we are unto God the ſweet ſavour of Chriſt, in them that are ſaved, and in them which periſh.

16 To the one *we are* the ſavour of death, unto death, and to the other the ſavour of life, unto life: [4] and who is ſufficient for theſe things?

* Ch. 4. 2. 17 * For we are not as many, which make [l] merchandize of the word of God: but as of ſincerity, but as of God in the ſight of God ſpeak we in Chriſt.

CHAP. III.

A. D. 60.

1 He deſireth no other commendation, 3 than their continuing in the faith. 6 He is a miniſter, not of the letter, but of the Spirit. 8 He ſheweth the difference of the law, and the goſpel. 13 That the brightneſs of the law doth rather dim the ſight than lighten it: 18 but the goſpel doth make manifeſt God's countenance unto us.

DO we begin to praiſe ourſelves again? or need we, as ſome other, epiſtles of recommendations unto you, or *letters* of recommendations from you?

2 Ye are our epiſtle, written in our hearts, which is underſtood and read of all men:

3 In that ye are [a] manifeſt, to be the epiſtle of Chriſt, [b] miniſtered by us, and written, not with ink, but with the Spirit of the [c] living God: [1] not in tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch [d] truſt have we through Chriſt to God:

5 Not that we are ſufficient of ourſelves, to think any thing as of ourſelves: but our [e] ſufficiency *is* of God,

6 [2] Who alſo hath made us able miniſters of the New Teſtament, not of the [f] letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

7 If then the miniſtration of death, *written* with letters [g] and ingraven in ſtones, was [h] glorious, ſo that the children of Iſrael could not behold the face of Moſes, for the glory of his countenance (which *glory* is done away)

8 How ſhall not the [i] miniſtration of the Spirit be more glorious?

9 For if the miniſtry of condemnation *was* glorious, much more doth the miniſtration of [k] righteouſneſs exceed in glory.

10 For even that which was glorified, was not

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[c] As if he ſaid, All that ſorrow is ſo clean wiped away, as though he had never felt it.

[d] As for me (ſaith Paul) I have no more to do with him.

[e] Leſt I ſhould overcharge him, who is burdened enough of himſelf, which I would be glad were taken from him.

[f] That whereas before you puniſhed him ſharply, you would now forgive him.

[g] That at my intreaty, you would declare by the conſent of the whole church, that you take him again for a brother.

[h] Truly, and from the heart.

[i] Of his miſchievous counſels and deviliſh will.

[2] He returneth to the confirmation of his apoſtleſhip, and bringeth forth the teſtimonies, both of his labour, and alſo of God's bleſſing.

[k] He alludeth to the anointing of the prieſts, and the incenſe of the ſacrifices.

[3] He denieth that aught ſhould be taken away from the dignity of his apoſtleſhip, becauſe they ſaw evidently that it was not received with like ſucceſs in every place, nay rather very many rejected and deteſted him, ſeeing that he preached Chriſt not only as a Saviour of them that believe, but alſo as a judge of them that contemn him.

[4] Again he putteth away all ſuſpicion of arrogancy, attributing all things that he did to the virtue of God, whom he ſerveth ſincerely, and without all diſhoneſt affection: whereof he maketh them witneſſes, even to the 6th verſe of the next chapter.

[l] We do not handle it craftily and covetouſly, or leſs ſincerely than we ought: and he uſeth a metaphor which is taken from huckſters, which uſe to play the falſe harlots with whatſoever cometh into their hands.

[a] The apoſtle frameth his ſpeech wiſely, that by little and little, he may come from the commendation of the perſon, to the matter itſelf.

[b] Which I took pains to write as it were.

[c] By the way, he ſetteth the virtue of God againſt the ink wherewith epiſtles are commonly written, to ſhew that it was wrought by God.

[1] He alludeth by the way to the compariſon of the outward miniſtry of the prieſthood of Levi, with the miniſtry of the goſpel, and the apoſtolical miniſtry, which he handleth afterward more fully.

[d] This boldneſs we ſhew, and thus glorioully may we boaſt of the worthineſs and fruit of our miniſtry.

[e] In that we are fit and meet to make other men partakers of ſo great a grace.

[2] He amplifieth his miniſtry and his fellows: that is to ſay, the miniſtry of the goſpel, comparing it with the miniſtry of the law, which he conſidereth in the perſon of Moſes, by whom the law was given: againſt whom he ſetteth Chriſt the author of the goſpel. Now this compariſon is taken from the very ſubſtance of the miniſtry. The law is as it were a writing of itſelf dead, and without efficacy; but the goſpel, or new covenant, is as it were the very virtue of God itſelf in renewing, juſtifying, and ſaving of men. The law propoundeth death, accuſing all men of unrighteouſneſs: the goſpel offereth and giveth righteouſneſs and life. The governance of the law ſerved for a time to the promiſe: the goſpel remaineth to the end of the world. Therefore what is the glory of that in compariſon of the majeſty of this?

[f] Not of the law, but of the goſpel.

[g] Imprinted and ingraven: ſo that by this place we may plainly perceive, that the apoſtle ſpeaketh not of the ceremonies of the law, but even of the ten commandments.

[h] This word, Glory, betokeneth a brightneſs, and a majeſty which was bodily in Moſes, but ſpiritually in Chriſt.

[i] Whereby God offereth, yea, and giveth the Spirit, not as a dead thing, but a quickening ſpirit, working life.

[k] To wit, of Chriſt, which being imputed to us as our own, we are not only not condemned, but alſo we are crowned as righteous.

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not glorified in this point, *that is*, as touching the exceeding glory.

11 For if that which ſhould be [l] aboliſhed, *was* glorious, much more ſhall that which remaineth, be glorious:

12 [3] Seeing then that we have ſuch truſt, we uſe great boldneſs of ſpeech.

* Exod. 34. 34.

13 * [4] And *we are* not as Moſes, *which* put a vail upon his face, that the children of Iſrael ſhould not look unto the [m] end of that which ſhould be aboliſhed.

14 Therefore their minds are hardened: for until this day remaineth the ſame covering untaken away in the reading of the Old Teſtament, which *vail* in Chriſt is put away.

15 But even unto this day, when Moſes is read, the vail is laid over their hearts.

16 Nevertheleſs, when their *heart* ſhall be turned to the Lord, the vail ſhall be taken away.

* John 4. 14.

17 Now the [n] Lord is the * Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 [5] But we all behold as in a mirror the glory of the Lord with open face, and are changed into the ſame image, from glory to glory, as by the Spirit of the Lord.

CHAP. IV.

1 *He ſheweth that he hath ſo laboured in preaching the goſpel,* 4 *that ſuch are even blinded of Satan, who do not perceive the brightneſs thereof.* 7 *That the ſame is carried in earthen veſſels,* 10 *who are ſubject to many miſeries:* 16 *and therefore he exhorteth them by his own example to be courageous,* 17 *and contemn this preſent life.*

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THerefore, [1] ſeeing that we have this miniſtry, as we have received mercy, we [a] faint not:

2 But have caſt from us the [b] cloaks of ſhame, and walk not in craftineſs, neither handle we the word of God [c] deceitfully: but in declaration of the truth we approve ourſelves to every man's conſcience in the ſight of God.

3 [2] If our goſpel be then hid, it is hid to them that are loſt:

4 In whom the God of this world hath blinded the minds, *that is*, of the infidels, that the [d] light of the glorious goſpel of Chriſt, which is the [e] image of God, ſhould not ſhine unto them.

5 [3] For we preach not ourſelves, but Chriſt Jeſus the Lord, and ourſelves your ſervants for [f] Jeſus's ſake.

* Gen. 1. 3.

6 For God * [g] that commanded the light to ſhine out of darkneſs, *is he* which hath ſhined in our hearts, to give the [h] light of the knowledge of the glory of God in the face of Jeſus Chriſt.

7 [4] But we have this treaſure in earthen veſſels, [5] that the excellency of that power might be of God, and not of us.

8 We are afflicted on every ſide, yet *are we* not in diſtreſs: we are in doubt, but yet we deſpair not.

9 *We are* perſecuted, but not forſaken: caſt down, but we periſh not.

10 [6] Every where we bear about in our body the [i] dying of the Lord Jeſus, that the life of Jeſus might be alſo made manifeſt in our bodies.

11 For we which [k] live are always delivered unto

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[l] The law, yea, and the ten commandments themſelves, together with Moſes, is aboliſhed, if we conſider the miniſtry of Moſes apart by itſelf.

[3] He ſheweth wherein ſtandeth this glory of the preaching of the goſpel, to wit, in that that it ſetteth forth plainly and evidently, that which the law ſhewed darkly: for it ſent them that heard it to be healed of Chriſt, which was to come, after that it had wounded them.

[4] He expoundeth by the way the allegory of Moſes's covering, which was a token of the darkneſs and weakneſs that is in men, which were rather dulled by the bright ſhining of the law than lightened: which covering was taken away by the coming of Chriſt, who lighteneth the hearts, and turneth them to the Lord, that we may be brought from the ſlavery of this blindneſs, and ſet in the liberty of the light by the virtue of Chriſt's Spirit.

[m] Into the very bottom of Moſes's miniſtry.

[n] Chriſt is that Spirit which taketh away that covering, by working in our hearts, whereunto alſo the law itſelf called us, though in vain, becauſe it ſpeaketh to dead men, until the Spirit quickeneth us.

[5] Going forwards in the allegory of the covering, he compareth the goſpel to a glaſs, which although it be moſt bright and ſparkling, yet doth it not only not dazzle their eyes which look in it, as the law doth, but alſo transformeth them with its beams, ſo that they alſo be partakers of the glory and ſhining of it, to lighten others: as Chriſt ſaid unto his, "You are the light of the world," whereas he himſelf was the only light. We are alſo commanded in another place to ſhine as candles before the world, becauſe we are partakers of God's Spirit. But Paul ſpeaketh here properly of the miniſters of the goſpel, as it appeareth by that that goeth before, and that that cometh after, and that ſetting them his own example and his fellows.

[1] Now he plainly witneſſeth that both he and his fellows (through the mercy of God) do their vocation and duty uprightly, and ſincerely, neglecting all dangers.

[a] Though we are broken in pieces with miſeries and calamities, yet we yield not.

[b] Subtilty and all kind of deceit which men hunt after, as it were dens and lurking holes to cover their ſhameleſs dealings withal.

[c] This is it that in the former chapter he called, making merchandiſe of the word of God.

[2] An objection: Many hear the goſpel, and yet are no more lightened thereby, than by the preaching of the law. He anſwereth, The fault is in the men themſelves, whoſe eyes Satan plucketh out, who ruleth in this world. And yet notwithſtanding doth he and his fellows ſet forth the moſt clear light of the goſpel to be ſeen and beholden, ſeeing that Chriſt whom only they preach, is he in whom only God will be known, and as it were, ſeen.

[d] The light of plain and lightſome preaching, which telleth forth the glory of Chriſt.

[e] In whom the Father ſetteth forth himſelf to be ſeen and beholden.

[3] He removeth, according to his accuſtomed manner, all ſuſpicion of ambition, avouching that he teacheth faithfully, but as a ſervant; and witneſſing that all this light, which he and his fellows give to others, proceedeth from the Lord.

[f] To preach this ſelf-ſame Jeſus to you.

[g] Which made it only with his word.

[h] That being lightened of God, we ſhould in like ſort give that light to others.

[4] He taketh away a ſtumbling-block, by which was darkened amongſt ſome the bright ſhining of the miniſtry of the goſpel, to wit, becauſe the apoſtles were the moſt miſerable of all men. Paul anſwereth, that he and his fellows are as it were earthen veſſels, but yet there is in them a moſt precious treaſure.

[5] He bringeth marvellous reaſons why the Lord doth ſo afflict his chiefeſt ſervants, to the end, ſaith he, that all men may perceive that they ſtand not by any man's virtue, but by the ſingular virtue of God, in that they die a thouſand times, but never periſh.

[6] An amplification of the former ſentence, wherein he compareth his afflictions to a daily death, and the virtue of the Spirit of God in Chriſt, to life, which oppreſſeth that death.

[i] So Paul calleth that miſerable ſtate and condition, that the faithful, but eſpecially the miniſters, are in.

[k] Which live that life, to wit, by the Spirit of Chriſt, among ſo many and ſo great miſeries.

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unto death for Jeſus's ſake, that the life alſo of Jeſus might be made manifeſt in our [l] mortal fleſh:

12 [7] So then death worketh in us, and life in you.

13 [8] And becauſe we have the ſame [m] ſpirit of faith, according as it is written, * I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak.

* Pſ. 116. 10.

14 Knowing that he which hath raiſed up the Lord Jeſus, ſhall raiſe us up alſo by Jeſus, and ſhall ſet us with you.

15 [9] For all things are for your ſakes, [n] that that moſt plenteous grace by the thankſgiving of many, may redound to the praiſe of God,

16 Therefore we faint not: [10] but though our outward man periſh, yet the inward man is [o] renewed daily.

17 For our [p] light affliction which is but for a moment, cauſeth unto us a far more excellent *and* an eternal weight of [q] glory:

18 While we look not on the things which are ſeen, but on the things which are not ſeen: for the things which are ſeen, *are* temporal: but the things which are not ſeen, *are* eternal.

CHAP. V.

1 *He continueth in the ſame argument,* 6 *touching the certain hope of ſalvation* 8 *through faith,* 12 *not to praiſe himſelf,* 14 *ſeeing he hath God and his church before his eyes,* 17 *and eſteemeth nothing, but newneſs of life in Chriſt.*

FOR [1] we know that if our earthly houſe of this tabernacle be deſtroyed, we have a building *given* of God, *that is*, an houſe not made with hands, *but* eternal in the heavens.

A. D. 60.

2 For therefore we ſigh, deſiring to be [a] clothed with our houſe, which is from [b] heaven.

3 [2] Becauſe that if we be clothed, we ſhall not be * found naked.

* Rev. 16. 15.

4 For indeed we that are in this tabernacle, ſigh and are burdened, becauſe we would not be unclothed, but would be clothed upon, that mortality might be ſwallowed up of life.

5 And he that hath [c] created us for this thing *is* God, who alſo hath given unto us the earneſt of the Spirit.

6 [3] Therefore we are alway [d] bold, though we know that while we are at home in the body, we are abſent from the Lord.

7 (For we walk by [e] faith, and not by ſight.)

8 Nevertheleſs, we are [f] bold, and love rather to remove out of the body, and to dwell with the Lord.

9 Wherefore alſo we [g] covet, that both dwelling at home, and removing from home, we may be acceptable to him.

10 * [4] For we muſt all [h] appear before the judgment-ſeat of Chriſt, that every man may receive the things which are *done* in his body, according to that he hath done, whether *it be* good or evil.

* Rom. 14. 10.

11 [5] Knowing therefore that [i] terror of the Lord, we perſuade men, and we are made manifeſt unto God, and I truſt alſo that we are made manifeſt in your conſciences.

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[l] Subject to that miſerable condition.

[7] A very cunning concluſion: as if he would ſay, Therefore to be ſhort, we die that you may live by our death, for that they ventured into all thoſe dangers for the building of the church's ſake, and they ceaſed not to confirm all the faithful with the examples of their patience.

[8] He declareth the former ſentence, ſhewing that he and his fellows die in a ſort, to purchaſe life to others, but yet notwithſtanding they are partakers of the ſame life with them: becauſe they themſelves do firſt believe that which they propounded to others to believe, to wit, that they alſo ſhall be ſaved together with them in Chriſt.

[m] The ſame faith, by the inſpiration of the ſame Spirit.

[9] He ſheweth how this conſtancy is preſerved in them, to wit, becauſe they reſpect God's glory, and the ſalvation of the church committed unto them.

[n] When it ſhall pleaſe God to deliver me, and reſtore me to you, that exceeding benefit which ſhall be poured upon me, ſhall in like ſort redound to the glory of God, by the thankſgiving of many.

[10] He addeth as it were a triumphant ſong, how that he is outwardly afflicted, but inwardly he profiteth daily: and paſſeth not at all for all the miſeries that may be ſuſtained in this life, in compariſon of that moſt conſtant and eternal glory.

[o] Gathereth new ſtrength, that the outward man be not overcome with the miſeries which come freſhly, one upon the neck of another, being maintained and upholden with the ſtrength of the inward man.

[p] Afflictions are not called light, as though they were light of themſelves, but becauſe they paſs away quickly, when as indeed our whole life is of no great long continuance.

[q] Which remaineth for ever firm and ſtable, and can never be ſhaken.

[1] Taking occaſion by the former compariſon, he compareth this miſerable body, as it is in this life, to a frail and brittle tabernacle, againſt which he ſetteth the heavenly tabernacle, ſo terming that ſure and everlaſting condition of this ſame body glorified in heaven, inſomuch, ſaith he, that we are not only not addicted to this tabernacle, but alſo do with ſobs and ſighs deſire rather that tabernacle. And ſo this place alſo concerning the glory to come, is put within the treatiſe of the dignity of the miniſtry, as the other was, whereof we ſpake in the beginning of the ſecond chapter.

[a] He calleth the glory of immortality, which we ſhall be as it were cloathed with, a garment.

[b] Heavenly, not that the ſubſtance of it is heavenly, but for the glory of it.

[2] An expoſition of the former ſaying: We do not without cauſe deſire to be clad with the heavenly houſe, that is, with that everlaſting and immortal glory, as with a garment: for when we depart hence, we ſhall not remain naked, having once caſt off the covering of this body, but we ſhall take our bodies again, which ſhall put on as it were another garment beſides: and therefore we ſigh not for the wearineſs of this life, but for the deſire of a better life: Neither is this deſire in vain, for we are made to that life, the pledge whereof we have, even the Spirit of adoption.

[c] He meaneth that firſt creation, to give us to underſtand that our bodies were made to this end, that they ſhould be cloathed with heavenly immortality.

[3] He inferreth upon that ſentence that went next before, thus. Therefore ſeeing that we know by the Spirit, that we are ſtrangers ſo long as we are here, we patiently ſuffer this tarriance (for we are now ſo with God, that we behold him but by faith, and are therefore now abſent from him) but ſo that we aſpire and have a longing always to him: therefore alſo we behave ourſelves ſo, that we may be acceptable to him, both while we live here, and when we go from hence to him.

[d] He calleth them (bold) which are always reſolved with a quiet and ſettled mind to ſuffer what danger ſoever, nothing doubting but their end ſhall be happy.

[e] Faith, of thoſe things which we hope for, and not having God preſently in our view.

[f] And yet we are in ſuch ſort bold, and do ſo paſs on our pilgrimage with a valiant and a quiet mind, that yet notwithſtanding we had rather depart home to the Lord.

[g] And ſeeing it is ſo, we ſtrive to live ſo, that both in this our pilgrimage here, we may pleaſe him, and that at length we may be received home to him.

[4] That no man might think it to pertain to all, which he ſpake of that heavenly glory, he addeth, that every one ſhall firſt render an account of his pilgrimage, after that he is departed from hence.

[h] We muſt all appear perſonally, and enquiry ſhall be made of us, that all may ſee how we have lived.

[5] Now he paſſeth over, and taking occaſion of the former ſentence, returneth to the former chapter, verſe 16, confirming his own ſincerity and his fellows.

[i] That terrible judgment.

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12 [6] For we praiſe not ourſelves again unto you, but give you an occaſion to rejoice of us, that ye may have *to anſwer* againſt them which rejoice in the [k] face, and not in the heart.

13 [7] For whether we be out of our wit, *we are it* to God: or whether we be in our right mind, *we are it* unto you.

14 [8] For that love of Chriſt [l] conſtraineth us,

15 Becauſe we thus judge, that if [m] one be dead for all, then were all dead: and he died for all, that they which live, ſhould not henceforth [n] live unto themſelves, but unto him which died for them, and roſe again.

16 [9] Wherefore, henceforth know we no man after the fleſh: [10] yea though we had known Chriſt after the fleſh, yet now henceforth know we *him* no more.

17 [11] Therefore if any man *be* in Chriſt, *let him be* a [o] new creature. * Old things are paſſed away: behold, all things are become new.

* Iſa. 43. 19. Rev. 21. 5.

18 [12] And all things *are* of God, which hath reconciled us unto himſelf by Jeſus Chriſt, and hath given unto us the miniſtry of reconciliation.

19 For God was in Chriſt, and reconciled the world to himſelf, not imputing their ſins unto them, and hath [p] committed to us the word of reconciliation.

20 Now then are we ambaſſadors for Chriſt: as though God did beſeech *you* through us, we pray you in Chriſt's ſtead, that ye be reconciled to God.

21 For he hath made him *to be* [q] ſin for us, which [r] knew no ſin, that we ſhould be made the [s] righteouſneſs of God in him.

CHAP. VI.

A. D. 60.

1 *He exhorteth them to lead their lives as it becometh chriſtians,* 5 *neither to be diſmayed in tribulation,* 9 *nor puffed up with vain glory:* 14 *to avoid all uncleanneſs,* 16 *conſidering that they are the temples of the living God.*

SO [1] we therefore as workers together beſeech *you*, that ye receive not the grace of God in vain.

2 [2] For he ſaith, * I have heard thee in a time [a] accepted, and in the day of ſalvation have I ſuccoured thee: behold now the accepted time, behold now the day of ſalvation.

* Iſa. 49. 8.

3 [3] We give no occaſion of offence in any thing, that *our* miniſtry ſhould not be reprehended.

4 But in all things we [b] approve ourſelves as * the miniſters of God [4] in much patience, in afflictions, in neceſſities, in diſtreſſes,

* 1 Cor. 4. 1.

5 In ſtripes, in priſons, in [c] tumults, in labours,

6 [5] By watchings, by faſtings, by purity, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned,

7 By the [d] word of truth, by the [e] power of God, by the [f] armour of righteouſneſs on the right hand, and on the left,

8 By honour and diſhonour, by evil report, and good report: as deceivers, and *yet* true:

9 As unknown, and *yet* known: as dying, and behold, we live: as chaſtened, and *yet* not killed:

10 As

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[6] He removeth all ſuſpicion of pride, by a new reaſon, becauſe it is behoveable, not for his part, but for theirs, that his apoſtleſhip be counted ſincere againſt the vain oſtentation of a few others.

[k] In outward diſguiſings, and that coloured ſhew of man's wiſdom and eloquence, and not in true godlineſs, which is ſealed in the heart.

[7] The meaning is: Even when I am mad (as ſome men think of me) whilſt I ſeem as a fool to boaſt myſelf, I do it for your profit, no leſs than when I preach the goſpel ſimply unto you.

[8] He goeth forward in putting away all ſuſpicion of deſire of eſtimation and boaſting: for the love of Chriſt, ſaith he, compelleth us hereunto, that ſeeing he died for us all, which were dead when as we lived to ourſelves (that is, while we were yet given to theſe earthly affections) we in like ſort ſhould conſecrate our whole life, which we have received of him, to him (to wit) being indued with the Holy Ghoſt, to this end and purpoſe, that we ſhould meditate upon nothing but that which is heavenly.

[l] Poſſeſſeth us wholly.

[m] He ſpeaketh here of ſanctification, whereby it cometh to paſs that Chriſt liveth in us.

[n] Look Romans, chap. 6. and 7.

[9] He ſheweth what it is, not to live to ourſelves but to Chriſt, to wit, to know no man according to the fleſh, that is to ſay, to be converſant amongſt men, as not to care for thoſe worldly and carnal things, as they do which reſpect a man's ſtock, his country, form, glory, riches, and ſuch like, wherein men commonly dote and weary themſelves.

[10] An amplification: This is, ſaith he, ſo true, that we do not now think carnally of Chriſt himſelf, who hath now left the world, and therefore muſt be conſidered of us ſpiritually.

[11] An exhortation for every man which is renewed with the Spirit of Chriſt, to meditate heavenly things, and not earthly.

[o] As a thing made anew of God, for though a man be not newly created when God giveth him the ſpirit of regeneration, but only his qualities are changed, yet notwithſtanding it pleaſed the Holy Ghoſt to ſpeak ſo, to teach us that we muſt attribute all things to the glory of God: not that we are ſtocks and blocks, but becauſe that God createth in us, both the will to will well, and the power to do well.

[12] He commendeth the excellency of the miniſtry of the goſpel, both by the authority of God himſelf, who is the author of that miniſtry, and alſo by the excellency of the doctrine of it: for it announceth atonement with God, by free forgiveneſs of our ſins, and juſtification offered unto us in Chriſt, and that ſo lovingly and liberally, that God himſelf doth after a ſort pray men by the mouth of his miniſters, to have conſideration of themſelves, and not to deſpiſe ſo great a benefit. And when he ſo ſaith, he plainly reprehendeth them which falſely challenged to themſelves the name of paſtors.

[p] Uſed our labour and travail.

[q] A ſinner, not in himſelf, but by imputation of the guilt of all our ſins to him.

[r] Who was clean void of ſin.

[s] Righteous before God, and that with a righteouſneſs which is not eſſential to us, but being eſſential to Chriſt, God imputeth it to us through faith.

[1] Men do not only need the miniſtry of the goſpel, before they have received grace, that they may be partakers of it, but alſo after they have received grace, that they may continue in it.

[2] In that that grace is offered, it is of the grace of God, who hath appointed times and ſeaſons to all things, that we may take occaſion when it is offered.

[a] Which I of my free mercy and love towards thee liked of and appointed: at which time God poured out that his marvellous love upon us.

[3] He ſheweth the Corinthians the pattern of a true miniſter in his own example and Timotheus's, and Sylvanus's, to the end that (as he purpoſed from the beginning) he might procure authority to himſelf, and his like.

[b] Declare and ſhew indeed.

[4] He firſt of all reckoneth up thoſe things, which are neither always in the miniſters, nor without exception, unleſs it be according to the affection of the mind, patience only excepted, which alſo is one of the virtues which ought to be always in a good miniſter.

[c] In toſſing to and fro, finding no place of reſt and quietneſs.

[5] Secondly, he reckoneth up ſuch virtues as are neceſſary, and ought alway to be in them, and whereby, as by good armour, all lets and hindrances may be overcome.

[d] Preaching of the goſpel.

[e] Power to work miracles, and to bring under the wicked.

[f] Uprightneſs.

A. D. 60.

10 As ſorrowing, and *yet* alway rejoicing: as poor, and *yet* making many rich: as having nothing, and *yet* poſſeſſing all things.

11 [6] O Corinthians, our mouth is [g] open unto you: our heart is made large.

12 Ye are not [h] kept ſtrait in us, but ye are kept ſtrait in your own [i] bowels.

13 Now for the ſame recompence, I ſpeak as to *my* children, Be you alſo enlarged.

* Eccleſ. 3. 18.

14 [7] Be not unequally yoked with the infidels: for * what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?

15 And what concord hath Chriſt with Belial? or what [k] part hath the believer with the infidel?

* 1 Cor. 3. 16. and 6. 19. * Lev. 26. 11.

16 And what agreement hath the temple of God with idols? * for ye are the temple of the [l] living God: as God hath ſaid, * I will [m] dwell among them, and walk there: and I will be their God, and they ſhall be my people.

* Iſa. 52. 11.

17 * Wherefore come out from among them, and ſeparate yourſelves, ſaith the Lord, and touch none unclean thing, and I will receive you.

* Jer. 31. 11.

18 * And I will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

CHAP. VII.

1 *Leſt by overmuch urging them he ſhould diſmay their tender minds,* 2 *he proveth that all that he ſaid,* 4 *proceeded of the great good will he bare unto them:* 8 *and therefore they ſhould not be offended that he made them ſorry,* 10 *and brought them to repentance not to be repented of.*

SEEING then we have theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the [a] fleſh and ſpirit, and finiſh *our* ſanctification in the fear of God.

2 [1] [b] Receive us: we have done wrong to no man: we have corrupted no man: we have defrauded no man.

3 I ſpeak it not to *your* [c] condemnation: for I have ſaid before, that ye are in our hearts, to die and live together.

4 I uſe great boldneſs of ſpeech toward you: I rejoice greatly in you: I am filled with comfort, and am exceeding joyous in all our tribulation.

A. D. 60.

5 For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide, fightings without, and terrors within.

6 But God, that comforteth the [d] abject, comforted us at the [e] coming of Titus:

7 And not by his coming only, but alſo by the conſolation wherewith he was comforted of you, when he told us your great deſire, your mourning, your fervent mind to me-ward, ſo that I rejoiced much more.

8 [2] For though I made you ſorry with a letter, I repent not, though I did repent: for I perceive that the ſame epiſtle made you ſorry, though *it were* but for a ſeaſon.

9 I now rejoice, not that ye were ſorry, but that ye ſorrowed to [f] repentance: for ye ſorrowed godly, ſo that in nothing ye were hurt by us.

10 For [g] godly ſorrow cauſeth repentance unto ſalvation, not to be repented of: but the worldly ſorrow cauſeth death.

11 For behold, this thing that ye have been godly ſorry, what great care it hath wrought in you: yea, what clearing of yourſelves: yea, *what* indignation: yea, *what* fear: yea, *how* great deſire: yea, *what* a zeal: yea, *what* revenge: in all things ye have ſhewed yourſelves, that ye are pure in this matter.

12 Wherefore, though I wrote unto you, I did it not for his cauſe that had done the wrong, neither for his cauſe that had the injury, but that our care toward you in the [h] ſight of God might appear unto you.

13 Therefore we were comforted, becauſe ye were comforted: but rather we rejoiced much more for the joy of Titus, becauſe his ſpirit was refreſhed by you all.

14 For if that I have boaſted any thing to him of you, I have not been aſhamed: but as I have ſpoken unto you all things in truth, even ſo our boaſting unto Titus was true.

15 And his inward affection is more abundant toward you, when he remembereth the obedience of you all, *and* how with fear and trembling ye received him.

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[6] Going about to rebuke them, he ſaith firſt, that he dealeth with them ſincerely, and with an open and plain heart, and therewithal complaineth that they do not the like in loving again their father.

[g] The opening of the mouth and heart, betokeneth a moſt earneſt affection in him that ſpeaketh, as it fareth commonly with them that are in ſome great joy.

[h] You are in my heart, as in a houſe, and that no narrow or ſtraight houſe, for I have opened my whole heart to you, but you are inwardly ſtrait-laced to me-ward.

[i] After the manner of the Hebrews, he calleth thoſe tender affections which reſt in the heart and bowels.

[7] Now he rebuketh them boldly, for that they became fellows with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this epiſtle, the concluſion whereof is, that ſuch as the Lord hath vouchſafed the name of his children, muſt keep themſelves pure, not only in mind, but alſo in body, that they may wholly be holy unto the Lord.

[k] What can there be between them?

[l] He ſetteth the living God againſt idols.

[m] God dwelleth with us, becauſe Chriſt is become God with us.

[a] Both of body and ſoul, that by this means the ſanctification may be perfect, conſiſting in both the parts thereof.

[1] He returneth again from that admonition to his own perſon, oppoſing the teſtimonies both of his faithſulneſs, and alſo of his continual good will towards them.

[b] Let me have ſome place amongſt you, that I may teach you.

[c] To condemn you of unkindneſs or treachery.

[d] Whoſe hearts are caſt down, and are very far ſpent.

[e] With thoſe things which Titus told me of you at his coming, to wit, how fruitfully you read over my letters, moreover, and beſides that, I am exceedingly refreſhed with his preſence.

[2] An objection. But thou haſt handled us roughly: the apoſtle anſwereth that he uſed not this roughneſs without grief. And he addeth moreover, that he is alſo glad now that he drove them to that ſorrow, although it was againſt his will, ſince it was ſo profitable unto them: for there is a ſorrow not only praiſe-worthy, but alſo neceſſary, to wit, whereby repentance groweth by certain degrees, for the which repentance he praiſeth them highly. And this is the fifth part of this epiſtle.

[f] Inſomuch that that ſorrow did you much good towards the amending of your lewdneſs and ſins.

[g] Godly ſorrow is when we are not terrified with the fear of puniſhment, but becauſe we feel we have offended God, our moſt merciful Father. Contrary to this there is another ſorrow, that only feareth puniſhment, or when a man is vexed for the loſs of ſome worldly goods: the fruit of the firſt is repentance, the fruit of the ſecond is deſperation, unleſs the Lord help ſpeedily.

[h] It was not coloured nor counterfeit, but ſuch as I dare ſtand to before God.

A. D. 60.

16 I rejoice *therefore* that I may put my confidence in you in all things.

CHAP. VIII.

1 He exhorteth them by the example of the Macedonians, 9 and alſo even of Chriſt himſelf, 14 to be liberal towards the ſaints: 16 for which purpoſe he ſheweth that Titus 18 and another brother came unto them.

WE [1] do you alſo to wit, brethren, of the [a] grace of God beſtowed upon the churches of Macedonia,

2 Becauſe in [b] great trial of affliction their joy abounded, and their moſt extreme poverty abounded unto their rich liberality.

3 For to *their* power (I bear record) yea, and beyond their power, they were [c] willing.

4 And prayed us with great inſtance, that we would receive the [d] grace, and fellowſhip of the miniſtering which is toward the ſaints.

5 [2] And *this they did*, not as we looked for: but gave their ownſelves, firſt to the Lord, and *after* unto us by the will of God.

6 That we ſhould exhort Titus, that as he had begun, ſo he would alſo accompliſh the ſame grace among you alſo.

7 Therefore, as ye abound in every thing, in faith and word, and knowledge, and in all diligence, and in your love towards us, *even ſo ſee* that ye abound in this grace alſo.

8 [3] This ſay I not by commandment, but becauſe of the [e] diligence of others: therefore prove I the [f] naturalneſs of your love.

9 [4] For ye know the grace of our Lord Jeſus Chriſt, that he being rich, for your ſakes became poor, that ye through his poverty might be made rich.

10 [5] And I ſhew *my* mind herein: for this is expedient for you, which have begun not to do only, but alſo to [g] will, a year ago.

11 Now therefore perform to do it alſo, that as *there was* a readineſs to will, even ſo ye may perform it of that which ye have.

12 [6] For if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 [7] Neither *is it* that other men ſhould be eaſed, and you grieved: but upon [h] like condition, at this time your abundance *ſupplieth* their lack:

A. D. 60.

14 That alſo their abundance may be for your lack, that there may be equality:

15 As it is written, * He that *gathered* much, had nothing over: and he that *gathered* little, had not the leſs.

* Exod. 16. 18.

16 [8] And thanks *be* unto God, which hath put in the heart of Titus the ſame care for you.

17 Becauſe he accepted the exhortation, yea, he was ſo careful, that of his own accord he went unto you.

18 And we have ſent alſo with him the brother, whoſe praiſe *is* [i] in the goſpel throughout all the churches.

19 (And not ſo only, but is alſo choſen of the churches to be a fellow in our journey, concerning this [k] grace that is miniſtered by us unto the glory of the ſame Lord, and *declaration* of your prompt mind.)

20 Avoiding this, that no man ſhould blame us in this [l] abundance that is miniſtered by us.

21 * Providing for honeſt things, not only before the Lord, but alſo before men.

* Rom. 12. 17.

22 And we have ſent with them our brother, whom we have oft-times proved to be diligent in many things, but now much more diligent, for the great confidence which *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my fellow and helper to you-ward: or of our [m] brethren, they are meſſengers of the churches, *and* the [n] glory of Chriſt.

24 Wherefore ſhew toward them, and before the [o] churches, the proof of your love, and of the rejoicing that we have of you.

CHAP. IX.

1 Why, albeit he think well of their ready wills, 3 yet earneſtly exhorteth them: 4 he yieldeth a reaſon. 6 He compareth alms to ſeed ſowing, 13 which God doth repay with great gains.

FOR

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[1] The ſixth part of this epiſtle, containing divers exhortations to ſtir up the Corinthians to liberality, wherewith the poverty of the church of Jeruſalem might be helped in time convenient. And firſt of all, he ſetteth out before them the examples of the churches of Macedonia, which otherwiſe were brought by great miſery to extreme poverty, to the end that they ſhould follow them.

[a] The benefit that God beſtowed upon the churches.

[b] For thoſe manifold afflictions wherewith the Lord tried them, did not only not quell their joyful readineſs, but alſo made it much more excellent and famous.

[c] Of their own accord they were liberal.

[d] He calleth that, Grace, that other men would have called a burden. And this verſe is to be expounded by the ſixth verſe.

[2] He applieth the forwardneſs of the Macedonians, in this, that they alſo deſired Paul to ſtir up the Corinthians to accompliſh the giving of alms, by ſending again of Titus unto them.

[3] Thirdly, he warneth them that they deceive not their expectation which they have conceived of them.

[e] At the requeſt of the Macedonians.

[f] Then appeareth the naturalneſs of our love, when as indeed, and that frankly and freely, we help our brethren even for Chriſt's ſake.

[4] The fourth argument, taken from the example of Chriſt.

[5] He taketh good heed that he ſeem not to wreſt it out of them by conſtraint, for unleſs it be voluntary, God doth not accept it.

[g] Not only to do, but alſo to do willingly: for he noteth out a ready willingneſs, without any inforcement by any other men, much leſs came it of ambition and vain glory.

[6] Againſt ſuch as uſe to excuſe themſelves becauſe they are not rich, as though it were only proper to rich men to help the poor.

[7] Chriſtian liberality is mutual, that proportion may be obſerved.

[h] That like as now in your abundance you help others, which are poor, with ſome part of your goods, ſo ſhould others in like ſort beſtow ſome of theirs upon you.

[8] He commendeth Titus and his two companions for many cauſes, both that their credit might not be ſuſpected, as though he had ſent them ſlily to ſpoil the churches, and alſo that they might be ſo much the readier to contribute.

[i] In the preaching of the goſpel.

[k] Theſe alms which are beſtowed for the relief of the church of Jeruſalem.

[l] In this plentiful liberality of the churches, which is committed to our truſt.

[m] Titus's two companions.

[n] By whom the glory of Chriſt is ſet forth.

[o] All churches ſhall be witneſſes of this your godly dealing, in whoſe preſence you are, for ſo much as you ſee the meſſengers whom they have choſen by all their conſents, and ſent them unto you.

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FOR [1] as touching the miniſtering to the ſaints, it is ſuperfluous for me to write unto you.

2 For I know your readineſs of mind, whereof I boaſt myſelf of you unto them of Macedonia, *and ſay*, that Achaia was prepared a year ago, and your zeal hath provoked many.

3 Now have I ſent the brethren, leſt our rejoicing over you ſhould be in vain in this behalf, that ye (as I have ſaid) be ready:

4 Leſt if they of Macedonia come with me, and find you unprepared, we (that we may not ſay, you) ſhould be aſhamed in this my [a] conſtant boaſting.

5 Wherefore, I thought it neceſſary to exhort the brethren to come before unto you, and to finiſh your benevolence appointed afore, that it might be ready, *and come* as of benevolence, and not as of [b] niggardlineſs.

6 [2] This yet *remember*, that he which ſoweth ſparingly, ſhall reap alſo ſparingly: and he that ſoweth liberally, ſhall reap alſo liberally.

7 As every man [c] wiſheth in his heart, *ſo let him give*, not * [d] grudgingly, or of [e] neceſſity: * for God loveth a chearful giver.

*Rom. 12. 8.
*Eccleſ. 35. 10.

8 And God is able to make [f] all grace to abound toward you, that ye always having all ſufficiency in all things, may abound in [g] every good work.

*Pſ. 112. 9.

9 (* As it is written, He hath diſperſed abroad and hath given to the poor: his benevolence remaineth for [h] ever.

10 Alſo he that findeth ſeed to the ſower, will miniſter likewiſe bread for food, and multiply your ſeed, and increaſe the [i] fruits of your benevolence,)

11 That on all parts ye may be made rich unto all liberality, which cauſeth through us thankſgiving unto God.

12 [3] For the miniſtration of this ſervice not only ſupplieth the neceſſities of the ſaints, but alſo abundantly cauſeth many to give thanks to God

A. D. 60.

13 (Which by the [k] experiment of this miniſtration praiſe God for your [l] voluntary ſubmiſſion to the goſpel of Chriſt, and for your liberal diſtribution to them, and to all men),

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15 [m] Thanks therefore *be* unto God for his unſpeakable gift.

CHAP. X.

2 *He ſheweth with what confidence,* 4 *with what weapons,* 6 *and with what revenge, he is armed againſt the cavillations of the wicked:* 7 *and that, when he is preſent, his deeds have no leſs power,* 11 *than his words have force, when he is abſent.*

NOW [1] I Paul myſelf beſeech you by the meekneſs and [a] gentleneſs of Chriſt, which when I am preſent among you, *am* baſe, but am bold toward you being abſent:

2 And *this* I require you, that I need not to be bold when I am preſent, with that ſame confidence, wherewith I think to be bold againſt ſome, which eſteem us as though we walked [b] according to the fleſh:

3 [2] Nevertheleſs, though we walk in the fleſh, yet we do not war after the fleſh.

4 (For the weapons of our warfare are not [c] carnal, but mighty through [d] God, to caſt down holds)

5 Caſting down the imaginations, and every high thing that is exalted againſt the knowledge of God, [3] and bringing into captivity every thought to the obedience of Chriſt.

6 And having ready the vengeance againſt all

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[1] He wiſely meeteth with the ſuſpicion which the Corinthians might conceive: as though the apoſtle, in urging them ſo carefully, ſhould doubt of their good will. Therefore he witneſſeth that he doth it not to teach them that they ought to help the ſaints, ſeeing that he had become ſurety for them to the Macedonians, but only to ſtir them up which were running of themſelves, to the end that all things might both be in a better readineſs, and alſo be more plentiful.

[a] The word which he uſeth, ſignifieth ſuch a ſtayedneſs and ſettledneſs of mind, as cannot be moved with any terror or fear.

[b] As from covetous men.

[2] Alms muſt be given neither niggardly, nor with a loathful mind, or hardly: but a frank and free alms is compared to a ſowing which hath a moſt plentiful harveſt of moſt abundant bleſſing following it.

[c] Determineth and appointeth freely with himſelf.

[d] With a ſparing and niggardly heart.

[e] Againſt his will, as loth to be evil reported of.

[f] All God's bountiful liberality.

[g] To help others by all means poſſible, in doing them good in their neceſſities.

[h] Is everlaſting: now David ſpeaketh of a man that feareth God, and loveth his neighbour, who ſhall never want (ſaith he) to give to others.

[i] There is none ſo good an inheritance to the godly, as bountifulneſs is.

[3] Another excellent and double fruit of liberality towards the ſaints, is this: that it giveth occaſion to praiſe God, and that our faith alſo is thereby made manifeſt.

[k] By this proof of your liberality in this helping and ſuccouring of them.

[l] In ſhewing with one conſent, that you acknowledge that only goſpel, which you have willingly ſubmitted yourſelves unto, declaring thereby, that you agree with the church of Jeruſalem.

[m] Leſt by this great commendation and praiſe, the Corinthians ſhould be puffed up, he ſhutteth up this exhortation with this exclamation.

[1] He returneth to the defence of his apoſtleſhip, but ſo that he uſeth his authority therein: for he warneth them earneſtly and gravely, uſing alſo terrible threatenings, to ſhew themſelves ſuch as are apt to be inſtructed. And he refelleth certain proud men which made no better account of him, than of a bragging Thraſo, in that he uſed to be ſharp againſt them when he was abſent, becauſe they ſaw no great majeſty in him after the manner of men, and beſides had proved his lenity, notwithſtanding that in his abſence he had written to them ſharply. Therefore, firſt of all, he profeſſeth that he was gentle and moderate, but after the example of Chriſt: but if they continue to ſtill deſpiſe his gentleneſs, he proteſteth unto them that he will ſhew indeed how far they are deceived, which make that account of the office of an apoſtle, that they do of worldly offices, that is, according to the outward appearance.

[a] That nature which is inclined to mercy, rather than to rigour of juſtice.

[b] As though I had no other aid and help than that which outwardly I ſeem to have: and therefore Paul ſetteth his fleſh, that is, his weak condition and ſtate againſt his ſpiritual and apoſtolic dignity.

[2] Secondly, he witneſſeth, that although he be like unto other men, yet he cometh furniſhed with that ſtrength which no holds of man can match, whether they reſiſt by craft and deceit, or by force and might, becauſe he warfareth with divine weapons.

[c] Are not ſuch as men get them authority withal one of another, and do great acts.

[d] Stand upon that infinite power of God.

[3] An amplification of this ſpiritual virtue, which in ſuch ſort conquereth the enemies, be they never ſo crafty and mighty, that it bringeth ſome of them by repentance unto Chriſt, and juſtly revengeth others that are ſtubbornly obſtinate, ſeparating them from the others which ſuffer themſelves to be ruled.

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diſobedience, when your obedience is fulfilled.

7 [4] Look ye on things after the [e] appearance? If any man truſt in himſelf that he is Chriſt's, let him conſider this again of [f] himſelf, that as he *is* Chriſt's, even ſo *are* we Chriſt's.

8 For though I ſhould boaſt ſomewhat more of our authority, which the Lord hath given us for edification, and not for your deſtruction, I ſhould have no ſhame.

9 *This I ſay*, that I may not ſeem as *it were* to fear you with letters.

10 For the letters, ſaith [g] he, are ſore and ſtrong, but his bodily preſence is weak, and his ſpeech is of no value.

11 Let ſuch one think this, that ſuch as we are in word by letters, when we are abſent, ſuch *will we be* alſo indeed, when we are preſent.

12 [5] For we [h] dare not make ourſelves of the number, or to compare ourſelves of them which praiſe themſelves: but they underſtand not that they meaſure themſelves with [i] themſelves, and [k] compare themſelves with themſelves.

13 But we will not rejoice of things which are not within *our* [l] meaſure, * but according to the meaſure of the line whereof God hath diſtributed unto us a meaſure to attain even unto you. *Epheſ. 4. 7.

14 For we ſtretch not ourſelves beyond *our* meaſure, as though we had not attained unto you: for even to you alſo have we come *in preaching* the goſpel of Chriſt,

15 Not boaſting of things which are [m] without *our* meaſure: *that is*, of other men's labours: and we hope, when your faith ſhall increaſe, to be magnified by you, according to our line abundantly.

16 And to preach the goſpel in thoſe *regions* which *are* beyond you: not to rejoice in [n] another man's line, *that is*, in the things that are prepared already.

17 * [6] But let him that rejoiceth, rejoice in the Lord. *Jer. 9. 24. 1 Cor. 1. 31.

18 For he that praiſeth himſelf is not allowed, but he whom the Lord praiſeth.

CHAP. XI.

A. D. 60.

2 He teſtifieth, that for the great love's ſake he beareth to the Corinthians, he is compelled 5 to utter his own praiſes: 9 and that he beſtowed his labour on them without any reward, 13 that the falſe apoſtles ſhould not ſurpaſs him in any thing, 22 whom he far excelled in thoſe things which are praiſe-worthy indeed.

WOULD [1] to God, ye could ſuffer a little my fooliſhneſs, and indeed, ye ſuffer me:

2 For I am jealous over you with [a] godly jealouſy: for I have prepared you for one huſband, to [b] preſent you as a pure virgin to Chriſt:

3 But I fear leſt as the * ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be [c] corrupt from the ſimplicity that is in [d] Chriſt: *Gen. 3. 4.

4 [2] For if he that cometh, preacheth [e] another Jeſus whom we have not preached: or if ye receive another ſpirit whom ye have not received: either another goſpel, which ye have not received, ye might well have ſuffered *him*.

5 Verily I ſuppoſe that I was not inferior to the very chief apoſtles.

6 [3] And though *I be* [f] rude in ſpeaking, yet *I am* not *ſo* in knowledge, but among you we have been made manifeſt to the uttermoſt, in all things.

7 [4] Have I committed an offence, becauſe I abaſed myſelf, that ye might be exalted, and becauſe I preached to you the goſpel of God freely?

8 I robbed other churches, and took wages *of them* to do you ſervice.

9 And when I was preſent with you, and had need, * I was not ſlothful to the hindrance of any man: for that which was lacking unto me, the brethren which came from Macedonia ſupplied, and in all things I kept [5] and will keep myſelf, that I ſhould not be grievous to you. Ch. 12. 13.

10 The

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[4] He beateth into their heads that ſame matter, with great weight of words and ſentences.

[e] Do ye judge of things according to the outward ſhew?

[f] Not being told of it by me.

[g] He noteth out ſome one that was the ſeeds-man of this ſpeech.

[5] Being conſtrained to refel the fooliſh brags of certain ambitious men, he witneſſeth that they are able to bring nothing, but that they falſely perſuade themſelves of themſelves: and as for himſelf, although he brag of excellent things, yet he will not paſs the bounds which God hath meaſured him out, according whereunto he came even unto them in preaching the goſpel of Chriſt, and truſteth that he ſhall go further, when they have ſo profited that he ſhall not need to tarry any longer amongſt them to inſtruct them. And hereunto is added an amplification, in that he never ſucceeded other men in their labours.

[h] This is ſpoken after a taunting ſort.

[i] Upon a vain perſuaſion that they have of themſelves, they take upon them they care not what.

[k] They contemn all other, and meaſure all their doings only by themſelves.

[l] Of thoſe things which God hath not meaſured to me.

[m] As though God had divided the whole world among the apoſtles to be huſbanded.

[n] In countries which other men have prepared and huſbanded with the preaching of the goſpel.

[6] He ſomewhat mitigateth that which he ſpake of himſelf, and therewith alſo prepareth the Corinthians to hear other things, witneſſing that he ſeeketh nothing elſe, but to approve himſelf to God, whoſe glory he only ſeeketh.

[1] He granteth that after a ſort he playeth the fool in this vaunting of things, but he addeth that he doth it againſt his will for their profit, becauſe he ſeeth them deceived by certain vain and crafty men, through the craft and ſubtlety of Satan.

[a] He ſpeaketh as a woer, but yet as one that ſeeketh them not for himſelf, but for God.

[b] To marry you together.

[c] This place is to be marked againſt them which loath that plain and pure ſimplicity of the ſcriptures, in compariſon of the colours and paintings of man's eloquence.

[d] Which is meet for them that are in Chriſt.

[2] He ſheweth that they deceive themſelves, if they look to receive of any other man, either a more excellent goſpel, or more excellent gifts of the Holy Ghoſt.

[e] A more perfect doctrine of Jeſus Chriſt.

[3] He refuteth the ſlanders of thoſe Thraſoes. I grant, ſaith he, that I am not ſo eloquent an orator, but yet they cannot take away the knowledge of the goſpel from me, whereof you have had good proof, and that every manner of way.

[f] Paul lacked not of that kind of eloquence which is meet for a man, and fit for the goſpel, but he willingly wanted that painted kind of ſpeech, which too many nowadays hunt after and follow.

[4] Another ſlander, to wit, that he was a raſcal, and lived by the labour of his own hands. But herein, ſaith the apoſtle, what can you lay againſt me, but that I was content to take any pains for your ſakes, and when I lacked, to travail for my living with mine own hands in part, and partly alſo when poverty conſtrained me, I choſe rather otherwiſe to ſeek my ſuſtenance, than to be any burden to you, altho' I preached the goſpel unto you?

[5] An amplification: ſo far is he from being aſhamed of this

A. D. 60. 10 The [g] truth of Chriſt is in me; that this rejoicing ſhall not be [h] ſhut up againſt me in the regions of Achaia.

11 Wherefore? becauſe I love you not? God knoweth.

12 But what I do, that will I do: that I may cut away occaſion from them which deſire occaſion, that they may be found like unto us in that wherein they [i] rejoice.

13 [6] For ſuch falſe apoſtles are deceitful workers, and transform themſelves into the apoſtles of Chriſt.

14 And no marvel: for Satan himſelf is transformed into an angel of [k] light.

15 Therefore it is no great thing, though his miniſters transform themſelves, as though *they were* the miniſters of righteouſneſs, whoſe end ſhall be according to their works.

16 [7] I ſay again, Let no man think that I am fooliſh, or elſe take me even as a fool, that I alſo may boaſt myſelf a little.

17 That I ſpeak, I ſpeak it not after the Lord: but as *it were* fooliſhly in this *my* great boaſting.

18 Seeing that many rejoice after the fleſh, I will rejoice alſo.

19 For ye ſuffer fools gladly, becauſe that ye are wiſe.

20 [8] For ye ſuffer, even as if a man bring you into bondage, if a man devour *you*, if a man take *your goods*, if a man exalt himſelf, if a man ſmite you on the face.

21 I ſpeak as concerning the [l] reproach: as though that we had been [m] weak: but wherein any man is bold (I ſpeak fooliſhly) I am bold alſo.

*Phil. 3. 5. 22 They are Hebrews, * ſo am I: they are Iſraelites, ſo am I: they are the ſeed of Abraham, ſo am I:

23 They are the miniſters of Chriſt (I ſpeak as a fool) I am [n] more: in labours more abundant: in ſtripes above meaſure: in priſon more plenteouſly: in [o] death oft.

24 Of the Jews [p] five times received I forty *ſtripes* ſave one. A. D. 60.

25 I was [q] thrice * beaten with rods: I was * once ſtoned: I ſuffered thrice * ſhipwreck: night and day have I been in the deep ſea. *Acts16.23. *Acts14.19. *Acts27.14.

26 In journeying *I was* often, in perils of waters, in perils of robbers, in perils of mine own nation, in perils among the Gentiles, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren,

27 In wearineſs and [r] painfulneſs, in watching often, in hunger and thirſt, in faſtings often, in cold and in nakedneſs.

28 [9] Beſide the things which are outward, I am cumbered daily, *and have* the care of all the churches.

29 Who is weak, and I am not weak? Who is offended, and I burn not?

30 [10] If I muſt needs rejoice, I will rejoice of mine infirmities.

31 The God, even the Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lye not.

32 In * Damaſcus the governor of the people under king Aretas, laid watch in the city of the Damaſcenes, and would have caught me, *Acts 9. 24.

33 But at a window was I let down in a baſket through the wall, and eſcaped his hands.

CHAP. XII.

1 *He doth even unwillingly make rehearſal* 3 *of the heavenly viſions,* 4 *that were revealed unto him,* 6 *for which, though he might indeed glory, yet he will not,* 10 *being privy of his own infirmities:* 11 *but they drive him to this kind of folly,* 20 *in that they give ear to certain vain-glorious perſons, who draw them from Chriſt.*

IT [1] is not expedient for me no doubt to rejoice: for I will come to viſions and revelations of the Lord.

2 I know a man [a] in Chriſt above fourteen years

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this act, that he hath alſo reſolved with himſelf to do no otherwiſe hereafter amongſt them, to the intent that it may always be truly ſaid, that he taught in Achaia for nothing not that he diſdaineth the Corinthians, but that theſe Thraſoes may never find occaſion which they have already ſought for, and he in the mean ſeaſon may ſet ſomething before them to follow, that at length they may truly ſay, that they are like to Paul.

[g] This is a form of an oath; as if he ſaid, Let me not be thought to have any truth in me.

[h] Shall be always open to me.

[i] Paul's adverſaries ſought all occaſions they could to be equal to him. And therefore ſeeing they had rather eat up the Corinthians, than preach to them for nothing, they ſought another occaſion, to wit, to make Paul to take ſomething: which thing if he had done, then hoped they by that means to be equal to him: for they made ſuch a ſhew of zeal and knowledge, and ſet it forth with ſuch a gloſing kind of eloquence, that ſome of them even deſpiſed Paul: but he ſheweth that all this is nothing but colours and painting.

[6] Now at length he painteth out theſe fellows in their colours, forewarning, that it will come to paſs, that they will at length betray themſelves, what countenance ſoever they make of the zeal that they have of God's glory.

[k] By light is meant the heavenly glory, whereof the angels are partakers.

[7] He goeth forward boldly, and uſing a vehement irony or kind of taunting, deſireth the Corinthians to pardon him, if for a time he contend as a fool before them being wiſe, with thoſe jolly fellows touching thoſe external things, to wit, touching his ſtock, his anceſtors and valiant acts.

[8] Before he cometh to the matter, he toucheth the Corinthians, who perſuading themſelves to be very wiſe men, did not mark, in the mean ſeaſon, that thoſe falſe apoſtles abuſed their ſimplicity for advantage.

[l] As if he ſaid, In reſpect of that reproach which they do unto you (I ſpeak it) which ſurely is as evil as if they did beat you.

[m] Paul is called weak, in that he ſeemeth to the Corinthians a vile and abject man, a beggarly artificer, a moſt wretched and miſerable ideot, whereas notwithſtanding, therein God's mighty power was made manifeſt.

[n] Paul being honourable indeed, defendeth his miniſtry openly, not for his own ſake, but becauſe he ſaw his doctrine come into hazard.

[o] In danger of preſent death.

[p] He alludeth to that that is written, Deut. 25. 3. and moreover this place ſheweth us, that Paul ſuffered many things which Luke paſſed over.

[q] Of the Roman magiſtrates.

[r] Painfulneſs is a troubleſome ſickneſs, as when a man is weary and would reſt, he is conſtrained to fall to new labour.

[9] He addeth this in concluſion further, that the Corinthians might be aſhamed to deſpiſe him, upon whoſe care almoſt all churches depended, as it was plainly ſeen by experience.

[10] He turneth that againſt the adverſaries, which they objected againſt him: as if he ſhould ſay, They alledged my calamities, to take away my authority from me; but if I would boaſt myſelf, I would take no better argument: and God himſelf is my witneſs that I deviſe and forge nothing.

[1] He goeth forward in his purpoſe, and becauſe thoſe bragging mates boaſted of revelations, he reckoneth up thoſe things which lift him up above the common capacity of men: but he uſeth a preface, and excuſeth himſelf adviſedly.

[a] I ſpeak this in Chriſt, that is, be it ſpoken without vain-glory, for I ſeek nothing but Chriſt Jeſus only.

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years agone (whether *he were* in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken up into the [b] third heaven.

3 And I know ſuch a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was taken up into [c] Paradiſe, and heard words which [d] cannot be ſpoken, which are not [e] poſſible for man to utter.

5 [2] Of ſuch a man will I rejoice: of myſelf will I not rejoice, except it be of mine infirmities.

6 For though I would rejoice, I ſhould not be a fool, for I will ſay the truth: but I refrain, leſt any man ſhould think of me above that he ſeeth in me, or that he heareth of me.

7 [3] And leſt I ſhould be exalted out of meaſure through the abundance of revelations, there was given unto me a [f] prick in the fleſh, the meſſenger of [g] Satan to buffet me, becauſe I ſhould not be exalted out of meaſure.

8 For this thing I beſought the Lord [h] thrice that it might depart from me.

9 And he ſaid unto me, My grace is ſufficient for thee: for my power is made perfect through weakneſs. [4] Very gladly therefore will I rejoice rather in mine infirmities, that the power of Chriſt may [i] dwell in me.

10 Therefore I take [k] pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in anguiſh for Chriſt's ſake: for when I am weak, then am I ſtrong.

11 I was a fool to boaſt myſelf: ye have compelled me: [5] for I ought to have been commended of you: for in nothing was I inferior unto the very chief apoſtles, though I be nothing.

12 The [l] ſigns of an apoſtle were wrought among you with all patience, with ſigns, and wonders, and great works.

13 For what is it wherein ye were inferiors unto other churches, * except that I have not been [m] ſlothful to your hindrance? forgive me this wrong.

A. D. 60.

* Ch. 11. 9.

14 Behold, the third time I am ready to come unto you, and yet will I not be ſlothful to your hindrance: for I ſeek not yours, but you: for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will moſt gladly beſtow, and will be beſtowed for your ſouls: though the more I love you, the leſs I am loved.

16 [6] But be it that I charged you not: yet foraſmuch as I was crafty, I took you with guile.

17 Did I pill you by any of them whom I ſent unto you?

18 I have deſired Titus, and with him I have ſent a brother: did Titus pill you of any thing? walked we not in the ſelf-ſame ſpirit? *walked we* not in the ſame ſteps?

19 [7] Again, think ye that we excuſe ourſelves unto you? we ſpeak before God in [n] Chriſt, but *we do* all things, dearly beloved, for your edifying.

20 [8] For I fear leſt, when I come, I ſhall not find you ſuch as I would: and that I ſhall be found unto you ſuch as ye would not, and leſt *there be* ſtrife, envying, wrath, contentions, backbitings, whiſperings, ſwellings, *and* diſcord.

21 *I fear* leſt, when I come again, my God abaſe me among you, and I ſhall bewail many of them which have ſinned already, and have not repented of the uncleanneſs and fornication, and wantonneſs, which they have committed.

CHAP. XIII.

1 Coming the third time, 2 he denounceth the ſharper vengeance towards them, 5 who have a perfect trial of the power of Chriſt in his apoſtleſhip: 10 at length he prayeth for their repentance, 11 and wiſheth them proſperity.

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[b] Into the higheſt heaven: for we need not to diſpute ſubtilly upon the word (Third) but yet this place is to be marked againſt them, which would have heaven to be every where.

[c] So the Grecians name that, which we call a Park, that is to ſay, a place where trees are planted, and wild beaſts kept, by which name they that tranſlated the Old Teſtament out of Hebrew into Greek, called the garden Eden, whereinto Adam was put ſtraight after his creation, as a moſt delicate and pleaſant place. And hereupon grew it, that that bleſſed ſeat of the glory of God is called by that name.

[d] Which no man is able to utter.

[e] Which the ſaints themſelves are not by any means able to expreſs, becauſe it is God himſelf. Thus doth Clemens Alexandrinus expound this place. Strom. 5.

[2] To remove all ſuſpicion of ambition he witneſſeth that he braggeth not of thoſe things, as of his own, but as out of himſelf, and yet notwithſtanding feigneth nothing, leſt by this occaſion other men ſhould attribute unto him more than indeed he is: and therefore he had rather glory in his miſeries.

[3] An excellent doctrine: why God will even have his beſt ſervants to be vexed of Satan, and by all kind of temptations: to wit, leſt they ſhould be too much puffed up, and alſo that they may be made perfect by that continual exerciſe.

[f] He meaneth concupiſcence, that ſticketh faſt in us, as it were a prick, inſomuch as it conſtrained Paul himſelf being regenerate, to cry out, I do not that good that I would, &c. And he calleth that a prick, by a borrowed kind of ſpeech taken from thorns, or ſtumps, which are very dangerous and hurtful for the feet, if a man walk through woods that are cut down.

[g] Which ſetteth thoſe luſts on fire.

[h] Oft.

[4] He concludeth, that he will only ſet his miſeries againſt the vain brags of the falſe apoſtles, and therewith alſo excuſeth himſelf, for that by their importunity he was conſtrained to ſpeak ſo much of thoſe things as he did: to wit, becauſe that if his apoſtleſhip were ſubverted, his doctrine muſt needs fall.

[i] That I might feel the virtue of Chriſt more and more: for the weaker that our tabernacles are, the more doth Chriſt's virtue appear in them.

[k] I do not only take them patiently, and with a good heart, but alſo I take great pleaſure in them.

[5] Again he maketh the Corinthians witneſſes of thoſe things whereby God had ſealed his apoſtleſhip amongſt them; and again, he declareth by certain arguments how far he is from all covetouſneſs, and alſo how he is affectioned towards them.

[l] The arguments whereby it may well appear, that I am indeed an apoſtle of Jeſus Chriſt.

[m] I was not ſlothful in getting my living with mine own hands, that I might not be burthenſome to you.

[6] He putteth away another moſt grievous ſlander, to wit, that he did ſubtilly, and by others, make his gain and profit of them.

[7] He concludeth that he writeth not theſe things unto them, as though he needeth to defend himſelf, for he is guilty of nothing: but becauſe it is behoveable for them to doubt nothing of his fidelity, who inſtructed them.

[n] As it becometh him to ſpeak truly and ſincerely, that profeſſeth himſelf to be in Chriſt, that is to ſay, to be a Chriſtian.

[8] Having confirmed his authority unto them, he rebuketh them ſharply, and threateneth them alſo like an apoſtle, ſhewing that he will not ſpare them hereafter, unleſs they repent, ſeeing that this is the third time that he hath warned them.

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* Deut. 19. 15. Mark 18.16. John 8. 17. Heb. 10. 28. LO this *is* the third time that I come unto you. * In the mouth of two or three witneſſes ſhall every word ſtand.

2 I told you before, and tell you before: as though I had been preſent the ſecond time, ſo write I now being abſent, to them which heretofore have ſinned, and to all others, that if I come again, I will not ſpare,

3 [1] Seeing that ye ſeek experience of Chriſt, that ſpeaketh in me, which toward you is not weak, but is [a] mighty in you.

4 For though he was crucified concerning [b] *his* infirmity, yet liveth he through the power of God. And we no doubt are weak in him, but we ſhall live with him, through the power of God toward you.

* 1 Cor. 11. 28. 5 * [2] Prove yourſelves whether ye are in the faith: examine yourſelves: know ye not your ownſelves, how that Jeſus Chriſt is in you, except ye be reprobates?

6 [3] But I truſt that ye ſhall know that we are not reprobates.

7 Now I pray unto God that ye do none evil, not that we ſhould ſeem approved, but that ye ſhould do that which is honeſt: though we be as [c] reprobates.

8 For we cannot *do* any thing againſt the truth, but for the truth.

9 For we are glad when we are weak, and that ye are ſtrong: this alſo we wiſh for, *even* your [d] perfection.

10 Therefore write I theſe things being abſent, leſt when I am preſent, I ſhould uſe ſharpneſs, according to the power which the Lord hath given me, to edification, and not to deſtruction.

11 [4] Finally, brethren, fare ye well: be perfect: be of good comfort: be of one mind: live in peace, and the God of love and peace ſhall be with you.

12 [5] Greet one another with an * holy kiſs. All the ſaints ſalute you. * 1 Cor. 16. 20.

13 The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen.

¶ The ſecond *epiſtle* to the Corinthians, written from Philippi, a city in Macedonia, *and ſent* by Titus and Lucas.

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[1] A moſt ſharp reprehenſion, for that while they deſpiſe the apoſtles's admonitions, they tempt Chriſt's own patience; and alſo while they contemn him as wretched and miſerable, they lay nothing herein againſt him, which is not common to him with Chriſt.

[a] And will be moſt mighty to be revenged of you when need ſhall be.

[b] As touching that baſe form of a ſervant which he took upon him when he abaſed himſelf.

[2] He confirmeth that which he ſpake of the virtue of God appearing in his miniſtry, and he gathereth by the mutual relation between the people's faith, and the miniſters preaching, that they muſt either reverence his apoſtleſhip, upon whoſe doctrine their faith is grounded, or they muſt condemn themſelves of infidelity, and muſt confeſs themſelves not to be of Chriſt's body.

[3] He mitigateth the ſharpneſs, truſting that they will ſhew themſelves toward their faithful apoſtles, apt and willing to be taught: adding this moreover, that he paſſeth not for his own fame and eſtimation, ſo that he may ſerve to their ſalvation, which is the only mark that he ſhooteth at.

[c] In men's judgment.

[d] That all things may be in good order amongſt you, and the members of the church reſtored into their place, which have been ſhaken and out of place.

[4] A brief exhortation, but yet ſuch an one as comprehendeth all the parts of a chriſtian man's life.

[5] He ſaluteth them familiarly, and in concluſion wiſheth well unto them.

The Epiſtle of the Apoſtle PAUL to the GALATIANS.

CHAP. I.

A. D. 58.

1 Straight after the ſalutation. 6 he reprehendeth the Galatians for revolting 9 from his goſpel, 15 which he received from God, 17 before he had communicated with any of the apoſtles.

* Tit. 1. 3. PAUL [1] an apoſtle (not [a] of men, neither by [b] man, * but by [c] Jeſus Chriſt, and God the Father which hath raiſed him from the dead)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* with you, and peace from God the Father, and *from* our Lord Jeſus Chriſt,

4 [2] Which gave himſelf for our ſins, that he might deliver us * from this preſent evil [d] world, according to the will of God even our Father. * Luke 1. 74.

5 To whom *be* glory for ever and ever. Amen.

6 [3] I marvel that ye are ſo ſoon [e] removed away unto another goſpel, from him that had called you in the grace of Chriſt,

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[1] A ſalutation, comprehending in few words the ſum of the apoſtle's doctrine, and alſo beſides, ſtraightway from the beginning, ſhewing the gravity meet for the authority of an apoſtle, which he had to maintain againſt the falſe apoſtles.

[a] He ſheweth who is the author of the miniſtry generally: for herein the whole miniſtry agreeth, that whether they be apoſtles, or ſhepherds, or doctors, they are appointed of God.

[b] He toucheth the inſtrumental cauſe: for this is a peculiar prerogative to the apoſtles, to be called immediately from Chriſt.

[c] Chriſt no doubt is man, but he is God alſo, and Head of the church, and in this reſpect to be exempted out of the number of men.

[2] The ſum of the true goſpel is this, that Chriſt by his only offering ſaveth us, being choſen out from the world, by the free decree of God the Father.

[d] Out of that moſt corrupt ſtate which is without Chriſt.

[3] The firſt part of the epiſtle, wherein he witneſſeth that he is an apoſtle, nothing inferior to thoſe chief diſciples of Chriſt, and wholly agreeing with them, whoſe names the falſe apoſtles did abuſe. And he beginneth with chiding, reproving them of lightneſs, for that they gave ear ſo eaſily unto them which perverted them and drew them away unto a new goſpel.

[e] He uſeth the paſſive voice to caſt the fault upon the falſe apoſtles, and he uſeth the time that now is, to give them to underſtand, that it was not already done, but in doing.

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7 [4] Which is not another *goſpel*, ſave that there be ſome which trouble you, and intend to [f] pervert the goſpel of Chriſt.

8 But though that we, or an angel from heaven, preach unto you otherwiſe than that which we have preached unto you, let him be [g] accurſed.

9 As we ſaid before, ſo ſay I now again, If any man preach unto you otherwiſe than that ye have received, let him be accurſed.

10 [5] For now preach I [h] man's *doctrine*, or God's? or go I about to pleaſe men? for if I ſhould yet pleaſe men, I were not the ſervant of Chriſt.

* 1Cor.15.1. 11 * [6] Now I certify you, brethren, that the goſpel which was preached of me, was not after man.

12 For neither received I it of man, neither was I taught it but by the [i] revelation of Jeſus Chriſt.

* Acts 9.1. 13 [7] For ye have heard of my converſation in time paſt, in the Jewiſh religion, how that * I perſecuted the church of God extremely, and waſted it,

14 And profited in the Jewiſh religion above many of my companions of mine own nation, and was much more zealous of the [k] traditions of my fathers.

15 But when it pleaſed God (which had [l] ſeparated me from my mother's womb, and called *me* by his grace)

*Ephes.3.8. 16 To reveal his Son [m] in me, that I ſhould preach him * among the Gentiles, immediately [8] I communicated not with [n] fleſh and blood:

17 Neither came I again to Jeruſalem to them which were apoſtles before me, but I went unto Arabia, and turned again unto Damaſcus.

18 Then after three years I came again to Jeruſalem to viſit Peter, and abode with him fifteen days.

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19 And none other of the apoſtles ſaw I, ſave James the Lord's brother.

20 Now the things which I write unto you, behold, *I witneſs* [o] before God, that I lye not.

21 After that, I went into the coaſts of Syria and Cilicia: for I was unknown by face unto the churches of Judea, which were in Chriſt.

22 But they had heard only *ſome ſay*, He which perſecuted us in time paſt, now preacheth the [p] faith which before he deſtroyed.

23 And they glorified God for me.

CHAP. II.

1 That the apoſtles did nothing diſagree from his goſpel, 3 he declareth by the example of Titus being uncircumciſed, 11 and alſo by his avouching the ſame againſt Peter's diſſimulation: 17 and ſo he paſſeth to the handling of our free juſtification by Chriſt, &c.

THEN [1] fourteen years after, I went up again to Jeruſalem with Barnabas, and took with me Titus alſo.

2 And I went up by revelation, and declared unto them that goſpel which I preach among the Gentiles, but particularly to them that were the chief, leſt by any means I ſhould run, or had run [a] in vain:

3 But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumciſed,

4 To wit, for the [b] falſe brethren which were craftily

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[4] He warneth them in time to remember that there are not many goſpels, and therefore whatſoever theſe falſe apoſtles pretend which had the law, Moſes, and the fathers, in their mouths, yet they are indeed ſo many corruptions of the true goſpel, inſomuch that he himſelf, yea, and the very angels themſelves (and therefore much more theſe falſe apoſtles) ought to be holden accurſed, if they go about to change the leaſt jot that may be in the goſpel that he delivered to them before.

[f] For there is nothing more contrary to faith or free juſtification, than juſtification by the law, or by our deſervings.

[g] Look Rom. 9. 3.

[5] A confirmation taken both from the nature of the doctrine itſelf, and alſo from the manner which he uſed in teaching: for neither, ſaith he, did I teach thoſe things which pleaſed men, as theſe men do, which put a part of ſalvation in external things, and works of the law, neither went I about to procure any man's favour: And therefore the matter itſelf ſheweth that that doctrine which I delivered unto you, is heavenly.

[h] He toucheth the falſe apoſtles, who had nothing but men in their mouths, and he, though he would derogate nothing from the apoſtles, preacheth God, and not men.

[6] A ſecond argument to prove that his doctrine is heavenly, becauſe he had it from heaven, from Jeſus Chriſt himſelf, without any man's help, wherein he excelleth them whom Chriſt taught here on earth, after the manner of men.

[i] This place is to be underſtood of an extraordinary revelation, for otherwiſe the Son alone revealed his goſpel by his Spirit, although by the miniſtry of men, which Paul ſhutteth out here.

[7] He proveth that he was extraordinarily taught of Chriſt himſelf, by the hiſtory of his former life, which the Galatians themſelves knew well enough: for, ſaith he, it is well known in what ſchool I was brought up, even from a child, to wit, amongſt the deadly enemies of the goſpel. And that no man may cavil and ſay, That I was a ſcholar of the Phariſees in name only, and not in deed, no man is ignorant how that I excelled in Phariſaiſm, and was ſuddenly made of a Phariſee, an apoſtle of the Gentiles, ſo that I had no ſpace to be inſtructed of men.

[k] He calleth them the traditions of his fathers, becauſe he was not only a Phariſee himſelf, but alſo had a Phariſee to his father.

[l] He ſpeaketh of God's everlaſting predeſtination, whereby he appointed him to be an apoſtle, whereof he maketh three degrees; the everlaſting counſel of God, his appointing from his mother's womb, and his calling: here is no mention at all, we ſee, of works foreſeen.

[m] To me: and this is a kind of ſpeech which the Hebrews uſe, whereby this is given us to underſtand, that this gift cometh from God.

[8] Becauſe it might be objected, that indeed he was called of Chriſt in the way, but afterward was inſtructed of the apoſtles and others, whoſe names (as I ſaid before) the falſe apoſtles abuſed to deſtroy his apoſtleſhip, as though he delivered another goſpel than the true apoſtles did, and as though he were not of their number, which are to be credited without exception: therefore Paul anſwereth, that he began ſtraightway after his calling to preach the goſpel at Damaſcus and in Arabia, and was not from that time in Jeruſalem but only fifteen days, where he ſaw only Peter and James, and afterwards he began to teach in Syria and Cilicia, with the conſent and approbation of the churches of the Jews, which knew him only by name: ſo far off was it, that he was there inſtructed of men.

[n] With any man in the world.

[o] This is a kind of oath.

[p] The doctrine of faith.

[1] Now he ſheweth how he agreeth with the apoſtles, with whom he granteth that he conferred touching his goſpel which he taught among the Gentiles, fourteen years after his converſion, and they allowed it, in ſuch ſort, that they conſtrained not his fellow Titus to be circumciſed, although ſome tormented themſelves therein, which traiterouſly laid wait againſt him, but in vain: neither did they add the leaſt jot that might be to the doctrine which he had preached, but contrariwiſe they gave to him and Barnabas the right hands of fellowſhip, and acknowledged them as apoſtles appointed of the Lord to the Gentiles.

[a] Unfruitful, for as touching his doctrine, Paul doubteth not of it, but becauſe there were certain reports caſt abroad of him, that he was of another opinion than the reſt of the apoſtles were, which thing might have hindered the courſe of the goſpel, therefore he laboureth to remedy this ſore.

[b] Which by deceit and counterfeit holineſs crept in amongſt the faithful.

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craftily ſent in, and crept in privily to ſpy out our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage:

5 To whom we gave not place by [c] ſubjection for an hour, that the [d] truth of the goſpel might continue with [e] you.

6 But by them which ſeemed to be great, *I was not taught* (whatſoever they were in time paſſed, I am nothing the better: * God accepteth no man's perſon) for they that are the chief, did add nothing to me *above that I had.*

* Deut. 10. 17. 2 Cor. 19. 7. Job 34. 19. Acts 10. 34. Rom. 2. 11. Ephes. 6. 9. Coloſſ. 3. 25. 1 Pet. 1. 17.

7 But contrariwiſe, when they ſaw that the goſpel over the [f] uncircumciſion was committed unto me, as *the goſpel* over the circumciſion was unto Peter:

8 (For he that was mighty by Peter in the apoſtleſhip over the circumciſion, was alſo mighty by me toward the Gentiles)

9 And when James, and Cephas, and John, knew of the grace that was given unto me, which are [g] counted to be pillars, they gave to me and to Barnabas the right [h] hands of fellowſhip, that we *ſhould preach* unto the Gentiles, and they unto the circumciſion,

10 *Warning* only that we ſhould remember the poor: which thing alſo I was diligent to do.

11 ¶ And when Peter was come to Antioch, I withſtood him to his [i] face: for he was to be condemned.

12 [2] For before that certain came from James, he ate with the Gentiles: but when they were come, he withdrew and ſeparated himſelf, fearing them which were of the circumciſion.

13 And the other Jews played the hypocrites likewiſe with him, inſomuch that Barnabas was [k] led away with them by that their hypocriſy.

14 But when I ſaw, that they went not the [l] right way to the [m] truth of the goſpel, I ſaid unto Peter before all men, If thou being a Jew liveſt as the Gentiles, and not like the Jews, why [n] conſtraineth thou the Gentiles to do like the Jews?

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15 [3] We *which are* [o] Jews by nature, and not [p] ſinners of the Gentiles,

16 Know that a man is not juſtified by the works of the law, but by the faith [q] of Jeſus Chriſt, even we, *I ſay*, have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law, becauſe that by the works of the law [r] no fleſh ſhall be juſtified.

17 * [4] If then while [s] we ſeek to be made righteous by Chriſt, we ourſelves are found ſinners, is Chriſt therefore the miniſter of ſin? God forbid.

* Rom. 3. 19.

18 For if I build again the things that I have deſtroyed, I make myſelf a treſpaſſer.

19 For I through the law am dead to the [t] law, that I might live unto God.

20 I am crucified with Chriſt: but I live, *yet* not [u] I any more, but Chriſt liveth in me: and in that that I now live in the [x] fleſh, I live by the faith in the Son of God, who hath loved me, and given himſelf for me.

21 [5] I do not abrogate the grace of God: for if righteouſneſs *be* by the law, then Chriſt died without a [y] cauſe.

CHAP. III.

1 *He rebuketh them for ſuffering themſelves to be drawn from the grace of free juſtification in Chriſt, moſt lively ſet out unto them.* 6 *He bringeth in Abraham's example,* 10 *declaring the effect* 21 *and cauſes of the giving of the law.*

O Fooliſh

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[c] By ſubmitting ourſelves to them, and betraying our own liberty.

[d] The true and ſincere doctrine of the goſpel, which remained ſafe from being corrupt with any of thoſe men's falſe doctrines.

[e] Under the Galatians name, he underſtandeth all nations.

[f] Among the Gentiles, as Peter had to preach it among the Jews.

[g] Whom alone and only, theſe men count for pillars of the church, and whoſe name they abuſe to deceive you.

[h] They gave us their hand, in token that we agreed wholly in the doctrine of the goſpel.

[i] Before all men.

[2] Another moſt vehement proof of his apoſtleſhip, and alſo of that doctrine which he had delivered concerning free juſtification by faith only, becauſe for that this thing only he reprehended Peter at Antioch, who offended herein, in that for a few Jews ſakes which came from Jeruſalem he played the Jew, and offended the Gentiles which had believed.

[k] By example rather than by judgment.

[l] Word for word, with a right foot, which he ſetteth againſt halting and diſſembling, which is backward.

[m] He calleth the truth of the goſpel, both the doctrine itſelf, and alſo the uſe of the doctrine, which we call the practice.

[n] He ſaith they were conſtrained, which played the Jews by Peter's example.

[3] The ſecond part of this epiſtle, the ſtate whereof is this: we are juſtified by faith in Chriſt Jeſus, without the works of the law. Which thing he propoundeth in ſuch ſort, that firſt of all he meeteth with an objection (for I alſo, ſaith he, am a Jew, that no man may ſay againſt me, that I am an enemy to the law), and afterward he confirmeth it by the expreſs witneſs of David.

[o] Although we be Jews, yet we preach juſtification by faith, becauſe we know undoubtedly, that no man can be juſtified by the law.

[p] So the Jews called the Gentiles, becauſe they were ſtrangers from God's covenant.

[q] In Jeſus Chriſt.

[r] No man, and in this word (fleſh) there is a great vehemency, whereby is meant that the nature of man is utterly corrupt.

[4] Before he goeth any further, he meeteth with their objection, which abhorred this doctrine of free juſtification by faith, becauſe they ſay, men are by this means withdrawn from the ſtudy of good works. And in this ſort is the objection: If ſinners ſhould be juſtified through Chriſt by faith without the law, Chriſt ſhould approve ſinners, and ſhould as it were exhort them thereunto by his miniſtry. Paul anſwereth, that this conſequence is falſe, becauſe that Chriſt deſtroyeth ſin in the believers: For ſo, ſaith he, do men flee unto Chriſt through the terror and fear of the law, that being quit from the curſe of the law, and juſtified, they may be ſaved by him, that together therewithal, he beginneth in them by little and little that ſtrength and power of his, which deſtroyeth ſin: to the end that this old man being aboliſhed by the virtue of Chriſt crucified, Chriſt may live in them, and they may conſecrate themſelves to God. Therefore if any man give himſelf to ſin after he hath received the goſpel, let him not accuſe Chriſt nor the goſpel, but himſelf, for that he deſtroyeth the work of God in himſelf.

[s] He goeth from juſtification to ſanctification, which is another benefit we receive by Chriſt, if we lay hold on him by faith.

[t] The law that terrifieth the conſcience, bringeth us to Chriſt, and he only cauſeth us to die to the law indeed, becauſe that by making us righteous, he taketh away from us the terror of conſcience; and by ſanctifying us, cauſeth, through the mortifying of luſt in us, that it cannot take ſuch occaſion to ſin by the reſtraint which the law maketh, as it did before, Rom. 7. 10, 11.

[u] The ſame that I was before.

[x] In this mortal body.

[5] The ſecond argument taken of an abſurdity: If men may be juſtified by the law, then was it not neceſſary for Chriſt to die.

[y] For there was no cauſe why he ſhould do ſo.

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O [1] Fooliſh Galatians, who hath bewitched you, that ye ſhould not obey the truth, to whom Jeſus Chriſt before was deſcribed in your [a] ſight, *and* among you crucified?

2 This only would I learn of you, Received ye [b] the Spirit by the works of the law, or by the hearing of [c] faith *preached?*

3 [2] Are ye ſo fooliſh, that after ye have begun in the Spirit, ye would now be made perfect by the [d] fleſh?

4 [3] Have ye ſuffered ſo many things in vain? if ſo be it be even in vain.

5 [4] He therefore that miniſtereth to you the Spirit, and worketh miracles among you, *doth he it* through the works of the law, or by the hearing of faith *preached?*

6 [5] *Yea, rather* as [e] Abraham believed God, and it was * imputed to him for righteouſneſs.

* Gen. 15. 6. Rom. 4. 3. James 2. 23.

7 [6] Know ye therefore that they which are of faith, the ſame are the children of Abraham.

8 [7] For the ſcripture foreſeeing, that God would juſtify the Gentiles through faith, preached before the goſpel unto Abraham, *ſaying*, * [8] In thee ſhall all the Gentiles be [f] bleſſed.

* Gen. 12. 3. Acts 3. 25.

9 [9] So then they which be of faith, are bleſſed [g] with faithful Abraham.

10 [10] For as many as are of the works of the law, are under the curſe: [11] for it is written, * Curſed is every man that continueth not in all things, which are written in the book of the law, to do them.

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* Deut. 27. 26.

11 [12] And that no man is juſtified by the law in the ſight of God, it is evident: * for the juſt ſhall live by faith.

* Hab. 2. 4. Rom. 1. 17. Heb. 10. 38.

12 [13] And the law is not of faith: but * the man that ſhall do theſe things, ſhall live in them.

* Lev. 18. 5.

13 [14] Chriſt hath redeemed us from the curſe of the law, being made a curſe for us, ([15] for it is written, * [h] Curſed is every one that hangeth on a tree.

* Deut. 21. 23.

14 [16] That the bleſſing of Abraham might come on the Gentiles through Chriſt Jeſus, that we might receive the promiſe of the Spirit through faith.

15 [17] Brethren, I ſpeak as [i] men do: * though it be but a man's covenant, when it is [k] confirmed, *yet* no man doth abrogate it, or addeth any thing thereto.

* Heb. 9. 17.

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to the ſeeds, as

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[1] The third reaſon, or argument, taken of thoſe gifts of the Holy Ghoſt, wherewith they were endued from heaven after they had heard and believed the goſpel by Paul's miniſtry: which ſeeing they were ſo evident to all men's eyes, that they were, as it were, lively images, wherein they might behold the truth of the doctrine of the goſpel, no leſs than if they had beheld with their eyes Chriſt himſelf crucified, in whoſe only death they ought to have their truſt, he marvelleth how it could be that they could be ſo bewitched by the falſe apoſtles.

[a] Chriſt was laid before you ſo notably and ſo plainly, that you had his lively image, as it were, repreſented before your eyes, as if he had been crucified before you.

[b] Thoſe ſpiritual graces and gifts which were a ſeal, as it were, to the Galatians, that the goſpel which was preached to them was true.

[c] Of the doctrine of faith.

[2] The fourth argument mixed with the former: and it is double. If the law be to be joined with faith, this were not to go forward, but backward, ſeeing that thoſe ſpiritual gifts which were beſtowed upon you are more excellent than any that could proceed from yourſelves. And moreover, it ſhould follow, that the law is better than Chriſt, becauſe it ſhould perfect and bring to an end that which Chriſt began only.

[d] By the (fleſh) he meaneth the ceremonies of the law, againſt which he ſetteth the Spirit, that is, the ſpiritual working of the goſpel.

[3] An exhortation by manner of upbraiding, that they do not in vain ſuffer ſo many conflicts.

[4] He repeateth the third argument, which was taken of the effects, becauſe he had interlaced certain other arguments by the way.

[5] The firſt argument, which is of great force, and hath three grounds. The firſt, that Abraham was juſtified by faith, to wit, by free imputation of righteouſneſs according to the promiſe apprehended by faith, as Moſes doth moſt plainly witneſs.

[e] Look Romans 4.

[6] The ſecond, that the ſons of Abraham muſt be eſteemed and accounted of by faith.

[7] The third, that all people that believe, are without exception comprehended in the promiſe of the bleſſing.

[8] A proof of the firſt and ſecond ground, out of the words of Moſes.

[f] Bleſſing, in this place, ſignifieth the free promiſe by faith.

[9] The concluſion of the fifth argument: Therefore as Abraham is bleſſed by faith, ſo are all his children (that is to ſay, all the Gentiles that believe) bleſſed, that is to ſay, freely juſtified.

[g] With faithful Abraham, and not by faithful Abraham, to give us to underſtand that the bleſſing cometh not from Abraham, but from him by whom Abraham and all his poſterity are bleſſed.

[10] The ſixth argument, the concluſion whereof is alſo in the former verſe taken of contraries, thus: They are accurſed which are of the works of the law, that is to ſay, which value their righteouſneſs by the performance of the law. Therefore they are bleſſed which are of faith, that is, they which have righteouſneſs by faith.

[11] A proof of the former ſentence or propoſition, and the propoſition of this argument is this: Curſed is he that fulfilleth not the whole law.

[12] The ſecond propoſition with the concluſion: But no man fulfilleth the law. Therefore no man is juſtified by the law, or elſe, All are accurſed which ſeek righteouſneſs by the works of the law. And there is annexed alſo this manner of proof of the ſecond propoſition, to wit, righteouſneſs and life are attributed to faith. Therefore no man fulfilleth the law.

[13] Here is a reaſon ſhewed of the former conſequence: Becauſe the law promiſeth life to all that keep it, and therefore if it be kept, it juſtifieth and giveth life. But the ſcripture attributing righteouſneſs and life to faith, taketh it from the law, ſeeing that faith juſtifieth by imputation, and the law by the performing of the work.

[14] A preventing of an objection: How then can they be bleſſed, whom the law pronounceth to be accurſed? Becauſe Chriſt ſuſtained the curſe which the law laid upon us, that we might be quit from it.

[15] A proof of the anſwer by the teſtimony of Moſes.

[h] Chriſt was accurſed for us, becauſe he bare the curſe that was due to us, to make us partakers of his righteouſneſs.

[16] A concluſion of all that was ſaid before in the handling of the fifth and ſixth reaſons, to wit, that both the Gentiles are made partakers of the free bleſſing of Abraham in Chriſt, and alſo that the Jews themſelves, of whoſe number the apoſtle counteth himſelf to be, cannot obtain that promiſed grace of the goſpel, which he calleth the Spirit, but only by faith. And the apoſtle doth ſeverally apply the concluſion, both to the one and to the other, preparing himſelf a way to the next argument, whereby he declareth that that one only ſeed of Abraham, which is made of all people, can no otherwiſe be joined and grow up together but by faith in Chriſt.

[17] He putteth forth two general rules before the next argument, which is the ſeventh in order: The one is, that it is not lawful to break covenants and contracts which are juſtly made, and according to law, among men, neither may any thing be added unto them: the other is, that God did ſo make a covenant with Abraham, that he would gather together his children which conſiſt both of Jews and Gentiles into one body (as appeareth by that which hath been ſaid before). For he did not ſay, that he would be the God of Abraham and of his ſeeds, (which thing notwithſtanding ſhould have been ſaid, if he had many and divers ſeeds, as the Gentiles apart, and the Jews apart) but that he would be the God of Abraham, and of his ſeed, as of one.

[i] I will uſe an example which is common among you, that you may be aſhamed that you give not ſo much to God's covenant as you do to man's.

[k] Authentical, as we call it.

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as *ſpeaking* of many: but, And to thy ſeed, as of one, [18] which is [l] Chriſt.

17 [19] And this I ſay, that the covenant that was confirmed afore of God [m] in reſpect of Chriſt, the [20] law which was four hundred and thirty years after cannot diſanul, that it ſhould make the promiſe of none effect.

18 [21] For if the [n] inheritance *be* of the law, *it is* no more by the promiſe, but God gave it freely unto Abraham by promiſe.

19 [22] Wherefore then *ſerveth* the law? It was added becauſe of the [o] tranſgreſſions, [p] till the ſeed came, unto the which the promiſe was made: [23] and it was [q] ordained by [r] angels in the hand of a mediator.

20 Now a mediator is not a *mediator* of one: [24] but God is one.

21 [25] *Is* the law then againſt the promiſes of God? God forbid: For if there had been a law given which could have given life, ſurely righteouſneſs ſhould have been by the law.

*Rom. 3. 9.

22 But the [s] ſcripture hath * concluded [t] all under ſin, that the [u] promiſe by the faith of Jeſus Chriſt ſhould be given to them that believe.

23 [26] But before faith came, we were kept under the law, *as under* a gariſon, and ſhut up unto [x] that faith, which ſhould afterward be revealed.

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24 Wherefore the law was our ſchoolmaſter *to bring us* to Chriſt, that we might be made righteous by faith.

25 But after that faith is come, we are no longer under a ſchoolmaſter.

26 [27] For ye are all the ſons of God by faith, in Chriſt Jeſus.

27 [28] For all ye that are [y] baptized into Chriſt, have [z] put on Chriſt.

28 There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all [a] one in Chriſt Jeſus.

29 And if *ye be* Chriſt's, then are ye Abraham's ſeed, and heirs by promiſe.

CHAP. IV.

1 *Being delivered from the bondage of the law,* 4 *by Chriſt's coming, who is the end thereof,* 9 *it is very abſurd to ſlide back to beggarly ceremonies:* 13 *he calleth them again therefore to the purity of the doctrine of the goſpel,* 21 *confirming his diſcourſe with a fine allegory.*

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[18] He putteth forth the ſum of the ſeventh argument, to wit, that both the Jews and the Gentiles grow together in one body of the ſeed of Abraham, in Chriſt only, ſo that all are one in Chriſt, as it is afterward declared, ver. 28.

[l] Paul ſpeaketh not of Chriſt's perſon, but of two peoples, which grew together in one, in Chriſt.

[19] The eighth argument taken of compariſon, thus: If a man's covenant (being authentical) be firm and ſtrong, much more God's covenant. Therefore the law was not given to abrogate the promiſe made to Abraham, which had reſpect to Chriſt, that is to ſay, the end whereof did hang on Chriſt.

[m] Which tended to Chriſt.

[20] An enlarging of that argument, thus: Moreover and beſides that the promiſe is of itſelf firm and ſtrong, it was alſo confirmed with the preſcription of long time, to wit, of four hundred and thirty years, ſo that it could in no wiſe be broken.

[21] An objection: We grant that the promiſe was not abrogated by the covenant of the law, and therefore we join the law with the promiſe. Nay, ſaith the apoſtle, theſe two cannot ſtand together, to wit, that the inheritance ſhould both be given by the law and alſo by promiſe, for the promiſe is free: whereby it followeth that the law was not given to juſtify, for by that means the promiſe ſhould be broken.

[n] By this word (inheritance) is meant the right of the ſeed, which is, that God ſhould be our God, that is to ſay, that by virtue of the covenant that was made with faithful Abraham, we that be faithful, might by that means be bleſſed of God as well as he.

[22] An objection which riſeth from the former anſwer: If the inheritance be not by the law (at leaſt in part) then why was the law given after that the promiſe was made? therefore ſaith the apoſtle, to reprove men of ſin, and to teach them to look unto Chriſt, in whom at length that promiſe of ſaving all people together ſhould be fulfilled, and not that the law was given to juſtify men.

[o] That men might underſtand, by diſcovering of their ſins, that they are ſaved by the only grace of God, which he revealed to Abraham, and that in Chriſt.

[p] Until the partition wall was broken down, and that full ſeed ſprang up, framed of two peoples, both of Jews and Gentiles: for by this word Seed, we may not underſtand Chriſt alone by himſelf, but coupled and joined together with his body.

[23] A confirmation of the former anſwer taken from the manner and form of giving the law: for it was given by angels, ſtriking a great terror into all, and by Moſes, a mediator, coming between. Now they that are one, need no mediator, but they that are twain, at the leaſt, and that are at variance one with another. Therefore the law itſelf, and the mediator, were witneſſes of the wrath of God, and not that God would by this means reconcile men to himſelf, and aboliſh the promiſe, or add the law unto the promiſe.

[q] Commanded and given, or proclaimed.

[r] By the ſervice and miniſtry.

[24] A taking away of an objection, leſt any man might ſay, that ſometimes by conſent of the parties which have made a covenant, ſomething is added to the covenant, or the former covenants are broken. This, ſaith the apoſtle, cometh not to paſs in God who is always one, and the ſelfſame, and like himſelf.

[25] The concluſion uttered by a manner of aſking a queſtion, and it is that ſame that was uttered before, verſ. 17. but proceeding of another rule: ſo that the argument is new, and is this: God is always like unto himſelf: therefore the law was not given to aboliſh the promiſes. But it ſhould aboliſh them if it gave life, for by that means it ſhould juſtify, and therefore it ſhould aboliſh that juſtification, which was promiſed to Abraham and to his ſeed by faith. Nay, it was rather given to bring to light the guiltineſs of all men, to the end that all believers fleeing to Chriſt promiſed, might be freely juſtified in him.

[s] By this word Scripture, he meaneth the law.

[t] All men, and whatſoever cometh from man.

[u] In every one of theſe words there lieth an argument againſt the merit of works: for all theſe words, promiſe, faith, Chriſt, might be given to believers, are againſt merits, and not one of them can ſtand with deſerving works.

[26] Now there followeth another handling of the ſecond part of this epiſtle: the ſtate whereof was this: Although the law, (that is, the whole government of God's houſe according to the law) do not juſtify, is it therefore to be aboliſhed, ſeeing that Abraham himſelf was circumciſed, and his poſterity held ſtill the uſe of Moſes's law? Paul affirmeth that it ought to be aboliſhed, becauſe it was inſtituted for that end and purpoſe, that it ſhould be, as it were, a ſchoolmaſter and keeper to the people of God, until the promiſe appeared in deed, that is to ſay, Chriſt, and the goſpel manifeſtly publiſhed with great efficacy of the Spirit.

[x] The cauſe why we were kept under the law, is ſet down here.

[27] Becauſe age changeth not the condition of ſervants, he addeth that we are free by condition, and therefore, ſeeing we are out of our childhood, we have no more need of a keeper and ſchoolmaſter.

[28] Uſing a general particle, leſt the Jews at the leaſt ſhould not think themſelves bound with the band of the law, he pronounceth that baptiſm is common to all believers, becauſe it is a pledge of our deliverance in Chriſt, as well to the Jews as to the Grecians, that by this means all may be truly one in Chriſt, that is to ſay, that promiſed ſeed to Abraham, and inheriters of eternal life.

[y] He ſetteth baptiſm ſecretly againſt circumciſion, which the falſe apoſtles ſo much bragged of.

[z] The church muſt put on Chriſt, as it were a garment, and be covered with him, that it may be thoroughly holy and without blame.

[a] You are all as one: and ſo is this great knot and conjunction ſignified.

A. D. 58.

THEN [1] I ſay, that the heir, as long as he is a child, differeth nothing from a ſervant, though he be Lord of all.

2 But is under tutors and governors, [a] until the time appointed of the father.

3 Even ſo we, when we were children, were in bondage under the [b] rudiments of the world.

4 [2] But when the [c] fulneſs of time was come, God ſent forth his Son made of a [d] woman, *and* made under the law:

5 That he might redeem them which were under the law, that we might * receive the [e] adoption of the ſons. *Rom.8.15.

6 [3] And becauſe ye are ſons, God hath [f] ſent forth the [g] Spirit of his Son into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a [h] ſervant, but a ſon: now if *thou be* a ſon, *thou art* alſo the [i] heir of God through Chriſt.

8 [4] But even then, when ye knew not God, ye did ſervice unto them which by nature are not gods:

9 But now ſeeing ye know God, yea, rather are known of God, how turn ye again unto impotent and [k] beggarly rudiments, whereunto *as* from the beginning ye will be in bondage [l] again?

10 Ye obſerve days, and months, and times, and years.

11 I am in fear of you, leſt I have beſtowed on you labour in vain.

12 [5] Be ye as I (for I am even as you) brethren, I beſeech you: ye have not hurt me at all. A. D. 58.

13 And ye know, how through [m] infirmity of the fleſh, I preached the goſpel unto you at the firſt.

14 And the [n] trial of me, which was in my fleſh, ye deſpiſed not, neither abhorred: but ye received me as an angel of God, *yea* as [o] Chriſt Jeſus.

15 [p] What was then your felicity? for I bear you record, that if it had been poſſible, ye would have plucked out your own eyes, and have given them unto me.

16 Am I therefore become your enemy, becauſe I tell you the truth?

17 They are jealous over you [q] amiſs: yea they would exclude you, [r] that ye ſhould altogether love them.

18 But it is a good thing to love [s] earneſtly always in a good thing, and not only when I am preſent with you.

19 My little children, of whom I travail in birth again, until Chriſt be formed in you.

20 And I would I were with you now, that I might [t] change my voice: for I am in doubt of you.

21 [6] Tell me, ye that [u] would be under the law, do ye not hear the law?

22 For it is written, that Abraham had two ſons,

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[1] He declareth that by another double ſimilitude, which he ſaid before concerning the keeper and ſchoolmaſter: For he ſaith that the law, (that is, the whole government of God's houſe according to the law) was as it were a tutor or overſeer appointed for a time, until ſuch time as that protection and overſeeing, which was but for a time, being ended, we ſhould at length come to be at our own liberty, and ſhould live as children, and not as ſervants. Moreover, he ſheweth by the way, that that governance of the law was as it were an A B C, and as certain principles, in compariſon of the doctrine of the goſpel.

[a] This is added, becauſe he that is always under a tutor or governor, may hardly be counted a freeman.

[b] The law is called rudiments, becauſe that by the law God inſtructed his church as it were by rudiments, and afterward poured out his Holy Spirit moſt plentifully in the time of the goſpel.

[2] He uttereth and declareth many things at once, to wit, that this tutorſhip was ended at his time: that curious men may leave to aſk, why that ſchoolmaſterſhip laſted ſo long. And moreover, that we are not ſons by nature, but by adoption, and that in that Son of God, who therefore took upon him our fleſh, that we might be made his brethren.

[c] The time is ſaid to be full, when all parts of it are paſt and ended, and therefore Chriſt could not have come either ſooner or later.

[d] He calleth Mary a woman, in reſpect of the ſex, and not as the word is uſed in a contrary ſenſe to a virgin, for ſhe remained a virgin ſtill.

[e] The adoption of the ſons of God is from everlaſting, but is revealed and ſhewed in the time appointed for it.

[3] He ſheweth that we are in ſuch ſort free and ſet at liberty, that in the mean ſeaſon we muſt be governed by the Spirit of Chriſt, which reigning in our hearts, may teach us the true ſervice of the Father. But this is not to ſerve, but rather to enjoy true liberty, as it becometh ſons and heirs.

[f] By that that followeth, he gathereth that that went before: for if we have his Spirit, we are his ſons; and if we are his ſons, then are we free.

[g] The Holy Ghoſt, who is both of the Father, and of the Son: but there is a peculiar reaſon why he is called the Spirit of the Son, to wit, becauſe the Holy Ghoſt ſealeth up our adoption in Chriſt, and maketh us a full aſſurance of it.

[h] The word, ſervant, is not taken here for one that liveth in ſin, which is proper to the infidels, but for one that is yet under the ceremonies of the law, which is proper to the Jews.

[i] Partaker of his bleſſings.

[4] He applieth the former doctrine to the Galatians, with a peculiar reprehenſion: for in compariſon of them, the Jews might have pretended ſome excuſe as men that were born and brought up in that ſervice of the law. But ſeeing that the Galatians were taken and called out of idolatry to Chriſtian liberty, what pretence might they have to go back to thoſe impotent and beggarly rudiments?

[k] They are called impotent and beggarly ceremonies, being conſidered apart by themſelves without Chriſt: and again, for that by that means they gave good teſtimony that they were beggars in Chriſt, whenas notwithſtanding, for men to fall back from Chriſt to ceremonies, is nothing elſe but to caſt away riches, and to follow beggary.

[l] By going backward.

[5] He mitigateth and qualifieth thoſe things, wherein he might have ſeemed to have ſpoken ſomewhat ſharply, very artificially and divinely, declaring his good will toward them in ſuch ſort, that the Galatians could not but either be utterly deſperate when they read theſe things, or acknowledge their own lightneſs with tears, and deſire pardon.

[m] Many afflictions.

[n] Thoſe daily troubles wherewith the Lord tried me amongſt you.

[o] For my miniſtry's ſake.

[p] What a talk was there abroad in the world amongſt men, how happy you were?

[q] For they are jealous over you for their own commodity.

[r] That they may convey all your love from me, to themſelves.

[s] He ſetteth his own true and good love, which was earneſtly bent toward them, againſt the naughty vicious love of the falſe apoſtles.

[t] Uſe other words among you.

[6] Becauſe the falſe apoſtles urged this, that unleſs the Gentiles were circumciſed, Chriſt could profit them nothing at all, and this diſſenſion of them which believed of the circumciſion, againſt them which believed of the uncircumciſion, was full of offence: the apoſtle, after divers arguments, whereby he hath refuted their error, bringeth forth an allegory, wherein he ſaith, The Holy Ghoſt did ſhadow out unto us, all theſe myſteries: to wit, that it ſhould come to paſs, that two ſorts of ſons ſhould have Abraham a father common to them both: but not with like ſucceſs, for as Abraham begat Iſhmael, by the common courſe of nature, of Agar his bond-maid, and a ſtranger, and begat Iſaac of Sarah, a free woman, by the virtue of the promiſe, and by grace only; and the firſt was not only, not heir, but alſo perſecuted

A. D. 58. ſons, * one by a ſervant, and * one by a free woman.

* Gen. 16. 15. * Gen. 21. 1. 23 But he which was of the ſervant, was born after the [x] fleſh: and he which was of the free woman, *was born* by [y] promiſe:

24 By the which things another thing is meant: for [z] theſe *mothers* are the [a] two teſtaments, the one which is Agar of mount [b] Sinai, which gendereth unto bondage,

25 (For Agar, *or* Sinai, is a mountain in Arabia, and it [c] anſwereth to Jeruſalem which now is) and [d] ſhe is in bondage with her children:

26 But Jeruſalem, which is [e] above, is free: which is the mother of us all.

* Iſa. 54. 1. 27 [7] For it is written, * Rejoice, thou barren that beareſt no children: break forth, and cry, thou that travaileſt not: for the [f] deſolate hath many more children than ſhe which hath an huſband.

* Rom. 8. 9. 28 * Therefore, brethren, we are, after the [g] manner of Iſaac, children of the [h] promiſe.

29 But as then he that was born after the [i] fleſh, perſecuted him that *was born* after the [k] Spirit, even ſo, *it is* now.

* Gen. 21. 10. 30 But what ſaith the ſcripture? * Put out the ſervant and her ſon: for the ſon of the ſervant ſhall not be heir with the ſon of the free woman.

31 [8] Then, brethren, we are not children of the ſervant, but of the free woman.

CHAP. V.

A. D. 58.

1 Having declared that we came of the free woman, he ſheweth the price of that freedom, 13 and how we ſhould uſe the ſame, 16 that we may obey the Spirit, 19 and reſiſt the fleſh.

STAND faſt therefore in the liberty wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage.

2 [1] * Behold, I Paul ſay unto you, that if ye be [a] circumciſed, Chriſt ſhall profit you nothing. * Acts 15. 1.

3 For I teſtify again to every man which is circumciſed, that he is bound to keep the whole law.

4 Ye are * [b] aboliſhed from Chriſt, whoſoever are [c] juſtified by the law: ye are fallen from grace: * 1Cor. 1. 17.

5 [2] For we through the [d] Spirit wait for the hope of righteouſneſs through faith.

6 [3] For in Jeſus Chriſt neither circumciſion availeth any thing, neither [4] uncircumciſion, [5] but [e] faith which worketh by love.

7 [6] Ye did run well: who did let you, that ye did not obey the truth?

8 [7] *It is* not the perſuaſion of [f] him that calleth you.

9 * [8] A little leaven doth leaven the whole lump. * 1Cor. 5. 6.

10 I have

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cuted the heir: ſo there are two covenants, and as it were, two ſons born to Abraham of thoſe two covenants, as it were of two mothers. The one was made in Sinai, without the land of promiſe, according to which covenant Abraham's children, according to the fleſh, were begotten: to wit, the Jews, which ſeek righteouſneſs by that covenant, that is, by the law: but they are not heirs, nay they ſhall at length be caſt out of the houſe, as they that perſecute the true heirs. The other was made in that high Jeruſalem, or in Sion (to wit, by the ſacrifice of Chriſt) which begetteth children of promiſe, to wit, believers by the virtue of the Holy Ghoſt, which children, (as Abraham) do reſt themſelves in the free promiſe, and they only by the right of children ſhall be partakers of the father's inheritance, and thoſe ſervants ſhall be ſhut out.

[u] That deſire ſo greatly.

[x] As all men are, and by the common courſe of nature.

[y] By virtue of the promiſe, which Abraham laid hold on for himſelf and his true ſeed, for otherwiſe Abraham and Sarah were paſt begetting and bearing of children.

[z] Theſe do repreſent and ſhadow forth.

[a] They are called two covenants, one of the Old Teſtament, and another of the New: which were not two indeed, but in reſpect of the times, and the diverſity of the government.

[b] He maketh mention of Sinai, becauſe that covenant was made in that mountain, of which mountain Agar was a ſhadow.

[c] Look how the caſe ſtandeth between Agar and her children, even ſo ſtandeth it between Jeruſalem and hers.

[d] That is, Sinai.

[e] Which is excellent and of great account.

[7] He ſheweth that in this allegory, he hath followed the ſteps of Iſaiah, who foretold that the church ſhould be made and conſiſt of the children of barren Sarah, that is to ſay, of them which only ſpiritually ſhould be made Abraham's children by faith, rather than of fruitful Agar, even then foreſhewing the caſting off of the Jews, and calling of the Gentiles.

[f] She that is deſtroyed and waſted.

[g] After the manner of Iſaac, who is the firſt begotten of the heavenly Jeruſalem, as Iſhmael is of the ſlaviſh ſynagogue.

[h] That ſeed unto which the promiſe belongeth.

[i] By the common courſe of nature.

[k] By the virtue of God's promiſe, and after a ſpiritual manner.

[8] The concluſion of the former allegory, that we by no means procure and call back again the ſlavery of the law, ſeeing that the children of the bondmaid ſhall not be heirs.

[1] Another obteſtation, wherein he plainly witneſſeth that juſtification of works, and juſtification of faith, cannot ſtand together, becauſe no man can be juſtified by the law, but he that doth fully and perfectly fulfil it. And he taketh the example of circumciſion, becauſe it was the ground of all the ſervice of the law, and was chiefly urged of the falſe apoſtles.

[a] Circumciſion is in other places called the ſeal of righteouſneſs, but here we muſt have conſideration of the circumſtance of the time, for now had baptiſm come in the place of circumciſion. And moreover Paul reaſoneth according to the opinion that his enemies had of it, which made circumciſion a piece of their ſalvation.

[b] That is, as he himſelf expoundeth it afterward, Ye are fallen from grace.

[c] That is, ſeek to be juſtified by the law, for indeed no man is juſtified by the law.

[2] He privily compareth the new people with the old: for it is certain that they alſo did ground all their hope of juſtification and life in faith, and not in circumciſion, but ſo, that their faith was wrapped in the external and ceremonial worſhip: but our faith is bare, and content with ſpiritual worſhip.

[d] Through the Spirit which engendereth faith.

[3] He addeth a reaſon, for that now circumciſion is aboliſhed, ſeeing that Chriſt is exhibited unto us with full plenty of ſpiritual circumciſion.

[4] He maketh mention alſo of uncircumciſion, leſt the Gentiles ſhould pleaſe themſelves in it, as the Jews do in circumciſion.

[5] The taking away of an objection: If all that worſhip the law be taken away, wherein then ſhall we exerciſe ourſelves? In charity, ſaith Paul: for faith, whereof we ſpeak, cannot be idle, nay it bringeth forth daily fruits of charity.

[e] So is true faith diſtinguiſhed from counterfeit faith: for charity is not joined with faith, as a fellow cauſe, to help forward our juſtification with faith.

[6] Again he chideth the Galatians, but with an admiration, and therewithal a praiſe of their former race, to the end that he may make them more aſhamed.

[7] He playeth the part of an apoſtle with them, and uſeth his authority, denying that that doctrine can come from God, which is contrary to his.

[f] Of God.

[8] He addeth this, that they may not ſeem to contend upon a trifle, warning them diligently (by a ſimilitude, which he borroweth of leaven, as Chriſt himſelf alſo did) not to ſuffer the purity of the apoſtolical doctrine to be infected with the leaſt corruption that may be.

10 [9] I have truſt in you through the Lord, that ye will be none otherwiſe minded: but he that troubleth you, ſhall bear *his* condemnation, whoſoever he be.

11 [10] And, brethren, if I yet preach circumciſion, why do I yet ſuffer perſecution? Then is the ſlander of the croſs aboliſhed.

12 [11] Would to God they were even cut off which do [g] diſquiet you.

13 For, brethren, ye have been called unto liberty: [12] only uſe not *your* liberty as an occaſion unto the fleſh, but by love ſerve one another.

14 [13] For [h] all the law is fulfilled in one word, which is this, * Thou ſhalt love thy neighbour as thyſelf.

*Lev. 19. 18. Matt. 22. 39. Mark 12. 31. Rom. 13. 9. James 2. 8.

15 [14] If ye bite and devour one another, take heed leſt ye be conſumed one of another.

16 [15] Then I ſay, * Walk in the Spirit, and ye ſhall not fulfil the luſts of the fleſh.

* Rom. 13. 14. 1 Pet. 2. 11.

17 For the [i] fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary one to another, ſo that ye cannot do the ſame things that ye would.

18 And if ye be led by the Spirit, ye are not under the law,

19 [16] Moreover the works of the fleſh are manifeſt, which are adultery, fornication, uncleanneſs, wantonneſs,

20 Idolatry, witchcraft, hatred, debate, emulation, wrath, contentions, ſeditions, hereſies,

21 Envy, murders, drunkenneſs, gluttony, and ſuch like, whereof I tell you before, as I alſo have told you before, that they which do ſuch things, ſhall not inherit the kingdom of God.

22 But the [k] fruit of the Spirit is love, joy, peace, long ſuffering, gentleneſs, goodneſs, faith,

23 Meekneſs, temperance: [17] againſt ſuch there is no law.

24 For they that are Chriſt's, have crucified the fleſh, with the affections and the luſts.

25 If we [l] live in the Spirit, let us alſo walk in the Spirit.

26 [18] Let us not be deſirous of vain glory, provoking one another, envying one another.

CHAP. VI.

1 *Now he entreateth particularly of charity toward ſuch as offend,* 6 *toward the miniſters of the word,* 10 *and thoſe that are of the houſhold of faith:* 11 *Not like unto ſuch who have a counterfeit zeal of the law,* 13 *glorying in the mangling of the fleſh,* 14 *and not in the croſs of Chriſt.*

BRethren, [1] if a man be [a] ſuddenly taken in any offence, ye which are [b] ſpiritual, [3] reſtore ſuch one with the [d] ſpirit of meekneſs, [2] conſidering thyſelf, leſt thou alſo be tempted.

2 [3] Bear ye one another's burden, and ſo fulfil the [e] law of Chriſt.

3 For if any man ſeem to himſelf that he is ſomewhat, when he is nothing, he deceiveth himſelf in his imagination.

4 But let every man prove his own work: and then ſhall he have rejoicing in himſelf only, and not in another.

5 * [4] For every man ſhall bear his own burden.

*1 Cor. 3. 8.

6 [5] Let him that is taught in the word, make him that hath taught him partaker of [f] all *his* * goods.

*1 Cor. 9. 7.

7 [6] Be not deceived: God is not mocked: for

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[9] He mitigateth the former reprehenſion, caſting the fault upon the falſe apoſtles, againſt whom he denounceth the horrible judgments of God.

[10] He willeth them to conſider how that he ſeeketh not his own profit in this matter, ſeeing that he could eſchew the hatred of men, if he would join Judaiſm with Chriſtianity.

[11] An example of a true paſtor: inflamed with the zeal of God's glory, and love of his flock.

[g] For they that preach the law, cauſe men's conſciences always to tremble.

[12] The third part of this epiſtle, ſhewing that the right uſe of Chriſtian liberty conſiſteth in this, that being delivered and ſet at liberty from the ſlavery of ſin, and the fleſh, and being obedient to the Spirit, we ſhould ſerve unto one another's ſalvation through love.

[13] He propoundeth the love of our neighbour, as a mark whereunto all Chriſtians ought to refer all their actions, and thereunto he citeth the teſtimony of the law.

[h] This particle (All) muſt be reſtrained to the ſecond table.

[14] An exhortation to the duties of charity, by the profit that enſueth thereof, becauſe that no men provide worſe for themſelves than they that hate one another.

[15] He acknowledgeth the great weakneſs of the godly, for that they are but in part regenerate: but he willeth them to remember that they are endued with the Spirit of God, which hath delivered them from the ſlavery of ſin, and ſo of the law, ſo far forth as it is the virtue of ſin, that they ſhould not give themſelves to luſts.

[i] For the fleſh dwelleth even in the regenerate man, but the Spirit reigneth, although not without great ſtrife, as is largely ſet forth, Rom. 7.

[16] He ſetteth out that particularly, which he ſpake generally, reckoning up ſome chief effects of the fleſh, and oppoſing them to the fruits of the Spirit, that no man may pretend ignorance.

[k] Therefore they are not the fruits of free will, but ſo far forth as our will is made free by grace.

[17] Leſt that any man ſhould object that Paul playeth the ſophiſter, as one who urging the Spirit, urgeth nothing but that which the law commandeth, he ſheweth that he requireth, not that literal and outward obedience, but ſpiritual, which proceedeth not from the law, but from the Spirit of Chriſt, which doth beget us again, and muſt and ought to be the ruler and guider of our life.

[l] If we be indeed endued with the quickening Spirit, which cauſeth us to die to ſin, and live to God, let us ſhew it in our deeds, that is, by holineſs of life.

[18] He addeth peculiar exhortations, according as he knew the Galatians ſubject to divers vices: and firſt of all, he warneth them to take heed of ambition, which vice hath two fellows, backbiting and envy, out of which two it cannot be but many contentions muſt needs ariſe.

[1] He condemneth importunate rigour, becauſe that brotherly reprehenſions ought to be moderated and tempered by the ſpirit of meekneſs.

[a] Through the malice of the fleſh, and the devil.

[b] Which are upholden by the virtue of God's Spirit.

[c] Labour to fill up that that is wanting in him.

[d] This is a kind of ſpeech which the Hebrews uſe, giving to underſtand thereby, that all good gifts come from God.

[2] He toucheth the ſore: for they commonly are moſt ſevere judges which forget their own infirmities.

[3] He ſheweth that this is the end of reprehenſions, to raiſe up our brother which is fallen, and not proudly to oppreſs him. Therefore every one muſt ſeek to have commendation of his own life by approving of himſelf, and not by reprehending others.

[e] Chriſt, in plain and flat words, calleth the commandment of charity his commandment.

[4] A reaſon wherefore men ought to have the greateſt eye upon themſelves, becauſe that every man ſhall be judged before God, according to his own life, and not by comparing himſelf with other men.

[5] It is meet that maſters ſhould be found by their ſcholars ſo far forth as they are able.

[f] Of whatſoever he hath, according to his ability.

[6] He commendeth liberality towards the poor, and firſt of all chideth them which were not aſhamed to pretend this

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for whatſoever a man ſoweth, that ſhall he alſo reap.

8 For he that ſoweth to his [g] fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.

*2 Theſſ. 3. 13.

9 * [7] Let us not therefore be weary of well doing: for in due ſeaſon we ſhall reap, if we faint not.

10 [8] While we have therefore time, let us do good unto all men, but ſpecially unto them which are of the houſhold of faith.

11 ¶ [9] Ye ſee how large a letter I have written unto you with mine own hand.

12 As many as deſire to make a [h] fair ſhew in [i] the fleſh, they conſtrain you to be circumciſed, only becauſe they would not ſuffer perſecution for the [k] croſs of Chriſt.

13 For they themſelves which are circumciſed keep not the law, but deſire to have you circumciſed, that they might rejoice in [l] your fleſh.

14 [10] But God forbid that I ſhould [m] rejoice, but in the croſs of our Lord Jeſus Chriſt, whereby the world is crucified unto me, and I unto the world.

15 For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.

16 And as many as walk according to this rule, peace *ſhall be* upon them, and mercy, and upon the [n] Iſrael of God.

17 [11] From henceforth let no man put me to buſineſs: for I bear in my body the [o] marks of the [p] Lord Jeſus.

18 [12] Brethren, the grace of our Lord Jeſus Chriſt *be* with your [q] ſpirit. Amen.

¶ Unto the Galatians, written from Rome.

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this and that, and all becauſe they would not help their neighbours, as though they could deceive God: and afterward compareth alms to a ſpiritual ſowing which ſhall have a moſt plentiful harveſt, ſo that it ſhall be very profitable: and compareth covetous niggardlineſs to a carnal ſowing, whereof nothing can be gathered but ſuch things as fade away, and periſh by and by.

[g] To the commodities of this preſent life.

[7] Againſt ſuch as are liberal at the beginning, but continue not, becauſe the harveſt ſeemeth to be deferred very long, as though the ſeed time and the harveſt were at one inſtant.

[8] They that are of the houſhold of faith, that is, ſuch as are joined with us in the profeſſion of one ſelf-ſame religion, ought to be preferred before all other, yet ſo notwithſtanding that our liberality extend to all.

[9] The fourth and laſt part of the epiſtle, wherein he returneth to his principal end and purpoſe, to wit, that the Galatians ſhould not ſuffer themſelves to be led out of the way by the falſe apoſtles: and he painteth out thoſe falſe apoſtles in their colours, reproving them of ambition, as men that do not that which they do, for any affection or zeal they have to the law, but only for this purpoſe, that they may purchaſe themſelves favour amongſt their own ſort, by the circumciſion of the Galatians.

[h] He ſetteth a fair ſhew againſt the truth.

[i] In keeping of ceremonies.

[k] For the preaching of him that was crucified.

[l] That they have entangled you in Judaiſm, and yet he harpeth on the form of circumciſion.

[10] He ſticketh not to compare himſelf with them, ſhewing, that, on the contrary part, he rejoiceth in thoſe afflictions which he ſuffereth for Chriſt's ſake, and as he is deſpiſed of the world, ſo doth he in like ſort eſteem the world as nought: which is the true circumciſion of a true Iſraelite.

[m] When Paul uſeth this word in good ſenſe, or part, it ſignifieth to reſt a man's ſelf wholly in a thing, and to content himſelf therewith.

[n] Upon the true Iſrael, whoſe praiſe is of God, and not of man, Rom. 2. 19.

[11] Continuing ſtill in the ſame metaphor, he oppoſeth his miſeries and the marks of thoſe ſtripes which he bare for Chriſt's ſake, againſt the ſcar of the outward circumciſion, as a true mark of his apoſtleſhip.

[o] Marks which are burnt into a man's fleſh, as they uſed in old time to mark their ſervants that had run away from them.

[p] For it importeth much, whoſe marks we bear: for the cauſe maketh the martyr, and not the puniſhment.

[12] Taking his farewel of them, he wiſheth them grace, and the Spirit, againſt the deceits of the falſe apoſtles, which laboured to beat thoſe outward things into their brains.

[q] With your minds and hearts.

The Epiſtle of PAUL to the EPHESIANS.

CHAP. I.

A. D. 64.

1 *After the ſalutation,* 4 *he entreateth of the free election of God,* 5 *and adoption,* 7, 13 *from whence man's ſalvation floweth, as from the true and natural fountain: and becauſe ſo high a myſtery cannot be underſtood,* 16 *he prayeth that the full* 20 *knowledge of Chriſt may by God be revealed unto the Epheſians.*

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*1 Cor. 1. 2.

PAUL [1] an apoſtle of Jeſus Chriſt by the will of God, to the * ſaints which are at Epheſus, and to the [a] faithful in Chriſt Jeſus:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

*1 Cor. 1. 3. 1 Pet. 1. 3.

3 * [2] Bleſſed *be* God, [3] and the Father of our Lord Jeſus Chriſt, [4] which hath bleſſed us with [b] all ſpiritual bleſſing in [c] heavenly things in [5] Chriſt:

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[1] The inſcription and ſalutation, whereof we have ſpoken in the former epiſtles.

[a] This is the definition of the ſaints, ſhewing what they are.

[2] The firſt part of the epiſtle, wherein he handleth all the parts of our ſalvation, propounding the example of the Epheſians, and uſing divers exhortations, and beginning after his manner with thankſgiving.

[3] The efficient cauſe of our ſalvation is God, not conſidered confuſedly and generally, but as the Father of our Lord Jeſus Chriſt.

[4] The next final cauſe, and in reſpect of us, is our ſalvation, all things being beſtowed upon us which are neceſſary to our ſalvation, which kind of bleſſing is heavenly, and proper to the elect.

[b] With all kind of gracious and bountiful goodneſs, which is heavenly indeed, and from God only.

[c] Which God our Father gave us from his high throne from above: or becauſe the ſaints have thoſe gifts beſtowed on them, which belong properly to the citizens of heaven.

[5] The matter of our ſalvation is Chriſt, in whom only we are endued with ſpiritual bleſſing and unto ſalvation.

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4 [6] As he hath choſen us in [d] him, before the foundation of the world, [7] that we [e] ſhould [f] be holy, and without blame [g] before him in love:

5 [8] Who hath predeſtinate us to be adopted through Jeſus Chriſt [h] in himſelf, according to the good pleaſure of his will,

6 [9] To the [i] praiſe of the glory of his grace [10], wherewith he hath made us freely accepted in *his* Beloved:

7 [11] By whom we have redemption through his blood, *even* the forgiveneſs of ſins according to his rich grace:

8 [12] [k] Whereby he hath been abundant toward us in [l] all wiſdom and underſtanding,

9 And hath opened unto us the [m] myſtery of his will [13] according to his good pleaſure, which he hath purpoſed in him,

10 [14] That in the diſpenſation of the fulneſs of the times, he might [n] gather together in one all things, both which are in heaven, and which are in earth, *even* in Chriſt:

11 [15] In whom alſo we are choſen when we were predeſtinate, according to the purpoſe of him which worketh [o] all things after the counſel of his own will,

12 That we, which [p] firſt truſted in Chriſt, ſhould be unto the praiſe of his glory:

13 [16] In whom alſo ye *have truſted*, after that ye heard the [q] word of truth, *even* the goſpel of your ſalvation: wherein alſo after that ye believed, ye were [r] ſealed with the holy [s] Spirit of promiſe,

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14 Which is the earneſt of our inheritance, for the [t] redemption of that liberty purchaſed unto the praiſe of his glory.

15 [17] Therefore alſo after that I heard of the faith which ye have in the Lord Jeſus, and love toward all the ſaints,

16 I ceaſe not to give thanks for you, making mention of you in my prayers,

17 [18] That the God of our Lord Jeſus Chriſt, that Father of [u] glory, might give unto you the Spirit of wiſdom and revelation through the [x] acknowledging of him,

18 That the eyes of your underſtanding may be lightened, that ye may know what the [y] hope is of his calling, and what the riches of his glorious inheritance *is* in the ſaints,

19 [19] And what is the exceeding greatneſs of his power toward us which believe, [*] according to the working of his mighty power,

[*] Ch. 3. 7. Col. 2. 12.

20 [20] Which he wrought in Chriſt, when he raiſed

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[6] He declareth the efficient cauſe, or by what means God the Father ſaveth us in his Son: Becauſe, ſaith he, he choſe us from everlaſting in his Son.

[d] To be adopted in him.

[7] He expoundeth the next final cauſe, which he maketh double, to wit, ſanctification and juſtification, whereof he will ſpeak hereafter. And hereby alſo two things are to be noted, to wit, that holineſs of life cannot be ſeparate from the grace of election: and again, what pureneſs ſoever is in us, is the gift of God, who hath freely of his mercy choſen us.

[e] Then God did not chuſe us, becauſe we were, or otherwiſe ſhould have been holy, but to the end we ſhould be holy.

[f] Being cloathed with Chriſt's righteouſneſs.

[g] Truly and ſincerely.

[8] Another plainer expoſition of the efficient cauſe, and alſo of eternal election, whereby God is ſaid to have choſen us in Chriſt, to wit, becauſe it pleaſed him to appoint us out when we were not yet born, whom he would make to be his children by Jeſus Chriſt: ſo that there is no reaſon here of our election to be ſought, but in the free mercy of God; neither is faith which God foreſaw, the cauſe of our predeſtination, but the effect.

[h] God reſpecteth nothing, either that preſent is, or that is to come, but himſelf only.

[9] The uttermoſt and chiefeſt final cauſe is the glory of God the Father, who ſaveth us freely in his Son.

[i] That as his bountiful goodneſs deſerveth all praiſe, ſo alſo it ſhould be ſet forth and publiſhed.

[10] Another final cauſe more near is our juſtification, while that he freely accounteth us for juſt in his Son.

[11] An expounding of the material cauſe, how we are made acceptable to God in Chriſt, for it is he only whoſe ſacrifice by the mercy of God is imputed unto us, for forgiveneſs of ſins.

[12] Now he cometh at length to the formal cauſe, that is to ſay, to vocation or preaching of the goſpel, whereby God executeth that eternal counſel of our free reconciliation and ſalvation in Chriſt, and putting in place of the goſpel all wiſdom and underſtanding, he ſheweth how excellent it is.

[k] By which gracious goodneſs and bountifulneſs.

[l] In perfect and ſound wiſdom.

[m] For unleſs the Lord had opened unto us that myſtery, we could never have ſo much as dreamed of it ourſelves.

[13] Not only the election, but alſo the vocation proceedeth of meer grace.

[14] The Father exhibited and gave Chriſt, who is the head of all the elect, unto the world, at that time which was convenient, according as he moſt wiſely diſpoſed all times from everlaſting. And Chriſt is he, in whom all the elect from the beginning of the world, (otherwiſe wandering and ſeparated from God) are gathered together: of which ſome were then in heaven, when he came into the earth, (to wit, ſuch as by faith in him to come, were gathered together) and other being found upon the earth, were gathered together of him, and the reſt are daily gathered together.

[n] The faithful are ſaid to be gathered together in Chriſt, becauſe they are joined together with him through faith, and become as it were one man.

[15] He applieth ſeverally the benefit of vocation to the believing Jews, going back to the very fountain, that even they alſo may not attribute their ſalvation, neither to themſelves, nor to their ſtock, nor any other thing, but to the only grace and mercy of God, both becauſe they were called, and alſo becauſe they were firſt called.

[o] All things are attributed to the grace of God without exception, and yet for all that, we are not ſtocks, for he giveth us grace both to will, and to be able to do thoſe things that are good, Phil. 2. 13.

[p] He ſpeaketh of the Jews.

[16] Now he maketh the Epheſians (or rather all the Gentiles) equal to the Jews, becauſe that notwithſtanding they came laſt, yet being called by the ſame goſpel, they embraced it by faith, and were ſealed up with the ſame Spirit, which is the pledge of election, until the inheritance itſelf be ſeen, that in them alſo the glory of God might ſhine forth and be manifeſted.

[q] That word which is truth indeed, becauſe it cometh from God.

[r] This is a borrowed kind of ſpeech taken of a ſeal, which being put to any thing, maketh difference between thoſe things that are authentical, and others that are not.

[s] With that Spirit, which bringeth not the law, but the promiſe of free adoption.

[t] Full and perfect.

[17] He returneth to the former gratulation, concluding two things together of thoſe things that went before: the firſt is, that all good things come to us from God the Father in Chriſt, and by Chriſt, that for them he may be praiſed of us. The ſecond is, that all thoſe things (which he bringeth to two heads, to wit, faith and charity) are increaſed in us by certain degrees, ſo that we muſt deſire increaſe of his grace, from whom we have the beginning, and of whom we hope for the end.

[18] The cauſes of faith, are God the Father lightening our minds with his Holy Spirit, that we may embrace Chriſt opened unto us in the goſpel, to the obtaining of everlaſting life, and the ſetting forth of God's glory.

[u] Full of majeſty.

[x] For it is not enough for us to have known God once, but we muſt know him every day more and more.

[y] What bleſſings they are which he calleth you to hope for, whom he calleth to Chriſt.

[19] The excellency of faith is declared by the effects, becauſe the mighty power of God is ſet forth and ſhewed therein.

[20] The apoſtle willeth us to behold in our moſt glorious Chriſt, with the eyes of faith, that moſt excellent power and glory of God, whereof all the faithful are partakers, although it be as yet very dark in us, by reaſon of the ignominy of the croſs, and the weakneſs of the fleſh.

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raiſed him from the dead, and ſet him at his [z] right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and domination, and every [a] name that is named, not in this world only, but alſo in that that is to come:

22 [21] And hath made all things ſubject under his feet, and hath given him over all things *to be* the [b] head to the church,

23 Which is his body, *even* the [c] fulneſs of him that filleth all in all things.

CHAP. II.

2 The better to ſet out the grace of Chriſt, he uſeth a compariſon, calling them to mind, 5, 12 that they were altogether caſt-aways and aliens: 8 that they are ſaved by grace, 13 and brought near, 16 by reconciliation through Chriſt, 17 publiſhed by the goſpel.

* Coloſſ. 2. 13.

AND [1] * you *hath he quickened*, that were [a] dead in [2] treſpaſſes and ſins,

2 [3] Wherein, in times paſt, ye walked, [4] according to the courſe of this world, *and* [b] after the prince that ruleth in the air, *even* the ſpirit that now [5] worketh in the [c] children of diſobedience,

3 [6] Among whom we alſo had our converſation in times paſt in the luſts of our [d] fleſh, in fulfilling the will of the fleſh, and of the mind, and [7] were by nature the [e] children of wrath, as well as [f] others.

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4 [8] But God which is rich in mercy, through his great love wherewith he loved us,

5 Even when we were dead by ſins, hath quickened us together in Chriſt, *by whoſe* grace ye are ſaved,

6 And hath raiſed us up [g] together, and made us ſit together in the heavenly *places* in Chriſt Jeſus.

7 That he might ſhew in the ages to come the exceeding riches of his grace, through his kindneſs toward us in Chriſt Jeſus.

8 For by [h] grace are ye ſaved through faith, and that not of yourſelves: *it is* the gift of God:

9 [9] Not of works, leſt any man ſhould boaſt himſelf:

10 For we are [i] his workmanſhip created in Chriſt Jeſus unto good works, which God hath ordained, that we ſhould walk in them.

11 [10] Wherefore remember that ye being in time paſt Gentiles in the fleſh, *and* [k] called uncircumciſion, of them which are [l] called circumciſion in the fleſh, made with hands:

12 That ye were, *I ſay*, at that time [m] without Chriſt, and were [n] aliens from the commonwealth of Iſrael, and were * ſtrangers from the covenants of promiſe, and had no hope, and *were* without God in the world.

* Rom. 9. 4.

13 [11] But now in Chriſt Jeſus, ye which once were far off, are made near by the blood of Chriſt.

14 For

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[z] To be ſet on God's right hand, is to be partaker of the ſovereignty which he hath over all creatures.

[a] Every thing whatſoever it be, or above all things, be they of never ſo much power or excellency.

[21] That we ſhould not think that that excellent glory of Chriſt is a thing wherewith we have nought to do, he witneſſeth, that he was appointed of God the Father, head of all the church, and therefore the body muſt be joined to this head, which otherwiſe would be a maimed thing without the members: which notwithſtanding is not of neceſſity (ſeeing that the church is rather quickened and ſuſtained by the only virtue of Chriſt, ſo far off is it, that he needeth the fulneſs thereof) but of the infinite good will and pleaſure of God, who vouchſafeth to join us to his Son.

[b] Inſomuch that there is nothing but is ſubject unto him.

[c] For the love of Chriſt is ſo great towards the church, that though he do fully ſatisfy all with all things, yet he eſteemeth himſelf but a maimed and imperfect head, unleſs he have the church joined to him as his body.

[1] He declareth again the greatneſs of God's good will by comparing that miſerable ſtate wherein we are born, with that dignity whereunto we are advanced by God the Father in Chriſt. So that he deſcribeth that condition in ſuch ſort, that he ſaith, that touching ſpiritual motions we are not only born half dead, but wholly and altogether dead.

[a] Look Rom. 6. 2. So then he calleth them dead, which are not regenerate: for as the immortality of them which are damned is no life, ſo this knitting together of body and ſoul, is properly no life but death in them which are not ruled by the Spirit of God.

[2] He ſheweth the cauſe of death, to wit, ſins.

[3] He proveth, by the effects, that all were ſpiritually dead.

[4] He proveth this evil to be univerſal, inſomuch as all are ſlaves of Satan.

[b] At the pleaſure of the prince.

[5] Men are therefore ſlaves to Satan, becauſe they are willingly rebellious againſt God.

[c] They are called the children of diſobedience, which are given to diſobedience.

[6] After that he hath ſeverally condemned the Gentiles, he confeſſeth that the Jews, amongſt whom he numbereth himſelf, are not a whit better.

[d] By the name of fleſh, in the firſt place, he meaneth the whole man, which he divideth into two parts: into the fleſh, which is the part that the philoſophers term without reaſon; and into the thought, which they call reaſonable: ſo that he leaveth nothing in man half dead, but concludeth that the whole of man is of nature the ſon of wrath.

[7] The concluſion: All men were born ſubject to the wrath and curſe of God.

[e] Men are ſaid to be the children of wrath paſſively, that is to ſay, guilty of everlaſting death, by the judgment of God, who is angry with them.

[f] Prophane people which knew not God.

[8] Now hereof followeth another member of the compariſon, declaring our excellency, to wit, that by the virtue of Chriſt we are delivered from that death, and made partakers of eternal life, to the end that at length we may reign with him. And by divers and ſundry means he beateth this into their heads, that the efficient cauſe of this benefit is the free mercy of God: and Chriſt himſelf is the material cauſe: and faith is the inſtrument, which alſo is the free gift of God: and the end is God's glory.

[g] To wit, as he addeth afterwards, in Chriſt, for as yet this is not fulfilled in us, but only in our head, by whoſe Spirit we have begun to die to ſin, and live to God, until that work be fully brought to an end: but yet the hope is certain, for we are as ſure of that we look for, as we are of that we have received already.

[h] So then, grace, that is to ſay, the gift of God, and faith, do ſtand one with another, to which two, theſe are contrary, To be ſaved by ourſelves, or by our works. Therefore what mean they which would join together things of contrary nature?

[9] He taketh away expreſly, and namely from our works, the praiſe of juſtification, ſeeing that the good works themſelves are the effects of grace in us.

[i] He ſpeaketh here of grace, and not of nature: therefore be the works never ſo good, look what they are, it is of grace.

[10] Applying the former doctrine to the Gentiles, he ſheweth that they were not only as the Jews by nature, but alſo after an eſpecial ſort, ſtrangers and without God: therefore, they ought ſo much the rather remember that ſame ſo great a benefit of God.

[k] You were called no otherwiſe than Gentiles, that all the world might witneſs of your uncleanneſs.

[l] Of the Jews which were known from you by the mark of circumciſion, the mark of the covenant.

[m] He beginneth firſt with Chriſt, who was the end of all the promiſes.

[n] You had no right or title to the commonwealth of Iſrael.

[11] Chriſt is the only bond of the Jews and Gentiles, whereby they be reconciled to God.

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14 [12] For he is our peace, which hath made of both one, and hath broken the ſtop of the partition wall,

* Coloſſ. 2. 14.

15 * In abrogating through his fleſh the hatred, *that is,* the law of commandments *which ſtandeth* in ordinances, for to make of twain one new man in himſelf, *ſo* making peace:

16 And that he might reconcile both unto God in [o] one body by *his* croſs, and [p] ſlay hatred thereby:

17 [13] And came, and preached peace to you which were afar off, and to them that were near.

18 For [q] through him we have both an entrance unto the Father by one Spirit.

19 [14] Now therefore ye are no more ſtrangers and foreigners: but citizens with the ſaints, and of the houſhold of God,

20 [15] And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the [r] chief corner ſtone,

21 In whom all the building [s] coupled together groweth unto an holy temple in the Lord:

22 In whom ye alſo are built together to be the habitation of God by the Spirit.

CHAP. III.

1 *He declareth that therefore he ſuffered many things of the Jews,* 3 *becauſe he preached the myſtery touching the ſalvation of the Gentiles,* 8 *at God's commandment.* 13 *After, he deſired the Epheſians not to faint for his afflictions:* 14 *and for this cauſe he prayeth unto God,* 18 *that they may underſtand the great love of Chriſt.*

FOR [1] this cauſe, I Paul *am* the [a] priſoner of Jeſus Chriſt for you Gentiles,

2 If ye have heard of the diſpenſation of the grace of God, which is given me to you-ward,

3 *That is,* that *God* by revelation hath ſhewed this myſtery unto me (as I wrote above in few words,

4 Whereby when ye read, ye may know mine underſtanding in the myſtery of Chriſt)

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5 Which in [b] other ages was not opened unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit,

6 That the Gentiles ſhould be inheriters alſo, and of the ſame body, and partakers of his promiſe in Chriſt by the goſpel,

7 Whereof I am made a miniſter by the gift of the grace of God given unto me through the effectual working of his power:

8 Even unto me the leaſt of all ſaints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt,

9 And to make clear unto all men what the fellowſhip of the myſtery is, which from the beginning of the world hath been hid in God, who hath created all things by Jeſus Chriſt,

10 [2] To the intent that now unto principalities and powers in heavenly *places,* might be known by the church the [c] manifold wiſdom of God,

11 According to the [d] eternal purpoſe which he wrought in Chriſt Jeſus our Lord:

12 By whom we have boldneſs and entrance with confidence, by faith in him.

13 Wherefore I deſire that ye faint not at my tribulations for your ſakes, which is your glory.

14 [3] For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt,

15 (Of whom is named the whole [e] family in heaven and in earth)

16 That he might grant you according to the [f] riches of his glory, that ye may be ſtrengthened by his Spirit in the [g] inner man,

17 That Chriſt may dwell in your hearts by faith:

18 That ye, being rooted and grounded in [h] love, may be able to comprehend with all ſaints [i] what is the breadth, and length, and depth, and height:

19 And

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[12] As by the ceremonies and worſhip appointed by the law, the Jews were divided from the Gentiles, ſo now Chriſt, having broken down the partition wall, joineth them both together, both in himſelf, and betwixt themſelves, and to God. Whereby it followeth, that whoſoever eſtabliſheth the ceremonies of the law, maketh the grace of Chriſt void, and of none effect.

[o] He alludeth to the ſacrifices of the law, which repreſented that true and only ſacrifice.

[p] For he deſtroyed death by death, and faſtened it, as it were, to the croſs.

[13] The preaching of the goſpel, is an effectual inſtrument of this grace, common as well to the Jews, as to the Gentiles.

[q] Chriſt is the gate, as it were, by whom we come to the Father, and the Holy Ghoſt, is as it were, our loadſman who leadeth us.

[14] The concluſion: The Gentiles are taken into the fellowſhip of ſalvation, and he deſcribeth the excelleney of the church, calling it the city and houſe of God.

[15] The Lord committed the doctrine of ſalvation, firſt to the prophets, and then to the apoſtles, the end whereof, and matter, as it were, and ſubſtance, is Chriſt. Therefore that is indeed the trueand catholic church, which is builded upon Chriſt by the prophets and apoſtles, as a ſpiritual temple conſecrated to God.

[r] That is, the head of the building, for the foundations are, as it were, the heads of the building.

[s] So that God is the workman not only of the foundation, but alſo of the whole building.

[1] He maintaineth his apoſtleſhip againſt the offence of the croſs, whereon alſo he taketh an argument to confirm himſelf, affirming that he was not only appointed an apoſtle by the mercy of God, but was alſo particularly appointed to the Gentiles to call them on every ſide to ſalvation, becauſe God had ſo determined it from the beginning, although he deferred a great while the manifeſtation of that his counſel.

[a] Theſe words, the priſoner of Jeſus Chriſt, are taken paſſively, that is to ſay, I Paul am caſt into priſon for maintaining the glory of Chriſt.

[b] He meaneth not that none knew the calling of the Gentiles before, but becauſe very few knew of it, and they that did know of it, as the prophets, had it revealed unto them very darkly and under figures.

[2] The unlooked-for calling of the Gentiles, was as it were a glaſs to the heavenly angels, wherein they might behold the marvellous wiſdom of God.

[c] God never had but one way only to ſave men by: but it had divers faſhions and forms.

[d] Which was before all beginnings.

[3] He teacheth by his own example, that the efficacy of the doctrine dependeth upon the grace of God, and therefore we ought to join prayers with the preaching and hearing of the word: which are needful not only to them which are younglings in religion, but even to the oldeſt alſo, that they growing up more and more by faith in Chriſt, being confirmed with all ſpiritual gifts, may be grounded and rooted in the knowledge of that immeaſurable love wherewith God the Father hath loved us in Chriſt, ſeeing that the whole family, whereof part is already received into heaven, and part is yet here on earth, dependeth upon that adoption of the heavenly Father, in his only Son.

[e] All that whole people which had but one houſhold-Father, and that is the church, which is adopted in Chriſt.

[f] According to the greatneſs of his mercy.

[g] Look Rom. 7. 22.

[h] Wherewith God loveth us, which is the root of our election.

[i] How perfect that work of Chriſt is in every part.

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19 And to know the [k] love of Chriſt, which [l] paſſeth knowledge, that ye may be filled with all [m] fulneſs of God.

20 [4] Unto him therefore that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us,

21 *Be* praiſe in the church by Chriſt Jeſus, throughout all generations for ever. Amen.

CHAP. IV.

Theſe three laſt chapters contain precepts of manners. 1 He exhorteth them to mutual love. 7 Sundry gifts are therefore beſtowed of God, 16 that the church may be built up. 18 He calleth them from the vanity of the infidels, 25 from lying, 29 and from filthy talking.

I Therefore, [1] being priſoner in the Lord, pray you that ye walk worthy of the [a] vocation whereunto ye are called:

2 [2] With all humbleneſs of mind and meekneſs, with [b] long ſuffering, ſupporting one another through love,

3 [3] Endeavouring to keep the unity of the Spirit in the bond of peace.

4 [4] There *is* one body, and one Spirit, even as ye are called in one hope of your vocation.

5 *There is* one Lord, one faith, one baptiſm,

6 One God and Father of all, which is [c] above all, and [d] through all, and [e] in you all.

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7 [5] But unto every one of us is given grace, according to the meaſure of the [f] gift of Chriſt.

8 Wherefore he ſaith, When he aſcended up on high, he led [g] captivity captive, and gave gifts unto men

9 (Now, in that he aſcended, what is it but that he had alſo deſcended firſt into the [h] loweſt parts of the earth?

10 He that deſcended, is even the ſame that aſcended, far above all heavens, that he might [i] fill [k] all things).

11 [6] He therefore gave ſome *to be* [l] apoſtles, and ſome [m] prophets, and ſome [n] evangeliſts, and ſome [o] paſtors and teachers:

12 [7] For the repairing of the ſaints, for the work of the miniſtry, *and* for the edification of the [p] body of Chriſt,

13 [8] Till we all meet together (in the [q] unity of faith, and that acknowledging of the Son of God) unto a perfect man, *and* unto the meaſure of the [r] age of the fulneſs of Chriſt:

14 [9] That we henceforth be no more children, [10] wavering and carried about with every wind of doctrine, by the [s] deceit of men, and [t] with craftineſs, whereby they lay in wait to deceive.

15 [11] But let us follow the truth in love, and in all things grow up into him which is the head, *that is*, Chriſt:

16 By whom all the body being coupled and knit together by every joint, for the furniture

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[k] Which God hath ſhewed us in Chriſt.

[l] Which paſſeth all the capacity of man's wit to comprehend it fully in his mind: for otherwiſe whoſo hath the Spirit of God, perceiveth ſo much (according to the meaſure that God hath given him) as is ſufficient to ſalvation.

[m] So that we have abundantly in us, whatſoever things are requiſite to make us perfect with God.

[4] He breaketh forth into a thankſgiving, whereby the Epheſians alſo may be confirmed to hope for any thing of God.

[1] Another part of the epiſtle, containing precepts of Chriſtian life, the ſum whereof is this, that every man behave himſelf as it is meet for ſo excellent grace of God.

[a] By this is meant the general calling of the faithful, which is this, to be holy, as our God is holy.

[2] Secondly, he commendeth meekneſs of the mind, which is ſhewed forth by bearing one with another.

[b] Look Matt. 28. 25.

[3] Thirdly, he requireth perfect agreement, but yet ſuch as is knit with the band of the Holy Ghoſt.

[4] An argument of great weight, for an earneſt entertaining of brotherly love and charity one with another, becauſe we are made one body, as it were, of one God and Father, by one Spirit, worſhipping one Lord with one faith, and conſecrated to him with one baptiſm, and hope of one ſelf-ſame glory, whereunto we are called. Therefore whoſoever breaketh charity, breaketh all theſe things aſunder.

[c] Who only hath the chief authority over the church.

[d] Who only poureth forth his providence, through all the members of the church.

[e] Who only is joined together with us in Chriſt.

[5] He teacheth us, that we indeed are all one body, and that all good gifts proceed from Chriſt only, who reigneth in heaven, having mightily conquered all his enemies (from whence he heapeth all gifts upon his church): but yet notwithſtanding theſe gifts are diverſly and ſundry ways divided according to his will and pleaſure, and therefore every man ought to be content with that meaſure that God hath given him, and to beſtow it to the common profit of the whole body.

[f] Which Chriſt hath given.

[g] A multitude of captives.

[h] Down to the earth, which is the loweſt part of the world.

[i] Fill with his gifts.

[k] The church.

[6] Firſt of all he reckoneth up the eccleſiaſtical functions, which are partly extraordinary and for a ſeaſon, as apoſtles, prophets, evangeliſts, and partly ordinary and perpetual, as paſtors and doctors.

[l] The apoſtles were thoſe twelve, unto whom Paul was afterward added, whoſe office was to plant churches throughout all the world.

[m] The prophet's office was one of the chiefeſt, which were men of a marvellous wiſdom, and ſome of them could foretel things to come.

[n] Theſe the apoſtles uſed as fellows in the execution of their office, being not able to anſwer all places themſelves.

[o] Paſtors are they which govern the church, and teachers are they which govern the ſchools.

[7] He ſheweth the end of eccleſiaſtical functions, to wit, that by the miniſtry of men all the ſaints may ſo grow up together, that they may make one myſtical body of Chriſt.

[p] The church.

[8] The uſe of this miniſtry is perpetual, ſo long as we are in this world, that is, until that time that having put off the fleſh, and throughly and perfectly agreeing betwixt ourſelves, we ſhall be joined with Chriſt our head. Which thing is done by that knowledge of the Son of God increaſing in us, and he himſelf by little and little growing up in us, until we come to be a perfect man, which ſhall be in the world to come, when God ſhall be all in all.

[q] In that moſt near conjunction which is knit and faſtened together by faith.

[r] Chriſt is ſaid to grow up to full age, not in himſelf, but in us.

[9] Betwixt our childhood (that is to ſay, a very weak ſtate, while as yet we do altogether waver) and our perfect age, which we ſhall have at length in another world, there is a mean, to wit, our youth, and ſteady going forward to perfection.

[10] He compareth them, which reſt not themſelves upon the word of God, to little boats which are toſſed hither and thither with the doctrines of men, as it were, with contrary winds, and therewithal forewarneth them that it cometh to paſs not only by the lightneſs of man's brain, but alſo by the craftineſs of certain, which make as it were an art of it.

[s] With thoſe uncertain chances which toſs men to and fro.

[t] By the deceit of thoſe men which are very well practiſed in deceiving of others.

[11] By earneſt affection of the truth and love, we grow up into Chriſt: for he (being effectual by the miniſtry of his word, which as the vital ſpirit doth ſo quicken the whole body, that it nouriſheth all the limbs thereof according to the meaſure and proportion of each one) quickeneth and cheriſheth his church, which conſiſteth of divers functions, as of divers members, and preſerveth the proportion of every one. And therefore it followeth that neither this body can live without Chriſt, neither can any man grow up ſpiritually, which ſeparateth himſelf from the other members.

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thereof (according to the [u] effectual power *which is* in the meaſure of every part) receiveth [x] increaſe of the body, unto the edifying of itſelf in [y] love.

17 [12] This I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as * other Gentiles walk, in [z] vanity of their mind, * Rom. 1. 21.

18 Having their underſtanding darkened, and being ſtrangers from the [a] life of God, through the ignorance that is in them, becauſe of the hardneſs of their heart:

19 Which being [b] paſt feeling, have given themſelves unto wantonneſs, to work all uncleanneſs, *even* with [c] greedineſs.

20 [13] But ye have not ſo learned Chriſt,

21 If ſo be ye have heard him, and have been taught by him, [d] as the truth is in Jeſus,

22 * *That is,* that ye caſt off concerning the converſation in time paſt, [e] that old man, which is corrupt through the deceivable luſts, * Col. 3. 8.

23 And be renewed in the [f] ſpirit of your mind,

24 And put on the new man, which [g] after God is created [h] unto righteouſneſs, and [i] true holineſs.

25 [14] Wherefore caſt off lying, and ſpeak every man truth unto his neighbour: for we are members one of another.

26 [15] Be [k] angry, but ſin not: let not the ſun go down [l] upon your wrath,

27 Neither give place to the devil.

28 [16] Let him that ſtole, ſteal no more: but let him rather labour, and work with his hands the thing which is [m] good, that he may have to give unto him that needeth.

29 [17] Let no [n] corrupt communication proceed out of your mouths: but that which is good to the uſe of edifying, that it may miniſter [o] grace unto the hearers:

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30 [18] And grieve not the holy Spirit of God, by whom ye are ſealed unto the day of redemption.

31 Let all bitterneſs, and anger, and wrath, crying, and evil ſpeaking, be put away from you, with all malicioufneſs.

32 Be ye courteous one to another, and tender-hearted, freely forgiving one another, even as God, for Chriſt's ſake, freely forgave you.

CHAP. V.

3 *Leſt in thoſe vices which he reprehended, they ſhould ſet light by his admonitions,* 5 *he terrifieth them by denouncing ſevere judgments,* 8 *and ſtirreth them forward.* 15 *Then he deſcendeth from general leſſons of manners,* 21 *to the particular duties of wives,* 25 *and huſbands.*

BE ye therefore followers of God, as dear children,

2 * And walk in love, even as Chriſt hath loved us, and hath given himſelf for us, *to be* an offering and a ſacrifice of a ſweet ſmelling ſavour to God. * John 13. 34. and 15. 12. 1 John 3. 23.

3 * [1] But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named among you, as it becometh ſaints, * Ch. 4. 29. Col. 3. 5. 1 Theſſ. 4. 3.

4 Neither filthineſs, neither fooliſh talking, neither [a] jeſting, which are things not comely, but rather giving of thanks.

5 [2] For this ye know, that no whoremonger, neither unclean perſon, nor covetous perſon, which

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[u] Of Chriſt, who in manner of the ſoul, quickeneth all the members.

[x] Such increaſe as is meet the body ſhould have.

[y] Charity is the knitting of the limbs together.

[12] He deſcendeth to the fruits of Chriſtian doctrine, and reaſoneth firſt upon the principles of manners and actions, ſetting down a moſt grave compariſon between the children of God, and them which are not regenerate: For in theſe men, all the powers of the mind are corrupted, and their mind is given to vanity, and their ſenſes are darkened with moſt groſs miſtineſs, and their affections are ſo accuſtomed by little and little to wickedneſs, that at length they run headlong into all uncleanneſs, being utterly deſtitute of all judgment.

[z] If the nobleſt parts of the ſoul be corrupted, what is man but corruption only?

[a] Whereby God liveth in them.

[b] Void of all judgment.

[c] They ſtrove to paſs one another, as though there had been ſome gain to be gotten by it.

[13] Here followeth the contrary part, touching men which are regenerate by the true and lively knowledge of Chriſt, which have other principles of their doings far different, to wit, holy and honeſt deſires, and a mind clean changed by the virtue of the Holy Ghoſt, from whence proceed alſo like effects, as a juſt and holy life indeed.

[d] As they have learned, which acknowledge Chriſt indeed, and in good earneſt.

[e] Yourſelves.

[f] Where there ought to have been the greateſt force of reaſon, there is the greateſt corruption of all which waſteth all things.

[g] After the image of God.

[h] The effect and end of the new creation.

[i] Not feigned nor counterfeit.

[14] He commendeth ſeverally certain peculiar Chriſtian virtues, and firſt of all, he requireth truth, (that is to ſay, ſincere manners) condemning all deceit and diſſembling, becauſe we are born one for another.

[15] He teacheth us how to bridle our anger, in ſuch ſort, that although it be hot, yet that it break not out, and that it be ſtraightways quenched before we ſleep, leſt Satan taking occaſion to give us evil counſel, through that wicked counſellor, deſtroy us.

[k] If it ſo fall out that ye be angry, yet ſin not: that is, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived.

[l] Let not the night come upon you in your anger, that is, make an atonement quickly for all matters.

[16] He deſcendeth from the heart to the hands, condemning theft: and becauſe the men which give themſelves to this wickedneſs, uſe to pretend poverty, he ſheweth that labour is a good remedy againſt poverty, which God bleſſeth in ſuch ſort, that they which labour have always ſome overplus to help other, ſo far is it from this, that they are conſtrained to ſteal other men's goods.

[m] By labouring in things that are holy, and profitable to his neighbour.

[17] He bridleth the tongue alſo, teaching us ſo to temper our talk, that our hearers minds be not only not deſtroyed, but alſo inſtructed.

[n] Word for word, rotten.

[o] By grace, he meaneth that whereby men may profit to the going on forward in godlineſs and love.

[18] A general precept againſt all exceſs of affections which dwell in that part of the mind, which they call, angry, and he ſetteth againſt them the contrary means. And uſeth a moſt vehement preface, how we ought to take heed that we grieve not the Holy Spirit of God through our immoderateneſs and intemperancy, who dwelleth in us, to this end, to moderate all our affections.

[19] An argument taken from the example of Chriſt, moſt grave and vehement, both for pardoning of thoſe injuries which have been done unto us by our greateſt enemies, and much more for having conſideration of the miſerable, and uſing moderation and gentle behaviour towards all men.

[1] Now he cometh to another kind of affections, which is in that part of the mind, which men call covetous or deſirous: and he reprehendeth fornication, covetouſneſs and jeſting, very ſharply.

[a] Jeſts which men caſt one at another: that no lightneſs be ſeen, nor evil example given, nor any offence moved by evil words or backbiting.

[2] Becauſe theſe ſins are ſuch, that the moſt part of men count them not for ſins, he awaketh the godly to the end they ſhould ſo much the more take heed to themſelves from them, as moſt hurtful plagues.

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which is an [b] idolater, hath any inheritance in the kingdom of Chriſt, and of God.

* Matt. 24. 4. Mark 13. 5. Luke 21. 8. 2 Theſſ. 2. 3.

6 * Let no man deceive you with vain words: for, for ſuch things cometh the wrath of God upon the children of diſobedience.

7 [3] Be not therefore companions with them:

8 For ye were once darkneſs, but are now [c] light in the Lord: walk as children of light

9 (For the fruit of the [d] Spirit *is* in all goodneſs, and righteouſneſs, and truth),

10 Approving that which is pleaſing to the Lord,

11 And have no fellowſhip with the unfruitful works of darkneſs, but even [e] reprove them rather.

12 For it is ſhame even to ſpeak of the things which are done of them in ſecret.

13 But all things when they are reproved of the light, are manifeſt: for it is light that maketh all things manifeſt.

14 Wherefore [f] he ſaith, Awake thou that ſleepeſt, and ſtand up from the [g] dead, and Chriſt ſhall give thee light.

* Col. 4. 5.

15 [4] Take heed therefore that ye walk circumſpectly, not as fools, but as * wiſe,

16 [h] Redeeming the ſeaſon: for the [i] days are evil.

* Rom. 12. 2. 1 Theſſ. 4. 3.

17 * Wherefore be ye not unwiſe, but underſtand what the will of the Lord is.

18 [5] And be not drunken with wine, wherein is [k] exceſs: but be fulfilled with the Spirit,

19 Speaking unto yourſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging, and making melody to the Lord in your [l] hearts,

20 Giving thanks always for all things unto God even the Father, in the name of our Lord Jeſus Chriſt,

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21 [6] Submitting yourſelves one to another in the fear of God.

* Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1.

22 ¶ * [7] Wives, ſubmit yourſelves unto your huſbands, [8] as unto the Lord:

* 1 Cor. 11. 3.

23 * [9] For the huſband is the wife's head, even as Chriſt is the head of the church, [10] and the ſame is the ſaviour of *his* body.

24 [11] Therefore as the church is in ſubjection to Chriſt, even ſo *let* the wives *be* to their huſbands in every thing.

* Col. 3. 19.

25 ¶ * [12] Huſbands, love your wives, even as Chriſt loved the church, and gave himſelf for it,

26 [13] That he might [m] ſanctify it, and cleanſe it by the waſhing of water through the [n] word:

27 That he might make it unto himſelf a glorious church, [o] not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and without blame.

28 [14] So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himſelf.

29 For no man ever yet hated his [p] own fleſh, but nouriſheth and cheriſheth it, even as the Lord *doth* the church.

30 For we are members of his body, [q] of his fleſh, and of his bones.

* Gen. 2. 24. Matt. 19. 5. Mark 10. 7. 1 Cor. 6. 16.

31 * For this cauſe ſhall a man leave father and mother, and ſhall [r] cleave to his wife, and they twain ſhall be one fleſh.

32 [15] This is a great ſecret, but I ſpeak concerning Chriſt, and concerning the church.

33 [16] Therefore every one of you, *do ye ſo*: let every one love his wife, even as himſelf, and *let* the wife *ſee* that ſhe fear her huſband.

CHAP.

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[b] A bondſlave to idolatry, for the covetous man thinketh that his life ſtandeth in his goods.

[3] Becauſe we are not ſo ready to any thing, as to follow evil examples, therefore the apoſtle warneth the godly to remember always, that the other are, but as it were darkneſs, and that they themſelves are as it were light. And therefore the others commit all villainies (as men are wont in the dark) but they ought not only not to follow their examples, but alſo (as the property of the light is) reprove their darkneſs, and to walk ſo, having Chriſt that true light going before them, as it becometh wiſe men.

[c] The faithful are called light, both becauſe they have the true light in them which lighteneth them, and alſo becauſe they give light to others, inſomuch that their honeſt converſation reproveth the life of wicked men.

[d] By whoſe force we are made light in the Lord.

[e] Make them open to all the world, by your good life.

[f] The ſcriptures, or God in the ſcripture.

[g] He ſpeaketh of the death of ſin.

[4] The worſe and more corrupt that the manner of this world are, the more watchful ought we to be againſt all occaſions, and reſpect nothing but the will of God.

[h] This is a metaphor taken from the merchants: who prefer the leaſt profit that may be before all their pleaſures.

[i] The times are troubleſome and ſharp.

[5] He ſetteth the ſober and holy aſſemblies of the faithful, againſt the diſſolute banquets of the unfaithful, in which the praiſes of the only Lord muſt ring, be it in proſperity or adverſity.

[k] All kind of riot, joined with all manner of filthineſs and ſhamefulneſs.

[l] With an earneſt affection of the heart, and not with the tongue only.

[6] A ſhort repetition of the end whereunto all things ought to be referred, to ſerve one another for God's ſake.

[7] Now he deſcendeth to a family, dividing orderly all the parts of a family. And he ſaith, that the duty of wives conſiſteth herein, to be obedient to their huſbands.

[8] The firſt argument, for they cannot be diſobedient to their huſbands, but they muſt reſiſt God alſo, who is the author of this ſubjection.

[9] A declaration of the former ſaying: becauſe God hath made the man head of the woman in matrimony, as Chriſt is the head of the church.

[10] Another argument: becauſe the good eſtate of the wife dependeth of the man, ſo that this ſubmiſſion is not only juſt, but alſo very profitable: as alſo the ſalvation of the church is of Chriſt, although far otherwiſe.

[11] The concluſion of the wives duty towards their huſbands.

[12] The huſbands duty towards their wives, is to love them as themſelves, of which love, the love of Chriſt toward his church is a lively pattern.

[13] Becauſe many men pretend the infirmities of their wives to excuſe their own hardneſs and cruelty, the apoſtle willeth us to mark what manner of church Chriſt gat, when he joined it to himſelf, and how he doth not only not loath all her filth, and uncleanneſs, but ceaſeth not to wipe the ſame away with his cleanneſs, until he wholly purged it.

[m] Make it holy.

[n] Through the promiſe of free juſtification and ſanctification in Chriſt, received by faith.

[o] The church, as it is conſidered in itſelf, ſhall not be without wrinkle, before it come to the mark it ſhooteth at: for while it is in this life, it runneth in a race: but if it be conſidered in Chriſt, it is clean and without wrinkle.

[14] Another argument: Every man loveth himſelf, even of nature, therefore he ſtriveth againſt nature that loveth not his wife: he proveth the conſequence, firſt, by the myſtical knitting of Chriſt and the church together, and then by the ordinance of God, who ſaith that man and wife are as one, that is, not to be divided.

[p] His own body.

[q] He alludeth to the making of the woman, which ſignifieth our coupling together with Chriſt, which is wrought by faith, but is ſealed by the ſacrament of the ſupper.

[r] Look Matt. 15. 5.

[15] That no man might dream of natural conjunction, or knitting of Chriſt and his church together (ſuch as the huſbands and the wives is) he ſheweth that it is ſecret, to wit, ſpiritual, and ſuch as far differeth from the common capacity of man: as which conſiſteth by the virtue of the Spirit, and not of the fleſh, by faith and by no natural band.

[16] The concluſion both of the huſband's duty towards his wife, and of the wife's towards her huſband.

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CHAP. VI.

1 He ſheweth the duties of children, 5 ſervants, 9 and maſters. 10 Then he ſpeaketh of the fierce battle that the faithful have, 12 and what weapons we muſt uſe in the ſame. 21 In the end he commendeth Tychicus.

* Col. 3. 20.

CHildren, [1] * obey your parents [2] in the [a] Lord: [3] for this is right.

* Exod. 20. 12. Deut. 5. 16. Eccleſ. 3. 9. Matt. 15. 4. Mark 7. 10.

2 * [4] Honour thy father and mother ([5] which is the firſt commandment with [b] promiſe)

3 That it may be well with thee, and that thou mayeſt live long on earth.

4 [6] And ye fathers, provoke not your children to wrath: but bring them up in inſtruction and [c] information of the Lord.

* Col. 3. 22. Tit. 2. 9. 1 Pet. 2. 18.

5 [7] * Servants, be obedient unto them that are *your* maſters, [8] according to the fleſh, with [d] fear and trembling, in ſingleneſs of your hearts, as unto Chriſt:

6 Not with ſervice to the eye, as men pleaſers, but as the ſervants of Chriſt, [9] doing the will of God from the heart,

7 With good will, ſerving the [e] Lord, and not men.

8 [10] And know ye, that whatſoever good thing any man doth, that ſame ſhall he receive of the Lord, whether *he be* bond or free.

* Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Col. 3. 25. 1 Pet. 1. 17.

9 [11] And ye maſters, do the ſame things unto them, putting away threatening: and know that even your maſter alſo is in heaven, neither is there * [f] reſpect of perſon with him.

10 ¶ [12] Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to ſtand againſt the aſſaults of the devil.

* Ch. 2. 2.

12 [13] For we wreſtle not againſt fleſh and [g] blood, but againſt * [h] principalities, againſt powers, *and* againſt the worldly governors, *the princes* of the darkneſs of this world, againſt ſpiritual wickedneſſes, *which are* in the high places.

13 [14] For this cauſe take unto you the whole armour of God, that ye may be able to reſiſt in the [i] evil day, and having finiſhed all things, ſtand faſt.

14 Stand therefore, and your loins girded about with verity, and having on the breaſtplate of righteouſneſs,

15 And your feet ſhod with the [k] preparation of the goſpel of peace:

16 Above all, take the ſhield of faith, wherewith ye may quench all the fiery darts of the wicked,

17 And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God.

18 And pray always with all manner prayer and ſupplication in the [l] Spirit: and watch thereunto with all perſeverance and ſupplication for all ſaints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly to publiſh the ſecret of the goſpel,

20 Whereof I am the ambaſſador in bonds, that therein I may ſpeak boldly, as I ought to ſpeak.

21 ¶ [15] But that ye may alſo know mine affairs, *and* what I do, Tychicus *my* dear brother and faithful miniſter in the Lord, ſhall ſhew you of all things,

22 Whom I have ſent unto you for the ſame purpoſe, that ye might know mine affairs, and that he might comfort your hearts.

23 Peace *be* with the brethren, and love with faith from God the Father, and *from* the Lord Jeſus Chriſt.

24 Grace *be* with all them which love our Lord Jeſus Chriſt to *their* [m] immortality. Amen.

¶ Written from Rome unto the Epheſians,
and ſent by Tychicus.

The

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[1] He cometh to another part of a family, and ſheweth that the duty of the children toward their parents, conſiſteth in obedience unto them.

[2] The firſt argument: becauſe God hath ſo appointed: whereupon it followeth alſo that children are ſo far forth bound to obey their parents, as they may not ſwerve from the true worſhip of God.

[a] For the Lord is author of all fatherhood, and therefore we muſt yield ſuch obedience as he will have us.

[3] The ſecond argument: Becauſe this obedience is moſt juſt.

[4] A proof of the firſt argument.

[5] The third argument taken of the profit that enſueth thereby: Becauſe the Lord vouchſafed this commandment amongſt all the reſt, of a ſpecial bleſſing.

[b] With a ſpecial promiſe: for otherwiſe the ſecond commandment hath a promiſe of mercy to a thouſand generations, but that promiſe is general.

[6] It is the duty of fathers to uſe their fatherly authority moderately and to God's glory.

[c] Such information and precepts as, being taken out of God's book, are holy and acceptable to him.

[7] Now he deſcendeth to the third part of a family, to wit, to the duty both of the maſters and of the ſervants. And he ſheweth that the duty of ſervants conſiſteth in a hearty love and reverence to their maſters.

[8] He mitigateth the ſharpneſs of ſervice, in that they are ſpiritually free notwithſtanding the ſame, and yet that ſpiritual freedom taketh not away corporal ſervice: inſomuch that they cannot be Chriſt's, unleſs they ſerve their maſters willingly and faithfully, ſo far forth as they may with ſafe conſcience.

[d] With careful reverence, for ſlaviſh fear is not allowable, much leſs in Chriſtian ſervants.

[9] To cut off occaſion of all pretences, he teacheth us that it is God's will, that ſome are either born or made ſervants, and therefore they muſt reſpect God's will, although their ſervice be never ſo hard.

[e] Being moved with a reverence to God-ward, as though ye ſerved God himſelf.

[10] Although they ſerve unkind and cruel maſters, yet the obedience of ſervants is no leſs acceptable to God, than the obedience of them that are free.

[11] It is the duty of maſters, to uſe the authority that they have over their ſervants modeſtly and holily, ſeeing that they in another reſpect have a common maſter, which is in heaven, who will judge both the bond and the free.

[f] Either of freedom or bondage.

[12] He concludeth the other part of this epiſtle, with a grave exhortation, that all be ready and fight conſtantly, truſting to ſpiritual weapons, until their enemies be clean put to flight. And firſt of all, he warneth us to take the armour of God, wherewith only our enemy may be diſpatched.

[13] Secondly, he declareth that our chiefeſt and mightieſt enemies are inviſible, that we may not think that our chiefeſt conflict is with men.

[g] Againſt men, which are of a frail and brittle nature, againſt which are ſet ſpiritual ſubtilties, more mighty than the other by a thouſand parts.

[h] He giveth theſe names to the evil angels, by reaſon of the effects which they work: not that they are able to do the ſame of themſelves, but becauſe God giveth them the bridle.

[14] He ſheweth that theſe enemies are put to flight with the only armour of God, to wit, with uprightneſs of conſcience, a godly and holy life, knowledge of the goſpel, faith, and to be ſhort, with the word of God, and uſing daily earneſt prayer for the health of the church, and eſpecially for the conſtancy of the true, godly, and valiant miniſters of the word.

[i] Look chap. 5. 16.

[k] That the preparation of the goſpel may be as it were ſhoes to you: and it is very fitly called the goſpel of peace, for that, ſeeing we have to go to God through moſt dangerous ranks of enemies, this may encourage us to go on manfully, in that we know by the doctrine of the goſpel, that we may take our journey to God who is at peace with us.

[l] That holy prayers may proceed from the holy Spirit.

[15] A familiar and very amiable declaration of his ſtate, together with a ſolemn prayer, wherewith Paul is wont to end his epiſtles.

[m] To life everlaſting.

The Epiſtle of PAUL to the PHILIPPIANS.

CHAP. I.

3 *Having teſtified his godly and tender affection towards the Philippians,* 12 *he intreateth of himſelf, and his bonds:* 22 *And pricketh them forward by his own example,* 27 *and exhorteth them to unity,* 28 *and patience.*

PAUL [1] and Timotheus, the ſervants of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus, which are at Philippi, with the [a] biſhops and deacons:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 I thank my God, *having* you in perfect memory

4 (Always in all my prayers for all you, praying with gladneſs),

5 Becauſe of the [b] fellowſhip which ye have in the goſpel, from the [c] firſt day unto now.

6 And I am perſuaded of this ſame thing, that he that hath begun *this* good work in you, will perform it until the [d] day of Jeſus Chriſt:

7 As it becometh me ſo to judge of you all, becauſe I have you in remembrance, that both in my [e] bands, and in *my* defence and confirmation of the goſpel, you all were partakers of my [f] grace.

8 [2] For God is my record, how I long after you all from the very heart root in Jeſus Chriſt.

9 [3] And this I pray, that your love may abound yet more and more in knowledge, and in all judgment,

10 That ye may allow thoſe things which are beſt: that ye may be pure, and without offence, until the day of Chriſt,

11 Filled with the [g] fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God.

12 ¶ [4] I would ye underſtood, brethren, that the things which *have come* unto me, are turned rather to the furthering of the goſpel,

13 So that my bands [h] in Chriſt are famous throughout all the [i] judgment-hall, and in all other *places*,

14 Inſomuch that many of the brethren in the Lord are boldened through my bands, and dare more frankly ſpeak the [k] word.

15 Some preach Chriſt even through envy and ſtrife, and ſome alſo of good will.

16 The one part preacheth Chriſt of contention *and* not [l] purely, ſuppoſing to add more afflictions to my bands:

17 But the others of love, knowing that I am ſet for the defence of the goſpel.

18 [5] What then? yet Chriſt is preached all manner of ways, whether *it be* under a [m] pretence, or ſincerely: and I therein joy: yea, and will joy.

19 For I know that this ſhall turn to my ſalvation through your prayer, and by the help of the Spirit of Jeſus Chriſt,

20 [6] As I fervently look for, and hope, that in nothing I ſhall be aſhamed, but that with all confidence, as always, ſo now, Chriſt ſhall be magnified in my body, whether *it be* by life or by death.

21 For Chriſt *is* to me both in life, and in death advantage.

22 [7] And whether to live in the [n] fleſh *were* profitable for me, and what to chuſe I know not.

23 For I am diſtreſſed between both, deſiring to be looſed, and to be with Chriſt, which is beſt of all.

24 Nevertheleſs, to abide in the fleſh, *is* more needful for you.

25 And this am I ſure of, that I ſhall abide, and with you all continue, for your furtherance and joy of *your* faith,

26 That ye may more abundantly rejoice in Jeſus Chriſt for me, by my coming to you again.

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[1] The mark whereat he ſhooteth in this epiſtle, is to confirm the Philippians, by all means poſſible, not only not to faint, but alſo to go forward. And firſt of all, he commendeth their former doings, to exhort them to go forward: which thing he ſaith, he hopeth fully they will do, and that by the teſtimony of their lively charity, but in the mean ſeaſon he referreth all things to the grace of God.

[a] By the biſhops are meant both the paſtors, which have the diſpenſation of the word, and the elders that govern: and by deacons, are meant thoſe that were ſtewards of the treaſury of the church, and had to look unto the poor.

[b] Becauſe that you alſo are made partakers of the goſpel.

[c] Ever ſince I knew you.

[d] The Spirit of God will not forſake you unto the very latter end, until your mortal bodies ſhall appear before the judgment of Chriſt to be glorified.

[e] A true proof of a true knitting together with Chriſt.

[f] He calleth his bands grace, as though he had received ſome ſingular benefit.

[2] He declareth his good will towards them, therewithal ſhewing by what means chiefly they may be confirmed, to wit, by continual prayer.

[3] He ſheweth what thing we ought chiefly deſire, to wit, firſt of all that we may increaſe in the true knowledge of God, (ſo that we may be able to diſcern things that differ one from another) and alſo in charity, that even to the end we may give ourſelves to good works indeed, to the glory of God by Jeſus Chriſt.

[g] If righteouſneſs be the tree, and good works the fruits, then muſt the Papiſts needs be deceived, when they ſay that works are the cauſe of righteouſneſs.

[4] He preventeth the offence that might come by his perſecution, whereby divers took occaſion to diſgrace his apoſtleſhip. To whom he anſwereth, that God hath bleſſed his impriſonment in ſuch wiſe, that he is by that means become more famous, and the dignity of the goſpel, by this occaſion, is greatly enlarged, although not with like affection in all men, yet in deed.

[h] For Chriſt's ſake.

[i] In the emperor's court.

[k] The goſpel is called the word, to ſet forth the excellency of it.

[l] Not with a pure mind, for otherwiſe their doctrine was pure.

[5] He ſheweth, by ſetting forth his own example, that the end of our afflictions is true joy, and that through the virtue of the Spirit of Chriſt, which he giveth to them that aſk it.

[m] Under a godly colour and ſhew: for they made Chriſt a colour for their ambition and envy.

[6] We muſt continue even to the end, with great confidence, having nothing before our eyes but Chriſt's glory only, whether we live or die.

[7] An example of a true ſhepherd, who maketh more account how he may profit his ſheep, than he doth of any commodity of his own whatſoever.

[n] To live in this mortal body.

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27 [8] Only let your converſation be as it becometh the goſpel of Chriſt, that whether I come and ſee you, or elſe be abſent, I may hear of your matters, that ye [o] continue in one ſpirit, *and* in one mind, fighting together through the faith of the goſpel.

28 [9] And in nothing fear your adverſaries, which is to them a token of perdition, and to you of ſalvation, and that of God.

29 [10] For unto you it is given for Chriſt, that not only ye ſhould believe in him, but alſo ſuffer for his ſake,

30 [11] Having the ſame fight which ye ſaw in me, and now hear *to be* in me.

CHAP. II.

1 *He exhorteth them above all things* 3 *to humility,* 6 *and that by the example of Chriſt.* 19 *He promiſeth to ſend Timotheus ſhortly unto them,* 26 *and excuſeth the long tarrying of Epaphroditus.*

IF [1] *there be* therefore any conſolation in [a] Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any [b] compaſſion and mercy,

2 Fulfil my joy, that ye be like minded, having the [c] ſame love, being of one accord, and of one judgment,

3 That nothing *be done* through contention or vain glory, but that in meekneſs of mind every man eſteem other better than himſelf.

4 Look not every man on his own things, but every man alſo on the things of other men.

5 [2] Let the ſame mind be in you that was even in Chriſt Jeſus,

6 Who being in the [d] form of God, [e] thought it no robbery to be [f] equal with God:

7 But he made himſelf of [g] no reputation, and took on him the [h] form of a ſervant, and was made like unto men, and was found in ſhape as a man.

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8 He humbled himſelf, and became obedient unto the death, even the death of the croſs.

9 [3] Wherefore God hath alſo highly exalted him, and given him a [i] name above every name,

10 That at the name of Jeſus ſhould [k] every knee bow, *both* of things in heaven, and things in earth, and things under the earth,

11 And that [l] every tongue ſhould confeſs that Jeſus Chriſt *is* the Lord, unto the glory of God the Father.

12 [4] Wherefore, my beloved, as ye have always obeyed me, not as in my preſence only, but now much more in mine abſence: *ſo* [m] make an end of your own ſalvation with fear and trembling.

13 [5] For it is God which worketh in you both [n] the will and the deed, *even* of *his* good pleaſure.

14 [6] Do all things without * murmuring and reaſonings,

* 1 Pet. 4. 9.

15 [7] That ye may be blameleſs, and pure, *and* the ſons of God, without rebuke in the midſt of a naughty and crooked nation, among whom ye ſhine as * lights in the world,

* Matt. 5. 14.

16 Holding forth the [o] word of life, [8] that I may rejoice in the day of Chriſt, that I have not run in vain, neither have laboured in vain.

17 Yea and though I be offered up upon the [p] ſacrifice and ſervice of your faith, I am glad and rejoice with you all.

18 For the ſame cauſe alſo be ye glad, and rejoice with me.

19 And

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[8] Having ſet down thoſe things before in manner of a preface, he deſcendeth now to exhortations, warning them firſt of all, to conſent both in doctrine and mind, and afterwards, that being thus knit together with thoſe common bands, they continue through the ſtrength of faith to bear all adverſity in ſuch ſort, that they admit nothing unworthy the profeſſion of the goſpel.

[o] The word ſignifieth to ſtand faſt, and it is proper to wreſtlers, that ſtand faſt and ſhrink not a foot.

[9] We ought not to be diſcouraged, but rather encouraged by the perſecutions which the enemies of the goſpel imagine and practiſe againſt us: ſeeing that they are certain witneſſes from God himſelf, both of our ſalvation, and of the deſtruction of the wicked.

[10] He proveth that his ſaying, that perſecution is a token of our ſalvation, becauſe it is a gift of God to ſuffer for Chriſt, which gift he beſtoweth upon his own, as he doth the gift of faith.

[11] Now he ſheweth for what purpoſe he made mention of his afflictions.

[1] A moſt earneſt requeſt to remove all thoſe things whereby that great and ſpecial conſent and agreement is commonly broken, to wit, contention and pride, whereby it cometh to paſs that they ſeparate themſelves one from another.

[a] Any Chriſtian comfort.

[b] If any feeling of inward love.

[c] Like love.

[2] He ſetteth before them a moſt perfect example of all modeſty and ſweet converſation, Chriſt Jeſus, whom we ought to follow with all our might: who abaſed himſelf ſo far for our ſakes, although he be above all, that he took upon him the form of a ſervant, to wit, our fleſh, willingly ſubject to all infirmities, even to the death of the croſs.

[d] Such as God himſelf is, and therefore God, for there is none in all parts like to God, but God himſelf.

[e] Chriſt that glorious and everlaſting God knew that he might rightfully and lawfully not appear in the baſe fleſh of man, but remain with majeſty meet for God: yet he choſe rather to debaſe himſelf.

[f] If the Son be equal with the Father, then is there of neceſſity an equality, which Arius that heretic denieth: and if the Son be compared to the Father, then is there a diſtinction of perſons, which Sabellius that heretic denieth.

[g] He brought himſelf from all things, as it were to nothing.

[h] By taking our manhood upon him.

[3] He ſheweth the moſt glorious event of Chriſt's ſubmiſſion, to teach us that modeſty is the true way to praiſe and glory.

[i] Dignity and renown, and the matter with it.

[k] All creatures ſhall at length be ſubject to Chriſt.

[l] Every nation.

[4] The concluſion: We muſt go on to ſalvation with humility and ſubmiſſion, by the way of our vocation.

[m] He is ſaid to make an end of his ſalvation, which runneth in the race of righteouſneſs.

[5] A moſt ſure and grounded argument againſt pride, for that we have nothing in us praiſeworthy, but it cometh of the free gift of God, and is without us; for we have no ability or power, ſo much as to will well, (much leſs to do well) but only of the free mercy of God.

[n] Why then? we are not ſtocks, but yet we do not will well of nature, but only becauſe God hath made of our naughty will a good will.

[6] He deſcribeth modeſty by the contrary effects of pride, teaching us, that it is far both from all malicious and cloſe or inward hatred, and alſo from open contentions and brawlings.

[7] To be ſhort, he requireth a life without fault, and pure, that being lightened with the word of God, they may ſhine in the darkneſs of this world.

[o] The goſpel is called the word of life, becauſe of the effects which it worketh.

[8] Again he pricketh them forward, ſetting before them his true apoſtolic care that he had of them: comforting them moreover, to the end they ſhould not be ſorry for the greatneſs of his afflictions, no not although he ſhould die to make perfect their oblation with his blood, as it were with a drink-offering.

[p] As if he ſaid, I brought you Philippians to Chriſt, my deſire is that you preſent yourſelves a lively ſacrifice to him, and then ſhall it not grieve me to be offered up as a drink-offering, to accompliſh this your ſpiritual offering.

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19 [9] And I truſt in the Lord Jeſus, to ſend * Timotheus ſhortly unto you, that I alſo may be of [q] good comfort when I know your ſtate. * Acts 16. 1.

20 For I have no man like minded, who will faithfully care for your matters.

21 * For [r] all ſeek their own, *and* not that which is Jeſus Chriſt's. * 1 Cor. 10. 24.

22 But ye know the proof of him, that as a ſon with the father, he hath ſerved with me in the goſpel:

23 Him therefore I hope to ſend, as ſoon as I know how it will go with me.

24 And I truſt in the Lord, that I alſo myſelf ſhall come ſhortly.

25 But I ſuppoſed it neceſſary to ſend *my* brother Epaphroditus unto you, my companion in labour, and fellow ſoldier, even your meſſenger, and he that miniſtered unto me ſuch things as I wanted.

26 For he longed after all you, and was full of heavineſs, becauſe ye had heard that he had been ſick.

27 And no doubt he was ſick, very near unto death: but God had mercy on him, and not on him only, but on me alſo, leſt I ſhould have ſorrow upon ſorrow:

28 I ſent him therefore the more diligently, that when ye ſhould ſee him again, ye might rejoice, and I might be the leſs ſorrowful.

29 Receive him therefore in the Lord with all gladneſs, and make much of ſuch:

30 Becauſe that for the [s] work of Chriſt he was near unto death, and regarded not his life, to fulfil that ſervice which was lacking on your part toward me.

CHAP. III.

2 *He refuteth the vain boaſtings of the falſe apoſtles,* 7 *and ſetteth Chriſt againſt them.* 10 *He ſetteth out the force and nature of faith,* 15 *that laying all things aſide, they may be partakers of the croſs of Chriſt,* 18 *the enemies whereof he noteth out.*

MOreover, [1] my brethren, rejoice in the Lord. [2] It grieveth me not to write the [a] ſame things to you, and for you it is a ſure thing.

A. D. 64.

2 Beware of dogs: beware of evil workers: beware of the [b] conciſion.

3 [3] For we are the circumciſion which worſhip God in the Spirit, and rejoice in Chriſt Jeſus, and have no confidence [c] in the fleſh:

4 [4] Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, much more I,

5 Circumciſed the eighth day, of the kindred of Iſrael, of the tribe of Benjamin: * an Hebrew of the Hebrews, * by the law a Phariſee. * 2 Cor. 11. 22. * Acts 23. 6.

6 Concerning zeal, I perſecuted the church: touching the righteouſneſs which is in the law, I was unrebukeable.

7 But the things that were [d] vantage unto me, the ſame I counted loſs for Chriſt's ſake:

8 Yea, doubtleſs I think [e] all things but loſs for the excellent knowledge ſake of Chriſt Jeſus my Lord, for whom I have counted all things loſs, and do judge *them* to be dung, that I might [f] win Chriſt,

9 And might be found in [g] him, *that is,* [h] not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, *even* the righteouſneſs which is of God through faith,

10 [5] That I may [i] know him, and the virtue of his reſurrection, and the [6] fellowſhip of his afflictions, and be made conformable unto his death,

11 If by any means I might attain unto the [k] reſurrection of the dead:

12 Not as though I had already attained *to it,* either were already perfect: but I follow, if that I may comprehend *that* for whoſe ſake alſo I am [l] comprehended of Chriſt Jeſus.

13 Brethren, I count not myſelf, that I have attained *to it,* but one thing *I do:* I forget that which is behind, and endeavour myſelf unto that which is before,

14 And follow hard toward the mark, for the prize of the high calling of God in Chriſt Jeſus.

15 Let

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[9] Moreover, he confirmeth their minds both by ſending back Epaphroditus unto them, whoſe fidelity towards them, and great pains in helping him, he commendeth: and alſo promiſing to ſend Timothy ſhortly unto them, by whoſe preſence they ſhall receive great commodity, and hoping alſo to come himſelf ſhortly unto them, if God will.

[q] May be confirmed in my joy of mind.

[r] The moſt part.

[s] He calleth it here the work of Chriſt, to viſit Chriſt, being poor, and in bands, in the perſon of Paul.

[1] A concluſion of thoſe things which have been before ſaid, to wit, that they go forward chearfully in the Lord.

[2] A preface to the next admonition that followeth, to take good heed and beware of falſe apoſtles, which join circumciſion with Chriſt, (that is to ſay, juſtification by works, with free juſtification by faith) and beat into men's heads the ceremonies which are aboliſhed, for true exerciſes of godlineſs and charity. And he calleth them dogs, as prophane barkers, and evil workmen, becauſe they neglected true works, and did not teach the true uſe of them. To be ſhort, he calleth them Conciſion, becauſe in urging circumciſion, they cut off themſelves and others from the church.

[a] Which you have oftentimes heard of me.

[b] He alludeth to circumciſion, of the name whereof whilſt they boaſted, they cut aſunder the church.

[3] He ſheweth that we ought to uſe true circumciſion, to wit, the circumciſion of the heart, that cutting off all wicked affections by the virtue of Chriſt, we may ſerve God in purity of life.

[c] In outward things which pertain nothing to the ſoul.

[4] He doubteth not to prefer himſelf even according to the fleſh, before thoſe perverſe hot urgers of the law, that all men may know that he doth with good judgment of mind lightly eſteem of all thoſe outward things: for ſo much he lacketh nothing, which hath Chriſt, nay, the confidence of our works cannot ſtand with the free juſtification in Chriſt by faith.

[d] Which I accounted for vantage.

[e] He ſhutteth out all works, as well thoſe that go before, as thoſe that come after faith.

[f] That in their place I might get Chriſt, and of a poor man become rich: ſo far off am I from loſing any thing.

[g] In Chriſt: for they that are found without Chriſt, are ſubject to condemnation.

[h] That is to be in Chriſt, to be found not in a man's own righteouſneſs, clothed with the righteouſneſs of Chriſt imputed to him.

[5] This is the end of righteouſneſs by faith touching us, that by the virtue of his reſurrection we may eſcape from death.

[i] That I may feel him indeed and have a trial of him.

[6] The way to that eternal ſalvation is to follow Chriſt's ſteps, by afflictions and perſecutions, until we come to Chriſt himſelf, who is our mark whereat we ſhoot, and receive that reward whereunto God calleth us in him. And the apoſtle ſetteth theſe true exerciſes of godlineſs, againſt thoſe vain ceremonies of the law, wherein the falſe apoſtles put the ſum of godlineſs.

[k] To life everlaſting, which followeth the reſurrection of the ſaints.

[l] For we run not, but ſo far forth as we are laid hold on of Chriſt, that is, as God giveth us ſtrength, and ſheweth us the way.

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15 [7] Let us therefore as many as be [m] perfect, be thus minded: and if ye be otherwiſe minded, God ſhall reveal even the ſame unto you.

16 Nevertheleſs, *in that* whereunto we are come, let us proceed by one rule, that we may mind one thing.

17 Brethren, be followers of me, and look on them which walk ſo, as ye have us for an enſample.

* Rom. 16. 17.

18 [8] * For many walk, of whom I have told you often, and now tell you weeping, *that they are* the enemies of the croſs of Chriſt:

19 Whoſe [n] end *is* damnation, whoſe god *is their* belly, and *whoſe* [o] glory *is* to their ſhame, which mind earthly things.

* 1 Cor. 1. 7. Tit. 2. 13.

20 [9] But our converſation is in heaven, from whence alſo we look for the * Saviour, *even* the Lord Jeſus Chriſt,

21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working, whereby he is able even to ſubdue all things unto himſelf.

CHAP. IV.

1 *From particular exhortations,* 4 *he cometh to general.* 10 *He ſaith that he took ſuch joy in their readineſs to liberality,* 12 *that he will patiently bear the want.*

THerefore, [1] my brethren, beloved and longed for, *my* joy and my [a] crown, ſo continue in the [b] Lord, ye beloved.

2 [2] I pray Euodias, and beſeech Syntyche, that they be of one accord in the Lord.

3 Yea, and I beſeech thee, faithful yoke-fellow, help thoſe *women* which laboured with me in the goſpel, with Clement alſo, and with other my fellow-labourers, whoſe names *are* in the * [c] book of life.

* Rev. 3. 5. and 10. 8. and 21. 27.

4 [3] Rejoice in the [d] Lord alway, again I ſay, Rejoice.

5 [4] Let your [e] patient mind be known unto all men. [5] The Lord *is* at hand.

6 [6] Be nothing careful, but in all things let your requeſts be ſhewed unto God in prayer and ſupplication, with [f] giving of thanks.

7 And the [g] peace of God which paſſeth all underſtanding, ſhall preſerve your [h] hearts and minds in Chriſt Jeſus.

8 [7] Furthermore, brethren, whatſoever things are true, whatſoever things [i] *are* honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* worthy love, whatſoever things *are* of good report, if there *be* any virtue, or if there *be* any praiſe, think of theſe things,

9 Which ye have both learned and received, and heard, and ſeen in me: thoſe things do, and the goſpel of peace ſhall be with you.

10 [8] Now I rejoice alſo in the Lord greatly, that now at the laſt your care for me ſpringeth afreſh, wherein notwithſtanding ye were careful, but yet lacked opportunity.

11 I ſpeak not becauſe of [k] want: for I have learned in whatſoever ſtate I am, therewith to be content.

12 And I can be [l] abaſed, and I can abound: every where in all things I am [m] inſtructed, both to be full, and to be hungry, and to abound, and to have want.

13 I am able to *do* all things through the help of Chriſt, which ſtrengtheneth me.

14 Notwithſtanding ye have well done, that ye did communicate to mine affliction.

15 [9] And ye Philippians, know alſo, that in the [n] beginning of the goſpel, when I departed from Macedonia, no church communicated with me, concerning the matter of giving and receiving, but ye only.

16 For

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[7] The concluſion of his exhortation ſtanding upon three members: The one is, that ſuch as have profited in the truth of this doctrine, ſhould continue in it. The ſecond is, that if there be any which are yet ignorant, and underſtand not theſe things, and doubt of the aboliſhing of the law, they ſhould cauſe no trouble, and ſhould be gently borne withal, until they alſo be inſtructed of the Lord. The third is, that they eſteem the falſe apoſtles by their fruits: wherein he doubteth not to ſet forth himſelf for an example.

[m] He ſaid before that he was not perfect. So that in this place he calleth them perfect, which have ſomewhat profited in the knowledge of Chriſt and the goſpel, whom he ſetteth againſt the rude and ignorant, as he expoundeth himſelf in the next verſe following.

[8] He painteth out the falſe apoſtles in their colours, not upon malice or ambition, but with ſorrow and tears, to wit, becauſe that being enemies of the goſpel (for that is joined with affliction) they regard nothing elſe, but the commodities of this life: that is to ſay, that flowing in peace and quietneſs, and all worldly pleaſures, they may live in great eſtimation amongſt men, whoſe miſerable end he forewarned them of.

[n] Reward.

[o] Which they hunt after at men's hands.

[9] He ſetteth againſt theſe fellows, true paſtors which neglect earthly things, and aſpire to heaven only, where they know, that even in their bodies they ſhall be cloathed with that eternal glory, by the virtue of God.

[1] A rehearſal of the concluſion: That they manfully continue until they have gotten the victory, truſting to the Lord's ſtrength.

[a] Mine honour.

[b] In that concord, whereof the Lord is the band.

[2] He alſo calleth on ſome by name, partly becauſe they needed private exhortation, and partly alſo to ſtir up others to be more prompt and ready.

[c] God is ſaid, after the manner of men, to have a book wherein the names of his elect are written, to whom he will give everlaſting life, Ezekiel calleth it the writing of the houſe of Iſrael, and the ſecret of the Lord, chap. 13. 9.

[3] He addeth particular exhortations: the firſt is, that the joy of the Philippians be not hindered by any afflictions that the wicked imagine and work againſt them.

[d] So is the joy of the Lord diſtinguiſhed from our joy.

[4] The ſecond is, that taking all things in good part, they behave themſelves moderately with all men.

[e] Your quiet and ſettled mind.

[5] The taking away an objection: We muſt not be diſquieted through impatience, ſeeing that God is at hand to give us remedy in time againſt all our miſeries.

[6] The third is, that we be not too careful for any thing, but with ſure confidence give God thanks, and crave of him whatſoever we have need of, that with a quiet conſcience we may wholly and with all our hearts ſubmit ourſelves to him.

[f] So David began very often with tears, but ended with thankſgiving.

[g] That great quietneſs of mind which God only giveth in Chriſt.

[h] He divideth the mind into the heart, that is, into that part which is the ſeat of the will and affections, and into the higher part whereby we underſtand and reaſon of matters.

[7] A general concluſion, that as they have been taught both in word and example, ſo they frame their lives to the rule of all holineſs and righteouſneſs.

[i] Whatſoever things are ſuch as do beautify and ſet you out with a holy gravity.

[8] He witneſſeth that their liberality was acceptable to him, wherewith they did help him in his extreme poverty: but yet ſo moderating his words, that he might declare himſelf void of all ſuſpicion of diſhoneſty, and that he hath a mind contented both with proſperity and adverſity, and to be ſhort, that he repoſeth himſelf in the only will of God.

[k] As though I paſſed for my want.

[l] He uſeth a general word, and yet he ſpeaketh but of one kind of croſs, which is poverty, for commonly poverty bringeth all kinds of diſcommodity with it.

[m] This is a metaphor taken from holy things, or ſacrifices, for our life is like a ſacrifice.

[9] He witneſſeth that he remembereth alſo their former benefits, and again putteth away ſiniſter ſuſpicion of immoderate deſire, in that that he received nought of any elſe.

[n] At the beginning, when I preached the goſpel amongſt you.

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16 For even *when I was* in Theſſalonica, ye ſent once and afterward again for my neceſſity:

17 [10] Not that I deſire a gift: but I deſire the fruit which may further your reckoning:

18 Now I have received all, and have plenty: I was even filled, after that I had received of Epaphroditus that which *came* from you, an [o] odour that ſmelleth ſweet, a ſacrifice acceptable and pleaſant to God.

19 And my God ſhall fulfil all your neceſſities, through his riches, with glory in Jeſus Chriſt.

20 Unto God even our Father *be* praiſe for evermore. Amen.

21 Salute all the ſaints in Chriſt Jeſus. The brethren which are with me, greet you.

22 All the ſaints ſalute you, and moſt of all they which are of [p] Cæſar's houſhold.

23 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

¶ Written to the Philippians from Rome, *and ſent* by Epaphroditus.

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[10] He witneſſeth again, that he alloweth well of their benefit, not ſo much for his own ſake, as for theirs, becauſe they gave it not ſo much to him, as they offered it to God as a ſacrifice, whereof the Lord himſelf will not be forgetful.

[o] He alludeth to the ſweet ſmelling ſavours that were offered in the old law.

[p] Such as belong to the emperor Nero.

The Epiſtle of Paul to the COLOSSIANS.

CHAP. I.

A. D. 64.

1 *After the ſalutation,* 4 *he praiſeth them the more, to make them attentive unto him.* 7 *He reporteth the teſtimony of the doctrine which they heard of Epaphras.* 13 *He magnifieth God's grace towards them,* 20 *and ſheweth that all the parts of our ſalvation conſiſt in Chriſt alone.*

PAUL an apoſtle of Jeſus Chriſt, by the [a] will of God, and Timotheus *our* brother,

2 To them which are at [b] Coloſſe, ſaints, and faithful brethren in Chriſt: Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 [1] We give thanks to God even the [c] Father of our Lord Jeſus Chriſt, alway praying for you.

4 Since we heard of your faith in Chriſt Jeſus, and of *your* love toward all ſaints.

5 For the [d] hope's ſake which is laid up for you in heaven, whereof you have heard before by the word of truth, *which is* the goſpel,

6 Which is come unto you, even as *it is* unto all the world, and is faithful, as *it is* alſo among you, from the day that ye heard and truly knew the grace of God,

7 As ye alſo learned of Epaphras our dear fellow ſervant, which is for you a faithful miniſter of Chriſt:

8 [2] Who hath alſo declared unto us your love in the [e] Spirit.

9 For this cauſe we alſo, ſince the day we heard *of it,* ceaſe not to pray for you, and to deſire that ye might be fulfilled with knowledge of [f] his will, in all wiſdom, and ſpiritual underſtanding,

10 That ye might walk worthy of the Lord, and pleaſe *him* in all things, being fruitful in all good works, and increaſing in the knowledge of God,

11 [3] Strengthened with all might through his glorious power, unto all patience, and long ſuffering with [g] joyfulneſs,

12 [4] Giving thanks unto the [5] Father, which hath made us meet to be partakers of the inheritance of the ſaints in [h] light.

13 Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom * of his dear Son, * Matt. 3. 17. and 17. 5. 2 Pet. 1. 17.

14 [6] In whom we have redemption through his blood, *that is,* the forgiveneſs of ſins.

15 [7] Who is the * image of the inviſible God; [i] the firſt begotten of every creature. * Heb. 1. 3.

16 * For by him were all things created which are in heaven, and which are in earth, things viſible and inviſible: whether *they be* [k] thrones, * John 1. 3.

A. D. 64.

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[a] By the free bountifulneſs of God.

[b] Coloſſe is ſituated in Phrygia, not far from Hierapolis and Laodicea, on that ſide that they bend toward Lycia and Pamphylia.

[1] He commendeth the doctrine that was delivered them by Epaphras, and their readineſs in receiving it.

[c] We cannot otherwiſe conſider of God to our ſalvation, but as he is Chriſt's father, in whom we are adopted.

[d] For the glory that is hoped for.

[2] He declareth his good will towards them, telling them that they muſt not ſtill remain at one ſtay, but go on further both in the knowledge of the goſpel, and alſo in the true uſe of it.

[e] Your ſpiritual love, or your love which cometh from the Spirit.

[f] God's will.

[3] The gift of continuance is not of us, but it proceedeth from the virtue of God, which he doth freely give us.

[g] It muſt not be unwilling, and as it were drawn out of us by force, but proceed from a merry and joyful mind.

[4] Having ended the preface, he goeth to the matter itſelf, that is to ſay, to an excellent deſcription (although it be but ſhort) of whole chriſtianity, which is fitly divided into three treatiſes: for firſt of all, he expoundeth the true doctrine according to the order of the cauſes, beginning from this verſe to the twenty-firſt. And from thence he beginneth to apply the ſame to the Coloſſians, with divers exhortations to the ſixth verſe of the ſecond chapter. And laſt of all, in the third place, even to the third chapter, he refuteth the corruptions of true doctrine.

[5] The efficient cauſe of our ſalvation is the only mercy of God the Father, who maketh us meet to be partakers of eternal life, delivering us from the darkneſs wherein we were born, and bringing us to the light of the knowledge of the glory of his Son.

[h] In that glorious and heavenly kingdom.

[6] The matter itſelf of our ſalvation, is Chriſt the Son of God, who hath obtained remiſſion of ſins for us, by the offering up of himſelf.

[7] A lively deſcription of the perſon of Chriſt, whereby we underſtand, that in him only God ſheweth himſelf to be ſeen: who was begotten of the Father before any thing was made, that is, from everlaſting, by whom alſo all things that are made, were made without any exception, by whom alſo they do conſiſt, and whoſe glory they ſerve.

[i] Begotten before any thing was made: and therefore the everlaſting Son of the everlaſting Father.

[k] He ſetteth forth the angels with glorious names, that by the compariſon of moſt excellent ſpirits, we may underſtand how far paſſing the excellency of Chriſt is, in whom only we have to content ourſelves, and let go all angels.

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or dominions, or principalities, or powers, all things were created by him, and for him.

17 And he is before all things, and in him all things consist.

18 [8] And he is the head of the body of the church: he is the beginning, * *and* the [l] first begotten of the dead, that in all things he might have the pre-eminence.

* Rev. 1. 5. 1 Cor. 15. 20.

19 * For it pleased *the Father*, that in him should [m] all fullness dwell.

* John 1. 14. Ch. 2. 9.

20 [9] And through peace made by that blood of that his cross, to reconcile to himself through him, through him, *I say*, [n] all things, both which *are* in earth, and which *are* in heaven.

21 [10] And you which were in times past strangers and enemies, because *your* minds *were set* in evil works, hath [o] he now also reconciled,

22 In that body of his [p] flesh through death, to make you holy, and unblameable, and without fault in his sight,

23 [11] If ye continue grounded and stablished in the faith, and be not moved away from the hope of the gospel, whereof ye have heard, and which hath been preached to every [q] creature which is under the heaven, [12] whereof I Paul am a minister.

24 Now rejoice I in my sufferings for [r] you, and fulfil the [s] rest of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 [13] Whereof I am a minister, according to the dispensation of God which is given me unto you-ward, to fulfil the word of God,

26 * *Which is* the mystery hid since the world began, and from *all* ages, but now is made manifest unto his [t] saints,

* Rom. 16. 25. Eph. 3. 9. 2 Tim. 1. 10. Tit. 1. 2. 1 Pet. 1. 20.

27 To whom God [u] would make known what is the riches of his glorious mystery among the Gentiles, which *riches* is Christ in you, the hope of glory.

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28 [14] Whom we preach, admonishing every man, and teaching every man in [x] all wisdom, that we may present every man perfect in Christ Jesus.

29 Whereunto I also labour and strive, according to his working which worketh in me mightily.

CHAP. II.

4 *He condemneth, as vain, whatsoever is without Christ,* 11 *intreating specially of circumcision,* 16 *of abstinence from meats,* 18 *and of worshipping of angels.* 20 *That we are delivered from the traditions of the law through Christ.*

FOR I [1] would ye knew what great fighting I have for your sakes, and for them of Laodicea, and for as many as have not seen my [a] person in the flesh;

2 [2] That [b] their hearts might be comforted, and they knit together in love, and in all riches of the [c] full assurance of understanding, to know the mystery of God, even the Father, and of Christ:

3 In whom are hid all the treasures of [d] wisdom and knowledge.

4 [3] And this I say, lest any man should beguile you with [e] enticing words.

5 * For though I be absent in the flesh, yet am I with you in the spirit, rejoicing and beholding your [f] order, and your [g] stedfast faith in Christ.

* 1 Cor. 5. 3.

6 As ye have therefore [h] received Christ Jesus the Lord, *so* walk in him,

7 Rooted and built in him, and stablished in the

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[8] Having gloriously declared the excellent dignity of the person of Christ, he describeth his office and function, to wit, that he is that same to the church, that the head is to the body, that is to say, the prince and governor of it, and the very beginning of true life, as who rising first from death is the author of eternal life, so that he is above all, in whom only there is most plentiful abundance of all good things, which is poured out upon the church.

[l] Who so rose again that he should die no more, and who raiseth others from death to life by his power.

[m] Most plentiful abundance of all things pertaining to God.

[9] Now he teacheth how Christ executed that office which his Father enjoined him, to wit, by suffering the death of the cross (which was joined with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men, as well them which believed in him to come, and were already under this hope gathered into heaven, as them which should upon the earth believe in him afterward. And thus is justification described of the apostle, which is one and the chiefest part of the benefit of Christ.

[n] The whole church.

[10] Sanctification is another work of God in us by Christ, in that that he restored us (which hated God extremely, and were wholly and willingly given to sin) to his gracious favour in such sort, that he therewithal purifieth us with his Holy Spirit, and consecrateth us to righteousness.

[o] The Son.

[p] In that fleshly body, to give us to understand that his body was not a fantastical body, but a true body.

[11] The second treatise of this part of the epistle, wherein he exhorteth the Colossians not to suffer themselves by any means to be moved from this doctrine, shewing and declaring that there is no where any other true gospel.

[q] To all men: whereby we learn that the gospel was not shut up within the corners of Judea alone.

[12] He purchaseth authority to this doctrine by his apostleship, and taketh a most sure proof thereof, of his afflictions, which he suffereth for Christ's name, to instruct the churches with these examples of patience.

[r] For your profit and commodity.

[s] The afflictions of the church are said to be Christ's afflictions, by reason of that fellowship and knitting together that the body and the head have, the one with the other: not that there is any more need to have the church redeemed, but that Christ sheweth his power in the daily weakness of his, and that for the comfort of the whole body.

[13] He bringeth another proof of his apostleship, to wit, that God is the author of it, by whom also he was appointed peculiarly apostle of the Gentiles, to the end that by this means, that the same might be fulfilled by him, which the prophets foretold by the calling of the Gentiles.

[t] Whom he chose to sanctify unto himself in Christ: moreover he saith, that the mystery of our redemption was hidden since the world began, except it were revealed unto a few, who also were taught it extraordinarily.

[u] Thus Paul bridleth the curiosity of men.

[14] He protesteth that he doth faithfully execute his apostleship in every place, bringing men unto Christ only through the Lord's plentiful blessing of his labours.

[x] Perfect and sound wisdom, which is perfect in itself, and shall in the end make them perfect that follow it.

[1] The taking away of an objection. In that that he visited not the Colossians, nor the Laodiceans, he did it not of any negligence, but is so much the more careful for them.

[a] Me present in body.

[2] He concludeth shortly the sum of the former doctrine, to wit, that the whole sum of true wisdom, and most secret knowledge of God, consisteth in Christ only, and that this is the use of it touching men, that they being knit together in love, rest themselves happily in the knowledge of so great a goodness, until they come fully to enjoy it.

[b] Whom he never saw.

[c] Of that understanding, which bringeth forth a certain and undoubted persuasion in our minds.

[d] There is no true wisdom without Christ.

[3] A passing over to the treatise following, against the corruptions of Christianity.

[e] With a framed kind of talk made to persuade.

[f] The manner of your ecclesiastical discipline.

[g] Doctrine.

[h] So then Christ hangeth not upon men's traditions.

A. D. 64. the faith, as ye have been taught, abounding therein with thanksgiving.

8 [4] Beware lest there be any man that [i] spoil you through philosophy and vain deceit, [5] through the traditions of men, [6] according to the [k] rudiments of the world, [7] and not after Christ.

9 [8] For [l] in him [m] dwelleth [n] all the fulness of the Godhead [o] bodily.

10 And ye are complete in him, which is the head of all principality and power.

11 [9] In whom also ye are circumcised with * circumcision made without hands, by putting off the [p] sinful body of the flesh through the circumcision of Christ; *Rom. 2. 29.

12 [10] In that ye are * [q] buried with [r] him through baptism, [11] in whom ye are also raised up together through the faith of the operation of [s] God, which raised him from the dead. *Rom. 6. 4. Eph. 1. 19.

13 * [12] And you which were dead in sins, [13] and in the uncircumcision of your flesh, hath he quickened together with him, forgiving you all *your* trespasses, *Eph. 2. 1.

14 [14] And putting out the * [t] hand writing of ordinances that was against us, which was contrary to us, he even took it out of the way, and fastened it upon the cross, A. D. 64. * Eph. 2. 15.

15 And hath spoiled the [u] principalities and powers, and hath [x] made a shew of them openly, and hath triumphed over them in the [y] same *cross*.

16 [15] Let no man therefore condemn you in meat or drink, or in respect of an holy day, or of the new moon, or of the sabbath *days*,

17 Which are *but* a shadow of things to come: but the [z] body is in Christ.

18 [16] Let no man at his pleasure bear rule over you by [a] humbleness of mind, and worshipping of angels, [17] advancing himself in those things which he never saw, [18] [b] rashly puft up with his fleshly mind,

19 [19] And holdeth not the [c] head, whereof all the body furnished and knit together by joints and bands, increaseth with the increasing of [d] God.

20 [20] Wherefore if *ye be* dead with Christ from the

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[4] He bringeth all corruptions to three kinds. The first is, that which ariseth of vain and curious speculations, and yet beareth a shew of a certain subtil wisdom.

[i] This is a word of war, and it is as much as to drive or carry away a spoil or booty.

[5] The second, which is manifestly superstitious and vain, and standeth only upon custom and feigned inspirations.

[6] The third kind was of them which joined the rudiments of the world (that is to say, the ceremonies of the law) with the gospel.

[k] Principles and rules, wherewith God ruled his church, as it were under a schoolmaster.

[7] A general confutation of all corruption is this, that that must needs be a false religion, which addeth any thing to Christ.

[8] A reason: Because only Christ, God and man, is most perfect, and passeth far above all things, so that whosoever hath him, may require nothing more.

[l] By these words is shewed a distinction of the natures.

[m] This word (dwelleth) noteth out unto us the joining together of those natures, so that of God and man is one Christ.

[n] These words set down most perfect Godhead to be in Christ.

[o] The knitting together of God and man is substantial and essential.

[9] Now he dealeth precisely against the third kind, that is to say, against them which urged the Jewish religion and first of all, he denieth that we have need of the circumcision of the flesh, seeing that without it, we are circumcised within by the virtue of Christ.

[p] These many words are used to shew what the old man is, whom Paul in other places calleth the body of sin.

[q] Look Rom. 6. 4.

[10] The taking away of an objection: We need not so much as the external sign which our fathers had, seeing that our baptism is a most effectual pledge and witness of that inward restoring and renewing.

[r] So then all the force of the matter cometh not from the very deed done, that is to say, it is not the dipping of us into the water by a minister, that maketh us to be buried with Christ, as the Papists say, that even for the very act's sake we become verily Christians, but it cometh from the virtue of Christ, for the apostle addeth the resurrection of Christ, and faith.

[11] One end of baptism is the death and burial of the old man, and that by the mighty power of God only, whose virtue we lay hold on by faith, in the death and resurrection of Christ.

[s] Through faith which cometh from God.

[12] Another end of baptism is, that we which were dead in sin, might obtain free remission of sins and eternal life, through faith in Christ who died for us.

[13] A new argument which lieth in these few words, and it is thus: Uncircumcision was no hindrance to you, why you being justified in Christ should not obtain life, therefore you need not circumcision to the attainment of salvation.

[14] He speaketh now more generally against the whole service of the law, and sheweth by two reasons, that it is abolished. First, to what purpose should he that hath obtained remission of all his sins in Christ, require those helps of the law? Secondly, because, that if a man do rightly consider those rites, he shall find that they were so many testimonies of our guiltiness, whereby we manifestly witnessed as it were by our own hand-writing, that we deserved damnation. Therefore did Christ put out that hand-writing by his coming, and fastening it to the cross, triumphed over all our enemies, were they never so mighty. Therefore to what end and purpose should we now use those ceremonies, as though we were still guilty of sin, and subject to the tyranny of our enemies?

[t] Abolishing the rites and ceremonies.

[u] Satan and his angels.

[x] As a conqueror made he a shew of those captives, and put them to shame.

[y] The cross was a chariot of triumph. No conqueror could have triumphed so gloriously in his chariot, as Christ did upon the cross.

[15] The conclusion: wherein also he nameth certain kinds, as the difference of days, and meats, and proveth by a new argument, that we are not bound unto them; to wit, because those things were shadows of Christ to come, but we possess him now exhibited unto us.

[z] The body, as a thing of substance and pith, he setteth against shadows.

[16] He disputeth against the first kind of corruptions, and setteth down the worshipping of angels for an example: which kind of false religion he confuteth, first, this way: because that they which bring in such a worship, attribute that unto themselves which is proper only to God, to wit, authority to bind men's consciences with religion, although they seem to bring in these words by humbleness of mind.

[a] By foolish humbleness of mind: for otherwise humbleness is a virtue. For these angel-worshippers blamed such of pride as would go straight to God, and use no other under means beside Christ.

[17] Secondly, because they vainly trust upon them for oracles those things which they neither saw nor heard, but devised of themselves.

[18] Thirdly, because these things have no other ground whereupon they are built, but only the opinion of men, which please themselves without all measure in their own devices.

[b] Without reason.

[19] The fourth argument, which is of great weight: Because they spoil Christ of his dignity, who only is sufficient both to nourish and also to increase his whole body.

[c] Christ.

[d] With the increasing which cometh from God.

[20] Now last of all, he fighteth against the second kind of corruptions, that is to say, against mere superstitions, invented of men, which partly deceive the simplicity of some with their craftiness, and partly with very foolish superstitions, and to be laughed at: as when godliness, remission of sins, or any such like virtue, is put in some certain kind of meat, and such like things, which the inventors of such rites themselves understand not, because indeed it is not. And he useth an argument of comparison. If by the death of Christ, who established a new covenant with his blood, you be delivered from those external rites wherewith it pleased the Lord to prepare the world, as it were by certain

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the ordinances of the world, why, [e] as though ye lived in the world, are ye burdened with traditions?

21 [21] *As* touch not, taſte not, handle not,

22 [22] Which all periſh with the uſing, [23] *and are* after the commandments and doctrines of men:

23 [24] Which things have indeed a ſhew of [f] wiſdom, in [g] voluntary religion and humbleneſs of mind, and in [h] not ſparing the body, which are things of no value, *ſith they pertain* to the [i] filling of the fleſh.

CHAP. III.

1 Againſt earthly exerciſes, which the falſe apoſtles urged, 2 he ſetteth heavenly: 5 and beginneth with the mortifying of the fleſh, 8 whence he draweth particular exhortations, 18 and particular duties which depend on each man's calling.

IF [1] ye then [2] be [a] riſen with Chriſt, [3] ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God.

2 Set your affections on things which are above, *and* not on things which are on the [b] earth.

3 [4] For ye are dead, [5] and your life is hid with Chriſt in God.

4 When Chriſt which is our life ſhall appear, then ſhall ye alſo appear with him in glory.

5 [6] * Mortify therefore your [c] members which are on the earth, fornication, uncleanneſs, the inordinate affection, evil concupiſcence, and covetouſneſs which is idolatry:

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* Eph. 5. 3.

6 For the which things ſake the wrath of God [d] cometh on the children of diſobedience.

7 Wherein ye alſo walked once, when ye lived in them.

8 But now put ye away even all theſe things, wrath, anger, maliciouſneſs, curſed ſpeaking, filthy ſpeaking, out of your mouth.

9 Lye not one to another, [7] ſeeing that ye have put off the old man with his works,

10 And have put on the new, [8] which is renewed in [e] knowledge after the image of him that created him,

11 [9] Where is neither Grecian nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond, free: But Chriſt is all, and in all things.

12 Now therefore as the elect of God, holy and beloved, [f] put on the [g] bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering:

13 Forbearing one another, and forgiving one another, if any man have a quarrel to another: even as Chriſt forgave, even ſo do ye.

14 And above all theſe things *put on* love, which is the [h] bond of perfectneſs.

15 And

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rudiments, to that full knowledge of true religion, why would ye be burdened with traditions, I wot not what, as though ye were citizens of this world, that is to ſay, as though ye depended upon this life, and earthly things? Now this is the cauſe why before verſe 8. he followed another order than he doth in the confutation: becauſe he ſheweth there by what degrees falſe religions came into the world, to wit, beginning firſt by curious ſpeculations of the wiſe, after which in proceſs of time ſucceeded groſs ſuperſtition; againſt which miſchiefs, the Lord ſet at length that ſervice of the law, which ſome abuſed in like ſort: but in the confutation he began with the aboliſhing of the law ſervice, that he might ſhew by compariſon, that thoſe falſe ſervices ought much more to be taken away.

[e] As though your felicity ſtood in theſe earthly things, and the kingdom of God were not rather ſpiritual.

[21] An imitation in the perſon of theſe ſuperſtitious men, rightly expreſſing their nature and uſe of ſpeech.

[22] Another argument: The ſpiritual and inward kingdom of God cannot conſiſt in theſe outward things, and ſuch as periſh with the uſing.

[23] The third argument: Becauſe God is not the author of theſe traditions, and therefore they did not bind the conſciences.

[24] The taking away of an objection. Theſe things have a godly ſhew, becauſe men by this means ſeem to worſhip God with a good mind, and humble themſelves, and neglect the body, which the moſt part of men curiouſly pamper up and cheriſh: but yet notwithſtanding the things themſelves are of no value, forſomuch as they pertain not to the things that are ſpiritual and everlaſting, but to the nouriſhment of the fleſh.

[f] Which ſeem indeed to be ſome exquiſite thing, and ſo wiſe devices, as though they came from heaven.

[g] Hence ſprang the works of ſupererogation, as the Papiſts term them, that is to ſay, needleſs works, as though men performed more than is commanded them: which was the beginning and the very ground whereon monks merits were brought in.

[h] A lively deſcription of monkery.

[i] Seeing they ſtand in meat and drink, wherein the kingdom of God doth not ſtand.

[1] Another part of this epiſtle, wherein he taketh occaſion by reaſon of thoſe vain exerciſes, to ſhew the duty of a Chriſtian life: which is an ordinary thing with him, after he hath once ſet down the doctrine itſelf.

[2] Our renewing or new birth, which is wrought in us by being partakers of the reſurrection of Chriſt, is the fountain of all holineſs, out of which ſundry arms or rivers do afterwards flow.

[a] For if we be partakers of Chriſt, we are carried as it were into another life, where we ſhall neither need meat nor drink, for we ſhall be like unto the angels.

[3] The end and mark which all the duties of Chriſtian life ſhoot at, is to enter into the kingdom of heaven, and to give ourſelves to thoſe things which lead us thither, that is, to true godlineſs, and not to theſe outward and corporal things.

[b] So he calleth that ſhew of religion which he ſpake of in the former chapter.

[4] A reaſon taken of the efficient cauſes, and others: you are dead as touching the fleſh, that is, touching the old nature which ſeeketh after all tranſitory things; and on the other ſide, you have begun to live according to the Spirit, therefore give yourſelves to ſpiritual and heavenly, and not to carnal and earthly things.

[5] The taking away of an objection: while we are yet in his world, we are ſubject to many miſeries of this life, ſo that the life that is in us, is as it were hidden: yet notwithſtanding we have the beginnings of life and glory, the accompliſhment whereof which lieth now in Chriſt's and in God's hand, ſhall be aſſuredly and manifeſtly performed in that glorious coming of the Lord.

[6] Let not your dead nature be any more effectual in you, but let your living nature be effectual. Now the force of nature is known by the motions. Therefore let the affections of the world die in you, and let the contrary motions which are ſpiritual, live. And he reckoneth up a great long ſcroll of vices, and their contrary virtues.

[c] The motions and luſts that are in us, are in this place very properly called members, becauſe that the reaſon and will of man corrupted, doth uſe them as the body doth his members.

[d] Uſeth to come.

[7] A definition of our new birth taken of the parts thereof, which are the putting off of the old man, that is to ſay, of the wickedneſs which is in us by nature, and the reſtoring, and repairing of the new man, that is to ſay, of pureneſs, which is given us by grace: but both of them are but begun in us in this preſent life, and by certain degrees finiſhed, the one dying in us by little and little, and the other coming to the perfection of another life, by little and little.

[8] Newneſs of life conſiſteth in knowledge which tranſformeth man to the image of God his maker, that is to ſay, to the ſincerity and pureneſs of the whole ſoul.

[e] He ſpeaketh of an effectual knowledge.

[9] He telleth them again that the goſpel doth not reſpect thoſe external things, but true juſtification and ſanctification in Chriſt only, which have many fruits, as he reckoneth them up here: But commendeth two things eſpecially, to wit, godly concord and continual ſtudy of God's word.

[f] So put on, that ye never put off.

[g] Thoſe moſt tender affections of exceeding compaſſion.

[h] Which bendeth and knitteth together all the duties that paſs from man to man.

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15 And let the peace of God [i] rule in your hearts, to the which ye are called in [k] one body, and be ye thankful.

16 Let the word of Chriſt dwell in you plenteouſly in all wiſdom, teaching and admoniſhing your ownſelves, in [l] pſalms, and hymns, and ſpiritual ſongs, ſinging with a grace in your hearts to the Lord.

*1 Cor. 10. 31. 17 * And whatſoever ye ſhall do, in word or deed, *do* all in the [m] name of the Lord Jeſus, giving thanks to God even the Father by him.

*Eph. 5. 22. 18 ¶ * [10] Wives, ſubmit yourſelves unto your huſbands, as it is [n] comely in the Lord.

*1 Pet. 3. 1. 19 * [11] Huſbands, love your wives, and be not bitter unto them.

*Eph. 6. 1. 20 ¶ * [12] Children, obey your parents in [o] all things: for that is well pleaſing unto the Lord.

21 [13] Fathers, provoke not your children to anger, leſt they be diſcouraged.

*Eph. 6. 5. Tit. 2. 9. 1 Pet. 2. 18. 22 ¶ [14] * Servants, be obedient unto them that are *your* maſters according to the fleſh, in all things, not with eye ſervice as men pleaſers, but in ſingleneſs of heart, fearing God.

23 And whatſoever ye do, do it heartily, as to the Lord, and not to men,

24 Knowing that of the Lord ye ſhall receive the [p] reward of the inheritance: for ye ſerve the Lord Chriſt.

25 [15] But he that doth wrong, ſhall receive for the wrong that he hath done: and there is no reſpect of perſons.

CHAP. IV.

1 *He returneth to general exhortations,* 3 *touching prayer and gracious ſpeech,* 7 *and ſo endeth with greetings and commendations.*

YE maſters, do unto your ſervants that which is juſt and equal, knowing that ye alſo have a maſter in heaven.

*Luke 18. 1. 1 Theſſ. 5. 17. 2 [1] * [2] Continue in prayer, and watch in the ſame with thankſgiving.

*Eph. 6. 18. 2 Theſſ. 3. 1. 3 [3] * Praying alſo for us, that God may open unto us the [a] door of utterance, to ſpeak the myſtery of Chriſt: wherefore I am alſo in bonds,

4 That I may utter it, as it becometh me to ſpeak.

*Eph. 5. 15. 5 ¶ [4] * Walk [b] wiſely toward them that are without, and redeem the [c] ſeaſon.

6 [5] *Let* your ſpeech *be* [d] gracious always, and powdered with [e] ſalt, that ye may know how to anſwer every man.

7 ¶ Tychicus *our* beloved brother and faithful miniſter, and fellow ſervant in the Lord, ſhall declare unto you my whole ſtate,

8 Whom I have ſent unto you for the ſame purpoſe, that he might know your ſtate, and might comfort your hearts,

9 With Oneſimus a faithful and a beloved brother, who is one of you: They ſhall ſhew you of all things here.

10 Ariſtarchus my priſon-fellow ſaluteth you, and Marcus Barnabas's couſin (touching whom ye received commandments, If he come unto you, receive him),

11 And Jeſus which is called Juſtus, which are of the circumciſion. Theſe [f] only are my work-fellows unto the [g] kingdom of God, which have been unto my conſolation.

12 Epaphras the ſervant of Chriſt, which is one of you, ſaluteth you, and always ſtriveth for you in prayers, that ye may ſtand perfect and full in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and for them of Laodicea, and them of Hierapolis.

* 2 Tim. 4. 11. 14 Luke * the beloved phyſician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the church which is in his houſe.

16 And when this epiſtle is read of you, cauſe that it be read in the church of the Laodiceans alſo; and that ye likewiſe read the epiſtle *written* from Laodicea.

17 And ſay to Archippus, Take heed to the miniſtry that thou haſt received in the Lord, that thou fulfil it.

18 The ſalutation by the hand of me Paul, Remember my bands. Grace *be* with you. Amen.

¶ Written from Rome to the Coloſſians, *and ſent* by Tychicus and Oneſimus.

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[i] Rule and govern all things.

[k] You are joined together into one body through God's goodneſs, that you might help one another as fellow members.

[l] By pſalms he meaneth all godly ſongs which were written upon divers occaſions; and by hymns, all ſuch as contain the praiſe of God; and by ſpiritual ſongs, other more peculiar and artificious ſongs which were alſo in praiſes of God, but they were made fuller of muſic.

[m] Call upon the name of Chriſt, when you do it, or do it to Chriſt's praiſe and glory.

[10] He goeth from precepts which concern the whole civil life of man, to precepts pertaining to every man's family, and requireth of wives ſubjection in the Lord.

[n] For thoſe wives do not well, that do not ſet God in Chriſt before them in their love, but this philoſophy knoweth not.

[11] He requireth of huſbands, that they love their wives, and uſe them gently.

[12] He requireth of children, that according to God's commandment, they be obedient to their parents.

[o] In the Lord, and ſo it is expounded, Eph. 5. 19.

[13] Of parents, that they be gentle toward their children.

[14] Of ſervants, that fearing God himſelf, to whom their obedience is acceptable, they reverently, faithfully, and from the heart obey their maſters.

[p] For that, that you ſhall have duly obeyed your maſters, the time ſhall come, that you ſhall be made ſons, of ſervants, and then ſhall you know this of a ſurety, which ſhall be when you are made partakers of the heavenly inheritance.

[15] He requireth of maſters, that being mindful how that they themſelves alſo ſhall render an account before that heavenly Lord and Maſter, which will revenge wrongful doings without any reſpect of maſters or ſervants, they ſhew themſelves juſt and upright, with equity, unto their ſervants.

[1] He addeth certain general exhortations, and at length endeth his epiſtle with divers familiar and godly ſalutations.

[2] Prayers muſt be continual and earneſt.

[3] Such as miniſter the word, muſt eſpecially be commended to the prayers of the church.

[a] An open and free mouth to preach the goſpel.

[4] In all parts of our life, we ought to have good conſideration even of them which are without the church.

[b] Adviſedly and circumſpectly.

[c] Seek occaſion to win them, although you loſe of your own by it.

[5] Our ſpeech and talk muſt be applied to the profit of the hearers.

[d] Framed to the profit of your neighbour.

[e] Againſt this is ſet filthy communication, as Eph. 4. 29.

[f] Why then, Peter was not at that time at Rome.

[g] In the goſpel.

The Firſt Epiſtle of Paul to the THESSALONIANS.

A. D. 54.

CHAP. I.

1 He therefore beginneth with thankſgiving, 4 to put them in mind that whatſoever was praiſe-worthy in them, 11 it came of God's goodneſs: 8 and that they are enſamples unto others.

PAUL, and Silvanus, and Timotheus, unto the church of the Theſſalonians, *which is* in God our Father, and in the Lord Jeſus Chriſt: Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

2 [1] We give God thanks always for you all, making mention of you in our prayers,

3 [2] Without ceaſing, remembering your effectual faith, and diligent love, and the patience of *your* hope in our Lord Jeſus Chriſt, in the ſight of God, even our Father:

4 Knowing, beloved brethren, that ye are [a] elect of God.

5 [3] For our goſpel was not unto you in word only, but alſo in power, and in the Holy Ghoſt, and in [b] much aſſurance, as ye know after what manner we were among you for your ſakes.

6 [4] And ye became followers of us, and of the Lord, and received the word in much affliction, with [c] joy of the Holy Ghoſt,

7 So that ye were as enſamples to all that believe in Macedonia, and in Achaia:

8 For from you ſounded out the word of the Lord, not in Macedonia and Achaia only: but your faith alſo which is toward God, ſpread abroad in all quarters, that we need not to ſpeak any thing:

9 For they [d] themſelves ſhew of us what manner of entering in we had unto you, [5] and how ye turned to God from idols, to ſerve the living and true God,

10 And to look for his Son from heaven, whom he raiſed from the dead, *even* Jeſus which delivereth us from [e] that wrath to come.

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CHAP. II.

1 He declareth how faithfully he preached the goſpel unto them, 5 ſeeking neither gain, 6 nor praiſe of men: 10 and he proveth the ſame by their own teſtimony: 14 that they did courageouſly bear perſecutions of their countrymen: 17 that he deſireth very much to ſee them.

FOR [1] ye yourſelves know, brethren, that our entrance in unto you was not in vain,

2 [2] But even after that we had ſuffered before, and were ſhamefully entreated at * Philippi (as ye know) we were bold in [a] our God, to ſpeak unto you the goſpel of God, with much ſtriving. * Acts 16. 12.

3 [3] For our exhortation was not by deceit, [b] nor by uncleanneſs, nor by guile.

4 [4] But as we were [c] allowed of God, that the goſpel ſhould be committed *unto us*, ſo we ſpeak, not as they that pleaſe men, but God, which [d] approveth our hearts.

5 Neither yet did we ever uſe flattering words, as ye know, nor coloured covetouſneſs, God *is* record.

6 [5] Neither ſought we praiſe of men, neither of you, nor of others, when we might have been [e] chargeable, as the apoſtles of Chriſt.

7 But we were [f] gentle among you, even as a nurſe cheriſheth her children.

8 [6] Thus being affectioned toward you, our good will was to have dealt unto you, not the goſpel of God only, but alſo our own ſouls, becauſe ye were dear unto us.

9 [7] For ye remember, brethren, * our labour and * Acts 20. 34. 1 Cor. 4. 12. 2 Theſſ. 3. 8.

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[1] An example of right Chriſtian rejoicing, whereby alſo we learn, that ſuch as have great gifts in them, are in two ſorts bridled, to wit, if they conſider that they have received all from God, and that continuance muſt be deſired at his hands, whereunto alſo the whole epiſtle exhorteth the Theſſalonians.

[2] He commendeth them for three ſpecial gifts, effectual faith, continual love, and patient hope: to the end they might be aſhamed, being indued with ſuch excellent gifts, not to continue in God's election.

[a] Word for word, that your election is of God.

[3] Another reaſon, why they ought in no wiſe to ſtart back, but continue to the end, becauſe they cannot doubt of this doctrine which hath been ſo many ways confirmed unto them even from heaven, as they themſelves did well know.

[b] Paul ſheweth by two things that there followed very great fruit of his preaching, to wit, by theſe gifts of the Holy Ghoſt, and that certain aſſurance which was throughly ſettled in their minds, as appeared by their willing bearing of the croſs.

[4] Another reaſon, becauſe even that day they embraced the goſpel with great chearfulneſs, inſomuch that they were an example to all their neighbours: ſo that it ſhould be more ſhame to them to faint in the mid-race.

[c] With joy which cometh from the Holy Ghoſt.

[d] All the believers.

[5] It is no true converſion to forſake idols, unleſs a man therewithal worſhip the true and living God, in Chriſt the only Redeemer.

[e] This word (That) is not put here without cauſe, and by (wrath) is meant that revenge and puniſhment, wherewith the Lord will judge the world at length in his terrible wrath.

[1] That which he touched before ſhortly concerning his apoſtleſhip, he handleth now more at large, and to that end and purpoſe which we ſpake of.

[2] The virtues of a true paſtor are, freely without fear to preach the goſpel, even in the midſt of dangers.

[a] Through God's gracious help.

[3] To teach pure doctrine faithfully and with a pure heart.

[b] By any wicked and naughty kind of dealing.

[4] To approve his conſcience to God, being free from all flattery and covetouſneſs.

[c] Seeing there is this difference between the judgments of God, and the judgments of men, that when men chuſe, they reſpect the qualities of thoſe things which ſtand before them, but God findeth the reaſon of his counſel only in himſelf, it followeth, that ſeeing we are not able to think a good thought, that whomſoever he firſt chuſeth to thoſe callings, he maketh them able, and doth not find them able. And therefore in that we are allowed of God, it hangeth upon his mercy.

[d] Which liketh and alloweth of them.

[5] To ſubmit himſelf even to the baſeſt, to win them, and to eſchew all pride.

[e] When I might lawfully have lived upon the expences of the church.

[f] We were not rough, but eaſy and gentle as a nurſe, that is neither ambitious nor covetous, but taketh all pains as patiently as if ſhe were a mother.

[6] To have the flock that is committed unto him in more eſtimation than his own life.

[7] To depart with his own right rather than to be chargeable to his ſheep.

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and travail: for we laboured day and night, becauſe we would not be chargeable unto any of you, and preached unto you the goſpel of God.

10 [8] Ye *are* witneſſes, and God *alſo*, how holily and juſtly, and unblameably we behaved ourſelves among you that believe:

11 [9] As ye know how that we exhorted you, and comforted, and beſought every one of you, (as a father his children)

12 [10] That ye * would walk worthy of God, who hath called you unto his kingdom and glory.

* Eph. 4. 1. Phil. 1. 27. Col. 1. 10.

13 [11] For this cauſe alſo thank we God without ceaſing, that when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is indeed the word of God, which alſo worketh in you that believe.

14 [12] For, brethren, ye are become followers of the churches of God, which in Judea are in [g] Chriſt Jeſus, becauſe ye have alſo ſuffered the ſame things of your own [h] countrymen, even as they *have* of the Jews,

15 [13] Who both killed the Lord Jeſus and their own prophets, and have perſecuted us away, [14] and God they pleaſe not, and are contrary to [i] all men,

16 And forbid us to preach unto the Gentiles, that they might be ſaved, to [k] fulfil their ſins always: for the [l] wrath *of God* is come on them to the utmoſt.

17 [15] Foraſmuch, brethren, as we [m] were kept from you for a ſeaſon, concerning ſight, but not in the heart, we enforced the more to ſee your face with great deſire.

18 Therefore we would have come unto you (I Paul, at leaſt once or twice) but Satan hindered us.

19 For what is our hope or joy, or crown of rejoicing? are not even you in the preſence of our Lord Jeſus Chriſt at his coming?

20 Yes, ye are our glory and joy.

CHAP. III.

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1 To ſhew his affection toward them, he ſendeth Timothy unto them: 6 he is ſo moved by the report of their proſperous ſtate, 9 that he cannot give ſufficient thanks, 11 and therefore he breaketh out into prayer.

WHerefore ſince we could no longer forbear, we thought it good to remain at Athens alone.

2 * And have ſent Timotheus our brother and miniſter of God, and our labour-fellow in the goſpel of Chriſt, to ſtabliſh you, and to comfort you touching your faith,

* Acts 16. 1.

3 That no man ſhould be moved with theſe afflictions: [1] for ye yourſelves know, that we are appointed thereunto.

4 For verily when we were with you, we told you before that we ſhould ſuffer tribulations, even as it came to paſs, and ye know it.

5 Even for this cauſe, when I could no longer forbear, I ſent *him* that I might know of your faith, leſt the tempter had tempted you in any ſort, and that our labour had been in vain.

6 [2] But now lately when Timotheus came from you unto us, and brought us good tidings of your faith and love, and that ye have good remembrance of us always, deſiring to ſee us, as we alſo *do* you,

7 Therefore, brethren, we had conſolation in you, in all our affliction and neceſſity through your faith.

8 For now are we [a] alive, if ye ſtand faſt in the Lord.

9 For what thanks can we recompenſe to God again for you, for all the joy wherewith we rejoice for your ſakes before our God,

10 Night and day, * praying exceedingly that we might ſee your face, and might [b] accompliſh that which is lacking in your faith.

* Rom. 1. 10. and 15. 23.

11 Now God himſelf, even our Father, and our Lord Jeſus Chriſt, guide our journey unto you.

12 [3] And the Lord increaſe you, and make you

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[8] To excel others in example of a godly life.

[9] To exhort and comfort with a fatherly mind and affection.

[10] To exhort all men diligently and earneſtly to lead a godly life.

[11] Having approved his miniſtry, he commendeth again (to that end and purpoſe I ſpake of) the chearfulneſs of the Theſſalonians, which was anſwerable to his diligence in preaching, and their manly patience.

[12] He confirmeth them in their afflictions which they ſuffered of their own people, becauſe they were afflicted of their own countrymen: which came as well (ſaith he) to the churches of the Jews, as to them: and therefore they ought to take it in good part.

[g] Which Chriſt hath gathered together.

[h] Even of them which were of the ſame country, and the ſame town that you are of.

[13] He preventeth an offence which might be taken, for that the Jews eſpecially, above all others, perſecuted the goſpel. That is no new thing, ſaith he, ſeeing they ſlew Chriſt himſelf, and his prophets, and have baniſhed me alſo.

[14] He foretelleth the utter deſtruction of the Jews, leſt any man ſhould be moved by their rebellion.

[i] For the Jews would neither enter into the kingdom of God themſelves, nor ſuffer others to enter in.

[k] Until that wickedneſs of theirs which they have by inheritance, as it were, of their fathers, be grown ſo great, that the meaſure of their iniquity being filled, God may come forth to wrath.

[l] The judgment of God being angry, which indeed appeared ſhortly after in the deſtruction of the city of Jeruſalem, whither many reſorted even out of divers provinces when it was beſieged.

[15] He meeteth with an objection, why he came not to them ſtraightways being in ſo great miſery: I deſired oftentimes (ſaith he) and it lay not in me, but Satan hindered my endeavours, and therefore I ſent Timothy my faithful companion unto you, becauſe you are moſt dear to me.

[m] Were kept aſunder from you, and as it were orphans.

[1] The will of God, who calleth his, on this condition, to bring them to glory by affliction, is a moſt ſure remedy againſt all afflictions.

[2] Becauſe they have hitherto gone ſo well forward, he exhorteth them again to make an end of the reſt of the journey, ſeeing that therein alſo they ſhall do him, their apoſtle, a great pleaſure.

[a] For now you cannot otherwiſe think me ſafe and in good caſe, unleſs you go forward in religion and faith.

[b] Paul was conſtrained, through the importunate dealing of the enemies, to leave the building which he had ſcarce begun: and for that cauſe he had left Silas and Timotheus in Macedonia, and when Timothy came to Athens to him, he ſent him back again ſtraightway. So that he deſireth to ſee the Theſſalonians, that he may thoroughly accompliſh their faith and religion, that was as yet imperfect.

[3] Another part of the epiſtle, wherein he ſpeaketh of the duties of a Chriſtian life. And he ſheweth that the perfection of a Chriſtian life conſiſteth in two things, to wit, in charity toward all men, and inward purity of the heart, the accompliſhment whereof notwithſtanding is deferred to the next coming of Chriſt, who will then perfect his work by the ſame grace wherewith he began it in us.

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you abound in love one toward another, and toward all men, even as we *do* toward you,

* Ch. 5. 23. 1 Cor. 1. 8.

13 * To make your hearts ſtable and unblameable in holineſs before God, even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints.

CHAP. IV.

1 *He exhorteth them* 3 *to holineſs,* 9 *and brotherly love.* 13 *He forbiddeth them to ſorrow after the manner of infidels.* 15 *He ſetteth out the hiſtory of our reſurrection.*

AND [1] furthermore we beſeech you, brethren, and exhort you in the Lord Jeſus, that ye [a] increaſe more and more, as ye have received of us, how ye ought to walk and to pleaſe God.

2 For ye know what commandments we gave you by the Lord Jeſus.

* Rom. 12. 2. Eph. 5. 17.

3 * [2] For this is the will of God, *even* your [b] ſanctification, *and* that ye ſhould abſtain from fornication,

4 [3] That every one of you ſhould know how to poſſeſs his veſſel in holineſs and honour,

5 [4] *And* not in the luſt of concupiſcence, even as the Gentiles which know not God:

* 1 Cor. 6. 8.

6 * [5] That no man oppreſs or defraud his brother in any matter: for the Lord *is* avenger of all ſuch things, as we alſo have told you beforetime and teſtified.

* 1 Cor. 1. 2.

7 * For God hath not called uunt o uncleanneſs, but unto holineſs.

8 He therefore that [c] deſpiſeth *theſe things*, deſpiſeth not man, but God, who hath even given you his holy Spirit.

* John 13. 34. and 15. 12. 1 John 2. 8. and 4. 21.

9 [6] But as touching brotherly love, ye need not that I write unto you: * for ye are taught of God to love one another.

10 Yea, and that thing verily ye do unto all the brethren, which are throughout all Macedonia: but we beſeech you, brethren, that ye increaſe more and more:

11 [7] And that ye ſtudy to be quiet, and to meddle with your own buſineſs; [8] and to work with your own hands, as we commanded you.

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12 That ye may behave yourſelves honeſtly toward them that are without, and that nothing be lacking unto you.

13 ¶ [9] I would not, brethren, have you ignorant [10] concerning them [11] which are aſleep, that ye ſorrow not even as others which have no hope.

14 [12] For if we believe that Jeſus is dead, and is riſen, even ſo them which ſleep in [d] Jeſus, will God [e] bring with him.

15 [13] For this ſay we unto you by the [f] word of the Lord, that [g] we which live, and are remaining in the coming of the Lord, ſhall not prevent them which ſleep:

* 1 Cor. 15. 52.

16 For the Lord himſelf ſhall deſcend from heaven with a [h] ſhout, *and* with the voice of the archangel, and * with the trumpet of God: and the dead in Chriſt ſhall riſe firſt:

17 Then ſhall we which live and remain, be [i] caught up with them alſo in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord.

18 Wherefore, comfort yourſelves one another with theſe words.

CHAP. V.

1 *Condemning the curious ſearching for the ſeaſons of Chriſt coming,* 6 *he warneth them to be ready daily to receive him:* 11 *And ſo giveth them ſundry good leſſons.*

BUT [1] of the times and [a] ſeaſons, brethren, ye have no need that I write unto you:

2 For ye yourſelves know perfectly, that the day of the Lord ſhall come, even as a thief in the night.

3 For when they ſhall ſay, Peace and ſafety, then ſhall come upon them ſudden deſtruction, as the travail upon a woman with child, and they ſhall not eſcape.

4 [2] But ye, brethren, are not in darkneſs, that

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[1] Divers exhortations, the ground whereof is this, to be mindful of thoſe things which they have heard of the apoſtle.

[a] That ye labour to excel more and more, and daily paſs yourſelves.

[2] This is the ſum of thoſe things which he delivered them, to dedicate themſelves wholly to God. And he condemneth plainly all filthineſs through luſt, becauſe it is altogether contrary to the will of God.

[b] Look John 17. 17.

[3] Another reaſon, becauſe it defileth the body.

[4] The third, becauſe the ſaints are diſcerned from them which know not God by honeſty and purity.

[5] Secondly, he reprehendeth all violent oppreſſion, and immoderate deſire; and ſheweth moſt ſeverely, as the prophet of God, that God will revenge ſuch wickedneſs.

[c] The e commandments which I gave you.

[6] Thirdly, he requireth a ready mind to all manner of loving kindneſs, and exhorteth them to profit more and more in that virtue.

[7] He condemneth unquiet brains, and ſuch as are curious in matters which appertain not unto them.

[8] He rebuketh idleneſs and ſlothfulneſs, which vices whoſoever are given unto, fall into other wickedneſs, to the great offence of the church.

[9] The third part of the epiſtle, which is interlaced among the former exhortations (which he returneth unto afterward) wherein he ſpeaketh of the mourning for the dead, and of the manner of the reſurrection, and of the latter day.

[10] We muſt take heed that we do not immoderately bewail the dead, that is, as they uſe to do which think that they are utterly periſhed.

[11] A confirmation: for death is but a ſleep of the body (for he ſpeaketh of the faithful) until the Lord cometh.

[12] A reaſon of the confirmation: for ſeeing that the head is riſen, the members alſo ſhall riſe, and that by the virtue of God.

[d] They die in Chriſt, which continue in faith whereby they are grafted into Chriſt, even to the laſt gaſp.

[e] Will call their bodies out of their graves, and join their ſouls to them again.

[13] The manner of the reſurrection ſhall be thus: The bodies of the dead ſhall be as it were raiſed out of ſleep at the ſound of the trumpet of God: Chriſt himſelf ſhall deſcend from heaven. The ſaints (for he ſpeaketh properly of them) which ſhall then be found alive, together with the dead which ſhall riſe, ſhall be taken up into the clouds to meet the Lord, and ſhall be in perpetual glory with him.

[f] In the name of the Lord, as though he himſelf ſpake unto you.

[g] He ſpeaketh of theſe things, as though he ſhould be one of them whom the Lord ſhall find alive at his coming, becauſe that time is uncertain; and therefore every one of us ought to be in ſuch a readineſs, as if the Lord were coming at every moment.

[h] The word which the apoſtle uſeth here, ſignifieth properly that encouragement which mariners uſe one to another, when they altogether with one ſhout put forth their oars and row together.

[i] Suddenly, and in the twinkling of an eye.

[1] The day that God hath appointed for this judgment, we know not: but this is ſure, that it ſhall come upon men when they look for nothing leſs.

[a] Look Acts 1. 7.

[2] Returning to exhortations, he warneth us which are lightened with the knowledge of God, that it is our duty not to live ſecurely in delicious ſneſs, leſt we be ſuddenly taken in a dead ſleep in pleaſures: but contrariwiſe to have an eye to the Lord, and not ſuffer ourſelves to be oppreſſed with the cares of this world, for that is meet for the darkneſs of the night, and this for the light.

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that day ſhall come on you, as *it were* a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkneſs.

6 Therefore let us not ſleep as do others, but let us watch and be ſober.

7 For they that ſleep, ſleep in the night: and they that be drunken, are drunken in the night.

8 [3] But let us which are of the day, be ſober, * putting on the breaſtplate of faith and love, and the hope of ſalvation for an helmet:

* Iſa. 59. 17. Epheſ. 6. 17.

9 [4] For God hath not appointed us unto wrath, but to obtain ſalvation by the means of our Lord Jeſus Chriſt,

10 [5] Which died for us, that whether we wake or ſleep, we ſhould live together with him.

11 [6] Wherefore exhort one another, and edify one another, even as ye do.

12 [7] Now we beſeech you, brethren, that ye [b] acknowledge them which labour among you, and are over you in the [c] Lord, and admoniſh you,

13 That ye have them in ſingular love for [d] their works ſake. [8] Be at peace among yourſelves.

14 [9] We deſire you, brethren, admoniſh them that are [e] out of order: comfort the feeble-minded: bear with the weak: be patient toward all men.

15 [10] * See that none recompenſe evil for evil unto any man: but ever follow that which is good, both toward yourſelves, and toward all men.

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* Prov. 17. 13. and 20. 22. Mat. 5. 39. Rom. 12. 17. 1 Pet. 3. 9.

16 [11] Rejoice evermore.

17 * Pray continually.

* Luke 18. 1.

18 In all things, give thanks: for this *is* the [f] will of God in Chriſt Jeſus toward you.

19 [12] Quench not the Spirit.

20 Deſpiſe not [g] propheſying.

21 Try all things, *and* keep that which is good.

22 [13] Abſtain from all [h] appearance of evil.

23 Now the very God of peace [i] ſanctify you throughout: and *I pray God* that your whole ſpirit and ſoul and body may be kept blameleſs unto the coming of our Lord Jeſus Chriſt.

24 [14] * [k] Faithful *is he* which calleth you, which will alſo [l] do it.

* 1 Cor. 1. 9.

25 [15] Brethren, pray for us.

26 Greet all the brethren with an holy kiſs.

27 I charge you in the Lord, that this epiſtle be read unto all the brethren the ſaints.

28 The grace of our Lord Jeſus Chriſt *be* with you. Amen.

¶ The firſt *epiſtle* unto the Theſſalonians, written from Athens.

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[3] We muſt fight with faith and hope, much leſs ought we lie careleſly ſnoring.

[4] He pricketh us forwards by ſetting moſt certain hope of victory before us.

[5] The death of Chriſt is a pledge of our victory, for therefore he died, that we might be partakers of his life or virtue, yea even whilſt we live here.

[6] We muſt not only watch ourſelves, but we are alſo bound to ſtir up and confirm one another.

[7] We muſt have great conſideration of them which are appointed to the miniſtry of the word, and government of the church by God, and do their duty.

[b] That you acknowledge and take them for ſuch as they are, that is to ſay, men worthy to be greatly accounted of among you.

[c] In thoſe things which pertain to God's ſervice: ſo is the eccleſiaſtical function diſtinguiſhed from civil authority, and true ſhepherds from wolves.

[d] So then, where this cauſe ceaſeth, there muſt the honour ceaſe.

[8] The maintenance of mutual concord, is eſpecially to be looked unto.

[9] We muſt have conſideration of every man, and as the diſeaſe is, ſo muſt the remedy be uſed.

[e] That keep not their rank or ſtanding.

[10] Charity ought not to be overcome with any injuries.

[11] A quiet and appeaſed mind, is nouriſhed with continual prayers, reſpecting the will of God.

[f] An acceptable thing to God, and ſuch as he liketh well of.

[12] The ſparks of the Spirit of God that are kindled in us, are nouriſhed with daily hearing the word of God: but true doctrine muſt be diligently diſtinguiſhed from falſe.

[g] The expounding of the word of God.

[13] A general concluſion, that we waiting for the coming of Chriſt, do give ourſelves to pureneſs, both in mind, will and body, through the grace and ſtrength of the Spirit of God.

[h] Whatſoever hath but the very ſhew of evil, abſtain from it.

[i] Separate you from the world, and make you holy to himſelf through his Spirit in Chriſt, in whom only you ſhall attain unto that true peace.

[14] The good will and power of God is a ſure confirmation againſt all difficulties, whereof we have a ſure witneſs in our vocation.

[k] Always one and ever like himſelf, who performeth indeed whatſoever he promiſeth: and an effectual calling is nothing elſe but a right declaring and true ſetting forth of God's will: and therefore the ſalvation of the elect is ſafe and ſure.

[l] Who will alſo make you perfect.

[15] The laſt part of the epiſtle, wherein with moſt weighty charge he commendeth both himſelf and this epiſtle unto them.

The Second Epiſtle of PAUL to the THESSALONIANS.

CHAP. I.

A. D. 54.

3 He commendeth the increaſe of faith, and charity, 4 and the patience of the Theſſalonians: 6 and deſcribing God's vengeance againſt ſuch as oppreſs the godly, 10 he teacheth the godly to wait for the laſt judgment.

PAUL and Silvanus, and Timotheus, unto the church of the Theſſalonians, *which is* in God our Father, and in the Lord Jeſus Chriſt:

A. D. 54.

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

A. D. 54.

* 1 Theſ. 1. 2. 3 * [1] We ought to thank God always for you, brethren, as it is meet, becauſe that your faith [a] groweth exceedingly, and the love of every one of you toward another, aboundeth,

4 So that we ourſelves rejoice of you in the churches of God, becauſe of your patience and faith in all your perſecutions and tribulations that ye ſuffer:

* Jude 6. 5 * [2] *Which is* a manifeſt token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for the which ye alſo ſuffer.

6 [3] For it is a righteous thing with God, to recompenſe tribulation to them that trouble you.

7 And to you, which are troubled, reſt [4] with us, * [5] when the Lord ſhall ſhew himſelf from heaven with his mighty angels,
* 1 Theſ. 4. 16.

8 In flaming fire, rendering vengeance unto them [6] that do not know God, and which obey not unto the goſpel of our Lord Jeſus Chriſt,

9 Which ſhall be puniſhed with everlaſting perdition from the preſence of the Lord, and from the glory of his power,

10 When he ſhall come to be glorified in his ſaints, and to be made marvellous in all them that believe ([7] becauſe our teſtimony toward you was believed) in that day.

11 [8] Wherefore, we alſo pray always for you, that our God may make you worthy of [b] this calling, and fulfil [c] all the good pleaſure of *his* goodneſs, and the [d] work of faith with power,

12 That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Jeſus Chriſt.

A. D. 54.

CHAP. II.

2 He ſheweth that the day of the Lord ſhall not come, till there be a departure from the faith, 3 and that Antichriſt be revealed, 8 whoſe deſtruction he ſetteth out: 15 and thereupon exhorteth to conſtancy.

NOW [1] we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and by our [a] aſſembling unto him,

2 [2] That ye be not ſuddenly moved from *your* mind, nor troubled, neither by [b] ſpirit, nor by [c] word, nor by [d] letter, as *it were* from us, as though the day of Chriſt were at hand.

3 Let no man deceive you by any means: [3] for *that day ſhall not come*, except there come a departing firſt, and that [e] that man of ſin be diſcloſed, *even* the ſon of perdition,

4 Which is an adverſary, and [f] exalteth himſelf againſt all that is called God, or that is worſhipped: [4] ſo that he doth ſit as God in the temple of God, ſhewing himſelf that he is God.

5 [5] Remember ye not, that when I was yet with you, I told you theſe things?

6 And now ye know [g] what with-holdeth, that he might be revealed in his time.

7 [6] For the myſtery of iniquity doth already work: [7] only he which now [h] with-holdeth, *ſhall let* till he be taken out of the way.

8 [8] And then ſhall [i] that wicked man be revealed,

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[1] The firſt part of the epiſtle, wherein he rejoiceth that through the grace of God, they have manfully ſuſtained all the aſſaults of their enemies, wherein he confirmeth them: moreover ſhewing with what gifts they muſt chiefly fight, to wit, with faith and charity, which muſt daily increaſe.

[a] That whereas it grew up before, it doth alſo receive ſome increaſe every day, more and more.

[2] He openeth the fountain of all true comfort, to wit, that in afflictions which we ſuffer of the wicked for righteouſneſs ſake, we may behold as it were in a glaſs the teſtimony of that judgment to come, and the end thereof moſt acceptable to us, and moſt ſharp to his enemies.

[3] A proof: God is juſt, therefore he will worthily puniſh the unjuſt, and will do away the miſeries of his people.

[4] He confirmeth them alſo by the way, by this means, that the condition both of this preſent ſtate and the ſtate to come, is common to him with them.

[5] A moſt glorious deſcription of the ſecond coming of Chriſt, to be ſet againſt all the miſeries of the godly, and the triumphs of the wicked.

[6] There is no knowledge of God unto ſalvation, without the goſpel of Chriſt.

[7] The children of God ſhall be counted by the faith which they have in the goſpel, which is preached unto them by the apoſtles.

[8] Seeing that we have the mark ſet before us, it remaineth that we go unto it. And we go to it, by certain degrees of cauſes: firſt by the free love and good pleaſure of God by virtue whereof all other inferior cauſes work: from thence proceedeth the free calling to Chriſt, and from calling, faith, whereupon followeth both the glorifying of Chriſt in us, and us in Chriſt.

[b] By (calling) he meaneth not the very act of calling, but that ſelf-ſame thing whereunto we are called, which is the glory of that heavenly kingdom.

[c] Which he determined long ſince, only upon his gracious and merciful goodneſs towards you.

[d] So then, faith is an excellent work of God in us: and we ſee here plainly that the apoſtle leaveth nothing to free-will, to make it check-mate with God's working therein, as the Papiſts dream.

[1] The ſecond part of the epiſtle, containing an excellent prophecy of the ſtate of the church, which ſhall be from the apoſtles time unto the latter day of judgment.

[a] If we think earneſtly upon that unmeaſurable glory, which we ſhall be partakers of with Chriſt, it will be an excellent remedy for us againſt wavering and impatience, ſo that neither the glittering of the world ſhall allure us, nor the dreadful ſight of the croſs diſmay us.

[2] We muſt take heed of falſe prophets, eſpecially in this matter, which go about to deceive, and that for the moſt part, after three ſorts: for either they brag of feigned prophetical revelations, or they bring conjectures and reaſons of their own, or uſe counterfeit writings.

[b] By dreams and fables, which men pretend to be ſpiritual revelations.

[c] Either by word of mouth, or by books written.

[d] Either by forged letter, or falſly gloſed upon.

[3] The apoſtle foretelleth that before the coming of the Lord, there ſhall be a throne ſet up clean contrary to Chriſt's glory, wherein that wicked man ſhall ſit, and transfer all things that appertain to God, to himſelf, and many ſhall fall away from God to him.

[e] By ſpeaking of one, he pointeth out the body of the tyrannous and perſecuting church.

[f] All men know who he is that ſaith he can ſhut up heaven and open it at his pleaſure, and took upon him to be Lord and Maſter, above all kings and princes, before whom kings and princes fall down and worſhip, honoring that Antichriſt as a god.

[4] He foretelleth that Antichriſt (that is, whoſoever he be that ſhall occupy that ſeat that falleth away from God) ſhall not reign without the church, but in the very boſom of the church.

[5] This prophecy was continually declared to the ancient church, but it was neglected of them that followed.

[g] What hindereth and ſtayeth.

[6] Even in the apoſtle's time the firſt foundations of the apoſtatic all-ſeat were laid, but yet ſo that they deceived men.

[7] He foretelleth that when the empire of Rome is taken away, the ſeat that falleth away from God ſhall ſucceed and hold his place, as the old writers, Tertullian, Chryſoſtom and Hierom, do expound it.

[h] He which is now in authority, and ruleth all, to wit, the Roman empire.

[8] That wickedneſs ſhall at length be detected by the word of the Lord, and ſhall utterly be aboliſhed by Chriſt's coming.

[i] Word for word, that lawleſs fellow, that is to ſay, he that ſhall tread God's law clean under foot.

A. D. 54. vealed, * whom the Lord ſhall [k] conſume with the [l] Spirit of his mouth, and ſhall aboliſh with the brightneſs of his coming:

* Iſa. 11.4.

9 [9] *Even him* whoſe coming is by the effectual working of Satan, with all power, and ſigns, and [m] lying wonders,

10 And in all deceivableneſs of unrighteouſneſs among them that periſh, becauſe they received not the love of the truth, that they might be ſaved.

11 And therefore God ſhall ſend them [n] ſtrong deluſion, that they ſhould believe lyes,

12 That all they might be damned which believed not the truth, but [o] had pleaſure in unrighteouſneſs.

13 [10] But we ought to give thanks alway to God for you, brethren, beloved of the Lord, becauſe that God hath from the beginning choſen you to ſalvation, through [p] ſanctification of the Spirit, and the [q] faith of truth,

14 Whereunto he called you by our [r] goſpel, to obtain the glory of our Lord Jeſus Chriſt.

15 [11] Therefore, brethren, ſtand faſt, and keep the inſtructions, which ye have been taught, either by word, or by our epiſtle.

16 Now the ſame Jeſus Chriſt our Lord, and our God, even the Father, which hath loved us, and hath given us everlaſting conſolation and good hope through grace,

17 Comfort your hearts, and ſtabliſh you in every word and good work.

CHAP. III.

1 *He deſireth them to further the preaching of the goſpel with their prayers,* 6 *and to withdraw themſelves from thoſe, who through idleneſs* 11 *and curioſity, pervert good order: whom he excludeth from the company of the faithful.*

* Epheſ. 6. 19. Col. 4. 3.

FUrthermore, [1] brethren, * pray for us, that the word of the Lord may have free paſſage and be glorified, even as *it is* with you,

2 And that we may be delivered from [a] unreaſonable and evil men: [2] for all men have not faith.

3 But the Lord is faithful, which will ſtabliſh you, and keep you from [b] evil.

4 [3] And we are perſuaded of you through the Lord, that ye both do, and will do the things which we warn you of.

5 [4] And the Lord guide your hearts to the love of God, and the waiting for of Chriſt.

6 [5] We warn you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every brother that walketh inordinately, and not after the inſtruction which he received of us:

7 [6] For ye yourſelves know, * how ye ought to follow us: * for we behaved not ourſelves inordinately among you,

* 1 Cor. 11. 1. * 1 Theſ. 4. 11.

8 Neither took we bread of any man for nought: but we wrought with labour and travail night and day, becauſe we would not be chargeable to any of you.

9 Not becauſe we have not authority, but that we might make ourſelves an enſample unto you to follow us.

10 For even when we were with you, this we warned you of, that if there were any which would not work, that he ſhould [c] not eat.

11 For we hear, that there are ſome which walk among [7] you inordinately, and work not at all, [8] but are buſy bodies.

12 [9] Therefore them that are ſuch, we warn and exhort by our Lord Jeſus Chriſt, that they work with quietneſs, and eat their own bread.

13 [10] And ye, brethren, be not weary in well doing.

14 [11] If any man obey not this our ſaying in this

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[k] Bring to nought.

[l] With his word, for the true miniſters of the word are as a mouth, whereby the Lord breatheth out that mighty and everlaſting word, which ſhall break his enemies in ſunder, as it were an iron rod.

[9] He foretelleth that Satan will beſtow all his might and power, and uſe all falſe miracles that he can to eſtabliſh that ſeat, and that with great ſucceſs, becauſe the wickedneſs of the world doth ſo deſerve it: yet ſo, that only the unfaithful ſhall periſh through his deceit.

[m] Which are partly falſe, and partly wrought to eſtabliſh a falſhood.

[n] A moſt mighty working to deceive them.

[o] They liked lyes ſo well, that they had pleaſure in them, which is the greateſt madneſs that may be.

[10] The elect ſhall ſtand ſtedfaſt and ſafe from all their miſchiefs. Now election is known by theſe teſtimonies: faith is gathered by ſanctification: faith, by that we accord unto the truth: truth, by calling, through the preaching of the goſpel: from whence we come at length to a certain hope of glorification.

[p] To ſanctify you.

[q] Faith which layeth hold not upon lyes, but upon the truth of God, which is the goſpel.

[r] By our preaching.

[11] The concluſion: It remaineth then that we continue in the doctrine which was delivered unto us by the mouth and writings of the apoſtles, through that free good will of God, which comforteth us with an invincible hope, and alſo in all godlineſs our whole life long.

[1] He addeth now conſequently according to his manner, divers admonitions: the firſt of them is, that they make prayers for the increaſe and free paſſage of the goſpel, and for the ſafety of the faithful miniſters of the ſame.

[a] Which have no care of their duty.

[2] It is no marvel that the goſpel is hated of ſo many, ſeeing that faith is a rare gift of God. Notwithſtanding the church ſhall never be deſtroyed by the multitude of the wicked, becauſe it is grounded and ſtayed upon the faithful promiſe of God.

[b] From Satan's ſnares, or from evil.

[3] The ſecond admonition is, that they follow always the doctrine of the apoſtles as a rule for their life.

[4] Thirdly, he diligently and earneſtly admoniſheth them of two things which are given us by the only grace of God, to wit, of charity, and a watchful mind to the coming of Chriſt.

[5] Fourthly, he ſaith, that idle and lazy perſons ought not to be relieved of the church, nay, that they are not to be ſuffered.

[6] Leſt he might ſeem to deal hardly with them, he ſetteth forth himſelf for an example, who beſides his travail in preaching, laboured with his hands, which he ſaith he was not ſimply bound to do.

[c] What ſhall we do then with thoſe idle bellied monks, and ſacrificing prieſts? A monk (ſaith Socrates, book 8. of the Tripartite hiſtory) which worketh not with his hands, is like a thief.

[7] How great a fault idleneſs is, he declareth by that, that God created no man in vain, or to no purpoſe, neither is there any to whom he hath not allotted, as it were, a certain ſtanding and room. Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea broken, which is great ſin and wickedneſs.

[8] He reprehendeth a vice, which is joined with the former, whereupon follow an infinite ſort of miſchiefs: to wit, that there are none more buſy in other men's matters, than they which neglect their own.

[9] The Lord commandeth and the apoſtles pray in the name of Chriſt, firſt, that no man be idle, and next, that every man do quietly and carefully ſee to do his duty in that office and calling wherein the Lord hath placed him.

[10] We muſt take heed, that ſome men's unworthineſs cauſe us not to be ſlacker in well doing.

[11] Excommunication is a puniſhment for the obſtinate,

A. D. 54.

this letter, note him, and have no [12] company with him, [13] that he may be aſhamed:

15 [14] Yet count him not as an enemy, but admoniſh him as a brother.

16 [15] Now the Lord himſelf of peace give you peace always by all means. The Lord *be* with you all.

17 [16] The ſalutation of me Paul, with mine own hand, which is the token in every epiſtle: ſo I write.

18 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

¶ The ſecond *epiſtle* to the Theſſalonians, written from Athens.

A. D. 54.

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[12] We muſt have no familiarity nor fellowſhip with the excommunicate.

[13] The end of excommunication is not the deſtruction, but the ſalvation of the ſinner, that at leaſt through ſhame he may be driven to repentance.

[14] We muſt ſo eſchew familiarity with the excommunicate, that we diligently ſeek all occaſions and means that may be, to bring them again into the right way.

[15] Prayers are the ſeals of all exhortations.

[16] The apoſtle ſubſcribeth his letter with his own hand, that falſe letters might not be brought and put in place of true.

The Firſt Epiſtle of PAUL to TIMOTHY.

CHAP. I.

A. D. 65.

Setting forth a perfect pattern of a true paſtor, whoſe office eſpecially conſiſteth in teaching, 4 he warneth him that vain queſtions ſet apart, he teach thoſe things, 5 which further charity and faith: 12 and that his authority be not condemned, 14 he ſheweth what an one he is made through the grace of God.

‡ Or, ordinance.

PAUL [1] an apoſtle of Jeſus Chriſt, by the ‡ commandment of God our Saviour, and of *our* Lord Jeſus Chriſt our hope,

2 Unto Timothy *my* natural ſon in the faith: Grace, [a] mercy, *and* peace from God our Father, and *from* Chriſt Jeſus our Lord.

3 [2] As I beſought thee to abide ſtill in Epheſus, when I departed into Macedonia, *ſo do*, that thou mayeſt warn ſome, that they teach none other doctrine,

4 [3] Neither that they give heed to fables and [b] genealogies *which are* endleſs, which breed queſtions rather than godly edifying which is by faith.

* Rom. 13. 10.

5 [4] For * the end of the [c] commandment is [d] love out of a pure heart, and of a good conſcience, and of faith unfeigned:

A. D. 65.

6 [5] From the which things ſome have erred, and have turned unto vain jangling.

7 [6] They would be doctors of the law, and yet underſtand not what they ſpeak, neither whereof they affirm.

8 [7] And we know, that the law is good, if a man uſe it lawfully.

9 [8] Knowing this, that the law is not given unto a [e] righteous man, but unto the lawleſs and diſobedient, to the ungodly and to [f] ſinners, to the unholy and to the prophane, to murderers of fathers and mothers, to manſlayers,

10 To whoremongers, to buggerers, to menſtealers, to lyars, to the perjured, and if there be any other thing that is contrary to wholeſome doctrine,

11 [9] *Which* is according to the glorious goſpel of the bleſſed God, [10] which is committed unto me.

12 [11] Therefore I thank him which hath made me [g] ſtrong, *that is*, Chriſt Jeſus our Lord: for he counted me faithful, and put me in *his* ſervice:

13 When before I was a [h] blaſphemer, and a perſecutor,

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[1] Firſt of all, he avoucheth his own free vocation and alſo Timothy's, that the one might be confirmed by the other: and therewithal he declareth the ſum of the apoſtolical doctrine, to wit, the mercy of God in Chriſt Jeſus, apprehended by faith, the end whereof is yet hoped for.

[a] There is as much difference betwixt mercy and grace, as is betwixt the effect and the cauſe: for grace is that free good will of God, whereby he choſe us in Chriſt, and mercy is that free juſtification which followeth it.

[2] This whole epiſtle conſiſteth in admonitions, wherein all the duties of a faithful paſtor are lively ſet out: and the firſt admonition is this, that no innovation be either made in the apoſtles doctrine itſelf, or in the manner of teaching it.

[3] The doctrine is corrupted not only by falſe opinions, but alſo by vain and curious ſpeculations: the declaration and utterance whereof can nothing help our faith.

[b] He noteth out one kind of vain queſtions.

[4] The ſecond admonition is, that the right uſe and practice of the doctrine muſt be joined with the doctrine. And that conſiſteth in pure charity, and a good conſcience, and true faith.

[c] Of the law.

[d] There is neither love without a good conſcience, nor a good conſcience without faith, nor faith without the word of God.

[5] That which he ſpoke before generally of vain and curious controverſies, he applieth to them which, pretending zeal of the law, dwelled upon outward things, and never made an end of babbling of fooliſh trifles.

[6] There are none more unlearned, and more impudent in uſurping the name of holineſs, than fooliſh ſophiſtical babblers.

[7] The taking away of an objection: He condemneth not the law, but requireth the right uſe and practice of it.

[8] He indeed eſcapeth the curſe of the law, and therefore doth not abhor it, who fleeing and eſchewing thoſe things which the law condemneth, giveth himſelf with all his heart, to obſerve it: and not he that maketh a vain babbling of outward and curious matters.

[e] And ſuch a one is he, whom the Lord hath endued with true doctrine, and with the Holy Ghoſt.

[f] To ſuch as make an art, as it were, of ſinning.

[9] He ſetteth againſt fond and vain babbling, not only the law, but the goſpel alſo, which condemneth not, but greatly commendeth the wholſome doctrine contained in the commandments of God, and therefore he calleth it a glorious goſpel, and the goſpel of the bleſſed God, the virtue whereof theſe babblers knew not.

[10] A reaſon why neither any other goſpel is to be taught than he hath taught in the church, neither after any other ſort, becauſe there is no other goſpel beſide that which God committed to him.

[11] He maintaineth of neceſſity his apoſtleſhip againſt ſome that did carp at his former life, debaſing himſelf even to hell, to advance Chriſt's only mercy, wherewith he aboliſhed all thoſe his former doings.

[g] Which gave me ſtrength, not only when I had no will to do well, but alſo when I was wholly given to evil.

[h] Theſe are the preparative works which Paul braggeth of.

A. D. 65. perſecutor, and an oppreſſor: but I was received to mercy: for I did it ignorantly through unbelief.

14 But the grace of our Lord was exceeding abundant [12] with faith and love, which is in Chriſt Jeſus.

15 [13] This *is* a [i] true ſaying, and by all means * Matt. 9. 13. Mark 2. 17. worthy to be received, that * Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief.

16 Notwithſtanding for this cauſe was I received to mercy, that Jeſus Chriſt ſhould firſt ſhew on me all long ſuffering, unto the enſample of them which ſhall in time to come believe in him unto eternal life.

17 [14] Now unto the King everlaſting, immortal, inviſible, unto God [k] only wiſe, *be* honour *and* glory for ever and ever. Amen.

18 [15] This commandment commit I unto thee, ſon Timothy, according to the prophecies which went before upon thee, that thou [l] by them ſhouldeſt fight a good fight.

19 Having faith [m] and a good conſcience, [16] which ſome have put away, and as concerning faith have made ſhipwreck.

20 Of whom is Hymeneus, and Alexander, * 1 Cor. 5. 5. * [17] whom I have [n] delivered unto Satan, that they might [o] learn not to blaſpheme.

CHAP. II.

1 He exhorteth them to make public prayers for all men, 4, 5 and that for two cauſes: 8 And therefore he willeth all men in all places to pray. 9 And declareth in what apparel, 11 and with what modeſty, women ought to behave themſelves in holy aſſemblies.

I [1] Exhort therefore, that firſt of all ſupplications, prayers, interceſſions, *and* giving of thanks be made for all men,

2 For kings, and for all that are in authority, [2] that we may lead a quiet and a peaceable life, in all godlineſs and [a] honeſty:

3 [3] For this is good and acceptable in the ſight of God our Saviour,

4 Who will that all men ſhall be ſaved, and come unto the acknowledging of the truth.

5 [4] For there is one God, and one Mediator between God and man, *which is* the [b] man Chriſt Jeſus,

6 Who gave himſelf a ranſom for all men, [5] *to be* that teſtimony in due time.

7 * Whereunto I am ordained a preacher and an apoſtle (I ſpeak the truth in Chriſt, and lye not) *even* a teacher of the Gentiles in [c] faith and verity. * 2 Tim. 1. 11.

8 [6] I will therefore that the men pray, every where [d] lifting up pure hands without [e] wrath, or [f] doubting.

9 * [7] Likewiſe alſo the women, that they array themſelves in comely apparel, with ſhamefacedneſs and modeſty, not with broided hair, or gold, or pearls, or coſtly apparel, * 1 Pet. 3. 3.

10 But (as becometh women that profeſs the fear of God) with good works.

11 Let the women learn in ſilence with all ſubjection.

12 * I permit not a woman to teach, [8] neither to uſurp authority over the man, but to be in ſilence: * 1 Cor. 14. 34.

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[12] He proveth this change by the effects, for that, that he that was a profane man, is become a believer: and he that did moſt outrageouſly perſecute Chriſt, burneth now in love toward him.

[13] He turneth the reproach of the adverſaries upon their own head, ſhewing that this ſingular example of the goodneſs of God, redoundeth to the commodity of the whole church.

[i] Worthy to be believed.

[14] He breaketh out into an exclamation, even for very zeal of mind, for that he cannot ſatisfy himſelf in amplifying the grace of God.

[k] Look John 17. 3.

[15] The concluſion of both the former fatherly admonitions, to wit, that Timothy ſtriving manfully againſt all lets, being called to the miniſtry according to many prophecies which went before of him, ſhould both maintain the doctrine which he had received, and keep alſo a good conſcience.

[l] By the help of them.

[m] Wholſome and ſound doctrine.

[16] Whoſoever keep not a good conſcience, do loſe alſo by little and little the gift of underſtanding: which he proveth by two moſt lamentable examples.

[17] Such as fall from God and his religion, are not to be ſuffered in the church, but rather ought to be excommunicated.

[n] Caſt out of the church, and ſo delivered them to Satan.

[o] That by their ſmart they might learn what it is to blaſpheme.

[1] Having diſpatched thoſe things which pertain to doctrine, he ſpeaketh now in the ſecond place of the other part of the miniſtry of the word, to wit, of public prayers. And firſt of all, declaring this queſtion, for whom we ought to pray: he teacheth that we muſt pray for all men, and eſpecially for all manner of magiſtrates, which thing was at that time ſomewhat doubted of, ſeeing that kings, yea, and the moſt part of magiſtrates, were at that time enemies of the church.

[2] An argument taken of the end: to wit, becauſe that magiſtrates are appointed to this end, that men might peaceably and quietly live in all godlineſs and honeſty, and therefore muſt we commend them eſpecially to God, that they may faithfully execute ſo neceſſary an office.

[a] This word containeth all kind of duty, which is to be uſed amongſt men in all their affairs.

[3] Another argument, why churches or congregations ought to pray for all men, wtihout any difference of nation, kind, age, or order: to wit, becauſe the Lord by calling of all ſorts, yea ſometimes thoſe that are greateſt enemies to the goſpel, will have his church gathered together after this ſort, and therefore prayers to be made for all.

[4] God ſhould not elſe be manifeſted to be the only God of all men, unleſs he ſhould ſhew his goodneſs in ſaving of all ſorts of men: neither ſhould Chriſt be ſeen to be the only Mediator between God and all ſorts of men, by having taken upon him that nature of man which is common to all men, unleſs he had ſatisfied for all ſorts of men, and made interceſſion for all.

[b] Chriſt Jeſus which was made man.

[5] A confirmation, becauſe that even to the Gentiles is the ſecret of ſalvation now opened and made manifeſt, the apoſtle himſelf being appointed properly to this office, which he doth faithfully and ſincerely execute.

[c] Faithfully and ſincerely: and by faith, he meaneth wholſome and ſound doctrine; and by truth, an upright and ſincere handling of it.

[6] He hath ſpoken of the perſons for whom we muſt pray: and now he teacheth that the difference of places is taken away: for in times paſt, one only nation, and in one certain place, came together to public ſervice: but now churches or congregations are gathered together every where (orderly and decently), and men come together to ſerve God publicly with common prayer; neither muſt we ſtrive for the nation, or for the purification of the body, or for the place, but for the mind, to have it clean from all offence, and full of ſure truſt and confidence.

[d] He putteth the ſign for the thing itſelf, the lifting up of hands for the calling upon God.

[e] Without thoſe griefs and offences of the mind, which hinder us from calling upon God with a good conſcience.

[f] Doubting, which is againſt faith, James 1. 6.

[7] Thirdly, he appointeth women to learn in the public aſſemblies with ſilence and modeſty, being comely apparelled, without any riot or exceſs in their apparel.

[8] The firſt argument, why it is not lawful for women to teach in the congregation, becauſe by this means, they ſhould be placed above men, for they ſhould be their maſters: which is againſt God's ordinance.

A. D. 65.

13 [9] For * Adam was firſt formed, then Eve. *Gen. 1. 27. and 2. 7. 21.

14 * [10] And Adam was not [g] deceived, but the woman was deceived, and was in the tranſgreſſion. * Gen. 3. 6.

15 [11] Notwithſtanding, through bearing of children ſhe ſhall be ſaved, if they continue in faith, and love, and holineſs with modeſty.

CHAP. III.

He ſetteth out biſhops, 8 *and Chriſtian deacons, with their wives,* 12 *children and family:* 15 *he calleth the church the houſe of God.*

THIS [1] *is* a true ſaying, [2] If any man [a] deſire the office of a biſhop, he deſireth a worthy work.

2 * A biſhop therefore muſt be unreproveable, the huſband of [b] one wife, watching, temperate, modeſt, harbourous, apt to teach, * Tit. 2. 6.

3 Not [c] given to wine, no ſtriker, not given to filthy lucre, but gentle, no fighter, not covetous,

4 One that can rule his own houſe honeſtly, having children under obedience with all honeſty:

5 For if any cannot rule his own houſe, how ſhall he care for the church of God?

6 He may not be a young ſcholar, leſt he being puffed up fall into the [d] condemnation of the devil.

7 He muſt alſo be well reported of, even of them, which are without, leſt he fall into rebuke, and the ſnare of the devil.

8 [3] Likewiſe *muſt* [e] deacons *be* grave, not double tongued, not given unto much wine, neither to filthy lucre:

9 * Having the [f] myſtery of the faith in pure conſcience. A. D. 65. * Ch. 1. 19.

10 And let them firſt be proved: then let them miniſter, if they be found blameleſs.

11 [4] Likewiſe their wives *muſt be* honeſt, not evil ſpeakers, *but* ſober, *and* faithful in all things.

12 [5] Let the deacons be the huſbands of one wife, and ſuch as can rule their children well, and their own houſholds.

13 For they that have miniſtered well, get themſelves a good [g] degree, and [h] great liberty in the faith which is in Chriſt Jeſus.

14 [6] Theſe things write I unto thee, truſting to come very ſhortly unto thee.

15 But if I tarry long, that thou mayeſt yet know how thou oughteſt to behave thyſelf in the [7] houſe of God, which is the church of the living God, the [i] pillar and ground of truth,

16 [8] And without controverſy, great is the myſtery of godlineſs, *which is*, God is manifeſted in the fleſh, [k] juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, *and* received up in glory.

CHAP. IV.

1 *He condemneth as well falſe doctrines* 3 *of marriage and the choice of meats,* 7 *as alſo prophane fables:* 8 *and commendeth the godly exerciſe,* 13 *and the daily reading of the ſcripture.*

NOW the [1] Spirit ſpeaketh evidently, that in the latter times ſome ſhall depart from the [a] faith, and ſhall give heed unto ſpirits of error, and doctrines of devils:

2 [2] Which ſpeak lyes through [b] hypocriſy, and have

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[9] He proveth this ordinance of God, whereby the woman is ſubject to man, firſt by that that God made the woman after man, for man's ſake.

[10] Then, becauſe that after ſin, God enjoined the woman this puniſhment, for that the man was deceived by her.

[g] Adam was deceived, but through his wife's means, and therefore ſhe is worthily for this cauſe ſubject to her huſband, and ought to be.

[11] He addeth a comfort by the way, that their ſubjection hindereth not but that women may be ſaved as well as men, if they behave themſelves in thoſe burdens of marriage holily and modeſtly, with faith and charity.

[1] Having diſpatched the treatiſe, as well of doctrine and of the manner of handling of it, as alſo of public prayer, he now in the third place cometh to the perſons themſelves, ſpeaking firſt of paſtors, and afterward of deacons, and he uſeth a preface, that the church may know that there be certain and ſure rules.

[2] A biſhoprick, or the miniſtry of the word, is not an idle dignity, but a work, and that an excellent work, and therefore a biſhop muſt be furniſhed with many virtues both at home and abroad. Wherefore it is requiſite, before he be choſen, to examine well his learning, his gifts, and ableneſs, and his life.

[a] He ſpeaketh not here of ambitious ſeeking, than the which there cannot be a worſe fault in the church, but generally of the mind and diſpoſition of man, framed and diſpoſed to help and edify the church of God, when and whereſoever it ſhall pleaſe the Lord.

[b] Therefore he that ſhutteth out married men from the office of biſhops, only becauſe they are married, is Antichriſt.

[c] A common tippler, and one that will ſit by it.

[d] Leſt by reaſon that he is advanced to that degree, he take occaſion to be proud, which will undo him, and ſo he fall into the ſame condemnation that the devil himſelf is fallen into.

[3] Likewiſe the deacons muſt firſt be proved, that there may be a good trial of their honeſty, truth, ſobriety, mind void of covetouſneſs, that they are well inſtructed in the doctrine of faith, and, to be ſhort, of their good conſcience and integrity.

[e] Theſe are they that had to ſee to the poor.

[f] The doctrine of the goſpel, which is a myſtery indeed: for fleſh and blood do not reveal it.

[4] Regard muſt be had alſo to the paſtors and deacons wives.

[5] They that have more wives than one at one time, muſt neither be called to be miniſters, nor to be deacons.

[g] Honour and eſtimation.

[h] Bold and aſſured confidence without fear.

[6] Paul purpoſing to add many peculiar things pertaining to the daily office of a paſtor, ſpeaketh firſt a word or two concerning his coming to Timothy, that he ſhould be ſo much the more careful, leſt at his coming he might be reproved of negligence.

[7] The paſtor hath always to think, how that he is occupied in the houſe of the living God, wherein the treaſure of the truth is kept

[i] To wit, in reſpect of men: for the church reſteth upon that corner ſtone, Chriſt, and is the preſerver of the truth, but not the mother.

[8] There is nothing more excellent than this truth, whereof the church is the keeper and preſerver here among men, the miniſtry of the word being appointed to that end and purpoſe: for it teacheth us the greateſt matters that may be thought of, to wit, that God is become viſible in the perſon of Chriſt, by taking our nature upon him, whoſe majeſty, notwithſtanding in ſo great weakneſs, was manifeſted many ways, inſomuch that the ſight of it pierced the very angels, and to conclude, he being preached unto the Gentiles, was received of them, and is now placed above in glory unſpeakable.

[k] The power of the Godhead ſhewed itſelf ſo marvellouſly in that weak fleſh of Chriſt, that though he were a weak man, yet all the world knoweth he was and is God.

[1] He ſetteth againſt that true doctrine, falſe opinions, which he foretelleth, that certain which ſhall fall away from God and his religion, ſhall bring in by the ſuggeſtion of Satan, and ſo that a great number ſhall give ear to them.

[a] From the true doctrine of God.

[2] Although heretics counterfeit holineſs never ſo much, yet have they no conſcience.

[b] For they will, as it were, practiſe the art of diſguiſed perſons and players, that we may not think they will lie lurking in ſome one corner, or keep any reſemblance of ſhamefacedneſs.

have their [c] conſciences burned with an hot iron,

3 [3] Forbidding to marry, *and commanding* to abſtain from meats [4] which God hath created [5] to be received [6] with giving thanks of them which believe and know the truth.

4 [7] For every creature of God *is* good, and nothing *ought* to be refuſed, if it be received with thankſgiving.

5 [8] For it is [d] ſanctified by the [e] word of God, and prayer.

6 [9] If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, which haſt been nouriſhed up in the words of faith, and of good doctrine, which thou haſt continually [f] followed.

7 [10] But caſt away prophane and old wives fables, [11] and exerciſe thyſelf unto [g] godlineſs.

8 [12] For bodily exerciſe profiteth little: but godlineſs is profitable unto all things, which hath the promiſe of the life preſent, and of that that is to come.

9 [13] This *is* a true ſaying, and by all means worthy to be received.

10 For therefore we labour and are rebuked, becauſe we truſt in the living God, which is the Saviour of all men, ſpecially of thoſe that believe.

11 Theſe things warn and teach.

12 [14] Let no man deſpiſe thy youth, but be unto them that believe, an enſample, in word, in converſation, in love, in ſpirit, in faith *and* in pureneſs.

13 [15] Till I come, give attendance to reading, to exhortation, *and* to doctrine.

14 Deſpiſe not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the company of the eldership.

15 Theſe things exerciſe, *and* give thyſelf unto them, that it may be ſeen how thou profiteſt among all men.

16 Take heed unto thyſelf, and unto learning: continue therein: for in doing this thou ſhalt both [h] ſave thyſelf, and them that hear thee.

CHAP. V.

1 *Having ſet down a manner how to rebuke all degrees,* 5 *he intreateth of widows, who then were choſen for the ſervice of the church:* 17 *then he cometh to elders,* 23 *and ſpeaketh ſomewhat touching the health of the body.*

REBUKE [1] not an elder, but exhort him as a father, *and* the younger men as brethren,

2 The elder women as mothers, the younger as ſiſters, with all pureneſs.

3 [2] [a] Honour widows, which are widows indeed.

4 [3] But if any widow have children, or nephews, let them learn firſt to ſhew godlineſs [4] toward their own houſe, and [5] to recompenſe their kindred: [6] for that is an honeſt thing, and acceptable before God.

5 [7] And ſhe that is a widow indeed, and left alone, truſteth in God, and continueth in ſupplications and prayers night and day.

6 [8] But ſhe that liveth in pleaſure, is dead while ſhe liveth.

7 Theſe

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[c] Whoſe conſcience waxed ſo hard, that there grew an hard fleſhineſs over it, and ſo became to have a canker in it, and now at length required of very neceſſity to be burned with a hot iron.

[3] He ſetteth down two kinds of this falſe doctrine, to wit, the law of ſole life, and difference of meats.

[4] He proveth that he juſtly called ſuch doctrines deviliſh, firſt, becauſe the teachers of them make laws of things which are not their own: for have they created the meats?

[5] Secondly, becauſe they overthrow, with their decrees, the end whereof they were created of God, to wit, that we ſhould uſe them.

[6] Thirdly, for that by this means they rob God of his glory, who will be honoured in the uſe of them. And herewithal, the apoſtle declareth, that we muſt uſe the liberality of God, ſoberly, and with a good conſcience.

[7] He ſetteth an apoſtolical rule, for taking away the difference of meats, againſt that falſe doctrine.

[8] He uſeth God's benefits rightly, which acknowledgeth the giver of them by his word, and calleth upon him.

[d] It is ſo made pure and holy in reſpect of us, ſo that we may uſe it with a good conſcience, as received at the Lord's hands.

[e] We confeſs and acknowledge that God is the maker and giver of thoſe creatures which we uſe. Secondly, that we are of the number of thoſe, who through Chriſt's benefit have recovered that right over all creatures, which Adam loſt by his fall. Thirdly, by our prayers we crave of the Lord that we may uſe thoſe meats with a good conſcience, which we receive at his hands. Fourthly, we make an end of our eating and drinking with thankſgiving and prayer: and ſo are our meats ſanctified to us.

[9] The concluſion, with an exhortation to Timothy, to propound theſe things diligently to the churches, which he had ſucked of the apoſtle, even in a manner from the teat.

[f] Never departing from the ſide of it.

[10] He ſetteth again true doctrine, not only againſt that falſe and apoſtatical doctrine, but alſo againſt all vain and curious ſubtilties,

[11] It is not only requiſite that the miniſter of the word be ſound in doctrine, but alſo that his life be godly and religious.

[g] In the true ſerving of God.

[12] Godlineſs conſiſteth in ſpiritual exerciſe, and not in outward auſteerneſs of life, which though it be ſomething to be accounted of, if it be rightly uſed, yet it is in no wiſe comparable with godlineſs, for it profiteth not of itſelf, but through the benefit of another; but this hath the promiſe both of the life preſent, and of that that is to come.

[13] He goeth a little from his matter, and ſheweth that they which give themſelves to godlineſs, although they are afflicted and reproached, are notwithſtanding not to be accounted miſerable, as other men are, becauſe they are not afflicted for that cauſe that other men are, and the end of them both is far different one from the other. For how can God forſake his, which is bountiful, even toward his enemies? And he willeth that this doctrine be well beaten into their heads.

[14] Now he returneth to that exhortation, ſhewing which are the true virtues of a paſtor, whereby he may come to be reverenced, although he be but young, to wit, ſuch ſpeech and life as are witneſſes of charity, zeal, faith, and purity: but here is no mention made of the croſier ſtaff, ring, clock, and ſuch other fooliſh and childiſh toys.

[15] The private exerciſe of paſtors is continual reading of the ſcriptures, whereout they may draw water of wholſome doctrine and exhortation, both to themſelves and to others.

[h] Faith is by hearing, and hearing by preaching: and therefore the miniſters of the word are ſo ſaid to ſave themſelves and others, for that in them the Lord hath put the word of reconcilation.

[1] Of keeping meaſure in private reprehenſions, according to the degrees of ages and kinds.

[2] The apoſtle giveth theſe rules touching the care of widows.

[a] Have care of thoſe widows which have need of help.

[3] Widows children and nephews muſt take care for their parents according to their ability.

[4] The firſt reaſon, becauſe that that which they beſtow upon theirs, they beſtow it upon themſelves.

[5] Another, becauſe nature itſelf teacheth us to recompenſe our parents.

[6] The third: becauſe this dutifulneſs pleaſeth God.

[7] The ſecond rule. Let the church have care of ſuch as are widows indeed, that is to ſay, ſuch as are poor and deſtitute of help of their own friends, and live godly and religiouſly.

[8] The third rule: Let widows that live in pleaſure, and neglect the care of their own family, be holden and accounted as fallers away from God and his religion, and worſe than very infidels.

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A. D. 65. 7 Theſe things therefore warn *them of*, that they may be blameleſs.

8 If there be any that provideth not for his own, and namely for them of his houſhold, he denieth the faith, and is worſe than an infidel.

9 [9] Let not a widow be taken into the number under threeſcore years old, that hath been the wife of [b] one huſband,

10 And well reported of for good works: if ſhe have nouriſhed her children, if ſhe have lodged the ſtrangers, if ſhe have [c] waſhed the ſaints feet, if ſhe have miniſtered unto them which were in adverſity, if ſhe were continually given unto every good work.

11 [10] But [d] refuſe the younger widows: for when they have begun to wax wanton againſt Chriſt, they will marry,

12 Having damnation, becauſe they have broken the firſt faith.

13 [11] And likewiſe alſo being idle, they learn to go about from houſe to houſe: yea, *they are* not only idle, but alſo prattlers and buſy-bodies, ſpeaking things which are not comely.

14 [12] I will therefore that the younger women marry, and bear children, and govern the houſe, *and* give none occaſion to the adverſary to ſpeak evil.

15 For certain are already turned back after Satan.

16 [13] If any faithful man or faithful woman have widows, let them miniſter unto them, and let not the church be charged, that there may be ſufficient for them that are widows in deed.

17 ¶ [14] The elders that rule well, let them be had in [e] double honour, [f] ſpecially they which labour in the word and doctrine.

Deut.25.4. Cor. 9. 9. 18 For the ſcripture ſaith, * Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn: and, * The labourer is worthy of his wages. A. D. 65. * Matt. 10. 10. Luke 10.7.

19 [15] Againſt an elder receive none accuſation, but under two or three witneſſes.

20 [16] Them that ſin, rebuke openly, that the reſt alſo may fear.

21 ¶ * [17] I charge *thee* before God and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things, without preferring one before another, and do nothing partially. * Ch. 6. 13.

22 [18] Lay hands [g] ſuddenly on no man, neither be partaker of other men's ſins: keep thyſelf pure.

23 [19] Drink no longer water, but uſe a little wine for thy ſtomach's ſake, and thine often infirmities.

24 [20] Some men's ſins are open beforehand, and go before unto judgment: but ſome men's follow after.

25 [21] Likewiſe alſo the good works are manifeſt beforehand, and they that are otherwiſe, cannot be hid.

CHAP. VI.

1 He ſheweth the duty of ſervants: 10 and what a miſchievous evil covetouſneſs is: 13 and having ſpoken ſomewhat of rich men, he once again forbiddeth Timothy 20 to cumber himſelf with vain babblings.

LET [1] as many ſervants as are under the yoke, count their maſters worthy of all honour, [2] that the name of God, and *his* doctrine, be not evil ſpoken of.

2 [3] And they which have believing maſters let them not deſpiſe them, becauſe they are brethren: but rather do ſervice, becauſe they are faithful, and beloved, and [a] partakers of the benefit. [4] Theſe things teach and exhort.

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[9] The fourth rule; Let none under threeſcore years old, be taken into the number of widows, to ſerve the congregations or churches, and ſuch as are free from all reproach of unchaſtity, and are well reported of, for their diligence, charity, and integrity.

[b] That hath had no more huſbands, but one at one time.

[c] This is ſpoken in reſpect of the manners of thoſe countries.

[10] The firſt reaſon, why younger widows are not to be admitted to this miniſtry, to wit, becauſe for the lightneſs of their age, they will at length ſhake off the burden that Chriſt had laid upon them, and think rather upon marrying again: and ſo will forſake the miniſtry whereunto they had bound themſelves.

[d] Take them not into the college of widows.

[11] Another reaſon: becauſe they are for the moſt part prattlers and buſy-bodies, and gadders up and down, neglecting their charge and duty.

[12] The fifth rule: Let younger widows marry, and govern their houſes godly.

[13] The ſixth rule: Let the faithful help their widows at their own charges as much as they can, and let not the congregation be burdened with theſe expences.

[14] Now he giveth rules, and ſheweth how he ought to behave himſelf with the elders, that is to ſay, with the paſtors, and ſuch as have the governance in the diſcipline of the church, which is preſident of their company. The firſt rule: Let the church or congregation ſee unto this eſpecially, as God himſelf hath commanded that the elders that do their duty well, be honeſtly maintained.

[e] We muſt be more careful for them than for the reſt.

[f] There were two kinds of elders, the one attended upon the government only, and looked to the manners of the congregation, the other did beſide that attend upon preaching and prayers, to and for the congregation.

[15] The ſecond rule: Let no accuſation be admitted againſt an elder, but under two or three witneſſes.

[16] The third rule: Let the elders ſo convicted, be rebuked openly, that they may be an example to others.

[17] The fourth rule: Let ſincerity be uſed without any prejudice or reſpect of perſons in eccleſiaſtical proceedings (eſpecially againſt the elders) becauſe God himſelf is there preſent, and the Lord Jeſus Chriſt with a multitude of angels.

[18] The fifth rule: Let the miniſter lay hands ſuddenly on no man. Let him not be faulty herein, either by favouring any man's folly, or perverſe affection: if aught be done otherwiſe than well of his fellows, let him keep his conſcience pure.

[g] As much as in thee lieth, do not raſhly admit any whatſoever to any eccleſiaſtical function.

[19] The ſixth rule: Let the elders have indifferent conſideration of their health, in the manner of their diet.

[20] Becauſe hypocrites ſometimes creep into the miniſtry, although there be never ſo great diligence uſed, the apoſtle willeth the paſtors not to be troubled therefore, or ſlack any whit of their diligence in trying and examining, becauſe the Lord hath appointed a time to diſcover the faults of ſuch men, and it is our parts to take heed that we offend not therein.

[21] Another comfort belonging to them, which ſometimes are ſlandered and miſreported of.

[1] He addeth alſo rules for the ſervants duty towards their maſters: whereupon no doubt there were many queſtions then moved by them, which took occaſion by the goſpel to trouble the common ſtate. And this is the firſt rule: Let ſervants that are come to the faith, and have infidels to their maſters, ſerve them notwithſtanding with great fidelity.

[2] The reaſon, leſt God ſhould ſeem by the doctrine of the goſpel to ſtir up men to rebellion and all wickedneſs.

[3] The ſecond rule: Let not ſervants that are come to the faith, and have alſo maſters of the ſame profeſſion and religion, abuſe the name of brotherhood, but let them ſo much the rather obey them.

[a] Let this be ſufficient, that as touching thoſe things which pertain to everlaſting life, they are partakers of the ſame good will and love of God, as their maſters themſelves are.

[4] A general concluſion, that theſe things ought not only to be ſimply taught, but muſt with exhortations be diligently beaten into their heads.

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3 [5] If any man teach otherwiſe, and conſenteth not to the wholeſome words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs,

4 He is puft up and knoweth nothing, but doteth about queſtions and [b] ſtrife of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings,

5 Froward [c] diſputations of men of corrupt minds and deſtitute of the truth, which think that gain is godlineſs: from ſuch ſeparate thyſelf.

6 [6] But godlineſs is great gain, if a man be content with that he hath.

7 [7] For we brought nothing into the world, *and* it is certain, that we can carry nothing out.

8 Therefore when we have food and raiment, let us therewith be content.

9 [8] For they that will be rich, fall into temptation and ſnares, and into many fooliſh and noiſome luſts, which drown men in perdition and deſtruction.

10 For the deſire of money is the root of all evil, which while ſome luſted after, they erred from the faith, and [d] pierced themſelves through with many ſorrows.

11 [9] But thou, O [e] man of God, flee theſe things, and follow after righteouſneſs, godlineſs, faith, love, patience, *and* meekneſs.

12 Fight the good fight of faith: lay hold of eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

*Ch. 5. 21. 13 * [10] I charge thee in the ſight of God, who quickeneth all things, and before Jeſus Chriſt, which under Pontius Pilate * witneſſed a good confeſſion,

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* Matt. 27. 11. John 18. 37.

14 That thou keep *this* commandment without ſpot, and unrebukeable, until the appearing of our Lord Jeſus Chriſt,

15 Which in due time he ſhall ſhew, that is [f] * bleſſed and Prince only, the King of kings and Lord of lords: * Ch. 1. 11. Rev. 17. 4. and 19. 16.

16 Who only hath immortality, and dwelleth in the light that none can attain unto, * whom never man ſaw, neither can ſee, unto whom *be* honour and power everlaſting. Amen. *John 1. 18.

17 [11] Charge them that are rich in [g] this world, that they be not high minded, and that they * truſt not in uncertain riches, but in the [h] living God (which giveth us abundantly all things to enjoy): *Mark 4. 19. Luke 12. 15

18 That they do good, *and* be rich in good works, *and* be ready to diſtribute and communicate.

19 * [12] Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may obtain eternal life. *Matt. 6. 2

20 [13] O Timothy, keep that which is committed unto thee, and avoid prophane *and* vain babblings, and oppoſitions of ſcience falſly ſo called,

21 Which while ſome [i] profeſs, they have erred concerning the faith. Grace *be* with thee. Amen.

¶ The firſt *epiſtle* to Timothy, written from Laodicea, which is the chiefeſt city of Phrygia Pacatiana.

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[5] He condemneth ſeverely, and excommunicateth or caſteth out of the church as proud men, ſuch as content not themſelves with Chriſt's doctrine (that is to ſay the doctrine of godlineſs) but weary both themſelves and others in vain queſtions, (for all other things are vain) becauſe they content not themſelves in Chriſt's doctrine: and as lying deceivers, becauſe they ſavour or ſound of nothing but vanity: as madmen, becauſe they trouble themſelves ſo much in matters of nothing: as miſchievous plagues, for that they cauſe great contentions, and corrupt men's minds and judgment: to be ſhort, as prophane and wicked, becauſe they abuſe the precious name of godlineſs and religion, to filthy lucre.

[b] Striving about words, and not about matter: and by words he meaneth all thoſe things which have not pith in them, and whereby we can reap no profit.

[c] Such as we ſee in thoſe ſhameleſs ſchools of popery, which are nothing elſe but vain babbling and prattling.

[6] He turneth away fitly the name of gain and lucre, confeſſing that godlineſs is great gain, but far after another ſort, to wit, becauſe it bringeth true ſufficiency.

[7] He mocketh their folly, which do ſo greedily gape after frail things, that they can in no wiſe be ſatisfied, and yet notwithſtanding they cannot enjoy that exceſs.

[8] He frayeth Timothy from covetouſneſs after another ſort, to wit, becauſe it draweth with it an infinite ſort of luſts, and thoſe very hurtful, wherewith covetous men do torment themſelves ſo far forth, that in the end they caſt away from them their faith and ſalvation.

[d] Sorrow and grief do as it were pierce through the mind of man, and are the harveſt and true fruits of covetouſneſs.

[9] A peculiar exhortation to divers virtues, wherewith it behoveth the paſtors eſpecially to be furniſhed.

[e] Whom the Spirit of God ruleth.

[10] A moſt earneſt requeſt and charge to obſerve and keep all the promiſes faithfully, with our eyes ſet upon the comming of Jeſus Chriſt, whoſe glory we have to ſet againſt the vain glittering of this world, and his power againſt all the terrors of the wicked.

[f] He heapeth many words together, to one purpoſe: whereby he voucheth the power of God, which if we ſtick faſt unto, we ſhall not be moved out of our ſtanding.

[11] He addeth for an overplus, as it were, a ſharp admonition to the rich, that they chiefly take heed of two miſchiefs, to wit, of pride, and deceitful hope, againſt which he ſetteth three excellent virtues, hope in the living God, liberality towards their neighbour, and gentle conditions.

[g] In things pertaining to this life, with whom thoſe men are compared which are rich in good works.

[h] Who only is, and that everlaſting: for he ſetteth the nature of riches againſt God.

[12] The praiſe of liberality, by the effects thereof: becauſe it is a ſure teſtimony of the Spirit of God which dwelleth in us, and therefore of the ſalvation that ſhall be given us.

[13] He rehearſeth the chiefeſt of all the former exhortations, which ought to be deeply imprinted in the minds of all miniſters of the word, to wit, that they eſchew all vain babblings of ſophiſtry, and continue in the ſimplicity of ſincere doctrine.

[i] Not only in word, but alſo in countenance and geſture: to be ſhort, whilſt their behaviour was ſuch, that even when they held their peace, they would make men believe their heads were occupied about nothing but high and weighty matters, even then they erred concerning the faith.

The Second Epiſtle of PAUL to TIMOTHY.

CHAP. I.

5 He commendeth Timothy's faith, 6 and exhorteth him to go on faithfully in the charge committed unto him: 8 and that neither for his bonds, 15 nor the revolting of others, he faint. 11 He triumpheth of his apoſtleſhip. 14 He willeth him to have care of the thing committed unto him, 16 and praiſeth Oneſiphorus.

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PAUL an apoſtle of Jeſus Chriſt, by the will of God, [a] according to the promiſe of life which is in Chriſt Jeſus.

2 To Timothy *my* beloved ſon: Grace, mercy *and* peace from God the Father, and *from* Jeſus Chriſt our Lord.

3 [1] I thank God, * whom I ſerve from *mine* [b] elders with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day, *Acts 22. 3.

4 Deſiring to ſee thee, mindful of thy tears, that I may be filled with joy:

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and in thy mother Eunice, and am aſſured that *it dwelleth* in thee alſo.

6 [2] Wherefore I put thee in remembrance that thou [c] ſtir up the gift of God which is in thee, by the putting on of mine hands.

7 For God hath not given to us the Spirit of [d] fear, but of power, and of love, and of a ſound mind.

8 [3] Be not therefore aſhamed of the teſtimony of our Lord, neither of me [e] his priſoner: but be partaker of the afflictions of the [f] goſpel, according to the [g] power of God,

9 [4] Who hath ſaved us, and called us with an * holy calling, not according to our * works, but according to his own purpoſe and grace, which was [h] given to us through Chriſt Jeſus [i] before the * world was, A. D. 66. *1 Cor. 1. 2. *Tit. 3. 5. *Rom. 16. 25. Eph. 1. 4. Col. 1. 16. Tit. 1. 2.

10 But is now made manifeſt by that appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality unto [k] light through the goſpel,

11 * [5] Whereunto I am appointed a preacher, and apoſtle, and a teacher of the Gentiles. *1Tim. 2. 7.

12 [6] For the which cauſe I alſo ſuffer theſe things, [7] but I am not aſhamed: for I know whom I have believed, and I am perſuaded that he is able to keep that which I have committed to him againſt that day.

13 [8] Keep the true pattern of the wholeſome words which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.

14 [9] That worthy thing, which was committed to thee, keep [10] through the Holy Ghoſt, which dwelleth in us.

15 [11] This thou knoweſt, that all they which are in Aſia, be turned from me: of which ſort are Phygellus and Hermogenes.

16 The Lord give mercy unto the houſe of Oneſiphorus: for he oft refreſhed me, and was not aſhamed of my chain,

17 But when he was at Rome, he ſought me out very diligently, and found *me*.

18 The Lord grant unto him, that he may find mercy with the Lord at that day, and in how many things he hath miniſtered unto me at Epheſus, thou knoweſt very well.

CHAP.

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[a] Sent of God to preach that life, which he promiſed in Chriſt Jeſus.

[1] The chiefeſt mark that he ſhooteth at in this epiſtle, is to confirm Timothy to continue conſtantly, and manfully, even to the end, ſetting firſt before him, the great good will he beareth him, and then reckoning up the excellent gifts which God would as it were have to be by inheritance in Timothy, and his anceſtors, which might ſo much the more make him bound to God.

[b] From Abraham, Iſaac and Jacob: for he ſpeaketh not of Phariſaiſm, but of Chriſtianiſm.

[2] He warneth us to ſet the invincible power of the Spirit, which God hath given us, againſt thoſe ſtorms which may and do come upon us.

[c] The gift of God is as it were a certain lively flame kindled in our hearts, which the fleſh and the devil go about to put out: and therefore we, on the contrary ſide, muſt labour as much as we can to foſter and keep it burning.

[d] To pierce us through, and terrify us, as men whom the Lord will deſtroy.

[3] He proveth that the ignominy or ſhame of the croſs is not only not to be aſhamed of, but alſo that it is glorious and moſt honourable: firſt becauſe the goſpel, wherefore the godly are afflicted, is the teſtimony of Chriſt: and ſecondly, becauſe at length the great virtue and power of God appeareth in them.

[e] For his ſake.

[f] The goſpel after a ſort is ſaid to be afflicted in them that preach it.

[g] Through the power of God.

[4] He ſheweth with how great benefits God hath bound us, to maintain boldly and conſtantly his glory which is joined with our ſalvation, and reckoneth up the cauſes of our ſalvation, to wit, that free and eternal purpoſe of God, to ſave us in Chriſt, which was to come, whereby it ſhould come to paſs, that we ſhould at length be freely called of God by the preaching of the goſpel, to Chriſt the deſtroyer of death and author of immortality.

[h] He ſaith, that that grace was given us from everlaſting unto which we were predeſtinate from everlaſting. So that the doctrine of foreſeen faith and foreſeen works, is clean contrary to the doctrine which preacheth and teacheth the grace of God.

[i] Before that courſe of years which hath run on, ever ſince the beginning of the world.

[k] Hath cauſed life and immortality to appear.

[5] That is, the goſpel which the apoſtle preached.

[6] He confirmeth his apoſtleſhip by a ſtrange argument, to wit, becauſe the world could not abide it, and therefore it perſecuted him that preached it.

[7] By ſetting his own example before us, he ſheweth us how it may be that we ſhall not be aſhamed of the croſs of Chriſt, to wit, if we be ſure that God both can and will keep the ſalvation which he hath, as it were, laid up in ſtore by himſelf for us againſt that day.

[8] He ſheweth wherein he ought to be moſt conſtant, to wit, both in the doctrine itſelf, the abridgment whereof is faith and charity, and next in the manner of teaching it, a lively pattern and ſhape whereof Timothy knew in the apoſtle.

[9] An amplification taken of the dignity of ſo great a benefit committed to the miniſters.

[10] The taking away of an objection. It is an hard thing to do it, but the Spirit of God is mighty, who hath inwardly endued us with his virtue.

[11] He preventeth an offence which aroſe by the means of certain that fell from God, and the religion, and uttereth alſo their names, that they might be known of all men. But he ſetteth againſt them the ſingular faith of one man, that one only good example might counterpoiſe and weigh down all evil examples.

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CHAP. II.

2 The better to ſet out perſeverance in the Chriſtian warfare, 3 he taketh ſimilitudes 4 from ſoldiers, 6 and from huſbandmen. 10 He ſheweth that his bonds are for the profit of the ſaints: 15 Then he warneth Timothy to divide the word of truth aright, 17 to beware of the examples of the wicked, 22 and to do all things modeſtly.

THOU [1] therefore, my ſon, be ſtrong in the grace that is in Chriſt Jeſus.

2 And what things thou haſt heard of me, by [a] many witneſſes, the ſame deliver to faithful men, which ſhall be able to teach others alſo.

3 [2] Thou therefore ſuffer affliction as a good ſoldier of Jeſus Chriſt.

4 No man that warreth, entangleth himſelf with the affairs of [b] *this* life, becauſe he would pleaſe him that hath choſen him to be a ſoldier.

5 [3] And if any man alſo ſtrive for a maſtery, he is not crowned, except he ſtrive as he ought to do.

6 [4] The huſbandman muſt labour before he receive the fruits.

7 [5] Conſider what I ſay: and the Lord give thee underſtanding in all things.

8 [6] Remember that Jeſus Chriſt, *made* of the ſeed of David, was raiſed again from the dead according to my goſpel,

9 [7] Wherein I ſuffer troubles as an evil doer, even unto bonds: but the word of God is not bound.

10 Therefore I ſuffer all things for the elect's ſake, that they might alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.

*Rom. 6. 5. 11 [8] *It is* a true ſaying, For if we be * [c] dead together *with him*, we ſhall alſo live together *with him*.

12 If we ſuffer, we ſhall alſo reign together *with him*: * if we deny *him*, he alſo will deny us. *Matt. 10. 33. Mark 8. 38.

13 If * we believe not, *yet* abideth he faithful: he cannot deny himſelf. *Rom. 3. 3. and 9. 6.

14 Of theſe things put them in remembrance, and [d] proteſt before the Lord, that they ſtrive not about words, which is to no profit, *but* to the perverting of the hearers.

15 [9] Study to ſhew thyſelf approved unto God, a workman that needeth not to be aſhamed, dividing the word of truth [e] aright.

16 [f] Stay prophane and vain babblings: [10] for they ſhall increaſe unto more ungodlineſs.

17 And their word ſhall fret as a canker: of which ſort is Hymeneus and Philetus,

18 Which as concerning the truth have erred from the mark, ſaying that the reſurrection is paſt already, and do deſtroy the faith of certain.

19 [11] But the foundation of God remaineth ſure, and hath this ſeal, The Lord knoweth who are his: and, Let every one that [g] calleth on the name of Chriſt, depart from iniquity.

20 [12] Notwithſtanding, in a great houſe are not only veſſels of gold and of ſilver, but alſo of wood and of earth, * and ſome for honour, and ſome unto diſhonour. *Rom. 9. 21.

21 If any man therefore [h] purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified, and meet for the Lord, and prepared unto every good work.

22 [13] Flee alſo from the luſts of youth, and follow after righteouſneſs, faith, love, *and* [14] peace, with them that * call on the Lord with a pure heart, *1 Cor. 1. 2.

23 And

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[1] The concluſion of the former exhortation, which hath alſo added unto it a declaration, how that they do not keep that worthy thing that is committed unto them, which keep it to themſelves, but they rather, which do moſt freely communicate it with others, to the end that many may be partakers of it, without any man's loſs or hindrance.

[a] When many were by, which can bear witneſs of theſe things.

[2] Another admonition: That the miniſtry of the word is a ſpiritual warfare, which no man can ſo travail in, that he may pleaſe his captain, unleſs he forego and part with all hindrances which might draw him away from it.

[b] With affairs of houſhold, or other things that belong to other ordinary buſineſſes.

[3] The third admonition: The miniſtry is like to a game or juſting, wherein men ſtrive for the victory, and no man is crowned, unleſs he ſtrive according to the laws which are preſcribed, be they never ſo hard and painful.

[4] Another ſimilitude, tending to the ſame end: no man may look for the harveſt, unleſs he firſt take pains to plow and ſow his ground.

[5] All theſe things cannot be underſtood, and much leſs practiſed, unleſs we aſk of God, and he give us underſtanding.

[6] He confirmeth plainly two principles of our faith, which are always aſſaulted of heretics, the one whereof (to wit, that Chriſt is the true Meſſias, made man of the ſeed of David) is the ground of our ſalvation: and the other is the higheſt part of it, to wit, that he is riſen again from the dead.

[7] The taking away of an objection: Truth it is, that he is kept in priſon as an evil doer, yet there is no cauſe, why therefore ſome ſhould go about to derogate credit from his goſpel, ſeeing that notwithſtanding God did bleſs his miniſtry, nay rather, that example of this his captivity and patience did ſundry ways confirm the church in the hope of a better life.

[8] The fourth admonition: We ought not to contend upon words and queſtions, which are not only unprofitable, but alſo for the moſt part hurtful: but rather upon this, how we may frame ourſelves to all manner of patience, and to die alſo with Chriſt (that is to ſay, for Chriſt's name) becauſe that is the plain way to the moſt glorious life: as contrariwiſe, the falling away of men can diminiſh no part of the truth of God, although by ſuch means they procure moſt certain deſtruction to themſelves.

[c] If we be afflicted with Chriſt, and for Chriſt's ſake.

[d] Call God to witneſs, or as a judge: as Moſes, Joſhua, Samuel, and Paul himſelf did, Acts 20.

[9] The fifth admonition: A miniſter muſt not be an idle diſputer, but a faithful ſteward, in dividing aright the word of truth, inſomuch that he muſt ſtop the mouths of other vain babblers.

[e] By adding nothing to it, neither over-ſlipping any thing, neither mangling it, nor renting it in ſunder, nor wreſting of it: but marking diligently what his hearers are able to hear, and what is fit to edifying.

[f] Mark and watch, and ſee they creep not on further.

[10] He diſcovereth the ſubtilty of Satan, who beginning with theſe principles, draweth us by little and little to ungodlineſs through the means of that wicked and prophane babbling, ſtill creeping on: which he proveth by the horrible example of them that taught, that the reſurrection was already paſt.

[11] A digreſſion, wherein he ſalveth that offence that roſe by their falling away: ſhewing firſt, that the elect are out of all danger of any ſuch falling away: ſecondly, that they are known to God, and not to us: and therefore it is no marvel if we count hypocrites oftentimes for the true brethren: but we muſt take heed that we be not like them, but rather that we be indeed ſuch as we are ſaid to be.

[g] That ſerveth and worſhippeth him, and is as it were named of him, a faithful man, or Chriſtian.

[12] The taking away of an objection: It is no diſhonour to the good man of the houſe, that he hath not in a great houſe all veſſels of one ſort and for one ſervice, but we muſt look to this, that we be found veſſels prepared to honour.

[h] By theſe words is meant the execution of the matter, and not the cauſe: for in that we purge ourſelves, it is not to be attributed to any free will that is in us, but to God, who freely and wholly worketh in us a good and an effectual will.

[13] Returning to the matter from whence he digreſſed, ver. 16. he warneth him to exerciſe himſelf in weighty matters, and ſuch as pertain to godlineſs.

[14] The ſixth admonition: We muſt above all things eſchew all bitterneſs of mind, both in teaching all men, and alſo in calling them back which have gone out of the way.

A. D. 64.

*1 Tim. 1. 4. and 4. 7. Tit. 3. 9. 23 * And put away fooliſh and unlearned queſtions, knowing that they engender ſtrife.

24 But the ſervant of the Lord muſt not ſtrive, but *muſt* be gentle toward all men, apt to teach, [i] ſuffering the evil,

25 Inſtructing them with meekneſs that are [k] contrary minded, *proving* if God at any time will give them repentance, that they may acknowledge the truth,

26 And come to amendment out of the ſnare of the devil, of whom they are taken priſoners, to *do* his will.

CHAP. III.

1 *He foretelleth the dangerous times that are to enſue,* 9 *but with the certain hope of victory,* 10 *he encourageth him to the combat, ſetting out eſpecially the trial of ſound doctrine.*

*1 Tim. 4. 1. 2 Pet. 3. 3. Jude 18. THIS [1] know alſo, that in the * laſt days ſhall come perilous times:

2 For men ſhall be lovers of their ownſelves, covetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, unthankful, [a] unholy,

3 Without natural affection, truce breakers, falſe accuſers, intemperate, fierce, no lovers at all of them which are good,

4 Traitors, heady, high-minded, lovers of pleaſures more than lovers of God,

5 Having a ſhew of godlineſs, but have denied the power thereof: [2] turn away therefore from ſuch:

6 For of this ſort are they which creep into houſes, and lead captive ſimple women laden with ſins, and led with divers luſts,

7 *Which women are* ever learning, and are never able to come to the acknowledging of the truth.

*Exod. 7. 11. 8 * And as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth, men of corrupt minds, reprobate concerning the faith.

9 [3] But they ſhall prevail no longer: for their madneſs ſhall be evident unto all men, as theirs alſo was.

10 ¶ [4] But thou haſt [b] fully known my doctrine, manner of living, purpoſe, faith, longſuffering, love, patience,

11 Perſecutions, *and* afflictions which came unto me at [c] Antioch, at Iconium, and at Lyſtra, which perſecutions I ſuffered: but from them all the Lord delivered me: A. D. 64.

12 Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.

13 But the evil men and deceivers ſhall wax [d] worſe and worſe, deceiving, and being deceived.

14 But continue thou in the things which thou haſt learned, and which are committed unto thee, knowing of whom thou haſt learned *them:*

15 And that thou haſt known the holy ſcriptures of a child, which are able to make thee wiſe unto ſalvation, through the faith which is in Chriſt Jeſus.

16 * [5] For the whole ſcripture *is* given by inſpiration of God, and *is* profitable to teach, to convince, to correct, *and* to inſtruct in righteouſneſs, *2 Pet. 1. 20.

17 That the [e] man of God may be abſolute, being made perfect unto all good works.

CHAP. IV.

1 *He chargeth him to preach the goſpel with all diligence,* 3 *in that ſo miſerable a time:* 6 *That his death is hard at hand,* 8 *yet ſo, that as a conqueror, he maketh haſte to a glorious triumph.* 10 *He ſheweth the cauſe why he ſendeth for Timothy,* 11 *even by reaſon of his preſent ſtate.*

I [1] charge *thee* therefore before God, and *before* the Lord Jeſus Chriſt, which ſhall judge the quick and dead at that his appearing, and in his kingdom,

2 Preach the word: be inſtant, in ſeaſon and out of ſeaſon: reprove, rebuke, exhort with all long ſuffering and doctrine.

3 [2] For the time will come when they will not ſuffer wholeſome doctrine: but having their ears itching, ſhall after their own luſts get them an heap of teachers,

4 And ſhall turn their ears from the truth, and ſhall be given unto [a] fables.

5 [3] But watch thou in all things: ſuffer adverſity: do the work of an evangeliſt: [b] cauſe thy miniſtry to be thoroughly liked of.

6 [4] For I am now ready to be [c] offered, and the time of my departing is at hand.

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[i] To win them through our patient bearing with them, but not to] pleaſe them, or excuſe them in their wickedneſs.

[k] He meaneth ſuch as do not yet ſee the truth.

[1] The ſeventh admonition: We may not hope for any church in this world without corruption: but there ſhall be rather great abundance of moſt wicked men, even in the very boſom of the church, which notwithſtanding ſhall make a ſhew and countenance of great holineſs and charity.

[a] Which make no account, either of right or honeſty.

[2] We muſt not dally with ſuch men as reſiſt the truth, not of ſimple ignorance, but of a perverſe mind, (which thing appeareth by their fruits, which he painteth out here lively) but we muſt rather turn away from them.

[3] He addeth a comfort: the Lord will at length pluck off all their vizards.

[4] That we be not deceived by ſuch hypocrites, we muſt ſet before us the virtues of the holy ſervants of God, and we muſt not be afraid of perſecution, which they ſuffered willingly, and which always followeth true godlineſs. But we muſt eſpecially hold faſt the doctrine of the apoſtles, the ſum whereof is this, that we are ſaved through faith in Chriſt Jeſus.

[b] Thou knoweſt thoroughly not only what I taught and did, but alſo how I was minded and diſpoſed.

[c] Which is in Piſidia.

[d] Their wickedneſs ſhall daily increaſe.

[5] The eighth admonition, which is moſt precious: A paſtor muſt be wiſe by the word of God only: wherein we have perfectly delivered unto us whatſoever pertaineth either to diſcern, know, and eſtabliſh true opinions, and to confute falſe: and furthermore to correct evil manners, and to frame good.

[e] The prophets and expounders of God's will, are properly and peculiarly called, Men of God.

[1] The principal and chief of all admonitions being therefore propoſed with a moſt earneſt charge, is this: that the word of God be propounded with a certain holy importunity, as neceſſity requireth: but ſo, that a good and true ground of the doctrine be laid, and the vehemency be tempered with all holy meekneſs.

[2] Faithful paſtors, in times paſt, took all occaſions they could, becauſe men were very prompt and ready to return to their fables.

[a] To falſe and unprofitable doctrines which the world is now ſo bewitched withal, that it had rather the open light of the truth were utterly put out, than it would come out of darkneſs.

[3] The wickedneſs and falling away of the world ought to cauſe faithful miniſters to be ſo much the more careful.

[b] Prove and ſhew by good and ſubſtantial proof, that thou art the true miniſter of God.

[4] He foretelleth his death to be at hand, and ſetteth before them an excellent example, both of invincible conſtancy, and ſure hope.

[c] To be offered for a drink-offering: and he alludeth to the pouring out of blood or wine, which was uſed in ſacrifices.

A. D. 66.

7 I have fought a good fight, and have finiſhed my courſe: I have kept the faith.

8 *For* henceforth is laid up for me the crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day: and not to me only, but unto all them alſo that love that his appearing.

9 [5] Make ſpeed to come unto me at once:

10 For Demas hath forſaken me, and hath [d] embraced this preſent world, and is departed unto Theſſalonica, Creſcens *is gone* to Galatia, Titus unto Dalmatia.

11 * Only Luke is with me. Take Mark, and bring him with thee: for he is profitable unto me to miniſter. *Col. 4. 10. 14.

12 And Tychicus have I ſent to Epheſus.

13 The cloke that I left at Troas with Carpus, when thou comeſt, bring with thee, and the books, but ſpecially the parchments.

14 Alexander the copperſmith hath done me much evil: the Lord reward him according to his works:

15 Of whom be thou ware alſo: for he withſtood our preaching ſore.

16 At my firſt anſwering no man aſſiſted me, but all forſook me: *I pray God,* that it may not be laid to their charge.

17 Notwithſtanding the Lord aſſiſted me, and ſtrengthened me, that by me the preaching might be fully believed, and that all the Gentiles ſhould hear: and I was delivered out of the mouth of the [e] lion.

18 And the Lord will deliver me from every [f] evil work, and will preſerve me unto his [g] heavenly kingdom: to whom *be* praiſe for ever and ever. Amen.

19 Salute Priſca and Aquila, and the * houſhold of Oneſiphorus. * Ch. 1. 16.

20 Eraſtus abode at Corinth: Trophimus I left at Miletum ſick.

21 Make ſpeed to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jeſus Chriſt *be* with thy ſpirit: Grace *be* with you. Amen.

¶ The ſecond *epiſtle* written from Rome unto Timothy, the firſt biſhop elected of the church of Epheſus, when Paul was preſented the ſecond time before the emperor Nero.

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[5] The laſt part of the epiſtle, ſetting forth grievous complaints againſt certain, and examples of ſingular godlineſs in every place, and of a mind never wearied.

[d] Contented himſelf with this world.

[e] Of Nero.

[f] Preſerve me pure from committing any thing unworthy my apoſtleſhip.

[g] To make me partaker of his kingdom.

The Epiſtle of PAUL to TITUS.

CHAP. I.

A. D. 65.

6 He ſheweth what kind of men ought to be choſen miniſters: 12 how vain babblers mouths ſhould be ſtopped: 12 And through this occaſion he toucheth the nature of the Cretians, 14 and the Jews who put holineſs in outward things.

PAUL [1] [a] a ſervant of God, and an apoſtle of Jeſus Chriſt, according to the faith of God's [b] elect, [2] and the acknowledging of the truth which is according unto godlineſs,

2 Unto the [c] hope of eternal life, which God that cannot lye, hath [d] promiſed before the * [e] world began: *Rom. 16. 25. Epheſ. 3. 9. Col. 1. 26. 2Tim. 1 9. 1Pet 1. 20.

3 [3] But hath made his word manifeſt in due time through the preaching which is * committed unto me, according to the commandment of God our [f] Saviour, * Gal. 1. 1.

4 [4] To Titus *my* natural ſon according to the common faith, [5] Grace, mercy, *and* peace from God the Father, and *from* the Lord Jeſus Chriſt our Saviour.

5 [6] For this cauſe left I thee in Crete, that thou ſhouldeſt continue to redreſs the things that remain, and ſhouldeſt ordain elders in every city, as I appointed thee,

6 * If any be unreproveable, the huſband of one wife, having faithful children, which are not ſlandered of riot, neither are [g] diſobedient. *1Tim. 3. 2.

7 [7] For a biſhop muſt be unreproveable, as God's [h] ſteward, not [i] froward, not angry, not given to wine, no ſtriker, not given to filthy lucre,

8 But harbourous, one that loveth goodneſs, [k] wiſe, righteous, holy, temperate,

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[1] He voucheth his apoſtleſhip (not for Titus, but for the Cretians ſake) both by the teſtimony of his outward calling, and by his conſent, wherein he agreeth with all the elect from the beginning of the world.

[a] A miniſter; as Chriſt himſelf, in that that he was a miniſter and head of the prophets, is called a ſervant, Iſa. 43. 10.

[b] Of thoſe whom God hath choſen.

[2] The faith wherein all the elect conſent, is the true and ſincere knowledge of God, tending to this end, that worſhipping God aright, they may at length obtain life everlaſting according to the promiſe of God, who is true, which promiſe was exhibited in Chriſt in due time according to his eternal purpoſe.

[c] Hope is the end of faith.

[d] Freely, and of his mere liberality.

[e] Look 2 Tim. 1. 9.

[3] This truth is no otherwhere to be ſought, but in the preaching of the apoſtles.

[f] This word (Saviour) doth not only ſignify a preſerver of life, but alſo a giver of life.

[4] The apoſtle moveth the Cretians to hear Titus, by ſetting forth his conſent and agreement with him in the faith, and therewithal ſheweth by what ſpecial note we may diſtinguiſh true miniſters from falſe.

[5] There is but one way of ſalvation, common both to the paſtor and the flock.

[6] The firſt admonition, to ordain elders in every city.

[g] This word is proper to horſes and oxen, which will not abide the yoke.

[7] The ſecond admonition: What faults paſtors (whom he comprehended afore under the word elders) ought to be void of, and what virtues they ought to have.

[h] Whom the Lord hath appointed ſteward of his gifts.

[i] Not hard conditioned, and evil to pleaſe.

[k] Circumſpect, and of a ſound judgment, and of a ſingular example of moderation.

A. D. 65. 9 [8] Holding faſt that faithful word according to doctrine, [9] that he alſo may be able to exhort with wholeſome doctrine, and convince them that ſay againſt it:

10 [10] For there are many diſobedient and vain talkers and deceivers of minds, chiefly they of the [l] circumciſion,

11 Whoſe mouths muſt be ſtopped, which ſubvert whole houſes, teaching things which they ought not, for filthy lucre's ſake.

12 [m] One of themſelves, *even* one of their own prophets ſaid, The Cretians *are* always lyars, wild beaſts, ſlow bellies.

13 This witneſs is true: wherefore convince them [n] ſharply, that they may be found in the faith,

1*Tim.1.4. 14 And not taking heed to * Jewiſh fables, and commandments of men, that turn away from the truth.

* Rom. 14. 20. 15 [11] Unto the pure * *are* all things pure: but unto them that are defiled, and unbelieving, *is* nothing pure, but even their [o] minds and conſciences are defiled.

16 They profeſs that they know God, but by works they deny *him*, and are abominable and diſobedient, and unto every good work reprobate.

CHAP. II.

2 *He ſetteth out the duties of ſundry perſons and ſtates,* 6 *and willeth him to inſtruct the church in manners.* 11 *He draweth an argument from the end of our redemption,* 12 *which is, that we live godly and uprightly.*

BUT [1] ſpeak thou the things which become wholeſome doctrine,

2 [2] That the elder men be watchful, grave, temperate, ſound in the faith, in love, *and* in patience.

3 The elder women likewiſe, that they be in ſuch behaviour as becometh holineſs, not falſe accuſers, not ſubject to much wine, *but* teachers of honeſt things,

4 That they may inſtruct the young women to be ſober minded, that they love their huſbands, that they love their children,

A. D. 65. 5 *That they be* temperate, chaſte, [a] keeping at home, good and * ſubject unto their huſbands, that the word of God be not evil ſpoken of. * Ephes. 5. 23.

6 Exhort young men likewiſe, that they be ſober minded.

7 [3] In all things ſhew thyſelf an example of good works with uncorrupt doctrine, with [b] gravity, integrity,

8 *And* with the wholeſome word, which cannot be condemned, that he which withſtandeth, may be aſhamed, having nothing concerning you to ſpeak evil of.

9 * [4] Let ſervants be ſubject to their maſters, and pleaſe *them* in all [c] things, not anſwering again, *Ephes. 6.5. Col. 3. 22. 1 Pet. 2. 18.

10 Neither pickers, but that they ſhew all good faithfulneſs, that they may adorn the doctrine of God our Saviour in all things.

11 * [5] For that grace of God, that bringeth ſalvation unto all men, hath appeared, *1 Cor. 1. 2. Col. 1. 22.

12 And teacheth us, that we ſhould deny ungodlineſs and [d] worldly luſts, and that we ſhould live ſoberly and righteouſly; and godly in this preſent world,

13 [e] Looking for that bleſſed hope, and appearing of that glory of that mighty God, and of our Saviour Jeſus Chriſt,

14 Who gave himſelf for us, that he might redeem us from all iniquity, and purge us, *to be* a [f] peculiar people unto himſelf, zealous of good works.

15 Theſe things ſpeak and exhort, and convince with all [g] authority. See that no man deſpiſe thee.

CHAP. III.

1 *He willeth that all generally be put in mind to reverence ſuch as be in authority: That they remember their former life, and attribute all juſtification unto grace.* 9 *And if any brawler withſtand theſe things,* 10 *he willeth that he be rejected.*

PUT [1] them in remembrance that they * be ſubject to the principalities and powers, *and* that they be obedient, *and* ready to every good work, *Rom.13.1. 1Pet. 2. 13.

2 That

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[8] The third admonition: The paſtor muſt hold faſt that doctrine which the apoſtles delivered, and pertaineth to ſalvation, leaving all curious and vain matters.

[9] The fourth admonition: To apply the knowledge of true doctrine unto uſe, which conſiſteth in two things, to wit, in governing them which ſhew themſelves apt to learn, and confuting the obſtinate.

[10] An applying of the general propoſition to a particular. The Cretians above all other need ſharp reprehenſions: both becauſe their minds are naturally given to lyes and ſlothfulneſs, and alſo becauſe of certain covetous Jews, which under a colour of godlineſs, joined partly certain vain traditions, and partly old ceremonies with the goſpel.

[l] Of the Jews, or rather of thoſe Jews which went about to join Chriſt and the law together.

[m] Epimenides, who was counted a prophet amongſt them. Look upon Laertius, and Cicero in his firſt book of divination.

[n] Roughly and plainly, and go not about the buſh with them.

[11] He ſheweth in few words, that purity conſiſteth not in any external worſhip, and that that is according to the old law (as in difference of meats and waſhings, and other ſuch things which are aboliſhed) but in the mind and conſcience: and whoſoever teach otherwiſe, know not what is true religion indeed, and alſo are nothing leſs than that they would ſeem to be.

[o] If our minds and conſciences be unclean, what cleanneſs is there in us before regeneration?

[1] The fifth admonition: The doctrine muſt not only be generally pure, but alſo be applied to all ages and orders of men, according to the diverſity of circumſtances.

[2] What are the chiefeſt virtues for old and young, both men and women, and how they ought to be ſtirred up unto them continually.

[a] No gadders up and down.

[3] The ſixth admonition: That both the paſtor's life and doctrine muſt be ſound.

[b] Not ſuch a gravity as may drive men from coming to the miniſter, but ſuch as may cauſe them to come in moſt reverent and honeſt ſort.

[4] The ſeventh admonition, of ſervants duty toward their maſters.

[c] Which may be done without offence to God.

[5] The eighth admonition, belonging to all the godly: that ſeeing God calleth all men to the goſpel, and Chriſt hath ſo juſtified us, that he hath alſo ſanctified us, we muſt all of us give ourſelves to true godlineſs, and righteouſneſs, ſetting before us a ſure hope of that immeaſurable glory: which thing muſt in ſuch ſort be beaten into their heads, that the gainſayers alſo muſt be reproved, by the authority of the mighty God.

[d] Luſts of the fleſh, which belong to the preſent ſtate of this life and world.

[e] Chriſt is here moſt plainly called that mighty God, and his appearance and coming is called by the figure Metonymy, our hope.

[f] As it were a thing peculiarly laid up for himſelf.

[g] With all authority poſſible.

[1] He declareth particularly and ſeverally that which he ſaid before generally, noting out certain chief and principal duties, which men owe to men, and eſpecially ſubjects to their magiſtrates.

A. D. 65.

2 That they ſpeak evil of no man, that they be no fighters, *but* ſoft, ſhewing all meekneſs unto all men.

*1Cor.6.11. 3 [2] * For we ourſelves alſo were in times paſt unwiſe, diſobedient, deceived, ſerving the luſts and divers pleaſures, living in maliciousneſs and envy, hateful, *and* hating one another.

4 But when that bountifulneſs and that love of God our Saviour toward man appeared,

*2Tim.1.9. 5 * Not by the works of [a] righteouſneſs which we had done, but according to his mercy he ſaved us, by the waſhing of the new birth, and the renewing of the [b] Holy Ghoſt,

6 Which he ſhed on us abundantly through Jeſus Chriſt our Saviour,

7 That we, being juſtified by his grace, ſhould be made heirs according to the hope of eternal life.

8 [3] This *is* a true ſaying, and theſe things I will thou ſhouldeſt affirm, that they which have believed God, might be careful to ſhew forth [c] good works. Theſe things *are* good and profitable unto men.

*1Tim.1.4. and 4.7. 2Tim.2.23. 9 * But ſtay fooliſh queſtions, and genealogies, and contentions, and brawlings about the law: for they are unprofitable and vain.

A. D. 65.

10 [4] Reject him that is an heretic, after once or twice admonition,

11 Knowing that he that is ſuch, is perverted, and ſinneth, being damned of his ownſelf.

12 [5] When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come to me unto Nicopolis: for I have determined there to winter.

13 Bring Zenas the expounder of the law, and Apollos on their journey diligently, that they lack nothing.

14 And let ours alſo learn to ſhew forth good works for neceſſary uſes, that they be not unfruitful.

15 All that are with me, ſalute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ To Titus, elect the firſt biſhop of the church of the Cretians, written from Nicopolis in Macedonia.

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[2] He confirmeth again the former exhortation, by propounding the free benefit of our regeneration, the pledge whereof is our baptiſm.

[a] Word for word, of works which are done in righteouſneſs: and this place doth fully refute the doctrine of merits.

[b] Which the virtue of the Holy Ghoſt worketh.

[3] Again with great earneſtneſs he beateth into our heads, how that we ought to give ourſelves to true godlineſs, and eſchew all vain queſtions, which ſerve to nothing but to move ſtrife and debate.

[c] Give themſelves earneſtly unto good works.

[4] The miniſters of the word muſt at once caſt off heretics, that is, ſuch as ſtubbornly and ſeditiouſly diſquiet the church, and will give no ear to eccleſiaſtical admonitions.

[5] Laſt of all, he writeth a word or two of private matters, and commendeth certain men.

The Epiſtle of PAUL to PHILEMON.

1 Paul handling a baſe and ſmall matter, yet according to his manner mounteth aloft unto God. 8 Sending again to Philemon his vagabond and thieviſh ſervant, he entreateth pardon for him, and very gravely preacheth of Chriſtian equity.

PAUL a priſoner of Jeſus Chriſt, and *our* brother Timothy, unto Philemon our dear friend, and fellow helper:

2 And to *our* dear *ſiſter* Apphia, and to Archippus our fellow ſoldier, and to the church that is in thine houſe:

3 Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

*1Theſſ.1.2. 2Theſſ.1.3. 4 I * give thanks to my God, making mention always of thee in my prayers

5 (When I hear of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints),

6 That the [a] fellowſhip of thy faith may be made effectual, and that whatſoever good thing is in you through Chriſt Jeſus, may be [b] known.

7 For we have great joy and conſolation in thy love, becauſe by thee, brother, the ſaints [c] bowels are comforted.

8 Wherefore, though I be very bold in Chriſt to command thee that which is convenient,

9 [1] *Yet*, for love's ſake, I rather beſeech thee, though I be as I am, even Paul aged, and even now a priſoner for Jeſus Chriſt.

10 I beſeech thee for my ſon * Oneſimus, whom I have begotten in my bonds, *Col.4.9.

11 Which in times paſt was to thee unprofitable, but now profitable both to thee and to me,

12 Whom I have ſent again: thou therefore receive him, that is mine own [d] bowels:

13 Whom I would have retained with me, that in thy ſtead he might have miniſtered unto me in the bonds of the goſpel.

14 But without thy mind would I do nothing, that thy benefit ſhould not be as it were of [e] neceſſity, but willingly.

15 It may be that he therefore [f] departed for [g] a ſeaſon, that thou ſhouldeſt receive him for ever:

16 Not

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[a] By fellowſhip of faith, he meaneth thoſe duties of charity which are beſtowed upon the ſaints, and flow forth of an effectual faith.

[b] That by this means all men may perceive how rich you are in Chriſt, to wit, in faith, charity, and all bountifulneſs.

[c] Becauſe thou didſt ſo dutifully and chearfully refreſh the ſaints, that they conceived inwardly a marvellous joy: for by this word (bowels) is meant not only the inward feeling of wants and miſeries that men have one of another's ſtate, but alſo that joy and comfort which entereth into the very bowels, as though the heart were refreſhed and comforted.

[1] An example of a Chriſtian excuſe and commendation for another man.

[d] As mine own ſon, and as if I had begotten him of mine own body.

[e] That thou mighteſt not ſeem to have lent me thy ſervant upon conſtraint, but willingly.

[f] Thus he aſſuageth the harder kind of ſpeech, which is to ſay, he ran away.

[g] For a little time.

16 Not now as a ſervant, but above a ſervant, *even as* a brother beloved, eſpecially to me: how much more then unto thee, both in the [h] fleſh, and in the Lord?

17 If therefore thou count our things common, receive him as myſelf.

18 If he hath hurt thee, or oweth thee aught, that put on mine accounts.

19 I Paul have written *this* with mine own hand, I will recompenſe it: albeit I do not ſay to thee, that thou oweſt moreover unto me even thine own ſelf.

20 [i] Yea, brother, let me obtain this pleaſure of thee in the Lord: comfort my bowels in the Lord.

21 Truſting in thine obedience, I wrote unto thee, knowing that thou wilt do even more than I ſay.

22 Moreover alſo prepare me lodging: for I truſt through your prayers I ſhall be freely given unto you.

23 There ſalute thee Epaphras my fellow priſoner in Chriſt Jeſus,

24 Marcus, Ariſtarchus, Demas, *and* Luke my fellow helpers.

25 The grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

¶ Written from Rome to Philemon, *and ſent* by Oneſimus a ſervant.

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[h] Becauſe he is thy ſervant, as other ſervants are, and becauſe he is the Lord's ſervant, ſo that thou muſt needs love him, both for the Lord's ſake, and for thine own ſake.

[i] Good brother, let me obtain this benefit at thine hand,

The Epiſtle to the HEBREWS.

The drift and end of this epiſtle is, to ſhew that Jeſus Chriſt the Son of God, both God and man, is that true, eternal and only prophet, king, and high prieſt, that was ſhadowed by the figures of the old law, and is now indeed exhibited: of whom the whole church ought to be taught, governed, and ſanctified.

CHAP. I.

A. D. 64.

1 *To ſhew that the doctrine which Chriſt brought, is moſt excellent, in that it is the knitting up of all prophecies,* 4 *he advanceth him above the angels.* 10 *And proveth by divers teſtimonies of the ſcripture, that he far paſſeth all other.*

AT [1] ſundry times and in divers manners God ſpake in the old time to *our* fathers by the prophets: in theſe [a] laſt days he hath ſpoken unto us by his [b] Son,

2 [2] Whom he hath made [c] heir of all things, by whom alſo he made the [d] worlds,

3 * Who being the [e] brightneſs of the glory, and the ingraved form of his [f] perſon, and [g] bearing up all things by his mighty word, [3] hath by himſelf purged our ſins, and [h] ſitteth at the right hand of the majeſty in the higheſt places, *Col. 1. 15.

4 [4] And is made ſo much more excellent than the angels, inaſmuch as he hath obtained a more excellent [i] name than they:

5 [5] For unto which of the angels ſaid he at any time, * Thou art my Son, [k] this day begat I thee? [6] and again, I * will be his Father, and he ſhall be my Son? *Pſ. 2. 7. Ch. 5. 5. * 2 Sam. 7. 14. 1 Chron. 22. 10.

6 [7] And [l] again, when he bringeth in *his* firſt begotten Son into the world, he ſaith, * And let all the angels of God worſhip him. * Pſ. 97. 7.

7 [8] And of the angels he ſaith, * He maketh the ſpirits his [m] meſſengers, and his miniſters a [n] flame of fire. *Pſ. 104. 4.

8 But unto the Son *he ſaith*, * O God, thy [o] throne *is* for ever [p] and ever: the ſcepter of thy kingdom *is* a [q] ſcepter of righteouſneſs. *Pſ. 45. 7.

9 Thou haſt loved righteouſneſs and [r] hated iniquity: wherefore God, *even* thy God, hath [s] anointed thee with the oil of gladneſs above th [t] fellows.

10 [9] And, * Thou, Lord, in the beginning haſt [u] eſtabliſhed the earth, and the heavens are the works of thine hand. *Pſ. 102. 25.

11 They

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[1] The firſt part of the general propoſition of this epiſtle: The Son of God is indeed that prophet or teacher, which hath actually now performed that, that God after a ſort, and in ſhadows, ſignified by his prophets, and hath fully opened his Father's will to the world.

[a] So that the former declaration made by the prophets was not full, and nothing muſt be added to this later.

[b] Which one Son is God and man.

[2] The ſecond part of the ſame propoſition: The ſame Son is appointed of the Father to be our King and Lord, by whom alſo he made all things: and in whom only he ſetteth forth his glory, yea, and himſelf alſo to be beholden of us, who beareth up and ſuſtaineth all things by his will and pleaſure.

[c] Poſſeſſor and equal compartner of all things with the Father.

[d] That is, whatſoever hath been at any time, is, or ſhall be.

[e] He in whom that glory and majeſty of the Father ſhineth, who is otherwiſe infinite, and cannot be beholden.

[f] His Father's perſon.

[g] Suſtaineth, defendeth, and cheriſheth.

[3] The third part of the ſame propoſition: The ſame Son executed the office of the high prieſt in offering up himſelf, and is our only and moſt mighty Mediator in heaven.

[h] This ſheweth that the ſavour of that his ſacrifice is not only moſt acceptable to the Father, but alſo is everlaſting, and furthermore, how far this high prieſt paſſeth all the other high prieſts.

[4] Before he cometh to declare the office of Chriſt, he ſetteth forth the excellency of his perſon, and firſt of all he ſheweth him ſo to be man, that therewithal he is God alſo.

[i] Dignity and honour.

[5], [6], [7], [8], [9], [10] He proveth and confirmeth the dignity of Chriſt manifeſted in the fleſh, by theſe ſix evident teſtimonies, whereby it appeareth that he far paſſeth all angels, inſomuch that he is called both Son, and God, in verſes 5, 6, 7, 8, 10 and 13.

[k] The Father begat the Son from everlaſting, but that everlaſting generation was made manifeſt and repreſented to the world in his time, and therefore he addeth this word (To-day).

[l] The Lord was not content to have ſpoken it once, but he repeateth it in another place.

[m] Cherub, Pſalm 18. 11.

[n] Seraph, Iſa. 6. 2.

[o] The throne is proper to princes, and not to ſervants.

[p] For everlaſting, for this doubling of the word increaſeth the ſignification of it beyond all meaſure.

[q] The government of thy kingdom is righteous.

[r] This kind of rehearſing, which the Jews uſe by contraries, hath great force in it.

[s] In that, that the word became fleſh, by pouring the Holy Ghoſt upon him without meaſure.

[t] For he is the head, and we are his members.

[u] Madeſt the earth firm and ſure.

A. D. 64. 11 They ſhall periſh, but thou doſt remain: and they ſhall wax old as doth a garment,

12 And as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

13 [10] Unto which alſo of the angels ſaid he at any time, * Sit at my right hand, till I make thine enemies thy footſtool? * Pſ. 110. 1. 1 Cor. 15. 25. Ch. 10. 12, 13.

14 Are they not all [x] miniſtering ſpirits, ſent forth to miniſter, for their ſakes which ſhall be heirs of ſalvation?

CHAP. II.

1 *Therefor ehe inferreth that good heed muſt be given to Chriſt's doctrine: 9 And he ſetteth him out unto us even as our brother in our fleſh, that we may with a good will yield up ourſelves wholly unto him.*

WHerefore [1] we ought diligently to give heed to the things which [a] we have heard, leſt at any time we [b] run out.

2 For if the [c] word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward,

3 How ſhall we eſcape, if we neglect ſo great ſalvation, [2] which at the firſt began to be preached by the Lord, and *afterward* was confirmed unto us by [d] them that heard him,

4 * God bearing witneſs thereto, both with [e] ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will? * Mark 16. 20.

A. D. 64. 5 [3] For he hath not put in ſubjection unto the angels the [f] world to come, whereof we ſpeak:

6 [4] But * one in a certain place witneſſed, ſaying, [g] What is man, that thou ſhouldeſt be mindful of him? or the [h] ſon of man, that thou wouldeſt conſider him? * Pſ. 8. 6.

7 Thou [i] madeſt him a little inferior to the angels: thou crowneſt him with [k] glory and honour, and haſt ſet him above the works of thine hands.

8 * Thou haſt put all things in ſubjection under his feet. And in that he hath put all things in ſubjection under him, he left nothing that ſhould not be ſubject unto him. [5] But we yet ſee not all things ſubdued unto him, * 1 Cor. 15. 27.

9 [6] But we [l] ſee Jeſus crowned with glory and honour, * which was made little [m] inferior to the angels, [7] through the [n] ſuffering of death, that by God's grace he might [o] taſte death for [8] all men. * Phil. 2. 8.

10 [9] For it became [p] him, for whom *are* all theſe things, and by whom *are* all theſe things, [10] ſeeing that he brought many children unto glory, [11] that he ſhould conſecrate the [q] Prince or their ſalvation through afflictions.

11 [12] For he that [r] ſanctifieth, and they which

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[x] By that name, by which we commonly call princes meſſengers, he here calleth the ſpirits.

[1] Now as it were pauſing with himſelf, and ſhewing to what end and purpoſe all theſe things were ſpoken, to wit, to underſtand by the excellency of Chriſt, above all creatures, that his doctrine, majeſty, and prieſthood, is moſt perfect, he uſeth an exhortation taken from a compariſon.

[a] He maketh himſelf an hearer.

[b] They are ſaid to let the word run out, which hold it not faſt when they have heard it.

[c] The law which appointed puniſhment for the offenders: and which Paul ſaith was given by angels, Gal. 3. 19. and Stephen, Acts 7. 53.

[2] If the breach and tranſgreſſion of the word ſpoken by angels was not ſuffered unpuniſhed, much leſs ſhall it be lawful for us to neglect the goſpel which the Lord of angels preached, and was confirmed by the voice of the apoſtles, and with ſo many ſigns and wonders from heaven, and eſpecially with ſo great and mighty working of the Holy Ghoſt.

[d] By the apoſtles.

[e] This is the true end of miracles. Now they are called ſigns, becauſe they appear one thing, and repreſent another: and they are called wonders, becauſe they repreſent ſome ſtrange and unaccuſtomed thing: and virtues, becauſe they give us a glimpſe of God's mighty power.

[3] If it were an heinous matter to contemn the angels which are but ſervants, much more heinous is it to contemn that moſt mighty King of the reſtored world.

[f] The world to come, whereof Chriſt is Father, Iſa. 9. 6. or the church, which, as a new world, was to be gathered together by the goſpel.

[4] He ſheweth that the uſe of this kingly dignity conſiſteth herein, that men might not only in Chriſt recover that dignity which they have loſt, but alſo might be through him advanced above all things, which dignity of men David deſcribeth moſt excellently.

[g] What is there in man that thou ſhouldeſt have ſo great regard of him, and do him that honour?

[h] He calleth all the citizens of that heavenly kingdom, as they are conſidered in themſelves, before that God giveth them the liberty of that city in Chriſt, man, and the Son of man.

[i] This is the firſt honour of the citizens of the world to come, that they are next the angels.

[k] For they ſhall be in very great honour when they ſhall be partakers of the kingdom. And he ſpeaketh of the thing that ſhall be, as though it were already, becauſe it is ſo certain.

[5] An objection: But where is this ſo great rule and dominion?

[6] The anſwer: This is already fulfilled in Jeſus Chriſt our head, who was for a time for our ſakes inferior to the angels, being made man: but now is advanced into moſt high glory.

[l] By his virtue and power, which appeareth manifeſtly in the church.

[m] Who abaſed himſelf for a ſeaſon, and took upon him the ſhape of a ſervant.

[7] He ſheweth the cauſe of this ſubjection, to wit, to taſte of death for our ſakes, that ſo doing the part of a Redeemer, he might not only be our prophet and king, but alſo our high prieſt.

[n] That he might die.

[o] Feel death.

[8] Herein conſiſteth the force of the argument: for we could not at length be glorified with him, unleſs he had been abaſed for us, even all the faithful. And by this occaſion the apoſtle cometh to the other part of the declaration of Chriſt's perſon, wherein he proveth him to be in ſuch ſort God, that he is alſo man.

[9] He proveth more by other arguments, why it behoved the Son of God, who is true God (as he proved a little before) to become man notwithſtanding, ſubject to all miſeries, ſin only except.

[p] God.

[10] Firſt of all, becauſe the Father, to whoſe glory all things are to be referred, purpoſed to bring many ſons unto glory. And how could he have men for his ſons, unleſs his only begotten Son had become brother to men?

[11] Secondly, the Father determined to bring thoſe ſons to glory, to wit, out of that ignominy wherein they lay before. Therefore the Son ſhould not have been ſeen plainly to be made man, unleſs he had been made like unto other men, that he might come to glory by the ſelf-ſame way, by the which he ſhould bring others: yea rather, it became him which was Prince of the ſalvation of others, to be conſecrated above others, through thoſe afflictions, Prophet, King, and Prieſt, which are the parts of that principality for the ſalvation of others.

[q] The chieftain, who as he is chiefeſt in dignity, ſo is he the firſt begotten from among the dead, amongſt many brethren.

[12] The ground of both the former arguments: For neither ſhould we be ſons through him, neither could he be conſecrate through afflictions, unleſs he had been made man like unto us. But becauſe his Sonhood dependeth not upon nature only, for no man is accounted the ſon of God, unleſs that, beſides that he is a ſon of man, he be alſo Chriſt's brother, (which is by ſanctification, that is, by becoming one with Chriſt, who ſanctifieth us through faith) therefore the apoſtle maketh mention of the ſanctifier, to wit, of Chriſt, and of them that are ſanctified, to wit, of all the faithful, whom therefore Chriſt vouchſafeth to call brethren.

[r] He uſeth the time that now is, to ſhew us that we are yet ſtill going on, and increaſing in this ſanctification: and

A. D. 64. are ſanctified, *are* all of [s] one: wherefore he is not aſhamed to call them brethren,

* Pſ. 22. 25. 12 [13] Saying, * I will declare thy name unto my brethren: in the midſt of the church will I ſing praiſes to thee.

* Pſ. 18. 2. 13 [14] And again, * I will put my [t] truſt in him.
* Iſa. 8. 18. And again, * [u] Behold here am I, and the children which God hath given me.

14 Foraſmuch then as the children are [x] partakers of fleſh and blood, he alſo himſelf likewiſe took part with them, that he might deſtroy
* Hoſ. 13. 14. 1 Cor. 15. 55. * through death, him that had the [y] power of death, that is, the [z] devil,

15 And that he might deliver all them, which for fear of [a] death were all their life time ſubject to bondage:

16 [15] For he in no ſort took on *him* the [b] angels *nature*, but he took on *him* the [c] ſeed of Abraham.

17 [16] Wherefore in [d] all things it behoved him to be made like unto his brethren, that he might be [e] merciful, and a [f] faithful high prieſt in things concerning God, that he might make reconciliation for the ſins of the people:

18 For in that he ſuffered, and was [g] tempted, he is able to ſuccour them that are tempted.

CHAP. III.

1 *Now he ſheweth how far inferior Moſes is to Chriſt,* 5, 6 *even ſo much as the ſervant to the maſter: and ſo he bringeth in certain exhortations and threatenings taken out of David,* 8 *againſt ſuch as either ſtubbornly reſiſt,* 12 *or elſe are very ſlow to obey.*

THerefore, [1] holy brethren, partakers of the heavenly vocation, conſider the [a] Apoſtle and High Prieſt of our [b] profeſſion, Chriſt Jeſus: A. D. 64.

2 [2] Who was faithful to him that hath [c] appointed him, [3] even as * Moſes *was* in all his houſe. * Num. 12. 7.

3 [4] For this man is counted worthy of more glory than Moſes, inſomuch as he which hath builded the houſe, hath more honour than the houſe.

4 For every houſe is builded of ſome man, and he that hath built all things, *is* God.

5 [5] Now Moſes verily was faithful in all his houſe, as a ſervant, for a witneſs of the things which ſhould be ſpoken after:

6 But Chriſt *is* as the Son, over his own houſe, [6] whoſe [d] houſe we are, if we hold faſt that [e] confidence and that rejoicing of that hope unto the end.

7 Wherefore, as the Holy Ghoſt ſaith, * To-day if ye [f] ſhall hear his voice, * Pſ. 95. 8. Ch. 4. 7.

8 Harden not your hearts, as in the [g] provocation, according to the day of the temptation in the wilderneſs,

9 Where your fathers tempted me, proved me, and ſaw my works forty years long.

10 Wherefore I was grieved with that generation, and ſaid, They [h] err ever in *their* heart, neither have they known my ways.

11 Therefore I ſware in my wrath, If they ſhall enter into my reſt.

12 [7] Take heed, brethren, leſt at any time there be in any of you an evil heart, and unfaithful, to depart away from the living God.

13 But

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by ſanctification he meaneth our ſeparation from the reſt of of the world, our cleanſing from ſin, and our dedication wholly unto God, all which Chriſt alone worketh in us.

[s] One, of one ſelf-ſame nature of man.

[13] That which he taught before of the incarnation of the Sanctifier, he applieth to the prophetical office.

[14] He applieth the ſame to the kingly power of Chriſt, in delivering his from the power of the devil and death.

[t] I will commit myſelf to him, and to his defence.

[u] This Iſaiah ſpeaketh of himſelf and his diſciples, but betokening thereby all miniſters, as alſo his diſciples ſignify the whole church. And therefore ſeeing Chriſt is the head of the prophets and miniſters, theſe words are more rightly verified of him, than of Iſaiah.

[x] Are made of fleſh and blood, which is a frail and brittle nature.

[y] The devil is ſaid to have the power of death, becauſe he is the author of ſin: and from ſin cometh death, and for this cauſe he eggeth us daily to ſin.

[z] He ſpeaketh of one as of the prince, joining to him ſecretly all his angels.

[a] By (death) thou muſt underſtand here, that death which is joined with the wrath of God, as it muſt needs be, if it be without Chriſt, than the which there can be nothing deviſed more miſerable.

[15] He expoundeth thoſe words of fleſh and blood, ſhewing that Chriſt is true man, and that not by turning his divine nature, but by taking of man's nature. And he nameth Abraham, reſpecting the promiſes made to Abraham in this behalf.

[b] The nature of angels.

[c] The very nature of man.

[16] He applieth the ſame to the prieſthood, for which he ſhould not have been fit, unleſs he had become man, and that like unto us in all things, ſin only except.

[d] Not only as touching nature, but qualities alſo.

[e] That he might be truly touched with the feeling of our miſeries.

[f] Doing his office ſincerely.

[g] Was tried and egged to wickedneſs by the devil.

[1] Having laid the foundation, that is to ſay, declared and proved both the natures of one ſelf-ſame Chriſt, he giveth him three offices, to wit, the office of a prophet, king, and prieſt, and as touching the office of teaching and governing, compareth him with Moſes and Joſhua, unto the fourteenth verſe of the next chapter, and with Aaron touching the prieſthood. And he propoundeth that which he purpoſed to ſpeak of, with a moſt grave exhortation, that all our faith may tend to Chriſt, as to the only everlaſting teacher, governor, and high prieſt.

[a] The ambaſſador or meſſenger, as Rom. 15. he is called the miniſter of circumciſion.

[b] Of the doctrine of the goſpel which we profeſs.

[2] He confirmeth his exhortation with two reaſons, firſt of all, becauſe Chriſt Jeſus was appointed ſuch an one of God: ſecondly, becauſe he throughly executed the offices that his Father enjoined him.

[c] Apoſtle and high prieſt.

[3] Now he cometh to the compariſon with Moſes, and he maketh them like one to the other in this, that they were both appointed rulers over God's houſe, and executed faithfully their offices: but by and by after he ſheweth that there is great unlikelineſs in that ſame ſimilitude.

[4] The firſt compariſon: The builder of the houſe is better than the houſe itſelf, therefore is Chriſt better than Moſes. The reaſon of the conſequent is this: becauſe the builder of this houſe is God, which cannot be attributed to Moſes: and therefore Moſes was not properly the builder, but a part of the houſe: but Chriſt as Lord and God made all this houſe.

[5] Another compariſon: Moſes was a faithful ſervant in this houſe, that is, in the church, ſerving the Lord that was to come, but Chriſt ruleth and governeth his houſe as Lord.

[6] He applieth the former doctrine to his end, exhorting all men by the words of David to hear the Son himſelf ſpeak, and to give full credit to his words, ſeeing that otherwiſe they cannot enter into that eternal reſt.

[d] To wit, Chriſt's.

[e] He calleth that excellent effect of faith (whereby we cry Abba, that is, Father) confidence, and to confidence he joineth hope.

[f] So that God was to ſpeak once again after Moſes.

[g] In the day that they vexed the Lord, or ſtrove with him.

[h] They are brutiſh and mad.

[7] Now weighing the words of David, he ſheweth firſt by this word, To-day, that we muſt not neglect the occaſion while we have it: for that word is not to be reſtrained to David's time, but it comprehendeth all that time wherein God calleth us.

A. D. 64. 13 But exhort one another daily, [i] while it is called to day, leſt any of you be hardened through the deceitfulneſs of ſin:

14 [8] For we are made partakers of Chriſt, if we keep ſure unto the end that [k] beginning wherewith we are upholden,

15 [l] So long as it is ſaid, To-day if ye hear his voice, harden not your hearts, as in the provocation.

16 For ſome when they heard, provoked him to anger: howbeit, not all that came out of Egypt by Moſes.

17 But with whom was he diſpleaſed forty years? Was he not diſpleaſed with them that ſinned, * whoſe carcaſes fell in the wilderneſs? * Num. 14. 37.

18 And to whom ſware he that they ſhould not enter into his reſt, but unto them that obeyed not?

19 So we ſee that they could not enter in, becauſe of unbelief.

CHAP. IV.

1 *He joineth exhortation with threatening, leſt they, even as their fathers were, be deprived of the reſt offered unto them,* 11 *but that they endeavour to enter into it.* 14 *And ſo he beginneth to intreat of Chriſt's prieſthood.*

LET us fear therefore, leſt at any time by forſaking the promiſe of entering into his reſt, any of you ſhould ſeem to be deprived:

2 [1] For unto us was the goſpel preached as alſo unto them: but the word that they heard, profited not them, becauſe it was not [a] mixed with faith in thoſe that heard it.

3 [2] For we which have believed, do enter into the reſt, as he ſaid *to the other*, * As I have ſworn in my wrath, If they ſhall enter into my reſt: although the works were finiſhed from the foundation of the world. * Pſ. 95. 11.

4 For he ſpake in a certain place of the ſeventh day on this wiſe, * And God did reſt the ſeventh day from all his works. A. D. 64. * Gen. 2. 2. Deut. 5. 14.

5 And in this place again, If they ſhall enter into my reſt.

6 Seeing therefore it remaineth that ſome muſt enter thereinto, and they to whom it was firſt preached, entered not therein for unbelief's ſake:

7 Again he appointed in David a certain day, by To-day, after ſo long a time, ſaying, as it is ſaid, * This day, If ye hear his voice, harden not your hearts. * Ch. 3. 7.

8 For if [b] Jeſus had given them reſt, then would he not after this have ſpoken of another day.

9 There remaineth therefore a reſt to the people of God.

10 [c] For he that is entered into his reſt, hath alſo ceaſed from his own works, as God *did* from his.

11 [3] Let us ſtudy therefore to enter into that reſt, leſt [d] any man fall after the ſame enſample of diſobedience.

12 [4] For the [e] word of God *is* [f] lively, and mighty in operation, and ſharper than any two-edged ſword, and entereth through, even unto the dividing aſunder of the [g] ſoul and the [h] ſpirit, and of the joints and the marrow, and is a diſcerner of the thoughts and the intents of the heart.

13 Neither is there any creature, which is not manifeſt in [i] his ſight: but all things *are* naked and open unto his eyes, with whom we have to do.

14 [5] Seeing then that we have a great High Prieſt, which is entered into heaven, *even* Jeſus the Son of God, let us [k] hold faſt our profeſſion:

15 [6] For we have not an High Prieſt, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like ſort, *yet* without ſin.

16 Let

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[i] While to-day laſteth, that is to ſay, ſo long as the goſpel is offered to us.

[8] Now he conſidereth theſe words, 'If you hear his voice, &c. ſhewing that they are ſpoken and meant of the hearing of faith, againſt which he ſetteth hardening through unbelief.

[k] That beginning of truſt and confidence: and after the manner of the Hebrews, he calleth that, beginning, which is chiefeſt.

[l] So long as this voice ſoundeth out.

[1] By theſe words, 'His voice,' he ſheweth that David meant the preaching of Chriſt, who was then alſo preached, for Moſes and the prophets reſpected none other.

[a] He compareth the preaching of the goſpel to drink, which being drunk, that is to ſay, heard, profiteth nothing, unleſs it be tempered with faith.

[2] Leſt any man ſhould object that thoſe words were meant of the land of Canaan, and of Moſes's doctrine, and therefore cannot be well drawn to Chriſt, and to eternal life, the apoſtle ſheweth that there are two manner of reſts ſpoken of in the ſcriptures: the one of the ſeventh day, wherein God is ſaid to have reſted from all his works: another is ſaid to be that ſame, whereunto Joſhua led the people: but this reſt is not the laſt reſt whereunto we are called: and that he proveth by two reaſons. For ſeeing that David ſo long time after, ſpeaking to the people which were then placed in the land of Canaan, uſeth theſe words, To-day, and threateneth them ſtill that they ſhall not enter into the reſt of God, which refuſed then the voice of God that ſounded in their ears, we muſt needs ſay that he meant another time than the time of Moſes, and another reſt than the reſt of the land of Canaan; and that is, that everlaſting reſt, wherein we begin to live to God, after that the race of this life ceaſeth: as God reſted the ſeventh day from thoſe his works, that is to ſay, from making the world. Moreover the apoſtle therewithal ſignifieth that the way to this reſt, which Moſes and the land of Canaan, and all that order of the law did ſhadow, is opened in the goſpel only.

[b] He ſpeaketh of Joſhua the ſon of Nun: and as the land of Canaan was a figure of our true reſt, ſo was Joſhua a figure of Chriſt.

[c] As God reſted the ſeventh day, ſo muſt we reſt from our works, that is, from ſuch as proceed from our corrupt nature.

[3] He returneth to an exhortation.

[d] Leſt any man become a like example of infidelity.

[4] An amplification taken from the nature of the word of God, the power whereof is ſuch, that it entereth even to the deepeſt and moſt inward and ſecret parts of the heart, wounding them deadly that are ſtubborn, and plainly quickening the believers.

[e] The doctrine of God which is preached both in the law and in the goſpel.

[f] He calleth the word of God lively, by reaſon of the effects it worketh in them to whom it is preached.

[g] He calleth that the ſoul which hath the affections reſident in it.

[h] By the ſpirit, he meaneth that nobleſt part which is called the mind.

[i] In God's ſight.

[5] Now he entereth into the compariſon of Chriſt's prieſthood with Aaron's, and declareth even in the very beginning the marvellous excellency of this prieſthood, calling him the Son of God, and placing him in the ſeat of God in heaven, plainly and evidently ſetting him againſt Aaron's prieſts, and the tranſitory tabernacle, which compariſons he ſetteth forth afterward more at large.

[k] And let it not go out of our hands.

[6] Leſt he might ſeem by this great glory of our High Prieſt, to ſtay and ſtop us from going unto him, he addeth ſtraightways after, that he is notwithſtanding our brother indeed, (as he proved it alſo before) and that he accounteth all our miſeries his own, to call us boldly to him.

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16 Let us therefore go boldly unto the throne of grace, that we may receive mercy, and find grace to help in the time of need.

CHAP. V.

1 Firſt he ſheweth the duty of the high prieſt: 5 Secondly, that Chriſt is appointed of God to be our high Prieſt, 7 and that he hath fulfilled all things belonging thereunto.

FOR [1] every high prieſt is taken from among men, and is ordained for men, in things pertaining to God, [2] that he may offer both [a] gifts and [b] ſacrifices for ſins,

2 Which is [c] able ſufficiently to have compaſſion [d] on them that are ignorant, and that are out of the way, becauſe that he is alſo [e] compaſſed with infirmity,

3 And for the ſame's ſake he is bound to offer for ſins, as well for his own part, as for the people's.

4 * [3] And no man taketh this honour unto himſelf, but he that is called of God, as *was* Aaron.

* 1 Chron. 13. 10. and 23. 13.

5 So likewiſe Chriſt took not to himſelf this honour, to be made the high prieſt: but he that ſaid unto him, * Thou art my Son, this day begat I thee, *gave it him.*

6 As he alſo in another place ſpeaketh, * Thou art a prieſt for ever, after the [f] order of Melchiſedek:

* Pſ. 2. 7. Ch. 1. 5. Pſ. 110. 4. Ch. 7. 17. * Ch. 7. 15.

7 [4] Who in the [g] days of his fleſh did offer up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to [h] ſave him from death, and was alſo heard in that which he feared.

8 And though he were the Son, yet [i] learned he obedience by the things which he ſuffered.

9 [5] And being [k] conſecrate, was made the author of eternal ſalvation unto all them that obey him:

10 And is called of God an high prieſt after the order of Melchiſedek:

11 [6] Of whom we have many things to ſay, which are hard to be uttered, becauſe ye are dull of hearing.

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12 [7] For when as concerning the time ye ought to be teachers, yet have ye need again that we teach you what *are* the firſt principles of the word of God: and are become ſuch as have need of milk, and not of ſtrong meat.

13 For every one that uſeth milk, is inexpert in the [l] word of righteouſneſs: for he is a babe.

14 But ſtrong meat belongeth to them that are of age, which through long cuſtom have their [m] wits exerciſed to diſcern both good and evil.

CHAP. VI.

1 He briefly toucheth the childiſh ſlothfulneſs of the Hebrews, 4 and terrifieth them with ſevere threatenings: 7 He ſtirreth them up to endeavour in time to go forward: 9 He hopeth well of them: 13 He alledgeth Abraham's example, 17 and compareth faith that taketh hold on the word, 19 unto an anchor.

THerefore, leaving the doctrine of the [a] beginnings of Chriſt, let us be led forward unto perfection, [1] not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptiſm, and laying on of hands, and of the reſurrection from the dead, and of eternal judgment.

3 And this will we do if God permit:

4 [2] * For it is [b] impoſſible that they which were once lightened, and have [c] taſted of the heavenly gift, and were made partakers of the Holy Ghoſt,

* Ch. 10. 26. Matt. 1. 45. 2 Pet. 2. 20.

5 And have taſted of the good word of God, and of the powers of the world to come,

6 If they fall away, ſhould be renewed again by repentance: ſeeing they [d] crucify again to themſelves the Son of God, and make a mock of him:

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[1] The firſt part of the firſt compariſon of Chriſt's high prieſthood with Aaron's: Other high prieſts are taken from among men, and are called after the order of men.

[2] The firſt part of the ſecond compariſon: Others as weak are made high prieſts, to the end that feeling the ſame infirmity in themſelves which is in all the reſt of the people, they ſhould in their own and the people's name offer gifts and ſacrifices, which are witneſſes of common faith and repentance.

[a] Offering of things without life.

[b] Beaſts which were killed, but eſpecially in the ſacrifices for ſins and offences.

[c] Fit and meet.

[d] On them that are ſinful: for in the Hebrew tongue, under ignorance and error is every ſin meant, even that ſin that is voluntary.

[e] For that he himſelf beareth about with him a nature ſubject to the ſame diſcommodities and vices.

[3] The third compariſon which is whole. The others are called of God, and ſo was Chriſt, but in another order than Aaron: for Chriſt is called the Son, begotten of God, and a Prieſt for ever after the order of Melchiſedek.

[f] After the likeneſs or manner as it is afterward declared.

[4] The other part of the ſecond compariſon: Chriſt being exceedingly afflicted, and exceedingly merciful, aſked not for his ſins, for he had none, but for his fear, and obtained his requeſt, and offered himſelf for all his.

[g] While he lived here with us, in our weak and frail nature.

[h] To deliver him from death.

[i] He learned indeed what it is to have a Father, whom a man muſt obey.

[5] The other part of the firſt compariſon. But Chriſt was conſecrate of God the Father as the author of our ſalvation, and an high prieſt for ever, and therefore he is ſo a man, that notwithſtanding he is far above all men.

[k] Look chap. 2. 10.

[6] A digreſſion until he come to the beginning of the ſeventh chapter: wherein he partly holdeth the Hebrews in the diligent conſideration of thoſe things which he hath ſaid, and partly prepareth them to the underſtanding of thoſe things whereof he will ſpeak.

[7] An example of an apoſtolic chiding.

[l] In the word which teacheth righteouſneſs.

[m] All their power whereby they underſtand and judge.

[a] The firſt principles of Chriſtian religion, which we do call the catechiſm.

[1] Certain principles of a catechiſm, which comprehend the ſum of the doctrine of the goſpel, were given in few words, and briefly to the rude and ignorant, to wit, the profeſſion of repentance and faith in God: the articles of which doctrine, were demanded of them which were not as yet received members of the church, at the days appointed for baptiſm: and of the children of the faithful which were baptized in their infancy, when hands were laid upon them. And of thoſe articles, two are by name recited: the reſurrection of the fleſh, and the eternal judgment.

[2] He addeth a vehemency to his exhortation, and a moſt ſharp threatening of the certain deſtruction that ſhall come to them which fall from God and his religion.

[b] He ſpeaketh of a general backſliding, and ſuch as do altogether fall away from the faith, and not of ſins which are committed through the frailty of a man againſt the firſt and ſecond table.

[c] We muſt mark the force of this word, for it is one thing to believe as Lydia did, whoſe heart God opened, Acts 16. 13. and another thing to have ſome taſte.

[d] As men that hate Chriſt, and, as though they crucified him again, make him a mocking-ſtock to all the world, and that to their own deſtruction, as Julian the apoſtate or backſlider did.

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7 [3] For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing of God:

8 But that which beareth thorns and briers, *is* reproved, and is near unto curſing, whoſe end *is* to be burned.

9 [4] But beloved, we have perſuaded ourſelves better things of you, and ſuch as accompany ſalvation, though we thus ſpeak:

10 [5] For God *is* not unrighteous that he ſhould forget your work, and labour of love, which ye ſhewed toward his name, in that ye have miniſtered unto the ſaints, and *yet* miniſter.

11 And we deſire that every one of you ſhew the ſame diligence, to the full aſſurance of hope unto the end:

12 [6] That ye be not ſlothful, but followers of them which through faith and patience inherit the promiſes.

13 [7] For when God made the promiſe to Abraham, becauſe he had no greater to ſwear by, he ſware by himſelf,

14 Saying, * Surely I will [e] abundantly bleſs thee, and multiply thee marvellouſly:

* Gen. 12. 2. and 17. 4. and 22. 17.

15 And ſo after that he had tarried patiently, he enjoyed the promiſe.

16 For men verily ſwear by him that is greater *than themſelves*, and an oath for confirmation is among them an end of all ſtrife.

17 So God, willing more [f] abundantly to ſhew unto the heirs of promiſe the ſtableneſs of his counſel, bound himſelf by an oath,

18 That by two immutable things, wherein it is impoſſible that God ſhould lye, we might have ſtrong conſolation, which have our refuge to lay hold upon that hope that is ſet before us:

19 [8] Which *hope* we have as an anchor of the ſoul, both ſure and ſtedfaſt, and it entereth into that which is within the vail,

20 [9] Whither the forerunner is for us entered in, *even* Jeſus, that is made an high prieſt for ever after the order of Melchiſedec.

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CHAP. VII.

1 *He hath hitherto ſtirred them up, to mark diligently what things are to be conſidered in Melchiſedec,* 15 *whereunto he is like unto Chriſt,* 20 *wherefore the law ſhould give place to the goſpel.*

FOR this [1] Melchiſedec * *was* king of Salem, the prieſt of the moſt high God, who met Abraham, as he returned from the ſlaughter of the kings, and [a] bleſſed him:

* Gen. 14. 18.

2 To whom alſo Abraham gave the tithe of all things: who firſt is by interpretation king of righteouſneſs: after that *he is* alſo king of Salem, that is, king of peace:

3 [2] Without father, without mother, without kindred, and hath neither beginning of *his* days, neither end of life: but is likened unto the Son of God, and continueth a prieſt for ever.

4 [3] Now conſider how great this man *was*, unto whom even the patriarch Abraham gave the tithe of the ſpoils.

5 For verily they which are the children of Levi, which receive the office of the prieſthood, have a * commandment to take, according to the law, tithes of the people (that is, of their brethren) though they came out of the [b] loins of Abraham.

* Num. 18. 21.

6 But he whoſe kindred is not counted among them, received tithes of Abraham, and bleſſed him that had the promiſes.

7 And [c] without all contradiction the leſs is bleſſed of the greater.

8 And here men that die, receive tithes: but there he *receiveth them*, of whom it is witneſſed, that he liveth.

9 [4] And to ſay as the thing is, Levi alſo which receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father *Abraham*, when Melchiſedec met him.

11 [5] If therefore [d] perfection had been by the

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[3] He ſetteth forth the former threatening with a ſimilitude.

[4] He mitigateth and aſſuageth all that ſharpneſs, hoping better of them to whom he writeth.

[5] He praiſeth them for their charity, thereby encouraging them to go forward, and to hold out to the end.

[6] He ſheweth what virtues chiefly they have need of to go forward conſtantly, and alſo to profit: to wit, of charity, and patience: and leſt any man ſhould object and ſay, that theſe things are impoſſible to be done, he willeth them to ſet before themſelves the examples of their anceſtors, and to follow them.

[7] Another prick, to prick them forward: Becauſe the hope of the inheritance is certain, if we continue to the end, for God hath not only promiſed it, but alſo promiſed it with an oath.

[e] I will heap up benefits moſt plentifully upon thee.

[f] More than was needful, were it not for the wickedneſs of men which believe not God, no, though he ſwear.

[8] He likeneth hope to an anchor: becauſe that even as an anchor, being caſt into the bottom of the ſea, ſtayeth the whole ſhip, ſo doth hope alſo enter even into the very ſecret places of heaven. And he maketh mention of the ſanctuary, alluding to the old tabernacle, and by this means returneth to the compariſons of the prieſthood of Chriſt with the Levitical.

[9] He repeateth David's words, wherein all thoſe compariſons, whereof he hath before made mention, are ſignified, as he declareth in all the next chapter.

[1] Declaring thoſe words, 'according to the order of Melchiſedec,' whereupon that compariſon ſtandeth of the prieſthood of Chriſt with the Levitical: firſt, Melchiſedec himſelf is conſidered as the figure of Chriſt, and theſe are the heads of that compariſon: Melchiſedec was a king and a prieſt, and ſuch an one indeed is Chriſt alone. He was a king of peace and righteouſneſs, ſuch an one indeed is Chriſt alone.

[a] With a ſolemn and prieſtly bleſſing.

[2] Another figure: Melchiſedec is ſet before us to be conſidered as one without beginning and without ending, for neither his father, nor his mother, nor his anceſtors, nor his death, are written of: and ſuch an one indeed is the Son of God, to wit, an everlaſting Prieſt: as he is God, without mother wonderfully begotten: as he is man, without father wonderfully conceived.

[3] Another figure: Melchiſedec in conſideration of his prieſthood was above Abraham: for he took tenths of him, and bleſſed him as a prieſt: ſuch a one indeed is Chriſt, upon whom dependeth even Abraham's ſanctification, and all the believers, and whom all men ought to worſhip and reverence as the author of all.

[b] Were begotten of Abraham.

[c] He ſpeaketh of the public bleſſing which the prieſts uſed.

[4] A double amplification: The firſt, that Melchiſedec took the tenths as one immortal (to wit, in reſpect that he is the figure of Chriſt, for his death is in no place made mention of, and David ſetteth him forth as an everlaſting prieſt) but the Levitical prieſts as mortal men, for they ſucceed one another: the ſecond, that Levi himſelf was tithed in Abraham by Melchiſedec. Therefore the prieſthood of Melchiſedec (that is, Chriſt's, who is pronounced to be an everlaſting prieſt according to this order) is more excellent than the Levitical.

[5] The third treatiſe of this epiſtle, wherein after he hath proved Chriſt to be a King, a Prophet and Prieſt, he now handleth diſtinctly the condition and excellency of all theſe offices, ſhewing that all theſe were but ſhadows in all others, but in Chriſt they are true and perfect. And he beginneth with the prieſthood, wherewith alſo the former treatiſe ended, that by this means all the parts and members of the diſputation may better hang together. And firſt of all he proveth that the Levitical prieſthood was imperfect, becauſe another prieſt is promiſed a long time after, and according to another order, that is to ſay, of another manner of rule and faſhion.

[d] If the prieſthood of Levi could have made any man perfect.

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prieſthood of the Levites (for under it the law was eſtabliſhed to the people) what needed it furthermore that another prieſt ſhould riſe after the order of Melchiſedec, and not to be called after the order of Aaron?

12 [6] For if the prieſthood be changed, then of neceſſity muſt there be a change of the [e] law.

13 For he of whom theſe things are ſpoken, pertaineth unto another tribe, whereof no man [f] ſerved at the altar:

14 For it is evident, that our Lord ſprung out of Judah, concerning the which tribe Moſes ſpake nothing touching the prieſthood.

15 [7] And it is yet a more evident thing, becauſe that after the ſimilitude of Mechiſedec there is riſen up another prieſt,

16 [8] Which is not made *prieſt* after the [g] law of the carnal commandment, but after the power of the endleſs life.

* Pſ. 110. 4.
* Ch. 5. 6.

17 For he teſtifieth *thus*, * Thou art a prieſt for ever, after the order of Melchiſedec.

18 [9] For the [h] commandment that went afore, is diſannulled, becauſe of the weakneſs thereof, and unprofitableneſs.

19 For the law made nothing perfect, but the bringing in of a better hope *made perfect*, whereby we draw near unto God.

20 [10] And foraſmuch as it is not without an oath (for theſe are made prieſts without an oath:

* Pſ. 110. 4.

21 But this *is made* with an oath by him that ſaid unto him, * The Lord hath ſworn, and will not repent, Thou art a prieſt for ever, after the order of Melchiſedec,)

22 By ſo much is Jeſus made a ſurety of a better teſtament.

23 [11] And among them many were made prieſts, becauſe they were not ſuffered to endure, by the reaſon of death:

24 But this man, becauſe he endureth ever, hath a prieſthood which [i] cannot paſs from one to another.

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25 Wherefore, he is [k] able alſo perfectly to ſave them that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

26 [12] For ſuch an high prieſt it became us to have, *which is* holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens:

* Lev. 16. 11.

27 Which needeth not daily, as thoſe high prieſts, to offer up ſacrifice, * firſt for his own ſins, and then for the people's: [13] for [l] that did he [m] once, when he offered up himſelf.

28 For the law maketh men high prieſts, which have infirmity: but the [n] word of the oath [14] that [o] was ſince the law, *maketh* the Son, who is conſecrated for evermore.

CHAP. VIII.

1 To prove more certainly that the ceremonies of the law are abrogated, 5 he ſheweth that they were appointed to ſerve the heavenly pattern: 8 he bringeth in the place of Jeremiah, 15 to prove the amendment of the old covenant.

NOW [1] of the things which we have ſpoken, *this is* the ſum, that we have ſuch an high prieſt, that ſitteth at the right hand of the throne of the majeſty in heavens,

2 [2] And *is* a miniſter of the [a] ſanctuary, [3] and of that [b] true tabernacle which the Lord pitched, and not man:

3 [4] For every high prieſt is ordained to offer both gifts and ſacrifices: wherefore it was of neceſſity that this man ſhould have ſomewhat alſo to offer:

4 [5] For he were not a prieſt, if he were on the

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[6] He ſheweth how that by the inſtitution of the new prieſthood, not only the imperfection of the prieſthood of Levi was declared, but alſo that it was changed for this: for theſe two cannot ſtand together, becauſe that firſt appointment of the tribe of Levi did ſhut forth the tribe, of Juda, and made it alſo inferior to Levi: and this latter doth place the prieſthoood in the tribe of Juda.

[e] Of the inſtitution of Aaron.

[f] Had any thing to do about the altar.

[7] Leſt any man might object, that the prieſthood indeed was tranſlated from Levi to Juda, but yet notwithſtanding the ſame remaineth ſtill, he both weigheth and expoundeth thoſe words of David, 'for ever according to the order of Melchiſedec,' whereby alſo adiverſe inſtitution of prieſthood is well perceived.

[8] He proveth the diverſity and excellency of the inſtitution of Melchiſedec's prieſthood, by this, that the prieſthood of the law did ſtand upon an outward and bodily anointing: but the ſacrifice of Melchiſedec is ſet out to be everlaſting and more ſpiritual.

[g] Not after the ordination, which commandeth frail and tranſitory things, as was done in Aaron's conſecration, and all that whole prieſthood.

[9] Again, that no man might object that the laſt prieſthood was added to make a perfect one, by the coupling of them both together, he proveth that the firſt was abrogated by the latter, as unprofitable, and that by the nature of them both. For how could thoſe corporal and tranſitory things ſanctify us, either of themſelves, or being joined with another?

[h] The ceremonial law.

[10] Another argument, whereby he proveth that the prieſthood of Chriſt is better than the prieſthood of Levi, becauſe his was eſtabliſhed with an oath, but theirs was not ſo.

[11] Another argument tending to the ſame purpoſe. The Levitical prieſts (as mortal men) could not be everlaſting; but Chriſt, as he is everlaſting, ſo hath he alſo an everlaſting prieſthood, making moſt effectual interceſſion for them which by him come unto God.

[i] Which cannot paſs away.

[k] He is fit and meet.

[12] Another argument: There are required in an high prieſt, innocency and perfect pureneſs, which may ſeparate him from ſinners, for whom he offereth. But the Levitical high prieſts ſhall not be found to be ſuch, for they offer firſt for their own ſins: but Chriſt only is ſuch a one, and therefore the true and only high Prieſt.

[13] Another argument, which notwithſtanding he handleth afterward: The Levitical prieſts offered ſacrifice after ſacrifice, firſt for themſelves, and then for the people. But Chriſt offered not for himſelf, but for others; not ſacrifices, but himſelf; not oftentimes, but once. And this ought not to ſeem ſtrange, ſaith he, foraſmuch as they are weak, but this man is conſecrate an everlaſting prieſt, and that by an oath.

[l] That ſacrifice which he offered.

[m] It was ſo done, that it needeth not to be repeated or offered again any more.

[n] The commandment of God, which was bound with an oath.

[14] Another argument taken of the time: former things are taken away by the latter.

[o] Exhibited.

[1] He briefly repeateth that, whereunto all theſe things are to be referred, to wit, that we have a far other high prieſt than thoſe Levitical high prieſts are, even ſuch an one as ſitteth at the right hand of the moſt high God in heaven.

[2] They of Levi were high prieſts in an earthly ſanctuary, but Chriſt is in the heavenly.

[a] Of heaven.

[3] They of Levi exerciſed their prieſthood in a frail tabernacle, but Chriſt beareth about with him a far other tabernacle, to wit, his body, which God himſelf made to be everlaſting, as it ſhall afterward be declared, chap. 9. 11.

[b] Of his body.

[4] He bringeth a reaſon, why it muſt needs be that Chriſt ſhould have a body, which he calleth a Tabernacle, which the Lord pitched, and not man) to wit, that he might have what to offer: for otherwiſe he could not be an high prieſt. And the ſelf-ſame body is both the tabernacle and the ſacrifice.

[5] He giveth a reaſon, why he ſaid that our high prieſt is in the heavenly ſanctuary, and not in the earthly: becauſe,

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the earth, ſeeing there are prieſts that according to the law offer gifts,

5 Who ſerve unto the pattern and ſhadow of heavenly things, as Moſes was warned by God, when he was about to finiſh the tabernacle. * See, ſaid he, that thou make all things according to the pattern ſhewed to thee in the mount.

* Exod. 25. 40. Acts 7. 44.

6 [6] But now *our high prieſt* hath obtained a more excellent office, inaſmuch as he is the Mediator of a better teſtament, which is eſtabliſhed upon better promiſes.

7 [7] For if that firſt *teſtament* had been unblameable, no place ſhould have been ſought for the ſecond.

8 For in rebuking them he ſaith, * Behold, the days will come, ſaith the Lord, when I ſhall make with the [c] houſe of Iſrael, and with the houſe of Judah, a new teſtament:

* Jer. 31. 31, 32, 33, 34. Rom. 11. 27. Ch. 10. 16.

9 Not like the teſtament that I made with their fathers, in the day that I took them by the hand, to lead them out of the land of Egypt: for they continued not in my teſtament, and I regarded them not, ſaith the Lord.

10 For this is the teſtament that I will make with the houſe of Iſrael, After thoſe days, ſaith the Lord, I will put my laws in their mind, and in their heart I will write them, and I will be their God, and they ſhall be my people:

11 And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: for all ſhall know me, from the leaſt of them to the greateſt of them.

12 For I will be merciful to their unrighteouſneſs, and I will remember their ſins and their iniquities no more.

13 [8] In that he ſaith, a new *teſtament*, he hath abrogated the old: now that which is diſannulled and waxed old, is ready to vaniſh away.

CHAP IX.

2 *Comparing the form of the tabernacle,* 10 *and the ceremonies of the law,* 11 *unto the truth ſet out in Chriſt,* 15 *he concludeth that now there is no more need of another prieſt,* 24 *becauſe Chriſt himſelf hath fulfilled theſe duties under the new covenant.*

THEN [1] the firſt *teſtament* had alſo ordinances of religion, and a [a] worldly ſanctuary.

2 For the firſt tabernacle was made, wherein was the candleſtick, and the table, and the ſhewbread, which *tabernacle* is called the holy places.

3 And after [b] the ſecond vail *was* the tabernacle, which is called the [c] holieſt of all,

4 Which had the golden cenſer, and the ark of the teſtament overlaid round about with gold, wherein the golden pot which had manna *was*, and * Aaron's rod that had budded, and the * tables of the teſtament.

* Num. 17. 10. * 1 Kings 8. 9. 2 Chron. 5. 10.

5 * And over the ark were the glorious cherubims, ſhadowing the [d] mercy ſeat: of which things we will not now ſpeak particularly.

* Exod. 25. 22.

6 [2] Now when theſe things were thus ordained, the prieſts went always into the firſt tabernacle, and accompliſhed the ſervice.

7 But into the ſecond went the * high prieſt alone, once every year, not without blood, which he offered for himſelf, and for the [e] ignorances of the people.

* Exod. 30. 10. Lev. 16. 2.

8 [3] Whereby the Holy Ghoſt this ſignified, that the way into the holieſt of all was not yet opened, while as yet the firſt tabernacle was ſtanding,

9 [4] Which was a figure [f] for that preſent time, wherein were offered gifts and ſacrifices that could not make holy, concerning the conſcience, him that did the ſervice,

10 [5] Which only ſtood in meats and drinks, and divers waſhings, and carnal rites, [g] which were enjoined, until the time of reformation.

11 [6] But Chriſt being come an high prieſt of good things to come, [7] by a [h] greater and more perfect tabernacle, not made with hands, that is not of this building,

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cauſe, ſaith he, if he were now on the earth, he could not miniſter in the earthly ſanctuary, ſeeing there are yet Levitical prieſts which are appointed for him, that is to ſay, to be patterns of that perfect example. And to what purpoſe ſhould the patterns ſerve, when the true original example is preſent?

[6] He entereth into the compariſon of the old and tranſitory teſtament or covenant, being but for a time, whereof the Levitical prieſts were mediators, with the new, the everlaſting mediator whereof is Chriſt, to ſhew, that this is not only better than that in all reſpects, but alſo that that was abrogated by this.

[7] He proveth by the teſtimony of Jeremiah, that there is a ſecond teſtament or covenant, and therefore that the firſt was not perfect.

[c] He calleth it an houſe, as it were one family of the whole kingdom: for whereas the kingdom of David was divided into two factions, the prophet giveth us to underſtand, that through the New Teſtament they ſhall be joined together again in one.

[8] The concluſion therefore by the latter and the new, the firſt and old is taken away, for it could not be called new, if it differed not from the old; and again, that ſame is at length taken away, which is ſubject to corruption, and therefore imperfect.

[1] A diviſion of the firſt tabernacle, which he calleth worldly, that is to ſay, tranſitory, and earthly, into two parts, to wit, into the holy places, and the holieſt of all.

[a] An earthly and a flitting.

[b] He calleth it the ſecond vail, not becauſe there were two vails, but becauſe it was behind the ſanctuary, or the firſt tabernacle.

[c] The holieſt ſanctuary.

[d] The Hebrews call the cover of the ark of the covenant, the mercy ſeat, whom both the Grecians and we follow.

[2] Now he cometh to the ſacrifices, which he divideth into thoſe daily ſacrifices, and that yearly and ſolemn ſacrifice, with the which the high prieſt only but once every year, entering into the holieſt of all with blood, offered for himſelf and the people.

[e] For the ſins, look chap. 5. 2.

[3] Of that yearly rite and the ceremony, he gathereth that the way was not by ſuch ſacrifices opened into heaven, which was ſhadowed by the holieſt of all: for why did the high prieſt alone enter in thither, ſhutting out all other, and that to offer ſacrifices there both for himſelf, and for others, and after, did ſhut the Holieſt of all again?

[4] An objection: If the way were not opened into heaven by thoſe ſacrifices (that is to ſay, if the worſhippers were not purged by them) why then were thoſe ceremonies uſed? To wit, that men might be called back to that ſpiritual example, that is to ſay, to Chriſt, who ſhould correct all thoſe things at his coming.

[f] For that time that that figure had to laſt.

[5] Another reaſon why they could not make clean the conſcience of the worſhippers, to wit, becauſe they were outward and carnal, or corporal things.

[g] For they were, as you would ſay, a burden, from which Chriſt delivered us.

[6] Now he entereth into the declaration of the figures, and firſt of all comparing the Levitical high prieſt with Chriſt, (that is to ſay, the figure with the thing itſelf) he attributeth to Chriſt the adminiſtration of good things to come; that is, everlaſting, which thoſe carnal things had reſpect unto.

[7] Another compariſon of the firſt corruptible tabernacle with the latter, (that is to ſay, with the human nature of Chriſt) which is the true incorruptible temple of God, whereinto the Son of God entered, as the Levitical high prieſts into the other, which was frail and tranſitory.

[h] By a more excellent and better.

12 [8] Neither by the blood of [i] goats and calves: but by his own blood entered he once into the holy place, and obtained eternal redemption *for us.*

* Lev. 16. 14. Num. 19. 4.

13 * [9] For if the blood of bulls and of goats, and the aſhes of an heifer, ſprinkling them that are unclean, ſanctifieth as touching the [k] purifying of the fleſh,

* 1 Pet. 1. 19. 1 John 1. 7. Rev. 1. 5. * Luke 1. 74.

14 How much more ſhall the * blood of Chriſt, which through the eternal Spirit offered himſelf without fault to God, * purge your conſcience from [l] dead works, to ſerve the living God?

* Rom. 5. 6. 1 Pet. 3. 18.

15 [10] And for this cauſe he is the mediator of the new teſtament, that through * death which was for the redemption of the tranſgreſſions *that were* in the former teſtament, they which were called might receive the promiſe of eternal inheritance.

16 [11] For where a teſtament *is,* there muſt be the death of him that made the teſtament.

* Gal. 3. 15.

17 * For the teſtament is confirmed when men are dead: for it is yet of no force as long as he that made it, is alive.

18 [12] Wherefore, neither was the firſt ordained without blood.

19 For when Moſes had ſpoken every precept to the people, [m] according to the law, he took the blood of calves and of goats, with water and purple wool and hyſſop, and [n] ſprinkled both the book, and all the people,

* Exod. 24. 8.

20 * Saying, This is the blood of the teſtament, which God hath appointed unto you.

21 Moreover, he ſprinkled likewiſe the tabernacle with blood alſo, and all the miniſtring veſſels.

22 And almoſt all things are by the law purged with blood, and without ſhedding of blood is no remiſſion.

23 It was then neceſſary, that the [o] ſimilitudes of heavenly things ſhould be purified with ſuch things: but the heavenly things themſelves *are purified* with better ſacrifices than are theſe:

24 [13] For Chriſt is not entered into the holy places that are made with hands, which are ſimilitudes of the true *ſanctuary:* but *is entered* into very heaven, to appear now in the ſight of God for us,

25 [14] Not that he ſhould offer himſelf often, as the high prieſt entered into the holy place every year with other blood,

26 [15] (For then muſt he have often ſuffered ſince the foundation of the world) but now in the [p] end of the world hath he been made manifeſt once, to put away [q] ſin by the ſacrifice of himſelf.

27 And as it is appointed unto men that they ſhall [r] once die, and after that *cometh* the judgment:

* Rom. 5. 8. 1 Pet. 3. 18.

28 So * Chriſt was once offered to take away the ſins of [s] many, [16] and unto them that look for him, ſhall he appear the ſecond time without ſin unto ſalvation.

CHAP.

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[8] Another compariſon of the blood of the ſacrifices with Chriſt. The Levitical high prieſts entering by thoſe their holy places into their ſanctuary, offered corruptible blood for one year only: but Chriſt entering into that holy body of his, entered by it into heaven itſelf, offering his own moſt pure blood for an everlaſting redemption: For one ſelf ſame Chriſt anſwereth both to the high prieſt, and the tabernacle, and the ſacrifices, and the offerings themſelves, as the truth to the figures; ſo that Chriſt is both high prieſt, and tabernacle, and ſacrifice, yea, all thoſe both truly and for ever.

[i] For in this yearly ſacrifice of reconciliation, there were two kinds of ſacrifices, the one a goat, the other a heifer, or calf.

[9] If the outward ſprinkling of blood and aſhes of beaſts was a true and effectual ſign of purifying and cleanſing, how much more ſhall the thing itſelf, and the truth being preſent, which in times paſt was ſhadowed by thoſe external ſacraments, that is to ſay, his blood, which is in ſuch ſort man's blood, that it is alſo the blood of the Son of God, and therefore hath an everlaſting virtue of purifying and cleanſing, do it?

[k] He conſidereth the ſigns apart, being ſeparate from the thing itſelf.

[l] From ſins, which proceed from death, and bring forth nothing but death.

[10] The concluſion of the former argument: therefore ſeeing the blood of beaſts did not purge ſins, the New Teſtament, which was before time promiſed, whereunto thoſe outward things had reſpect, is now indeed eſtabliſhed, by the virtue whereof all tranſgreſſions might be taken away, and heaven indeed opened unto us: whereof it followeth, that Chriſt ſhed his blood alſo for the fathers, for he was ſhadowed by theſe old ceremonies; otherwiſe, unleſs they had ſerved to repreſent him, they had been nothing at all profitable. Therefore this Teſtament is called the latter, not as concerning the virtue of it, (that is to ſay, remiſſion of ſins) but in reſpect of that time, wherein the thing itſelf was finiſhed, that is to ſay, wherein Chriſt was indeed exhibited to the world, and fulfilled all things which were neceſſary to our ſalvation.

[11] A reaſon why the Teſtament muſt be eſtabliſhed by the death of the Mediator, becauſe this Teſtament hath the condition of a Teſtament or gift, which is made effectual by death; and therefore that it might be effectual, it muſt needs be that he that made the Teſtament ſhould die.

[12] There muſt be a proportion between thoſe things which purify, and thoſe which are purified: Under the law all thoſe figures were earthly: the tabernacle, the book, the veſſels, the ſacrifices, although they were the ſigns of heavenly things. Therefore it was requiſite, that all thoſe ſhould be purified with ſome matter and ceremony of the ſame nature, to wit, with the blood of beaſts, with water, wool, hyſſop. But under Chriſt all things are heavenly, an heavenly tabernacle, an heavenly ſacrifice, an heavenly people, an heavenly doctrine, and heaven itſelf is ſet open before us for an everlaſting habitation. Therefore all theſe things are ſanctified in like ſort, to wit, with that everlaſting offering of the quickening blood of Chriſt.

[m] As the Lord had commanded.

[n] He uſed to ſprinkle.

[o] The ſimilitudes of heavenly things were earthly, and therefore they were to be ſet forth with earthly things, as with the blood of beaſts, and wool, and hyſſop. But under Chriſt all things are heavenly, and therefore they could not but be ſanctified with the offering of his lively blood.

[13] Another double compariſon: The Levitical high prieſt entered into the ſanctuary, which was made indeed by the commandment of God, but yet with men's hands, that it might be a pattern of another more excellent, to wit, of the heavenly palace. But Chriſt entered into heaven itſelf. Again, he appeared before the ark, but Chriſt before God the Father himſelf.

[14] Another double compariſon: The Levitical high prieſt offered other blood, but Chriſt offered his own: He every year once iterated his offering: Chriſt offering himſelf but once, aboliſhed ſin altogether, both of the former ages, and of the ages to come.

[15] An argument to prove that Chriſt's offering ought not to be repeated: Seeing that ſins were to be purged from the beginning of the world, and it is proved that ſins cannot be purged but by the only blood of Chriſt: he muſt needs have died oftentimes, ſince the beginning of the world. But a man can die but once: therefore Chriſt's oblation, which was once done in the latter days, neither could nor can be repeated. Seeing then it is ſo, ſurely the virtue of it extendeth both to ſins that were before, and to ſins that are after his coming.

[p] In the latter days.

[q] That whole root of ſin.

[r] He ſpeaketh of the natural ſtate and condition of man: For as for Lazarus, and certain others that died twice, that was no uſual thing, but extraordinary: and as for them that ſhall be changed, their changing is a kind of death, 1 Cor. 15. 51.

[s] Thus the general promiſe is reſtrained to the elect only: and we have to ſeek the teſtimony of our election, not in the ſecret counſel of God, but in the effects that our faith worketh; and ſo we muſt climb up from the loweſt ſtep to the higheſt, there to find ſuch comfort as is moſt certain, and ſhall never be moved.

[16] Shortly by the way he ſetteth out Chriſt as a judge, partly to terrify them, which do not reſt themſelves in the only oblation of Chriſt once made, and partly to keep the faithful in their duty, that they go not back.

CHAP. X.

1 *He proveth that the ſacrifices of the law were imperfect,* 2 *becauſe they were yearly renewed.* 5 *But that the ſacrifice of Chriſt is one, and perpetual,* 6 *he proveth by David's teſtimony:* 19 *Then he addeth an exhortation,* 29 *and ſeverely threateneth them that reject the grace of Chriſt.* 36 *In the end he praiſeth patience,* 38 *that cometh of faith.*

FOR [1] the law having the ſhadow of good things to [a] come, and not the very image of the things, can never with thoſe ſacrifices, which they offer year by year continually, ſanctify the comers thereunto:

2 For would they not then have ceaſed to have been offered, becauſe that the offerers once purged, ſhould have no more conſcience of ſins?

3 But in thoſe *ſacrifices* there *is* a remembrance again of ſins every year.

4 For it is impoſſible that the blood of bulls and goats ſhould take away ſins.

5 [2] Wherefore when he [b] cometh into the world, he ſaith, * Sacrifice and offering thou wouldeſt not: but a [c] body haſt thou ordained me. * Pſ. 40. 7.

6 In burnt-offerings and ſin-offerings thou haſt had no pleaſure.

7 Then I ſaid, Lo, I come (In the beginning of the book it is written of me) that I ſhould do thy will, O God.

8 Above when he ſaid, Sacrifice and offering, and burnt-offerings, and ſin-offerings thou wouldeſt not have, neither hadſt pleaſure *therein* (which are offered by the law)

9 Then ſaid he, Lo, I come to do thy will, O God: he taketh away the [d] firſt, that he may ſtabliſh the ſecond.

10 By the which will we are ſanctified, *even* by the offering of the body of Jeſus Chriſt once *made.*

11 [3] And every prieſt ſtandeth [e] daily miniſtering, and oft-times offereth one manner of offering, which can never take away ſins.

12 But this man, after he had offered one ſacrifice for ſins, * ſitteth for ever at the right hand of God, * Ch. 1. 13. Pſ. 110. 1. 1 Cor. 15. 25.

13 [4] And from henceforth tarrieth, * till his enemies be made his footſtool. * Ch. 1. 13.

14 For with one offering hath he conſecrated for ever them that are ſanctified.

15 [5] For the Holy Ghoſt alſo beareth us record: for after that he had ſaid before,

16 * This *is* the teſtament that I will make unto them after thoſe days, ſaith the Lord, I will put my laws in their heart, and in their minds I will write them, * Jer. 31. 33. Rom. 11. 27. Ch. 8. 8.

17 And their ſins and iniquities will I remember [f] no more.

18 Now where remiſſion of theſe things *is,* there *is* no more offering for [g] ſin.

19 [6] Seeing therefore, brethren, that by the blood of Jeſus we may be bold to enter into the holy place,

20 By the new and living way, which he hath prepared for us, through the vail, that is, his [h] fleſh:

21 *And ſeeing we have* an high prieſt, *which is* over the houſe of God,

22 [7] Let us draw near with a [i] true heart in aſſurance of faith, our [k] hearts being pure from an evil conſcience:

23 And waſhed in our bodies with [l] pure water, let us keep the profeſſion of our hope, without wavering, (for *he is* faithful that promiſed)

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[1] He preventeth a privy objection. Why then were thoſe ſacrifices offered? The apoſtle anſwereth, firſt touching that yearly ſacrifice which was the ſolemneſt of all, wherein (ſaith he) there was made every year a remembrance again of all former ſins. Therefore that ſacrifice had no power to ſanctify: for to what purpoſe ſhould thoſe ſins which are purged be repeated again; and wherefore ſhould new ſins come to be repeated every year, if thoſe ſacrifices did aboliſh ſin?

[a] Of things which are everlaſting, which were promiſed to the fathers, and exhibited in Chriſt.

[2] A concluſion following of thoſe things that went before, and comprehending alſo the other ſacrifices. Seeing that the ſacrifices of the law could not do it, therefore Chriſt ſpeaking of himſelf as of our high prieſt, manifeſted in the fleſh, witneſſeth evidently that God reſted not in the ſacrifices, but in the obedience of his Son, our high prieſt, in whoſe obedience he offered up himſelf once to his Father for us.

[b] The Son of God is ſaid to come into the world, when he was made man.

[c] It is word for word in the Hebrew text, Thou haſt pierced mine ears through, that is, thou haſt made me obedient, and willing to hear.

[d] That is, the ſacrifices, to eſtabliſh the ſecond, that is, the will of God.

[3] A concluſion with the other part of the compariſon: The Levitical high prieſt repeateth the ſame ſacrifices daily in his ſanctuary: whereupon it followeth, that neither thoſe ſacrifices, neither thoſe offerings, neither thoſe high prieſts, could take away ſins. But Chriſt having offered one ſacrifice once for the ſins of all men, and having ſanctified his own for ever, ſitteth at the right hand of the Father, having all power in his hands.

[e] At the altar.

[4] He preventeth a privy objection, to wit, that yet notwithſtanding we are ſubject to ſin and death: whereunto the apoſtle anſwereth, that the full efficacy of Chriſt's virtue hath not yet ſhewed itſelf, but ſhall at length appear, when he will at once put to flight all his enemies, with whom as yet we ſtrive.

[5] Although there do yet remain in us reliques of ſin, yet the work of our ſanctification which is to be perfected, hangeth upon the ſelf ſame ſacrifice, which never ſhall be repeated: and that the apoſtle proveth by alledging again the teſtimony of Jeremy, thus: Sin is taken away by the New Teſtament, ſeeing the Lord ſaith, that it ſhall come to paſs, that, according to the form of it, he will no more remember our ſins: Therefore we need now no purging ſacrifice to take away that which is already taken away; but we muſt rather take pains, that we may now through faith be partakers of that ſacrifice.

[f] Why then, where is the fire of purgatory, and that Popiſh diſtinction of the fault, and the puniſhment?

[g] He ſaid well, for ſin: for there remaineth another offering, to wit, of thankſgiving.

[6] The ſum of the former treatiſe: We are not ſhut out now of the holy place, as the fathers were, but we have an entrance into the true holy place (that is, into heaven) ſeeing that we are purged with the blood, not of beaſts, but of Jeſus. Neither, as in times paſt, doth the high prieſt ſhut us out, by ſetting the vail againſt us, but through the vail, which is his fleſh, he hath brought us into heaven itſelf, being preſent with us, ſo that we have now truly an high prieſt, which is over the houſe of God.

[h] So Chriſt's fleſh ſheweth us the godhead, as it were under a vail. For otherwiſe we were not able to abide the brightneſs of it.

[7] A moſt grave exhortation, wherein he ſheweth how that ſacrifice of Chriſt may be applied to us: to wit, by faith, which alſo he deſcribeth by the conſequences, to wit, by ſanctification of the Spirit, which cauſeth us ſurely to hope in God, and to procure by all means poſſible one another's ſalvation, through the love that is in us one towards another.

[i] With no double and counterfeit heart, but with ſuch an heart as is truly and indeed given to God.

[k] This is it which the Lord ſaith, Be ye holy, for I am holy.

[l] With the grace of the Holy Ghoſt.

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24 And let us conſider one another, to provoke unto love, and to good works,

25 Not forſaking the fellowſhip that we have among ourſelves, as the manner of ſome *is:* but let us exhort *one another*, [8] and that ſo much the more, becauſe ye ſee that the day draweth near.

* Ch. 6. 4.

26 * For if we ſin [m] willingly after that we have received and acknowledged that truth, there remaineth no more ſacrifice for ſins,

27 But a fearful looking for of judgment, and violent fire, which ſhall devour the [n] adverſaries.

* Deut. 19. 15. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1.

28 [9] He that deſpiſeth Moſes's law, dieth without mercy * under two or three witneſſes:

29 Of how much ſorer puniſhment ſuppoſe ye ſhall he be worthy, which treadeth under foot the Son of God, and counteth the blood of the teſtament as an unholy thing, wherewith he was ſanctified, and doth deſpite the Spirit of grace?

* Deut. 32. 35. Rom. 12. 19.

30 [10] For we know him that hath ſaid, * Vengeance *belongeth* unto me: I will recompenſe, ſaith the Lord. And again, the Lord ſhall [o] judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 [11] Now call to remembrance the days that are paſſed, in the which, after ye had received light, ye endured a great fight in afflictions,

33 Partly while ye were made a [p] gazing ſtock both by reproaches and afflictions, and partly while ye became [q] companions of them which were ſo toſſed to and fro.

34 For both ye ſorrowed with me for my bonds, and ſuffered with joy the ſpoiling of your goods, knowing in yourſelves how that ye have in heaven a better, and an enduring [r] ſubſtance.

35 Caſt not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promiſe.

37 For yet a very [s] little while, and he that ſhall come, will come, and will not tarry.

* Hab. 2. 4. Rom. 1. 17. Gal. 3. 11.

38 * [12] Now the juſt ſhall live by faith: but if *any* withdraw himſelf, my ſoul ſhall have no pleaſure in him.

39 But we are not they which withdraw ourſelves unto perdition, but *follow* faith unto the conſervation of the ſoul.

CHAP. XI.

A. D. 64.

1 *He declareth in the whole chapter, that the fathers, which from the beginning of the world were approved of God, attained ſalvation no other way than by faith, that the Jews may know, that by the ſame only, they are knit unto the fathers in an holy union.*

NOW [1] faith is the ground of things which are hoped for, and the evidence of things which are not ſeen.

2 [2] For by it *our* [a] elders were well reported of.

* Gen. 1. 1. John 1. 10.

3 * [3] Through faith we underſtand that the world was ordained by the word of God, ſo that the things which we [b] ſee, are not made of things which did appear.

* Gen. 4. 4. Matt. 23. 35.

4 [4] By faith Abel * offered unto God a greater ſacrifice than Cain, by the which he obtained witneſs that he was righteous, God teſtifying of his gifts: by the which *faith* alſo he being dead, yet ſpeaketh.

* Gen. 5. 24.

5 [5] By faith was * Enoch tranſlated, that he ſhould not [c] ſee death: neither was he found: for God had tranſlated him: for before he was tranſlated, he was reported of, that he had pleaſed God.

6 But without faith it is impoſſible to pleaſe *him:* for he that cometh to God, muſt believe that *God* is, and that he is a [d] rewarder of them that ſeek him.

* Gen. 6. 13.

7 [6] By faith * Noah, being warned of God of the things which were as yet not ſeen, moved with repentance, prepared the ark to the ſaving of his houſhold, through the which *ark* he condemned the world, and was made heir of the righteouſneſs which is by faith.

* Gen. 12. 4.

8 [7] By faith * Abraham, when he was called, obeyed *God*, to go out into a place which he ſhould afterward receive for inheritance: and he went out, not knowing whither he went.

9 By faith he abode in the land of promiſe, as in a ſtrange country, as one that dwelt in tents with Iſaac and Jacob, heirs with him of the ſame promiſe:

10 For he looked for a city having a [e] foundation, whoſe builder and maker *is* God.

* Gen. 17. 19. and 21. 2.

11 Through faith * Sarah alſo received ſtrength to conceive ſeed, and was delivered of a child when

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[8] Having mentioned the laſt coming of Chriſt, he ſtirreth up the godly to the meditation of an holy life, and citeth the faithleſs fallers from God to the fearful judgment ſeat of the Judge, becauſe they wickedly rejected him in whom only ſalvation conſiſteth.

[m] Without any cauſe or occaſion, or ſhew of occaſion.

[n] For it is another matter to ſin through the frailty of man's nature, and another thing to proclaim war as it were to God as to an enemy.

[9] If the breach of the law of Moſes was puniſhed by death, how much more worthy death is it to fall away from Chriſt?

[10] The reaſon of all theſe things is, becauſe God is a revenger of ſuch as deſpiſe him: otherwiſe he ſhould not rightly govern his church. Now there is nothing more horrible than the wrath of the living God.

[o] Rule or govern.

[11] As he terrified the fallers away from God, ſo doth he now comfort them that are conſtant, and ſtand; ſtrongly ſetting before them the ſucceſs of their former fights, ſo ſtirring them up to a ſure hope of a full and ready victory.

[p] You were brought forth to be ſhamed.

[q] In taking their miſeries to be your miſeries.

[r] Goods and riches.

[s] He will come within this very little while.

[12] He commendeth the excellency of a ſure faith by the effect, becauſe it is the only way to life: which ſentence he ſetteth forth, and amplifieth, by ſetting the contrary againſt it.

[1] An excellent deſcription of faith by the effects, becauſe it repreſenteth things which are but yet in hope, and ſetteth, as it were, before our eyes things that are inviſible.

[2] He ſheweth that the fathers ought to be accounted of by this virtue.

[a] That is, thoſe fathers of whom we came: and whoſe authority and example ought to move us very much.

[3] He ſheweth the property of faith, by ſetting out unto us moſt picked examples of ſuch as from the beginning of the world excelled in the church.

[b] So that the world which we ſee, was not made of any matter that appeared, or was before, but of nothing.

[4] Abel.

[5] Enoch.

[c] That he ſhould not die.

[d] This reward is not referred to our merits, but to the free promiſe, as Paul teacheth in Abraham, the father of all the faithful, Rom. 4. 4.

[6] Noah.

[7] Abraham and Sarah.

[e] This foundation is ſet againſt their tabernacles.

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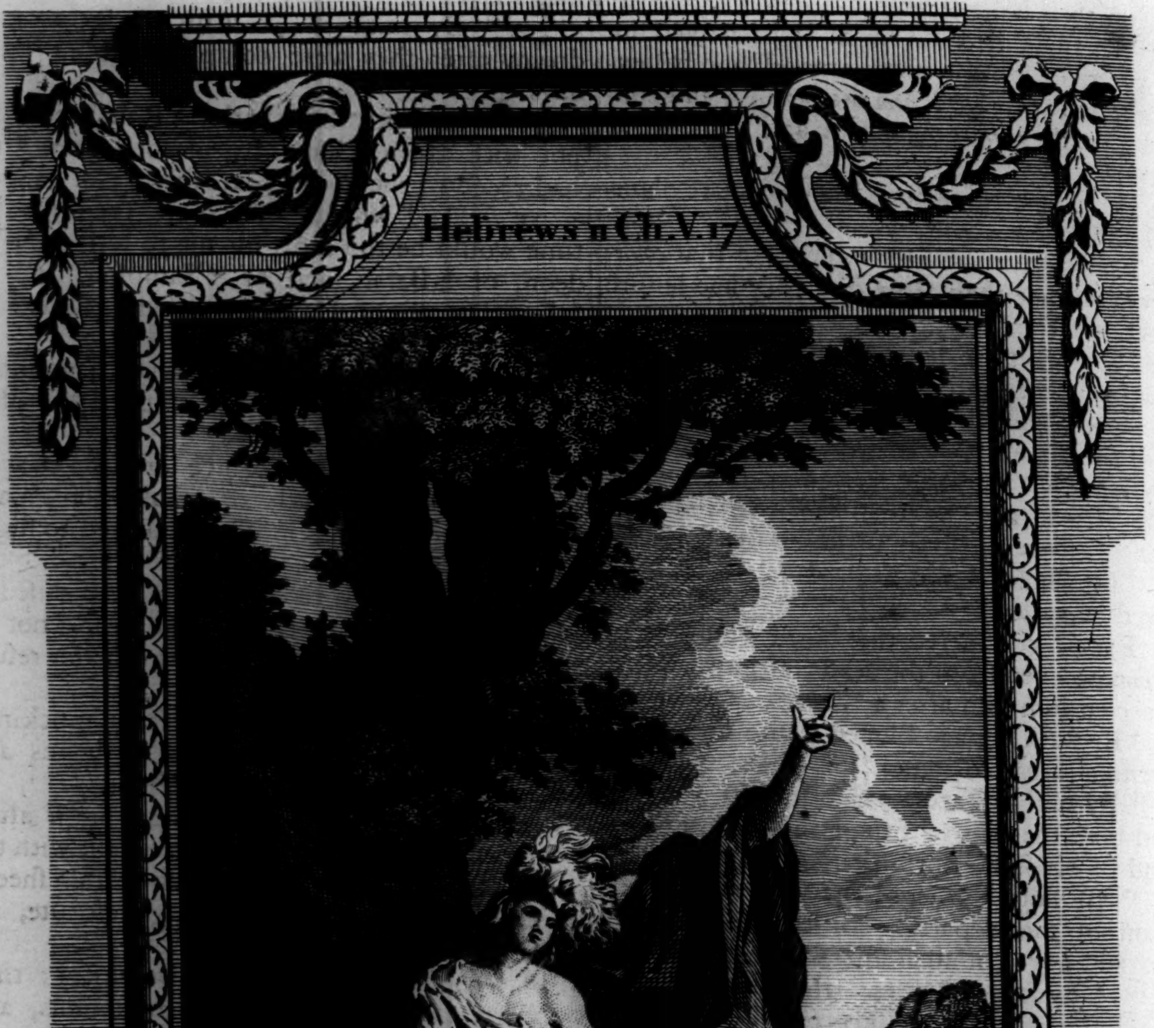

Hebrews 11 Ch. V. 17

ABRAHAM's FAITH.

G. Burder sc.

A. D. 64.

when ſhe was paſt age, becauſe ſhe judged him faithful which had promiſed.

12 And therefore ſprang there of one, even of one which was [f] dead, *ſo many* as the ſtars of the ſky in multitude, and as the ſand of the ſea ſhore which is innumerable.

13 All theſe died in [g] faith, and received not the [h] promiſes, but ſaw them afar off, and believed *them*, and [i] received *them* thankfully, and confeſſed that they were ſtrangers and pilgrims on the earth:

14 For they that ſaw ſuch things declare plainly, that they ſeek a country.

15 And if they had been mindful of that *country* from whence they came out, they had leiſure to have returned.

16 But now they deſire a better, that is, an heavenly: wherefore God is not aſhamed of them to be called their God: for he hath prepared for them a city.

* Gen. 22. 10.

17 By faith * Abraham offered up Iſaac, when he was [k] tried, and he that had received the [l] promiſes, offered his only begotten ſon,

* Gen. 21. 12. Rom. 9. 7.

18 (To whom it was ſaid, * In Iſaac ſhall thy ſeed be called)

19 For he conſidered that God was able to raiſe *him* up even from the dead: from [m] whence he received him alſo after a [n] ſort.

* Gen. 27. 28, 39.

20 [8] By faith * Iſaac bleſſed Jacob and Eſau, concerning things to come.

* Gen. 48. 15. * Gen. 47. 31.

21 [9] By faith * Jacob when he was a dying, bleſſed both the ſons of Joſeph, and * *leaning* on the end of his ſtaff, worſhipped *God*.

* Gen. 50. 25.

22 [10] By faith * Joſeph, when he died, made mention of the departing of the children of Iſrael, and gave commandment of his bones.

* Exod. 2. 2. Acts 7. 20. * Exod. 1. 16.

23 [11] * By faith, Moſes, when he was born, was hid three months of his parents, becauſe they ſaw he was a proper child, neither [o] feared they the * king's commandment.

* Exod. 2. 11.

24 By faith * Moſes, when he was come to age, refuſed to be called the ſon of Pharaoh's daughter,

25 And choſe rather to ſuffer adverſity with the people of God, than to enjoy the [p] pleaſures of ſins for a ſeaſon,

26 Eſteeming the rebuke of Chriſt greater riches than the treaſures of Egypt: for he had reſpect unto the recompence of the reward.

27 By faith he forſook Egypt, and feared not the fierceneſs of the king: for he endured, as he that ſaw him which is inviſible.

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* Exod. 12. 22.

28 Through faith he ordained the * paſſover, and the effuſion of blood, leſt he that deſtroyed the firſt born ſhould touch them.

* Exod. 14. 22.

29 [12] By faith they * paſſed through the red ſea, as by dry land, which when the Egyptians had aſſayed to do, they were ſwallowed up.

* Joſh. 6. 20.

30 [13] By faith the * walls of Jericho fell down, after they were compaſſed about ſeven days.

* Joſh. 6. 23. * Joſh. 2. 1.

31 [14] By faith the [q] harlot * Rahab periſhed not with them which obeyed not, when * ſhe had received the ſpies [r] peaceably.

* Judg. 6. 11. * Judg. 4. 6. * Judg. 13. 24. * Judg. 11. 1. and 12. 7.

32 [15] And what ſhall I more ſay? for the time would be too ſhort for me to tell of * Gideon, of * Barac, and of * Sampſon, and of * Jepetha, alſo of David, and Samuel, and of the prophets:

33 Which through faith ſubdued kingdoms, wrought righteouſneſs, obtained the [s] promiſes, ſtopped the mouths of lions,

34 Quenched the violence of fire, eſcaped the edge of the ſword, of weak were made ſtrong, waxed valiant in battle, turned to flight the armies of the aliens:

35 The [t] women received their dead raiſed to life: others alſo were [u] racked, and would not be delivered, that they might receive a better reſurrection.

36 And others have been tried by mockings and ſcourgings, yea, moreover by bonds and priſonment:

37 They were ſtoned, they were hewn aſunder, they were tempted, they were ſlain with the ſword, they wandered up and down in [x] ſheeps ſkins, and in goats ſkins, being deſtitute, afflicted, *and* tormented:

38 Whom the world was not worthy of: they wandered in wilderneſſes, and mountains, and dens, and caves of the earth.

39 [16] And theſe all through faith obtained good report, and received [y] not the promiſe,

40 God providing a better thing for us, that they [z] without us ſhould not be made perfect.

CHAP. XII.

1 *He doth not only, by the examples of the fathers before recited, exhort them to patience and conſtancy,* 3 *but alſo by the example of Chriſt.* 11 *That the chaſtenings of God cannot be rightly judged by the outward ſenſe of our fleſh.*

Where-

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[f] As unlikely to bear children, as if ſhe had been ſtark dead.

[g] In faith, which they had while they lived, and followed them even to their grave.

[h] This is the figure Metonymia, for the things promiſed.

[i] For the patriarchs were wont, when they received the promiſes, to profeſs their religion, by building of altars, and calling on the name of the Lord.

[k] Tried of the Lord.

[l] Although the promiſes of life were made in that only begotten ſon Iſaac, yet he appointed him to die, and ſo againſt hope believed in hope.

[m] From which death.

[n] For there was not the true and very death of Iſaac, but as it were the death, by means whereof he ſeemed alſo as it were to have riſen again.

[8] Iſaac.

[9] Jacob.

[10] Joſeph.

[11] Moſes.

[o] They were not afraid to bring him up.

[p] Such pleaſures as he could not enjoy, but he muſt needs provoke God's wrath againſt him.

[12] The Red Sea.

[13] Jericho.

[14] Rahab.

[q] A notable example of God's goodneſs.

[r] Courteouſly and friendly, ſo that ſhe did not only not hurt them, but alſo kept them ſafe.

[15] Gideon, Barac, and other judges and prophets.

[s] The fruit of the promiſes.

[t] He ſeemeth to mean the ſtory of that woman of Sarepta, whoſe ſon Elijah raiſed again from death; and the Shunamite, whoſe ſon Eliſha reſtored to his mother.

[u] He meaneth that perſecution which Antiochus wrought.

[x] In vile and rough cloathing: ſo were the ſaints brought to extreme poverty, and conſtrained to live like beaſts in wilderneſſes.

[16] An amplification taken of the circumſtance of the time: their faith is ſo much the more to be marvelled at, by how much the promiſes of things to come were more dark, yet at length were indeed exhibited to us, ſo that their faith and ours is as one, as is alſo their conſecration and ours.

[y] But ſaw Chriſt afar off.

[z] For their ſalvation did hang upon Chriſt, who was exhibited in our days.

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WHerefore, * [1] let us alſo, ſeeing that we are compaſſed with ſo great a cloud of witneſſes, caſt away every thing that preſſeth down, and the ſin that [a] hangeth faſt on: let us run with patience the race that is ſet before us, * Rom. 6. 4. Col. 3. 8. Eph. 4. 24. 1 Pet. 2. 1.

2 [2] [b] Looking unto Jeſus the author and finiſher of our faith, who for the [c] joy that was ſet before him, endured the croſs, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God.

3 [3] Conſider therefore him that endured ſuch ſpeaking againſt of ſinners, leſt ye ſhould be wearied and faint in your minds.

4 [4] Ye have not reſiſted yet unto blood, ſtriving againſt ſin.

5 [5] And ye have forgotten the conſolation, which ſpeaketh unto you as unto children, * My ſon, deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him. * Prov. 3. 11.

6 For whom the Lord loveth, he chaſteneth: and he ſcourgeth every ſon that he receiveth.

7 If ye endure chaſtening, God offereth himſelf unto you as unto ſons: for what ſon is it whom the father chaſteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye baſtards, and not ſons.

9 [6] Moreover we have had the fathers of our bodies which corrected us, and we gave them reverence: ſhould we not much rather be in ſubjection unto the Father of ſpirits, that we might live?

10 [7] For they verily for a few days chaſtened us after their own pleaſure: but he *chaſteneth us* for our profit, that we might be partakers of his holineſs.

11 Now no chaſtening for the preſent ſeemeth to be joyous, but grievous: but afterward it bringeth the quiet fruit of righteouſneſs unto them which are thereby exerciſed.

12 [8] Wherefore lift up *your* hands which [d] hang down, and *your* weak knees,

13 And make [e] ſtraight ſteps unto your feet, leſt that which *is* halting be turned out of the way, but let it rather be healed. A. D. 64.

14 * [9] Follow peace with all men, and holineſs, without the which no man ſhall ſee the Lord. * Rom. 12. 18.

15 [10] Take heed that no man fall away from the grace of God: let no [f] root of bitterneſs ſpring up and trouble *you*, leſt thereby many be defiled.

16 [11] Let there be no fornicator, or prophane perſon as * Eſau, which for one portion of meat ſold his birth-right: * Gen. 25. 33.

17 * For ye know how that afterward alſo, when he would have inherited the bleſſing, he was rejected: for he found no [g] place to repentance, though he ſought *that bleſſing* with tears. * Gen. 27. 38.

18 [12] For ye are not come unto the * mount that might be [h] touched, nor unto burning fire, nor to blackneſs and darkneſs, and tempeſt, * Exod. 19. 16.

19 Neither unto the ſound of a trumpet, and the voice of words, which they that heard it, excuſed themſelves, * that the word ſhould not be ſpoken to them any more, * Exod. 20. 19.

20 (For they were not able to abide that which was commanded, * yea, though a beaſt touch the mountain, it ſhall be ſtoned, or thruſt through with a dart: * Exod. 19. 12.

21 And ſo terrible was the [i] ſight which appeared, that Moſes ſaid, I fear and quake)

22 But ye are come unto the mount Sion, and to the city of the living God, the celeſtial Jeruſalem, and to the company of innumerable angels,

23 And to the aſſembly and congregation of the firſt born which are written in heaven, and to God the judge of all, and to the ſpirits of juſt and [k] perfect men,

24 And to Jeſus the Mediator of the new teſtament, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel.

25 [13] See that ye deſpiſe not him that ſpeaketh: for if they eſcaped not which refuſed him that

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[1] An applying of the former examples, whereby we ought to be ſtirred up to run the whole race, caſting away all ſtops and impediments.

[a] For ſin beſiegeth us on all ſides, ſo that we cannot eſcape out.

[2] He ſetteth before us, as the mark of this race, Jeſus himſelf our Captain, who willingly overcame all the roughneſs of the ſame way.

[b] As it were upon the mark of our faith.

[c] Whereas he had all kind of bleſſedneſs in his hand and power, yet ſuffered willingly the ignominy of the croſs.

[3] An amplification, taken of the circumſtance of the perſons and the things themſelves, which he compareth between themſelves: for how great is Jeſus in compariſon of us, and how far more grievous things did he ſuffer than we?

[4] He taketh an argument of the profit which cometh to us by God's chaſtiſements, unleſs we be in fault. Firſt of all, becauſe ſin, or that rebellious wickedneſs of our fleſh, is by this means tamed.

[5] Secondly, becauſe they are teſtimonies of his fatherly good will toward us, inſomuch that they ſhew themſelves to be baſtards, who cannot abide to be chaſtened of God.

[6] Thirdly, if all men yield this right to fathers, to whom next after God we owe this life, that they may rightfully correct their children; ſhall we not be much more ſubject to that our Father, who is the author of the ſpiritual and everlaſting life?

[7] An amplification of the ſame argument: Thoſe fathers have corrected us after their fancy, for ſome frail and tranſitory profit: but God chaſteneth and inſtructeth us for our ſingular profit, to make us partakers of his holineſs: which thing although theſe our ſenſes do not preſently perceive, yet the end of the matter proveth it.

[8] The concluſion, we muſt go forward courageouſly, and keep always a right courſe, and (as far forth as we may) without any ſtaggering or ſtumbling.

[d] The deſcription of a man that is out of heart, and clean diſcouraged.

[e] Keep a right courſe, and ſo that you ſhew example of good life for others to follow.

[9] We muſt live in peace and holineſs with all men.

[10] We muſt ſtudy to edify one another, both in doctrine and example of life.

[f] That no hereſy or backſliding be an offence.

[11] We muſt eſchew fornication, and a prophane mind, that is, ſuch a mind as giveth not to God his due honour, which wickedneſs, how ſeverely God will at length puniſh, the horrible example of Eſau teacheth us.

[g] There was no place left for his repentance: and it appeareth by the effects, what his repentance was; for when he was gone out of his father's ſight, he threatened his brother to kill him.

[12] Now he applieth the ſame exhortation to the prophetical and kingly office of Chriſt, compared with Moſes, after this ſort. If the majeſty of the law was ſo great, how great think you that the glory of Chriſt and the goſpel is? And this compariſon he declareth alſo particularly.

[h] Which might be touched with hands, which was of a groſs and earthly matter.

[i] The ſhape and form which he ſaw, which was no counterfeit and forged ſhape, but a true one.

[k] So he calleth them that are taken up into heaven, although one part of them doth ſleep in the earth.

[13] The applying of the former compariſon: if it were not lawful to contemn his word, which ſpake on the earth, how much leſs his voice which is from heaven?

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that ſpake on earth: much more ſhall we *not eſcape*, if we turn away from him that *ſpeaketh* from heaven,

26 [14] Whoſe voice then ſhook the earth: and now hath declared, ſaying, * [l] Yet once more will I ſhake not the earth only, but alſo heaven. * Hag. 2. 7.

27 And this *word*, Yet once more, ſignifieth the removing of thoſe things which are ſhaken, as of things which are made *with hands*, that the things which are not ſhaken, may remain.

28 [15] Wherefore ſeeing we receive a kingdom, which cannot be ſhaken, let us have grace whereby we may ſo ſerve God, that we may pleaſe him with [m] reverence and [n] fear.

29 For * even our God *is* a conſuming fire. * Deut. 4. 24.

CHAP. XIII.

1 *He giveth good leſſons not only for manners,* 7 *but alſo for doctrine.*

LET * [1] brotherly love continue. * Rom. 12. 20.

2 * Be not forgetful to entertain ſtrangers: for thereby ſome have * received angels into their houſes unawares. * 1 Pet. 4. 9. * Gen. 18. 3. and 19. 3.

3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as [a] if ye were alſo *afflicted* in the body.

4 [2] Marriage *is* honourable among all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 [3] Let your converſation be without covetouſneſs, and be content with thoſe things that ye have, for [b] he hath ſaid,

6 * I will not fail thee, neither forſake thee: * Joſh. 1. 5.

7 So that we may boldly ſay, * The Lord *is* mine helper, neither will I fear what [c] man can do unto me. * Pſ. 118. 6.

8 [4] Remember them which have the overſight of you, which have declared unto you the word of God: whoſe faith follow, conſidering what hath been the end of their converſation,

[5] Jeſus Chriſt yeſterday, and to-day, the ſame alſo *is* for ever.

9 Be not carried about with divers *and* ſtrange doctrines: [6] for it is a good thing that the heart be eſtabliſhed with grace, *and* not with [d] meats; which have not profited them that have been [e] occupied therein.

10 [7] We have an [f] altar, whereof they have no authority to eat, which [g] ſerve in the tabernacle.

11 * For the bodies of thoſe beaſts whoſe blood is brought into the holy place by the high prieſt for ſin, are burnt without the camp. * Lev. 4. 11 and 6. 30. and 16. 27.

12 Therefore even Jeſus, that he might ſanctify the people with his own blood, ſuffered without the gate.

13 [8] Let us go forth to him therefore out of the camp, bearing his reproach.

14 * For here have we no continuing city: but we ſeek one to come. * Mic. 2. 10.

15 [9] Let us therefore by him offer the ſacrifice of praiſe always to God, that is, the * fruit of the lips, which confeſs his name. * Hoſ. 14. 3.

16 To do good, and to diſtribute, forget not: for with ſuch ſacrifices God is pleaſed.

17 [10] Obey them that have the overſight of you, and ſubmit yourſelves: for they watch for your ſouls, as they that muſt give accounts, that they may do it with joy, and not with grief: for that is unprofitable for you.

18 [11] Pray for us, for we are aſſured that we have a good conſcience in all things, deſiring to live honeſtly.

19 And I deſire you ſomewhat the more earneſtly that ye ſo do, that I may be reſtored to you more quickly.

20 The God of peace that brought again from the dead our Lord Jeſus, the great ſhepherd of the ſheep, through the blood of the everlaſting covenant,

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[14] He compareth the ſtedfaſt majeſty of the goſpel, wherewith the whole world was ſhaken, and even the very frame of heaven was, as it were, aſtoniſhed, with the ſmall and vaniſhing ſound of the governance by the law.

[l] It appeareth evidently in this, that the prophet ſpeaketh of the calling of the Gentiles, that theſe words muſt be referred to the kingdom of God.

[15] A general exhortation to live reverently and religiouſly under the moſt happy ſubjection of ſo mighty a King, who, as he bleſſeth his moſt mghtily, ſo doth he moſt ſeverely revenge the rebellious. And this is the ſum of a chriſtian life, reſpecting the firſt table.

[m] By reverence is meant, that honeſt ſhamefacedneſs which keepeth them in their duties.

[n] Religious and godly fear.

[1] He cometh to the ſecond table; the ſum whereof is charity, eſpecially toward ſtrangers, and ſuch as are afflicted.

[a] Be ſo much touched, as if their miſery were yours.

[2] He commendeth chaſte matrimony in all ſorts of men, and threateneth utter deſtruction from God againſt whoremongers and adulterers.

[3] Covetouſneſs is condemned; againſt which is ſet a contented mind with that which the Lord hath given.

[b] Even the Lord himſelf.

[c] He ſetteth man againſt God.

[4] We have to ſet before us the example of valiant captains, whom we ought diligently to follow.

[5] He repeateth the ſum of the doctrine, to wit, the only ground of all precepts of manners, and that is this: That we ought to quiet and content ourſelves in Chriſt only: for there was yet never any man ſaved without the knowledge of him, neither is at this day ſaved, neither ſhall be ſaved hereafter.

[6] He toucheth them which mixed an external worſhip, and eſpecially the difference of meats, with the goſpel, which doctrine he plainly condemneth as clean repugnant to the benefit of Chriſt.

[d] By this one kind, which concerneth the difference of clean and unclean meats, we have to underſtand all the ceremonial worſhip.

[e] Which obſerved the difference of them ſuperſtitiouſly.

[7] He refuteth their error by an apt and fit compariſon. They which in times paſt ſerved the tabernacle, did not eat of the ſacrifices whoſe blood was brought for ſin into the holy place by the high prieſt. Moreover, theſe ſacrifices did repreſent Chriſt our offering. Therefore they cannot be partakers of him which ſerve the tabernacle, that is, ſuch as ſtand in the ſervice of the law: but let us not be aſhamed to follow him out of Jeruſalem, from whence he was caſt out, and ſuffered: for in this alſo Chriſt, who is the truth, anſwereth that figure, in that he ſuffered without the gate.

[f] By the altar, he meaneth the offerings.

[g] Whereof they cannot be partakers which ſtubbornly retain the rites of the law.

[8] He goeth on further in this compariſon, and ſheweth that this alſo is ſignified unto us, that the godly followers of Chriſt muſt, as it were, go out of the world bearing his croſs.

[9] Now that thoſe corporal ſacrifices are taken away, he teacheth us that the true ſacrifices of confeſſion remain, which conſiſt partly in giving of thanks, and partly in liberality, with which ſacrifices indeed God is now delighted.

[10] We muſt obey the warnings and admonitions of our miniſters and elders, which watch for the ſalvation of the ſouls which are committed unto them.

[11] The laſt part of this epiſtle, wherein he commendeth his miniſtry to the Hebrews, and wiſhes them continuance and increaſe of graces from the Lord: and excuſeth himſelf in that he hath uſed but few words to comfort them, having ſpent the epiſtle in diſputing, and ſaluteth certain brethren familiarly and friendly.

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21 Make you [h] perfect in all good works, to do his will, [i] working in you that which is pleaſant in his ſight through Jeſus Chriſt, to whom *be* praiſe for ever and ever. Amen.

22 I beſeech you alſo, brethren, ſuffer the words of exhortation: for I have written unto you in few words.

23 Know that our brother Timothy is delivered, with whom (if he come ſhortly) I will ſee you.

24 Salute all them that have the overſight of you, and all the ſaints. They of Italy ſalute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy, *and ſent* by Timothy.

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[h] Make you fit or meet.

[i] Hence cometh that ſaying of the fathers, that God crowneth his works in us.

The [a] General Epiſtle of JAMES.

CHAP. I.

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4 He entreateth of patience, 6 of faith, 10 and of lowlineſs of mind in rich men. 13 That temptations come not of God for our evil, 17 becauſe he is the author of all goodneſs. 21 In what manner the word of life muſt be received.

JAMES a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes, which are [b] ſcattered abroad, ſalutation.

2 [1] My brethren, [c] count it exceeding joy, [2] when ye fall into divers temptations;

3 * [3] Knowing that the [d] trying of your faith bringeth forth patience,

* Rom. 5. 3.

4 [4] And let patience have *her* perfect work, that ye may be perfect and entire, lacking nothing.

5 [5] If any of you lack [e] wiſdom, let him aſk of God, which giveth to all men liberally, and reproacheth no man, and it ſhall be given him.

6 * But let him aſk in faith, and [f] waver not: [6] for he that wavereth, is like a wave of the ſea, toſt of the wind, and carried away.

* Matt. 7. 7. Mark 11. 24. Luke 11. 9. John 14. 13. and 16. 23.

7 Neither let that man think that he ſhall receive any thing of the Lord.

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8 A double minded man *is* unſtable in [g] all his ways.

9 [7] Let the brother of [h] low degree rejoice in that he is exalted:

10 [8] Again, he that is [i] rich, in that he is made low: [9] for as the flower of the graſs, ſhall he * vaniſh away:

* Iſa. 40. 6. 1 Pet. 1. 24.

11 For *as when* the ſun riſeth with heat, then the graſs withereth, and his flower falleth away, and the goodly ſhape of it periſheth: even ſo ſhall the rich man wither away in *all* his [k] ways.

12 [10] * Bleſſed *is* the man that endureth [l] temptation: for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

* Job 5. 17.

13 [11] Let no man ſay when he is [m] tempted, I am tempted of God: [12] for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away by his own concupiſcence, and is enticed:

15 Then

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[a] That is, written to no one man, city, or country, but to all the Jews generally, being now diſperſed.

[b] To all the believing Jews, of what tribe ſoever they be, and are diſperſed through the whole world.

[1] The firſt place, or part touching comfort in afflictions, wherein we ought not to be caſt down and be faint hearted, but rather rejoice and be glad.

[c] Seeing their condition was miſerable in that ſcattering abroad, he doth well to begin as he doth.

[2] The firſt argument, becauſe our faith is tried through afflictions: which ought to be moſt pure, for ſo it is behovable for us.

[3] The ſecond, becauſe patience, a far paſſing and moſt excellent virtue, is by this means ingendered in us.

[d] That wherewith your faith is tried, to wit, thoſe manifold temptations.

[4] The third argument propounded in manner of an exhortation, that true and continual patience may be diſcerned from feigned, and for a time. The croſs is, as it were, the inſtrument wherewith God doth poliſh and fine us. Therefore the work and effect of afflictions, is the perfecting of us in Chriſt.

[5] An anſwer to a privy objection. It is eaſily ſaid, but it is not ſo eaſily done. He anſwereth, that we need in this caſe a far other manner of wiſdom, than the wiſdom of man, to judge thoſe things beſt for us, which are moſt contrary to the fleſh: but yet we ſhall eaſily obtain this gift of wiſdom, if we aſk it rightly, that is, with a ſure confidence of God, who is moſt bountiful and liberal.

[e] By wiſdom, he meaneth the knowledge of that doctrine whereof mention was made before, to wit, wherefore we are afflicted of God, and what fruit we have to reap of affliction.

[f] Why then, what need other mediators?

[6] A digreſſion or going aſide from his matter, againſt prayers which are conceived with a doubting mind, whereas we have a certain promiſe of God, and this is the ſecond part of the epiſtle.

[g] In all his thoughts and his deeds.

[7] He returneth to his purpoſe, repeating the propoſition, which is, that we muſt rejoice in the croſs, for it doth not preſs us down, but exalt us.

[h] Who is afflicted with poverty, or contempt, or with any kind of calamity.

[8] Before he concludeth, he giveth a doctrine contrary to the former: to wit, how we ought to uſe proſperity, which is plenty of all things: to wit, ſo that no man therefore pleaſe himſelf, but be ſo much the more void of pride.

[i] Who hath all things at his will.

[9] An argument taken of the very nature of the things themſelves, for that they are moſt vain and uncertain.

[k] Whatſoever he either purpoſeth in his mind, or doth.

[10] The concluſion: therefore we muſt patiently bear the croſs: and he addeth a fourth argument, which comprehendeth the ſum of all the former, to wit, becauſe we come by this way to the crown of life, but yet of grace according to the promiſe.

[l] Affliction, whereby the Lord trieth him.

[11] The third part of this epiſtle, wherein he deſcendeth from outward temptations, that is, from afflictions whereby God trieth us, to inward, that is, to thoſe luſts whereby we are ſtirred up to do evil. The ſum is this: Every man is the author of theſe temptations to himſelf, and not God: for we bear about in our boſoms that wicked corruption, which taketh occaſion, by what means ſoever, to ſtir up evil motions in us, whence out at length proceed wicked doings, and in concluſion followeth death, the juſt reward of them.

[m] When he is provoked to do evil.

[12] Here is a reaſon ſhewed, why God cannot be the author of evil doing in us, becauſe he deſireth not evil.

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15 Then when luſt hath conceived, it bringeth forth[n] ſin: and ſin, when it is finiſhed, bringeth forth death.

16 [13] Err not, my dear brethren.

17 Every good giving, and every perfect gift is from above, and cometh down from the [o] Father of lights, with whom is no variableneſs, neither [p] ſhadow of turning.

18 [14] Of his own [q] will begat he us with the word of truth, that we ſhould be as the [r] firſt fruits of his creatures.

* Prov. 17. 27.

19 Wherefore, my dear brethren, * let every man be ſwift to hear, ſlow to ſpeak, *and* ſlow to wrath.

20 For the wrath of man doth not accompliſh the [s] righteouſneſs of God.

21 Wherefore lay apart all filthineſs, and ſuperfluity of maliciouſneſs, *and* receive with [t] meekneſs the word that is graffed in you, which is able to ſave your ſouls.

* Matt. 7. 21. Rom. 2. 13.

22 * [15] And be ye doers of the word, and not hearers only, [16] deceiving your ownſelves.

23 [17] For if any hear the word, and do it not, he is like unto man that beholdeth his [u] natural face in a glaſs:

24 For when he hath conſidered himſelf, he goeth his way, and forgetteth immediately what manner of one he was.

25 But whoſo looketh in the perfect law of liberty, and continueth *therein*, he not being a forgetful hearer, but a doer of the work, ſhall be bleſſed in his [x] deed.

26 [18] If any man among you ſeemeth religious, and refraineth not his tongue, but deceiveth his [y] own heart, this man's religion *is* vain.

27 [19] Pure religion and undefiled before God, even the Father, is this, to [z] viſit the fatherleſs and widows in their adverſity, *and* to keep himſelf unſpotted of the world.

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CHAP. II.

1 He ſaith, that to have reſpect of perſons is not agreeable to chriſtian faith, 14 which to profeſs in words is not enough, unleſs 15 we ſhew it alſo in deeds of mercy and charity, 21 after the example of Abraham.

* Lev. 19. 15. Deut. 1. 17. and 16. 19. Prov. 24. 23.

MY [1] brethren, have not the faith of our [a] glorious Lord Jeſus Chriſt * in reſpect of perſons.

2 For if there come into your company a man with a gold ring, and in goodly apparel, and there come in alſo a poor man in vile raiment,

3 And ye have a reſpect to him that weareth the gay clothing, and ſay unto him, Sit thou here in a [b] goodly place, and ſay unto the poor, Stand thou there, or ſit here under my footſtool,

4 Are ye not partial in [c] yourſelves, and are become judges of evil thoughts?

5 [2] Hearken, my beloved brethren, hath not God choſen the [d] poor of this world *that they ſhould be* rich in faith, and heirs of the kingdom which he promiſed to them that love him?

6 But ye have deſpiſed the poor. [3] Do not the rich oppreſs you by tyranny, and do not they draw you before the judgment-ſeats?

7 Do not they blaſpheme the worthy name after which ye be [e] named?

8 [4] But if ye fulfil the [f] royal law according to the ſcripture, *which ſaith*, Thou ſhalt love thy neighbour as thyſelf, ye do well.

9 But if ye regard the perſons, ye commit ſin, and are rebuked of the law, as tranſgreſſors.

10 For

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[n] By ſin is meant in this place, actual ſin.

[13] Another reaſon taken of contraries: God is the author of all goodneſs, and ſo, that he is always like himſelf: how then can he be thought to be the author of evil?

[o] From him who is the fountain and author of all goodneſs.

[p] He goeth on in the metaphor: for the ſun, by his manifold and ſundry kinds of turning, maketh hours, days, months, years, light and darkneſs.

[14] The fourth part, concerning the excellency and fruit of the word of God; the ſum is this: we muſt hear the word of God moſt carefully and diligently, ſeeing it is the ſeed wherewith God of his free favour and love hath begotten us unto himſelf, picking us out of the number of his creatures. And the apoſtle condemneth two faults which do greatly trouble us in this matter, to wit, for that we ſo pleaſe ourſelves, that we had rather ſpeak ourſelves, than hear God ſpeaking: yea, we ſnuff and are angry when we are reprehended: againſt which faults he ſetteth a peaceable and quiet mind, and ſuch an one as is deſirous of purity.

[q] This is it which Paul calleth gracious favour, and good-will, which is the fountain of our ſalvation.

[r] As it were an holy kind of offering, taken out of the reſidue of men.

[s] That which God appointeth.

[t] By meekneſs, he meaneth modeſty, and whatſoever is contrary to an haughty and proud ſtomach.

[15] Another admonition: therefore is God's word heard, that we may frame our lives according to the preſcript thereof.

[16] He addeth reaſons, and thoſe moſt weighty: Firſt, becauſe they that do otherwiſe, do very much hurt themſelves.

[17] Secondly, becauſe they loſe the chiefeſt uſe of God's word, which correct not by it the faults that they know.

[u] He alludeth to that natural ſpot, to which is contrary that purity whereunto we are born again, the lively image whereof we behold in the law.

[x] Behaving himſelf ſo: for works do ſhew faith.

[18] The third admonition: the word of God preſcribeth a rule not only to do well, but alſo to ſpeak well.

[y] The fountain of all babbling and curſed ſpeaking, and ſaucineſs, is this, that men know not themſelves.

[19] The fourth: the true ſervice of God ſtandeth in charity toward our neighbours (eſpecially ſuch as need others help, as the fatherleſs and widows) and purity of life.

[z] To have a care of them, and to help them as much as we can.

[1] The fifth: charity which proceedeth from a true faith, cannot ſtand with the accepting of perſons: which he proveth plainly, by ſetting forth their example, who, with the reproach or diſdain of the poor, honour the rich.

[a] For if we knew what Chriſt's glory is, and eſteemed it as we ought to do, there would not be ſuch reſpect of perſons as there is.

[b] In a worſhipful and honorable place.

[c] Have ye not (which ye ought not to do) by this means within yourſelves judged one man to be preferred before another?

[2] He ſheweth, that they are perverſe and naughty judges, which prefer the rich before the poor; by that that God on the contrary ſide preferreth the poor, whom he hath enriched with true riches, before the rich.

[d] The needy and wretched, and (if we meaſure it after the opinion of the world) the verieſt abjects of all men.

[3] Secondly, he proveth them to be mad men: for that the rich men are rather to be holden execrable and curſed, conſidering that they perſecute the church, and blaſpheme Chriſt: for he ſpeaketh of wicked and profane rich men, ſuch as the moſt part of them have been always, againſt whom he ſetteth the poor and abject.

[e] Word for word, which is called upon of you.

[4] The concluſion: Charity which God preſcribeth cannot agree with the accepting of perſons, ſeeing that we muſt walk in the king's highway.

[f] The law is ſaid to be royal, and like the king's highway: for that it is plain, and without turnings; and that the law calleth every one our neighbour without reſpect, whom we may help by any kind of duty.

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10 [5] For whoſoever ſhall keep the whole law, *and* yet faileth in one *point*, he is guilty of [g] all.

11 [6] For he that ſaid, Thou ſhalt not commit adultery, ſaid alſo, Thou ſhalt not kill. Now though thou doeſt none adultery, yet if thou killeſt, thou art a tranſgreſſor of the law.

12 [7] So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty.

13 For there ſhall be condemnation mercileſs to him that ſheweth not [h] mercy, and mercy rejoiceth againſt condemnation.

14 [8] What availeth it, my brethren, though a man ſaith, he hath faith, when he hath no works? can that faith ſave him?

15 [9] For if a brother or a ſiſter be naked and deſtitute of daily food,

16 And one of you ſay unto them, Depart in peace: warm yourſelves, and fill your bellies, notwithſtanding ye give them not thoſe things which are needful to the body, what helpeth it?

17 Even ſo the faith, if it have no works, is dead in itſelf.

18 But [i] ſome man might ſay, Thou haſt the faith, and I have works: ſhew me thy faith out of thy works, and I will ſhew thee my faith by my works.

19 [10] Thou believeſt that there is one God: thou doeſt well: the devils alſo believe it, and tremble.

20 [11] But wilt thou underſtand, O thou vain man, that the faith *which is* without works, is dead?

21 Was not Abraham our father [k] juſtified through works? * when he offered Iſaac his ſon upon the altar?

* Gen. 22. 10.

22 Seeſt thou not that the faith [l] wrought with his works? and through the works was the faith made [m] perfect.

23 And the Scripture was [n] fulfilled which ſaith, * Abraham believed God, and it was imputed unto him for righteouſneſs: and he was called the friend of God.

* Gen. 15. 6. Rom. 4. 3. Gal. 3. 6.

24 [12] Ye ſee then how that of works a man is [o] juſtified, and not of [p] faith only.

25 [13] Likewiſe alſo was not * Rahab the harlot juſtified through works, when ſhe had received the meſſengers, and ſent them out another way?

* Joſh. 2. 1.

26 [14] For as the body without the ſpirit is dead, even ſo the faith without works is dead.

CHAP. III.

3 To ſhew that a Chriſtian man muſt govern his tongue with the bridle of faith and charity, 6 he declareth the commodities and miſchiefs that enſue thereof: 15 and how much man's wiſdom 17 differeth from heavenly.

MY [1] brethren, be not many maſters, [2] knowing that we [a] ſhall receive the greater condemnation.

2 For in many things we ‡ ſin all. [3] If any man ſin not in word, he is a perfect man, and able to bridle all the body.

‡ Or, ſtumble.

3 [4] Behold, we put bits into the horſes mouths, that they ſhould obey us, and we turn about all their body.

4 Behold alſo the ſhips, which though they be ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall rudder, whitherſoever the governor liſteth.

5 Even ſo the tongue is a little member, and boaſteth of great things: [5] behold how great a thing a little fire kindleth!

6 And

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[5] A new argument to prove the ſame concluſion: They do not love their neighbours, which neglect ſome, and ambitiouſly honour others: for he doth not obey God, which cutteth off from the commandments of God, that that is not ſo commodious for him; nay, he is rather guilty generally of the breach of the whole law, although he obſerve the reſidue.

[g] Not that all ſins are equal, but becauſe he that breaketh one tittle of the law, offendeth the majeſty of the law giver.

[6] A proof: becauſe the law-maker is always one and the ſelf-ſame, and the body of the law cannot be divided.

[7] The concluſion of the whole treatiſe: we are upon this condition delivered from the curſe of the law by the mercy of God, that in like ſort we ſhould maintain and cheriſh charity and good-will one towards another, and whoſo doth not ſo, ſhall not taſte of the grace of God.

[h] He that is hard and curriſh againſt his neighbour, or elſe helpeth him not, he ſhall find God an hard and rough judge to himſelf-ward.

[8] The fifth place, which hangeth very well with the former treatiſe, touching a true and lively faith. And the propoſition of this place is this: Faith which bringeth not forth works, is not that faith whereby we are juſtified, but an image of faith: or elſe this; they are not juſtified by faith, which ſhew not the effects of faith.

[9] The firſt reaſon taken of a ſimilitude: If a man ſay to one that is hungry, Fill thy belly, and yet giveth him nothing, this ſhall not be true charity: ſo if a man ſay, he believeth, and bringeth forth no works of his faith, this ſhall not be a true faith, but a certain dead thing ſet out with the name of faith, whereof no man hath to brag, unleſs he will openly incur reprehenſion, ſeeing that the cauſe is underſtood by the effect.

[i] Nay, thus may every man beat down thy pride.

[10] Another reaſon taken of an abſurdity: If ſuch a faith were the true faith whereby we are juſtified, the devils ſhould be juſtified, for they have that, but yet notwithſtanding they tremble, and are not juſtified therefore, neither is that faith a true faith.

[11] The third reaſon taken from the example of Abraham, who no doubt had a true faith: but he in offering his ſon, ſhewed himſelf to have that faith which was not void of works, and therefore he received a true teſtimony, when it was ſaid, that faith was imputed to him for righteouſneſs.

[k] Was he not by his works known and found to be juſtified? for he ſpeaketh not here of the cauſes of juſtification, but by what effects we may know that a man is juſtified.

[l] Was effectual and fruitful with good works.

[m] That the faith was declared to be a true faith, and that by works.

[n] Then was the ſcripture fulfilled, when it appeared plainly, how truly it was written of Abraham.

[12] The concluſion: He is only juſtified that hath that faith which hath works following it.

[o] It is proved to be juſt.

[p] Of that dead and fruitleſs faith which you boaſt of.

[13] A fourth reaſon taken from a like example of Rahab the harlot, who alſo proved by her works that ſhe was juſtified by a true faith.

[14] The concluſion repeated again: faith which bringeth not forth fruits and works, is not faith, but a dead carcaſe.

[1] The ſixth part or place: Let no man uſurp (as moſt men ambitiouſly do) authority to judge and cenſure others rigorouſly.

[2] A reaſon, becauſe they provoke God's ſeverity againſt themſelves, which do ſo curiouſly and rigorouſly condemn others, being themſelves guilty and faulty.

[a] Unleſs we ſurceaſe from this maſterlike and proud finding fault with others.

[3] The ſeventh place, touching the bridling of the tongue joined with the former, ſo that it is manifeſt that there is no man which may not juſtly be found fault withal, ſeeing it is a rare virtue to bridle the tongue.

[4] He ſheweth by two ſimilitudes, the one taken from the bridles of horſes, the other from the rudders of ſhips, how great matters may be brought to paſs by the good moderation of the tongue.

[5] On the contrary part he ſheweth how great diſcommodities ariſe by the intemperancy of the tongue throughout the whole world, to the end that men may ſo much the more diligently give themſelves to moderate it.

A. D. 60.

6 And the tongue is a fire, *yea*, a [b] world of wickedneſs: ſo is the tongue ſet among our members, that it defileth the whole body, and [c] ſetteth on fire the courſe of nature, and it is ſet on fire of hell.

7 For the whole nature of beaſts, and of birds, and of creeping things, and things of the ſea is tamed, and hath been tamed of the nature of man:

8 But the tongue can no man tame. *It is* an unruly evil, full of deadly poiſon.

9 [6] Therewith bleſs we God, even the Father: and therewith curſe we men, which are made after the [7] ſimilitude of God.

10 [8] Out of one mouth proceedeth bleſſing and curſing: my brethren, theſe things ought not ſo to be.

11 Doth a fountain ſend forth at one place ſweet *water* and bitter?

12 Can the fig-tree, my brethren, bring forth olives, either a vine figs? ſo can no fountain make both ſalt-water and ſweet.

13 [9] Who is a wiſe man, and endued with knowledge among you? let him ſhew by good converſation his works in meekneſs of wiſdom.

14 But if ye have bitter envying, and ſtrife in your hearts, rejoice not, neither be lyars againſt the truth.

15 This wiſdom deſcendeth not from above, but *is* earthly, ſenſual and deviliſh.

16 For where envying and ſtrife *is*, there *is* ſedition, and all manner of evil works.

17 But the wiſdom that *is* from above, is firſt pure, then peaceable, gentle, eaſy to be intreated, full of [d] mercy and good fruits, without judging, and without hypocriſy.

18 [10] And the fruit of righteouſneſs *is* ſown in peace, of them that make peace.

CHAP. IV.

1 *He reckoneth up the miſchiefs that proceed of the works of the fleſh.* 7 *He exhorteth to humility,* 8 *and to purge the heart* 9 *from pride,* 10 *backbiting,* 14 *and the forgetfulneſs of our infirmities.*

A. D. 60.

FROM [1] whence *are* wars and contention among you? are they not hence, *even* of your pleaſures, that fight in your members?

2 Ye luſt, and have not: ye envy, and deſire immoderately, and cannot obtain: ye fight, and war, and get nothing, [2] becauſe ye aſk not.

3 Ye aſk, and receive not, becauſe ye aſk amiſs, that ye might lay the ſame out on your pleaſures.

4 [3] Ye adulterers and adultereſſes, know ye not that the amity of the world is the enmity of God? Whoſoever therefore will be a friend of the world, maketh himſelf the enemy of God.

5 [4] Do ye think that the ſcripture ſaith in vain, The ſpirit that dwelleth in us, luſteth after envy?

6 But *the ſcripture* offereth more grace, *and* therefore ſaith, * God reſiſteth the proud, and giveth grace to the humble. *Prov. 3. 34. 1 Pet. 5. 5.

7 * [5] Submit yourſelves to God: reſiſt the devil, and he will flee from you. * Epheſ. 4. 27.

8 Draw near to God, and he will draw near to you. Cleanſe your hands, ye ſinners: and purge your hearts, ye double minded.

9 [6] Suffer afflictions, and ſorrow ye, and weep: let your laughter be turned into mourning, and *your* joy into [a] heavineſs.

10 * Caſt down yourſelves before the Lord, and he will lift you up. *1 Pet. 5. 6.

11 [7] Speak not evil one of another, brethren. He that ſpeaketh evil of his brother, or he that condemneth his brother, ſpeaketh evil of the law, and condemneth the law: and if thou condemneſt the law, thou art not an obſerver of the law, but a judge.

12 There is one Lawgiver which is able to to ſave, and to deſtroy. * Who art thou that judgeſt another man? *Rom. 14. 4.

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[b] An heap of all miſchiefs.

[c] It is able to ſet the whole world on fire.

[6] Amongſt other faults of the tongue, the apoſtle chiefly reproveth backbiting and ſpeaking evil of our neighbours, even in them eſpecially which otherwiſe will ſeem godly and religious.

[7] He denieth by two reaſons, that God can be praiſed by that man that uſeth curſed ſpeaking, or to backbite: firſt, becauſe man is the image of God, which whoſoever reverenceth not, doth not honour God himſelf.

[8] Secondly, becauſe the order of nature which God hath ſet in things, will not ſuffer things that are ſo contrary the one to the other, to ſtand the one with the other.

[9] The eighth part, which hangeth with the former, touching meekneſs of mind, againſt which he ſetteth envy and a contentious mind. And in the beginning he ſtoppeth the mouth of the chief fountain of all theſe miſchiefs, to wit, a falſe perſuaſion of wiſdom, whereas notwithſtanding there is no true wiſdom but that is heavenly, and frameth our minds to all kind of true moderation and ſimplicity.

[d] He ſetteth mercy againſt the fierce and cruel nature of man, and ſheweth that heavenly wiſdom bringeth forth good fruits; for he that is heavenly wiſe, referreth all things to God's glory, and the profit of his neighbours.

[10] Becauſe the world perſuadeth itſelf that they are miſerable which live peaceably and ſimply: on the contrary ſide, the apoſtle pronounceth that they ſhall at the length reap the harveſt of peaceable righteouſneſs.

[1] He goeth on forward in the ſame argument, condemning certain other cauſes of wars and contentions, to wit, unbridled pleaſures and immoderate luſts, by their effects, forſomuch as the Lord doth worthily make them void, ſo that they bring nothing elſe to them in whom they are, but incurable torments.

[2] He reprehendeth them by name, which are not aſhamed to go about to make God the miniſter and helper of their luſts and pleaſures, in aſking things which either are of themſelves unlawful, or being lawful aſk them to wicked purpoſes and uſes.

[3] Another reaſon, why ſuch unbridled luſts and pleaſures are utterly to be condemned, to wit, becauſe that he that giveth himſelf to the world, divorceth himſelf from God, and breaketh the band of that holy and ſpiritual marriage.

[4] The taking away of an objection: Indeed our minds run headlong into theſe vices, but we ought ſo much the more diligently to take heed of them: which care and ſtudy ſhall not be in vain, ſeeing that God reſiſteth the ſtubborn, and giveth that grace to the modeſt and humble that ſurmounteth all thoſe vices.

[5] The concluſion: We muſt ſet the contrary virtues againſt thoſe vices, and therefore whereas we obeyed the ſuggeſtions of the devil, we muſt ſubmit our minds to God, and reſiſt the devil, with a certain and aſſured hope of victory. To be ſhort, we muſt employ ourſelves to come near unto God by purity and ſincerity of life.

[6] He goeth on in the ſame compariſon of contraries, and ſetteth againſt thoſe profane joys an earneſt ſorrow of mind, and againſt pride and arrogance holy modeſty.

[a] By this word the Grecians mean an heavineſs joined with a ſhamefacedneſs, which is to be ſeen in a caſt-down countenance, and ſettled as it were upon the ground.

[7] He reprehendeth moſt ſharply another double miſchief of pride: the one is, in that the proud and arrogant will have other men to live according to their will and pleaſure, and therefore they do moſt arrogantly condemn whatſoever pleaſeth them not: which thing cannot be done without great injury to our only Law-maker, for by this means his laws are found fault withal, as not circumſpectly enough written, and men challenge that unto themſelves which properly belongeth to God alone, in that they lay a law upon men's conſciences.

A. D. 60.

13 [8] Go to now, ye that ſay, To-day or to-morrow we will go into ſuch a city, and continue there a year, and buy and ſell, and get gain,

14 (And yet ye cannot tell what *ſhall be* to-morrow. For what is your life? It is even a vapour that appeareth for a little time, and afterward vaniſheth away)

*1Cor.4.19. 15 For that ye ought to ſay, * If the Lord will, and, If we live, we will do this or that.

16 But now ye rejoice in your boaſtings: all ſuch rejoicing is evil.

17 [9] Therefore to him that knoweth how to do well, and doeth it not, to him it is ſin.

CHAP. V.

1 *He threateneth the rich with God's ſevere judgment, for their pride,* 7 *that the poor hearing the miſerable end of the rich,* 8 *may patiently bear afflictions,* 11 *as Job did,* 14 *even in their diſtreſſes.*

GO [1] to now, ye rich men: weep and howl for your miſeries that ſhall come upon you.

2 Your riches are corrupt, and your garments are moth-eaten.

3 Your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh, as *it were* fire. Ye have heaped up treaſure for the laſt days.

4 Behold, the hire of the labourers, which have reaped your fields (which is of you kept back by fraud) crieth, and the cries of them which have reaped, are entered into the [a] ears of the Lord of hoſts.

5 Ye have lived in pleaſure on the earth, and in wantonneſs: ye have [b] nouriſhed your hearts, as in a [c] day of ſlaughter.

6 Ye have condemned, *and* have killed the Juſt, and he hath not reſiſted you.

7 [2] Be patient therefore, brethren, unto the coming of the Lord. [3] Behold, the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the former and the latter rain.

A. D. 60.

8 Be ye alſo patient therefore, and ſettle your hearts: for the coming of the Lord draweth near.

9 [4] [d] Grudge not one againſt another, brethren, leſt ye be condemned: [5] behold, the Judge ſtandeth before the door.

10 [6] Take, my brethren, the prophets for an enſample of ſuffering adverſity, and of long patience, which have ſpoken in the name of the Lord.

11 Behold, we count them bleſſed which endure. Ye have heard of the patience of Job, and have known what [e] end the Lord *made*. For the Lord is very pitiful and merciful.

12 [7] But before all things, my brethren, * ſwear not, neither by heaven, nor by earth, nor by any other oath: but let [f] your yea, be yea, and *your* nay, nay, leſt ye fall into condemnation. *Matt.5.34.

13 [8] Is any among you afflicted? Let him pray. Is any merry? Let him ſing.

14 [9] Is any ſick among you? Let him call for the elders of the church, and let them pray for him, and anoint him with * [g] oil in the [h] name of the Lord. *Mark6.13.

15 And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up: and if he have committed [i] ſins, they ſhall be forgiven him.

16 [10] Acknowledge your faults one to another, and pray one for another, that ye may be healed: [11] for the prayer of a righteous man availeth much, if it be fervent.

17 * Elias was a man ſubject to like paſſions as we are, and prayed earneſtly that it might not rain, and it rained not on the earth for three years and ſix months. *1Kings17.1. and 18.45. Luke 4.25.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren,

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[8] The other fault is this: That men do ſo confidently determine upon theſe and thoſe matters and buſineſſes, as though that every moment of their life did not depend of God.

[9] The concluſion of all the former treatiſe. The knowledge of the will of God doth not only nothing at all profit, unleſs the life be anſwerable unto it, but alſo maketh the ſins far more grievous.

[1] He denounceth utter deſtruction to the wicked and profane rich men, and ſuch as are drowned in their riotouſneſs, mocking at their fooliſh confidence, whenas there is nothing indeed more vain than ſuch things.

[a] The Lord, who is more mighty than ye are, hath heard them.

[b] Ye have pampered up yourſelves.

[c] The Hebrews call a day that is appointed to ſolemn banquetting, a day of ſlaughter, or feaſting.

[2] He applieth that to the poor which he ſpake againſt the rich, warning them to wait for the Lord's coming patiently, who will revenge the injuries which the rich men do them.

[3] The taking away of an objection: although his coming ſeem to linger, yet at the leaſt we muſt follow the huſbandmen, who do patiently wait for the times that are proper for the fruits of the earth. And again, God will not defer the leaſt jot of the time that he hath appointed.

[4] He commendeth chriſtian patience, for that whereas others through impatience uſe to accuſe one another, the faithful on the contrary ſide complain not, although they receive injury.

[d] By grudging he meaneth a certain inward complaining which betokeneth impatience.

[5] The concluſion: the Lord is at the door; who will defend his own, and revenge his enemies, and therefore we need not to trouble ourſelves.

[6] Becauſe moſt men are wont to object, that it is good to repel injuries by what means ſoever, he ſetteth againſt that the examples of the fathers, whoſe patience had a moſt happy end, becauſe God, as a moſt bountiful Father, never forſaketh his.

[e] What end the Lord gave.

[7] Becauſe even the beſt men ſometimes through impatience break out into oaths ſometimes leſſer, ſometimes greater, the apoſtle warneth us to deteſt ſuch wickedneſs, and to accuſtom our tongues to ſimple and true talk.

[f] That that you have to ſay or affirm, ſpeak or affirm it ſimply, and without an oath: and that that you will deny, deny it ſimply and flatly.

[8] He ſheweth the beſt remedy againſt all afflictions, to wit, prayers, which have their place both in ſorrow and joy.

[9] He ſheweth peculiarly to what phyſicians eſpecially we muſt go, when we are diſeaſed, to wit, to the prayers of the elders, which then alſo could cure the body (for ſo much as the gift of healing was then in force) and take away the chiefeſt cauſe of ſickneſſes and diſeaſes, by obtaining for the ſick, through their prayers and exhortation, remiſſion of ſins.

[g] This was a ſign of the gift of healing: and now ſeeing we have the gift no more, the ſign is no longer neceſſary.

[h] By calling on the name of the Lord.

[i] He hath reaſon in making mention of ſins, for diſeaſes are for the moſt part ſent becauſe of ſins.

[10] Becauſe God pardoneth their ſins which confeſs and acknowledge them, and not theirs which juſtify themſelves; therefore the apoſtle addeth, that we ought freely to confer one with another touching thoſe inward diſeaſes, that we may help one another with our prayers.

[11] He commendeth prayers by the effects that come of them, that all men may underſtand that there is nothing more effectual than they are, ſo that they proceed from a pure mind.

A. D. 60.

19 [12] Brethren, * if any of you hath erred from the truth, and ſome man hath [k] converted him,

* Matt. 18. 15.

20 Let him know, that he which hath converted the ſinner from going aſtray out of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.

A. D. 60.

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[12] The taking away of an objection: All reprehenſions are not condemned, ſeeing that on the contrary part there is nothing more acceptable to God than to call into the way, a brother that was wandering out of the way.

[k] Hath called him back from his way.

The Firſt Epiſtle General of PETER.

CHAP. I.

A. D. 60.

1 *He extolleth God's mercy ſhewed in Chriſt, which we lay hold on by faith, and poſſeſs through hope:* 10 *Whereof the prophets foretold.* 13 *He exhorteth* 15 *to renounce the world,* 23 *and their former life, and ſo wholly yield themſelves to God.*

PETER an apoſtle of Jeſus Chriſt, to the ſtrangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia,

2 [1] Elect according to the [a] foreknowledge of God the Father unto [b] ſanctification of the Spirit, through obedience and ſprinkling of the blood of Jeſus Chriſt: Grace and peace be multiplied unto you.

3 Bleſſed *be* God, even the Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a [c] lively hope by the reſurrection of Jeſus Chriſt from the dead,

4 To an inheritance immortal and undefiled, and that withereth not, reſerved in heaven for us,

5 [2] Which are kept by the power of God through faith unto ſalvation, which is prepared to be ſhewed in the [d] laſt time:

6 Wherein ye rejoice, though now for a ſeaſon (if need require) ye are in heavineſs, through manifold temptations,

7 That the trial of your faith, being much more precious than gold that periſheth (though it be tried with fire) might be found unto *your* praiſe, and honour and glory at the [e] appearing of Jeſus Chriſt:

A. D. 60.

8 Whom ye have not ſeen, and yet love *him*: in whom now, though ye ſee him not, yet do you believe, and rejoice with joy unſpeakable and glorious,

9 Receiving the ‡ end of your faith, *even* the ſalvation of *your* ſouls.

‡ Or, reward.

10 [3] Of the which ſalvation the prophets have enquired and ſearched, which propheſied of the grace that ſhould come unto you,

11 Searching when or what time the Spirit which teſtified before of Chriſt which was in them, ſhould declare the ſufferings *that ſhould come* unto Chriſt, and the glory that ſhould follow:

12 Unto whom it was revealed, that not unto themſelves, but unto us they ſhould miniſter the things which are now ſhewed unto you by them which have preached unto you the goſpel by the Holy Ghoſt [f] ſent down from heaven, the which things the angels deſire to behold.

13 [4] Wherefore, [g] gird up the loins of your mind: be ſober, [5] and truſt [h] perfectly on that grace [6] that is brought unto you, [7] in the revelation of Jeſus Chriſt,

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[1] Peter purpoſing to ſpeak of the duties of a Chriſtian life, reaſoneth firſt of the principles and beginnings of all Chriſtian actions, riſing far higher than nature, and carrying us alſo far above the ſame. For he ſheweth that we which are otherwiſe of nature ſinners, were, through the free mercy of God the Father, firſt choſen from everlaſting: then according to that everlaſting decree, were by a certain ſecond creation made his ſons in Chriſt, his only begotten, by whoſe Spirit we are inwardly changed, and by whoſe blood we are alſo reconciled, to the end that, as Chriſt himſelf roſe again from the dead, we alſo might be received into that ſame heavenly and everlaſting glory.

[a] Or, according to the purpoſe of God, who never altereth nor changeth the ſame.

[b] That being ſet apart from the reſt of this wicked world, through the working of the Holy Ghoſt, they ſhould be conſecrated to God, Epheſ. 1. 5.

[c] Everlaſting hope.

[2] Now he ſheweth by what way we come unto that glory, to wit, through all kind of afflictions, wherein notwithſtanding faith maketh us ſo ſecure, that we are not only not overcome with ſorrow, but alſo through the beholding of God himſelf (who otherwiſe is inviſible) with the eyes of faith, are unſpeakably joyful: becauſe all ſuch things, as they are but for a time, ſo are they not applied unto us to deſtroy us, but as it were by fire to purge us, and to make us perfect, that at the length we may obtain ſalvation.

[d] This is that time which Daniel calleth the time of the end, whenas that great reſtoring of all things ſhall be, which all creatures look for, Rom. 8. 19.

[e] He ſpeaketh of the ſecond coming of Chriſt.

[3] He putteth a difference between true faith, that is to ſay, that faith which only hath an eye to the doctrine of the prophets and apoſtles, and falſe faith: Afterward he maketh two degrees of one and the ſelf-ſame faith, according to the manner of divers revelations, whenas indeed it is but one only faith. Thirdly, he ſaith, that the preaching of the apoſtles is the fulfilling of the preaching of the prophets, although the latter end of it be as yet looked for of the very angels.

[f] He alludeth to the prophecy of Joel, which was exhibited upon the day of Pentecoſt, in the apoſtles, as it were in the firſt-fruits of the Holy Ghoſt, which this ſame our Peter declareth, Acts 2. 6.

[4] He goeth from faith to hope, which is indeed a companion that cannot be ſundered from faith: and he uſeth an argument taken of compariſon: We ought not to be wearied in looking for ſo excellent a thing, which the very angels wait for with great deſire.

[g] This is a borrowed ſpeech, taken of a common uſage amongſt them: for by reaſon that they wore long garments, they could not travel, unleſs they girded up themſelves: and hence it is that Chriſt ſaid, Let your loins be girded up.

[5] He ſetteth forth very briefly what manner of hope ours ought to be, to wit, continual, until we enjoy the thing we hope for: then, what we have to hope for, to wit, grace (that is, free ſalvation) revealed to us in the goſpel, and not that that men do raſhly and fondly promiſe to themſelves.

[h] Soundly and ſincerely.

[6] An argument to ſtir up our minds, ſeeing that God doth not wait till we ſeek him, but cauſeth ſo great a benefit to be brought even unto us.

[7] He ſetteth out the end of faith, leſt any ſhould promiſe himſelf, either ſooner or later, that full ſalvation, to wit, the latter coming of Chriſt, and therewithal warneth us, not to meaſure the dignity of the goſpel according to the preſent eſtate, ſeeing that that which we are now, is not yet revealed.

14 [8] As obedient children, not faſhioning yourſelves unto the former luſts of your ignorance:

15 But as he which hath called you is holy, ſo be ye holy in * all manner of converſation,

*Luke1.75.

16 [9] Becauſe it is written, * Be ye holy, for I am holy.

*Lev.11.44. and 19. 2. and 20. 7.

17 [10] And if ye [i] call him Father, which without * reſpect of perſon judgeth according to every man's work, paſs the time of your dwelling here in fear,

* Deut. 10. 17. Rom. 2. 11. Gal. 2. 6.

18 [11] Knowing that ye were not redeemed with corruptible things, *as* ſilver and gold, from your vain converſation, received by the traditions of the fathers,

19 * But with the precious blood of Chriſt, as of a lamb undefiled, and without ſpot:

*1Cor. 6.20. and 7. 23. Heb. 9. 14. 1 John 1. 7. Rev. 1. 5.

20 [12] Which was * ordained before the [k] foundation of the world, but was declared in the laſt times for your ſakes,

* Rom. 16. 25. Epheſ. 3. 9. Col. 1. 26. 2Tim. 1. 10. Tit. 1. 2.

21 Which by his means do believe in God that raiſed him from the dead, and gave him glory, that your faith and hope might be in God,

22 [13] Having purified your ſouls in obeying the truth through the Spirit, to * love brotherly without feigning: love one another with a pure heart fervently,

*Ch. 2. 17. Rom. 2. 10. Epheſ. 4. 2.

23 Being born anew not of mortal ſeed, but of immortal, by the word of God, who liveth and endureth for ever.

24 [14] For all * [l] fleſh *is* as graſs, and all the glory of man *is* as the flower of graſs. The graſs withereth, and the flower falleth away,

*Iſa. 40. 6. James 1. 10.

25 [15] But the word of the Lord endureth for ever: and this is the word which is preached among you.

CHAP. II.

1 He exhorteth the new born in faith, to lead their lives anſwerable to the ſame: 6 And leſt their faith ſhould ſtagger, he bringeth in that which was foretold touching Chriſt. 11 Then he willeth them to be obedient to magiſtrates, 19 and that they patiently bear adverſity, after Chriſt's example.

WHerefore * [1] laying aſide all maliciouſneſs, and all guile, and diſſimulation, and envy, and all evil ſpeaking,

*Rom. 6. 4. Epheſ. 2. 3. Col. 3. 8. Heb. 12. 1.

2 [2] As [a] new-born babes deſire that ſincere milk of the word, that ye may grow thereby,

3 [3] Becauſe ye ‡ have taſted that the Lord *is* bountiful.

‡ Or, do taſte.

4 [4] To whom coming as unto a living ſtone, diſallowed of men, but choſen of God, *and* precious,

5 Ye alſo as lively ſtones, be made a ſpiritual houſe, [5] an holy * prieſthood, to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt.

*Rev. 1. 6.

6 [6] Wherefore alſo it is contained in the ſcripture, * Behold, I put in Sion a chief corner ſtone, elect and precious: and he that believeth therein, ſhall not be aſhamed.

*Iſa. 28. 16. Rom. 9. 33.

7 [7] Unto you therefore which believe, it is precious:

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[8] He paſſeth from faith and hope, to the fruits of them both, which are underſtood in the name of obedience: And it conſiſteth in two things, in renouncing our luſts, and living godly: which luſts have their beginning of that blindneſs wherein all men are born: but holineſs proceedeth from the grace and favour of God which adopteth us, and therefore regenerateth us, that the father and the children may be of one diſpoſition.

[9] He ſheweth that ſanctification doth neceſſarily follow adoption.

[10] As before he diſtinguiſhed true faith and hope from falſe, ſo doth he now obedience, ſetting the quick and ſharp ſight of God againſt an outward mark, and earneſt reverence againſt vain ſeverity.

[i] If you will be called the ſons of that Father.

[11] An exhortation, wherein he ſetteth forth the excellency and greatneſs of the benefit of God the Father in ſanctifying us by the death of his own Son. And he partly ſetteth the purifying of the law againſt the thing itſelf, that is, againſt the blood of Chriſt, and partly alſo men's traditions, which he condemneth as utterly vain and ſuperſtitious, be they never ſo old and ancient.

[12] The taking away of an objection: what was done to the world, before that Chriſt was ſent into the world: was there no holineſs before, and was there no church? The apoſtle anſwereth, that Chriſt was ordained and appointed to redeem and deliver mankind, before that mankind was: much leſs was there any church without him before his coming in the fleſh: yet we are happieſt above the reſt, to whom Chriſt was exhibited in deed, in this that he having ſuffered and overcome death for us, doth now moſt effectually work in us by the virtue of his Spirit, to create in us faith, hope, and charity.

[k] From everlaſting.

[13] He commendeth the practice of obedience, that is charity: earneſtly beating into their heads again, that he ſpeaketh not of any common charity, and ſuch as proceedeth from that our corrupt nature, but of that whoſe beginning is the Spirit of God: which purifieth our ſouls through the word laid hold on by faith, and ingendereth alſo in us a ſpiritual and everlaſting life, as God himſelf is moſt pure and truly living.

[14] A reaſon why we have need of this heavenly generation, to wit, becauſe that men, be their glory never ſo great, are of nature void of all true and ſound goodneſs.

[l] The word (fleſh) ſheweth the weakneſs of our nature, which is chiefly to be conſidered in the fleſh itſelf.

[15] Again, leſt any man ſhould ſeek that ſpiritual force and virtue in feigned imaginations, the apoſtle calleth us back to the word of God; teaching us furthermore, that there is no other word of the Lord to be looked for, than this which is preached, in which only we muſt reſt.

[1] Having laid for the foundation the Spirit of God, effectually working by the word, and having built thereupon three virtues which are the grounds of all chriſtian actions, to wit, faith, hope, and charity: now he proceedeth to a general exhortation, the firſt member whereof is, that we flee all ſhew, both of ſecret and alſo open malice.

[2] The ſecond is, that being newly begotten and born of the new ſeed of the uncorrupt word, drawing and ſucking greedily the ſame word as milk, we ſhould more and more as it were grow up in that ſpiritual life. And he calleth it ſincere, not only becauſe it is a moſt pure thing, but alſo that we ſhould take heed of them which corrupt it.

[a] As it becometh new men.

[3] He commendeth that ſpiritual nouriſhment for the ſweetneſs and profit of it.

[4] He goeth on forward in the ſame exhortation, but uſeth another kind of borrowed ſpeech, alluding to the temple. Therefore he ſaith, that the company of the faithful is, as it were, a certain holy and ſpiritual building, built of the lively ſtones, the foundation whereof is Chriſt, as a lively ſtone ſuſtaining all that are joined unto him with his living virtue, and knitting them together with himſelf, although this ſo great a treaſure be neglected of men.

[5] Going forward in the ſame ſimilitude, he compareth us now to prieſts, placed to this end in that ſpiritual temple, that we ſhould ſerve him with a ſpiritual worſhip, that is, with holineſs and righteouſneſs: but as the temple, ſo is the prieſthood built upon Chriſt, in whom only all our ſpiritual offerings are accepted.

[6] He proveth it by the teſtimony of the prophet Iſaiah.

[7] By ſetting the moſt bleſſed condition of the believers, and the moſt miſerable of the rebellious, one againſt the other, he pricketh forward the believers, and triumpheth over the other: and alſo preventeth an offence which ariſeth hereof, that none do more reſiſt this doctrine of the goſpel, than they which are chiefeſt amongſt the people of God, as were, at that time that Peter wrote theſe things, the prieſts, and elders, and ſcribes. Therefore he anſwereth firſt of all, that there is no cauſe why any man ſhould be aſtoniſhed at this their ſtubbornneſs, as though it were a ſtrange matter, ſeeing we have been forewarned ſo long before, that it ſhould ſo come to paſs: and moreover, that it pleaſed God to create and make certain to this ſelf-ſame purpoſe, that the Son of God might be glorified in their juſt condemnation. Thirdly, for that the glory of Chriſt is hereby ſet forth greatly, whereas notwithſtanding Chriſt remaineth the ſure head of his church, and they that ſtumble at him, caſt

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* Pſ.118.22. Matt.21.42. Acts 4. 11. precious: but unto them which be diſobedient, the * ſtone which the builders diſallowed, the ſame is made the head of the corner,

* Iſa. 8. 14. Rom. 9. 33. 8 And a * ſtone to ſtumble at, and a rock of offence, even *to them* which ſtumble at the word, being diſobedient, unto the which thing they were even ordained.

* Exod.19.6. 9 [8] But ye are a choſen generation, a royal * prieſthood, an holy nation, a people ſet at liberty, that ye ſhould ſhew forth the virtues of him that hath called you out of darkneſs into his marvellous light:

* Hoſea2,23. Rom. 2. 25. 10 * Which in time paſt were not a people, yet *are* now the people of God: which in time paſt were not under mercy, but now have obtained mercy.

* Rom. 13. 14. Gal. 5. 16. 11 [9] Dearly beloved, [10] I beſeech you, as ſtrangers and pilgrims, * [11] abſtain from fleſhly luſts, [12] which fight againſt the ſoul,

* Ch. 3. 16. * Matt.5.16. 12 [13] * And have your converſation honeſt among the Gentiles, that they which ſpeak evil of you as of evil doers, [14] may by *your* good works which they ſhall ſee, glorify God in the day of [b] viſitation.

* Rom.13.1. 13 [15] * Therefore ſubmit yourſelves unto [c] all manner ordinance of man, [16] for the Lord's ſake, [17] whether it be unto the king, as unto the ſuperior,

14 Or unto governors, as unto them that are ſent of him, [18] for the puniſhment of evil doers, and for the praiſe of them that do well.

15 [19] For ſo is the will of God, that by well doing ye may put to ſilence the ignorance of the fooliſh men:

16 As free, and not as having the liberty for a cloak of malicioufneſs, but as the ſervants of God.

17 [20] [d] Honour all men: * and love [e] brotherly fellowſhip: fear God: honour the king. * Ch. 1. 22. Rom. 12.10.

18 * [21] Servants, be ſubject to your maſters, with all fear, not only to the good and courteous, but alſo to the froward. * Epheſ. 5.6. Col. 3. 22.

19 * [22] For this is thank worthy, if a man for [f] conſcience toward God endure grief, ſuffering wrongfully: * 2Cor.7.10.

20 For what praiſe is it, if when ye be buffeted for your faults, ye take it patiently? but and if when ye do well, ye ſuffer *wrong* and take it patiently, this is acceptable to God.

21 [23] For hereunto ye are called: for Chriſt alſo ſuffered for you, leaving you an [g] enſample that ye ſhould follow his ſteps,

22 * Who did no ſin, neither was there guile found in his mouth. * Iſa. 53. 9. 1 John 3. 5.

23 Who when he was reviled, reviled not again: when he ſuffered, he threatened not, but [24] committed it to him [25] that judgeth righteouſly.

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down and overthrow themſelves, and not Chriſt. Fourthly, although they be created to this end and purpoſe, yet their fall and decay is not to be attributed to God, but to their own obſtinate ſtubbornneſs, which cometh between God's decree and the execution thereof, or their condemnation, and is the true and proper cauſe of their deſtruction.

[8] The contrary member; to wit, he deſcribeth the ſingular excellency of the elect: and alſo leſt any man ſhould doubt whether he be choſen or not, the apoſtle calleth us back to the effectual calling, that is, to the voice of the goſpel ſounding both in our ears and minds, by the outward preaching and ſacraments, whereby we may certainly underſtand that everlaſting decree of our ſalvation, (which otherwiſe is moſt ſecret and hidden) and that through the only mercy of God, who freely chuſeth and calleth us. Therefore this only remaineth, ſaith he, that by all means poſſible we ſet forth ſo great goodneſs of the moſt mighty God.

[9] He returneth to that general exhortation.

[10] A reaſon why we ought to live holily, to wit, becauſe we are citizens of heaven, and therefore we ought to live according to the laws not of this world, which is moſt corrupt, but of the heavenly city, although we be ſtrangers in the world.

[11] Another argument: The children of God live not according to the fleſh, that is, according to that corrupt nature, but according to the Spirit. Therefore fleſhly motions ought not to bear rule in us.

[12] The third argument: For although thoſe luſts flatter us, yet they ceaſe not to fight againſt our ſalvation.

[13] The fourth argument, taken of the profit of ſo doing: for by this means alſo we provide for our good name and eſtimation, whilſt we compel them at length to change their minds, which ſpeak evil of us.

[14] The fifth argument, which alſo is of great force: Becauſe the glory of God is greatly ſet forth by that means, whilſt by example of our honeſt life, even the moſt profane men are brought unto God, and ſubmit themſelves unto him.

[b] When God ſhall have mercy on them.

[15] That which he ſpake generally, he now expoundeth by parts, deſcribing ſeverally every man's duty. And firſt of all he ſpeaketh of obedience, which is due both to the laws, and alſo to the magiſtrates both higher and lower.

[c] By ordinance, is meant the framing and ordering of civil government, which he calleth ordinance of man, not becauſe man invented it, but becauſe it is proper to men.

[16] The firſt argument: Becauſe the Lord is the author and revenger of this policy of men, that is, which is ſet amongſt men: and therefore the true ſervants of the Lord muſt above all others be diligent obſervers of this order.

[17] He preventeth a cavil which is made by ſome, that ſay they will obey kings and the higher magiſtrates, and yet contemn their miniſters: as though their miniſters were not armed with their authority which ſent them.

[18] The ſecond argument taken of the end of this order, which is not only moſt profitable, but alſo very neceſſary: ſeeing that by this means virtue is rewarded, and vice puniſhed: wherein the quietneſs and happineſs of this life conſiſteth.

[19] He declareth the firſt argument more amply, ſhewing that Chriſtian liberty doth amongſt all things leaſt, or not at all, conſiſt herein, to wit, to caſt off the bridle of laws, (as at that time ſome altogether unſkilful in the kingdom of God reported) but rather in this, that living holily according to the will of God, we ſhould make manifeſt to all men, that the goſpel is not a cloak for ſin and wickedneſs, ſeeing we are in ſuch ſort free, that yet we are ſtill the ſervants of God, and not of ſin.

[20] He divideth the civil life of man, by occaſion of thoſe things which he ſpake, into two general parts, to wit, into thoſe duties which private men owe to private men, and eſpecially the faithful to the faithful, and into that ſubjection whereby inferiors are bound to their ſuperiors: but ſo, that kings be not made equal to God: ſeeing that fear is due to God, and honour to kings.

[d] Be charitable and dutiful towards all men.

[e] The aſſembly and fellowſhip of the brethren, as Zech. 11. 12.

[21] He goeth to the duty of ſervants towards their maſters, which he deſcribeth with theſe bounds, that ſervants ſubmit themſelves willingly, and not by conſtraint, not only to the good and courteous, but alſo to the froward and ſharp maſters.

[22] The taking away of an objection. Indeed the condition of ſervants is hard, eſpecially if they have froward maſters: but this their ſubjection ſhall be ſo much the more acceptable to God, if his will prevail more with ſervants, than the maſter's injuries.

[f] Becauſe he maketh a conſcience of it, to offend God, by whoſe good will and appointment he knoweth this burden is laid upon him.

[23] He mitigateth the grievouſneſs of ſervitude, while he ſheweth plainly that Chriſt died alſo for ſervants, that they ſhould bear ſo much the more patiently this inequality betwixt men which are of one ſelf-ſame nature: moreover ſetting before them Chriſt that Lord of lords for an enſample, he ſignifieth that they cannot but ſeem too delicate, which ſhew themſelves more grieved in bearing of injuries, than Chriſt himſelf, who was moſt juſt, and moſt ſharply of all afflicted, yet was moſt patient.

[g] A borrowed kind of ſpeech, taken of painters and ſchoolmaſters.

[24] He ſheweth them a remedy againſt injuries, to wit, that they commend their cauſe to God, by the example of Chriſt.

[25] He ſeemeth now to turn his ſpeech to maſters, which have alſo themſelves a maſter and judge in heaven, who will juſtly revenge the injuries done to ſervants, without any reſpect of perſons.

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* Iſa. 53. 5. Matt. 8. 17. 24 * [26] Who his ownſelf bare our ſins in his body on the tree, that we being dead to ſin, ſhould live in righteouſneſs: by whoſe ſtripes ye were healed.

25 For ye were as ſheep going aſtray: but are now returned unto the ſhepherd and biſhop of your ſouls.

CHAP. III.

1 *That Chriſtian women ſhould not contemn their huſbands, though they be infidels,* 5 *he bringeth in examples of godly women.* 8 *General exhortations,* 14 *patiently to bear perſecutions,* 15 *and boldly to yield a reaſon of their faith.* 18 *Chriſt's example.*

* Col. 3. 18. Epheſ. 5. 22. LIkewiſe * [1] let the wives be ſubject to their huſbands, [2] that even they which obey not the word, may without the word be won by the converſation of the wives,

2 While they behold your pure conſervation, which is with fear.

* 1 Tim. 2. 9. 3 * [3] Whoſe apparelling, let it not be that outward, with braided hair, and gold put about, or in putting on of apparel:

4 But let it be the [a] hid man of the heart, *which conſiſteth* in the incorruption of a meek and quiet ſpirit, which is [b] before God a thing much ſet by.

5 [4] For even after this manner in time paſt did the holy women, which truſted in God, tire themſelves, and were ſubject to their huſbands,

* Gen. 18. 12. 6 As Sarah obeyed Abraham, and * called him Sir: whoſe daughters ye are, while ye do well, [5] not being afraid of any terror.

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* 1 Cor. 7. 3. 7 * [6] Likewiſe, ye huſbands, [c] dwell with them as men of [d] knowledge, [7] giving [e] honour unto the woman, as unto the weaker [f] veſſel, [8] even as they which are heirs together of the [g] grace of life, [9] that your prayers be not interrupted.

8 [10] Finally, be ye all of one mind: one ſuffer with another: love as brethren: *be* pitiful: *be* courteous,

* Prov. 17. 13. and 20. 22. Matt. 5. 39. Rom. 12. 17. 1 Theſ. 5. 15. 9 * [11] Not rendering evil for evil, neither rebuke for rebuke: but contrariwiſe bleſs, [12] knowing that ye are thereunto called, that ye ſhould be heirs of bleſſing.

* Pſ. 34. 13. 10 * [13] For if any man long after life, and to [h] ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile:

* Iſa. 1. 16. 11 * Let him eſchew evil, and do good: let him ſeek peace, and follow after it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: and the [i] face of the Lord *is* againſt them that do evil.

13 [14] And who is it that will harm you, if ye follow that which is good?

* Matt. 5. 10. * Iſa. 8. 12, 13. 14 * Notwithſtanding bleſſed *are ye*, if ye ſuffer for righteouſneſs ſake. [15] Yea, * fear not their [k] fear, neither be troubled.

15 But [l] ſanctify the Lord God in your hearts: [16] and be ready always to give an anſwer to every

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[26] He calleth the ſervants back from the conſideration of the injuries which they are conſtrained to bear, to think upon the greatneſs and the end of the benefit received of Chriſt.

[1] In the third place, he ſetteth forth the wives duties to their huſbands, commanding them to be obedient.

[2] He ſpeaketh, namely, of them which had huſbands that were not Chriſtians, which ought ſo much the more be ſubject to their huſbands, that by their honeſt and chaſte converſation they may gain them to the Lord.

[3] He condemneth the riot and exceſs of women, and ſetteth forth their true apparelling, ſuch as is precious before God, to wit, the inward and incorruptible, which conſiſteth in a meek and quiet ſpirit.

[a] Who hath his ſeat faſtened in the heart: ſo that the hidden man is ſet againſt the outward decking of the body.

[b] Precious in deed, and ſo taken of God.

[4] An argument taken out of the example of women, and eſpecially of Sarah, which was the mother of all believers.

[5] Becauſe women are of nature fearful, he giveth them to underſtand, that he requireth of them that ſubjection, which is not wrung out of them either by force or fear.

[6] He teacheth huſbands alſo their duties, to wit, that the more underſtanding and wiſdom they have, the more wiſely and circumſpectly they behave themſelves.

[c] Do all the duties of wedlock.

[d] The more wiſdom the huſband hath, the more circumſpectly he muſt behave himſelf in bearing thoſe diſcommodities which through the woman's weakneſs oft-times cauſe trouble both to the huſband and the wife.

[7] The ſecond argument: becauſe the wife, notwithſtanding that ſhe is weaker by nature than the man, is an excellent inſtrument of the man, made to far more excellent uſes: whereupon it followeth, that ſhe is not therefore to be neglected, becauſe ſhe is weak, but on the contrary part ſhe ought to be ſo much the more cared for.

[e] Having an honeſt care of her.

[f] The woman is called a veſſel after the manner of the Hebrews, becauſe the huſband uſeth her as his fellow and helper, to live faithfully before God.

[8] The third argument: for that they are equal in that which is the chiefeſt (that is to ſay, in the benefit of eternal life) which otherwiſe are unequal as touching the governance and converſation at home, and therefore they are not to be deſpiſed, although they be weak.

[g] Of that gracious and free benefit whereby we have everlaſting life given us.

[9] The fourth argument: All brawlings and chidings muſt be eſchewed, becauſe they hinder prayers, and the whole ſervice of God, whereunto both the huſband and wife are equally called.

[10] He returneth to common exhortations, and commandeth concord, and whatſoever things pertain to the maintenance of peace and mutual love.

[11] We muſt not only not recompenſe injury for injury, but we muſt alſo recompenſe them with benefits.

[12] An argument taken of compariſon: Seeing that we ourſelves are called of God, whom we offend ſo often, to ſo great a benefit, (ſo far is he from revenging the injuries which we do unto him) ſhall we rather make ourſelves unworthy of ſo great bountifulneſs, than forgive one another's faults? And from this verſe to the end of the chapter there is a digreſſion or going from the matter he is in hand with, to exhort us valiantly to bear afflictions.

[13] A ſecret objection: But this our patience ſhall be nothing elſe but a fleſhing and hardening of the wicked in their wickedneſs, to make them ſet upon us more boldly, and deſtroy us. Nay, (ſaith the apoſtle by the words of David) to live without doing hurt, and to follow after peace when it flieth away, is the way to that happy and quiet peace. And if ſo be any man be afflicted for doing juſtly, the Lord marketh all things, and will in his time deliver the godly, which cry unto him, and will deſtroy the wicked.

[h] Lead a bleſſed and happy life.

[i] This word (Face) after the manner of the Hebrews, is taken for (anger.)

[14] The ſecond argument: when the wicked are provoked, they are more wayward: therefore they muſt rather be overcome with good turns. And if they cannot be gotten by that means alſo, yet notwithſtanding we ſhall be bleſſed, if we ſuffer for righteouſneſs ſake.

[15] A moſt certain counſel in afflictions: be they never ſo terrible, to be of a conſtant mind, and to ſtand faſt. But how ſhall we attain unto it? If we ſanctify God in our minds and hearts, that is to ſay, if we reſt upon him as one that is Almighty, that loveth mankind, that is good and true indeed.

[k] Be not diſmayed as they are.

[l] Give him all praiſe and glory, and hang only on him.

[16] He will have us, when we are afflicted for righteouſneſs ſake, to be careful not for redeeming of our life, either with denying or renouncing the truth, or with like violence, or any ſuch means: but rather to give an account of our faith boldly, and yet with a meek ſpirit: and full of godly reverence, that the enemies may not have any thing juſtly to object, but may rather be aſhamed of themſelves.

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ry man that aſketh you a reaſon of the hope that is in you, with meekneſs and reverence.

16 Having a good conſcience, that when they ſpeak evil of you as of evil doers, they may be aſhamed, which ſlander your good converſation in Chriſt.

17 [17] For *it is* better (if the will of God be ſo) that ye ſuffer for well doing, than for evil doing.

* Rom. 5. 6. Heb. 9. 15.

18 * [18] For Chriſt alſo hath once ſuffered for ſins, [19] the juſt for the unjuſt, [20] that he might bring us to God: [21] and was put to death concerning the [m] fleſh, but was quickened by the Spirit.

19 [22] By [n] the which he alſo went, and preached unto the [o] ſpirits that *are* in priſon,

* Gen. 6. 14. Matt. 24. 38. Luke 17. 26.

20 Which were in time paſſed diſobedient, when [p] once the long ſuffering God abode in the days of * Noah, while the ark was preparing, wherein few, that is, eight [q] ſouls, were ſaved in the water.

21 [23] Whereof the baptiſm *that* now *is*, anſwering that figure (*which is* not a putting away of the filth of the fleſh, but a confident demanding which a good conſcience maketh to [r] God) ſaveth us alſo [24] by the reſurrection of Jeſus Chriſt,

22 Which is at the right hand of God, gone into heaven, to whom the angels, and powers, and might are ſubject.

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CHAP. IV.

1 He bringeth in Chriſt's example, and applieth it 6 to the mortifying of the fleſh, eſpecially commending charity: 12 And ſo entreateth of patience. 17 That it is neceſſary that correction begin at the church.

Foraſmuch [1] then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind, *which is*, that he which hath ſuffered in the fleſh, hath ceaſed from ſin.

2 That he henceforward ſhould live (as much time as [a] remaineth in the fleſh) not after the luſts of men, but after the will of God.

* Epheſ. 4. 22.

3 * [2] For it is ſufficient for us that we have ſpent the time paſt of the life after the [b] luſt of the Gentiles, walking in wantonneſs, luſts, drunkenneſs, in gluttony, drinkings, and in abominable idolatries;

4 [3] Wherein it ſeemeth to them [c] ſtrange, that ye run not with them unto the ſame exceſs of riot: *therefore* ſpeak they of evil *of you.*

5 Which ſhall give accounts to him that is ready to judge quick and dead.

6 [4] For unto this purpoſe was the goſpel preached alſo unto the dead, that they might be condemned according to men in the fleſh, but might live according to God in the Spirit.

7 Now

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[17] A reaſon which ſtandeth upon two general rules of Chriſtianity, which notwithſtanding all men allow not of. The one is, if we muſt needs ſuffer afflictions, it is better to ſuffer wrongfully than rightfully: the other is this, becauſe we are ſo afflicted not by hap, but by the will of our God.

[18] A proof of either of the rules, by the example of Chriſt himſelf our chief pattern, who was afflicted not for his own ſins (which were none) but for ours, and that according to his Father's decree.

[19] An argument taken of compariſon: Chriſt the juſt, ſuffered for us that are unjuſt, and ſhall it grieve us which are unjuſt to ſuffer for the Juſt's cauſe?

[20] Another argument, being partly taken of things coupled together, to wit, becauſe Chriſt bringeth us to his Father that ſame way that he went himſelf, and partly from the cauſe efficient: to wit, becauſe that Chriſt is not only ſet before us for an example to follow, but alſo he holdeth us up by his virtue in all the difficulties of this life, until he bring us to his Father.

[21] Another argument, taken of the happy end of theſe afflictions, wherein Chriſt alſo goeth before us both in example and virtue, as one who ſuffered moſt grievous torments even unto death, although but in one part only of him, to wit, in the fleſh, or man's nature: but yet became conqueror by the virtue of his divinity.

[m] As touching his manhood, for his body was dead, and his ſoul felt the ſorrows of death.

[22] A ſecret objection: Chriſt indeed might do this, but what is that to us? Yes (ſaith the apoſtle) for Chriſt hath ſhewed forth his virtue in all ages both to the preſervation of the godly, were they never ſo few and miſerable, and to revenge the rebellion of his enemies, as it appeareth by the hiſtory of the flood: for Chriſt is he which in thoſe days (when God through his patience appointed a time of repentance to the world) was preſent, not in corporal preſence, but by his divine virtue, preaching repentance, even by the mouth of Noah himſelf, who then prepared the ark, to thoſe diſobedient ſpirits which are now in priſon, waiting for the full recompence of their rebellion, and ſaved thoſe few, (that is, only eight perſons) in the water.

[n] By the virtue of which Spirit, that is to ſay, of the divinity: therefore this word, Spirit, cannot in this place be taken for the ſoul, unleſs we will ſay that Chriſt was raiſed up again, and quickened by the virtue of his ſoul.

[o] He calleth them ſpirits in reſpect of his time, not in reſpect of the time that they were in the fleſh.

[p] This word (once) ſheweth, that there was a furthermoſt day appointed, and if that were once paſt, there ſhould be no more.

[q] Men.

[23] A proportional applying of the former example to the time which followed the coming of Chriſt: for that preſervation of Noah in the waters was a figure of our baptiſm: not as though the material water of baptiſm ſaveth us, as thoſe waters which bore up the ark ſaved Noah, but becauſe Chriſt, with his inward virtue, which the outward baptiſm ſhadoweth, preſerveth us being waſhed, ſo that we may call upon God with a good conſcience.

[r] The conſcience being ſanctified, may freely call upon God.

[24] That ſelf-ſame virtue, whereby Chriſt roſe again, and now being carried up into heaven, hath received all power, doth at this day defend and preſerve us.

[1] Having ended his digreſſion, and ſliding from his matter, now he returneth to the exhortation which he brake off, taking occaſion by that which he ſaid touching the death and reſurrection of Chriſt, ſo defining our ſanctification, that to be ſanctified, is all one as to ſuffer in the fleſh, that is to ſay, to leave off from our wickedneſs and viciouſneſs: and to riſe again to God, that is to ſay, to be renewed by the virtue of the Holy Ghoſt, that we may lead the reſt of our life which remaineth after the will of God.

[a] So much of this preſent life as remaineth yet to be paſſed over.

[2] By putting us in mind of the diſhoneſty of our former life led in the filth of ſin, he calleth us to earneſt repentance.

[b] Wickedly and licentiouſly, after the manner of the Gentiles.

[3] That we be not moved with the enemies perverſe and ſlanderous judgments of us, we have to ſet againſt them that laſt judgment of God which remaineth for them: for none, whether they be then found living, or were dead before, ſhall eſcape it.

[c] They think it a new and ſtrange matter.

[4] A digreſſion: becauſe he made mention of the laſt general judgment. And he preventeth an objection, that ſeeing Chriſt came very lately, they may ſeem to be excuſable which died before. But this the apoſtle denieth: for (ſaith he) this ſelf-ſame goſpel was preached unto them alſo (for he ſpeaketh unto the Jews) and that to the ſame end that I now preach it unto you, to wit, that the fleſh being aboliſhed, and put away (that is to ſay, that wicked and naughty corruption which reigneth in men) they ſhould ſuffer themſelves to be governed by the virtue of the Spirit of God.

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7 [5] Now the end of all things is at hand. Be ye therefore ſober, and watching in prayer.

8 [6] But above all things have fervent love among you: * for love ſhall cover the multitude of ſins.

* Prov. 10. 12.

9 [7] Be ye * harbourous one to another, without grudging.

* Rom. 12. 13. Heb. 13. 2.

10 [8] * Let every man as he hath received the gift, miniſter the ſame one to another, [9] as good diſpoſers of the manifold grace of God.

*Rom. 12. 6. Phil. 2. 14.

11 [10] If any man ſpeak, *let him ſpeak* as the words of God. If any man miniſter, *let him do it* as of the ability which God miniſtereth, that God in all things may be glorified through Jeſus Chriſt, to whom is praiſe and dominion for ever and ever. Amen.

12 [11] Dearly beloved, think it not [d] ſtrange [12] concerning the fiery trial, which is among you to prove you, as though ſome ſtrange thing were come unto you.

13 [13] But rejoice, inaſmuch as ye are partakers of Chriſt's ſufferings, that when his glory ſhall appear, ye may be glad and rejoice.

14 * [14] If ye be railed upon for the name of Chriſt, bleſſed *are ye*: for the [e] Spirit of glory and of God reſteth upon you: *which* on their part is evil ſpoken of, but on your part is glorified.

*Matt. 5. 10.

15 [15] But let none of you ſuffer as a murderer, or as a thief, or an evil doer, or as a buſy-body in other men's matters.

16 But if *any man ſuffer* as a Chriſtian, let him not be aſhamed: but let him glorify God in this behalf:

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17 [16] For the time *is come*, that judgment muſt begin at the houſe of God. [17] If it firſt *begin* at us, what ſhall the end be of them which obey not the goſpel of God?

18 * And if the righteous be ſcarcely ſaved, where ſhall the ungodly and the ſinner appear?

*Prov. 2. 31.

19 [18] Wherefore let them that ſuffer according to the will of God, commit their ſouls *to him* in well doing, as unto a faithful Creator.

CHAP. V.

1 He warneth the elders not to uſurp authority over the church, 5 willing the younger ſort to be willing to be taught, and to be modeſt, 8 to be ſober, and watchful to reſiſt the cruel adverſary.

THE [1] elders which are among you, [2] I beſeech, which am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed:

2 [3] [a] Feed the [4] flock of God, which [5] dependeth upon you, [6] caring for it not by conſtraint, but willingly: not for filthy lucre, but of a ready mind:

3 Not as though ye were lords over *God's* [b] heritage, but that ye may be enſamples to the flock:

4 [7] And when that chief Shepherd ſhall appear, ye ſhall receive an incorruptible crown of glory.

5 Like-

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[5] He returneth to his purpoſe, uſing an argument taken from the circumſtance of the time. Becauſe the laſt end is at hand, and therefore we muſt ſo much the more diligently watch and pray with true ſobriety of mind.

[6] He commendeth charity of one towards another, becauſe it doth, as it were, bury a multitude of ſins, and therefore preſerveth and maintaineth peace and concord: for they that love one another, do eaſily forgive one another their offences.

[7] Of all the duties of charity, he commendeth one, namely, which was at that time moſt neceſſary, to wit, hoſpitality, which he will have to be voluntary, and moſt courteous and bountiful.

[8] He ſheweth the uſe of charity, to wit, that every man beſtow that gift which he hath received, to the profit of his neighbour.

[9] A reaſon: Becauſe that whatſoever gift we have, we have received it of God upon this condition, to be his diſpoſers and ſtewards.

[10] He reckoneth up two kinds of theſe gifts as chief, to wit, the office of teaching in the church, and the other eccleſiaſtical functions, wherein two things eſpecially are to be obſerved: to wit, that the pure word of God be taught, and whatſoever is done, be referred to the glory of God the Father in Chriſt, as to the proper mark.

[11] Becauſe the croſs is joined with the ſincere profeſſion of religion, the apoſtle fitly repeateth that which he touched before, warning us not to be troubled at perſecutions and afflictions, as at a new and ſtrange thing.

[d] As though ſome new thing had befallen you, which you never thought of before.

[12] The firſt reaſon: Becauſe the Lord meaneth not to conſume us with this fire (as it were) but to purge us of our droſs, and make us perfect.

[13] Another reaſon: Becauſe the afflictions of the godly and the wicked differ very much, and chiefly in three points. Firſt, becauſe the godly communicate with Chriſt in their afflictions, and therefore ſhall in their time be partakers alſo of his glory.

[14] Secondly, becauſe that although the infidels think far otherwiſe, who in afflicting the godly, blaſpheme God; yet the godly, in that they are ſo railed upon, are honoured of God with the true ſpiritual glory, and their adoption is ſealed to them by the Spirit of God.

[e] By ſpirit, he meaneth the gifts of the Spirit.

[15] The third difference: for the godly are not afflicted for their evil doings, but for righteouſneſs ſake as Chriſtians: whereby it cometh to paſs that the croſs, ſeeing it is a teſtimony unto them of faith and righteouſneſs, miniſtereth to them not an occaſion of ſorrow, but of unſpeakable joy: now the apoſtle propoundeth this third difference under the form of an exhortation.

[16] The third reaſon: becauſe the Lord of all the world being eſpecially careful for them of his houſhold, doth therefore chaſtize them firſt of all, yet ſo that he keepeth a meaſure in his greateſt ſeverity. And as he hath always uſed to do heretofore; ſo doth he now, eſpecially whenas he exhibited himſelf in perſon to his church.

[17] Leſt the godly ſhould be offended and ſtumble at that vain ſhadow of felicity of the wicked, as though God were not the governor of the world, for that the wicked are in good caſe, and the godly in evil, the apoſtle teacheth by an argument of a compariſon of them together, that God who ſpareth not his own, but nurtureth them under the croſs, will at length in his time handle the rebellious and wicked far otherwiſe, whom he hath appointed to utter deſtruction.

[18] The concluſion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to deſpair, but go forward notwithſtanding in the way of holineſs and well doing, commending themſelves to God their faithful Creator, that is to ſay, their Father.

[1] He deſcribeth peculiarly the office of the elders, that is to ſay, of them that have the care of the church.

[2] He uſeth a preface touching the circumſtance of his own perſon: to wit, that he as their companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and propoundeth unto them no other condition but that which he himſelf hath ſuſtained before them, and doth ſtill take the ſame pains, and alſo hath one ſelf-ſame hope together with them.

[3] The firſt rule: He that is a ſhepherd, let him feed the flock.

[a] He ſaith not, offer for the quick and the dead, and ſing patched ſhreds in a ſtrange tongue, but (feed.)

[4] The ſecond: Let the ſhepherd conſider, that the flock is not his, but God's.

[5] The third: Let not the ſhepherds invade other men's flocks, but let them feed that which God hath committed unto them.

[6] Let the ſhepherd govern the church with the word, and example of godly and unblameable life; not by conſtraint, but willingly; not for filthy lucre, but of a ready mind; not as lords over God's portion and heritage, but as his miniſters.

[b] Which is the Chriſtian people.

[7] That the ſhepherds minds be not overcome with either the wickedneſs of men, or their cruelty, warneth them to caſt their eyes continually upon that chief Shepherd, and the crown which is laid up for them in heaven.

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5 [8] Likewiſe, ye younger, ſubmit yourſelves unto the elders: and ſubmit yourſelves every man, one to another: * deck yourſelves inwardly in lowlineſs of mind: [9] for * God reſiſteth the proud, and giveth grace to the humble.

* Rom. 12. 10.
* James 4. 6.

6 Humble * yourſelves therefore [10] under the mighty hand of God, that he may exalt you in due time.

* James 4. 10.

7 * Caſt all your care on him: for he careth for you.

* Pſ. 55 23. Matt. 6. 25. Luke 12. 22.

8 [11] Be ſober, and watch: * for your adverſary the devil as a roaring lion walketh about, ſeeking whom he may devour:

* Luke. 22. 31.

9 Whom reſiſt ſtedfaſt in the faith, [12] knowing that the ſame afflictions are accompliſhed in your [c] brethren which are in the world.

10 [13] And the God of all grace, which hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a little, make you perfect, confirm, ſtrengthen and ſtabliſh *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 [14] By Silvanus a faithful brother unto you, as I ſuppoſe, have I written briefly, exhorting and teſtifying how that this is the true grace of God, wherein ye ſtand.

13 [15] *The church* that is at [d] Babylon, elected together with you, ſaluteth you, and Marcus my ſon.

14 Greet ye one another with the * kiſs of love. Peace *be* with you all which are in Chriſt Jeſus. Amen.

* Rom. 16. 16. 1Cor. 16.20. 2Cor. 13.12.

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[8] He commendeth many peculiar Chriſtian virtues, and eſpecially modeſty: which admonition all of us ſtand in need of, but eſpecially the younger ſort, by reaſon of the untowardneſs and pride of that age.

[9] Becauſe pride ſeemeth to many to be the way unto the glory of this life, the apoſtle witneſſeth on the contrary ſide, that ignominy and ſhame is the reward of pride, and glory the reward of modeſty.

[10] Becauſe thoſe proud and lofty ſpirits threaten the modeſt and humble, the apoſtle warneth us to ſet the power of God againſt the vanity of proud men, and to hang wholly upon his providence.

[11] The cruelty of Satan, who ſeeketh by all means to devour us, is overcome by watchfulneſs and faith.

[12] The perſecutions which Satan ſtirreth up, are neither new nor proper to any one man, but from old and antient time common to the whole church, and therefore we muſt ſuffer that patiently, wherein we have ſuch and ſo many fellows of our conflicts and combats.

[c] Amongſt your brethren which are diſperſed throughout the world.

[13] He ſealeth up as it were with a ſeal the former exhortation, with a ſolemn prayer, again willing them to aſk increaſe of ſtrength at his hands, of whom they had the beginning, and hope to have the accompliſhment: to wit, of God the Father in Chriſt Jeſus, in whom we are ſure of the glory of eternal life.

[14] Continuance and perſeverance in the doctrine of the apoſtles, is the only ground and foundation of Chriſtian ſtrength: now the ſum of the apoſtles doctrine, is ſalvation freely given of God.

[15] Familiar ſalutations.

[d] In that famous city of Aſſyria, where Peter the apoſtle of the circumciſion then was.

The Second Epiſtle General of PETER.

CHAP. I.

A. D. 66.

3 Having ſpoken of the bountifulneſs of God, 5 and of the virtues of faith, 6 he exhorteth them to holineſs of life. 12 And that his counſel may be the more effectual, 14 he ſheweth that his death is at hand, 16 and that himſelf did ſee the power of Chriſt which he opened unto them.

SIMON [1] Peter, a ſervant and an apoſtle of Jeſus Chriſt, to you which have obtained like precious faith with us by the [a] righteouſneſs of our God and Saviour Jeſus Chriſt:

2 Grace and peace be multiplied unto you, [2] through the acknowledging of God, and of Jeſus our Lord,

3 [3] According as his [b] divine power hath given unto us all things that *pertain* unto [c] life and godlineſs, through the [d] acknowledging of him that hath called us unto glory and virtue,

4 [4] Whereby moſt great and precious promiſes are given unto us, that by them ye ſhould be partakers of the [e] divine nature, in that ye flee the corruption which is in the [f] world through [g] luſt.

5 [5] Therefore give even all diligence thereunto: [h] join moreover virtue with your faith: and with virtue, knowledge:

6 [6] And with knowledge, temperance: and with temperance, patience: and with patience, godlineſs:

7 And with godlineſs, brotherly kindneſs: and with brotherly kindneſs, love.

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[1] A ſalutation, wherein he giveth them to underſtand, that he dealeth with them as Chriſt's ambaſſador: and otherwiſe agreeth with them in one ſelf-ſame faith, which is grounded upon the righteouſneſs of Jeſus Chriſt, our God and Saviour.

[a] In that that God ſtanding to his promiſes, ſhewed himſelf faithful, and therefore juſt unto us.

[2] Faith is the acknowledging of God and Chriſt, from whence all our bleſſedneſs iſſueth and floweth.

[3] Chriſt ſetteth forth himſelf unto us plainly, in the goſpel, and that by his only power, and giveth us all things which are requiſite both to eternal life, wherein he hath appointed to glorify us, and alſo to godlineſs, in that he doth furniſh us with true virtue.

[b] He ſpeaketh of Chriſt, whom he maketh God, and the only Saviour.

[c] Unto ſalvation.

[d] This is the ſum of true religion, to be led by Chriſt to the Father, as it were by the hand.

[4] An explication of the former ſentence, declaring the cauſes of ſo great benefits, to wit, God and his free promiſe, from whence all theſe benefits proceed, I ſay, theſe moſt excellent benefits, whereby we are delivered from the corruption of the world, (that is, from the wicked luſts which we carry about us) and are made after a ſort, like unto God himſelf.

[e] By the divine nature he meaneth not the ſubſtance of the godhead, but the partaking of thoſe qualities, whereby the image of God is reſtored in us.

[f] In men.

[g] For luſt is the ſeat of corruption, and hath his place even in our very bowels, and inmoſt parts.

[5] Having laid the foundation, (that is, having declared the cauſes of our ſalvation, and eſpecially of our ſanctification) now he beginneth to exhort us to give our minds wholly to the true uſe of this grace. And he beginneth with faith, without which nothing can pleaſe God, and he warneth us to have it full fraught with virtue (that is to ſay, with good and godly manners), being joined with the knowledge of God's will, without which there is neither faith, neither any true virtue.

[h] Supply alſo, and ſupport or aid.

[6] He reckoneth up certain other principal virtues, whereof ſome pertain to the firſt table of the law, others to the laſt.

A. D. 66. 8 [7] For if theſe things be among you, and abound, they will make you that ye neither ſhall be idle, nor unfruitful in the knowledge of our Lord Jeſus Chriſt:

9 For he that hath not theſe things, is blind, and [i] cannot ſee far off, and hath forgotten that he was purged from his old ſins.

10 [8] Wherefore, brethren, give rather diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall.

11 For by this means an entering ſhall be miniſtered unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

12 [9] Wherefore, I will not be negligent to put you always in remembrance of theſe things, though that ye have knowledge, and be ſtabliſhed in the preſent truth,

13 For I think it meet, as long as I am in this [k] tabernacle, to ſtir you up by putting you in remembrance,

14 Seeing I know that the time is at hand that I muſt lay down this my tabernacle, even as our Lord Jeſus Chriſt hath * ſhewed me. * John 21. 18.

15 I will endeavour therefore always, that ye alſo may be able to have remembrance of theſe things after my departing:

16 * [10] For we followed not deceivable fables when we opened unto you the power and coming of our Lord Jeſus Chriſt, but with our eyes we ſaw his majeſty: * 1 Cor. 1. 17. and 2. 1.

17 For he received of God the Father honour and glory, when there came ſuch a voice to him from that excellent glory, * This is my beloved Son, in whom I am well pleaſed. * Matt. 17. 5.

18 And this voice we heard when it came from heaven, being with him in the holy mount.

19 [11] We have alſo a moſt ſure word of the prophets, [12] to the which ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day [l] dawn, and the [m] day-ſtar ariſe in your hearts.

20 * [13] So that ye firſt know this, that no prophecy of the [n] ſcripture is of any [o] private interpretation: A. D. 66. * 2 Tim. 3. 16.

21 For the prophecy came not in old time by the will of man: but [p] holy men of God ſpake as they were [q] moved by the Holy Ghoſt.

CHAP. II.

1 *He foretelleth them of falſe teachers,* 3 *whoſe wicked ſleights and deſtruction he declareth.* 12 *He compareth them to brute beaſts,* 17 *and to wells without water,* 20 *becauſe they ſeek to withdraw men from God to their old filthineſs.*

BUT [1] there were falſe prophets alſo among the [a] people, even as there ſhall be falſe teachers among you: which privily ſhall bring in damnable hereſies, even denying the Lord that hath bought them, and bring upon themſelves ſwift damnation.

2 [2] And many ſhall follow their deſtructions, by whom the way of truth ſhall be evil ſpoken of:

3 [3] And through covetouſneſs ſhall they with feigned words [b] make merchandize of you: [4] whoſe condemnation long ſince reſteth not, and their deſtruction ſlumbereth not.

4 For if God ſpared not the * angels that had ſinned, but caſt them down into [c] hell, and delivered them into [d] chains of darkneſs, to be kept unto damnation: * Job 4. 18. Jude 6.

5 Neither hath ſpared the [e] old world, but ſaved * Noah the eighth *perſon*, a [f] preacher of righteouſneſs, and brought in the flood upon the world of the ungodly: * Gen. 7. 1.

6 And * turning the cities of Sodom and Gomorrah into aſhes, condemned them, and overthrew them, and made them an enſample unto them that after ſhould live ungodly: * Gen. 19. 13, 24.

7 And delivered juſt Lot, vexed with the uncleanly converſation of the wicked:

8 (For he being righteous, and dwelling among them, in [g] ſeeing and hearing, [h] vexed his

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[7] As thoſe fruits do ſpring from the true knowledge of Chriſt, ſo in like ſort the knowledge itſelf is foſtered, and groweth, by bringing forth ſuch fruits, inſomuch that he that is unfruitful, did either never know the true light, or hath forgotten the gift of ſanctification, which he hath received.

[i] He that hath not an effectual knowledge of God in him, is blind as touching the kingdom of God, ſo he cannot ſee things that are afar off, that is to ſay, heavenly things.

[8] The concluſion: Therefore ſeeing our calling and election is approved by thoſe fruits, and is confirmed in us: and moreover ſeeing this is the only way to the everlaſting kingdom of Chriſt, it remaineth that we caſt our minds wholly that way.

[9] An amplifying of the concluſion joined with a modeſt excuſe, wherein he declareth his love towards them, and foretelleth them of his death, which is at hand.

[k] In this body.

[10] Another amplification, taken both of the great certainty and alſo excellency of his doctrine, as whereof our Lord Jeſus Chriſt, the Son of God, is author, whoſe glory the apoſtle himſelf both ſaw and heard.

[11] The truth of the goſpel is hereby alſo manifeſt, in that it agreeth wholly with the foretellings of the prophets.

[12] The doctrine of the apoſtles doth not ſhut out the doctrine of the prophets, for they confirm each other by each other's teſtimonies; but the prophets were as candles which gave light unto the blind, until the brightneſs of the goſpel began to ſhine.

A more full and open knowledge than was under the ſhadows of the law.

[m] That clearer doctrine of the goſpel.

[13] The prophets are to be read, but ſo, that we aſk of God the gift of interpretation: for he that is the author of the writings of the prophets, is alſo the interpreter of them.

[n] He joineth the ſcripture and prophecy together, to diſtinguiſh true prophecies from falſe.

[o] For all interpretation cometh from God.

[p] The godly interpreters and meſſengers.

[q] Inſpired of God: and theſe their motions were in very good order, and not ſuch as were the motions of the prophane ſoothſayers, and foretellers of things to come.

[1] As in times paſt there were two kinds of prophets, the one true, the other falſe, ſo Peter foretelleth them, that there ſhall be ſome true and ſome falſe teachers in the church, inſomuch that Chriſt himſelf ſhall be denied of ſome, which notwithſtanding ſhall call him Redeemer.

[a] Under the law, while the ſtate and policy of the Jews was yet ſtanding.

[2] There ſhall not only be hereſies, but alſo many followers of them.

[3] Covetouſneſs for the moſt part is a companion of hereſy, and maketh merchandiſe even of ſouls.

[b] They will abuſe you, and ſell you, as they ſell cattle in a fair.

[4] A comfort for the godly: God, who caſt the angels, that fell away from him, headlong into the darkneſs of hell, at length to be judged: and who deſtroyed the old world with the flood, and preſerved Noah, the eighth perſon: and who burned Sodom, and ſaved Lot: will deliver his elect from theſe errors, and will utterly deſtroy thoſe unrighteous.

[c] So the Grecians called the deep dungeons under the earth, which ſhould be appointed to torment the ſouls of the wicked in.

[d] Bound them with darkneſs, as it were with chains: and by darkneſs he meaneth that moſt miſerable ſtate of life, that is full of horror.

[e] Which was before the flood: not that God made a new world, but becauſe the world ſeemed new.

[f] For he ceaſed not the ſpace of an hundred and twenty years to warn the wicked, both by word and deed, what wrath of God hanged over their heads.

[g] Which way ſoever he looked, and turned his ears.

[h] He had a troubled ſoul, and being vehemently grieved, lived a painful life.

A. D. 66. his righteous ſoul from day to day with their unlawful deeds)

9 The Lord [i] knoweth to deliver the godly out of temptation, and to reſerve the unjuſt unto the day of judgment under puniſhment:

10 [5] And chiefly them that walk after the fleſh, in the luſt of uncleanneſs, and deſpiſe government, *which are* bold, and ſtand in their own conceit, and fear not to ſpeak evil of them that are in [k] dignity.

11 Whereas the angels, which are greater both in power and might, give not railing judgment againſt them before the Lord.

12 [6] But theſe, as natural brute beaſts, led with ſenſuality, and [l] made to be taken and deſtroyed, ſpeak evil of thoſe things which they know not, and ſhall periſh through their [m] own corruption,

13 And ſhall receive the wages of unrighteouſneſs, as they which count it pleaſure daily to live deliciouſly. ‡ Spots *they are* and blots, delighting themſelves in their deceivings, [n] in feaſting with you, ‡ Or, little rocks.

14 [7] Having eyes full of adultery, and that cannot ceaſe to ſin, beguiling unſtable ſouls: they have hearts exerciſed with covetouſneſs, *they are* the children of curſe:

15 Which forſaking the right way, have gone aſtray, following the way * of Balaam, *the ſon* of Boſor, which loved the wages of unrighteouſneſs: * Num. 22. 23.

16 But he was rebuked for his iniquity: *for* the dumb beaſt, ſpeaking with man's voice, forbad the fooliſhneſs of the prophet.

17 * [8] Theſe are [o] wells without water, *and* clouds carried about with a tempeſt, to whom the [p] black darkneſs is reſerved for ever. * Jude 12.

18 For in ſpeaking [q] ſwelling words of vanity, they [r] beguile with wantonneſs, through the luſts of the fleſh, them that were [s] clean eſcaped from them which are wrapped in error:

19 Promiſing unto them liberty, and are themſelves the * ſervants of corruption: for of whomſoever a man is overcome, even unto the ſame is he in bondage. * John 8. 34. Rom. 6. 20.

20 [9] * For if they, after they have eſcaped from the filthineſs of the world, through the acknowledging of the Lord, and of the Saviour Jeſus Chriſt, are yet tangled again therein, and overcome, the latter end is worſe with them than the beginning. A. D. 66. * Matt. 12. 45. Heb. 6. 4.

21 For it had been better for them, not to have acknowledged the way of righteouſneſs, than after they have acknowledged it, to turn from the holy commandment given unto them.

22 But it is come unto them, according to the true proverb, * The dog is returned to his own vomit: and the ſow that was waſhed, to the wallowing in the mire. * Prov. 26. 11.

CHAP. III.

1 *He ſheweth that he writeth the ſame things again,* 2
becauſe they muſt often be ſtirred up, 4 *becauſe dan-*
gers hang over their heads through certain mockers.
8 *Therefore he warneth the godly that they do not,*
after the judgment of the fleſh, 12 *appoint the day*
of the Lord, 14 *but that they think it always at*
hand: 15 *in which doctrine he ſheweth that Paul*
agreeth with him.

THIS [1] ſecond epiſtle I now write unto you, beloved, wherewith I ſtir up and warn your pure minds,

2 To call to remembrance the words which were told before of the holy prophets, and alſo the commandment of us the apoſtles of the Lord and Saviour.

3 * [2] This firſt underſtand, that there ſhall come in the laſt days, [a] mockers, which will walk after their luſts, * 1 Tim. 4. 2 Tim. 3. Jude 18.

4 [3] And ſay, Where is the promiſe of his coming? for ſince the fathers died, all things continue alike from the beginning of the creation.

5 [4] For this they willingly know not, that the heavens were of old, and the [b] earth that was of the water and by the water, by the word of God.

6 Where-

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[i] Hath been long practiſed in ſaving and delivering the righteous.

[5] He goeth to another ſort of corrupt men, which notwithſtanding are within the boſom of the church, which are wickedly given, and do ſeditiouſly ſpeak evil of the authority of magiſtrates (which the angels themſelves that miniſter before God, do not diſpraiſe). A true and lively deſcription of the Romiſh clergy (as they call it.)

[k] Princes and great men, be they never ſo high in authority.

[6] A lively painting out of the ſame perſons, wherein they are compared to beaſts which are made to ſnare themſelves to deſtruction, while they give themſelves to fill their bellies: for there is no greater ignorance than is in theſe men; although they moſt impudently find fault with thoſe things which they know not: and it ſhall come to paſs that they ſhall deſtroy themſelves as beaſts with thoſe pleaſures wherewith they are delighted, and diſhonour and defile the company of the godly.

[l] Made to this end to be a prey to others: So do theſe men willingly caſt themſelves into Satan's ſnares.

[m] Their own wicked manners ſhall bring them to deſtruction.

[n] When as by being amongſt the Chriſtians in the holy banquets which the church keepeth, they would ſeem by that means to be true members of the church, yet they are indeed but blots of the Church.

[7] He condemneth thoſe men, as ſhewing, even in their behaviour and countenance, an unmeaſurable luſt, as making merchandiſe of the ſouls of light perſons, as men exerciſed in all the crafts of covetouſneſs; to be ſhort, as men that ſell themſelves for money, to curſe the ſons of God after Balaam's example, whom the dumb beaſt reproved.

[8] Another note, whereby they may be well known what manner of men they are, becauſe they have inwardly nothing but either utterly vain or very hurtful, although they make a ſhew of ſome great goodneſs, but they ſhall not eſcape unpuniſhed for it, becauſe under pretence of falſe liberty, they draw men into moſt miſerable ſlavery of ſin.

[o] Which boaſt of knowledge, and have nothing in them.

[p] Moſt groſs darkneſs.

[q] They deceive men with vain and ſwelling words.

[r] They take them as fiſhes are taken with the hook.

[s] Unfeignedly and indeed, clean departed from idolatry.

[9] It were better to have never known the way of righteouſneſs, than to turn back from it to the old filthineſs: and men that do ſo are compared to dogs and ſwine.

[1] The remedy againſt thoſe wicked enemies, both of true doctrine and holineſs, is to be ſought for by the continual meditation of the writings of the prophets and apoſtles.

[2] He voucheth the ſecond coming of Chriſt againſt the Epicures by name.

[a] Monſtrous men, who would ſeem wiſe by their contempt of God, and wicked boldneſs.

[3] The reaſon which theſe mockers pretend, becauſe the courſe of nature is all one as it was from the beginning, therefore the world was from everlaſting, and ſhall be for ever.

[4] He ſetteth againſt them the creation of heaven and earth by the word of God, which theſe men are willingly ignorant of.

[b] Which appeared, when the waters were gathered together into one place.

A. D. 66.

6 [5] Wherefore the world that then was, periſhed, overflowed with the [c] water.

7 [6] But the heavens and the earth, which are now, are kept by the ſame word in ſtore, and reſerved unto fire againſt the day of condemnation, and of the deſtruction of ungodly men.

8 [7] Dearly beloved, be not ignorant of this one thing, that one day is with the Lord * as a thouſand years, and a thouſand years as one day.

* Pſ. 90. 4.

9 [8] The Lord of that promiſe is not ſlack (as ſome men count ſlackneſs) [9] but is patient toward us, and * would have no man to periſh, but would all men to come to repentance.

* Ezek. 18. 32. and 33. 11. 1Tim. 2. 4.

10 [10] But the * day of the Lord will come as a thief in the night, in the which the heavens ſhall paſs away with a [d] noiſe, and the elements ſhall melt with heat, and the earth with the works that are therein, ſhall be burnt up.

* Matt. 24. 44. 1Theſſ 5. 2. Rev. 3. 3. and 16. 15.

11 [11] Seeing therefore that all theſe things muſt be diſſolved, what manner of perſons ought ye to be in holy converſation and godlineſs!

12 Looking for, and [e] haſting unto the coming of that day of God, by which the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with heat.

13 But we look for * new heavens, and a new earth, according to his promiſe, [f] wherein dwelleth righteouſneſs.

* Iſa. 65 17. and 66. 22. Rev. 21. 1.

14 Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in [g] peace, without ſpot and blameleſs.

15 * And ſuppoſe that the long ſuffering of our Lord is ſalvation, [12] even as our beloved brother Paul, according to the wiſdom given unto him, wrote unto you,

* Rom. 2. 4.

16 As one that in all *his* epiſtles ſpeaketh of theſe things: [13] among the [h] which, ſome things are hard to be underſtood, which they that are unlearned and unſtable, wreſt, as they *do* alſo other ſcriptures, unto their own deſtruction.

17 Ye therefore, beloved, ſeeing ye know theſe things before, beware leſt ye be alſo plucked away with the error of the wicked, and fall from your own ſtedfaſtneſs.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: to him *be* glory both now and evermore. Amen.

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[5] Secondly, he ſetteth againſt them the univerſal flood which was the deſtruction, as it were, of the whole world

[c] For the waters returning into their former place, this world, that is to ſay, this beauty of the earth which we ſee and all living creatures which live upon the earth, periſhed.

[6] Thirdly, he pronounceth that it ſhall not be harder for God to burn heaven and earth with fire, in that day which is appointed for the deſtruction of the wicked (which thing he will alſo do) than it was for him in times paſt to make them with his only word, and afterward to overwhelm them with water.

[7] The taking away of an objection: In that he ſeemeth to defer this judgment a long ſeaſon, in reſpect of us it is true, but not before God, with whom there is no time either long or ſhort.

[8] The Lord will ſurely come, becauſe he hath promiſed: and that neither ſooner nor later than he hath promiſed.

[9] A reaſon why the latter day cometh not out of hand, becauſe God doth patiently wait till the elect be brought to repentance, that none of them may periſh.

[10] A very ſhort deſcription of the laſt deſtruction of the world, but in ſuch ſort as nothing could be ſpoken more gravely.

[d] With the violence as it were of a hiſſing ſtorm.

[11] An exhortation of purity of life, ſetting before us that horrible judgment of God, both to bridle our wantonneſs and alſo to comfort us, ſo that we be found watching, and ready to meet him at his coming.

[e] He requireth patience of us, yet ſuch patience as is not ſlothful.

[f] In which heavens.

[g] That you may try to your profit, how gentle and peaceable he is.

[12] Paul's epiſtles are allowed by the expreſs teſtimony of Peter.

[13] There be certain of theſe things obſcure and dark, whereof the unlearned take occaſion to overthrow ſome men that ſtand not faſt, wreſting the teſtimonies of the ſcripture to their own deſtruction. But this is the remedy againſt ſuch deceit, to labour that we may daily more and more grow up and increaſe in the knowledge of Chriſt.

[h] That is to ſay, among the which things: for he diſputeth not here whether Paul's epiſtles be plain or dark, but faith, that amongſt thoſe things which Paul hath written of in his epiſtles: and Peter himſelf in theſe two of his owns, there are ſome things which cannot be ſo eaſily underſtood, and therefore are of ſome drawn to their own deſtruction: and this he ſaith to make us more attentive and diligent, and not to remove us from the reading of holy things, for to what end ſhould they have written vain ſpeculations?

The Firſt Epiſtle General of JOHN.

CHAP. I.

A. D. 90.

1 *He teſtifieth that he bringeth the eternal Word wherein is life,* 5 *and light.* 9 *God will be merciful unto the faithful, if groaning under the burden of their ſins, they learn to flee unto his mercy.*

THAT [1] which was from the beginning, which we have [a] heard, which we have ſeen with theſe our eyes, which we have looked upon, and theſe hands of ours have handled of that [b] Word of life,

2 (For that life was made manifeſt, and we have ſeen it, and bear witneſs, and [c] ſhew unto you that eternal life which was with the Father, and was manifeſt unto us)

3 That, *I ſay*, which we have ſeen and heard, declare we unto you, [2] that ye may alſo have fellowſhip with us, and that our fellowſhip alſo may be with the Father, and with his Son Jeſus Chriſt.

4 And

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[1] He beginneth with the deſcription of the perſon of Chriſt, whom he maketh one, and not two: and him both God from everlaſting (for he was with the Father from the beginning, and is that eternal life) and alſo made true man, whom John himſelf and his companions, both heard, and beheld, and handled.

[a] I heard him ſpeak, I ſaw him myſelf with mine eyes, I handled with mine hands him that is very God, being made very man; and not I alone, but others alſo that were with me.

[b] That ſame everlaſting Word by whom all things are made, and in whom only there is life.

[c] Being ſent by him: and that doctrine is rightly ſaid to be ſhewed, for no man could ſo much as have thought of it, if it had not been thus ſhewed.

[2] The uſe of this doctrine is this, that all of us being coupled and joined together with Chriſt by faith, might become the ſons of God: in which thing only conſiſteth all happineſs.

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4 And theſe things write we unto you, that your joy may be full.

5 [3] This then is the meſſage which we have heard of him and declare unto you, that God * is light, and in him is no darkneſs.

*John 8.12.

6 If we ſay that we have fellowſhip with him, and walk in darkneſs, we lye, and do not truly.

7 But if we walk in the [d] light as he is in the light, we have fellowſhip one with another, [4] and the * blood of Jeſus Chriſt his Son cleanſeth us from all ſin.

*Heb. 9. 28. 1 Pet. 1. 19. Rev. 1. 5.

8 [5] * If we ſay that we have no ſin, we [e] deceive ourſelves, and [f] truth is not in us.

*1 Kings 8. 46. 2 Chron. 6. 36. Prov. 20. 9.

9 [6] If we acknowledge our ſins, he is [g] faithful and juſt to [h] forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

10 [7] If we ſay we have not ſinned, we make him [i] a lyar, and his [k] word is not in us.

CHAP. II.

1 *He declareth that Chriſt is our mediator and advocate,* 3 *and ſheweth that the knowledge of God conſiſteth in holineſs of life,* 12 *which appertaineth to all ſorts,* 14 *that depend on Chriſt alone.* 15 *Then having exhorted them to contemn the world,* 18 *he giveth warning that antichriſts be avoided,* 24 *and that the known truth be ſtood unto.*

MY [1] little children, theſe things write I unto you, that ye ſin not: and if any man ſin, we have an [a] Advocate with the Father, Jeſus Chriſt the Juſt.

2 And he is the [b] reconciliation for our ſins: and not for ours only, but alſo for *the ſins* of the [c] whole world.

3 [2] And hereby we are ſure that we [d] know him, [e] if we keep his commandments.

4 [3] He that ſaith, I know him, and keepeth not his commandments, is a lyar, and the truth is not in him.

5 [4] But he that keepeth his word, in him is the [f] love of God perfect indeed: hereby we know that we are in [g] him.

6 [5] He that ſaith he remaineth in him, ought even ſo to walk as he hath walked.

7 [6] Brethren, I write no new commandment unto you: but an old commandment, which ye have had from the beginning: this old commandment is that word, which ye have heard from the beginning.

8 [7] Again, a new commandment I write unto you, that [h] which is true in him, and alſo in you: for the darkneſs is paſt, and that true light now ſhineth.

9 [8] He that ſaith that he is in that light, and hateth his brother, is in darkneſs until this time.

10 * He that loveth his brother, abideth in that light, and there is none occaſion of evil in him.

*Ch. 3. 14.

11 But he that hateth his brother, is in dark-

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[3] Now he entereth into a queſtion, whereby we may underſtand that we are joined together with Chriſt, to wit, if we be governed with his light, which is perceived by the ordering of our life. And thus he reaſoneth: God is in himſelf moſt pure light, therefore he agreeth well with them which are lightſome, but with them that are darkſome he hath no fellowſhip.

[d] God is ſaid to be light of his own nature, and to be in light, that is to ſay, in that everlaſting infinite bleſſedneſs: and we are ſaid to walk in light, in that the beams of that light do ſhine unto us in the word.

[4] A digreſſion, or going from the matter he is in hand with, to the remiſſion of ſins: for this our ſanctification which walk in the light, is a teſtimony of our joining and knitting together with Chriſt: but becauſe this our light is very dark, we muſt needs obtain another benefit in Chriſt, to wit, that our ſins may be forgiven us being ſprinkled with his blood: and this in concluſion is the prop and ſtay of our ſalvation.

[5] There is none but needeth this benefit, becauſe there is none that is not a ſinner.

[e] This place doth fully refute that perfectneſs and works of ſupererogation, which the Papiſts dream of.

[f] So then, John ſpeaketh not thus for modeſty's ſake, as ſome men ſay, but becauſe it is ſo indeed.

[6] Therefore the beginning of ſalvation is to acknowledge our wickedneſs, and to require pardon of him, who freely forgiveth all ſins, becauſe he hath promiſed ſo to do, and he is faithful and juſt.

[g] So then our ſalvation hangeth upon the free promiſes of God, who becauſe he is faithful and juſt, will perform that which he hath promiſed.

[h] Where are then our merits? for this is our true felicity.

[7] A rehearſal of the former ſentence, wherein he condemned all of ſin without exception: inſomuch that if any man perſuade himſelf otherwiſe, he doth as much as in him lieth make the word of God himſelf vain, and to no purpoſe, yea, he maketh God a lyar: for to what end, either in times paſt, needed ſacrifices, or now Chriſt and the goſpel, if we be not ſinners?

[i] They do not only deceive themſelves, but are blaſphemous againſt God.

[k] His doctrine ſhall have no place in us: that is, in our hearts.

[1] It followeth not hereof, that we muſt give our wicked nature the bridle, or ſin ſo much the more freely, becauſe our ſins are cleanſed away by the blood of Chriſt, but we muſt rather ſo much the more diligently reſiſt ſin. And yet we muſt not deſpair becauſe of our weakneſs, for we have an advocate and a purger, Chriſt Jeſus the juſt, and therefore acceptable unto his Father.

[a] In that he nameth Chriſt, he ſhutteth forth all other.

[b] Reconciliation and interceſſion go together, to give us to underſtand that he is both advocate and high prieſt.

[c] For men of all ſorts, of all ages, and all places, ſo that this benefit belongeth not to the Jews only, of whom he ſpeaketh, as appeareth, ver. 7. but alſo to other nations.

[2] He returneth to the teſtimony of our conjunction with God, to wit, to ſanctification, declaring what it is to walk in the light, to wit, to keep God's commandments. Whereby it followeth that holineſs doth not conſiſt in thoſe things which men have deviſed, neither in a vain profeſſion of the goſpel.

[d] This muſt be underſtood of ſuch a knowledge as hath faith with it, and not of a common knowledge.

[e] For the tree is known by the fruit.

[3] Holineſs, that is, a life ordered according to the preſcript of God's commandments, how weak ſoever we be, is of neceſſity joined with faith, that is, with the true knowledge of the Father in the Son.

[4] He that keepeth God's commandments, loveth God indeed: He that loveth God, is in God, or is joined together with God. Therefore he that keepeth his commandments, is in him.

[f] Wherewith we love God.

[g] He meaneth our conjunction with Chriſt.

[5] He that is one with Chriſt, muſt needs live his life, that is, muſt walk in his ſteps.

[6] The apoſtle going about to expound the commandment of charity one towards another, telleth firſt, that when he urgeth holineſs, he bringeth no new trade of life (as they uſe to do which deviſe tradition one after another) but putteth them in mind of that ſame law which God gave in the beginning, to wit, by Moſes, at that time that God began to make laws to his people.

[7] He addeth, that the doctrine indeed is old, but it is now after a ſort new, both in reſpect of Chriſt, and alſo of us, in whom he, through the goſpel, engraveth his law effectually, not in tables of ſtone, but in our minds.

[h] Which thing, (to wit, that the doctrine is new which I write unto you) is true in him, and in you.

[8] Now he cometh to the ſecond table, that is, to charity one towards another, and denieth that that man hath true light in him, or is indeed regenerate, and the ſon of God, which hateth his brother: and ſuch an one wandereth miſerably in darkneſs, brag he of never ſo great knowledge of God, for that wittingly and willingly he caſteth himſelf headlong into hell.

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neſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe that darkneſs hath blinded his eyes.

12 [9] Little children, [i] I write unto you, becauſe your ſins are forgiven you for his [k] name's ſake.

13 [10] I write unto you, fathers, becauſe ye have known him that is from the beginning. [11] I write unto you, young men, becauſe ye have overcome that wicked one. [12] I write unto you, little children, becauſe ye have known the Father.

14 [13] I have written unto you, fathers, becauſe ye have known him that is from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome that wicked one.

15 [14] Love not this [l] world, neither the things that are in this world. If any man love this world, the [m] love of the Father is not in him.

16 For all that is in this world (*as* the luſt of the fleſh, the luſt of the eyes, and the pride of life) is not of the Father, but is of this world.

17 [15] And this world paſſeth away, and the luſt thereof: but he that fulfilleth the will of God, abideth for ever.

18 [16] [n] Little children, [17] it is the laſt time: [18] and as ye have heard that Antichriſt ſhall come, even now there are many Antichriſts: whereby we know that it is the laſt time.

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19 [19] They went out from us, but they were not of us: for if they had been of us, [o] they ſhould have continued with us. [20] But *this cometh to paſs*, that it might appear, that they are not all of us.

20 [21] But ye have an [p] ointment from that [q] Holy one, and know all things.

21 [22] I have not written unto you, becauſe ye know not the truth: but becauſe ye know it, and that no lye is of the truth.

22 [23] Who is a lyar, but he that denieth that Jeſus is [r] that Chriſt? the ſame is that Antichriſt that denieth the Father and the Son.

23 [s] Whoſoever denieth the Son, the ſame hath not the Father.

24 [24] Let therefore abide in you that ſame which ye have heard from the beginning. If that which ye have heard from the beginning, ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father.

25 And this is the promiſe that he hath promiſed us, *even* that eternal life.

26 [25] Theſe things have I written unto you, concerning them that deceive you.

27 But that [t] anointing which ye received of him, dwelleth in you: and ye [u] need not that any man teach you: but as the ſame [x] anointing teacheth

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[9] He returneth again from ſanctification to remiſſion of ſins, becauſe that free reconciliation in Chriſt is the ground of our ſalvation, whereupon afterwards ſanctification muſt be built as upon a foundation.

[i] Therefore I write unto you, becauſe you are of their number whom God hath reconciled to himſelf.

[k] For his own ſake: And in that he nameth Chriſt, he ſhutteth out all other, whether they be in heaven or earth.

[10] He ſheweth, that this doctrine agreeth to all ages: and firſt of all ſpeaking to old men, he ſheweth, that Chriſt and his doctrine are paſſing ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable unto them.

[11] He advertiſeth young men, if they be deſirous to ſhew their ſtrength, that they have a moſt glorious combat ſet here before them, to wit, Satan, the worſt enemy, who muſt be overcome: willing them to be as ſure of the victory as if they had already gotten it.

[12] Finally, he ſheweth to children, that that true Father, from whom they have to look for all good things, is ſet forth unto them in the goſpel.

[13] He addeth afterward in like order as many exhortations: as if he ſhould ſay, Remember, you fathers, as I wrote even now, that the everlaſting Son of God is revealed to us. Remember, ye young men, that that ſtrength whereby I ſaid that you put Satan to flight, is given you by the word of God which dwelleth in you.

[14] The world, which is full of wicked deſires, luſts, or pleaſures, and pride, is utterly hated of our heavenly Father. Therefore the Father and the world cannot be loved together: and this admonition is very neceſſary for green and flouriſhing youth.

[l] He ſpeaketh of the world, as it agreeth not with the will of God, for otherwiſe God is ſaid to love the world with an infinite love, John 3. 16. that is to ſay, thoſe whom he choſe out of the world.

[m] Wherewith the Father is loved.

[15] He ſheweth how much better it is to obey the Father's will, than the luſts of the world, by both their natures and unlike event.

[16] Now he turneth himſelf to little children, which notwithſtanding are well inſtructed in the ſum of religion, and willeth them by divers reaſons to ſhake off ſlothfulneſs, which is too familiar with that age.

[n] He uſeth this word (Little) not becauſe he ſpeaketh to children, but to allure them the more by uſing ſuch ſweet words.

[17] Firſt, becauſe the laſt time is at hand, ſo that the matter ſuffereth no delay.

[18] Secondly, becauſe Antichriſts, that is, ſuch as fall from God, are already come, even as they heard that they ſhould come. And it was very requiſite to warn that unheedy and warileſs age of that danger.

[19] A digreſſion againſt certain offences and ſtumbling-blocks whereat that rude age eſpecially might ſtumble and be ſhaken. Therefore that they ſhould not be terrified with the foul falling back of certain, firſt he maketh plain unto them, that although ſuch as fall from God and his religion had place in the church, yet they were never of the church: becauſe the church is the company of the elect, which cannot periſh, and therefore cannot fall from Chriſt.

[o] So then the elect can never fall from grace.

[20] Secondly, he ſheweth, that theſe things fall out to the profit of the church, that hypocrites may be plainly known.

[21] Thirdly, he comforteth them, to make them ſtand faſt, inſomuch as they are anointed of the Holy Ghoſt with the true knowledge of ſalvation.

[p] The grace of the Holy Ghoſt, and this is a borrowed kind of ſpeech, taken from the ointings uſed in the law.

[q] From Chriſt, who is peculiarly called holy.

[22] The taking away of an objection. He wrote not theſe things as to men which are ignorant of religion, but rather as to them which do well know the truth, yea, ſo far forth, that they are able to diſcern truth from falſhood.

[23] He ſheweth now plainly that falſe doctrine of the Antichriſts, to wit, that either they fight againſt the perſon of Chriſt, or his office, or both together, and at once. And they that do ſo, do in vain boaſt and brag of God, for that in denying the Son, the Father is alſo denied.

[r] Is the true Meſſias.

[s] They then are deceived themſelves, and alſo deceive others, which ſay that the Turks and other infidels worſhip the ſame God that we do.

[24] The whole preaching of the prophets and apoſtles is contrary to that doctrine. Therefore it is utterly to be caſt away, and this wholly to be holden, and kept, which leadeth us to ſeek eternal life in the free promiſe, that is to ſay, in Chriſt alone, who is given us of the Father.

[25] The ſame Spirit which endueth the elect with the knowledge of the truth, and ſanctifieth them, giveth them therewithal the gift of perſeverance, to continue to the end.

[t] The Spirit which you have received of Chriſt, and which hath led you into all truth.

[u] You are not ignorant of thoſe things, and therefore I teach them not as things that were never heard of, but call them to your remembrance as things which you do know.

[x] He commendeth both the doctrine which they had embraced, and alſo highly praiſeth their faith, and the diligence of ſuch as taught them, yet ſo, that he taketh nothing from the honour due to the Holy Ghoſt.

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teacheth you of all things, and it is true and is not lying, and as it taught you, ye ſhall abide in him.

28 [26] And now, little children, abide in him, that when he ſhall appear, we may be bold, and not be aſhamed before him at his coming.

29 [27] If ye know that he is righteous, know ye that he which doth righteouſly, is born of him.

CHAP. III.

1 *Setting down the ineſtimable glory of this, that we are God's ſons,* 7 *he ſheweth that newneſs of life muſt be teſtified by good works, whereof charity is a manifeſt token* 19 *of faith,* 22 *and praying unto God.*

BEHOLD, [1] [a] what love the Father hath given to us, that we ſhould be [b] called the ſons of God! [2] for this cauſe this world knoweth you not, becauſe it knoweth not him.

2 [3] Dearly beloved, now are we the ſons of God, but yet it is not made manifeſt what we ſhall be: and we know that when he ſhall be made manifeſt, we ſhall be [c] like him: for we ſhall ſee him [d] as he is.

3 [4] And every man that hath this hope in him, purgeth himſelf, even [e] as he is pure.

4 [5] Whoſoever [f] committeth ſin, tranſgreſſeth alſo the law: for [g] ſin is the tranſgreſſion of the law.

5 [6] And ye know that he was made manifeſt, that he might * take away our ſins, and in him is no ſin. * Iſ. 53. 6. 9, 11. 1 Pet. 2. 22, 24.

6 Whoſoever abideth in him, ſinneth not: whoſoever [h] ſinneth, hath not ſeen him, neither hath known him.

7 [7] Little children, let no man deceive you: he that doth righteouſneſs, is righteous, as he is righteous.

8 [8] He that * committeth ſin, is of the [i] devil: for the devil [k] ſinneth from the [l] beginning: for this purpoſe was made manifeſt that Son of God, that he might looſe the works of the devil. * John 8. 44.

9 Whoſoever is born of God, ſinneth not: for his [m] ſeed remaineth in him, neither can he ſin, becauſe he is born of God.

10 [9] In this are the children of God known, and the children of the devil: whoſoever doeth not righteouſneſs, is not of God, [10] neither he that loveth not his brother.

11 [11] For this is the meſſage that ye heard from the beginning, that * we ſhould love one another. * John 13. 34. and 15. 12.

12 [12] Not as * [n] Cain *which* was of that wicked one, and ſlew his brother: [13] and wherefore ſlew he him? becauſe his own works were evil, and his brother's good. * Gen. 4. 8.

13 Marvel not, my brethren, though this world hate you.

14 [14] We [o] know that we are tranſlated from death unto life, becauſe we love the brethren: * he that loveth not *his* brother, abideth in death. * Ch. 2. 10. Lev. 19. 17.

15 Who-

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[26] The concluſion both of the whole exhortation, and alſo of the former treatiſe.

[27] A paſſing over to the treatiſe following, which tendeth to the ſame purpoſe, but yet is more ample, and handleth the ſame matter after another order, for before he taught us to go up from the effects to the cauſe, and in this that followeth, he goeth down from the cauſes to the effects: And this is the ſum of this argument, God is the fountain of all righteouſneſs, and therefore they that give themſelves to righteouſneſs, are known to be born of him, becauſe they reſemble God the Father.

[1] He beginneth to declare this agreement of the Father and the Son, at the higheſt cauſe, to wit, at that free love of God towards us, wherewith he ſo loveth us, that alſo he adopteth us to be his children.

[a] What a gift, of how great love?

[b] That we ſhould be the ſons of God, and ſo that all the world may perceive we are ſo.

[2] Before he declareth this adoption, he ſaith two things: the one, that this is ſo great a dignity, is not to be eſteemed according to the judgment of the fleſh, becauſe it is unknown to the world, for the world knoweth not God the Father himſelf.

[3] The other, this dignity is not fully made manifeſt to us ourſelves, much leſs to ſtrangers, but we are ſure of the accompliſhment of it, inſomuch that we ſhall be like unto the Son of God himſelf, and ſhall enjoy his ſight indeed, ſuch as he is now, but yet notwithſtanding this is deferred until his next coming.

[c] Like, but not equal.

[d] For now we ſee as in a glaſs, 1 Cor. 13. 12.

[4] Now he deſcribeth this adoption, (the glory whereof as yet conſiſteth in hope) by the effect, to wit, becauſe that whoſoever is made the Son of God, endeavoureth to reſemble the Father in purity.

[e] This word ſignifieth a likeneſs, but not an equality.

[5] The rule of this purity can from no whence elſe be taken but from the law of God, the tranſgreſſion whereof is that which is called ſin.

[f] Giveth not himſelf to pureneſs.

[g] A ſhort definition of ſin.

[6] An argument taken from the material cauſe of our ſalvation: Chriſt in himſelf is moſt pure, and he came to take away our ſins by ſanctifying us with the Holy Ghoſt. Therefore whoſoever is truly partaker of Chriſt, doth not give himſelf to ſin; and contrarywiſe he that giveth himſelf to ſin, knoweth not Chriſt.

[h] He is ſaid to ſin, that giveth not himſelf to pureneſs, and in him ſin reigneth: but ſin is ſaid to dwell in the faithful, and not to reign in them.

[7] Another argument of things coupled together: He that liveth juſtly, is juſt, and reſembleth Chriſt that is juſt, and by that is known to be the Son of God.

[8] An argument taken of contraries: the devil is the author of ſin, and therefore he is of the devil, or is ruled by the inſpiration of the devil, that ſerveth ſin: and if he be the devil's ſon, then is he not God's ſon: for the devil and God are ſo contrary the one to the other, that even the Son of God was ſent to deſtroy the works of the devil. Therefore on the contrary ſide, whoſoever reſiſteth ſin is the ſon of God, being born again of his Spirit as of new ſeed, inſomuch that of neceſſity he is now delivered from the ſlavery of ſin.

[i] Reſembleth the devil, as the child doth the father, and is governed by his ſpirit.

[k] He ſaith not, ſinned, but ſinneth, for he doth nothing elſe but ſin.

[l] From the very beginning of the world.

[m] The Holy Ghoſt is ſo called of the effect he worketh, becauſe by his virtue and mighty working, as it were by ſeed, we are made new men.

[9] The concluſion: By a wicked life they are known, which are governed by the ſpirit of the devil: and by a pure life, which are God's children.

[10] He beginneth to commend charity towards the brethren, as another mark of the ſons of God.

[11] The firſt reaſon taken of the authority of God, which giveth the commandment.

[12] An amplification taken of the contrary example of Cain, which ſlew his brother.

[n] He bringeth forth a very fit and very old example, wherein we may behold both the nature of the ſons of God, and the ſons of the devil, and what ſtate and condition remaineth for us in this world, and what ſhall be the end of both at length.

[13] A ſhort digreſſion: Let us not marvel that we are hated of the world for doing our duty, for ſuch was the condition of Abel, who was a juſt perſon: and who would not rather be like him than Cain?

[14] The ſecond reaſon: becauſe charity is a teſtimony that we are tranſlated from death to life: and therefore hatred towards the brethren is a teſtimony of death: and whoſoever nouriſheth it, doth as it were foſter death in his boſom.

[o] Love is a token that we are tranſlated from death to life, foraſmuch as by the effects the cauſe is known.

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15 [15] Whoſoever hateth his brother, is a manſlayer: and ye know that no manſlayer hath eternal life abiding in him.

* John 15. 13. Eph. 5. 2.

16 [16] * Hereby have we perceived love, that he laid down his life for us: therefore we ought alſo to lay down *our* lives for the brethren.

*Luke 3. 11.

17 * [17] And whoſoever hath this [p] world's good, and ſeeth his brother have need, and [q] ſhutteth up his compaſſion from him, how dwelleth the love of God in him?

18 [18] My little children, let us not love in word, neither in tongue *only*, but in deed and in truth.

19 [19] For thereby we know that we are of the truth, [20] and ſhall before him aſſure our hearts.

20 For [r] if our heart condemn us, God is greater than our heart, and knoweth all things.

21 [21] Beloved, if our heart condemn us not, then have we boldneſs toward God.

* Matt. 21. 22. John 15. 7. and 16. 23. Ch. 5. 14.

22 * [22] And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things which are pleaſing in his ſight.

*John 6. 23. and 17. 3.

23 * This is then his commandment, that we believe in the name of his Son Jeſus Chriſt, and love one another, as he gave commandment.

* John 13. 34. and 15 10.

24 * For he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, *even* by that [s] ſpirit which he hath given us.

CHAP. IV.

1 Having ſpoken ſomewhat touching the trying of ſpirits: 4 for ſome ſpeak after the world, 5 and ſome after God: 7 he returneth to charity, 11, 19 and by the example of God he exhorteth to brotherly love.

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DEARLY [1] beloved, believe not every [a] ſpirit, but try the ſpirits whether they are of God: for many falſe prophets are gone out into this world.

2 [2] Hereby ſhall ye know the Spirit of God: [b] Every ſpirit which confeſſeth that [c] Jeſus Chriſt is come in the [d] fleſh, is of God.

3 And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God: but this is the *ſpirit* of Antichriſt, of whom ye have heard, how that he ſhould come, and now already he is in this world.

4 [3] Little children, ye are of God, and have overcome them: for greater is he that is in you, than he that is in this world.

5 [4] They are of this world, therefore ſpeak they of this world, and this world heareth them.

6 [5] We are of God: * he that knoweth God, heareth us: he that is not of God, heareth us not. Hereby know we the [e] Spirit of truth, and the ſpirit of error. *John 8. 47.

7 [6] Beloved, let us love one another: [7] for love cometh of God, and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God: [8] for God is [f] love.

9 * Herein was that love of God made manifeſt amongſt us, becauſe God ſent that his only begotten *John 3. 16.

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[15] A confirmation: Whoſoever is a murderer, is in eternal death: whoſo hateth his brother, is a murderer, therefore is in death. And thereupon followeth the contrary: He that loveth his brother, hath paſſed to life, for indeed we are born dead.

[16] Now he ſheweth how far chriſtian charity extendeth, even ſo far, that according to the example of Chriſt, every man forget himſelf, to provide for, and help his brethren.

[17] He reaſoneth by compariſon: for if we are bound even to give our life for our neighbours, how much more are we bound to help our brother's neceſſity with our goods and ſubſtance?

[p] Wherewith this life is ſuſtained.

[q] Openeth not his heart to him, nor helpeth him willingly and chearfully.

[18] Chriſtian charity ſtandeth not in words, but in deed, and proceedeth from a ſincere affection.

[19] He commendeth charity by a triple effect: for firſt of all, by it we know that we are indeed the ſons of God, as he ſhewed before.

[20] Therefore it cometh that we have a quiet conſcience: as on the contrary ſide, he that thinketh that he hath God for a judge, becauſe he is guilty to himſelf, either he is never, or elſe very rarely quiet, for God hath a far quicker ſight than we, and judgeth more ſeverely.

[r] If an evil conſcience convinceth us, much more ought the judgment of God to condemn us, who knoweth our hearts better than we ourſelves do.

[21] A third effect alſo riſeth out of the former, that in theſe miſeries we are ſure to be heard, becauſe we are the ſons of God: as we underſtand by the grace of ſanctification, which is proper to the elect,

[22] The concluſion. That faith in Chriſt, and love one towards another, are things joined together, and therefore the outward teſtimonies of ſanctification muſt, and do, anſwer that inward teſtimony of the Spirit given unto us.

[s] He meaneth the Spirit of ſanctification, whereby we are born anew, and live unto God.

[1] Taking occcaſion leſt, by the name of the Spirit, love and charity ſhould be ſeparated from the worſhip of God, which chiefly dependeth on his true knowledge, he returneth to that which he ſpake of in the ſecond chapter, touching the taking heed of Antichriſts. And he will have us here to take heed of two things, the one is, that, ſeeing there be many falſe prophets, we do not lightly give credit to every man: the other is, that becauſe many men teach falſe things, we ſhould not therefore believe any. We muſt then obſerve a mean, that we may be able to diſcern the Spirit of God, which is altogether to be followed, from impure ſpirits, which are to be eſchewed.

[a] This is ſpoken by the figure Metonymy, and it is, as if he had ſaid, Believe not every one that ſaith, that he hath the gift of the Holy Ghoſt to do the office of a prophet.

[2] He giveth a certain and perpetual rule to know the doctrine of Antichriſt by, to wit, if either the divine or human nature of Chriſt, or the true uniting of them together, be denied: or if the leaſt jot that may be, be derogated from his office, who is our only King, Prophet, and everlaſting high Prieſt.

[b] He ſpeaketh ſimply of the doctrine, and not of the perſon.

[c] The true Meſſias.

[d] Is true Man.

[3] He comforteth the elect with a moſt ſure hope of victory: but yet ſo, that he teacheth them that they fight not with their own virtue, but with the virtue and power of God.

[4] He bringeth a reaſon why the world receiveth theſe teachers more willingly than the true: to wit, becauſe they breathe out nothing but that which is worldly: which is another note alſo to know the doctrine of Antichriſt by.

[5] He teſtifieth unto them, that his doctrine, and the doctrine of his fellows, is the aſſured word of God, which of neceſſity we have boldly to ſet againſt all the mouths of the whole world, and thereby diſcern the truth from falſhood.

[e] The true prophets, againſt whom are ſet falſe prophets, that is, ſuch as err themſelves, and lead others into error.

[6] He returneth to the commending of brotherly love and charity.

[7] The firſt reaſon: Becauſe it is a very divine thing, and therefore very meet for the ſons of God: ſo that whoſoever is void of it, cannot be ſaid to know God aright.

[8] A confirmation: for it is the true nature of God to love men, whereof we have a moſt manifeſt proof above all others, in that, that of his only free and infinite good will towards us his enemies, he delivered unto death, not a common man, but that his own Son, yea his only begotten Son, to the end that we, being reconciled through his blood, might be made partakers of his everlaſting glory.

[f] In that he calleth God Love, he ſaith more than if he had ſaid, that he loveth us infinitely.

A. D. 90. begotten Son into this world, that we might live through him.

10 Herein is that love: not that we loved God, but that he loved us, and ſent his Son *to be* a reconciliation for our ſins.

11 [9] Beloved, if God ſo loved us, we ought alſo to love one another.

12 * [10] No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is [g] perfect in us.

• John 1. 18. 1 Tim. 6. 16.

13 Hereby know we, that we dwell in him, and he in us: becauſe he hath given us of his Spirit.

14 [11] And we have ſeen, and do teſtify, that the Father ſent that Son *to be* the Saviour of the world.

15 Whoſoever [h] confeſſeth that Jeſus is the Son of God, in him dwelleth God, and he in God.

16 And we have known, and believed the love that God hath in us. [12] God is love, and he that dwelleth in love, dwelleth in God, and God in him.

17 [13] Herein is that love perfect in us, that we ſhould have boldneſs in the day of judgment: for [i] as he is, even ſo are we in this world.

18 There is no [k] fear in love, but perfect love caſteth out fear: for fear hath painfulneſs: and he that feareth, is not perfect in love.

19 [14] We love him, becauſe he loved us firſt.

20 [15] If any man ſay, I love God, and hate his brother, he is a lyar: [16] for how can he that loveth not his brother whom he hath ſeen, love God whom he hath not ſeen?

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21 * [17] And this commandment have we of him, that he that loveth God, ſhould love his brother alſo.

• John 13. 34. and 15. 12.

CHAP. V.

1 He ſheweth that brotherly love and faith, are things inſeparable. 10 And that there is no faith towards God, but by believing in Chriſt. 14 Hence proceedeth calling upon God with aſſurance, 16 and alſo that our prayers be available for our brethren.

WHoſoever [1] believeth that Jeſus is that [a] Chriſt, is born of God: and every one that loveth him which begat, loveth [b] him alſo which is begotten of him:

2 [2] In this we know that we love the children of God, when we love God, and keep his [c] commandments.

3 [3] For this is the love of God, that we keep his commandments: [4] and * his commandments are not [d] burdenous.

• Matt. 11. 30.

4 [5] For all that is born of God, overcometh this world: [6] and this is the victory that [e] hath overcome this world, *even* our [f] faith.

5 * [7] Who is it that overcometh this world, but he which believeth that Jeſus is that Son of God?

• 1 Cor. 15. 57.

6 [8] This is that Jeſus Chriſt that came by water

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[9] Another reaſon by compariſon: if God ſo loved us, ſhall not we his children love one another?

[10] A third reaſon: Becauſe God is inviſible, therefore by this effect of his Spirit, to wit, by charity, he is underſtood, yea, and to be not out of us, but joined with us, and in us, in whom he is ſo effectually working.

[g] Is ſurely in us in deed and in truth.

[11] He underlayeth this charity with another foundation, to wit, faith in Jeſus, which joined us indeed with him, even as charity witneſſeth that we are joined with him. Furthermore, he teſtifieth of Chriſt, as who had ſeen him with his eyes.

[h] With ſuch a confeſſion as cometh from true faith, and is accompanied with love, ſo that there be an agreement of all things.

[12] A fourth reaſon: God is the fountain and well-ſpring of charity; yea, charity itſelf: therefore whoſoever abideth in it, hath God with him.

[13] Again (as a little before) he commendeth love: for that, ſeeing that by our agreement with God in this thing, we have a certain teſtimony of our adoption, it cometh thereby to paſs, that without fear we look for that latter day of judgment, ſo that trembling, and that torment of conſcience, is caſt out by this love.

[i] This ſignifieth a likeneſs, not an equality.

[k] If we underſtand by love, that we are in God, and God in us; that we are ſons, and that we know God, and that everlaſting life is in us: he concludeth aright, that we may well gather peace and quietneſs thereby.

[14] Leſt any man ſhould think, that that peace of conſcience proceedeth from our love, as from the cauſe, he goeth back to the fountain, to wit, to the free love wherewith God loveth us, although we deſerved and do deſerve his wrath. And hereof ſpringeth another double charity, which both are tokens and witneſſes of that firſt, to wit, that therewithal we love God, who loved us firſt, and then for his ſake our neighbours alſo.

[15] As he ſhewed that the love of our neighbour cannot be ſeparate from the love wherewith God loveth us, becauſe this laſt engendereth the other: ſo he denieth that the other kind of love wherewith we love God can be ſeparate from the love of our neighbour: whereof it followeth, that they lye impudently which ſay they worſhip God, and yet regard not their neighbours.

[16] The firſt reaſon taken of compariſon, why we cannot hate our neighbour, and love God, to wit, becauſe that he that cannot love his brother, whom he ſeeth, how can he love God, whom he ſeeth not?

[17] A ſecond reaſon, why God cannot be hated, and our neighbour loved, becauſe the ſelf-ſame law-maker commandeth both to love him and our neighbour.

[1] He goeth on forward in the ſame argument, ſhewing how both thoſe loves come into us, from that love wherewith God loveth us, to wit, by Jeſus, our Mediator, laid hold on by faith, in whom we are made the children of God, and do love the Father, of whom we are to begotten, and alſo our brethren, which are begotten with us.

[a] Is the true Meſſias.

[b] By one he meaneth all the faithful.

[2] The love of our neighbour doth ſo hang upon the love wherewith we love God, that this laſt muſt needs go before the firſt: whereof it followeth, that that is not to be called love, when men agree together to do evil, neither that, when as in loving our neighbours, we reſpect not God's commandment.

[c] There is no love where there is no true doctrine.

[3] The reaſon: for to love God, is to keep his commandments, which being ſo, and ſeeing that both the loves are commanded of one and the ſelf-ſame Law-maker, (as he taught before) it followeth alſo, that we do not love our neighbours, when we break God's commandments.

[4] Becauſe experience teacheth us, that there is no ability in our fleſh, neither yet will to perform God's commandments; therefore leſt the apoſtle ſhould ſeem, by ſo often putting them in mind of the commandments of God, to require things that are impoſſible, he pronounceth that the commandments of God are not in ſuch ſort grievous or burdenſome, that we can be oppreſſed with the burden of them.

[d] To them that be regenerate, that is to ſay, born anew, which are led by the Spirit of God, and are through grace delivered from the curſe of the law.

[5] A reaſon: Becauſe by regeneration we have gotten ſtrength to overcome the world, that is to ſay, whatſoever ſtriveth againſt the commandments of God.

[6] He declareth what that ſtrength is, to wit, faith.

[e] He uſeth the time that is paſt, to give us to underſtand, that although we be in the battle, yet undoubtedly we ſhall be conquerors, and are moſt certain of the victory.

[f] Which is the inſtrumental cauſe, and as a mean and hand whereby we lay hold on him, who indeed doth perform this, that is, hath and doth overcome the world, even Chriſt Jeſus.

[7] Moreover, he declareth two things, the one, what true faith is, to wit, that which reſteth upon Jeſus Chriſt the Son of God alone: whereupon followeth the other, to wit, that this ſtrength is not proper to faith, but by faith, as an inſtrument, is drawn from Jeſus Chriſt the Son of God.

[8] He proveth the excellency of Chriſt, in whom only all things are given us, by ſix witneſſes, three heavenly, and three earthly, which wholly and fully agree together. The heavenly witneſſes are, the Father, who ſent the Son,

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water and blood: [9] not by water only, but by water and blood: and it is that [g] Spirit that beareth witneſs: for that Spirit is truth.

7 For there are three which bear record in heaven, the Father, the [h] Word, and the Holy Ghoſt: and theſe three are [i] one.

8 And there are three which bear record in the earth, the ſpirit, and the water, and the blood: and theſe three agree in one.

9 [10] If we receive the witneſs of men, the witneſs of God is greater; for [k] this is the witneſs of God, which he teſtified of his Son.

* John 3. 36.

10 * [11] He that believeth in that Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a lyar, becauſe he believed not the record that God witneſſed of that his Son.

11 [12] And this is that record, *to wit*, that God hath given unto us eternal life, and this life is in that his Son.

12 He that hath that Son, hath that life: and he that hath not that Son of God, hath not that life.

13 [13] Theſe things have I written unto you that believe in the name of that Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of that Son of God.

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14 [14] And this is that aſſurance that we have in him, * that if we aſk any thing according to his will, he heareth us.

15 And if we know that he heareth us, whatſoever we aſk, we know that we have the petitions that we have deſired of him.

16 [15] If any man ſee his brother ſin a ſin that is not unto death, let him [l] aſk, and he ſhall give him life for them that ſin not unto death.
* There is a ſin unto death: I ſay not that thou ſhouldeſt pray for it.

* Matt. 12. 31. Mark 3. 29.

17 [16] All unrighteouſneſs is ſin, but there is a ſin not unto death.

18 [17] We know that whoſoever is born of God, ſinneth not: but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not.

19 [18] We know that we are of God, and this whole world lieth in wickedneſs.

20 But we know that that Son of God is * come, and hath given us a mind to know him which is true: and we are in him that is true, *that is*, in that his Son Jeſus Chriſt: this ſame is that very [m] God and that eternal life.

* Luke 24. 45.

21 [19] Little children, keep yourſelves from idols. Amen.

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the Word itſelf, which became fleſh, and the Holy Ghoſt The earthly witneſſes are water, (that is, our ſanctification) blood, (that is, our juſtification) the Spirit, (that is, acknowledging of God the Father in Chriſt by faith through the teſtimony of the Holy Ghoſt.)

[9] He warneth us not to ſeparate water from blood (that is, ſanctification from juſtification, or righteouſneſs begun, from righteouſneſs imputed) for we ſtand not upon ſanctification, but ſo far forth as it is a witneſs of Chriſt's righteouſneſs imputed unto us: and although this imputation of Chriſt's righteouſneſs be never ſeparated from ſanctification, yet is it the only matter of our ſalvation.

[g] Our ſpirit, which is the third witneſs, teſtifieth, that the Holy Ghoſt is truth, that is to ſay, that that is true which he telleth us, to wit, that we are the ſons of God.

[h] Look John 8. 14.

[i] Agree in one.

[10] He ſheweth by an argument of compariſon, of what great weight the heavenly teſtimony is that the Father hath given of the Son, unto whom agreeth both the Son himſelf and the Holy Ghoſt.

[k] I conclude thus aright: for that teſtimony which I ſaid is given in heaven, cometh from God, who ſetteth forth his Son.

[11] He proveth the ſureneſs of the earthly witneſſes by every man's conſcience, having that teſtimony in itſelf, which conſcience, he ſaith, cannot be deceived, becauſe it conſenteth to the heavenly teſtimony which the Father giveth of the Son: for otherwiſe the Father muſt needs be a lyar, if the conſcience which accordeth and aſſenteth to the Father, ſhould lye.

[12] Now at length he ſheweth what this teſtimony is, that is confirmed with ſo many witneſſes: to wit, that life, or everlaſting felicity, is the mere and only gift of God, which is in the Son, and proceedeth from him unto us, which by faith are joined with him, ſo that without him, life is nowhere to be found.

[13] The concluſion of the epiſtle, wherein he ſheweth firſt of all, that even they which already believe, do ſtand in need of this doctrine, to the end that they may grow more and more in faith: that is to ſay, to the end that they may be daily more and more certified of their ſalvation in Chriſt through faith.

[14] Becauſe we do not yet in effect obtain that which we hope for, the apoſtle joineth invocation or prayer with faith, which he will have to proceed from faith, and moreover to be conceived in ſuch ſort, that nothing be aſked but that which is agreeable to the will of God: and ſuch prayers cannot be vain.

[15] We are to make prayers not only for ourſelves, but alſo for our brethren which do ſin, that their ſins be not unto them, to death: and yet he excepteth that ſin which is never forgiven, or the ſin againſt the Holy Ghoſt, that is to ſay, an univerſal and wilful falling away from the known truth of the goſpel.

[l] This is as much as if he ſaid, Let him deſire the Lord to forgive him, and he will forgive him, being ſo deſired.

[16] The taking away of an objection: Indeed all iniquity is comprehended under the name of ſin: but yet we muſt not deſpair therefore, becauſe every ſin is not deadly, and without hope of remedy.

[17] A reaſon why not all, nay rather why no ſin is mortal to ſome: to wit, becauſe they be born of God, that is to ſay, made the ſons of God in Chriſt, and being endued with his Spirit, they do not ſerve ſin, neither are deadly wounded of Satan.

[18] Every man muſt particularly apply to himſelf the general promiſes, that we may certainly perſuade ourſelves, that whereas all the world is by nature loſt, we are freely made the ſons of God, by the ſending of Jeſus Chriſt his ſon unto us, of whom we are lightened with the knowledge of the true God and everlaſting life.

[m] The divinity of Chriſt is moſt plainly proved by this place.

[19] He expreſſeth a plain precept of taking heed of idols: which he ſetteth againſt the only true God, that with this ſeal as it were he might ſeal up all the former doctrine.

The Second Epiſtle of JOHN.

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1 *This epiſtle is written to a woman of great renown,* 4 *who brought up her children in the fear of God.* 6 *He exhorteth her to continue in Chriſtian charity,* 7 *that ſhe accompany not with antichriſts,* 10 *but avoid them.*

THE elder to the [a] elect [b] lady, and her children, [1] whom I love in the truth, and not I only, but alſo all that have known the truth,

2 For the truth's ſake which dwelleth in us, and ſhall be with us for ever:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Jeſus Chriſt the Son of the Father, with [c] truth and love.

4 [2] I rejoiced greatly, that I found of thy children walking in [d] truth, as we have received a commandment of the Father.

5 And now beſeech I thee, lady, (not as writing a new commandment unto thee, but that ſame which we had from the beginning) that we * love one another.

* John 15. 12.

6 And this is that love, that we ſhould walk after his commandments. This commandment is, that as ye have heard from the beginning, ye ſhould walk in it.

7 [3] For many deceivers are entered into this world, which confeſs not that Jeſus Chriſt is come in the fleſh. He that is ſuch one, is a deceiver and an Antichriſt.

8 [4] [e] Look to yourſelves, that we loſe not the things which we have done, but that we may receive a full reward.

9 Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God. He that continueth in the doctrine of Chriſt, he hath both the Father and the Son.

10 [5] If there come any unto you, and bring not this doctrine, * receive him not to houſe, neither bid him God ſpeed:

* Rom. 16. 17.

11 For he that biddeth him God ſpeed, is partaker of his evil deeds. Although I had many things to write unto you, yet I would not *write* with paper and ink: but I truſt to come unto you, and ſpeak mouth to mouth, that our joy may be full.

12 The ſons of thine elect ſiſter greet thee. Amen.

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[a] This is no proper name, but to be taken as the word ſounceth, that is to ſay, to the worthy and noble lady.

[b] Excellent and honourable dame.

[1] The bond of Chriſtian conjunction, or linking together, is the true and conſtant profeſſion of the truth.

[c] With true knowledge, which hath always love joined with it, and following it.

[2] This true profeſſion conſiſteth both in love one towards another, which the Lord hath commanded, and alſo eſpecially in wholeſome and ſound doctrine, which alſo is delivered unto us: for the commandment of God is a ſound and ſure foundation, both of the rule of manners, and of doctrine, and theſe cannot be ſeparated the one from the other.

[d] According as the truth directeth them.

[3] Antichriſts, fighting againſt the perſon and office of Chriſt, were already crept into the church, in the time of the apoſtles.

[4] He that maketh ſhipwreck of doctrine, loſeth all.

[e] Beware, and take good heed.

[5] We ought to have nothing to do with them that defend perverſe doctrine.

The Third Epiſtle of JOHN.

A. D. 90.

1 *He commendeth Gaius for hoſpitality,* 9 *and reprehendeth Diotrephes for vain glory.* 10 *He exhorteth Gaius to continue in well doing,* 12 *and in the end commendeth Demetrius.*

THE [1] elder unto the beloved Gaius, whom I love in the truth.

2 Beloved, I wiſh chiefly that thou proſperedſt and faredſt well, as thy ſoul proſpereth.

3 For I rejoiced greatly when the brethren came, and teſtified of the truth that is in thee, how thou walkeſt in the truth.

4 I have no greater joy than [a] theſe, *that is,* to hear that my ſons walk in verity.

5 Beloved, thou doeſt [b] faithfully, whatſoever thou doeſt to the brethren, and to ſtrangers,

6 Which bare witneſs of thy love before the churches. Whom if thou [c] bringeſt on their journey as it beſeemeth, according to God, thou ſhalt do well,

7 Becauſe that for his name's ſake they went forth, and took nothing of the Gentiles.

8 We therefore ought to receive ſuch, that we might be [d] helpers to the truth.

9 [2] I wrote unto the church: but Diotrephes, which loveth to have the pre-eminence among them, receiveth us not:

10 Where-

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[1] An example of a Chriſtian gratulation.

[a] Than theſe joys.

[b] As becometh a believer, and a Chriſtian.

[c] He commendeth to Gaius, either thoſe ſelf-ſame men whom he had entertained before, returning now again to him, about the affairs of the church, or elſe ſome other which had like buſineſs.

[d] That we ourſelves may help ſomewhat to the preaching of the truth.

[2] Ambition and covetouſneſs, two peſtilent plagues (eſpecially in them which have any eccleſiaſtical function) are condemned in Diotrephes' perſon.

A. D. 90.

10 Wherefore if I come, I will call to your remembrance the deeds which he doth, pratling againſt us with malicious words, and not therewith content, neither he himſelf receiveth the brethren, but forbiddeth them that would, and thruſteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good: he that doth well, is of God: but he that doth evil, hath not [e] ſeen God.

12 Demetrius hath good report of all men, and of the truth itſelf: yea, and we ourſelves bear record, and ye know that our record is true.

13 I have many things to write: but I will not with ink and pen write unto thee:

14 For I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak mouth to mouth. Peace *be* with thee. The friends ſalute thee. Greet the friends by name.

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[e] Hath not known God.

The General Epiſtle of JUDE.

A. D. 66.

3 *He warneth the godly to take heed of ſuch men,* 4 *that make the grace of God a cloak for their wantonneſs:* 5 *and that they ſhall not eſcape unpuniſhed, for the contempt of that grace,* 6, 7 *he proveth by three examples,* 14 *and alledgeth the prophecy of Enoch.* 20 *Finally, he ſheweth the godly mean to overthrow all the ſnares of thoſe deceivers.*

JUDE a ſervant of Jeſus Chriſt, and [a] brother of James, to them which are called and ſanctified [b] of God the Father, and [c] reſerved to Jeſus Chriſt:

2 Mercy unto you, and peace and love be multiplied.

3 [1] Beloved, when I gave all diligence to write unto you of the [d] common ſalvation, it was needful for me to write unto you to exhort you, that ye ſhould [e] earneſtly contend for *the maintenance of* the faith which was [f] once given unto the ſaints.

4 [2] For there are certain men crept in, which were before of old ordained to this condemnation: [3] ungodly men *they are*, which turn the grace of God into wantonneſs, and * deny God the only Lord, and our Lord Jeſus Chriſt.

* 2 Pet. 2. 1.

5 [4] I will therefore put you in remembrance, foraſmuch as ye once knew this, how that the Lord, after that he had delivered the people out of Egypt, * deſtroyed them afterward which believed not.

A. D. 66.

* Num. 14. 37.

6 [5] The * angels alſo which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs unto the judgment of the great day.

* 2 Pet. 2. 4.

7 As * Sodom and Gomorrah, and the cities about them, which, in like manner as they did, [g] committed fornication, and followed [h] ſtrange fleſh, are ſet forth for an enſample, and ſuffer the vengeance of eternal fire.

* Gen. 19. 24.

8 Likewiſe notwithſtanding, theſe [i] ſleepers alſo defile the fleſh, [6] and deſpiſe [k] government, and ſpeak evil of them that are in authority.

9 [7] Yet Michael the archangel, when he ſtrove againſt the devil, and diſputed about the body of Moſes, durſt not blame him with curſed ſpeaking, but ſaid, The Lord rebuke thee.

10 [8] But theſe ſpeak evil of thoſe things which they know not: and whatſoever things they know naturally as beaſts, which are without reaſon, in thoſe things they corrupt themſelves.

11 [9] Wo *be* unto them: for they have followed

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[a] This is put to make a difference between him and Judas Iſcariot.

[b] By God the Father.

[c] Set apart by the everlaſting counſel of God, to be delivered to Chriſt to be kept.

[1] The end and mark whereat he ſhooteth in this epiſtle, is, that he confirmeth the godly againſt certain wicked men, both in wholeſome doctrine and good manners.

[d] Of thoſe things that pertain to the ſalvation of all of us.

[e] That ye ſhould defend the faith by all the might you can, both by true doctrine and good example of life.

[f] Which was once ſo given, that it may never be changed.

[2] It is by God's providence, and not by chance, that many wicked men creep into the church.

[3] He condemneth this firſt in them, that they take a pretence or occaſion to wax wanton, by the grace of God: which cannot be, but the chief empire of Chriſt muſt be abrogated, in that ſuch men give up themſelves to Satan, as at this day the ſect of Anabaptiſts doth, which they call Libertines.

[4] He ſetteth forth the horrible puniſhment of them which have abuſed the grace of God to follow their own luſts.

[5] The fall of the angels was moſt ſeverely puniſhed, how much more then will the Lord puniſh wicked and faithleſs men?

[g] Following the ſteps of Sodom and Gomorrah.

[h] Thus he covertly ſetteth forth their horrible and monſtrous luſts.

[i] Which are ſo blockiſh and void of reaſon, as if all their ſenſes and wits were in a moſt dead ſleep.

[6] Another moſt pernicious doctrine of theirs, in that they take away the authority of magiſtrates, and ſpeak evil of them, as at this day the Anabaptiſts do.

[k] It is a greater matter to deſpiſe government than the governors, that is to ſay, the matter itſelf, than the perſons.

[7] An argument of compariſon: Michael, one of the chiefeſt angels, was content to deliver Satan, although a moſt curſed enemy, to the judgment of God to be puniſhed: and theſe perverſe men are not aſhamed to ſpeak evil of the powers which are ordained of God.

[8] The concluſion: Theſe men are in a double fault, to wit, both for their raſh folly in condemning ſome, and for their impudent and ſhameleſs contempt of that knowledge, which when they had gotten, yet notwithſtanding they lived as brute beaſts, ſerving their bellies.

[9] He foretelleth their deſtruction, becauſe they reſemble or ſhew forth Cain's ſhameleſs malice, Balaam's filthy covetouſneſs, and, to be ſhort, Korah's ſeditious and ambitious head.

A. D. 66.

* Gen. 4. 8. *Num. 22. 21. 2 Pet. 2. 15. *Num. 16. 1. *2Pet. 2. 17.

lowed the way of * Cain, and are caſt away by deceit * of Balaam's wages, and periſh in the gainſaying * of Core.

12 [10] Theſe are rocks in your [l] feaſts of charity when they feaſt with you, without [m] all fear, feeding themſelves: * clouds *they are* without water, carried about of winds, corrupt trees *and* without fruit, twice dead, *and* plucked up by the roots.

13 *They are* the raging waves of the ſea, foaming out their own ſhame: *they are* wandering ſtars, to whom is reſerved the [n] blackneſs of darkneſs for ever.

*Rev. 1. 7.

14 And Enoch alſo the ſeventh from Adam propheſied of ſuch, ſaying, * Behold, the Lord [o] cometh with thouſands of his ſaints,

15 To give judgment againſt all men, and to rebuke all the ungodly among them of all their wicked deeds, which they have ungodly committed, and of all their cruel ſpeakings, which wicked ſinners have ſpoken againſt him.

*Pſ. 17. 10.

16 Theſe are murmurers, complainers, walking after their own luſts: * whoſe mouths ſpeak proud things, having mens perſons in admiration, becauſe of advantage.

A. D. 66.

17 [11] But ye, beloved, remember the words which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt:

*1Tim. 4. 1. 2 Tim. 3. 1. 2 Pet. 3. 3.

18 How that they told you that there ſhould be mockers * in the laſt time, which ſhould walk after their own ungodly luſts.

19 [12] Theſe are they that ſeparate themſelves from other, natural, having not the Spirit.

20 But ye, beloved, edify yourſelves in your moſt holy faith, praying in the Holy Ghoſt,

21 And keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt, unto eternal life.

22 [13] And have compaſſion of ſome, in putting difference:

23 And other ſave with [p] fear, pulling them out of the fire, and hate even that [q] garment which is ſpotted by the fleſh.

24 [14] Now unto him that is able to keep you, that ye fall not, and to preſent you faultleſs before the preſence of his glory with joy,

25 *That is,* to God only wiſe, our Saviour, *be* glory, and majeſty, and dominion, and power, both now and for ever. Amen.

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[10] He rebuketh moſt ſharply, with many other notes and marks, both their diſhoneſty or filthineſs, and their ſaucineſs, but eſpecially their vain bravery of words, and moſt vain pride, joining therewithal a moſt grave and heavy threatening out of a moſt ancient prophecy of Enoch touching the judgment to come.

[l] The feaſts of charity were certain banquets, which the brethren, which were members of thechurch, kept all together, as Tertullian ſetteth them forth in his Apology, chap. 39.

[m] Impudently, without all reverence either to God or man.

[n] Moſt groſs darkneſs.

[o] The preſent time, for the time to come.

[11] The riſing up of ſuch monſters was ſpoken of before, that we ſhould not be troubled at the newneſs of the matter.

[12] It is the property of Antichriſts to ſeparate themſelves from the godly, becauſe they are not governed by the Spirit of God: and contrarywiſe, it is the property of Chriſtians to edify one another through godly prayers, both in faith, and alſo in love, until the mercy of Chriſt appear to their full ſalvation.

[13] Amongſt them which wander and go aſtray, the godly have to uſe this choice, that they handle ſome of them gently, and that other ſome, being even in the very flame, they endeavour to ſave with ſevere and ſharp inſtruction of the preſent danger: yet ſo, that they do in ſuch ſort abhor the wicked and diſhoneſt, that they eſchew even the leaſt contagion that may be.

[p] By fearing them, and holding them back with godly ſeverity.

[q] An amplification, taken from the forbidden things of the law, which did defile.

[14] He commendeth them to the grace of God, declaring ſufficiently, that it is God only that can give us that conſtancy which he requireth of us.

The Order of Time whereunto the CONTENTS of this BOOK are to be referred.

The year of Chriſt.

1, &c. THE dragon watcheth the church of the Jews, which was ready to travail: She bringeth forth, fleeth, and hideth herſelf, whilſt Chriſt was yet upon the earth.

34. The dragon perſecuteth Chriſt aſcending into heaven: he fighteth, and is thrown down; and after perſecuteth the church of the Jews.

67. The church of the Jews is received into the wilderneſs, for three years and an half.

70. When the church of the Jews was overthrown, the dragon invaded the catholic church: all this is in chap. 12.

The dragon is bound for a thouſand years, chap. 20.

The dragon raiſeth up the beaſt with ſeven heads, and the beaſt with two heads, which make havock of the church catholic and her prophets for 1260 years after the paſſion of Chriſt, chap. 13 and 11.

97. The ſeven churches are admoniſhed of things preſent, ſomewhat before the end of Domitian's reign, and are forewarned of the perſecution to come under Trajan for ten years, chap. 2 and 3.

God by word and ſigns provoketh the world, and ſealeth the godly, chap. 6. and 7.

He ſheweth forth examples of his wrath upon all creatures, mankind excepted, chap. 8.

1073. The dragon is let looſe after a thouſand years, and Gregory the VIIth. being pope, rageth againſt Henry the IIId. then emperor, chap. 20.

1217. The dragon vexeth the world 150 years unto Gregory the IXth. who wrote the Decretals, and moſt cruelly perſecuted the emperor Frederic the IId.

The dragon by both the beaſts perſecuteth the church, and putteth the godly to death, chap. 9.

1295. The dragon killeth the prophets after 1260 years, when Boniface the VIIIth. was pope, who was the author of the ſixth book of the Decretals: he excommunicated Philip the French king.

1300. Boniface celebrateth the Jubilee.

1301. About this time was a great earthquake, which overthrew many houſes in Rome.

1305. Prophecy ceaſeth for three years and an half, until Benedict the IId. ſucceeded after Boniface the VIIIth. Prophecy is revived, chap. 11.

The dragon and the two beaſts oppugn prophecy, chap. 13.

Chriſt defendeth his prophecy in word and deed, chap. 14.

With threats and arms, chap. 16.

Chriſt giveth his church victory over the harlot, chap. 17, 18.

Over the two beaſts, chap. 19.

Over the dragon and death, chap. 20.

The church is fully glorified in heaven with eternal glory, in Chriſt Jeſus, chap. 21, and 22.

THE

REVELATION of St. JOHN the Apoſtle and Evangeliſt,

with the Annotations of FRANC. JUNIUS.

A. D. 96.

CHAP. I.

1 He declareth what kind of doctrine is here handled, 8 even his, that is the beginning and ending: 12 Then the myſtery of the ſeven candleſticks and ſtars 20 is expounded.

THE [1][a] Revelation of [b] Jeſus Chriſt, which God gave unto him, to ſhew unto his ſervants things which muſt ſhortly be done: which he ſent, and ſhewed by his angel unto his ſervant John,

2 Who bare record of the word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw.

3 Bleſſed *is he* that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein: for the time is at hand.

4 [2] John to the ſeven churches which are in Aſia, Grace *be* with you, and peace [3] from him [c] which * is, and which was, and which is to come, and from [4] the [d] ſeven ſpirits which are before his throne,

* Exod. 3. 14.

5 And from Jeſus Chriſt, [5] which is that * faithful witneſs, *and* * that firſt begotten of the dead, and that Prince of the kings of the earth, unto him that loved us, and waſhed us from our ſins in his * blood,

6 And made us * kings and prieſts unto God even his Father, to him, *I ſay, be* glory and dominion for evermore. Amen.

* Pſ 89. 38.
* 1 Cor. 15. 21. Col. 1. 18.
* Heb. 9. 14. 1 Pet. 1. 19. 1 John 1. 9.
* 1 Pet. 2. 5.

7 Behold, he cometh with * clouds, and every [e] eye ſhall ſee him: *yea*, even they which pierced him through: and all kindreds of the earth ſhall wail before him. Even ſo. Amen.

* Iſa. 3. 14. Matt. 14. 30. Jude 14.

8 [6] I * am [f] Alpha and Omega, the beginning and the ending, ſaith the Lord, Which is, and which was, and which is to come, *even* the Almighty.

* Ch. 21. 6. and 22. 13.

9 [7] I John, even your brother and companion in tribulation, and in the kingdom and patience of

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[1] This chapter hath two principal parts; the title or inſcription, which ſtandeth inſtead of an exordium: and a narration going before the whole prophecy of this book. The inſcription is double, general and particular. The general containeth the kind of prophecy, the author, end, matter, inſtruments, and manner of communicating the ſame, in the firſt verſe: the moſt religious faithfulneſs of the apoſtle as a public witneſs, verſe 2. And the uſe of communicating the ſame, taken from the promiſe of God, and from the circumſtance of the time, ver. 3.

[a] An opening of a hid and ſecret thing.

[b] Which the Son opened to us out of his Father's boſom by angels.

[2] This is the particular or ſingular inſcription, wherein ſalvation is written unto certain churches by name, which repreſent the church catholic: and the certainty and truth of the ſame is declared, from the author thereof, unto the eighth verſe.

[3] That is, from God the Father, eternal, immortal, immutable: whoſe unchangeableneſs Saint John declareth by a form of ſpeech which is undeclined. For there is no incongruity in this place, where, of neceſſity, the words muſt be attempted unto the myſteries, and not the myſteries corrupted or impaired by the words.

[c] By theſe three times, is, was, and ſhall be, is ſignified this word Jehovah, which is the proper name of God.

[4] That is, from the Holy Ghoſt, which proceedeth from the Father and the Son. This Spirit is one in perſon according to his ſubſtance: but in communication of his virtue, and in demonſtration of his divine works in thoſe ſeven churches, doth ſo perfectly manifeſt himſelf, as if there were ſo many ſpirits, every one perfectly working in his own church. Wherefore after, chapter 5, 6. they are called the ſeven horns, and ſeven eyes of the Lamb, as much as to ſay, as his moſt abſolute power and wiſdom: and chapter 3. 1. Chriſt is ſaid to have thoſe ſeven ſpirits of God: and chapter 4. 5. it is ſaid, that ſeven lamps do burn before his throne, which alſo are thoſe ſeven Spirits of God. That this place ought to be ſo underſtood, it is thus proved. For firſt, grace and peace is aſked by prayer of this Spirit, which is a divine work, and an action incommunicable in reſpect of the moſt high Deity. Secondly, he is placed between the Father and the Son, as ſet in the ſame degree of dignity and operation with them; beſides, he is before the throne, as of the ſame ſubſtance with the Father and the Son: as the ſeven eyes and the ſeven horns of the Lamb. Moreover, theſe Spirits are never ſaid to adore God, as all other things are. Finally, that it is the power whereby the Lamb openeth the book, and looſed the ſeven ſeals thereof, when none could be found amongſt all creatures by whom the book might be opened, chap. 5. Of theſe things long ago Maſter John Luide of Oxford wrote learnedly unto me. Now the Holy Ghoſt is ſet in order of words before Chriſt, becauſe there was in that which followeth a long proceſs of ſpeech to be uſed concerning Chriſt.

[d] Theſe are the ſeven ſpirits, which are afterwards, chap. 5. ver. 6. called the horns and eyes of the Lamb, and are now made as a guard waiting upon God.

[5] A moſt ample and grave commendation of Chriſt, firſt, from his offices, the prieſthood and kingdom: ſecondly, from his benefits, as his love towards us, and waſhing us with his blood, in this verſe, and communication of his kingdom and prieſthood with us: thirdly, from his eternal glory and power, which is always to be celebrated of us, verſe 6. Finally, from the accompliſhment of all things once to be effected by him, at his ſecond coming, what time he ſhall openly deſtroy the wicked, and ſhall comfort the godly in the truth, verſe 7.

[e] All men.

[6] A confirmation of the ſalutation aforegoing, taken from the words of God himſelf: in which he avoucheth his operation in every ſingular creature, the immutable eternity that is in himſelf, and his omnipotency in all things; and concludeth in the Unity of his own eſſence, that Trinity of perſon which was before ſpoken of.

[f] I am he before whom there is nothing; yea, by whom every thing that is made, was made, and ſhall remain, tho' all they ſhould periſh.

[7] The narration, opening the way to the declaring of the authority and calling of Saint John the Evangeliſt in this ſingular Revelation, and to procure faith and credit unto this prophecy. This is the ſecond part of this chapter, conſiſting of a propoſition, and an expoſition. The propoſition ſheweth; firſt, who was called unto this Revelation, in what place, and how occupied, verſe 9. Then at what time, and by what means, namely by the Spirit, and the word, and that, on the Lord's day, which day, ever ſince the reſurrection of Chriſt, was conſecrated for Chriſtians unto the religion of the ſabbath: that is to ſay, to be a day of reſt, verſe 10. Thirdly, who is the author that calleth him, and what is the ſum of his calling.

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of Jeſus Chriſt, was in the Iſle [g] called Patmos, for the word of God, and for the witneſſing of Jeſus Chriſt:

10 And I was *raviſhed* in [h] ſpirit on the [i] Lord's day, and heard behind me a great voice, as it had been a trumpet,

11 Saying, I am Alpha and Omega, that firſt and that laſt: and that which thou ſeeſt, write in a book, and ſend it unto the ſeven churches which are in Aſia, unto Epheſus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 [8] Then I turned back to [k] ſee the voice that ſpake unto me: [9] and when I was turned, I ſaw ſeven golden candleſticks,

13 And in the midſt of the ſeven candleſticks, one like unto the Son of man, clothed with a garment down to the feet, and girded about the paps with a golden girdle.

14 His head and hairs *were* white as white wool, *and* as ſnow, and his eyes *were* as a flame of fire,

15 And his feet like fine braſs burning as in a furnace: and his voice as the ſound of many waters.

16 And he had in his right hand ſeven ſtars: and out of his mouth went a ſharp two-edged ſword: and his face *ſhone* as the ſun ſhineth in his ſtrength.

17 [10] And when I ſaw him, I fell at his feet as dead: [11] then he laid his right hand upon me, ſaying unto me, Fear not: [12] I am the * firſt and the laſt,

* Iſa. 41. 4.

18 And am alive, but I was dead: and behold, I am alive for evermore, Amen: and I have the keys of hell and of death.

19 [13] Write the things which thou haſt ſeen, and the things which are, and the things which ſhall come hereafter.

20 [14] The myſtery of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden candleſticks, *is this,* The ſeven ſtars are the [1] angels of the ſeven churches: and the ſeven candleſticks which thou ſaweſt, are the ſeven churches.

CHAP. II.

1 *John is commanded to write thoſe things which the Lord knew neceſſary, to the churches of Epheſus,* 8 *of the Smyrnians,* 12 *of Pergamus,* 18 *and of Thyatira,* 25 *that they keep thoſe things which they received of the apoſtles.*

UNTO [1] the angel of the church of Epheſus write, [2] Theſe things ſaith he that holdeth the ſeven ſtars in his right hand, and walketh in the midſt of the ſeven golden candleſticks,

2 [3] I know thy works, and thy labour, and thy patience, and how thou canſt not bear with them which are evil, and haſt examined them which ſay they are apoſtles, and are not, and haſt found them lyars.

3 And thou waſt burdened, and haſt patience, and for my name's ſake haſt laboured, and haſt not fainted.

4 Nevertheleſs, I have *ſomewhat* [a] againſt thee, becauſe thou haſt left thy firſt love.

5 Remember therefore from whence thou art fallen, and repent and do the firſt works: or elſe I will come againſt thee ſhortly, and will remove thy candleſtick out of his place, except thou amend.

6 But this thou haſt, that thou hateſt the works of the Nicolaitans, which I alſo hate.

7 [4] Let him that hath an ear, hear what the

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[g] Patmos is one of the iſles of Sporas, whither John was baniſhed, as ſome write.

[h] This is that holy raviſhment expreſſed, wherewith the prophets were raviſhed, and being as it were carried out of the world, were converſant with God: and ſo Ezekiel ſaith often, that he was carried from place to place of the Lord's Spirit, and that the Spirit of the Lord fell upon him.

[i] He calleth it the Lord's day, which Paul calleth the firſt day of the week, 1 Cor. 16. 2.

[8] The expoſition declaring the third and laſt point of the propoſition (for the other points are evident of themſelves) wherein is ſpoken, firſt, of the author of his calling, unto the ſeventeenth verſe; ſecondly, of the calling itſelf, unto the end of the chapter. And firſt of all the occaſion is noted in this verſe, in that St. John turned himſelf towards the viſion: after is ſet down the deſcription of the author, in the 13, 14, 15 and 16th verſes following.

[k] To ſee him whoſe voice I had heard.

[9] The deſcription of the author, which is Chriſt: by the candleſticks that ſtand about him, that is, the churches that ſtand before him, and depend upon his direction, in this verſe: by his properties, that he is one furniſhed with wiſdom and dexterity to the atchieving of great things, verſe 13. with ancient gravity and moſt excellent ſight of the eye, ver. 14. with ſtrength invincible, and with a mighty word, ver. 15. By his operations, that he ruleth the miniſtry of his ſervants in the church, giveth effect thereunto by the ſword of his word, and enlightening all things by his countenance, doth moſt mightily provide for every one by his divine providence, ver. 16.

[10] A religious fear that goeth before the calling of the ſaints, and their full confirmation to take upon them the vocation of God.

[11] A divine confirmation of this calling, partly by ſigns, and partly by word of power.

[12] A moſt elegant deſcription of this calling contained in three things, which are neceſſary unto a juſt vocation: Firſt, the authority of him that calleth, for that he is the beginning and end of all things, in this verſe; for that he is eternal and omnipotent, ver. 18. Secondly, the ſum of this prophetical calling and revelation, ver. 19. Laſtly, a declaration of thoſe perſons unto whom this prophecy is, by the commandment of God, directed in the deſcription thereof, ver. 20.

[13] The ſum of this prophecy, that the apoſtle muſt write whatſoever he ſhould ſee, adding nothing, nor taking away any thing, ver. 2. Hereof there are two parts: one is a narration of thoſe things which are, that is, which then were at that time contained in the ſecond and third chapter: the other part is of thoſe things which were to come, contained in the reſt of this book.

[14] That is, the thing which was myſtical, ſignified by the particulars of the viſion before going.

[1] By angels he meaneth the miniſters of the church.

[2] The former part of this book is compriſed in a narration of thoſe things which then were, as St. John taught us, chap. 1. 19. it belongeth wholly unto inſtruction, and in theſe two next chapters, containeth ſeven places, according to the number and condition of thoſe churches which were named before, chap. 1. 11. figured verſe 12, and diſtributed moſt aptly into their paſtors and flocks, verſe 20. which verſe of that chapter is as it were a paſſage unto the firſt part. Every one of theſe ſeven places hath three principal numbers: an exordium taken from the perſon of the author: a propoſition, in which is praiſe and commendation of that which is good, reprehenſion of that which is evil: and inſtruction, containing either an exhortation alone, or withal a diſſuaſion oppoſite unto it, and a concluſion ſtirring up unto attention, by divine promiſes. And this firſt place is unto the paſtors of the church of Epheſus.

[2] The exordium, wherein are contained the ſpecial praiſes of Chriſt Jeſus the author of this prophecy, out of the 6th and 13th verſes of the firſt chapter.

[3] The propoſition, firſt commending the paſtor of this church, verſe 2, 3; then reproving him, verſe 4; after informing him, and withal threatening that he will tranſlate the church to another place, verſe 5. This commination or threat, Chriſt mitigateth by a kind of correction, calling to mind the particular virtue and piety of that church, which God never leaveth without recompenſe, verſe 6. Concerning the Nicolaitans, ſee after upon the 15th verſe.

[a] To deal with thee for.

[4] The concluſion, containing a commandment of attention, and a promiſe of everlaſting life, ſhadowed out in a figure, of which Gen. 2. 9.

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the Spirit ſaith unto the churches: To him that overcometh will I give to eat of the tree of life which is in [5] the midſt of the [a] Paradiſe of God.

8 ¶ [6] And unto the angel of the church of the [c] Smyrnians, write, Theſe things ſaith he that is firſt and laſt, which was dead and is alive:

9 [7] I know thy works and tribulation, and poverty (but thou art rich) and *I know* the blaſphemy of them which ſay they are Jews, and are not, but *are* the ſynagogue of Satan.

10 Fear none of thoſe things which thou ſhalt ſuffer: behold, it ſhall come to paſs, that the devil ſhall caſt ſome of you into priſon, that ye may be tried, and ye ſhall have [8] tribulation ten days: be thou faithful unto the death, and I will give thee the crown of life.

11 [9] Let him that hath an ear, hear what the Spirit ſaith to the churches. He that overcometh, ſhall not be hurt [10] of the ſecond death.

12 [11] And to the angel of the church which is at [d] Pergamus, write, This ſaith he which hath that ſharp ſword with two edges:

13 [12] I know thy works, and where thou dwelleſt, *even* where Satan's throne is, and thou keepeſt my name, and haſt not denied my faith, even in [e] thoſe days when Antipas my faithful martyr was ſlain among you, where Satan dwelleth.

14 But I have a few things againſt thee, becauſe thou haſt there them that maintain the doctrine of * Balaam, which taught Balac to put a ſtumbling-block before the children of Iſrael, that they ſhould [f] eat of things ſacrificed unto idols, and commit fornication.

* Num. 24. 14. and 25. 1.

15 Even ſo haſt thou them that maintain the doctrine of the [13] Nicolaitans, which thing I hate.

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16 Repent thyſelf, or elſe I will come unto thee ſhortly, and will fight againſt thee with the ſword of my mouth.

17 [14] Let him that hath an ear, hear what the Spirit ſaith unto the churches. To him that overcometh, will I give to eat [15] of the [g] Manna that is hid, and will give him a [h] [16] white ſtone, and in the ſtone a new [17] name written, which no man knoweth ſaving he that receiveth it.

18 ¶ And unto [18] the angel of the church which is at Thyatira, write, Theſe things ſaith the Son of God, which hath his eyes like unto a flame of fire, and his feet like fine braſs:

19 I know [19] thy works and thy love, and [i] ſervice, and faith, and thy patience, and thy works, and that *they are* more at the laſt, than at the firſt.

20 Notwithſtanding, I have a few things againſt thee, that thou ſuffereſt the woman Jezebel, which calleth herſelf a propheteſs, to teach and to deceive my ſervants, to make them commit [k] fornication, and to eat meat ſacrificed unto idols:

21 And I gave her ſpace to repent of her fornication, but ſhe repented not.

22 Behold, I will caſt her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their works.

23 And I will kill her children with death: and all the churches ſhall know that I am he which * ſearch the reins and hearts: and I will give unto every one of you according unto your works.

* 1 Sam. 16. 7. Pſ. 7. 10. Jer. 11. 20. and 17. 10.

24 And unto you I ſay, the reſt of them of Thyatira, As many as have not this learning, neither have known the [l] deepneſs of Satan (as they ſpeak) I will [m] put upon you none other burden,

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[5] That is, in Paradiſe, after the manner of the Hebrew phraſe.

[b] This Chriſt ſpeaketh as he is Mediator.

[6] The ſecond place is unto the paſtors of the church of the Smyrnians. The exordium is taken out of the 17th and 18th verſes of the firſt chapter.

[c] Smyrna was one of the cities of Ionia in Aſia.

[7] The propoſition of praiſe is in this verſe, and of exhortation joined with promiſe, is in the next verſe.

[8] That is, of ten years. For ſo commonly both in this book and in Daniel, years are ſignified by the name of days, that God thereby might declare, that the ſpace of time is appointed by him, and the ſame very ſhort. Now becauſe Saint John wrote this book in the end of Domitian the emperor's reign, as Juſtinus and Irenæus do witneſs, it is altogether neceſſary that this ſhould be referred unto that perſecution which was done by the authority of the emperor Trajan, who began to make havock of the Chriſtian churches in the tenth year of his reign, as the hiſtoriographers do write: and his bloody perſecution continued until Adrian the emperor ſucceeded in his place: the ſpace of which time is preciſely ten years, which are here mentioned.

[9] The concluſion, ver. 7.

[10] See chap. 20. 6.

[11] The third place is unto the paſtors of Pergamus. The exordium is taken out of the ſixteenth verſe of the firſt chapter.

[d] Pergamus was the name of a famous city in old time in Aſia, where the kings of the Attalians were always reſident.

[12] The propoſition of praiſe, is in this verſe, of reprehenſion in the two following, and of exhortation joined with a conditional threat, ver. 16. Now this Antipas was the angel or miniſter of the church of Pergamus, as Aretas writeth.

[e] The faith of them of Pergamus is ſo much the more highly commended, becauſe they remained conſtant even in the very heat of perſecution.

[f] That which is here ſpoken of things offered to idols, is meant of the ſame kind which Paul ſpeaketh of, 1 Cor. 10. 14.

[13] Which follow the footſteps of Balaam, and ſuch as are abandoned to all filthineſs, as he ſhewed in the verſe aforegoing, and is here ſignified by a note of ſimilitude. And thus alſo muſt the ſixth verſe be underſtood. For this matter eſpecially, Irenæus muſt be conſulted withal.

[14] The concluſion, ſtanding of exhortation as before, and of promiſe.

[15] The bread of life, inviſible, ſpiritual, and heavenly, which is kept ſecretly with God, from before all eternity.

[g] He alludeth to that ſermon which we read of, John 6. and to the place we find, Pſalm 105. 40.

[h] Aretas writeth, that ſuch a ſtone was wont to be given to wreſtlers at games, or elſe that ſuch ſtones did in old time witneſs the acquitting of a man.

[16] Which is a ſign and witneſs of forgiveneſs and remiſſion of ſins, of righteouſneſs and true holineſs, and of purity incorrupted, after that the old man is killed.

[17] A ſign and teſtimony of newneſs of life in righteouſneſs and true holineſs, by putting on the new man, whom none doth inwardly know, ſave the ſpirit of man, which is in himſelf, the praiſe whereof is not of men, but of God, Rom. 2. 28.

[18] The fourth place is unto the paſtors of Thyatira. The exordium is taken out of the fourteenth and fifteenth verſes of the firſt chapter.

[19] The propoſition of praiſe is in this verſe of reprehenſion, for that they tolerated with them the doctrine of unrighteouſneſs and ungodlineſs, is verſe 20. the authors whereof, though they were called back of God, yet repented not, verſe 21. whereunto is added a moſt heavy threatning, verſe 22. and 23. of a conditional promiſe, and of exhortation to hold faſt the truth, in the two verſes following.

[i] So he calleth thoſe offices of charity which are done to the ſaints.

[k] By fornication, is idolatry, oftentimes in the ſcripture, meant.

[l] He pointeth out the bragging of certain men, which boaſted of their deep, that is, plentiful and common knowledge, which notwithſtanding is deviliſh.

[m] I will ſpeak no worſe thing againſt you, being content to have ſhewed you what I require to be in you.

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25 But that which ye have already, hold faſt till I come.

26 [20] For he that overcometh and keepeth my works unto the end, to him will I give [21] power over nations.

* Pſ. 2. 9. 27 * And he ſhall rule them with a rod of iron: *and* as the veſſels of a potter, ſhall they be broken.

28 Even as I received of my Father, ſo will I give him the [22] morning ſtar.

29 Let him that hath an ear, hear what the Spirit ſaith to the churches.

CHAP. III.

1 *The fifth epiſtle ſent to the paſtors of the church of Sardis,* 7 *of Philadelphia,* 14 *and of the Laodiceans;* 16 *that they be not lukewarm,* 20 *but endeavour to further God's glory.*

AND [1] write unto the angel of the church which is at [a] Sardis, Theſe things ſaith he that hath the ſeven ſpirits of God, and the ſeven ſtars, [2] I know thy works: for thou haſt a [b] name that thou liveſt, but thou art dead.

2 Be awake, and ſtrengthen the things which remain, that are [c] ready to die: for I have not found thy works perfect before God.

* Ch. 16. 15. 1 Theſſ. 5. 2. 2 Pet. 3. 10. 3 Remember therefore, how thou haſt received and heard, and hold faſt and repent. * If therefore thou wilt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee.

4 *Notwithſtanding* thou haſt a few names yet in Sardis, [3] which have not defiled their garments: and they ſhall walk with me in [4] white: [5] for they are [d] worthy.

* Ch. 20. 12. and 21, 27. Phil. 4. 3. 5 He that overcometh, ſhall be clothed in white array, and I will not put out his name out of the * book of life, but I will confeſs his name before my Father, and before his angels.

6 Let him that hath an ear, hear what the Spirit ſaith unto the churches.

7 ¶ [6] And write unto the angel of the church which is of Philadelphia, Theſe things ſaith he that is holy, and true, which hath the [e] key of David: which openeth, and no man ſhutteth: and ſhutteth, and no man openeth.

8 [7] I know thy works: behold, I have ſet before thee an open door, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.

9 Behold, I will make them [f] of the ſynagogue of Satan, which call themſelves Jews, and are not, but do lye: behold, *I ſay,* I will make them that they ſhall come [8] and worſhip before thy feet, and ſhall know that I have loved thee.

10 Becauſe thou haſt [g] kept the word of my patience, therefore I will deliver thee from the hour of temptation, which will come upon all the world, to try them that dwell upon the earth.

11 Behold, I come ſhortly: hold that which thou haſt, that no man take thy crown.

12 [9] Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out: [10] and I will write upon him the name of my God, and the name of the city of my God, *which is* the new Jeruſalem, which cometh down out of heaven from my God, and *I will write upon him* my new name.

13 Let him that hath an ear, hear what the Spirit ſaith unto the churches.

14 [11] And unto the angel of the church of the Laodiceans write, Theſe things ſaith [h] Amen, the faithful and true witneſs, that [i] beginning of the creatures of God.

15 [12] I know thy works, that thou art neither cold nor hot: I would thou wereſt cold or hot.

16 Therefore, becauſe thou art lukewarm, and neither cold nor hot, it will come to paſs, that I ſhall ſpue thee out of my mouth.

17 For thou ſayeſt, I am rich and increaſed with goods, and have need of nothing, and knoweſt not how thou art wretched and miſerable, [13] and poor, and blind, and naked.

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[20] The concluſion, wherein Chriſt aſſureth unto his ſervants the communion of his kingdom and glory in this verſe, and that following: and commandeth an holy attention in the laſt verſe.

[21] That is, I will make him a king, by communion with me, and my fellow heir, as it is promiſed, Matt. 19. 28. and 25 34. Rom. 8. 17. and 1 Cor. 6. 3. Eph. 2. 6. and 2 Tim. 2. 12. and Apoc. 3. 21. and 44.

[22] The brightneſs of greateſt glory and honour, neareſt approaching unto the light of Chriſt, who is the Son of righteouſneſs, and our head, Matt. 4.

[1] The firſt place is unto the paſtors of Sardis. The exordium is taken out of the 4. and 16 verſes of the firſt chapter.

[a] Sardis is the name of a moſt flouriſhing and famous city, where the kings of Lydia kept their courts.

[2] The propoſition of the proof is in this verſe: of exhortation joined with a threatening in the two verſes that follow, and of qualification by way of correction, unto the comfort of the good which yet remaineth there, verſe 4.

[b] Thou art ſaid to live, but art dead indeed.

[c] Other things, whoſe ſtate is ſuch, that they are now going, and unleſs they be confirmed, will periſh forthwith.

[3] That is, who have with all religion guarded themſelves from ſin and contagion, even from the very ſhew of evil, as Saint Jude exhorteth, verſe 23.

[4] Pure from all ſpot, and ſhining with glory. So it is to be underſtood always hereafter, as in the next verſe.

[5] The concluſion ſtanding upon a promiſe and a commandment, as before.

[d] They are meet and fit, to wit, becauſe they are juſtified in Chriſt, as they have truly ſhewed it: for he is righteous that worketh righteouſneſs: but ſo as the tree bringeth forth the fruit, look Rom. 8. 18.

[6] The ſixth place is unto the paſtors of Philadelphia. The exordium is taken out of the 18 verſe of the firſt chapter.

[e] All power of rule in commanding and forbidding, in delivering and puniſhing. And the houſe of David is the church, and the continual promiſe of David's kingdom belongeth to Chriſt.

[7] The propoſition of praiſe is in this verſe: of promiſes, to bring home again them that wander, verſe 9. and to preſerve the godly, verſe 10. and of exhortation, verſe 11.

[f] I will bring them to that caſe.

[8] That is, fall down and worſhip, either thee civilly, or Chriſt religiouſly at thy feet (and thus I had rather take it) whether here in the church (which ſeemeth more proper to the argument of this place) or there in the world to come. For Chriſt verily ſhall fulfil his word.

[g] Becauſe thou haſt been patient and conſtant, as I would my ſervants ſhould be.

[9] The concluſion, which containeth a promiſe and a commandment.

[10] That is, the new man ſhall be termed after his father, mother, and head, Chriſt.

[11] The ſeventh place is unto the paſtors of the church of Laodicea. The exordium is taken out of the 15 verſe of the firſt chapter.

[h] Amen, ſoundeth as much in the Hebrew tongue, as truly, or truth itſelf.

[i] Of whom all things that are made, have their beginning.

[12] The propoſition of reproof is in this verſe, whereunto is adjoined a threatening, verſe 16, with a confirmation declaring the ſame, verſe 17, and of exhortation unto faith and repentance, verſe 18, 19, whereunto is adjoined a conditional promiſe, verſe 20.

[13] The ſpiritual miſery of men is metaphorically expreſſed in three points: unto which are matched, as correſpondent, thoſe remedies which are offered, verſe 18.

18 I counſel thee to buy of me gold tried by the fire, that thou mayeſt be made rich: and white raiment, that thou mayeſt be clothed, and that thy filthy nakedneſs do not appear: and anoint thine eyes with eye ſalve, that thou mayeſt ſee.

19 As many as I love, * I rebuke and chaſten: be [k] zealous therefore and amend.

* Prov. 3. 12. Heb. 12. 5.

20 Behold, I ſtand at the door, and knock. [14] If any man hear my voice, and open the door, I will come in unto him, and will ſup with him, and he with me.

21 [15] To him that overcometh, will I grant to ſit with me in my throne, even as I overcame, and ſit with my Father in his throne.

22 Let him that hath an ear, hear what the Spirit ſaith unto the churches.

CHAP. IV.

1 *Another viſion, containing the glory of God's majeſty:* 8 *which is magnified of the four beaſts,* 10 *and the four and twenty elders.*

AFTER [1] this I looked, and behold, a door was open in heaven, and the firſt voice which I heard, was as it were of a trumpet talking with me, ſaying, Come up hither, and I will ſhew thee things which muſt be done hereafter.

2 And [2] immediately I was *raviſhed* [a] in the ſpirit, [3] and behold, a throne was ſet in heaven, and one ſat upon the throne.

3 [4] And he that ſat, was to look upon, like unto a jaſper ſtone, and a ſardine, and there *was* a rainbow round about the throne, in ſight like to an emerald.

4 [5] And round about the throne *were* four and twenty ſeats, and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment, and had on their heads crowns of gold.

5 [6] And out of the throne proceeded lightnings, and thunderings, and voices, and there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God.

6 [7] And before the throne there *was* a ſea of glaſs like unto chryſtal: and in the midſt of the throne, and round about the throne, *were* four beaſts full of eyes before and behind.

7 And the firſt beaſt *was* like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt *was* like a flying eagle.

8 And the [b] four beaſts had each one of them ſix wings about him, and they were full of eyes within, and they ceaſed not [8] day nor night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and which is, and which is to come.

9 And when thoſe beaſts [c] gave glory, and honour, and thanks to him that ſat on the throne, which liveth for ever and ever,

10 [9] The four and twenty elders fell down before him that ſat on the throne, and worſhipped him that liveth for evermore, and caſt their crowns before the throne, ſaying,

11 [10] Thou art * worthy, O Lord, [11] to receive glory, and honour, and power: for thou haſt created all things, and for thy will's ſake they are, and have been created.

* Ch. 5. 12.

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[k] Zeal is ſet againſt them which are neither hot nor cold.

[14] This muſt be taken after the manner of an allegory, as John 14. 23.

[15] The concluſion, conſiſting of a promiſe, as chap. 2. verſe 26. and of an exhortation. Hitherto hath been the firſt part of the book of the Apocalypſe.

[1] Hereafter followeth the ſecond part of this book, altogether prophetical, foretelling thoſe things which were to come, as was ſaid before, chap. 1. 19. This is divided into two hiſtories: one common unto the whole world, unto the ninth chapter: and another ſingular of the church of God, thence unto the 22d chapter, and theſe hiſtories are ſaid to be deſcribed in ſeveral books, chapter 5. 1. and 10. 2. Now this firſt verſe is, as it were, a paſſage from the former part unto the ſecond: where it is ſaid, that the heaven was opened, that is, that heavenly things were unlocked, and that the voice of a trumpet ſounded in heaven, to ſtir up the apoſtle, and call him to the underſtanding of things to come. The firſt hiſtory hath two parts: one of the cauſes of things done, and of this whole Revelation, in this and the next chapter. Another of the acts done in the next four chapters. The principal cauſes according to the diſtinction of perſons in the unity of the divine eſſence, and according to the œconomy or diſpenſation thereof, are two: one the beginning, which none ſhall approach unto, that is, God the Father, of whom is ſpoken in this chapter. The other the Son, who is the mean cauſe, eaſy to be approached unto, in reſpect that he is God and man in one perſon, of whom, chapter 5.

[2] The manner of Revelation, as before, 1. 10.

[a] Look chapter 1. 10.

[3] A deſcription of God the Father, and of his glory in the heavens, framed unto the manner of men by his office, nature, company, attending, effect, inſtruments, and events, that follow afterwards. In this verſe he is preſented in office a judge, as Abraham ſaid, Gen. 18. which is declared by his throne, as an enſign of judgment, and his ſitting thereupon.

[4] By his nature, in that he is the Father, moſt glorious in his own perſon, and with his glory overſhining all other things.

[5] By the company attending about him, in that, as that moſt high judge, he is accompanied with the moſt honourable attendants of prophets and apoſtles both of the old and new church, whom Chriſt hath made to be prieſts and kings, chap. 1. 6. and 5. 10.

[6] By effects, in that moſt mightily he ſpeaketh all things by his voice and word, as Pſalm 29. 3. and with the light of his ſpirit and prudence, peruſeth and paſſeth through all.

[7] By inſtruments uſed, in that he hath a moſt ready treaſury, and as it were a work-houſe, excellently furniſhed with all things, unto the executing of his will, which things flow from his commandment, as is repeated, chap. 15. 2. and hath alſo the angels moſt ready adminiſters of his councils and pleaſure, unto all parts of the world, continually watching (in this verſe) working by reaſon otherwiſe than the inſtruments without life laſt mentioned, courageous as lions, mighty as bulls, wiſe as men, ſwift as eagles, verſe 7. moſt apt unto all purpoſes, as furniſhed with wings on every part, moſt piercing of ſight, and finally, pure and holy ſpirits, always in continual motion, verſe 8.

[b] Every beaſt had ſix wings.

[8] By events, in that for all the cauſes before mentioned, God is glorified both of angels, as holy, judge, omnipotent, eternal, and immutable, verſe 8. and alſo after their example he is glorified of holy men, verſe 9. in ſign and in ſpeech, ver. 10, 11.

[c] God is ſaid to have glory, honour, kingdom, and ſuch like, given unto him, when we godly and reverently ſet forth that which is properly and only his.

[9] Three ſigns of divine honour given to God, proſtration or falling down, adoration and caſting their crowns before God: in which the godly, though made kings by Chriſt, do willingly empty themſelves of all glory, moved with a religious reſpect of the majeſty of God.

[10] The ſum of their ſpeech: that all glory muſt be given unto God: the reaſon, becauſe he is the eternal beginning of all things, from whoſe only will they have their being, and are governed: and finally, in all reſpects are that which they are.

[11] That is, that thou ſhouldeſt challenge the ſame to thyſelf alone. But as for us, we are unworthy that even by thy goodneſs we ſhould be made partakers of this glory. And hitherto hath been handled the principal cauſe unapproachable, which is God.

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CHAP. V.

1 *The book ſealed with ſeven ſeals,* 3 *which none could open,* 6 *that Lamb of God is thought worthy to open,* 12 *even by the conſent of all the company of heaven.*

AND [1] I ſaw in the [2] right hand of him that ſat upon the throne, [3] a book written within, and on the backſide ſealed with ſeven ſeals.

2 And I ſaw a ſtrong angel which preached with a loud voice, Who is worthy to open the book, and to looſe the ſeals thereof?

3 [4] And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 Then I wept much, becauſe no man was found worthy to open and to read the book, neither to look thereon.

5 [5] And one of the elders ſaid unto me, Weep not: behold, that * [6] lion which is of the tribe of Judah, that root of David, hath obtained to open the book, and to looſe the ſeven ſeals thereof.

* Gen. 49. 9.

6 Then I beheld, and lo, [7] in the midſt of the throne, and of the four beaſts, and in the midſt of the elders, ſtood a lamb, as though he had been killed, which had ſeven horns, and ſeven eyes, which are the ſeven ſpirits of God, ſent into all the world.

7 [8] And he came, and took the book out of the right hand of him that ſat upon the throne.

8 [9] And when he had taken the book, the four beaſts, and the four and twenty elders, fell down before the Lamb, having every one [10] harps and golden vials full of odours, which are the [a] prayers of the ſaints,

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9 And they ſung a [b] new [11] ſong, ſaying, [12] Thou art worthy to take the book, and to open the ſeals thereof, becauſe thou waſt killed, and haſt redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,

10 And haſt made us unto our God * kings, and prieſts, and we ſhall reign on the earth.

* Ch. 1. 6. 2 Pet. 2. 9.

11 [13] Then I beheld, and I heard the voice of many angels round about the throne, and *about* the beaſts and the elders, [14] and there *were* * [c] ten thouſand times ten thouſand, and thouſands of thouſands:

* Dan. 7. 10.

12 Saying with a loud voice, Worthy is the Lamb that was killed, to [d] receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and praiſe.

13 [15] And all the creatures which are in heaven, and on the earth, and under the earth, and in the ſea, and all that are in them, heard I, ſaying, Praiſe, and honour, and glory, and power, *be* unto him that ſitteth upon the throne, and unto the Lamb for evermore.

14 [16] And the four beaſts ſaid, Amen, and the four and twenty elders fell down and worſhipped him that liveth for evermore.

CHAP. VI.

1 *The Lamb openeth the firſt ſeal of the book,* 3 *the ſecond,* 5 *the third,* 7 *the fourth,* 9 *the fifth,* 12 *and the ſixth, and then ariſe murders, famine, peſtilence, outcries of ſaints, earthquakes, and divers ſtrange ſights in heaven.*

AFTER

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[1] A paſſing unto the ſecond principal cauſe, which is the Son of God, God and man, the mediator of all, as the eternal Word of God the Father, manifeſted in the fleſh. This chapter hath two parts: one that prepareth the way unto the Revelation, by rehearſal of the occaſions that did occur in the firſt four verſes. Another, the hiſtory of the Revelation of Chriſt: thence unto the end of the chapter.

[2] That is, in the very right hand of God.

[3] Here are ſhewed the occaſions for which this principal cauſe, and this Revelation was alſo neceſſary: the ſame are three; the firſt a preſent viſion of the book of the counſels of God, concerning the government of this whole world, which book is ſaid to be laid up with the Father as it were in his hand: but ſhut and unknown to all creatures, in this verſe. The ſecond is a religious deſire of the angels of God to underſtand the myſteries of this book, verſe 2. whereof ſee 1 Peter, 1. 12. The third is a lamentation of Saint John and all the godly, moved by the ſame deſire, verſe 4. when they ſaw that it was a thing impoſſible for any creature to effect: which is declared in verſe 3.

[4] Thus neither of them that are in heaven, nor of them which are in the earth, &c. And this I like better. Now this enumeration of parts is ſufficient to the denying of the whole: For of the creatures, one ſort is in heaven, above the earth: another in the earth, and another under the earth, in the ſea, as is afterwards declared, verſe 13.

[5] The ſecond part of this chapter, in which is ſet down the Revelation of the Son, as before was ſaid. This part containeth firſt an hiſtory of the manner how God prepared Saint John to underſtand this Revelation, in this verſe. Secondly, the Revelation of the Son himſelf, unto the 7th verſe. Thirdly, the accidents of this Revelation, in the reſt of the chapter. The manner how is here deſcribed in two ſorts: one from without him, by ſpeech, in this verſe: another within, by opening the eyes of Saint John (which before were held) that he might ſee, in the verſe following.

[6] That is, the moſt mighty and moſt approved prince: according to the uſe of the Hebrew ſpeech.

[7] The ſum of this Revelation: Chriſt the mediator taketh and openeth the book, verſe 6, 7. Therefore in this Revelation is deſcribed the perſon of Chriſt, in this verſe. His fact in the next verſe. The perſon is thus deſcribed: Chriſt, the mediator between God, angels, and men, as the eternal Word of God, and our redeemer: as the Lamb of God, ſtanding as ſlain, and making interceſſion for us by the virtue and merit of his everlaſting ſacrifice, is armed with the Spirit of God in his own perſon, that is, with the power and wiſdom of God effectually unto the government of this whole world.

[8] The fact of Chriſt the mediator: that he cometh unto the throne of the Father, of which chap. 4. and taketh the book out of his hand to open it. For that he opened it, it is firſt expreſſed, chap. 6, 1, &c.

[9] Now follow in the end the accidents of the Revelation laſt ſpoken of: that all the holy angels and men did ſing unto him: both the chief, verſe 9, 10, and the common order of angels, verſe 11, 12. and of all things created, verſe 13. the princes of both ſorts agreeing thereunto, verſe 14.

[10] The ſymbols or ſigns of praiſe, ſweet of ſavour, and acceptable unto God, ſee chap. 8. 3.

[a] Look chap. 8. 3.

[b] No common ſong.

[11] That is, compoſed according to the preſent matter, the Lamb having received the book as it were with his feet, and opened it with his horns, as it is ſaid in the Canticles.

[12] The ſong of the nobles or princes ſtanding by the throne, conſiſting of a publication of the praiſe of Chriſt, and a confirmation of the ſame from his benefits, both which we have received of himſelf (as are the ſuffering of his death, our redemption upon the croſs by his blood, in this verſe: and our communion with him in kingdom and prieſthood, which along ago he hath granted unto us with himſelf) and which we hereafter hope to obtain, as our kingdom to come, in Chriſt, in the verſe following.

[13] The conſent of the common order of angels, anſwering in melody unto their princes that ſtood by the throne.

[14] A number finite, but almoſt infinite, for one infinity indeed, as Daniel 7. 10.

[c] By this is meant a great number.

[d] To have all praiſe given to him as to the mightieſt and wiſeſt, &c.

[15] The conſent of all the common multitude of the creatures.

[16] A confirmation of the praiſe beforegoing, from the conteſtation of the nobles, expreſſed in word and ſigns, as once or twice before this.

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AFTER, [1] I beheld when the Lamb had opened one of the ſeals, and I heard one of the four beaſts ſay, as *it were* the noiſe of thunder, Come and ſee.

2 Therefore [2] I beheld, and lo, there *was* a white horſe, and he that ſat on him had a bow, and a crown was given unto him, and he went forth conquering that he might overcome.

3 And [3] when he had opened the ſecond ſeal, I heard the ſecond beaſt ſay, Come and ſee.

4 And there went out another horſe, *that was* red, and power was given to him that ſat thereon to take peace from the earth, and that they ſhould kill one another, and there was given unto him a great ſword.

5 [4] And when he had opened the third ſeal, I heard the third beaſt ſay, Come and ſee. Then I beheld, and lo, a black horſe, and he that ſat on him had balances in his hand.

6 And I heard a voice in the midſt of the four beaſts ſay, A [a] meaſure of wheat for a penny, and three meaſures of barley for a penny, [5] and oil and wine hurt thou not.

7 [6] And when he had opened the fourth ſeal, I heard the voice of the fourth beaſt ſay, Come and ſee.

8 And I looked, and behold, a pale horſe, and his name that ſat on him was death, and hell followed him, and power was given unto them over the fourth part of the earth, to kill with ſword, and with hunger, and with death, and with the beaſts of the earth.

9 [7] And when he had opened the fifth ſeal, I ſaw under the altar the ſouls of them that were killed for the word of God, and for the teſtimony which they maintained,

10 And they cried with a loud voice, ſaying, How long, Lord, which art holy and true! doeſt not thou judge and avenge our blood on them that dwell on the earth?

11 And long [8] white robes were given unto every one, and it was ſaid unto them, that they ſhould reſt for a little ſeaſon until their fellow ſervants and their brethren that ſhould be killed even as they were, were [b] fulfilled.

12 [9] And I beheld when he had opened the ſixth ſeal, and lo, there was a great earthquake, and the ſun was as black as [c] ſackcloth of hair, and the moon was like blood.

13 And the ſtars of heaven fell unto the earth, as a fig-tree caſteth her green figs, when it is ſhaken of a mighty wind.

14 And heaven departed away, as a ſcroll when it is rolled, and every mountain and iſle were moved out of their places.

15 [10] And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themſelves in dens, and among the rocks of the mountains,

16 And ſaid to the mountains and rocks, [11] * Fall on us, and hide us from the preſence of

* Iſa. 2. 19. Hoſ. 10. 8. Luke 23. 30.

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[1] This is the ſecond part of this firſt hiſtory (which I ſaid was common, and of the whole world) of the works of God in the government of all things. Of this there are generally three members: the fore-ſignifying the caution, and the execution of all the evils which God poureth out upon this world, which hath moſt hardly deſerved of him. The fore-ſignifying is ſet down in this chapter, the caution for preſerving the church is in the next chapter, and the execution is deſcribed, chap. 8. 9. In every part of the fore-ſignifying there are three branches: the ſeveral and expreſs calling of Saint John to prepare himſelf to take knowledge of the things that were to be ſhewed unto him in the opening of the ſeals: the ſign, and the word expounding the ſign: and albeit the expreſs calling of Saint John be uſed only in four of the ſigns, yet the ſame is alſo to be underſtood in the reſt that follow. The author of the fore-ſignifyings is the Lamb, as that word of the Father made the mediator, opening the ſeals of the book. The inſtruments are the angels in moſt of the viſions, who expound the ſign and the words thereof. Now this firſt verſe containeth an expreſs calling of Saint John to mark the opening of the firſt ſeal,

[2] The firſt ſign joined with declaration is, that God, for the ſins and horrible rebellion of the world, will invade the ſame: and firſt of all will, as afar off, with his darts of peſtilence, moſt ſuddenly, mightily, and gloriouſly, beat down the ſame as judge, and triumph over it as conqueror.

[3] The ſecond ſign joined with words of declaration (after the expreſs calling of Saint John as before) is, that God being provoked unto wrath by the obſtinacy and hard-heartedneſs of the world, not repenting for the former plague: as ſetting upon the ſame at hand, will kindle the fire of debate amongſt men, and will deſtroy the inhabitants of this world, one by the ſword of another.

[4] The third ſign with declaration is, that God will deſtroy the world with famine, withdrawing all proviſion: which is, by the figure Synecdoche, comprehended in wheat, barley, wine, and oil.

[a] Hereby is ſignified what great ſcarcity of corn there was; for the word here uſed is a kind of meaſure of dry things, which is in quantity but the eighth part of a buſhel, which was an ordinary portion uſed to be given to ſervants for their ſtint of meat for one day.

[5] I had rather diſtinguiſh and read the words thus: "And the wine and the oil thou ſhalt not deal unjuſtly." In this ſenſe likewiſe the oil and the wine ſhall be ſold a very little for a penny. Thou ſhalt not deal unjuſtly, namely, when thou ſhalt meaſure out a very little for a great price: ſo is the place evident: otherwiſe that is moſt true which the wiſe man ſaith, That who with-holdeth the corn, ſhall be curſed of the people, Prov. 11. 26.

[6] The fourth ſign, joined with words of declaration, is, that God will addict the ſourth part of the world indifferently, unto death and hell, or the grave, by all thoſe means at once, by which before ſeverally and in order he had recalled their minds unto amendment. Unto theſe are alſo added the wild and cruel beaſts of the earth, out of Levit. 26. 22. Thus doth God, according to his wiſdom, diſpenſe the treaſures of his power juſtly towards all, mercifully towards the good, and with patience or long-ſufferance towards his enemies.

[7] The fifth ſign is, that the holy martyrs, which are under the altar, whereby they are ſanctified, that is, received into the truſt and tuition of Chriſt (into whoſe hands they are committed) ſhall cry out for the juſtice of God, in an holy zeal to advance his kingdom, and not of any private perturbation of the mind, in this and the next verſe, and that God will, in deed, ſign, and word, comfort them, verſe 11.

[8] As before, 3. 4.

[b] Until their number be fulfilled.

[9] The ſixth ſign, the narration whereof hath two parts: the ſign, and the event. The ſign is, that the earth, heaven, and the things that are in them, for horror of the ſins of the world upon thoſe moſt heavy foretellings of God and complaint of the ſaints, ſhall be ſhaken moſt vehemently, trembling in horrible manner, and loſing their light, in this verſe: falling from on high, verſe 13. withdrawing themſelves, and flying away for the greatneſs of the trouble, verſe 14. So holily do all creatures depend upon the will of God, and content themſelves in his glory.

[c] So they called in old time thoſe woven works that were of hair.

[10] The event of the ſign aforegoing: that there is no man that ſhall not be aſtoniſhed at that general commotion, flee away for fear, and hide himſelf, in this verſe, and wiſh unto himſelf moſt bitter death, for exceeding horror of the wrath of God, and of the Lamb, at which before he was aſtoniſhed. Now this perplexity is not of the godly, but of the wicked, whoſe portion is in this life, as the Pſalmiſt ſpeaketh, Pſalm 17. 14. Not that ſorrow which is according unto God, which worketh repentance unto ſalvation, whereof a man ſhall never repent him, but that worldly ſorrow that bringeth death, 2 Cor. 7. 9. as their wiſhings do declare: for this hiſtory of the whole world, is ſevered from the hiſtory of the church, as I have ſhewed before, chap. 4. 1.

[11] Theſe are words of ſuch as deſpair of their eſcape: of which deſpair there are two arguments, the preſence of God and of the Lamb provoked to wrath againſt the world,

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him that ſitteth on the throne, and from the wrath of the Lamb.

17 For the great day of his wrath is come, and who can ſtand?

CHAP. VII.

1 The angels coming to hurt the earth, 3 are ſtayed until the elect of the Lord 5 of all tribes were ſealed. 13 Such as ſuffered perſecution for Chriſt's ſake, 16 have great felicity 17 and joy.

AND [1] after that, I ſaw four angels ſtand on the [a] four corners of the earth, holding the four winds of the earth, that the winds ſhould not blow on the earth, neither on the ſea, [2] neither on any tree.

2 [3] And I ſaw [4] another angel come up from the eaſt, which had the ſeal of the living God, and he cried with a loud voice to the four angels to whom power was given to hurt the earth, and the ſea, ſaying,

3 Hurt ye not the earth, neither the ſea, neither the trees, till we have ſealed the ſervants of our God in their foreheads.

4 And I heard the number of them which were ſealed, and there *were* ſealed [5] an hundred and four and forty thouſand of all the tribes of the children of Iſrael.

5 Of the tribe of Judah were ſealed twelve thouſand. Of the tribe of Reuben were ſealed twelve thouſand. Of the tribe of Gad were ſealed twelve thouſand.

6 Of the tribe of Aſer were ſealed twelve thouſand. Of the tribe of Napthtali were ſealed twelve thouſand. Of the tribe of Manaſſes were ſealed twelve thouſand.

7 Of the tribe of Simeon were ſealed twelve thouſand. [6] Of the tribe of [b] Levi were ſealed twelve thouſand. Of the tribe of Iſſachar were ſealed twelve thouſand. Of the tribe of Zebulun were ſealed twelve thouſand.

8 Of the tribe of [c] Joſeph were ſealed twelve thouſand. Of the tribe of Benjamin were ſealed twelve thouſand.

9 After theſe things I beheld, and lo a great multitude, [7] which no man could number, of all nations, and kindreds, and people, and tongues, [8] ſtood before the throne, and before the Lamb, clothed with long white robes, and palms in their hands.

10 [9] And they cried with a loud voice, ſaying, Salvation *cometh* of our God, that ſitteth upon the throne, and of the Lamb.

11 And all the angels ſtood round about the throne, and *about* the elders, and the four beaſts, and they fell before the throne on their faces, and worſhipped God,

12 Saying, Amen: Praiſe, and glory, and wiſdom, and thanks, and honour, and power, and might, *be* unto our God for evermore. Amen.

13 [10] And one of the elders ſpake, ſaying unto me, What are theſe which are arrayed in long white robes? and whence came they?

14 And I ſaid unto him, Lord, thou knoweſt. And he ſaid unto me, [11] Theſe are they which came out of great tribulation, and have waſhed their long robes, and have made their long robes white in the blood of the Lamb.

15 Therefore are they in the preſence of the throne of God, and ſerve him [d] day and night in his temple, and he that ſitteth on the throne will dwell [e] among them.

16 They

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in this verſe: and the conſcience of their own weakneſs, whereby men feel that they are no way able to ſtand in the day of the wrath of God, verſe 17. as it is ſaid, Iſaiah 14. 27.

[1] The ſecoud member of this part is a preventing of danger, as we diſtinguiſhed the ſame before, chapter 6. 1. that is, of the caution whereby God took care beforehand, and provided for his, that after the example of the Iſraelites of old, Exod. 8. 23. the faithful might be exempted from the plagues of this wicked world. This whole place is a certain interlocution and bringing in for this whole chapter, by occaſion of the prediction and argument of the ſixth ſeal. For firſt that evil is prevented in the elect, unto the 9th verſe. Then thanks are given by the elect for that cauſe, ver. 10, 11, 12. Laſtly, the accompliſhment of the things is ſet forth unto the end of the chapter. The firſt verſe is a tranſition, ſpeaking of the angels which keep the inferior parts from all evil until God do command. For (as it is excellently figured by Ezek. chap. 1. 11, 12.) their faces and their wings are reached upwards, continually waiting upon and beholding the countenance of God for their direction, and every of them goeth into that part that is right before his face: whitherſoever the Spirit ſhall go, they go, they ſtep not out of the way, that is, they depart not ſo much as a foot's breadth from the path commanded them of God.

[a] On the four quarters or coaſts of the earth.

[2] That is, neither into the air, into which the tops of trees are advanced.

[3] Now God provideth againſt the danger of his elect, by his commandment, verſe 2 and 3, and by ſign or figure, both for thoſe of the nation of the Jews, thence unto the 8th verſe, and alſo of the Gentiles, verſe 9.

[4] Not only another, or differing in number from the common angels of God: but alſo in eſſence, office, and operation, exceeding all angels: that is, Chriſt Jeſus, the eternal angel or word of God, and mediator of the covenant. So hereafter, chapter 8. 3. and 10. 15.

[5] That is, of the Jews, a number certain in itſelf before God, and ſuch as may be numbered of us: for which cauſe alſo the ſame is here ſet down as certain. But of the elect which are of the Gentiles, the number indeed is in itſelf certain with God, but of us not poſſibly to be numbered, as God, Gen. 15. 5. and often elſewhere, and Iſaiah figured moſt excellently, chap. 49. and 60. This therefore is ſpoken with reſpect, when a certain number is put for an uncertain Confer this with verſe 9.

[b] He ſkipped Dan, and reckoneth Levi.

[c] Of Ephraim, who was Joſeph's other ſon, and had the birthright given him, whereof he is called Joſeph.

[6] Here the tribe of Levi is reckoned up in common with the reſt, becauſe all the Iſraelites were equally made prieſts with them in Chriſt by his prieſthood, chap. 1. 6. and 5. 10. and Rom. 12. 1. and 1 Pet. 2. 9. The name of Dan is not mentioned, becauſe the Danites long before forſaking the worſhip of God, were fallen away from the fellowſhip of God's people unto the part of the Gentiles, which evil many ages before Jacob foreſaw, Gen. 49. 17. for which cauſe alſo there is no mention made of this tribe in the firſt book of the Chronicles.

[7] See before upon the 4th verſe.

[8] As prieſts, kings, and glorious conquerors by martyrdom: which things are noted by their proper ſigns in this verſe.

[9] The praiſe of God celebrated firſt by the holy men in this verſe, then by the heavenly angels in the two verſes following.

[10] A paſſage over unto the expounding of the viſion, of which the angel enquireth of Saint John, to ſtir him up withal, in this verſe; and John in the form of ſpeech both acknowledgeth his own ignorance, attributing knowledge unto the angel, and alſo in moſt modeſt manner requeſteth he expounding of the viſion.

[11] The expoſition of the viſion, wherein the angel telleth, firſt, the acts of the ſaints, that is, their ſufferings and work of faith in Chriſt Jeſus, in this verſe. Secondly, their glory: both preſent, which conſiſteth in two things; that they miniſter unto God, and that God protecteth them, verſe 15. and to come in their perfect deliverance from all annoyances, verſe 16. and in participation of all good things which even the memory of former evils ſhall never be able to diminiſh, verſe 17. The cauſe efficient, and which containeth all theſe things, is only one, even the Lamb of God, the Lord, the Mediator, and the Saviour Jeſus Chriſt.

[d] He alludeth to the Levites, which ſerved day and night, for elſe there is no night in heaven.

[e] Or, upon them whereby is meant God's defence and protection, as it were toward them, who are as ſafe as men in the Lord's tents.

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16 * They ſhall hunger no more, neither thirſt any more, neither ſhall the ſun light on them, neither any heat.

* Iſa. 49. 10.

17 For the Lamb, which is in the midſt of the throne, ſhall govern them, and ſhall lead them unto the lively fountains of waters, and * God ſhall wipe away all tears from their eyes.

* Iſa. 25. 8. Ch. 21. 4.

CHAP. VIII.

1 After the opening of the ſeventh ſeal, 3 the ſaints prayers are offered up with odours. 6 The ſeven angels come forth with trumpets. 7 The four firſt blow, and fire falleth on the earth, 8 the ſea is turned into blood, 10, 11 the waters wax bitter, 12 and the ſtars are darkened.

AND [1] when he had opened the ſeventh ſeal, there was ſilence in heaven about half an hour.

2 [2] And I ſaw the ſeven angels which [a] ſtood before God, and to them were given ſeven trumpets.

3 [3] Then another angel came and ſtood before the altar having a golden cenſer, and much odours was given unto him, that he ſhould offer with the prayers of all ſaints upon the golden altar, which is before the throne.

4 And the ſmoke of the odours, with the prayers of the ſaints, [b] went up before God, out of the angel's hand.

5 And the angel took the cenſer, and filled it with fire of the altar, and caſt it into the earth, and there were voices, and thunderings, and lightnings, and earthquake.

6 [4] Then the ſeven angels, which had the ſeven trumpets, prepared themſelves to blow the trumpets.

7 [5] So the firſt angel blew the trumpet, and there was hail and fire mingled with blood, and they were caſt into the earth, and the third part of trees was burnt, and all green graſs was burnt.

A. D. 96.

8 [6] And the ſecond angel blew the trumpet, and as *it were* a great mountain, burning with fire, was caſt into the ſea, and the third part of the ſea became blood.

9 And the third part of the creatures, which were in the ſea, and had life, died, and the third part of the ſhips were deſtroyed.

10 [7] There the third angel blew his trumpet, and there fell a great ſtar from heaven, burning like a torch, and it fell into the third part of the rivers, and into the fountains of waters.

11 And the name of the ſtar is called [8] wormwood: therefore the third part of the waters became wormwood, and many men died of the waters, becauſe they were made bitter.

12 [9] And the fourth angel blew the trumpet, and the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars, ſo that the third part of them was darkened: and the day *was ſmitten*, that the third part of it could not ſhine, and likewiſe the night.

13 And I beheld, and heard one angel flying through the midſt of heaven, ſaying with a loud voice, [10] Woe, woe, woe to the inhabitants of the earth, becauſe of the ſounds to come of the trumpet of the three angels, which were yet to blow the trumpets.

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[1] He returneth to the hiſtory of the ſeals of the book which the Lamb opened. The ſeventh ſeal is the next fore-ſignification, and a preciſe commandment of the execution of the moſt heavy judgments of God upon this wicked world, which fore-ſignification being underſtood by the ſeal, all things in heaven are ſilent, and in horror through admiration, until commandment of execution be ſeverally given of God unto the miniſters of his wrath. So he paſſeth unto the third member, of which I ſpake before in chap. 6. verſe 1. which is of the execution of thoſe evils wherewith God moſt juſtly determined to afflict the world.

[2] Now followeth the third branch of the common hiſtory, as even now I ſaid: which is the execution of the judgments of God upon the world. This is firſt generally prepared unto the 6th verſe: then by ſeveral parts expounded according to the order of thoſe that adminiſtered the ſame, unto the end of the chapter following. Unto the preparation of this execution, are declared theſe things: firſt who are the adminiſters and inſtruments thereof in this verſe. Secondly, what is the work both of the prince and angels, giving order for this execution, thence unto the 5th verſe, and of his adminiſters in the 6th verſe. The adminiſters of the execution are ſaid to be ſeven angels: their inſtruments, trumpets, whereby they ſhould, as it were, ſound the alarm at the commandment of God. They are propounded ſeven in number, becauſe it pleaſed God not at once to pour out his wrath upon the rebellious world, but at divers times, and by piece-meal, and in ſlow order, and as with an unwilling mind to exerciſe his judgments upon his creatures, ſo long called upon both by word and figures, if happily they had learned to repent.

[a] Which appeareth before him as his miniſters.

[3] This is that great Emperor the Lord Jeſus Chriſt, our King and Saviour, who both maketh interceſſion to God the Father for the ſaints, filling the heavenly ſanctuary with moſt ſweet odour, and offering up their prayers, as the calves and burnt ſacrifices of their lips, in this verſe: in ſuch ſort as every one of them (ſo powerful is that ſweet ſavour of Chriſt, and the efficacy of his ſacrifice) are held in reconcilement with God, and themſelves made moſt acceptable unto him, verſe 4. And then alſo out of his treaſury, and from the ſame ſanctuary, poureth forth upon the world the fire of his wrath, adding alſo divine tokens thereunto and by that means (as of old the heralds of Rome were wont to do) he proclaimeth war againſt the rebellious world.

[b] Our prayers are nothing worth unleſs that true and ſweet ſavour of that only oblation be eſpecially and before all things with them, that is to ſay, unleſs we being firſt of all juſtified through faith in his Son, be acceptable unto him.

[4] This is the work of the adminiſters. The angels the adminiſters of Chriſt, only by ſounding trumpet and voice (for they are only as heralds) do effectually call forth the inſtruments of the wrath of God, through his power. Hitherto have been things general. Now followeth the narration of things particular, which the angels ſix in number wrought in their order, ſet out in the 19th verſe of the next chapter, and is concluded with the declaration of the event which followed upon theſe things done in the world's end, in the 10th and 11th chapters.

[5] The firſt execution at the ſound of the firſt angel, upon the earth, that is, the inhabitants of the earth (by metonymy) and upon all the fruits thereof: as the comparing of this verſe with the ſecond member of the 9th verſe doth not obſcurely declare.

[6] The ſecond execution upon the ſea, in this verſe; and all things that are therein, in the next verſe.

[7] The third execution upon the floods and fountains, that is, upon all freſh waters, in this verſe: the effect whereof is, that many are deſtroyed with the bitterneſs of waters, in the verſe following.

[8] This is ſpoken by a metaphor, of the name of a moſt bitter herb, and commonly known: unleſs perhaps a man following thoſe that note the derivation of words had rather expound it adjectively, for that which by reaſon of bitterneſs cannot be drank, or which maketh the liquor into which it is poured more bitter than that any man can drink the ſame.

[9] The fourth execution upon theſe lightſome bodies of heaven, which adminiſter unto this inferior world.

[10] A lamentable prediction or foretelling of thoſe parts of the divine execution which are yet behind, which alſo is a paſſage unto the argument of the next chapter. Of all theſe things in a manner, Chriſt himſelf expreſly foretold in the 21ſt chapter St. Luke, verſe 24, &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 The fifth angel bloweth his trumpet, 3 and ſpoiling locuſts come out. 13 The ſixth angel bloweth, 16 and bringeth forth horſemen, 20 to deſtroy mankind.

AND [1] the fifth angel blew the trumpet, and I ſaw [2] a ſtar fall from heaven unto the earth, [3] and to him was given the key of the [a] bottomleſs pit.

2 [4] And he opened the bottomleſs pit, and there aroſe the ſmoke of the pit, as the ſmoke of a great furnace, and the ſun and the air were darkened by the ſmoke of the pit.

3 [5] And there came out of the ſmoke locuſts upon the earth, and unto them was given power, as the ſcorpions of the earth have power.

4 [6] And it was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree: but only thoſe men which have not the ſeal of God in their foreheads.

5 And to them was commanded that they ſhould not kill them, but that they ſhould be vexed five months, and that their pain ſhould be as the pain that cometh of a ſcorpion, when he hath ſtung a man.

6 * Therefore in thoſe days ſhall men ſeek death, and ſhall not find it, and ſhall deſire to die, and death ſhall flee from them.

* Ch. 6. 16. Iſa. 2. 19. Hoſ. 10. 8.

7 [7] And the form of the locuſts *was* like unto horſes prepared unto battle, and on their heads *were* as *it were* crowns, like unto gold, and their faces *were* like the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had habergeons like unto habergeons of iron, and the ſound of their wings *was* like the ſound of chariots, when many horſes run unto battle.

10 And they had tails like unto ſcorpions, and there were ſtings in their tails, and their power was to hurt five months.

11 And

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[1] The fifth execution upon the wicked men inhabiting the earth (as a little before the angel ſaid) wrought by the infernal powers, is declared in this place unto verſe 11. and after the ſixth execution thence unto verſe 19. And laſtly, is ſhewed the common event that followed the former execution in the world, in the two laſt verſes.

[2] That is, that the angel of God glittering with glory, as a ſtar fell down from heaven. Whether thou take him for Chriſt, who hath the keys of hell of himſelf, and by princely authority, chap. 1. verſe 18. or whether for ſome inferior angel, who hath the ſame key permitted unto him, and occupieth it miniſterially, or by office of his miniſtry here, and chap. 21. ſo the word, falling, is taken, Gen. 14. 10. and 24. 46. and Heb. 6. 6.

[3] The key was given to this ſtar. For thoſe powers of wickedneſs are thruſt down into hell, and bound with chains of darkneſs: and are there kept unto damnation, unleſs God for a time do let them looſe, 2 Pet. 2. 4. Jude 6. and of this book, chap. 20. 21. the hiſtory of which chapters hath agreement of time with this preſent chapter.

[a] By the bottomleſs pit, he meaneth the deepeſt darkneſs of hell.

[4] Unto this is added, the ſmoke of the helliſh and infernal ſpirits, all dark, and darkening all things in heaven and in earth. The ſpiritual darkneſſes are the cauſes of all diſorder and confuſion. For the devil at a certain time (whereof verſe the fifth) ſent theſe darkneſſes into his kingdom, that he might at once and with one impreſſion overthrow all things, and pervert, if it were poſſible, the elect themſelves. By this darkneſs, all ſpiritual light, both active as of the ſun, and paſſive, as of the air which is lightened by the ſun, is taken away: and this is that which goeth before the ſpirits: it followeth of the ſpirits themſelves.

[5] A deſcription of the malignant ſpirits invading the world, taken from their nature, power, form, and order. From their nature, for that they are like unto certain locuſts, in quickneſs, ſubtilty, hurtfulneſs, number, and ſuch like, in this verſe. From their power, for that they are as the ſcorpions of the earth, of a ſecret force to do hurt: for our battle is not here with fleſh and blood, but with powers, &c. Epheſ. 6. 12. This place of the power of the devils generally noted in this verſe, is particularly declared afterwards in the three next verſes.

[6] Here that power of the devils is particularly deſcribed according to their actions and the effects of the ſame. Their actions are ſaid to be bounded by the counſel of God: both becauſe they hurt not all men, but only the reprobate (for the godly and elect, in whom there is any part of a better life, God guardeth by his decree) whom Chriſt ſhall not have ſealed in this verſe: and alſo becauſe they neither had all power, nor at all times, no not over thoſe that are their own, but limited in manner and time, by the preſcript of God, verſe 5. So their power to afflict the godly is none, and for the wicked it is limited in act and in effect by the will of God: for the manner was preſcribed unto them that they ſhould not ſlay, but torment the wretched world. The time is for five months, or for an hundred and fifty days, that is for ſo many years, in which the devils have indeed mightily perverted all things in the world: and yet without that public and unpuniſhed licence of killing, which afterwards they uſurped, when the ſixth angel had blown his trumpet, as ſhall be ſaid upon verſe 13. Now this ſpace is to be accounted from the end of that thouſand years mentioned chap. 20. 3. and that is from the popedom of that Gregory the VIIth. a moſt monſtrous necromancer, who before was called Hildebrandus Senenſis: for this man being made altogether of impiety and wickedneſs, as a ſlave of the devil, whom he ſerved, was the moſt wicked firebrand of the world: he excommunicated the emperor Henry the IVth. went about by all manner of treachery to ſet up and put down empires and kingdoms as liked himſelf, and doubted not to ſet Rodolph the Swede over the empire inſtead of Henry before named, ſending unto him a crown, with this verſe annexed unto it:

"Petra dedit Petro, Petrus diadema Rodolpho:"

That is,
The Rock to Peter gave the crown,
And Peter Rodolph doth renown.

Finally, he ſo finely beſtirred himſelf in his affairs, as he miſerably ſet all Chriſtendom on fire, and conveyed over unto his ſucceſſors the burning brand of the ſame: who, enraged with like ambition, never ceaſed to nouriſh that flame, and to enkindle it more and more: whereby cities, commonweals, and whole kingdoms, ſet together by the ears amongſt themſelves by moſt expert cut-throats, came to ruin, whilſt they miſerably wounded one another. This term of an hundred and fifty years, taketh end in the time of Gregory the IXth. or Hugolinus Anaguienſis, (as he was before called) who cauſed to be compiled by one Raymond his chaplain and confeſſor, the body of decretals, and by ſufferance of the kings and princes, to be publiſhed in the Chriſtian world, and eſtabliſhed for a law: for by this ſleight at length the popes arrogated unto themſelves licence to kill whom they would, whilſt others were unaware: and without fear eſtabliſhed a butchery out of many of the wicked canons of the decretals, which the trumpet of the fifth angel had expreſly forbidden, and had hindered until this time. The effects of theſe bloody actions are declared upon the ſixth verſe: that the miſerable world languiſhing in ſo great calamities, ſhould willingly run together unto death, and prefer the ſame before life, by reaſon of the grievouſneſs of the miſeries that oppreſſed them.

[7] The form of theſe helliſh ſpirits and adminiſters is ſhadowed out by ſigns and viſible figures in this ſort: that they are very expert and ſwift: that whereſoever they are in the world, the kingdom is theirs: that they manage all their affairs with cunning and ſkill in this verſe: that making ſhew of mildneſs and tender affection to draw on men withal, they moſt impudently rage in all miſchief: that they are moſt mighty to do hurt, verſe 8. that they are freed from being hurt of any man, as armed with the colour of religion and ſacred authority of privilege: that they fill all things with horror, verſe 9. that they are fraudulent: that they are venomous and extremely noiſome, though their power be limited, verſe 10. All which things are properly in the infernal powers, and communicated by them unto their miniſters and vaſſals.

11 [8] And they have a king over them, which is the angel of the bottomleſs pit, whoſe name in Hebrew *is* Abaddon, and in Greek he is named Apollyon, *that is, deſtroying.*

12 [9] One woe is paſt, *and* behold, yet two woes come after this,

13 ¶ [10] Then the ſixth angel blew the trumpet, [11] and I heard a voice from the [b] four horns of the golden altar, which is before God,

14 Saying to the ſixth angel, which had the trumpet, [12] Looſe the four angels, which are bound in the great river Euphrates.

15 [13] And the four angels were looſed, which were prepared at an hour, at a day, at a month, and at a year, to ſlay the third part of men.

16 And the number of horſemen of war were twenty thouſand times ten thouſand: for I heard the number of them.

17 And thus I ſaw the horſes in a viſion, and them that ſat on them, having fiery habergeons, and of jacinth, and of brimſtone, and the heads of the horſes were as the heads of lions: and out of their mouths went forth fire, and ſmoke, and brimſtone.

18 Of theſe three was the third part of men killed, *that is,* of the fire, and of the ſmoke, and of the brimſtone, which came out of their mouths.

19 For their power is in their mouths, and in their tails: [14] for their tails were like unto ſerpents, and had heads wherewith they hurt.

20 [15] And the remnant of the men which were not killed by the plagues, repented not of the works of their hands, that they ſhould not worſhip devils, and * idols of gold, and of ſilver, and of braſs, and of ſtone, and of wood, which neither can ſee, neither hear nor go.

* Pſ. 115. 4. and 135. 15.

21 Alſo they repented not of their murder, and of their ſorcery, neither of their fornication, nor of their theft.

CHAP. X.

1 *Another angel appeareth cloathed with a cloud,* 2 *holding a book,* 3 *and crieth out.* 8 *A voice from heaven commandeth John to take the book.* 10 *He eateth it.*

AND [1] I ſaw [2] another mighty angel come down from heaven, clothed with a cloud, and the rainbow upon his head, and his face was as the ſun, and his feet as pillars of fire.

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[8] The order of powers of maliciou neſs: that they are ſubject to one infernal king, whom thou mayeſt call in Engliſh, The Deſtroyer: who driveth the whole world both Jews and Gentiles into the deſtruction that belongeth unto himſelf. And I cannot tell whether this name have reſpect unto the etymological interpretation of Hildebrand, by a figure often uſed in the holy ſcripture; which albeit it may otherwiſe be turned of the Germans (as the ſenſe of compound words is commonly ambiguous) yet in very deed it ſignifieth as much as if thou ſhouldſt call him, The firebrand, that is, he that ſetteth on fire thoſe that be faithful unto him.

[9] A paſſage unto the next point and the hiſtory of the time following.

[10] The ſixth execution done upon the world by the tyrannical powers thereof, working in the four parts of the earth, that is, in moſt cruel manner executing their tyrannous dominion through the whole world: and killing the miſerable people without puniſhment, which before was not lawful for them to do in that ſort, as I ſhewed upon the fourth verſe. This narration hath two parts: a commandment from God, in the 14th verſe, and an execution of the commandment, in the verſe following.

[11] The commandment given by Chriſt himſelf, who is governor over all.

[b] He alludeth to the altar of incenſe, which ſtood in the court which the prieſts were in, over-againſt the ark of the covenant, having a vail betwixt them.

[12] As if he ſhould have ſaid, theſe hitherto have been ſo bound by the power of God, that they ſhould not freely run upon all men as themſelves luſted, but were ſtayed and reſtrained at that great flood of Euphrates, that is, in their ſpiritual Babylon (for this is a periphraſis of the ſpiritual Babylon, by the limits of the viſible Babylon long ſince overthrown) that they might not commit thoſe horrible ſlaughters, which they long breathed after. Now, go to, let looſe thoſe four angels, that is, adminiſters of the wrath of God, in that number that is convenient for the ſlaughtering of the four quarters of the world: ſtir them up, and give them the bridle, that, ruſhing out of that Babylon of theirs, which is the ſeat of the wicked ones, they may flee upon all the world: therein to rage, and moſt licentiouſly to practiſe their tyranny, as God hath ordained. This was done when Gregory the Ninth, by public authority, ſtabliſhed for law his own decretals, by which he might freely lay trains for the life of ſimple men. For who is it that ſeeth not that the laws decretal moſt of them are ſnares to catch ſouls withal? Since that time (O good God) how great ſlaughters have been! how great maſſacres! All hiſtories are full of them: and this our age aboundeth with moſt horrible and monſtrous examples of the ſame.

[13] The execution of the commandment is in two points: one, that thoſe butchers are let looſe, that out of their tower of the ſpiritual Babylon they might with fury run abroad through all the world, as well the chief of that crew which are moſt prompt unto all aſſays, in this verſe, as their multitudes both moſt copious, of which a number certain is named for a number infinite, verſe 16. and in themſelves by all means fully furniſhed to hide and to hurt, verſe 17. as being armed with fire, ſmoke, and brimſtone, as appeareth in the colour of this armour, which dazzleth the eyes of all men, and have the ſtrength of lions to hurt withal, from which (as out of their mouth) the fire, ſmoke, and ſtinking darts of the Pope, are ſhot out, verſe 18. The other point is, that theſe butchers have effected the commandment of God by fraud and violence, in the two verſes following.

[14] That is, they are harmful every way: on what part ſoever thou put thine hand unto them, or they touch thee, they do hurt. So the former are called ſcorpions, ver. 3.

[15] Now remaineth the event (as I ſaid upon the firſt verſe) which followed of ſo many and ſo grievous judgments in the moſt wicked world, namely, an impenitent confirmation of the ungodly in their impiety and unrighteouſneſs, though they feel themſelves moſt vehemently preſſed with the hand of God: for their obſtinate ungodlineſs is ſhewed in this verſe: and their unrighteouſneſs in the verſe following. Hitherto hath been the general hiſtory of things to be done univerſally in the whole world: which, becauſe it doth not ſo much belong to the church of Chriſt, is therefore not ſo expreſly diſtinguiſhed by certainty of time and other circumſtances, but is woven, as they ſay, with a ſlight hand. Alſo there is none other cauſe why the hiſtory of the ſeventh angel is paſſed over in this place, than for that the ſame more properly appertaineth unto the hiſtory of the church. But this is more diligently ſet out according to the time thereof, chap. 11 and 16. as ſhall appear upon thoſe places.

[1] Now Saint John paſſeth unto the other prophetical hiſtory, which is of the church of God, as I ſhewed, that this book ſhould be diſtinguiſhed, chapter 4, 1. This ſtory reacheth hence unto the two and twentieth chapter. And this whole chapter is but a tranſition from the common hiſtory of the world unto that which is particular of the church. There are in this tranſition or paſſage, two preparations, as it were, unto the church ſtory compriſed in this whole chapter. One is the authority of Chriſt, revealing his myſteries, and calling his ſervant, unto the 7th verſe. The other is Saint John's calling, proper unto this place, and repeated from before unto the end of this chapter. Authority is given unto this Revelation by theſe things: firſt, by the appearing from heaven in this habit and countenance, ſtrong, ready, glorious, ſurveying all things by his providence, and governing them by his omnipotence, verſe 1. Secondly, that he brought not by chance, but out of a book, this open Revelation, ſet forth unto the eye, to ſignify the ſame unto the ſea, and land, as the Lord over all, verſe 2. Thirdly, that he offered the ſame not whiſpering or muttering in a corner (as falſe prophets do) but crying out with a loud voice unto them which ſleep, and with a lioniſh and terrible noiſe rouſed up the ſecure: the very thunders themſelves giving teſtimony thereunto, verſe 3. Laſtly, for that he confirmed all by an oath, verſe 5, 6, 7.

[2] Chriſt Jeſus, ſee chapter 7. verſe 2.

2 And he had in his hand a [3] little book open, and he put his right foot upon the ſea, and *his* left on the earth.

3 And cried with a loud voice, as when a lion roareth: and when he had cried, ſeven thunders uttered their voices.

4 [4] And when the ſeven thunders had uttered their voices, I was about to write: but I heard a voice from heaven, ſaying unto me, [a] Seal up thoſe things which the ſeven thunders have ſpoken, and write them not.

5 And the angel which I ſaw ſtand upon the ſea, and upon the earth, [b] lift up his hand to heaven,

6 And ſware by him that liveth for evermore, which created heaven, and the things that therein are, and the earth, and the things that therein are, and the ſea, and the things that therein are, [5] that [c] time ſhould be no more.

7 But in the days of the [6] voices of the ſeventh angel, when he ſhall begin to blow the trumpet, even the myſtery of God ſhall be finiſhed, as he hath declared to his ſervants the prophets.

8 [7] And the voice which I heard from heaven, ſpake unto me again, and ſaid, Go, and take the little book which is open in the hand of the angel, which ſtandeth upon the ſea and upon the earth.

9 So I went unto the angel, and ſaid unto him, Give me the little book. And he ſaid unto me, Take it, and eat it up, and it ſhall make thy belly bitter, but it ſhall be in thy mouth as ſweet as honey.

10 Then I took the little book out of the angel's hand, and ate it up, and it was in my my mouth as ſweet as honey: but when I had eaten it, my belly was bitter.

11 [8] And he ſaid unto me, Thou muſt propheſy again among the people and nations, and tongues, and to many kings.

CHAP. XI.

1 The temple is commanded to be meaſured. 3 The Lord ſtirreth up two witneſſes, 7 whom the beaſt murdereth, 9 and no man burieth them. 11 God raiſeth them to life, 12 and calleth them up to heaven. 13 The wicked are terrified, 15 by the trumpet of the ſeventh angel: the reſurrection, 18 and judgment is deſcribed.

THEN [1] was given me a reed like unto a rod, and the angel ſtood by, ſaying, Riſe and [2] meet the temple of God, and the altar, and them that worſhip therein.

2 [3] But the [a] court which is without the temple,

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[3] Namely, a ſpecial book of the affairs of God's church: For the book that containeth things belonging unto the whole world is ſaid to be kept with the Creator, chapter 5, verſe 1. but the book of the church with the Redeemer: and out of this book is taken the reſt of the hiſtory of this Apocalypſe.

[4] A godly care is laudable, but muſt be joined with knowledge. Therefore nothing is to be taken in hand but by calling, which muſt be expected and waited for of the godly.

[a] Keep them cloſe.

[b] This was a geſture uſed of one that ſweareth, which men do now-a-days uſe.

[5] Neither time itſelf, nor the things that are in time: but that the world to come is at hand, which is altogether of eternity, and beyond all times.

[c] There ſhall never be any more time.

[6] Whereof chap. 11. 15. and 16. 17.

[7] The other part of this chapter concerning the calling of Saint John to the receiving of the prophecy following, which is enjoined him, firſt by ſign, in three verſes, then in plain words in the laſt verſe. Unto the ſetting down of the ſign belong theſe things: That Saint John is taught from heaven to demand the book of the prophecy in this verſe, for theſe motions and deſires God doth inſpire, that demanding the book, he is charged to take it in a figurative manner, the uſe whereof is expounded verſe the ninth. (as in the ſecond chapter of Ezekiel, and the ninth verſe) whence this ſimilitude is borrowed: laſtly, for that Saint John, at the commandment of Chriſt, took the book, and found by experience that the ſame, as proceeding from Chriſt, was moſt ſweet, but in that he foretelleth the afflictions of the church, it was moſt bitter unto his ſpirit.

[8] A ſimple and plain declaration of the ſign beforegoing, witneſſing the divine calling of Saint John, and laying upon him the neceſſity thereof.

[1] The authority of the intended Revelation being declared, together with the neceſſity of that calling, which was particularly impoſed upon Saint John: hereafter followeth the hiſtory of the eſtate of Chriſt his church, both conflicting or warfaring, and overcoming in Chriſt. For both the true church of Chriſt is ſaid to fight againſt that which is falſely ſo called, over the which Antichriſt ruleth, Chriſt Jeſus overthrowing Antichriſt by the ſpirit of his mouth: and Chriſt is ſaid to overcome moſt glorioully until he ſhall ſlay the Antichriſt by the appearance of his coming, as the apoſtle excellently teacheth, 2 Theſſ. 2. 8. So this hiſtory hath two parts: one of the ſtate of the church conflicting with the temptations, unto the ſixteenth chapter, the other of the ſtate of the ſame church obtaining victory, thence unto the 20th chapter. The firſt part hath two members moſt conveniently diſtributed into their times, whereof the firſt containeth an hiſtory of the chriſtian church for 1260 years, what time the goſpel of Chriſt was as it were taken up from amongſt men into heaven: the ſecond containeth an hiſtory of the ſame church unto the victory perfected. And theſe two members are briefly, though diſtinctly, propounded in this chapter; but are both of them more at large diſcourſed after in due order. For we underſtand the ſtate of the church conflicting, out of chapters 12 and 13. and of the ſame growing out of afflictions, out of the 14th, 15th, and 16th chapters. Neither did Saint John at unawares join together the hiſtory of theſe two times in this chapter, becauſe here is ſpoken of prophecy, which all confeſs to be but one juſt and immutable in the church, and which Chriſt commanded to be continual. The hiſtory of the former time reacheth unto the 14th verſe: the latter is ſet down in the reſt of this chapter. In the former are ſhewed theſe things: the calling of the ſervants of God in four verſes: the conflicts which the faithful muſt undergo in their calling for Chriſt and his church, thence unto the tenth verſe: and their reſurrection, and receiving up into heaven, unto the fourteenth verſe. In the calling of the ſervants of God are mentioned two things: the begetting and ſettling of the church, in two verſes, and the education thereof, in two verſes. The begetting of the church is here commended unto Saint John by ſign and by ſpeech: the ſign is a meaſuring rod, and the ſpeech a commandment to meaſure the temple of God, that is, to reduce the ſame unto a new form: becauſe the Gentiles are already entered into the temple of Jeruſalem, and ſhall ſhortly defile and overthrow the ſame utterly.

[2] Either that of Jeruſalem, which was a figure of the church of Chriſt, or that heavenly exemplar, whereof verſe 19. but the firſt liketh me better, and the things following do all agree thereunto. The ſenſe thereof is, Thou ſeeſt all things in God's houſe, almoſt from the paſſion of Chriſt, to be diſordered: and that not only the city of Jeruſalem, but alſo the court of the temple, is trampled under foot of the nations, and of prophane men, whether Jews or ſtrangers: and that only the temple, that is, the body of the temple, with the altar, and a ſmall company of good men which truly worſhip God, do now remain, whom God doth ſanctify and confirm by his preſence. Meaſure therefore this, even this true church, or rather the true type of the true church, omitting the reſt, and ſo deſcribe all things from me, that the true church of Chriſt may be as it were a little center, and the church of Antichriſt as the circle of the center, every way in length and breadth compaſſing about the ſame, that by way of prophecy thou mayeſt ſo declare openly, that the ſtate of the temple of God, and the faithful which worſhip him, that is, of the church, is much more ſtraight than the church of Antichriſt.

[3] As if he ſhould ſay, It belongeth nothing unto thee, to judge thoſe which are without, 1 Corinth. 5. 12. which be innumerable: look unto thoſe of the houſhold only, or unto the houſe of the living God.

[a] He ſpeaketh of the outer court, which was called the people's court, becauſe all men might come into that.

A. D. 96. temple, [b] caſt out, and meet it not: for it is given unto the [4] Gentiles, and the holy city ſhall they tread under foot, [5] two and forty months.

3 But [6] I will give power unto my two witneſſes, and they ſhall [7] propheſy a thouſand two hundred and threeſcore days clothed in ſackcloth.

4 Theſe [8] are two olive trees, and two candleſticks, ſtanding before the God of the earth.

5 [9] And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies: for if any man will hurt them, thus muſt he be killed.

6 Theſe have power to ſhut heaven, that it rain not in the days of their propheſying, and have power over waters to turn them into blood, to ſmite the earth with all manner of plagues, as often as they will.

A. D. 96. 7 [10] And when they have finiſhed their [c] teſtimony, [11] the beaſt that cometh out of the bottomleſs pit, ſhall make war againſt them, and ſhall [12] overcome them, and kill them.

8 And their corpſes ſhall lie in the [13] ſtreets of the great city, which [d] ſpiritually is called Sodom and Egypt, [14] where our Lord alſo was crucified

9 And they of the people, and kindreds, and tongues, and Gentiles ſhall, ſee their corpſes [15] three days and an half, and ſhall not ſuffer their carcaſes to be put in graves.

10 And they that dwell upon the earth, [16] ſhall rejoice over them and be glad, and ſhall ſend gifts one to another: for theſe two prophets [17] vexed them that dwelt on the earth.

11 But

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[b] That is, counted to be caſt out, which in meaſuring is refuſed as prophane.

[4] To prophane perſons, wicked and unbelievers, adverſaries unto the church.

[5] Or a thouſand two hundred and threeſcore days, as is ſaid in the next verſe: that is, a thouſand two hundred and threeſcore years, a day for a year, as often in Ezek. and Daniel, which thing I noted before, 2. 10. The beginning of theſe thouſand two hundred and threeſcore years we account from the paſſion of Chriſt, whereby (the partition-wall being broken down) we were made of two, one, Epheſ. 2. 14. I ſay, one flock, under one ſhepherd, John 10. 16. and the end of theſe years preciſely falleth into the popedom of Boniface the eighth, who a little before the end of the year of Chriſt one thouſand two hundred ninety-four, entered the popedom of Rome, in the feaſt of Saint Lucia (as Bergomenſis ſaith) having put in priſon his predeceſſor Cœleſtinus, whom by fraud, under colour of oracle, he deceived: for which cauſe that was well ſaid of him, "Intravit ut vulpes, regnavit ut leo, mortuus eſt "ut canis." That is, "He entered like a fox, reigned "like a lion, and died like a dog." For if from a thouſand two hundred ninety four years thou ſhalt take the age of Chriſt which he lived on the earth, thou ſhalt find there remaineth juſt one thouſand two hundred and threeſcore years, which are mentioned in this place and many others.

[6] I had rather tranſlate it "illud" than "illam"; "the temple," than "the city:" for God ſaith, I will give that temple, and commit it unto my two witneſſes, that is, unto the miniſters of the word, who are few indeed, weak and contemptible: but yet two, that is, of ſuch a number as one of them may help another, and one confirm the teſtimony of another unto all men, that from the mouth of two or three witneſſes every word may be made good amongſt men, 2 Cor. 13. 1.

[7] They ſhall exerciſe their office enjoined by me, by the ſpace of thoſe thouſand two hundred and ſixty years, in the midſt of afflictions, though never ſo lamentable, which is figuratively ſhewed by the mourning garment.

[8] That is, the ordinary and perpetual inſtruments of ſpiritual grace, peace, and light in my church, which God by his only power preſerved in this temple. So Zechariah 4. 3.

[9] The power and efficacy of the holy miniſtry, and which is truly evangelical, is declared both in earth and in heaven, protecting the adminiſters thereof, and deſtroying the enemies, in this verſe, virtue indeed divine, moſt mightily ſhewing itſelf forth in heaven, earth, and the ſea, verſe 6, as it is deſcribed, 2 Corinthians, 10. 4. according to the promiſe of Chriſt, Mark 16. 17. And this is the ſecond place (as I ſaid before) of the combats which the ſervants of God muſt needs undergo in the executing of their calling, and of the things that follow the ſame combats. In the combats or conflicts are theſe things, to overcome, in theſe two verſes: to be overcome and killed, verſe 7. After the ſlaughter follow theſe things, that the carcaſes of the godly are laid abroad, verſe 8. being unburied, are made a matter of ſcorn, together of curſing and bitter execrations, verſe 9. and that therefore gratulations are publicly and privately made, verſe 10.

[10] That is, when they have ſpent thoſe thouſand two hundred and ſixty years, mentioned verſe 2 and 3. in publiſhing their teſtimony according to their office.

[c] When they have done their meſſage.

[11] Of which, after chap. 13, &c. that beaſt is the Roman empire, made long ago of civil, eccleſiaſtical: the chief head whereof was then Boniface the eighth, as I ſaid before: who lifted up himſelf in ſo great arrogance (ſaith the author of, Faſciculus temporum) that he called himſelf, Lord of the whole world, as well in temporary cauſes, as in ſpiritual: there is an extant of that matter, written by the ſame Boniface moſt arrogantly, ſhall I ſay or moſt wickedly; "Cap. unam ſancta, extra de majoritate & obedientia." And in the ſixth of the decretals (which is from the ſame author) many things are found of the ſame argument.

[12] He ſhall perſecute moſt cruelly the holy men, and put them to death, and ſhall wound and pierce through with curſings both their names and writings. And that this was done to very many godly men, by Boniface, and others, the hiſtories do declare, eſpecially, ſince the time that the odious and condemned name amongſt the multitude, firſt, of the brethren Waldenſes or Lugdunenſes, then alſo of the Fratricles, was pretended, that good men might with more approbation be maſſacred.

[13] That is, openly at Rome, where at that time was a moſt great concourſe of people, the year of Jubilee being then firſt ordained by Bonifiace unto the ſame end, in the year of Chriſt 1300. example whereof is read, chap. 1. "Extra, de pœnitentiis & remiſſionibus." So by one act he committed double injury againſt Chriſt, both aboliſhing his truth by the reſtoring of the type of the Jubilee, and triumphing over his members by moſt wicked ſuperſtition. O religious heart! Now, that we ſhould underſtand the things of Rome, Saint John himſelf is the author, both after in the 17th chapter, almoſt throughout, and alſo in the circumſcription, now next following, when he ſaith, it is that great city (as chap. 17, 18. he calleth it) and is ſpiritually termed Sodom and Egypt: and that ſpiritually (for that muſt here again be repeated from before) Chriſt was there crucified. For the two firſt appellations ſignify ſpiritual wickedneſs: the latter ſignifieth the ſhew and pretence of good, that is, of chriſtian and ſound religion. Sodom ſignifieth moſt licentious impiety and injuſtice. Egypt, moſt cruel perſecution of the people of God: and Jeruſalem ſignifieth the moſt confident glorying of that city, as it were in true religion, being yet full of falſhood and ungodlineſs. Now who is ignorant that theſe things do rather and more agree unto Rome than any other city. The commendations of the city of Rome, for many years paſt, are publicly notorious, which are not for me to gather together. This only I will ſay, that he long ſince did very well ſee what Rome is, who taking his leave thereof, uſed theſe verſes:

"Roma, vale, vidi, ſatis eſt vidiſſe: revertar,
"Quum leno, meretrix, ſcurra, cinœdus ero."

Now farewel, Rome, I have thee ſeen, it was enough to ſee.
I will return when as I mean, bawd, harlot, knave to be.

[d] After a more ſecret kind of meaning and underſtanding.

[14] Namely, in his members, as alſo he ſaid unto Saul, Acts 9. 5.

[15] That is, for three years and a half: for ſo many years Boniface lived after his Jubilee, as Bergomenſis witneſſeth.

[16] So much the more ſhall they by this occaſion exerciſe the jollity of their Jubilee.

[17] The goſpel of Chriſt is the affliction of the world, and the miniſtry thereof a favour of death unto death to thoſe that periſh, 1 Cor. 2. 16.

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11 [18] But after [19] three days and an half, [20] the ſpirit of life *coming* from God, ſhall enter into them, and they [21] ſhall ſtand up upon their feet: and great fear ſhall come upon them which ſaw them.

12 And they ſhall hear a great voice from heaven, ſaying unto them, [22] Come up hither. And they ſhall aſcend up to heaven in a cloud, [23] and their enemies ſhall ſee them.

13 [24] And the ſame hour ſhall there be a great earthquake, and the tenth part of the city ſhall fall, and in the earthquake ſhall be ſlain in number ſeven thouſand: and the remnant were ſore feared, [25] and [e] gave glory to the God of heaven.

14 [26] The ſecond woe is paſt, *and* behold, the third woe will come anon.

15 [27] And the ſeventh angel blew the trumpet, and there were great voices in heaven, ſaying, [28] The kingdoms of the world are our Lord's, and his Chriſt's, and he ſhall reign for evermore.

16 [29] Then the four and twenty elders, which ſat before God on their ſeats, fell upon their faces, and worſhipped God,

17 Saying, We give thee thanks, Lord God Almighty, which art, and which waſt, and which art to come: for thou haſt received thy great might, and haſt obtained thy kingdom.

18 [30] And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the prophets, and to the ſaints, and to them that fear thy name, to ſmall and great, and ſhouldeſt deſtroy them which deſtroy the earth.

19 Then the temple of God was [31] opened in heaven, and there was ſeen in his temple the ark of his covenant: and there were lightnings, and voices, and thunderings, and earthquake, and much hail.

CHAP. XII.

1 *A woman* 2 *appeareth travailing with child,* 4 *whoſe child the dragon would devour,* 7 *but Michael overcometh him,* 9 *and caſteth him out,* 13 *and the more he is caſt down and vanquiſhed, the more fiercely he exerciſeth his ſubtilties.*

AND there appeared a great wonder in heaven: [2] a woman clothed with the ſun, and

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[18] The third place, as I noted before, is of the riſing again of the prophets from the dead, and their carrying up into heaven. For their reſurrection is ſhewed in this verſe: their calling and lifting up into heaven, in the verſe following.

[19] That is, what time God ſhall deſtroy that wicked Boniface.

[20] That is, the prophets of God ſhall in a ſort riſe again, not the ſame in perſon (as they ſay) but in ſpirit: that is, in the power and efficacy of their miniſtry, which St. John expreſſed before, verſes 5 and 6. And ſo the prophecy that is ſpoken of Elias, is interpreted by the angel to be underſtood of John the Baptiſt, Luke 1. 17. For the ſame Boniface himſelf, who ſought to kill and deſtroy them, was by the fire of God's mouth (which the holy miniſtry ſheweth and exhibiteth) devoured and died miſerably in priſon, by the endeavour of Sarra Columnenſis, and Nogaretus a French knight, whom Philip the fair, king of France, ſent into Italy, but with a very ſmall power.

[21] That is, the moſt grievous heat of afflictions and perſecution, ſhall ſtay for a while, for the great amaze that ſhall ariſe upon that ſudden and unlooked-for judgment of God.

[22] They were called by God into heaven, and taken out of this malignant world, into the heavenly church, which alſo lieth hidden here in the earth, to exerciſe their calling ſecretly: as of whom this wretched world was unworthy, Heb. 11. 38. For the church of the wicked is by compariſon called the earth, or the world: and the church of the godly, heaven: So in ancient times amongſt the godly Iſraelites ſo amongſt the Jews, in the days of Manaſſes and other kings, when the earth refuſed the heirs of heaven: we read that they lay hidden as heaven in the earth.

[23] Yet could they not hinder the ſecret ones of the Lord (as the Pſalmiſt called them, Pſalm 83. 4.) but they that went on forward in his work.

[24] Bergomenſis ſaith, in the year of our Lord, 1201, this year a blazing ſtar foretelling great calamity to come, appeared in heaven: in which year, upon the feaſt of St. Andrew, ſo great an earthquake aroſe, as never before: which alſo continuing by times, for many days, overthrew many ſtately houſes. This ſaith he of the year next following the Jubilee: which St. John ſo many ages before expreſſed word for word.

[25] They were indeed broken with preſent aſtoniſhment of mind, but did not earneſtly repent as they ought to have done.

[e] Glorified God by confeſſing his name.

[26] He paſſeth unto the ſecond hiſtory, which is the ſecond part of this chapter. St. John calleth theſe the ſecond and third woe, having reſpect unto Chap. 9. 12.

[27] Of whoſe ſounding the trumpet, Chriſt expreſly foretold, chap. 10. 7. and this is the ſecond part of this chapter, containing a general hiſtory of the Chriſtian church, from the time of Boniface VIII. unto the conſummation of the victory declared by voice from heaven. In this hiſtory there are three branches, a preparation by the ſound of the angel's trumpet: a narration by the voices of heavenly angels and elders, and a confirmation by ſign.

[28] The narration hath two parts: an acclamation of the heavenly creatures in this verſe, and both an adoration by all the elders, verſe 16. and alſo a moſt ample thankſgiving, verſe 17, 18. The ſenſe of the acclamation is: Now the Lord is entered on his kingdom, and hath reſtored his church, in which, moſt mightily recovered from the prophanation of the Gentiles, he may glorify himſelf. Namely, that which the Lord ordained, when firſt he ordained his church, that the faith of the ſaints doth now behold as accompliſhed.

[29] As before, 7. 11. This giving of thanks is altogether of the ſame content with the words going before.

[30] A ſpeech of the Hebrew language, as much to ſay, as Gentiles being angry, thine inflamed wrath came upon them, and ſhewed itſelf from heaven, occaſioned by their anger and fury.

[31] This is the confirmation of the next prophecy beforegoing, by ſigns exhibited in heaven, and that of two ſorts, whereof ſome are viſible, as the paſſing away of the heaven, the opening of the temple, the ark of the covenant appearing in the temple, and teſtifying the glorious preſence of God, and the lightnings: others apprehended by ear and ſuch dull ſenſe, which bear witneſs in heaven and earth to the truth of the judgments of God.

[1] Hitherto hath been the general prophecy, comprehended in two parts, as I ſhewed upon chap. 11. Now ſhall be declared the firſt part of this prophecy, in this and the next chapter, and the latter part in the 14th, 15th, and 16th chapter. Unto the firſt part, which is of the conflicting or militant church, belong two things. The beginning and the progreſs of the ſame in conflicts and Chriſtian combats. Of which two, the beginning or upſpring of the church is deſcribed in this chapter, and the progreſs thereof in the chapter following. The beginning of the Chriſtian church we define to be from the firſt moment of the conception of Chriſt, until that time wherein this church was as it were weaned and taken away from the breaſt or milk of her mother: which is the time when the church of the Jews with their city and temple was overthrown by the judgment of God. So we have in this chapter the ſtory of 69 years and upwards. The parts of this chapter are three. The firſt, is the hiſtory of the conception and bearing in womb, in four verſes. The ſecond, an hiſtory of the birth, from the 5th verſe unto the 12th. The third is of the woman that had brought forth, unto the end of the chapter. And theſe ſeveral parts have every one their conflicts. Therefore in that firſt part are two things contained, one, the conception and bearing in womb, in two verſes: and another of the laying in wait of the dragon againſt that ſhould be brought forth, in the next two verſes. In the firſt point are theſe things, the deſcription of the mother, verſe 1. and the dolors of childbirth, verſe 2. all ſhewed unto John from heaven.

[2] A type of the true holy church which then was in the nation of the Jews. This church (as is the ſtate of the holy church catholic) did in itſelf ſhine about with glory given of God, trod under feet mutability and changeableneſs, and poſſeſſed the kingdom of heaven as the heir thereof.

A. D. 96. and the moon was under her feet, and upon her head a crown of twelve ſtars.

2 And [3] ſhe was with child, and cried travailing in birth, and was pained ready to be delivered

3 And there appeared another wonder in heaven: [4] for behold a great red dragon having [5] ſeven heads, and ten [6] horns, and ſeven crowns upon his heads:

4 [7] And his tail drew the third part of the ſtars of heaven, and caſt them to the earth. And the dragon [8] ſtood before the woman which was ready to be delivered, [9] to devour her child, when ſhe had brought it forth.

5 [10] So ſhe brought forth a man [11] child, which ſhould rule all nations with a rod of iron, and that her child was taken up unto God and to his throne.

6 [12] And the woman fled into the wilderneſs, where ſhe hath a place prepared of God, that [13] they ſhould feed her there a thouſand two hundred and threeſcore days.

7 And there was a battle in heaven, [14] Michael and his angels fought againſt the dragon, and the dragon fought and his angels.

8 [15] But they prevailed not, neither was their [a] place found any more in heaven.

9 And the great dragon, that old ſerpent, called the devil and Satan, was caſt out, which deceiveth all the world: he was *even* caſt in to the earth, and his angels were caſt out with him. A. D. 96.

10 Then I heard a loud voice in heaven, ſaying, [16] Now is ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night.

11 But they overcame him by that blood of the lamb, and by that word of their teſtimony, and they [b] loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the ſea: for the devil is come down unto you, which hath great wrath, knowing that he had but a ſhort time.

13 And when [17] the dragon ſaw that he was caſt unto the earth, he perſecuted the woman which had brought forth the man *child*.

14 [18] But to the woman were given two wings of a great eagle, that ſhe might fly into the wilderneſs, into her [c] place, where ſhe is nouriſhed for a [19] time, and times, and half a time, from the preſence of the ſerpent.

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[3] For this is that barren woman that brought not forth, of the which Iſaiah 45. 1. and Gal. 4. 27. ſhe cried out for good cauſe, and was tormented at that time, when in the judgment of all ſhe ſeemed near unto death, and in a manner ready to give up the ghoſt, by reaſon of her weakneſs and poverty.

[4] That is, the devil or Satan (as is declared verſe 9.) mighty angry, and full of wrath.

[5] Thereby to withſtand thoſe ſeven churches ſpoken of, that is, the catholic church, and that with kingly furniture and tyrannical magnificence: ſignified by the crowns ſet upon his heads, as if the ſame without controverſy belonged unto him by the proper right: as alſo he boaſted unto Chriſt, Matt. 4. 9 See after upon chap. 13. 1.

[6] More than are the horns of the lamb, or than the churches are: ſo well furniſhed doth the tyrant brag himſelf to be unto all manner of miſchief.

[7] After the deſcription of Satan followeth this action, that is, his battle offered unto the church, partly to that which is viſible, wherein the wheat is mingled with the chaff. and the good fiſh with that which is evil; a good part thereof, though in appearance it ſhined as the ſtars ſhine in heaven, he is ſaid to be thruſt down out of heaven, and to pervert: for if it were poſſible he would pervert even the elect, Matt. 24. 24. and partly, to the elect members of the holy catholic church, in the ſecond part of this verſe. Many therefore of the members of this viſible church, ſaith Saint John, he overthrew, and triumphed upon them.

[8] He withſtood that elect church of the Jews, which was now ready to bring forth the Chriſtian church, and watched for that ſhe ſhould bring forth. For the whole church and whole body is compared unto a woman: and a part of the church unto that which is brought forth, as we have noted at large upon Cant. 7. 6.

[9] Chriſt myſtical (as they call him) that is, the whole church, conſiſteth of the perſon of Chriſt as the head, and of the body united thereunto by the Spirit, ſo is the name of Chriſt taken, 1 Cor. 12. 12.

[10] The ſecond hiſtory of this church delivered of a child: in which firſt the conſideration of the child born, and of the mother, is deſcribed in two verſes: ſecondly, the battle of the dragon againſt the young child, and the victory obtained againſt him in three verſes following: laſt of all is ſung a ſong of victory, unto the twelfth verſe. Now Saint John, in conſideration of the child born, noteth two things: for he deſcribeth him, and his ſtation or place in this verſe.

[11] That is Chriſt the head of the church joined with his church (the beginning root and foundation whereof is the ſame Chriſt) endowed with kingly power, and taken up into heaven out of the jaws of Satan (who as a ſerpent did bite him upon the croſs) that, ſitting upon the celeſtial throne, he might reign over all.

[12] The church of Chriſt which was of the Jews, after his aſſumption into heaven, hid itſelf in the world as in a wilderneſs, truſting in the only defence of God, as witneſſeth Saint Luke in the Acts of the Apoſtles.

[13] Namely, the apoſtles and ſervants of God ordained to feed with the word of life the church collected both of the Jews and Gentiles, unleſs that any man will take the word "alerent" imperſonally, after the uſe of the Hebrews, inſtead of "aleretur:" but I like the firſt better. For he hath reſpect unto thoſe two prophets, of whom, chap. 11. 3. As for the meaning of the 1260 days, look the ſame place.

[14] Chriſt is the prince of angels, and the head of the church, who beareth that iron rod, verſe 5. See the notes upon Daniel, chapter 12. 1. In this verſe a deſcription of the battle, and of the victory in the two verſes following. The Pſalmiſt had reſpect unto this battle, Pſalm 68. 19. and Paul, Eph. 4. 8. and Col, 2. 15.

[15] The deſcription of the victory, by denying of one thing in this verſe, and by affirming the contrary in the next verſe. As that Satan gained nothing in heaven, but was by the power of God thrown down into the world whereof he is the prince, Chriſt himſelf and his elect members ſtanding ſtill by the throne of God.

[a] They were caſt out ſo, that they were never ſeen any more in heaven.

[16] The ſong of victory or triumph, containing, firſt, a propoſition of the glory of God, and of Chriſt, ſhewed in that victory. Secondly, it containeth a reaſon of the ſame propoſition, taken from the effects, as that the enemy is overcome in battle, in this verſe, and that the godly are made conquerors (and more than conquerors, Rom. 8. 37.) verſe 11. Thirdly, a concluſion, wherein is an exhortation unto the angels, and to the ſaints: and unto the world a prophecy of great miſery, and of deſtruction, procured by the devil againſt mankind, leſt himſelf ſhould ſhortly be miſerable alone, verſe 12.

[b] He is ſaid, in the Hebrew tongue, to love his life, that eſteemeth nothing more precious than his life: and on the other ſide, he is ſaid not to love his life, who doubteth not to hazard it, whereſoever need requireth.

[17] The third part: an hiſtory of the woman delivered; conſiſting of two members, the preſent battle of Satan againſt the church of the Jewiſh nation, in four verſes: and the battle intended againſt the ſeed thereof, that is, againſt the church of the Gentiles, which is called holy, by reaſon of the goſpel of Chriſt, in the two laſt verſes.

[18] That is, being ſtrengthened with divine power: and taught by oracle, ſhe fled ſwiftly from the aſſault of the devil, and from the common deſtruction of Jeruſalem, and went into a ſolitary city beyond Jordan, called Pella, as Euſebius telleth in the fifth chapter of the third book of his eccleſiaſtical hiſtory: which place God had commanded her by revelation.

[c] Into that place which God had appointed for her.

[19] That is, for three years and an half: ſo the ſame ſpeech is taken, Dan. 7. 25. This ſpace of time is reckoned in manner from that laſt and moſt grievous rebellion of the Jews, unto the deſtruction of the city and temple,

15 [20] And the ſerpent caſt out of his mouth water after the woman, like a flood, that he might cauſe her to be carried away of the flood.

16 [21] But the earth helped the woman, and the earth opened her mouth, and ſwallowed up the flood which the dragon had caſt out of his mouth.

17 [22] Then the dragon was wroth with the woman, and went and made war with the remnant of her ſeed, which keep the commandments of God, and have the teſtamony of Jeſus Chriſt.

18 [23] And I ſtood on the ſea ſand.

CHAP. XIII.

1 *The beaſt with many heads is deſcribed,* 12 *which draweth the moſt part of the world to idolatry.* 13 *The other beaſt riſing out of the earth,* 15 *giveth power unto him.*

AND [1] I ſaw a beaſt riſe [2] out of the ſea, having ſeven heads and [3] ten horns, and upon his horns *were* ten crowns, and [4] upon his head [5] the name of blaſphemy.

2 And the beaſt which I ſaw was [6] like a leopard, and his feet like a bear's, and his mouth as the mouth of a lion: [7] and the dragon gave him his power and his throne, and great authority.

3 [8] And I ſaw one of his heads as *it were* wounded to death, but his deadly wound was healed, and all the world wondered *and* followed the beaſt.

4 And

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for their defection or falling away, began in the twelfth year of Nero, before the beginning whereof many foreſigns and predictions were ſhewed from heaven, as Joſephus writeth, lib. 7. cap. 12. and Hegeſippus, lib. 5. cap. 44. amongſt which this is very memorable, that in the feaſt of Pentecoſt not only a great ſound and noiſe was heard in the temple, but alſo a great voice was heard of many out of the ſanctuary, which cried out unto all, Let us depart hence. Now three years and a half after this defection was begun of the Jews, and thoſe wonders happened, the city was taken by force, the temple overthrown, and the place forſaken of God: and this compaſs of time St. John noted in this place.

[20] That is, he inflamed the Romans and nations, that they perſecuting the Jewiſh people with cruel arms, might by the ſame occaſion invade the church of Chriſt, now departed from Jeruſalem, and out of Judea. For it is an uſual thing in ſcripture, that the raging tumults of the nations ſhould be compared unto waters.

[21] That is, there was offered in their place other Jews, unto the Romans and nations raging againſt that people; and it came to paſs thereby, that the church of God was ſaved whole from that violence, that moſt raging flood of perſecution, which the dragon vomited out, being altogether ſpent in the deſtruction of thoſe other Jews.

[22] Being ſet on fire by this means, he began to be more mad, and becauſe he perceived that his purpoſe againſt the Chriſtian church of the Jews remnant was come to nought, he reſolved to fall upon her ſeed, that is, the church gathered alſo by God of the Gentiles, and the holy members of the ſame. And this is that other branch, as I ſaid upon the thirteenth verſe, in which the purpoſe of Satan is ſhewed, verſe 17. and his attempt, verſe 18.

[23] That is, a moſt mighty tempeſt that he ruſhed upon the whole world (whoſe prince he is) to raiſe the floods, and provoke the nations, that they might with their furious billows toſs up and down, drive here and there, and finally deſtroy the church of Chriſt, with the holy members of the ſame. But the providence of God reſiſted his attempts, that he might favour the church of the Gentiles, yet tender, and as it were green. The reſt of this ſtory of the dragon is excellently proſecuted by Saint John hereafter in the 20th chapter. For here the dragon endeavouring to do miſchief, was by God caſt into priſon.

[1] The apoſtle having declared the ſpringing up of the Chriſtian church, and the eſtate of the church from which ours taketh her beginning, doth now paſs unto the ſtory of the progreſs thereof, as I ſhewed in the entrance of the former chapter. And this hiſtory of the progreſs of the church, and the battles thereof, is ſet down in this chapter, but diſtinctly in two parts, one is of the civil Roman empire, unto verſe 10. another of the body eccleſiaſtical or prophetical, thence unto the end of the chapter. In the former part are ſhewed theſe things: Firſt, the ſtate of that empire, in four verſes: then the acts thereof, in three verſes: after the effect, which is exceeding great glory, verſe 8. And laſt of all is commended the uſe, and the inſtruction of the godly againſt the evils that ſhall come from the ſame, verſe 9, 10. The hiſtory of the ſtate containeth a moſt ample deſcription of the beaſt, firſt intire, verſe 1, 2. and then reſtored after hurt, verſe 3, 4.

[2] On the ſand whereon ſtood the devil, practiſing new tempeſts againſt the church, in the verſe next beforegoing: what time the empire of Rome was indangered by domeſtical diſſenſions, and was mightily toſſed, having ever and anon new heads and new emperors. See in the 17th chapter, and verſe 8.

[3] Having the ſame inſtruments of power, providence, and moſt expert government, which the dragon is ſaid to have had in the 12th chapter, and the 3d verſe.

[4] We read in the twelfth chapter, and third verſe, that the dragon had ſeven crowns ſet upon ſeven heads, becauſe the thief avoucheth himſelf to be proper Lord and Prince of the world, but this beaſt is ſaid to have ten crowns ſet upon ſeveral, not heads, but horns: becauſe the beaſt is beholden for all unto the dragon, verſe 2. and doth not otherwiſe reign than by law of ſubjection given by him, namely, that he employ his horns againſt the church of God. The ſpeech is taken from the ancient cuſtom and form of dealing in ſuch caſe: by which they that were abſolute kings, did wear the diadem upon their heads: but their vaſſals, and ſuch as reigned by grace from them, wore the ſame upon their hoods: for ſo they might commodiouſly lay down their diadems, when they came into the preſence of their ſovereigns: as alſo the elders are ſaid when they adored God which ſat upon the throne, to have caſt down their crowns before him, chap. 4 ver. 10.

[5] Contrary to that which God of old commanded ſhould be written in the head-piece of the high prieſt, that is, "Sanctitas Jehovæ," "Holineſs unto the Lord." The name of blaſphemy impoſed by the dragon, is, (as I think) that which Saint Paul ſaith in the ſecond chapter of his ſecond Epiſtle to the Theſſalonians, the fourth verſe: "He ſitteth as God, and boaſteth himſelf to be God." For this name of blaſphemy both the Roman emperors did then challenge unto themſelves, as Suetonius and Dion do report of Caligula and Domitian: and after them the Popes of Rome did with full mouth profeſs the ſame of themſelves, when they challenged unto themſelves ſovereignty in holy things: of which kind of ſayings the ſixth book of the Decretals, the Clementines, and the Extravagants, are very full. For theſe men were not content with that which Anglicus wrote in his Poetria, (the beginning whereof is, "Papa ſtupor mundi," "The Pope is the wonder of the world.)" "Nec Deus es, nec homo, ſed neuter es inter utrumque:" "Thou art not God, nor art thou man, but neuter mixt of both:" as the gloſs witneſſeth upon the ſixth book: But they were bold to take to themſelves the very name of God: and to accept it given of others: according as almoſt an hundred and twenty years ſince, there was made for Sixtus the fourth, when he ſhould firſt enter into Rome in his dignity papal, a pageant of triumph, and cunningly fixed upon the gate of the city he ſhould enter at, having written upon it this blaſphemous verſe:

"Oraculo vocis mundi moderaris habenas,
"Et meritò in terris crederis eſſe Deus."

That is,

By oracle of thine own voice, the worldthou govern'ſt all;
And worthily a God on earth men think and do thee call.

Theſe and ſix hundred the like, who can impute unto that modeſty whereby good men of old would have themſelves called the ſervants of the ſervants of God? Verily either this is a name of blaſphemy, or there is none at all.

[6] Swift as the leopard; eaſily claſping all things, as the bear doth with his foot; and tearing and devouring all things with the mouth, as doth the lion.

[7] That is, he lent the ſame unto the beaſt to uſe, when he perceived that himſelf could not eſcape, but muſt needs be taken by the hand of the angel, and caſt into the bottomleſs pit, chapter 20. yet did not he abandon the ſame utterly from himſelf, but that he might uſe it as long as he could.

[8] This is the other place that appertaineth to the deſcription of the beaſt of Rome: that, beſides that natural dignity,

4 And they worſhipped the dragon which gave the power unto the beaſt: and they worſhipped the beaſt, ſaying, Who is like unto the beaſt! who is able to war with him!

5 [9] And there was given unto him a mouth, that ſpake great things and blaſphemies, and power was given unto him, [10] to do two and forty months.

6 And he opened his mouth unto blaſphemy againſt God, to blaſpheme his name, [11] and his tabernacle, [12] and them that dwell in heaven.

7 And it was given to him to make war with the ſaints, and to overcome them, and power was given him over every kindred, and tongue, and nation.

8 Therefore all that dwell upon the earth, ſhall worſhip him, [13] whoſe names are not written in the book of life of that Lamb which was ſlain from the beginning of the world.

9 [14] If any man have an ear, let him hear.

10 If any lead into captivity, he ſhall go into captivity: * if any kill with a ſword, he muſt be killed by a ſword: here is the patience and the faith of the ſaints.

* Gen. 9. 6. Matt. 26. 52.

11 [15] And I beheld another beaſt coming up out of the earth, [16] which had two horns like the lamb, but he ſpake like the dragon.

12 [17] And he did all that the firſt beaſt could do before him, and he cauſed the earth, and them which dwell therein, [18] to worſhip the firſt beaſt, whoſe deadly wound was healed.

13 [19] And he did great wonders, ſo that he made

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dignity, and amplitude of the Roman empire, which was ſhadowed in the two former verſes, there was added this alſo as miraculous, that one head was wounded, as it were, unto death, and was healed again, as from heaven, in the ſight of all men. This head was Nero the emperor, in whom the race of the Cæſars fell from the imperial dignity, and the government of the commonwealth was tranſlated unto others: in whoſe hands the empire was ſo cured, and recovered unto health, as it ſeemed unto all ſo much the more deeply rooted and grounded faſt than ever before. And hence followed thoſe effects which are next ſpoken of: Firſt, an admiration of certain power, as it were ſacred and divine, ſuſtaining the empire, and governing it: Secondly, the obedience and ſubmiſſion of the whole earth, in this verſe: Thirdly, the adoration of the dragon, and moſt wicked worſhipping of devils, confirmed by the Roman emperors: Laſtly, the adoration of the beaſt himſelf, which grew into ſo great eſtimation, as that both the name and worſhip of a god was given unto him, verſe the fourth Now there were two cauſes which brought in the minds of men this religion: the ſhew of excellency, which bringeth with it reverence: and the ſhew of power invincible, which bringeth fear. Who is like (ſay they) unto the beaſt! Who ſhall be able to fight with him!

[9] The ſecond member, containing an hiſtory of the acts of the beaſt, as I ſaid verſe 1. The hiſtory of them is concluded in two points: the beginning, and the manner of them. The beginning is the gift of the dragon, who put and inſpired into the beaſt both his impiety againſt God, and his immanity and injuſtice againſt all men, eſpecially againſt the godly, and thoſe that were of the houſhold of faith, verſe the fifth. The manner of the acts or actions done, is of two ſorts, both impious in mind, and blaſphemous in ſpeech againſt God, his church, and the godly, verſe the ſixth: and alſo moſt cruel and injurious in deeds even ſuch as were done of moſt raging enemies, and of moſt inſolent and proud conquerors, verſe the 7th.

[10] Namely, his actions, and manner of dealing. As concerning thoſe two and forty months, I have ſpoken of them before in the twelfth chapter, and ſecond verſe.

[11] That is, the holy church, the true houſe of the living God.

[12] That is, the godly, in ſeveral, who hid themſelves from his cruelty. For this bloody beaſt ſurcharged thoſe holy ſouls moſt falſly with thoſe innumerable accuſations for the name of Chriſt, as we read in Juſtin Martyr, Tertullian, Arnobius, Minutius, Euſebius, Auguſtine, and others: which examples the latter times followed moſt diligently, in deſtroying the flock of Chriſt: and we in our own memory have found by experience, to our incredible grief. Concerning heaven, ſee in the eleventh chapter, and in the twelfth verſe.

[13] That is, ſuch as are not from everlaſting elected in Chriſt Jeſus. For this is that Lamb ſlain, of which chapter the fifth, verſe the ſixth. Theſe words I do, with Aretas, diſtinguiſh in this manner: "Whoſe names are not written from the laying of the foundation of the world, in the book of life of the Lamb ſlain." And this diſtinction is confirmed by a like place hereafter, chapter 17. 8.

[14] The concluſion of this ſpeech of the firſt beaſt, conſiſting of two parts. An exhortation to attentive audience, in this verſe: and a foretelling, which partly containeth threatenings againſt the wicked, and partly comforts for thoſe which in patience and faith ſhall wait for that glorious coming of our Lord and Saviour Jeſus Chriſt, verſe the tenth.

[15] The ſecond member of the viſion, concerning the eccleſiaſtical dominion, which in Rome ſucceeded that which was politic, and is in the power of the corporation of falſe prophets, and of the forgers of falſe doctrine. Wherefore the ſame beaſt, and the ſame body or corporation, is called by Saint John by the name of falſe prophet, chapter 16. verſe 13 and 19. verſe 20. The form of this beaſt is firſt deſcribed in this verſe, then his acts in the verſes following: and the whole ſpeech is concluded in the laſt verſe. This beaſt is by his breed a ſon of the earth (as they ſay) obſcurely born, and by little and little creeping up out of his abject ſtate.

[16] That is, in ſhew he reſembled the Lamb (for what is more mild or more humble than to be the ſervant of the ſervants of God?) but indeed he played the part of the the dragon, and of the wolf, Matt. 7. 15. For even Satan changeth himſelf into an angel of light, 2 Cor. 11. 14. and what ſhould his honeſt diſciples and ſervants do?

[17] The hiſtory of the acts of this beaſt containeth in ſum three things, hypocriſy, the witneſs of miracles, and tyranny: of which the firſt is noted in this verſe, the ſecond in the three verſes following, the third in the ſixteenth and ſeventeenth verſes. His hypocriſy is moſt full of leaſing, whereby he abuſeth both the former beaſt and the whole world: in that albeit he hath by his cunning, and as it were by lime, made of the former beaſt a moſt miſerable ſkeleton, or anatomy, uſurped all his authority unto himſelf, and moſt impudently exerciſeth the ſame in the ſight and view of him: yet he carrieth himſelf ſo, as if he honoured him with moſt high honour, and did in very good truth cauſe him to be reverenced of all men.

[18] For unto this beaſt of Rome, which of a civil empire is made an eccleſiaſtical hierarchy, are given divine honours, and divine authority ſo far, as he is believed to be above the ſcriptures, which the glôſs upon the decretals declareth by this deviliſh verſe:

"Articulos ſolvit, ſynodumque facit generalem."

That is,

He changeth the articles of Faith, and giveth authority to general councils.

Which is ſpoken of the Papal power. So the beaſt is by birth, foundation, ſeat, and finally ſubſtance, one: only the pope hath altered the form and manner thereof, being himſelf the head both of that tyrannical empire, and alſo of the falſe prophets: for the empire hath he taken unto himſelf, and thereunto hath added this cunning device. Now theſe words, 'whoſe deadly wound was cured,' are put here for diſtinction ſake, as alſo ſometimes afterwards: that even at that time the godly readers of this prophecy might by this ſign be brought to ſee the things as preſent: as if it were ſaid, that they might adore this very empire that now is, whoſe head we have ſeen in our own memory to have been cut off, and to be cured again.

[19] The ſecond point of the things done by the beaſt, is the credit of great wonders or miracles, and pertaining to the ſtrengthening of this impiety: of which ſigns ſome were given from above, as it is ſaid, that fire was ſent down from heaven by falſe ſorcery, in this verſe. Others were ſhewed here below in the ſight of the beaſt, to eſtabliſh idolatry, and deceive ſouls: which part St. John ſetteth forth, beginning (as they ſay) at that which is laſt, in this manner: Firſt, the effect is declared in theſe words: "He deceiveth the inhabitants of the earth." Secondly, the common manner of working, in two ſorts: one of miracles, "For the ſigns which were given him to do in the preſence of the beaſt:" the other of the words added to the ſigns, and teaching the idolatry by thoſe ſigns, "Saying unto the inhabitants of the earth, that they ſhould make an image unto the

A. D. 96. made fire to come down from heaven on the earth, in the ſight of men,

14 And deceived them that dwell on the earth by the ſigns which were permitted him to do in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make the [20] image of the [21] beaſt which had the wound of a ſword, and did live.

15 [22] And it was permitted to him to give a [a] ſpirit unto the image of the beaſt, ſo that the image of the beaſt ſhould ſpeak, and ſhould cauſe that as many as would not worſhip the image of the beaſt, ſhould be killed.

16 [23] And he made all, both ſmall and great, rich and poor, free and bond, to receive [24] a [b] mark in their right hand or in their foreheads:

17 And that no man might [25] buy or ſell, ſave he that had the [26] mark or the name of the beaſt, or the number of his name.

18 [27] Here is wiſdom. Let him that hath wit, count the number of the beaſt: for it is the [28] number of a man, and his number is ſix hundred threeſcore and ſix. A. D. 96.

CHAP. XIV.

1 The Lamb ſtandeth on mount Sion, 4 with his chaſte worſhippers. 6 One angel preacheth the goſpel, 8 another foretelleth the fall of Babylon: 9 the third warneth that the beaſt be avoided. 13 A voice from heaven pronounceth them happy who die in the Lord. 16 The Lord's ſickle is thruſt into the harveſt, 18 and into the vintage.

THEN I looked, and lo, a Lamb [1] ſtood on mount Sion, and with him [2] an hundred forty

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the beaſt, which, &c." Thirdly, a ſpecial manner is declared: "That it is given unto him to put life unto the image of the beaſt:" and that ſuch a kind of quickening, that the ſame both ſpeaketh by anſwer unto thoſe that aſk counſel of it, and alſo pronounceth death againſt all thoſe that do not obey nor worſhip it: all which things oftentimes by falſe miracles, through the procurement and inſpiration of the devil, have been effected and wrought in images. The hiſtories of the Papiſts are full of examples of ſuch miracles, the moſt of them feigned, many alſo done by the devil in images, as of old in the ſerpent, Gen. 3. 1. By which examples is confirmed not the authority of the beaſt, but the truth of God and theſe prophecies.

[20] That is, images, by enallage or change of the number: for the worſhip of them ever ſince the ſecond council of Nice, hath been ordained in the church by public credit and authority, contrary to the law of God.

[21] In the Greek, the word is of the dative caſe, as much to ſay, as unto the worſhip, honour and obeying of the beaſt, for by this maintenance of images, this pſeudoprophetical beaſt doth mightily profit the beaſt of Rome, of whom long ago he received them. Wherefore the ſame is hereafter very fitly called the image of the beaſt, for that images have their beginning from the beaſt, and have their form or manner from the will of the beaſt, and have their end and uſe fixed in the profit and commodity of the beaſt.

[22] And of this miracle of the images of the beaſt, (that is, which the beaſt hath ordained to eſtabliſh idolatry) which miraculouſly ſpeak, and give judgment, or rather marvellouſly, by the fraud of the falſe prophets, the Papiſts books are full fraughted.

[a] To give life, as Jannes and Jambres imitated the wonders that Moſes wrought.

[23] The third place is a moſt wicked and moſt inſolent tyranny, as was ſaid before, uſurped over the perſons of men, in this verſe: and over their goods and actions, in the next verſe. For he is ſaid both to bring upon all perſons a tyrannous ſervitude, ſo that as bond-ſlaves they might ſerve the beaſt: and alſo to exerciſe over all their goods and actions a pedlar like abuſe of indulgences and diſpenſations (as they term them) amongſt their friends, and againſt others, to uſe moſt violent interdictions, and to ſhoot out curſings, even in natural and civil, private and public contracts, wherein all good faith ought to have place.

[24] That is, their Chriſm, by which in the ſacrament (as they call it) of confirmation, they make ſervile unto themſelves, the perſons and doings of men, ſigning them in their forehead and hands, and as for the ſign left by Chriſt (of which chap. 7. 3.) and the holy ſacrament of baptiſm, they make as void. For whom Chriſt hath joined unto himſelf by baptiſm, this beaſt maketh challenge unto them by his greaſy chriſm, which he doubteth not to prefer before baptiſm, both in authority and in efficacy.

[b] The mark of the name of the beaſt.

[25] That is, have any traffic or intercourſe with men, but they only which have this anointing and conſecrating of clerkly tonſure, as they call it. Read Gratian "De conſecratione, diſtinctione tertia, c. 5. omnes ſpiritus, &c." of theſe matters.

[26] Here the falſe prophets do require three things, which are ſet down in the order of their greatneſs, a character, a name, and the number of the name. The meaning is, that man that hath not their firſt anointing, and clerical tonſure or ſhaving: ſecondly, holy orders, by receiving whereof is communicated the name of the beaſt: or finally, hath not attained that high degree of pontifical knowledge, and of the law (as they call it) canonical, and hath not as it were made up in account and caſt the number of the myſteries thereof: for in theſe things conſiſteth the number of that name of the beaſt. And this is excellently ſet forth in the next verſe.

[27] That is, in this number of the beaſt conſiſteth that popiſh wiſdom, which unto them ſeemeth the greateſt of all others. In theſe words St. John expoundeth that ſaying, which went before of the number of the beaſt, what it hath above his mark or cogniſance and his name. Theſe things, ſaith St. John, the mark and the name of the beaſt, do eaſily happen unto any man, but to have the number of the beaſt, is wiſdom: that is, only the wiſe and ſuch as have underſtanding, can come by that number: for they muſt be moſt illuminate doctors that attain thereunto, as the words following do declare.

[28] How great and of what denomination this number of the beaſt is, by the which the beaſt accounteth his wiſdom, St. John declareth in theſe words, Doſt thou demand how great it is? it is ſo great, that it occupieth the whole man: he is alway learning, and never cometh to the knowledge thereof: he muſt be a man indeed that doth attain unto it. Aſkeſt thou of what denomination it is? verily it ſtandeth of ſix throughout, and perfectly riſeth of all the parts thereof in their ſeveral denominations (as they term them:) it ſtandeth of ſix by units, tens, hundreds, &c. ſo as there is no one part in the learning and order pontifical, which is not either referred unto the head, and, as it were, the top thereof, or contained in the ſame: ſo fitly do all things in this hierarchy agree one with another, and with their head. Therefore that cruel beaſt Boniface the VIIIth. doth commend by the number of ſix, thoſe decretals which he perfected, in the procem of the ſixth book: "Which "book (ſaith he) being to be added to five other books of "the ſame volume of decretals, we thought good to name "Sextum, the ſixth: that the ſame volume, by addition "thereof, containing a ſenary, or the number of ſix books "(which is a number perfect) may yield a perfect form of "managing all things, and perfect diſcipline of behavi"our." Here therefore is the number of the beaſt, who poureth from himſelf all his parts, and bringeth them all back again unto himſelf by his diſcipline in moſt wiſe and cunning manner. If any man deſire more of this, let him read the gloſs upon that place, I am not ignorant that other interpretations are brought upon this place: but I thought it my duty, with the good favour of all, and without the offence of any, to propound my opinion in this point. And for this cauſe eſpecially, for that it ſeemed unto me neither profitable, nor like to be true, that the number of the beaſt, or of the name of the beaſt, ſhould be taken as the common ſort of interpreters do take it. For this number of the beaſt teacheth, giveth out, imprinteth, as a public mark of ſuch as be his, and eſteemeth that mark above all others, as the mark of thoſe whom he loveth beſt. Now thoſe other expoſitions ſeem rather to be far removed from this property and condition of that number: whether you reſpect the name Latinus, or Titan, or any other. For theſe the beaſt doth not teach, nor give forth, nor imprint, but moſt diligently forbiddeth to be taught, and audaciouſly denieth: he approveth not theſe, but reproveth them, and hateth them that think ſo of this number, with an hatred greater than that of Vatinius.

[1] The hiſtory of the church of Chriſt being finiſhed for more than a thouſand and three hundred years, at which time Boniface VIII. lived, as before hath been ſaid: there remaineth the reſt of the hiſtory of the conflicting or militant

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forty and four thouſand, having his Father's [3] name written in their foreheads.

2 And I heard a voice from heaven as the ſound of many waters, and as the ſound of a great thunder: and I heard the voice of harpers, harping with their harps.

3 And they ſung as *it were* a new ſong before the throne, and before the four beaſts, and the elders: and no man could learn that ſong, but the hundred forty and four thouſand which were bought from the earth.

4 Theſe are they which are not defiled with women, for they are virgins: theſe follow the Lamb whitherſoever he goeth: theſe are bought from men, being the firſt fruits unto God, and to the Lamb.

5 And in their mouths was found no guile: for they are without ſpot before the throne of God.

6 ¶ [4] Then I ſaw [5] another angel fly in the midſt of heaven, having an everlaſting goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

* Pſ. 145. 6. 7 [6] * Saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worſhip him that made * heaven and earth, and the ſea, and the fountains of waters.

* Acts 14. 15.

8 And there followed another angel, ſaying, * Babylon that great city is fallen, it is fallen: for ſhe made all nations to drink of the wine of the [a] wrath of her fornication.

* Iſa. 21. 9. Jer. 51. 8. Ch. 18. 2.

9 ¶ And the third angel followed them, ſaying with a loud voice, [7] If any man worſhip the beaſt and his image, and receive *his* mark in his forehead, or on his hand,

10 The ſame ſhall drink of the wine of the wrath of God, yea, of the pure wine which is poured into the cup of his wrath, and he ſhall be tormented in fire and brimſtone before the holy angels, and before the Lamb.

11 And the ſmoke of their torment ſhall aſcend evermore: and they ſhall have no reſt day nor night, which worſhip the beaſt and his image, and whoſoever receiveth the print of his name.

12 [8] Here is the patience of the ſaints: here are they that keep the commandments of God, and the faith of Jeſus.

13 Then I heard a voice from heaven, ſaying unto me, Write, The dead which die [b] in the Lord, *are* fully bleſſed. Even ſo ſaith the Spirit: for they reſt from their labours, and their [c] works follow them.

14 ¶ [9] And I looked, and behold, a [10] white cloud, and upon the cloud one ſitting like unto

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tant church, from thence unto the time of the laſt victory, in three chapters. For firſt of all, as the foundation of the whole hiſtory is deſcribed, the ſtanding of the Lamb with his army and retinue in five verſes, after his worthy acts which he hath done, and yet doth in moſt mighty manner, whilſt he overthroweth Antichriſt with the ſpirit of his mouth, in the reſt of this chapter, and in the two following. Unto the deſcription of the Lamb, are propounded three things, his ſituation, place and attendance: for the reſt are expounded in the former viſions, eſpecially upon the fifth chapter.

[2] As ready girt to do his office (as Acts 7. 56.) in the midſt of the church, which aforetime mount Sion did prefigure.

[3] As before, 7. 2. This retinue of the Lamb is deſcribed firſt by divine mark (as before 7. 2.) in this verſe. Then by divine occupation, in that all and every one in his retinue moſt vehemently and ſweetly (verſe 2.) do glorify the Lamb with a ſpecial ſong before God and his elect angels: which ſong fleſh and blood cannot hear, nor underſtand, ver. 3. Laſtly, by their deeds done before, and their ſanctification in that they were virgins pure from ſpiritual and bodily fornication, that is, from impiety and unrighteouſneſs, that they followed the Lamb as a guide unto all goodneſs, and cleaved unto him: that they are holy unto him, as of grace redeemed by him: that in truth and ſimplicity of Chriſt they have exerciſed all theſe things, ſanctimony of life, the direction of the Lamb, a thankful remembrance of redemption by him: finally (to conclude in a word) that they are blameleſs before the Lord, ver. 4, 5.

[4] The other part (as I ſaid on the firſt verſe) is of the acts of the Lamb, the manner whereof is delivered in two ſorts, of his ſpeech and of his facts. His ſpeeches are ſet forth unto the 13th verſe of this chapter, and his facts unto the ſixteenth chapter. In the ſpeech of the Lamb, which is the word of the goſpel, are taught in this place theſe things: The ſervice of the godly, conſiſting inwardly of reverence towards God, and outwardly of the glorifying of him: the viſible ſign of which is adoration, ver. 7. The overthrowing of wicked Babylon, ver. 8. and the fall of every one of the ungodly which worſhip the beaſt, ver. 9, 10, 11. Finally, the ſtate of the holy ſervants of God, both preſent, ver. 11. and to come, moſt bleſſed, according to the promiſe of God, ver. 13.

[5] This angel is a type or figure of the good and faithful ſervants of God, whom God eſpecially from that time of Boniface VIII. hath raiſed up to the publiſhing of the goſpel of Chriſt, both by preaching and by writing. So God firſt, near unto the time of the ſame Boniface, uſed Peter Caſſidorus an Italian: after Arnold, de Villa Nova, a Frenchman, then Occam, Dante, Petrarch, after that, Johannes de Rupe Ceſa, a Franciſcan: after again, John Wickliffe an Engliſhman, and ſo continually one or another unto the reſtoring of the truth, and enlarging of his church.

[6] That is, Babylon is deſtroyed by the ſentence and judgment of God: the execution whereof St. John deſcribeth, chap. 18. And this voice of the miniſters of Chriſt hath continued ſince the time that Babylon (which is Rome) hath by deliberate counſel and manifeſt malice oppugned the light of the goſpel offered from God.

[a] Of her fornication, whereby God was provoked to wrath.

[7] That is, ſhall not worſhip God alone, but ſhall transfer his divine honour unto this beaſt, whether he do it with his heart, or counterfeiting in ſhew. For he (ſaith Chriſt) that denieth me before men, him will I deny before my Father and his angels, Matt. 10. 32. And this is that voice of the holy miniſtry, which at this time is very much uſed of the holy and faithful ſervants of God. For having now ſufficiently found out the public obſtinacy of Babylon, they labour not any longer to thunder out againſt the ſame: but to ſave ſome particular members by terror (as St. Jude ſpeaketh) and to pluck them out of the public flame: or elſe by vehement commiſeration of their eſtate to lead them away, they ſet before them eternal death, into which they ruſh unawares, unleſs in good time they return unto God: but the godly which are of their own flock, they exhort unto patience, obedience, and faith in the Lord Jeſus, and charge them to give light by their good example, of good life unto others.

[8] The patience, ſanctification, and juſtification, by faith: the conſequence whereof are reſt, felicity, and glory eternal in the heavenly fellowſhip of God and his angels.

[b] That is, for the Lord.

[c] By works, is meant the reward which followeth good works.

[9] The ſecond part of this chapter, as I ſaid verſe 1. Of the acts and doings of Chriſt, in overthrowing of Antichriſt and his church by the Spirit of his divine mouth: ſeeing that having been called back by word both publicly and privately unto his duty, and admoniſhed of his moſt certain ruin, he yet ceaſeth not to maintain and protect his own adherents, that they may do him ſervice; and to afflict the godly with moſt barbarous perſecutions. Of thoſe things which Chriſt doth there are two kinds; one common or general in the reſt of this chapter, another particular againſt that ſavage and rebellious beaſt and his worſhippers, chapter 15, 16. That common kind is the calamity of wars, ſpread abroad through the whole earth, and filling all things with blood, and that without reſpect of any perſon. This is figured or ſhadowed out in two types of the harveſt and vintage. Since the time that the light of the goſpel began to ſhine out, and ſince prophecy or preaching by the grace of God was raiſed up again, how

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the Son of man, [11] having on his head a golden crown, and in his hand a [12] ſharp ſickle.

15 [13] And another angel came out of the temple, crying with a loud voice to him that ſat on the cloud, * Thruſt in thy ſickle and reap: for the time is come to reap: for the * harveſt of the earth is ripe.

*Joel 3. 13.
* Matt. 13. 39.

16 And he that ſat on the cloud, thruſt in his ſickle on the earth, and the earth was reaped.

17 [14] Then another angel came out of the temple, which is in heaven, having alſo a ſharp ſickle.

18 And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the ſharp ſickle, and ſaid, Thruſt in thy ſharp ſickle, and gather the cluſters of the vineyard of the earth: for her grapes are ripe.

19 And the angel thruſt in his ſharp ſickle on the earth, and cut down the vines of the vineyard of the earth, and caſt them into that great wine-preſs of the wrath of God.

20 And the wine-preſs was trodden without the city, [15] and blood came out of the wine-preſs unto the horſe bridles, by the ſpace of a thouſand and ſix hundred furlongs.

CHAP. XV.

1 The ſeven angels having the ſeven laſt plagues. 3 They that conquered the beaſt, praiſe God. 6 To the ſeven angels, 7 ſeven vials full of God's wrath are delivered.

AND [1] I ſaw another ſign in heaven, great and marvellous, ſeven [2] angels, having the ſeven laſt plagues: for by them is fulfilled the wrath of God.

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2 [3] And I ſaw [4] as *it were* a glaſſy ſea, mingled with fire, and [5] them that had gotten victory of the beaſt, and of his image, and of his mark, and of the number of his name, [6] ſtand at the glaſſy ſea, having the harps of God.

3 And they ſung [7] the ſong of Moſes the [a] ſervant of God, and the ſong of the Lamb, ſaying, [8] Great and marvellous *are* thy works, Lord God Almighty: juſt and true *are* thy * [b] ways, King of ſaints.

*Pſ. 145. 17.

4 * Who ſhall not fear thee, O Lord, and glorify thy name! for thou only *art* holy, and all nations ſhall come and worſhip before thee: for thy judgments are made manifeſt.

* Jer. 10. 7.

5 [9] And after that, I looked, and behold, the temple of the tabernacle of teſtimony was open in heaven.

6 And the ſeven angels came out of the temple, which had the [10] ſeven plagues, clothed in [11] pure and bright linen, and having their breaſts [12] girded with golden girdles.

7 And one of the [13] four beaſts gave unto the ſeven angels ſeven golden vials full of the wrath of God, which liveth for evermore.

8 And the temple was full of the ſmoke of the glory of God and of his power, [14] and no man was able to enter into the temple, till the ſeven plagues of the ſeven angels were fulfilled.

CHAP.

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horrible wars have been kindled in the world! how much human fleſh hath been thrown to the earth by this divine reaping! how much blood (alas for woe) hath overflown for theſe hundred years almoſt! all hiſtories do cry out, and this our age (if ever before) is now in horror by reaſon of the rage of that ſickle which Antichriſt calleth for. In this place is the firſt type that is of the harveſt.

[10] Declaring his fierceneſs by his colour, like unto that which is in the white or milky circle of heaven.

[11] As one that ſhall reign from God, and occupy the place of Chriſt in this miſerable execution.

[12] That is, a moſt fit and commodious inſtrument of execution, deſtroying all by hewing and thruſting through: for who may ſtand againſt God?

[13] Chriſt giveth a commandment in this verſe, and the angel executeth it in the next verſe.

[14] The other type (as I ſaid verſe 14.) is the vintage: the manner whereof is one with that which went before; if thou except this, that the grape-gathering is more exact in ſeeking out every thing than is the harveſt labour. This is therefore a more grievous judgment, both becauſe it ſucceedeth the other, and becauſe it is underſtood to be executed with great diligence.

[15] That is, overflowed very deep, and very far and wide: the ſpeech is hyperbolical or exceſſive, to ſignify the greatneſs of the ſlaughter. And theſe be thoſe pleaſant fruits forſooth of the contempt of Chriſt, and deſiring of Antichriſt rather than him, which the miſerable, mad, and blind world doth at this time reap.

[1] This is that other place of the acts of Chriſt, as I noted before, 14. 14. Now therefore is ſhewed a ſingular work of the judgment of God belonging to the overthrow of Antichriſt and his forces, of which divine work the preparation is deſcribed in this chapter, and the execution in the next. The preparation is firſt ſet down generally, and in type, in this verſe: and is after particularly ſet forth in the reſt of the chapter.

[2] Of which chapter 8, 9. in pouring forth the plagues of the world: for even theſe plagues do for the moſt part agree with thoſe.

[3] There are two parts of the narration: one, the confeſſion of the ſaints, glorifying God, when they ſaw the preparation of the judgments of God, unto the 4th verſe: another, the vocation, inſtruction, and confirmation of thoſe inſtruments which God hath ordained for the execution of his judgments, in four other verſes.

[4] This part of the viſion alludeth unto the ſea, or large veſſel of braſs, in which the prieſts waſhed themſelves in the entrance of the temple: for in the entrance of the heavenly temple (as it is called verſe 5.) is ſaid to have been a ſea of glaſs, moſt lightſome and clear unto the commodity of choice mixed with fire, that is, as containing the treaſury of the judgments of God, which he bringeth forth and diſpenſeth according to his own pleaſure: for out of the former the prieſts were cleanſed of old: and out of this the ungodly are deſtroyed now, chap. 46.

[5] That is, the godly martyrs of Chriſt, who ſhall not give place even in miracles unto that beaſt: of theſe ſee before, chap. 13. 17. and 14. 9, 10.

[6] Glorifying God, from the particular obſervation of the weapons and inſtruments of God's wrath, floating in the ſea of glaſs.

[7] That ſong of triumph, which is in Exod. 15. 2.

[a] So is Moſes called for honour's ſake, as it is ſet forth, Deut. 34. 10.

[8] This ſong hath two parts: one a confeſſion, both particular, in this verſe, and general, in the beginning of the next verſe: another, a narration of cauſes belonging to the confeſſion, whereof one kind is eternal in itſelf, and moſt preſent unto the godly, in that God is both holy, and alone God: another kind is future, and to come, in that the elect taken out of the Gentiles (that is, out of the wicked ones and unbelieving, as chap. 11. 2.) were to be brought unto the ſame ſtate of happineſs, by the magnificency of the judgment of God, in the next verſe.

[b] Thy doings.

[9] The ſecond part of the narration (as was noted verſe 2.) wherein firſt the authority of the whole argument and matter thereof is figured, by a fore-running type of a temple opened in heaven, as chap. 11. 19. namely, that all thoſe things are divine and of God, that proceed from thence, in this verſe. Secondly, the adminiſters or executors come forth out of the temple, verſe 6. Thirdly, they are furniſhed with inſtruments of the judgments of God, and weapons fit for the manner of the ſame judgments, ver. 7. Finally, they are confirmed by teſtimony of the viſible glory of God, in the laſt verſe. A like teſtimony whereunto was exhibited of old in the law, Exod. 40. 34.

[10] That is, commandments to inflict thoſe ſeven plagues. Here is the figure called Metonymia.

[11] Which was in old time a ſign of the kingly or princely dignity.

[12] This girding was a ſign of diligence, and the girdle of gold was a ſign of ſincerity and truſtineſs, in taking in charge the commandments of God.

[13] Of theſe before, chap. 4. 7.

[14] None of thoſe ſeven angels might return, till he had performed fully the charge committed unto him, according to the decree of God.

CHAP. XVI.

2 and 17 The angels pour out the ſeven vials of God's wrath given unto them, and ſo divers plagues ariſe in the world, 18 to terrify the wicked, 19 and the inhabitants of the great city.

AND [1] I heard a great voice out of the temple, ſaying to the ſeven angels, Go your ways, and pour out the *ſeven* vials of the wrath of God upon the earth.

2 [2] And the firſt went and poured out his vial upon the earth: and there fell a noiſome and a grievous ſore upon the men which had the [3] mark of the beaſt, and upon them which worſhipped his image.

3 [4] And the ſecond angel poured out his vial upon the ſea, and it [a] became as the blood of a dead man: and every living thing died in the ſea.

4 [5] And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood.

5 And I heard the angel of the waters ſay, Lord, Thou art juſt, which art, and which waſt: and holy, becauſe thou haſt judged theſe things.

6 For they ſhed the blood of the ſaints and prophets, and therefore haſt thou given them blood to drink: for they are worthy.

7 [6] And I heard another out of the ſanctuary ſay, Even ſo, Lord God Almighty, true and righteous are thy judgments.

8 [7] And the fourth angel poured out his vial on the ſun, and it was given to him to torment men with the heat of fire,

9 And men boiled in great heat, and blaſphemed the name of God, which hath power over theſe plagues, and they repented not to give him glory.

10 [8] And the fifth angel poured out his vial upon the throne of the beaſt, and his kingdom waxed dark, and they gnawed their tongues for ſorrow,

11 And blaſphemed the God of heaven for their pains, and for their ſores, and repented not of their works.

12 [9] And the ſixth angel poured out his vial upon the great river [10] Euphrates, and the [11] water thereof dried up, [12] that the way of the kings of the Eaſt ſhould be prepared.

13 And I ſaw [13] three unclean ſpirits [14] like frogs come out of the mouth of that [15] dragon, and out of the mouth of that [16] beaſt, and out of the mouth of that [17] falſe prophet.

14 For they are the ſpirits of devils, working miracles, to go unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 [18] (* Behold, I come as a thief. Bleſſed *is* he that watcheth, and keepeth his garments, leſt he walk nakedly, and men ſee his filthineſs)

* Ch. 3. 3. Matt. 24.44. Luke 12.39.

16 And

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[1] In the former chapter was ſet down the preparation unto the work of God: here is delivered the execution thereof. And in this diſcourſe of the execution is a general commandment in this verſe; then a particular recital in order of the execution done by every of the ſeven angels, in the reſt of the chapter. This ſpecial execution againſt Antichriſt and his crew doth in manner agree unto that which was generally done upon the whole world, chap. 8 and 9. and belongeth (if my conjecture fail me not) unto the ſame time. Yet herein they do differ one from another, that this was particularly effected upon the princes and ring-leaders of the wickedneſs of the world; the other generally againſt the whole world being wicked. And therefore theſe judgments are figured more grievous than thoſe.

[2] The hiſtory of the firſt angel, whoſe plague upon the earth is deſcribed almoſt in the ſame words with that ſixth plague of the Egyptians, Exod. 9. 9. But it doth ſignify a ſpiritual ulcer, and that torture or butchery of conſcience, ſeared with an hot iron, which accuſeth the ungodly within, and both by truth of the word (the light whereof God hath now ſo long ſhewed forth) and by bitterneſs ſtirreth up and forceth out the ſword of God's wrath.

[3] See chap. 13. 16.

[4] The hiſtory of the ſecond angel, who troubleth and moleſteth the ſeas, that he may ſtir up the conſcience of men ſleeping in their wickedneſs, ſee chap. 8. 8.

[a] It was turned into rotten and filthy blood, ſuch as is in dead bodies.

[5] The ſtory of the third angel ſtriking the rivers in this verſe, who proclaiming the juſtice of God, commendeth the ſame by a moſt grave compariſon of the ſins of men with the puniſhment of God: which is common to this place, and that which went before. Wherefore alſo this praiſing is attributed to the angel of the waters, a name common to the ſecond and third angels, according as both of them are ſaid to be ſent againſt the waters, albeit the one of the ſea, the other of the rivers, in two verſes.

[6] A confirmation of the praiſe beforegoing, out of the ſanctuary of God, whether immediately by Chriſt, or by ſome one of his angels, for Chriſt alſo is called another angel, chap. 7. 2, 3, 8. and 12. 1.

[7] The ſtory of the fourth angel who throweth the plague upon the heaven and upon the ſun, of which, Luke 21. 26. the effects whereof are noted two: the one peculiar, that it ſhall ſcorch men with heat in this verſe; the other proceeding accidentally from the former, that their fury ſhall ſo much the more be enraged againſt God in the next verſe, when yet (O wonderful mercy and patience of God!) all other creatures are firſt ſtricken often and grievouſly by the hand of God before mankind, by whom he is provoked: as the things beforegoing do declare.

[8] The ſtory of the fifth angel, who ſtriketh the kingdom of the beaſt with two plagues, abroad with darkneſs, within with biles and dolors moſt grievous, throughout his whole kingdom, that thereby he might wound the conſcience of the wicked, and puniſh that moſt perverſe obſtinacy of the idolaters: whereof aroſe perturbation, and thence a furious indignation and deſperate madneſs, raging againſt God and hurtful unto itſelf.

[9] The ſtory of the ſixth angel, divided into his act, and the event thereof. The act is, that the angel did caſt out of his mouth the plague of a moſt glowing heat, wherewith even the greateſt floods, and which moſt were wont to ſwell and overflow (as Euphrates) were dried up, by the counſel of God in this verſe. The event is, that the mere madneſs wherewith the wicked are enraged, that they may ſcorn the judgments of God, and abuſe them furiouſly to ſerve their own turn, and to the executing of their own wicked outrage.

[10] The bond of the ſpiritual Babylon, and to the fortreſſes of the ſame, chap. 9. 14.

[11] So the church of the ungodly, and kingdom of the beaſt, is ſaid to be left naked, all the defences thereof in which they put their truſt, being taken away from it.

[12] That is, that even they which dwell further off, may with more commodity make haſte unto that ſacrifice which the Lord hath appointed.

[13] That is, every of them bent their whole force, and conſpired that by wonders, word and work, they might bring into the ſame deſtruction, all kings, princes, and potentates of the world, curſedly bewitched of them by their ſpirits, and teachers of the vanity and impurity of the beaſt that committed fornication with the kings of the earth. And this is a right deſcription of our times.

[14] Croking with all importuity, and continually day and night provoking and calling forth to arms, as the trumpets and furies of war, as is declared in the next verſe.

[15] That is, the devil, as chap. 11. 5.

[16] Whereof chap. 13. 1.

[17] That is, of that other beaſt, of which chap. 13. 11. for ſo is he called alſo, chap. 19. 20. and 20. 10.

[18] A parentheſis for admonition, in which God warneth his holy ſervants, who reſt in the expectation of Chriſt, always to addreſs their minds unto his coming, and to look unto themſelves, that they be not ſhamefully made naked and circumvented of theſe unclean ſpirits, and ſo they be miſerably unprepared at the coming of the Lord, ſo Matt. 24. 29. and 25. 13.

16 [19] And they gathered them together into a place called in Hebrew, [20] Armageddon.

17 ¶ [21] And the ſeventh angel poured out his vial into the [22] air: and there came a loud voice out of the temple of heaven from [23] the throne, ſaying, [24] It is done.

18 ¶ [25] And there were voices, and thunderings, and lightnings, and there was a great earthquake, ſuch as was not ſince men were upon the earth, even ſo mighty an earthquake.

19 [26] And the great city was divided into three parts: and the cities [27] of the nations fell: and that great [28] Babylon came in remembrance before God, * to give unto her the cup of the wine of the fierceneſs of his wrath.

*Jer. 25. 15.

20 And every iſle fled away, and the mountains [29] were not [b] found.

21 [30] And there fell a great hail, like [c] talents, out of heaven upon the men, and men blaſphemed God becauſe of the plague of the hail: for the plague thereof was exceeding great.

CHAP. XVII.

1 *That great whore is deſcribed,* 2 *with whom the kings of the earth committed fornication.* 6 *She is drunken with the blood of ſaints.* 7 *The myſtery of the woman, and the beaſt that carried her, expounded.* 11 *Their deſtruction.* 14 *The Lamb's victory.*

THEN [1] there came one of the ſeven angels which had the ſeven vials, and talked with me, ſaying unto me, Come: I will ſhew [2] thee the [a] damnation of the great whore that ſitteth upon many waters,

2 With whom have committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 [3] So he carried me away into the wilderneſs in the Spirit, and I ſaw a woman ſit upon a [b] ſcarlet-coloured beaſt, full of names of blaſphemy, which had ſeven heads and ten horns.

4 And [4] the woman was arrayed [5] in purple and ſcarlet, and gilded with gold, and precious ſtones, and pearls, and had [6] a cup of gold in her hand full of abomination, and filthineſs of her fornication.

5 And

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[19] Namely, the angel, who holily, according to the commandment of God, was to do ſacrifice: notwithſtanding that thoſe impure ſpirits do the ſame wickedly, as ſervants, not unto God, but unto the beaſt that hath ſeven heads.

[20] That is (to ſay nothing of other expoſitions) the mountain itſelf, or mountain places of Megiddon. Now it is certain by the holy ſcriptures, that Megiddon is a city and territory in the tribe of Manaſſes, bordering upon Iſſachar and Aſher, and was made famous by that lamentable overthrow of king Joſias, whereof 2 Kings 22. 30. and 2 Chron. 35. 22. and Zach. 12. 11. In this mountain country God ſaith by figure, or type, that the kings of the people which ſerve the beaſt, ſhall meet together: becauſe the Gentiles did always caſt that lamentable overthrow in the teeth of the church of the Jews, unto their great reproach: and therefore were perſuaded that that place ſhould be moſt fortunate unto them (as they ſpeak) and unfortunate unto the godly. But God here pronounceth, that the reproach of the church, and confidence of the ungodly, ſhall by himſelf be taken away, in the ſelfſame place where the nations perſuaded themſelves they ſhould mightily exult and triumph againſt God and his church.

[21] The ſtory of the ſeventh angel unto the end of the chapter, in which firſt is ſhewed, by ſign and ſpeech, the argument of this plague, in this verſe, and then is declared the execution thereof in the verſes following.

[22] From whence he might move the heaven above, and the earth beneath.

[23] That is, from him that ſitteth on the throne, by the figure called Metonymia.

[24] That is, Babylon is undone, as is ſhewed verſe 19. and in the chapters following. For the firſt onſet (as I might ſay) of this denunciation is deſcribed in this chapter: and the laſt, containing a perfect victory, is deſcribed in thoſe that follow.

[25] Now is declared the execution (as is ſaid in verſe 27.) and the thing that ſhall laſt come to paſs in heaven and in earth, before the overthrow of the beaſt of Babylon: both generally, verſe 18. and particularly in the curſed city, and ſuch as have any familiarity therewith, in the three laſt verſes.

[26] The ſeat or ſtanding place of Antichriſt.

[27] Of all ſuch as cleave unto Antichriſt, and fight againſt Chriſt.

[28] That harlot, of whom in the next chapter following. Now this phraſe, "to come into remembrance," is, after the common uſe of the Hebrew ſpeech, borrowed from men, and attributed unto God.

[29] That is, were ſeen no more, or were no more extant. A borrowed Hebraiſm.

[b] Appeared not, which the Hebrews utter after this ſort, were not, Gen. 5. 24.

[30] The manner of the particular execution, moſt evidently teſtifying the wrath of God by the original and greatneſs thereof: the event thereof is the ſame with that which is in chap. 9. 13. and that which hath been mentioned in this chapter, from the execution of the fourth angel hitherto, that is to ſay, an incorrigible pertinacy of the world in their rebellion, and an heart that cannot repent, verſe 9 and 11.

[c] As it were about the weight of a talent, and a talent was threeſcore pounds, that is, ſix hundred groats, whereby is ſignified a marvellous and ſtrange weight.

[1] The ſtate of the church militant being declared, now followeth the ſtate of the church overcoming, and getting victory, as I ſhewed before in the beginning of the tenth chapter. This ſtate is ſet forth in four chapters. As in the place beforegoing I noted, that in that hiſtory the order of time was not always exactly obſerved, ſo the ſame is to be underſtood in this hiſtory, that it is diſtinguiſhed according to the perſons of which it treateth, and that in the ſeveral ſtories of the perſons is ſeverally obſerved in the time thereof. For firſt is delivered the ſtory of Babylon deſtroyed in this and the next chapter (for this Babylon, out of all doubt, ſhall periſh before the two beaſts and the dragon.) Secondly, is delivered the deſtruction of both the two beaſts, chap. 19. And laſtly of the dragon, chap. 18. In the ſtory of the ſpiritual Babylon are diſtinctly ſet forth the ſtate thereof in this chapter, and the overthrow done from God, chap. 18. In this verſe, and that which followeth, is a tranſition or paſſage unto the firſt argument, conſiſting of the particular calling of the prophet (as often heretofore) and a general propoſition.

[2] That is, that damnable harlot, by a figure, called hyppalage. For Saint John as yet had not ſeen her. Although another interpretation may be borne, yet I like this better.

[a] The ſentence that is pronounced againſt this harlot.

[3] Henceforth is propounded the type of Babylon, and the ſtate thereof, in four verſes. After, a declaration of the type, in the reſt of this chapter. In the type are deſcribed two things; the beaſt (of whom chapter 13) in the third verſe, and the woman that ſitteth upon the beaſt, ver. 4, 5, 6. The beaſt in proceſs of time hath gotten ſomewhat more than was expreſſed in the former viſion. Firſt, in that it is not read before, that he was apparelled in ſcarlet, a robe imperial, and of triumph. Secondly, in that that this is full of names of blaſphemy: the other carried the name of blaſphemy only in his heads. So God did teach that this beaſt is much increaſed in impiety and injuſtice, and doth in this laſt age triumph in both theſe more inſolently and proudly than ever before.

[b] A ſcarlet colour, that is, with a red and purple garment: and ſurely it was not without cauſe that the Romiſh clergy were ſo much delighted with this colour.

[4] That harlot, the ſpiritual Babylon, which is Rome. She is deſcribed by her attire, profeſſion, and deeds.

[5] In attire moſt glorious, triumphant, moſt rich, and moſt gorgeous.

[6] In profeſſion, the nouriſher of all, in this verſe, and teaching her myſteries unto all, verſe 5. ſetting forth all things moſt magnificently: but indeed moſt pernicioully beſotting miſerable men with her cup, and bringing upon them a deadly giddineſs.

5 [7] And in her forehead *was* a name written, A myſtery, [8] that great Babylon, that mother of whoredoms and abominations of the earth.

6 [9] And I ſaw the woman drunken with the blood of ſaints, and with the blood of the martyrs of Jeſus, [10] and when I ſaw her, I wondered with great marvel.

7 [11] Then the angel ſaid unto me, Wherefore marvelleſt thou? I will ſhew thee the myſtery of that woman, and of that beaſt that beareth her, which hath ſeven heads and ten horns.

8 [12] The beaſt that thou haſt ſeen, [13] was, and is not, and [14] ſhall aſcend out of the bottomleſs pit, and ſhall go into perdition, and they that dwell on the earth ſhall wonder (whoſe names are not written in the book of life from the foundation of the world) [15] when they behold the beaſt that was, and is not, and yet is.

9 [16] Here *is* the mind that hath wiſdom. The [c] ſeven heads [17] are ſeven mountains, whereon the woman ſitteth: [18] they are alſo ſeven kings.

10 [19] Five are fallen, [20] and one is, [21] and another is not yet come: and when he cometh, he muſt continue a ſhort ſpace.

11 [22] And the beaſt that was, and is not, is even [23] the eighth, and is [24] one of the ſeven, [25] and ſhall go into deſtruction.

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[7] Deceiving with the title of religion, and publick inſcription of myſtery: which the beaſt in times paſt did not bear.

[8] An expoſition, in which Saint John declareth what manner of woman this is.

[9] In manner of deeds: She is red with blood, and ſheddeth it moſt licentiouſly, and therefore is coloured with the blood of the ſaints: as, on the contrary part, Chriſt is ſet forth imbrued with the blood of his enemies, Iſa. 63. 1.

[10] A paſſage unto the ſecond part of this chapter, by occaſion given of Saint John, as the words of the angel do ſhew in the next verſe.

[11] The ſecond part or place, as I ſaid, verſe 1. The enarration of the viſion promiſed in the verſe following. Now there is delivered firſt an enarration of the beaſt and his ſtory, unto the 14th verſe. After, of the harlot, unto the end of the chapter.

[12] The ſtory of the beaſt hath a triple deſcription of him The firſt is a diſtinction of this beaſt from all that ever have been at any time: which diſtinction is contained in this verſe. The ſecond is a delineation or a painting out of the beaſt by things preſent, by which he might even at that time be known of the godly: and this delineation is according to his heads, verſe 12, 13, 14. This beaſt is that empire of Rome, of which I ſpake chap. 13. 11. according to the mutations and changes whereof, which then had already happened, the Holy Ghoſt hath diſtinguiſhed and ſet out the ſame. The apoſtle diſtinguiſheth this beaſt from all others in theſe words: "The beaſt which thou ſaweſt, "was, and is not." For ſo I expound the words of the apoſtle for the evidency ſake, as I will further declare in the notes following.

[13] The meaning is, that beaſt which thou ſaweſt before, (chap. 13. 1.) and which yet thou haſt now ſeen, was (was, I ſay) even from Julius Cæſar in reſpect of beginning, riſing up, ſtation, glory, dominion, manner, and ſtock: from the houſe of Julius: and yet is not now the ſame, if they look unto the houſe and ſtock: for the dominion of this family was tranſlated unto another, after the death of Nero; from that other unto a third; from a third unto a fourth; and ſo forth, was varied and altered by innumerable changes. Finally, the empire is one, as it were one beaſt: but exceedingly varied by kindreds, families, and perſons. It was therefore, ſaith Saint John, in the kindred or houſe of Julius: and now it is not in that kindred, but tranſlated unto another.

[14] As if he ſhould ſay, Alſo this ſame that is, ſhall ſhortly not be: but ſhall aſcend out of the depth, or out of the ſea (as was ſaid, chap. 13. 1.) that is, ſhall be a new ſtock from amongſt the nations without difference, and ſhall in the ſame ſtate go unto deſtruction, or run and periſh: and ſo ſhall ſucceſſively new princes or emperors come and go, ariſe and fall, the body of the beaſt remaining ſtill, but toſſed with ſo many and often alterations as no man can but marvel that this beaſt was able to ſtand and hold it out, in ſo many mutations; verily, no empire that ever was toſſed with ſo many changes, and as it were with ſo many tempeſts of the ſea, ever continued ſo long.

[15] That is, as many as have not learned the providence of God, according to the faith of the ſaints, ſhall marvel at theſe grievous and often changes: when they ſhall conſider the ſelf-ſame beaſt, which is the Roman empire, to have been, and not to be, and to be, and ſtill moleſted with perpetual mutation, and yet in the ſame to ſtand and continue. This, in mine opinion, is the moſt ſimple expoſition of this place confirmed by the event of the things themſelves. Although the laſt change alſo, by which the empire, that before was civil, became eccleſiaſtical, is not obſcurely ſignified in theſe words, of which two, the firſt exerciſed cruelty upon the bodies of the ſaints: the other alſo upon their ſouls: the firſt by human order and policy, the other under the colour of the law of God, and of religion, raged and imbrued itſelf with the blood of the godly.

[16] An exhortation, preparing unto audience by the ſame argument, with that of Chriſt: "He that hath ears to hear, let him hear." Wherefore for mine own part, I had rather read in this place, "Let there be here a mind, &c." So the angel paſſeth fully unto the ſecond place of this deſcription.

[c] Very children know what the ſeven-hilled city is, which is ſo much ſpoken of, and whereof Virgil thus reporteth; "And compaſſeth ſeven towers in one wall:" that city it is, that when John wrote theſe things, had rule over the kings of the earth. It was and is not, and yet it remaineth to this day, but it is declining unto deſtruction.

[17] This is the painting-out of the beaſt by things preſent (as I ſaid before) whereby St. John endeavoured to deſcribe the ſame, that he might be both known of the godly in that age, and be further obſerved and marked of the poſterity afterwards. This delineation hath one type, that is, his heads, but a double deſcription or application of the type: one permanent, from the nature itſelf, the other changeable, by the working of men. The deſcription permanent, is by the ſeven hills, in this verſe, the other that fleeteth, is from the ſeven kings, verſe 10, 11. And here it is worthy to be obſerved, that one type hath ſometimes two or more applications, as ſeemeth good to the Holy Ghoſt to expreſs, either one thing by divers types, or divers things by one type. So I noted before of the ſeven ſpirits, chap. 1. 4. Now this woman that ſitteth upon ſeven hills, is the city of Rome, called in times paſt of the Grecians, ἑπτάλοφός, i. e. of ſeven tops or creſts, and of Varro ſepticeps, i. e. of her ſeven heads (as here) or ſeven heads, and of others, ſeptemcollis, i. e. ſtanding upon ſeven hills.

[18] The beginning of theſe kings or emperors, is almoſt the ſame with the beginning of the church of Chriſt, which I ſhewed before, chap. 11. 1. Namely, from the year 25. after the paſſion of Chriſt, what time the temple and church of the Jews was overthrown. In which year it came to paſs, by the providence of God, that that ſaying, "The beaſt was, and is not," was fulfilled before the deſtruction of the Jews, immediately following, came to paſs. That was the year from the building of the city of Rome 809, from which year Saint John both numbered the emperors which hitherto had been, when he wrote theſe things, and foretelleth of two others next to come: and that with this purpoſe, that when this particular prediction or foretelling of things to come ſhould take effect, the truth of all other predictions in the church might be the more confirmed. Which ſign God of old mentioned in the law, Deut. 18. and Jeremiah confirmeth, chap. 28. 8.

[19] Whoſe names are theſe: the firſt, Servius Sulpitius Galba, who was the ſeventh emperor of the people of Rome; the ſecond, Marcus Salvius Otho; the third, Aulus Vitellius; the fourth, Titus Flavius Veſpaſianus; the fifth, Titus Veſpaſianus, his ſon, of his own name.

[20] Flavius Domitian, ſon of the firſt Veſpaſian. For in the latter end of his days Saint John wrote theſe things, as witneſſeth Irenæus, lib. 5. adverſus hæreſes.

[21] Nerva: the empire being now tranſlated from the family of Flavius. This man reigned only one year, four months, and nine days, as the hiſtory writers do tell.

[22] This is ſpoken by the figure Synecdoche, as much as to ſay, as that head of the beaſt, which was, and is not, becauſe it is cut off, and Nerva in ſo ſhort time extinguiſhed. How many heads there were, ſo many beaſts there ſeemed to be in one. See the like ſpeech in the third verſe of the thirteenth chapter.

[23] Nerva Trajanus, who himſelf in divers reſpects is called here the ſeventh and the eighth.

[24] Though in number and order of ſucceſſion he be the eighth, yet he is reckoned together with one of theſe heads, becauſe Nerva and he were one head. For this man obtained authority together with Nerva, and was conſul with him, when Nerva left his life.

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12 [26] And the ten horns, which thou ſaweſt, are [27] ten kings, which yet have not received a kingdom, but ſhall receive power, as kings, [28] at one hour, with the beaſt.

13 [29] Theſe have one mind, and ſhall give their power and authority unto the beaſt.

14 Theſe ſhall fight with the [30] Lamb, and the Lamb ſhall overcome them: * for he is Lord of lords, and King of kings: and they that are on his ſide, called, and choſen, and faithful.

* Ch. 19. 6. 1 Tim. 6. 15.

15 [31] And he ſaid unto me, The waters which thou ſaweſt, where the whore ſitteth, [32] are peoples, and multitudes, and nations, and tongues.

16 And the ten [33] horns which thou ſaweſt upon the beaſt, are they that ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire.

17 [34] For God hath put in their hearts to fulfil his will, and to do with one conſent for to give their kingdom unto the beaſt, until the words of God be fulfilled.

18 And that woman which thou ſaweſt, is that [35] great city which reigneth over the kings of the earth.

CHAP. XVIII.

2 *The horrible deſtruction of Babylon is ſet out.* 11, 16, 18 *The merchants of the earth, who were enriched with the pomp and luxurіouſneſs of it, weep and wail:* 20 *But all the elect rejoice for that juſt vengeance of God.*

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AND [1] after theſe things, I ſaw *another* [2] angel come down from heaven, having great power, ſo that the earth was lightened with his glory.

2 And he cried out mightily with a loud voice, [3] ſaying, * It is fallen, it is fallen, Babylon that great *city*, and is become the habitation of devils, and the hold of all foul ſpirits, and a cage of every unclean and hateful bird.

* Ch. 14. 8. Isa. 21. 9. Jer. 51. 8.

3 For all nations have drunken of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleaſures.

4 [4] And I heard another voice from heaven ſay, [5] Go out of her, my people, that ye [6] be not partakers of her ſins, and that ye receive not of her plagues.

5 For her ſins are [a] come up into heaven, and God hath remembered her iniquities.

6 Reward

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[25] Namely, to moleſt with perſecutions the churches of Chriſt, as the hiſtories do accord, and I have briefly noted, chap. 2. 10.

[26] The third place of this deſcription, as I ſaid verſe 8. is a prophetical prediction of things to come, which the beaſt ſhould do, as in the words following Saint John doth not obſcurely ſignify, ſaying, "Which have not yet received the kingdom, &c." For there is an Antitheſis or oppoſition between theſe kings and thoſe that went before. And firſt, the perſons are deſcribed in this verſe, then their deeds in the two verſes following.

[27] That is, ariſing with their kingdoms out of the Roman beaſts: at ſuch times as that political empire began by the craft of the Popes greatly to fall.

[28] Namely, with that ſecond beaſt, whom we called before a falſe prophet, which beaſt, aſcending out of the earth, got unto himſelf all the authority and power of the firſt beaſt, and exerciſeth the ſame before his face, as was ſaid, chapter 14. 11, 12. For when the political empire of the Weſt began to bow downwards, there both aroſe thoſe ten kings, and the ſecond beaſt took the opportunity offered, to uſurp unto himſelf all the power of the former beaſt. Theſe kings long ago many have numbered, and deſcribed to be ten, and a great part of the events plainly teſtifieth the ſame in this our age.

[29] That is, by conſent and agreement, that they may conſpire with the beaſt, and depend upon his beck Their ſtory is divided into three parts, counſels, acts, and events. The counſellors ſome of them conſiſt in communicating of judgments and affections: and ſome in communicating of power, which they are ſaid to have given unto this beaſt, in this verſe.

[30] With Chriſt and his church, as the reaſon following doth declare, and here are mentioned the facts and events, which followed for Chriſt his ſake, and for the grace of God the Father towards thoſe that are called elect, and are his faithful ones in Chriſt.

[31] This is the other member of the enarration, as I ſaid, verſe 7. belonging unto the harlot, ſhewed in the viſion, verſe 3. In this hiſtory of the harlot theſe three things are diſtinctly propounded: what is her magnificency, in this verſe, what is her fall, and by whom it ſhall happen unto her, in the two verſes following: and laſtly, who that harlot is, in the laſt verſe. This place, which by order of nature ſhould have been the firſt, is therefore made the laſt, becauſe it was more fit to be joined with the next chapter.

[32] That is, as unconſtant and variable as are the waters. Upon this foundation ſitteth this harlot as queen; a vain perſon, upon that which is vain.

[33] The ten kings, as verſe 12. The accompliſhment of this fact and event is daily increaſed in this our age, by the ſingular providence and moſt mighty government of God. Wherefore the facts are propounded in this verſe, and the cauſe of them in the verſe following.

[34] A reaſon rendered from the chief efficient cauſe, which is the providence of God, by which alone Saint John by inverſion of order affirmeth to have come to paſs, both that the kings ſhould execute upon the harlot that which pleaſed God, and which he declared in the verſe next beforegoing: and alſo that by one conſent and counſel, they ſhould give their kingdom unto the beaſt, &c. verſe 13, 14. for as theſe being blinded have before depended upon the beck of the beaſt that lifteth up the harlot, ſo it is ſaid, that afterward it ſhall come to paſs, that they ſhall turn back, and ſhall fall away from her, when their hearts ſhall be turned into better ſtate by the grace and mercy of God.

[35] That is, Rome, that great city, or only city (as Juſtinian calleth it) the king and head whereof was then the Emperor, but now the Pope, ſince that the condition of the beaſt was changed.

[1] The ſecond place (as I ſaid before, chap. 17. 1.) of the hiſtory of Babylon, is of the woful fall and ruin of that whore of Babylon. This hiſtorical prediction concerning her is threefold. The firſt a plain and ſimple foretelling of her ruin, in three verſes. The ſecond a figurative prediction by the circumſtances, thence unto the 20th verſe. The third a confirmation of the ſame by ſign or wonder, unto the end of the chapter.

[2] Either Chriſt, the eternal word of God the Father (as often elſewhere) or a created angel, and one deputed unto this ſervice, but thoroughly furniſhed with greatneſs of power, and with light of glory, as the enſign of power.

[3] The prediction or foreſhewing of her ruin, containing both the fall of Babylon, in this verſe, and the cauſe thereof uttered by way of allegory concerning her ſpiritual and carnal wickedneſs, that is, her moſt great impiety and injuſtice, in the next verſe: her fall is firſt ſimply declared of the angel, and then the greatneſs thereof is ſhewed here, by the events, when he ſaith, it ſhall be the ſeat and habitation of devils, of wild beaſts, and of curſed fowls, as of old, Iſaiah 13. 21. and often elſewhere.

[4] The ſecond prediction, which is of the circumſtances of the ruin of Babylon: of theſe there are two kinds: one going before it, as that beforehand the godly are delivered, unto the ninth verſe: the other following upon her ruin: namely, the lamentation of the wicked, and rejoicing of the godly, unto the twentieth verſe.

[5] Two circumſtances going before the ruin, are commanded in this place: one is, that the godly depart out of Babylon: as I mentioned, chap. 12. to have been done in time paſt, before the deſtruction of Jeruſalem; this charge is given here, and in the next verſe. The other is, that every one of them occupy themſelves in their own place in executing the judgment of God, as it was commanded the Levites of old, Exod. 32. 27. and that they ſanctify their hands unto the Lord, verſe 6, 7, 8.

[6] Of this commandment there are two cauſes: to avoid the contagion of ſin, and to ſhun the participation of thoſe puniſhments that belong thereunto.

[a] He uſeth a word which ſignifieth the following of ſins one after another, and riſing one of another in ſuch ſort, that they grew at length to ſuch an heap, that they came up even to heaven.

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6 [7] Reward her, even as ſhe hath rewarded you, and give her double according to her works: *and* in the cup that ſhe hath filled to you, fill her the double.

7 Inaſmuch as ſhe glorified herſelf, and lived in pleaſure, ſo much give ye to her torment and ſorrow: for ſhe ſaith [b] in her heart, I ſit being a queen, and am [c] no widow, and ſhall [d] ſee no mourning.

8 Therefore ſhall her plagues come at [e] one day, death, and ſorrow, and famine, and ſhe ſhall be burnt with fire: for that God which condemneth her, is a ſtrong Lord.

9 And [8] the kings of the earth ſhall bewail her, and lament for her, which have committed fornication, and lived in pleaſure with her, when they ſhall ſee that ſmoke of that her burning.

10 And ſhall ſtand afar off for fear of her torment, ſaying, Alas, alas, that great city Babylon, that mighty city: for in one hour is thy judgment come.

11 [9] And the merchants of the earth ſhall weep and wail over her: for no man buyeth their ware any more.

12 The ware of gold, and ſilver, and of precious ſtones, and of pearls, and of fine linen, and of purple, and of ſilk, and of ſcarlet, and of all manner of thyne wood, and of all veſſels of ivory, and of all veſſels of moſt precious wood, and of braſs, and of iron, and of marble,

13 And of cinnamon, and odours, and ointments, and frankincenſe, and wine, and oil, and fine flour, and wheat, and beaſts, and ſheep, and horſes, and chariots, and ſervants, and ſouls of men.

14 ([10] And the [f] apples that thy ſoul luſted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou ſhalt find them no more)

15 The merchants of theſe things which were waxed rich, ſhall ſtand afar off from her, for fear of her torment, weeping and wailing,

16 And ſaying, Alas, alas, that great city that was clothed in fine linen and purple and ſcarlet, and gilded with gold, and precious ſtones, and pearls.

17 [11] For in one hour ſo great riches are come to deſolation. And every ſhip-maſter, and all the people that occupy ſhips, and ſhip-men, and whoſoever traffick on the ſea, ſhall ſtand afar off,

18 And cry, when they ſee that ſmoke of that her burning, ſaying, What *city was* like unto this great city!

19 And they ſhall caſt duſt on their heads, and cry, weeping, and wailing, and ſay, Alas, alas, that great city, wherein were made rich all that had ſhips on the ſea by her coſtlineſs: for in one hour ſhe is made deſolate.

20 [12] O heaven, rejoice of her, and ye holy apoſtles and prophets: for God hath puniſhed her, to be revenged on her for your ſakes.

21 [13] Then the mighty angel took up a ſtone like a great milſtone, * and caſt it into the ſea, ſaying, With ſuch violence ſhall that great city Babylon be caſt, and ſhall be found no more.

*Jer. 51.63.

22 [14] And the voice of harpers, and muſicians, and of pipers, and trumpeters, ſhall be heard no more in thee: and no craftſman, of whatſoever craft *he be*, ſhall be found any more in thee: and the ſound of a milſtone ſhall be heard no more in thee.

23 And the light of a candle ſhall ſhine no more in thee: and the voice of the bridegroom and of the bride ſhall be heard no more in thee: for thy merchants were the great men of the earth, and with thine inchantment were deceived all nations.

24 And in her was found the [15] blood of the prophets, [16] and of the ſaints, and of all that were ſlain upon the earth.

CHAP. XIX.

1 *The heavenly company praiſe God for avenging the blood of his ſervants on the whore.* 9 *They are written bleſſed, that are called to the Lamb's ſupper.* 10 *The angel will not be worſhipped.* 11 *The mighty King of kings appeareth from heaven.* 19 *The battle,* 20 *wherein the beaſt is taken,* 21 *and caſt into the burning lake.*

AND [1] after theſe things I heard a great voice of a great multitude in heaven, ſaying,

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[7] The provocation of the godly, and the commandment of executing the judgments of God, ſtand upon three cauſes, which are here expreſſed: the unjuſt wickedneſs of the whore of Babylon, in this verſe; her curſed pride, oppoſing itſelf againſt God, which is the fountain of all evil actions, verſe 7. and her moſt juſt damnation by the ſentence of God, verſe 8.

[b] With herſelf.

[c] I am full of people, and mighty.

[d] I ſhall taſte of none.

[e] Shortly, and at one inſtant.

[8] The circumſtances following the fall of Babylon, or the conſequent thereof (as I diſtinguiſhed them verſe 4.) are two: namely, the lamentation of the wicked, unto the 19th verſe, and the rejoicing of the godly, verſe 20. This moſt ſorrowful lamentation, according to the perſons of them that lament, hath three members: the firſt whereof is, the mourning of the kings and mighty men of the earth, in two verſes: the ſecond is, the lamentation of the merchants that traffick by land, unto the 19th verſe: The third is, the wailing of thoſe that merchandiſe by ſea, verſe 16, 17, 18. In every of thoſe the cauſe and manner of their mourning is deſcribed in order, according to the condition of thoſe that mourn, with obſervation of that which beſt agreeth unto them.

[9] The lamentation of thoſe that trade by land, as I diſtinguiſhed immediately before.

[10] An apoſtrophe, or turning of the ſpeech by imitation: uſed for more vehemence, as if thoſe merchants, after the manner of mourners, ſhould in paſſionate ſpeech ſpeak unto Babylon, though now utterly fallen and overthrown. So Iſaiah 12. 9. and in many other places.

[f] By this is meant that ſeaſon which is next before the fall of the leaf, at what ſeaſon fruits ripen, and the word ſignifieth ſuch fruits as are longed for.

[11] The manner of mourning uſed by them that trade by ſea.

[12] The other conſequent upon the other ruin of Babylon, is the exultation or rejoicing of the godly in heaven and in earth, as was noted verſe 9.

[13] The third prediction, as I ſaid verſe 1. ſtanding of a ſign, and the interpretation thereof: the interpretation thereof is in two ſorts, firſt, by a ſimple propounding of the thing itſelf, in this verſe, and then by declaration of the events, in the verſes following.

[14] The events are two: the one of them oppoſite unto the other, for amplification ſake. There ſhall be, ſaith he, in Babylon, no mirth nor joy at all, in this and the next verſe, but all heavy and lamentable things, from the bloody ſlaughters of the righteous, and the vengeance of God coming upon it for the ſame.

[15] That is ſhed by bloody maſſacres, and calling for vengeance.

[16] That is, proved and found out, as if God had appointed a juſt inquiry concerning the impiety, unnaturalneſs, and injuſtice of theſe men.

[1] This chapter hath in ſum two parts: one tranſitory, or of paſſage unto the things that follow, unto the tenth verſe: another hiſtorical, of the victory of Chriſt gotten againſt both the beaſts, unto the end of the chapter: which I ſaid was the ſecond hiſtory of this argument, chap. 17. 1.

A. D. 96. ing, [a] [2] Hallelujah, ſalvation, and glory, and honour, and power *be* to the Lord our God.

2 For true and righteous *are* his judgments: for he hath condemned that great whore which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants, *ſhed* by her hand.

3 And again they ſaid, [3] Hallelujah: and that her ſmoke roſe up for evermore.

4 And the four and twenty elders, and the four beaſts fell down, and worſhipped God that ſat on the throne, ſaying, Amen, Hallelujah.

5 [4] Then a voice came out of the [5] throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him, both ſmall and great.

6 And I heard [6] like a voice of a great multitude, and as the voice of many waters, and as the voice of ſtrong thunderings, ſaying, Hallelujah: for the Lord that God, that Almighty one, hath reigned.

7 Let us be glad and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath [7] made herſelf ready.

8 And to her was granted, that ſhe ſhould be arrayed with [8] pure fine linen and ſhining, for the fine [9] linen is the [b] righteouſneſs of ſaints.

*Matt.22.2. 9 [10] Then he ſaid unto me, Write, * Bleſſed *are* they which are called unto the Lamb's ſupper. And he ſaid unto me, Theſe words of God are true.

*Ch. 22. 8. 10 [11] And I fell before his feet, * to worſhip him: but he ſaid unto me, See thou do it not: for I am thy fellowſervant, and one of thy brethren, which have the [c] teſtimony of Jeſus, Worſhip God: for the teſtimony of [d] Jeſus is the ſpirit of prophecy. A. D. 96.

11 [12] And I ſaw [13] heaven open, and behold a white horſe, and he that ſat upon him was called faithful and true, and he judgeth and fighteth righteouſly.

12 And his eyes *were* as a flame of fire, and on his head *were* many crowns: and he had a name written, that no man knew but himſelf.

13 And he was clothed with a garment dipt in blood, and his name was called THE WORD OF GOD.

14 [14] And the hoſts which were in heaven followed him upon white horſes, clothed with fine linen white and pure.

15 [15] And out of his mouth went out a ſharp ſword, that with it he ſhould ſmite the heathen: for he ſhall * rule them with a rod of iron: for he it is that treadeth the wine-preſs of the fierceneſs and wrath of Almighty God. *Pſ. 2. 9.

16 [16] And he hath upon his garment, and upon his thigh a name written, * THE KING OF KINGS, AND LORD OF LORDS. *Ch.17.14. 1 Tim.6.15.

17 [17] And I ſaw an angel ſtand in the [18] ſun, who cried with a loud voice, ſaying to all the fowls that did fly by [19] the midſt of heaven, Come, and gather yourſelves together unto the ſupper of the great God,

18 That ye may eat the fleſh of kings, and the fleſh of high captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all free men, and bond men, and of ſmall and great.

19 [20] And I ſaw the beaſt, and the kings of the

The tranſition hath two places, one of praiſing God for the overthrow done unto Babylon, in four verſes: and another likewiſe of praiſe, and prophetical, for the coming of Chriſt unto his kingdom, and his moſt royal marriage with his church, thence unto the tenth verſe. The former praiſe hath three branches, diſtinguiſhed after the ancient manner of thoſe that ſing προσφωνεσις, that is, an invitation or provokement, in two verſes: αντιφονια, a reſponſe or anſwer in the third verſe: and συνωδια, a cloſe or joining together in harmony: all which I thought good of purpoſe to diſtinguiſh in this place, leſt any man ſhould with Porphyrus, or other like dogs, object unto Saint John, or the heavenly church, a childiſh and idle repetition of ſpeech.

[a] Praiſe the Lord.

[2] The propoſition of praiſe, with exhortation, in this verſe, and the cauſe thereof, in the next verſe.

[3] The ſong of the antiphony or reſponſe, containing an amplification of the praiſe of God, from the perpetual and moſt certain teſtimony of his divine judgment, as was done at Sodom and Gomorrah, Gen. 19.

[4] The ſecond place of praiſe, as I ſaid, verſe 1. which firſt is commanded from God in this verſe: and then is in moſt ample manner pronounced of the creatures, both becauſe they ſee that kingdom of Chriſt to come, which moſt they deſire, verſe 6. alſo becauſe they ſee that the church is called forth to be brought home into the houſe of her huſband by holy marriage, unto the fellowſhip of his kingdom, verſe 7, 8. Wherefore Saint John is commanded to write in a book the Epiphonema, or acclamation joined with a divine teſtimony, verſe 9.

[5] Out of the temple from God, as 11. 19,

[6] Without the temple in heaven.

[7] Namely, unto that holy marriage, both herſelf in perſon in this verſe, and alſo furniſhed of her ſpouſe with marriage-gifts princely and divine, is adorned and prepared in the next verſe.

[8] As an enſign of kingly and prieſtly dignity: which dignity Chriſt beſtoweth upon us, chap. 1. 6.

[9] This is a gift given by the huſband for marriage ſake, and a moſt choice ornament which Chriſt beſtoweth upon us, as upon his ſpouſe.

[b] Good works, which are lively teſtimonies of faith.

[10] Namely, the angel, as appeareth by the next verſe.

[11] The particular hiſtory of this verſe is brought in by occaſion, and as it were beſides the purpoſe, that St. John might make a public example of his own infirmity, and of the modeſt ſanctimony of the angel, who both renounced for himſelf the divine honours, and recalled all the ſervants of God unto the worſhip of him alone: as alſo 22. 8.

[c] Which are commanded to bear witneſs of Jeſus.

[d] For Jeſus is the mark that all the prophecies ſhoot at.

[12] The ſecond place of this chapter (as I ſaid verſe 1.) is of the victory gotten by Chriſt againſt both the beaſts: in which firſt, Chriſt is deſcribed as one ready to fight, unto the ſixteenth verſe; then is ſhewed the battle to be begun, thence unto the eighteenth verſe. Laſtly, is ſet forth the victory, unto the end of the chapter. In this place do ſhine forth moſt excellent properties of Chriſt as our heavenly judge and revenger, according to his perſon, company, effects and names.

[13] Properties belonging to his perſon, that he is heavenly, judge, faithful, true, juſt, in this verſe, ſearching out all things, ruling over all, to be ſearched out of none, ver. 12. the triumpher, and the very eſſential word of God, verſe 13.

[14] The company or retinue of Chriſt, holy, innumerable, heavenly, judicial, royal, and pure.

[15] The effects of Chriſt prepared unto battle, that with his mouth he ſtriketh the Gentiles, ruleth and deſtroyeth.

[16] The name agreeing unto Chriſt, according to the former properties, expreſſed after the manner of the Hebrews.

[17] The ſecond member, as I ſaid verſe 11. A reproachful calling forth of his enemies unto battle: in which not themſelves (for why ſhould they be called forth of the King of the world, or provoked being his ſubjects? for that were not comely) but in their hearing the birds of the air are called to eat their carcaſes.

[18] That is, openly, and in ſight of all, as Num. 25. 4. and 2 Sam. 12. 11.

[19] That is, through this inferior heaven, and which is nearer unto us: an Hebrew phraſe.

[20] The third member (as was ſaid verſe 11.) of the victory obtained by Chriſt. Unto this appertaineth two things: his buckling with the beaſt and his forces, in this verſe: and the event moſt magnificent, deſcribed after the manner of men, in the verſes following. All theſe things are plain.

the earth, and their hoſts gathered together to make battle againſt him that ſat on the horſe, and againſt his army.

20 But the beaſt[21] was taken, and with him that falſe prophet that wrought miracles before him, whereby he deceived them that received the beaſt's[22] mark, and them that worſhipped his image. Theſe both were alive caſt into a lake of fire burning with brimſtone.

21 And the remnant were ſlain with the ſword of him that ſitteth upon the horſe, which cometh out of his mouth, and all the fowls were filled full with their fleſh,

CHAP. XX.

1 The angel 2 bindeth Satan for a thouſand years. 8 Being looſed, he ſtirreth up Gog and Magog, that is, privy and open enemies againſt the ſaints, 11 but the vengeance of the Lord cutteth off their inſolency. 12 The books are opened, by which the dead are judged.

AND[1] I ſaw an angel come down from heaven, having the key[2] of the bottomleſs pit, and a great chain in his hand.

2 And he took the dragon, that old ſerpent, which is the devil and Satan, and he bound him[3] a thouſand years:

3 And caſt him into the bottomleſs pit, and he ſhut him up, and ſealed *the door* upon him, that he ſhould deceive the people[4] no more, till the thouſand years were fulfilled: for after that he muſt be looſed for[5] a little ſeaſon.

4[6] And I ſaw[a] ſeats: and they ſat upon them, and judgment was given unto them, and *I ſaw* the ſouls of them that were[8] beheaded for the witneſs of Jeſus, and for the word of God, and which[9] did not worſhip the beaſt, neither his image, neither had taken his mark upon their foreheads or on their hands: and they lived and reigned with Chriſt a thouſand years.

5[10] But the reſt of the dead men[11] ſhall not live again, until the thouſand years be finiſhed: this is the firſt reſurrection.

6 Bleſſed and holy is he that hath part in the firſt reſurrection: *for* on ſuch the[12] ſecond death hath no power: but they ſhall be the prieſts of God and of Chriſt,[13] and ſhall reign with him a thouſand years.

7[14] And when the[15] thouſand years are expired, Satan ſhall be looſed out of his priſon,

8[16] And ſhall go out to deceive the people, which are in the four quarters of the earth: *even* * Gog and Magog, to gather them together to battle, whoſe number *is* as the ſand of the ſea.

* Ezek. 39. 2.

9 And they went up into the[b] plain of the earth, and they compaſſed the tents of the ſaints about, and the beloved city: but[17] fire came down from God out of heaven, and devoured them.

10[18] And the devil that deceived them, was caſt into a lake of fire and brimſtone, where that beaſt and that falſe prophet *are*, and ſhall be tormented even day and night for evermore.

11[19] And I ſaw a great[20] white throne, and

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[21] Namely, that beaſt with ſeven heads, of which before chap. 13. 1. and 17. 3.

[22] That is, that beaſt with two heads, of which 13. 11. Look more, chap. 16. 14.

[1] Now followeth the third place of the prophetical hiſtory, which is of the victory whereby Chriſt overcame the dragon, as I noted, chap. 7. 1. This place muſt neceſſarily be joined with the end of the twelfth chapter, and be applied unto the juſt underſtanding thereof. This chapter hath two parts. one of the dragon overcome, unto the tenth verſe: the other of the reſurrection and laſt judgment, unto the end of the chapter. The ſtory of the dragon is doubled: Firſt, of the firſt victory, after which he was bound by Chriſt, unto the ſixth verſe. The ſecond is of the laſt victory, whereby he was thrown down into everlaſting puniſhment, thence unto the ſixteenth verſe. This firſt hiſtory happened in the firſt time of the Chriſtian church, when the dragon, thrown down from heaven by Chriſt, went about to moleſt the new birth of the church in the earth, chap. 12. 17, 18. For which cauſe I gave warning, that this ſtory of the dragon muſt be annexed unto that place.

[2] That is, of hell, whither God threw down the angels which had ſinned, and bound them in chains of darkneſs to be kept unto damnation, 2 Pet. 2. 4. Jude 6.

[3] The firſt whereof (continuing this hiſtory with the end of the twelfth chapter) in the thirty-ſixth year from the paſſion of Chriſt, when the church of the Jews being overthrown, Satan aſſayed to invade the Chriſtian church gathered of the Gentiles, and to deſtroy part of her ſeed, chap. 12. 17. The thouſandth year falleth preciſely upon the times of that wicked Hildebrand, who was called Gregory VII. a moſt damnable necromancer and ſorcerer, whom Satan uſed as an inſtrument when he was looſed out of bonds, thenceforth to annoy the ſaints of God with moſt cruel perſecutions, and the whole world with diſſentions and moſt bloody wars: as Benno the cardinal reporteth at large. And this is the firſt victory gotten over the dragon in the earth.

[4] Namely, with that public and violent deceit which he attempted before, chap. 12. and which after a thouſand years (alack for woe!) he moſt mightily procured in the Chriſtian world.

[5] Which being once expired, the ſecond battle and victory ſhall be, of which, ver. 7, 8.

[6] A deſcription of the common ſtate of the church of Chriſt in earth, in that ſpace of a thouſand years, for which the devil was in bonds: in which firſt, the authority, life, and common honour of the godly is declared, verſe 4. Secondly, newneſs of life is preached unto others by the goſpel, after that ſpace, verſe 5. Finally, he concludeth with promiſe, verſe 7.

[a] For judgment was committed to them, as to members joined to the head: not that Chriſt's office was given over to them.

[7] This was a type of the authority of the good and faithful ſervants of God in the church, taken from the manner of men.

[8] Of the martyrs which ſuffered in thoſe firſt times.

[9] Of the martyrs which ſuffered after both the beaſts were now riſen up, chap. 15. for there theſe things are expounded.

[10] Whoſoever ſhall lie dead in ſin, and not know the truth of God.

[11] They ſhall not be renewed with that newneſs of the life by the enlightening of the goſpel of the glory of Chriſt. For this is the firſt reſurrection, by which the ſouls of the dead do riſe from their death, in the ſecond reſurrection their bodies ſhall riſe again.

[12] That whereby both body and ſoul, that is, the whole man, is addicted and delivered unto eternal death, ſee chap. 2. 11.

[13] A return unto the intended hiſtory, by reſuming the words which are in the end of the fourth verſe.

[14] The ſecond hiſtory, of the latter victory of Chriſt, as was ſaid verſe 1. In which are ſummarily deſcribed the work, overthrow, and eternal puniſhment of Satan.

[15] Of which I ſpake, verſe 2. Then therefore ſhall be given unto him liberty to rage againſt the church, and to moleſt the ſaints for the ſins of men: unto whom the faithful ſhall have aſſociated themſelves more than was meet, taſting with them of their impurity of doctrine and life.

[16] The work, or act of Satan (which is the firſt member, as I diſtinguiſhed in the verſe beforegoing) to deceive the whole world, even unto the uttermoſt nations thereof: to arm them againſt the people of God, in this verſe; and to beſiege and oppreſs the church, with his whole ſtrength, in the verſe following.

[b] As if he ſaid, Inſomuch that the whole face of the earth, how great ſoever it is, was filled.

[17] The wrath of God, conſuming the adverſaries, and overthrowing their enterpriſes, Heb. 10. 27. And this is the ſecond member mentioned verſe 7. the overthrow of Satan.

[18] The third member, eternal deſtruction againſt thoſe that are overcome: as I noted in the ſame place.

[19] The ſecond part of this chapter, in which is deſcribed the judge, in this verſe, and the laſt judgment in the verſe following.

[20] That is, a tribunal-ſeat moſt prince-like and glorious: for ſo doth the Greek word alſo ſignify.

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one that ſat on it, [21] from whoſe face fled away both the earth and heaven, and their place was no more found.

12 And I ſaw the dead, both great and ſmall, ſtand before [22] God: and the [23] books were opened: and * another book was opened, which is *the book* [24] of life: and the dead were judged of thoſe things which were written in the books, according to their works.

* Ch. 5. 3. and 21. 27. Phil. 4. 3.

13 [25] And the ſea gave up her dead which were in her, and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 [26] And death and hell were caſt into the lake of fire: this is the ſecond death:

15 And whoſoever was not found written in the book of life, was caſt into the lake of fire.

CHAP. XXI.

2 He deſcribeth New Jeruſalem deſcending from heaven. 9 The bride the Lamb's wife, 12 and the glorious building of the city, 19 garniſhed with precious ſtones, 22 whoſe temple the Lamb is.

*Iſa. 65. 17. and 66. 22. *2Pet. 3. 13.

AND [1] I ſaw * a new heaven, and a new earth: for the * firſt heaven and the firſt earth were paſſed away, and there was no more ſea.

2 [2] And I John ſaw the holy city New Jeruſalem come down from God out of heaven, prepared as a bride trimmed for her huſband.

3 [3] And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God *is* with men, and he will dwell with them: and they ſhall be his people, and God himſelf ſhall be their God with them.

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4 * [4] And God ſhall wipe away all tears from their eyes: and there ſhall be no more death, neither ſorrow, neither crying, neither ſhall there be any more pain: for the firſt things are paſſed.

* Ch. 7. 17. Iſa. 25. 8.

5 [4] And he that ſat upon the throne, ſaid, * Behold, I make all things new: and he ſaid unto me, Write: for theſe words are faithful and true.

* Iſa. 43. 19. 2 Cor. 5. 17.

6 And he ſaid unto me, * [5] It is done, I am Alpha and Omega, the beginning and the end: I will give to him that is athirſt, of the well of the water of life freely.

* Ch. 1. 8. and 22. 13.

7 He that overcometh, ſhall inherit all things: and I will be his God, and he ſhall be my ſon.

8 But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all lyars, ſhall have their [a] part in the lake which burneth with fire and brimſtone, which is the ſecond death.

9 [6] And there came unto me one of the ſeven angels, which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come: I will ſhew thee the bride, the Lamb's wife.

10 And he carried me away in the Spirit to a great and [7] an high mountain, and he ſhewed me [8] that great city, that holy Jeruſalem, deſcending out of heaven from God,

11 Having the glory of God: and her ſhining was like unto a ſtone moſt precious, as a jaſper ſtone, clear as chryſtal,

12 [9] And had a great wall and high, and had [10] twelve gates, and at the gates [11] twelve angels, and the names written which are the twelve tribes of the children of Iſrael: 13 On

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[21] That is, Chriſt, before whom, when he cometh unto judgment, heaven and earth ſhall periſh for the greatneſs of his majeſty, 2 Pet. 3. 7, 10, &c.

[22] That is, Chriſt the judge, 2 Cor. 5. 10.

[23] As it were his books of reckoning or accompts, that is, the teſtimony of our conſcience, and of our works, which by no means can be avoided. This is ſpoken after the manner of men.

[24] The book of the eternal decree of God, in which God the Father hath elected in Chriſt, according to the good pleaſure of his will, thoſe that ſhall be heirs of life. This alſo is ſpoken according to the manner of men.

[25] This is a prevention, or an anſwer to an objection: for happily ſome man will ſay, But they are dead, whom the ſea, death, and the grave, hath conſumed, how ſhall they appear before the Judge? Saint John anſwereth, By reſurrection from death, whereunto all things (howſoever repugnant) ſhall miniſter and ſerve at the commandment of God, as Dan. 12.

[26] The laſt enemy which is death ſhall be aboliſhed by Chriſt (that he may no more make any attempt againſt us) 1 Cor. 15, 16. and death ſhall feed upon the reprobate in hell for evermore, according to the righteous judgment of God, in the next verſe.

[1] Now followeth the ſecond part of the hiſtory prophetical (as I ſaid chapter 1. and 11. 1.) of the future eſtate of the church in heaven, after the laſt judgment, unto the fifth verſe of the next chapter. In this are two things briefly declared: the ſtation, ſeat, or place thereof, verſe 1. Then her ſtate and condition, in the verſes following. Before the ſtate of the church deſcribed, is ſet down the ſtate of the whole world, that there ſhall be a new heaven, and a new earth, as Iſaiah 65. 7. and 66. 12. and 2 Peter 3. 13. and this is the ſeat or place of the church, in which righteouſneſs ſhall dwell.

[2] The ſtate of this glorious church is firſt deſcribed generally unto the eighth verſe, and then ſpecially, and by parts, in the verſes following. The general deſcription conſiſteth in a viſion, ſhewed afar off, verſe 2, and in ſpeech ſpoken from heaven. In the general theſe things are common, that the church is holy, new, the workmanſhip of God, heavenly, moſt glorious: the ſpouſe of Chriſt, and partaker of his glory, in this verſe.

[3] The church is deſcribed by ſpeech, firſt of an angel, in two verſes, then of God himſelf, in four verſes. The angel's ſpeech deſcribeth the glory of the church, by a moſt familiar cohabitation of God therewith, by communication of all manner of good things according to the covenant, in this verſe: and by removing or putting far away of all evil things, in the verſe following.

[4] In the ſpeech of God himſelf deſcribing the church, is, firſt, an exordium, or entrance, verſe 5. Then followeth a magnificent deſcription of the church, by the preſent and future good things of the ſame, in three verſes following. In the exordium, God challengeth unto himſelf the reſtoring of all the creatures, of which verſe 1. and witneſſeth the calling of Saint John unto the writing of theſe things, in this verſe.

[5] The deſcription of the church is of three ſorts, by aboliſhing of old things, by the being of preſent things in God, that is, of things eternal: and by the communication all good things with the godly, verſe 6. If ſo be they ſhall ſtrive manfully, verſe 7. But the reprobate are excluded from thence, verſe 8.

[a] Their lot and inheritance, as it were.

[6] A tranſition unto the particular deſcribing of the heavenly church, by the expreſs calling of Saint John, in this verſe; and his rapting up by the Spirit, in confirmation of the truth of God, in the verſe following.

[7] He meaneth the place and ſtately ſeat of the church, ſhadowed out in a mountain.

[8] A type of that church which is one ample, or catholic, holy, celeſtial, built of God, in this verſe: and glorious, in the verſe following. This type, propounded generally, is after particularly declared, verſe 12, &c.

[9] A particular deſcription (as I noted verſe 2.) of the celeſtial church. Firſt, by the eſſential parts of the ſame, under the ſimilitude of a city, unto verſe 22. Secondly, by the foreign accidents, unto the end of the chapter. Thirdly, by the effects, in the beginning of the next chapter, the eſſential parts are noted, the matter and the form in the whole work: of theſe the ſuperficies and foundation of the wall are intire parts (as they uſe to be called) which parts are firſt deſcribed in figure, unto the 14th verſe, afterwards more exactly.

[10] According to the number of the tribes, of which, chapter 7. For here the outward part is attributed unto the Old Teſtament, and the foundation to the New Teſtament.

[11] He meaneth the prophets, who are the meſſengers of God, and watchmen of the church.

13 On the Eaſt part *there were* three gates, *and* on the North ſide three gates, on the South ſide three gates, *and* on the Weſt ſide three gates.

14 And the wall of the city had [12] twelve foundations, and in them the names of the Lamb's twelve apoſtles.

15 [13] And he that talked with me, had a golden reed, to meaſure the city withal, and the gates thereof, and the wall thereof.

16 [14] And the city lay [b] four ſquare, and the length is as large as the breadth of it: and he meaſured the city with the reed, twelve thouſand furlongs: and the length, and the breadth, and the height of it are equal.

17 And he meaſured the wall thereof, an hundred forty and four cubits, by the meaſure of man, that is, of the [c] angel.

18 [15] And the building of the wall of it was of jaſper: and the city was pure gold, like unto clear glaſs.

19 And the foundations of the wall of the city were garniſhed with all manner of precious ſtones: the firſt foundation *was* jaſper: the ſecond of ſapphire: the third of a chalcedony: the fourth of an emerald:

20 The fifth of a ſardonix: the ſixth of a ſardius: the ſeventh of a chryſolite: the eighth of a beril: the ninth of a topaz: the tenth of a chryſopraſus: the eleventh of a jacinth: the twelfth an amethyſt.

21 And the twelve gates *were* twelve pearls, and every gate *is* of one pearl, and the [d] ſtreet of the city *is* pure gold, as ſhining glaſs.

22 And I ſaw no temple therein: for the Lord God almighty and the Lamb are the temple of it.

* Iſa. 60. 19. 23 * [16] And the city hath no need of the ſun, neither of the moon to ſhine in it: for the glory of God did light it: and the Lamb is the light of it.

* Iſa. 60. 3. 24 * And the people which are ſaved, ſhall walk in the light of it: and the kings of the earth ſhall bring their glory and honour unto it.

* Iſa. 60. 11. 25 * And the gates of it ſhall not be ſhut by day: for there ſhall be no night there.

26 And the glory and honour of the Gentiles ſhall be brought unto it.

27 And there ſhall enter into it none unclean thing, neither whatſoever worketh abomination or lyes: but they which are written in the Lamb's * book of life. * Ch. 3. 5. and 20. 12. Phil. 4. 3.

CHAP. XXII.

1 The river of the water of life is ſhewed, 2 and the tree of life: 6, 7 Then followeth the concluſion of this prophecy, 8 where John declareth, that the things herein contained, are moſt true. 13 And now the third time repeateth theſe words, All things come from him who is the beginning and the end.

AND he ſhewed me a pure river of water of life, clear as chryſtal, proceeding out of the throne of God, and of the Lamb.

2 In the midſt of the ſtreet of it, and of either ſide of the river, was the tree of life, which bare twelve manner of fruits, and gave fruit every month: and the leaves of the tree *ſerved* to heal the nations with.

3 And there ſhall be no more curſe, but the the throne of God and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face, and his name ſhall be on their foreheads.

5 * And there ſhall be no night there, and they need no candle, neither light of the ſun: for the Lord God giveth them light, and they ſhall reign for evermore. * Iſa. 60. 19.

6 [2] And he ſaid unto me, Theſe words are faithful and true: and the Lord God of the holy prophets ſent his angel to ſhew unto his ſervants the things which muſt ſhortly be fulfilled.

7 Behold, I come ſhortly. Bleſſed *is* he that keepeth the words of the prophecy of this book.

8 And I am John, which ſaw and heard theſe things: and when I had heard and ſeen, * I fell down to worſhip before the feet of the angel which ſhewed me theſe things. * Ch. 19. 10.

9 But he ſaid unto me, See thou do it not: for I am thy fellow ſervant, and of thy brethren the prophets, and of them which keep the words of this book: worſhip God.

10 [3] And he ſaid unto me, [4] Seal not the words

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[12] That is, foundation ſtones, according to the number of the gates, as is ſhewed, verſe 19.

[13] A tranſition unto a more exquiſite deſcription of the parts of the church, by finding out of the meaſure of the ſame, by the angel that meaſured them.

[14] The meaſure and form moſt equal, in two verſes.

[b] A four-ſquare figure hath equal ſides, and outright corners, and therefore the Grecians call by this name thoſe things that are ſteady, and of continuance, and perfect.

[c] He addeth this, becauſe the angel had the ſhape of a man.

[15] The matter moſt precious and glittering, which the preſence of God maketh moſt glorious.

[d] By ſtreet, he meaneth the broadeſt place of the city.

[16] The ſecond form of particular deſcription (as I ſaid, verſe 12.) from foreign and outward accidents, which are theſe. Light from God himſelf, in this verſe: glory from men, verſe 24. perfect ſecurity from all harm, verſe 25. Finally, ſuch truth and incorruption of glory, verſe 26. as can bear and abide with it: nothing that is inglorious, verſe the laſt.

[1] Here is abſolved and finiſhed the deſcription of the celeſtial church (as I ſhewed before, chap. 21. 12.) by the effects in five verſes, and then this book is concluded in the reſt of the chapter. The effects proceeding from God, who dwelleth in the church, are theſe: the everlaſting grace of God, in this verſe, the eternal living of the godly, as chap. 2. 7. the eternal fruits which the godly bring forth unto God, themſelves and others, verſe 2. freedom and immunity from all evil, God himſelf taking pleaſure in his ſervants, and they likewiſe in their God, verſe 3. The beholding and ſight of God, and ſealing of the faithful from all eternity, verſe 4. the light of God, and an everlaſting kingdom and glory, verſe 5.

[2] This whole book is concluded and made up by a confirmation and a ſalutation. The confirmation hath three places: the words of the angel unto the 15th verſe; the words of Chriſt, verſe 16, 17. and the obteſtation made by St. John from divine authority, thence unto the 20th verſe. By the ſpeech of the angel this prophecy is confirmed unto the 8th verſe, and then he ſpeaketh of the uſe of this book in the verſes following. The prophecy is firſt confirmed by the angel from the nature thereof, that it is faithful and true: Secondly, from the nature of the efficient cauſe: both principal, which is God; and inſtrumental, which is the angel in this verſe. Thirdly, from the promiſes of God concerning his coming to effect all theſe things, and concerning our ſalvation, verſe 7. Fourthly, from the teſtification of St. John himſelf, verſe 8. The reſt of the ſpeech of the angel tending to the ſame end. St. John interrupted or broken off by his unadviſed act of worſhipping him, in the ſame verſe which the angel forbidding, teacheth him that adoration muſt be given not to him, but only to God: as for himſelf, that he is of ſuch nature and office, as he may not be adored: which thing alſo was in like manner done, chap. 16. verſe 10.

[3] The angel returneth to his former ſpeech: in which he teacheth the uſe of this book both towards ourſelves, in this and the next verſe: and in reſpect of God for declaration of his truth, thence unto the 15th verſe.

[4] That is, propound this prophecy openly unto all, and conceal no part of it. The contrary whereunto is commanded, Iſa. 8. 6. and Dan. 8. 26.

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words of the prophecy of this book: for the time is at hand.

11 [5] He that is unjuſt, let him be unjuſt ſtill: and he that is filthy, let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.

12 [6] And behold, I come ſhortly, and my reward is with me, * to give to every man according as his work ſhall be.

* Rom. 2. 6.

13 I am * Alpha and Omega, the beginning and the end, the firſt and the laſt.

* Ch. 1. 8. and 21. 6. Iſa. 41. 44. and 44. 6.

14 Bleſſed are they that do his commandments, [7] that their right may be in the tree of life, and may enter in through the gates into the city.

15 For without *ſhall be* dogs, and enchanters, and whoremongers, and murderers, and idolaters, and whoſoever loveth or maketh lyes.

16 [8] I Jeſus have ſent mine angel, to teſtify unto you theſe things in the churches: I am the root and the generation of David, and the bright morning ſtar.

17 And the Spirit and the bride ſay, Come. And let him that heareth ſay, Come: and let him that is athirſt, come: and * let whoſoever will, take of the water of life freely.

* Iſa. 55. 1.

18 [9] For I proteſt unto every man that heareth the words of the prophecy of this book, If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book:

19 And if any man ſhall diminiſh of the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from thoſe things which are written in this book.

20 [10] He which teſtifieth theſe things, ſaith, Surely I come quickly. Amen. Even ſo, come, Lord Jeſus.

21 [11] The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

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[5] An objection prevented. But there will be ſome that will abuſe this occaſion unto evil, and will wreſt this ſcripture unto their own deſtruction, as Peter ſaith. What then ſaith the angel? the myſteries of God muſt not therefore be concealed, which it hath pleaſed him to communicate unto us. Let them be hurtful unto others, let ſuch be more and more vile in themſelves whom this ſcripture doth not pleaſe: yet others ſhall be further confirmed thereby unto righteouſneſs, and true holineſs. The care and reformation of theſe may not be neglected, becauſe of the voluntary and malicious offence of others.

[6] The ſecond place belonging unto the uſe of this book, as I ſaid verſe 10. Alſo (ſaith God by the angel) though there ſhould be no uſe of this book unto men: yet it ſhall be of this uſe unto me, that it is a witneſs of my truth unto my glory, who will come ſhortly, to give and execute juſt judgment in this verſe: who have taught that all theſe things have their being in me, in the 13th verſe, and have denounced bleſſedneſs unto my ſervants in the church, verſe 14. and reprobation unto the ungodly, verſe 15.

[7] The bleſſedneſs of the godly ſet down by their title and intereſt thereunto, and their fruit in the ſame.

[8] The ſecond place of confirmation (as I ſaid verſe 6.) is the ſpeech of Chriſt ratifying the vocation of St. John, and the authority of his calling and teſtimony, both from the condition of his own perſon, being God and man, in whom all the promiſes of God are Yea and Amen, 2 Cor. 1. 20. and alſo from the teſtification of other perſons, by the acclamation of the Holy Ghoſt, who here is, as it were, an honourable aſſiſtant of the marriage of the church as the ſpouſe, and of every of the godly as members: and finally, from the thing preſent, that of their own knowledge and accord, they are called forth unto the participation of the good things of God, verſe 17.

[9] The obteſtation of St. John (which is the third place of the confirmation, as was noted verſe 6.) joined with a curſe of execration to preſerve the truth of this book intire and uncorrupted in two verſes.

[10] A divine confirmation or ſealing of the obteſtation, firſt, from Chriſt avouching the ſame, and denouncing his coming againſt all thoſe that ſhall put their ſacrilegious hands hereunto: then from St. John himſelf, who by a moſt holy prayer calleth Chriſt to take vengeance of them.

[11] The ſalutation apoſtolical, which is the other place of the concluſion, as I ſaid verſe 6. and is the end almoſt of every epiſtle: which we wiſh unto the church, and to all the holy and elect members thereof, in Chriſt Jeſus our Lord, until his coming to judgment. Come, Lord Jeſus, and do it. Amen, again Amen.

THE END.

9 N064

A BRIEF TABLE of the Interpretation of the Proper Names which are chiefly found in the Old Teſtament, wherein the First Number ſignifieth the Chapter, the Second the Verſe.

Whereas the wickedneſs of time, and the blindneſs of the former age hath been ſuch, that all things altogether have been abuſed and corrupted, ſo that the very right names of divers of the holy men named in the ſcriptures have been forgotten, and now ſeem ſtrange unto us; and the names of infants, that ſhould ever have ſome godly advertiſements in them, and ſhould be memorials and marks of the children of God received into his houſhold, have been hereby alſo changed and made the ſigns and badges of idolatry and heatheniſh impiety: we have now ſet forth this table of the names that be moſt uſed in the Old Teſtament, with their interpretations, as the Hebrew importeth, partly to call back the godly from that abuſe, when they ſhall know the true names of the godly fathers, and what they ſignify, that their children now named after them, may have teſtimonies by their very names, that they are within that faithful family that in all their doings had ever God before their eyes, and that they are bound by theſe their names to ſerve God from their infancy, and have occaſion to praiſe him for his works wrought in them, and their fathers; but chiefly to reſtore the names to their integrity, whereby many places of the ſcriptures, and ſecret myſteries of the Holy Ghoſt, ſhall better be underſtood. We have meddled rarely with the Greek names, becauſe their interpretation is uncertain, and many of them are corrupted from their original; as we may alſo ſee theſe Hebrew names, ſet in the margin of this table, which have been corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent reader be careful: for he ſhall find them in places moſt convenient amongſt the annotations; at leaſt ſo many as may ſeem to make for any edification, and underſtanding of the ſcriptures.

A

	AAron, or Aharon, a teacher, Exod. 4. 14.
Abagtha	Abagatha, father of the winepreſs, Eſther 1. 10.
Abdia	¶ Abda, a ſervant, 1 Kings 4. 6.
	Abdiel, a ſervant of God, Jer. 36. 26.
Abdai	Abdi, my ſervant, 2 Chron. 29. 12.
Abdi and Abdias	Abdiah, a ſervant of the Lord, 1 Kings 18. 3. and Obadiah, one of the twelve prophets.
	Abdiel, the ſame, 1 Chron. 5. 15.
Abdenago	Abednego, ſervant of ſhining, Dan. 1. 7.
	Abel, mourning, the name of a city. Judges 11. 33. 1 Sam. 6. 18. but Abel, the name of a man, doth ſignify vanity, Gen. 4. 2.
Abiſaph	Abiaſaph, a gathering father, 1 Chron. 6. 23. Exod. 6. 24.
	Abiathar, father of the remnant, or excellent father, 1 Sam. 22. 21.
	Abijah, the will of the Lord, 2 Chron 29. 1.
	Abijam, father of the ſea, 1 Kings 14. 31.
	Abidah, father of knowledge, Gen. 25. 4.
	Abidan, father of judgment, Num. 1. 11.
	Abiel, my father is God, 1 Sam. 9. 1.
	Abiezer, the father's help, Joſh. 17. 2.
Abigal	Abigail, the father's joy, 1 Kings 25. 3.
	Abihail, the father of ſtrength, Num. 3. 35.
Abiu	Abihu, he is a father, Exod. 6. 23.
Abiud	Abihud, the father of praiſe, 1 Chron. 8. 3.
	Abimael, a father from God, Gen. 10. 28.
	Abimelech, the king's father, or a father of counſel, or the chief king, Gen. 20. 3.
Aminadab	Abinadab, a father of a vow, or of a free mind, or prince, 1 Sam. 16. 8.
Abinoom	Abinoam, father of beauty, Judges, 4. 6.
Abirom	Abiram, an high father, 1 Kings 16. 34.
	Abiſhag, the father's ignorance, 1 Kings 1. 3.
	Abiſhai, the father's reward, 1 Sam. 26. 6.
Abiſue	Abiſhua, the father of ſalvation, 1 Chron. 6. 4.
	Abiſhur the father of a ſong, or of a wall, or of righteouſneſs, 1 Chron. 2. 29.
	Abital, the father of the dew, 2 Sam. 3. 4.
	Abitub, the father of goodneſs, 1 Chron. 8. 11.
	Abner, the father's candle, 1 Sam. 13. 50.
	Abraham, a father of a great multitude, as the name was changed, Gen. 17. 5.
	Abram, an high father, Gen. 11. 31.
Abeſalom Abeſſalom	Abſalom, a father of peace, or the father's peace, or reward, 2 Sam. 3. 3. 2 Sam. 15. 2.
	Abylene, lamentable, Luke 3. 1.
	¶ Achan, troubling, Joſhua 7. 1. who is called, Achar, 1 Chron. 2. 7.
Adaias	Adaiah, the witneſs of the Lord, 1 Chron. 6. 41.
	Adalia, poverty, Eſther, 9. 8.
	Adam, man, earthly, Gen. 5. 2.
	Adiel, the witneſs of God, 1 Chron. 4. 36.
Adonias	Adonijah, the Lord is the ruler, 2 Sam. 3. 4.
	Adonibezek, the Lord's thunder, Judges 1. 5.
	Adonikam, the Lord is riſen, Ezra 2. 13. and 8. 13.
	Adoniram, the high Lord, 1 Kings 4. 6.
	Adonizedek, the Lord's juſtice, Joſhua 10. 1.
	¶ Agabus, a graſshopper, Acts 11. 28.
Hagar	Agar, a ſtranger, Gen. 16. 1. Gal. 4. 24.
Ahara	Aharah, a ſweet-ſavouring meadow, 1 Chron. 8. 1.
Ahaſhueroſh	Ahaſuerus, a prince or head, Dan. 9. 1.
Ahas	¶ Ahaz, taking, or poſſeſſing, 2 Kings 1. 61.
	Ahban, a brother of underſtanding, 1 Chron. 2. 29.
	Ahijah, brother of the Lord, 1 Chron. 2. 25.
	Ahimaaz, brother or counſel, 1 Sam. 14. 50.
	Ahiman, brother of the right hand, Num. 13. 23.
	Ahimelech, a king's brother, 1 Sam. 21. 1.
	Ahimoth, a brother of death, 1 Chron. 6. 25.
	Ahinoam, the brother's beauty, 1 Sam. 14. 15.
Achiam	Ahikam, a brother ariſing, or avenging, 2 Kings 22. 12.
	Ahiezer, the brother's help, Num. 1. 12.
	Aholah, a manſion or dwelling in herſelf, Ezek. 23. 4.
	Aholibah, my manſion in her, Ezek. 23. 4.
Aluan	¶ Alian, high, 1 Chron. 1. 40.

Almoded, God meaſureth, Gen. 10. 26.	Ahmoded
¶ Amalek, a licking people, Gen. 36. 12.	
Amariah, the Lord ſaid, or the Lamb of the Lord, Zeph. 1. 1.	
Amaſa, ſparing the people, 2 Sam. 17. 25.	
Amaſai, the gift of the people, 1 Chron. 6. 35.	
Amaſiah, the burthen of the Lord, 2 Chron. 17. 16.	
Amittai, true or fearing, 2 Kings 14. 25.	
Ammiel, a people of God, or God with me, 1 Chron. 3. 5.	
Ammiſhaddai, the people of the Almighty, Num. 1. 12.	
Ammon, a people, Gen. 19. 38.	
Amon, faithful, 2 Kings 21. 18.	Aminon
Amos, a burden, one of the twelve prophets,	
Amos, ſtrong, the father of Iſaiah, Iſa. 1. 1.	
Amzi, ſtrong, 1 Chron. 6. 46. Nehem. 11. 12.	
¶ Anah, afflicting, anſwering, or ſinging, Gen. 36. 2. and Hannah, gracious or merciful, 1 Sam. 1. 2.	Annas
Ananias, the cloud of the Lord, Acts 5. 1.	
Andrew, manly, Matt. 4. 18.	
Antipas, for all, or againſt all, Rev. 2. 13.	
Anub, a grape, 1 Chron. 4. 8.	
Apollo, a deſtroyer, Acts 18. 24. the name alſo of an idol.	Apollos
Apphia, bringing forth, or increaſing, Phil. 2.	
¶ Aram, height, or their curſe, Gen. 10. 23.	Ram
Archelaus, a prince of the people, Matt. 2. 22.	
Areli, the altar of God, Gen. 46. 16.	
Artahſhaſhte, fervent to ſpoil, Ezra 7. 21.	
¶ Aſa, a phyſician, 1 Kings 15. 8.	
Aſahel, God hath wrought, 2 Sam. 2. 18.	
Aſaph, gathering, 1 Chron. 6. 39.	
Aſharelah, the bleſſedneſs of God, 1 Chron. 25. 2.	Aſhriel
Aſhbeel, an old fire, Gen. 46 21.	
Aſher, bleſſedneſs, Gen. 30. 13.	
Aſhur, bleſſed or travailing, Gen. 10. 22.	
Aſiel, the work of God, 1 Chron. 4. 35.	Aſael
Aſtyages, governor of the city, Dan. 13. 65.	
¶ Atarah, a crown, 1 Chron. 2. 26.	Atarits
Athaiah, the time of the Lord, Nehem. 11. 4.	
Athaliah, time for the Lord, 2 Kings 8. 26.	
Azaliah, near the Lord, 2 Chron. 34. 8.	
Azaniah, hearkening the Lord, Nehem. 10. 9.	Azanias
Azareel, the help of God, 1 Chron. 12. 6.	
Azariah, the help of the Lord, 2 Kings 14. 21.	Aſarias
Azriel, the help of God, Jer. 36. 26.	Aſriel
Azmaveth, ſtrength of death, 2 Sam. 23. 31.	Azmoth
Azrikam, help riſing up, Neh. 11. 15. 1 Chron. 3. 23.	
Azu, holpen, or helper, Jer. 28. 1.	
Azubah, forſaken, 1 Kings 22. 42.	

B

BAal, Bealim, lord, lords: the name of the idol of the Sidonians, or a general name to all idols, becauſe they were as the lords and owners of all that worſhipped them, 1 Sam. 7. 4. Judges 2. 13. and 3. 7.	Beel
Baalzebub, the maſter of flies, 2 Kings 1. 2.	
Baanah, in affliction, 2 Sam. 4. 2.	
Babel, confuſion, Gen. 10. 10. and 11. 9.	Babylon
Banaiah, the Lord alone, Ezra 10. 35.	Badaias
¶ Balaam, the ancient of the people, Num. 22. 5.	
Baladan, ancient in judgment, 2 Kings, 20. 12.	Bediah
Barabbas, ſon of confuſion, Matt. 27. 16.	
Barachel, bleſſing God, Job 32. 2.	Bildad
Barachiah, bleſſing the Lord, Zech. 1. 1.	
Barak, lightning, Judges 4. 6.	Berechiah
Bar-jonah, ſon of a dove, Matt. 16. 17.	
Barnabas, the ſon of conſolation, Acts 4. 36.	
Baruch, bleſſed, Jer. 32. 12.	
Bathſheba, the ſeventh daughter, or the daughter of an oath. 2 Sam. 11. 3.	Bethſabe
Bathſhua, the daughter of ſalvation, 1 Chron. 3. 5.	
Beeliada, a maſter of knowledge, 1 Chron. 4. 7.	
	Beelmon

Beelmeon	Beelzebub, the lord or maſter of the manſion-houſe, as alſo Baalſibub
Baelmon	ſignifieth the ſame, Luke 11. 15. Num. 32. 28.
Baltaſar	¶ Belſhazzar, without treaſure, or ſearcher of treaſure, Dan. 5. 1.
Belteſhazzar	Benaiah, the Lord's building, 1 Chron. 4. 36.
Beleſhatzar	Benjamin, ſon of the right hand, who was firſt called Benoni, the ſon of
Beleſhazzar	ſorrow, Gen. 35. 18.
	Beraiah, the Lord's creature, 1 Chron. 8. 21.
	Bered, hail, 1 Chron. 7. 20.
	Beth-Arbel, or God hath avenged, Hoſ. 10. 14.
Pathoviah	Bethiah, the Lord's daughter, 1 Chron. 4. 18.
Bezeleel	Bezaleel, in the ſhadow of God, Exod. 31. 2.
	Bildad, old love, or without love, Job 8. 1.
	Bilhah, old, or fading, Gen. 29. 29.
Boos	¶ Boaz, in power, or ſtrength, Ruth 2. 2.

C

	CAiaphas, a ſearcher, Matt. 26. 57.
	Cain, a poſſeſſion, Gen. 4. 1.
	Caleb, as an heart, Num. 13. 7.
	Canaan, a merchant, Gen. 9. 18.
	Carmi, my vine, Gen. 46. 9.
Chaſelon	Caſluhim, as pardoned, Gen. 10. 14.
Chaſlonium	¶ Cephas, a ſtone, John 1. 42.
	Chalcol, nouriſhing, 1 Kings 4. 31.
Chephirah	Chephirah, a lioneſs, Ezra 2. 25.
	¶ Cherub, as a child, Ezra 2. 59.
	Chileab, the reſtraint of the father, 2 Sam. 3. 3.
	Chilion, perfect, or all like a dove, Ruth 1. 2.
	¶ Chiſlon, hope, or confidence, Num. 34. 21.
	¶ Clement, meek, Phil. 4. 3.
Col-hazeh	¶ Col-hozeh, ſeeing all, Nehem. 3. 15.
Conaniah	Cononiah, the ſtability of the Lord, 2 Chron. 31. 13.
	Coſbi, a lyar, Numb. 25. 18.
Cuſhi	¶ Cuſan, Cuſi, black, or an Ethiopian, 2 Sam. 18. 21.

D

Dilaias	DAlaiah, the poor of the Lord, 1 Chron. 3. 24.
Delaias	Dalilah, a bucket, or conſumer, Judg. 16. 4.
Delaiah	Damaris, a little wife, Acts 17. 34.
Delilah	Dan, a judgment, Gen. 14. 14.
	Daniel, judgment of God, Dan. 1. 6.
	Darda, generation of knowledge, 1 Kings 4. 31.
	Dathan, ſtatute or law, Num. 16. 1.
	David, beloved, 1 Sam. 17. 12.
	¶ Deborah, a word, or a bee, Gen. 35. 8.
	Dalphon, a dropping down, Eſther 9. 7.
	Demas, favouring the people, Col. 4. 14.
Duel	Deuel, know God, Num. 1. 14.
Debelaim	¶ Diblaim, a cluſter of figs, Hoſ. 1. 3.
	Didymus, a twin, John 11. 16.
Dina	Dinah, judgment, Gen. 30. 21.
	Diotrephes, nouriſhed of Jupiter, 3 John 9.
Diſhon	Diſhan, a threſhing, Gen. 36. 21.
	¶ Dodavah, love, 2 Chron. 20. 37.
Rodanim	Dodanim, beloved, Gen. 10. 4.
	Doeg, careful, 1 Sam. 21. 7.
	Dorcas, a doe, Acts 9. 39.

E

	EBer, paſſing, or paſſage, Gen. 10. 24.
	¶ Eden, pleaſure, 2 Kings 19. 12.
	Eder, a flock, 1 Chron. 23. 23.
	Edom, reddy, or earthy, Gen. 25. 30.
Aod	Ehud, praiſing or confeſſing, Judg. 3. 15.
	¶ Elhanan, the mercy of God, 2 Sam. 23. 24.
	Eldaah, the love of God. Gen. 25. 4.
	Eldad, the love of God, Num. 11. 26.
	Elead, witneſs of God, 1 Chron. 7. 21.
Eleazarus	Eleazar, the help of God, Exod. 6. 23.
Eliazar	Eliab, my God the Father, Num. 26. 8.
Eſi	Eliah, God the Lord, 1 Chron. 8. 27.
Elias	Eliakim, God ariſeth, Iſa. 22. 20.
	Eliam, the people of God, 2 Sam. 23. 34.
	Eliaſaph, the Lord increaſeth, Num. 1. 14.
	Eliaſhib, the Lord returneth, 1 Chron. 3. 24.
Eliathas	Eliathah, thou art my God, 1 Chron. 25. 4.
	Elioenai, to the Lord mine eyes, 1 Chron. 26. 3.
Elionai	Elioenai, to him mine eyes, 1 Chron. 3. 23.
	Elidad, the beloved of God, Num. 34. 21.
	Elihu, he is my God, 2 Chron. 12. 20.
Elmelech	Elimelech, my God the king, or the counſel of God, Ruth 1. 2.
	Eliphal, a miracle of God, 1 Chron. 11. 35.
Elipelet	Eliphalet, the God of deliverance, 2 Sam. 5. 16.
Eliſhua	Eliſha, my God ſaveth, 1 Kings 19. 16.
Eliſſeus	Eliſhah, the Lamb of God, Gen. 10. 4.
Eliſſa	Eliſhaphat, my God judgeth, 2 Chron. 23. 1.
Eliſabeth	Eliſheba, the oath of God, or the fulneſs of God, Exod. 6. 23.
	Elizur, the ſtrength of God, Num. 1. 5.
	Elkanah, the zeal of God, Exod. 6. 24.
	Elnathan, God's gifts, Jer. 26. 22.
	Elpaal, God's work, 1 Chron. 8. 11.
	Eluzai, God my ſtrength, 1 Chron. 12. 5.
	Elymas, a corrupter, or ſorcerer, Acts 13. 8.
Hanoch	Enoch, taught, or dedicate, Gen. 5. 18.
Enoſh	¶ Enos, man, or miſerable, Gen. 4. 26.
	¶ Epaphroditus, pleaſant, Phil. 2. 25.
	Epenetus, laudable, Rom. 16. 5.
	Ephah, weary, Gen. 25. 4.
Gephar	Epher, duſt, Gen. 25. 4.
Ephron	Ephraim, fruitful, or increaſing, Gen. 41. 52.
	¶ Eraſtus, amiable, Acts 19. 22.
	¶ Eſau, working, Gen. 25. 25.
	Eſhcol, a cluſter, Gen. 14. 24.
	Eſhek, violence, 1 Chron. 8. 39.
Heſter	Eſther, hid, Eſther 2. 7.
	¶ Ethan, ſtrength, 1 Kings 4. 31.
	¶ Eubulus, wiſe, or of good counſel, 2 Tim. 4. 21.
Eva	Eve, living, or giving life, Gen. 3. 20.
	Eutychus, fortunate, Acts 20. 9.
	¶ Ezbon, haſting to underſtand, 1 Chron. 7. 7.
	Ezekiel, ſtrength of the Lord, Ezek. 1. 3.
	Ezer, an help, 1 Chron. 4. 4.
	Ezra, an helper, Ezra 7. 1.

G

GAal, an abomination, Judg. 9. 35.	
Gabriel, a man of God, or the ſtrength of God, the name of an angel, Dan. 8. 16.	
Gad, a band, or garriſon, Gen. 30. 11.	
Galal, a roll, 1 Chron. 9. 15.	
Gamaliel, God's reward, Acts 5. 34.	
Gemariah, a conſuming of the Lord, Jer. 29. 3.	Gamariah
¶ Gedaliah, the greatneſs of the Lord, Jer. 38. 1.	Godoliah
Gehazi, valley of viſion, 2 Kings 4. 12.	Giezi
Gera, a pilgrim or ſtranger, Gen. 46. 21.	
Gideon, a breaker or deſtroyer, Judg. 6. 13.	
¶ Ginath, a garden, 1 Kings 16. 21.	
¶ Gog, a roof of an houſe, Ezek. 38. 2.	
Goliath, a captivity, 1 Sam. 17. 4.	
Gomer, a conſumer, Gen. 10. 2.	

H

HAbaiah, the hiding of the Lord, Nehem. 7. 63.	Habajah
Habakkuk, a wreſtler, Hab. 1. 1.	Abakuk
Habazziniah, the hiding of the Lord's ſhield, Jer. 35. 3.	Habbazziniah
Hachaliah, waiting of the Lord, Nehem. 10. 1.	Achaliah
Hadad, joy, Gen. 25. 15. 1 Chron. 1. 30.	Hecheliah
Hadarezer, read Adarezer, beautiful help, 2 Sam. 8. 3. and 1 Chron. 18. 3.	Hadadezer
Hagab, a graſhopper, Ezra 2. 46.	Hada
Haggiah, the Lord's feaſt, 1 Chron. 6. 30.	Hagaba
Ham, Hamathi, indignation or heat, Gen. 10. 18.	Aggia
Hamul, merciful, Gen. 46. 12.	Abatha
Hanameel, the mercy of God, Jer. 32. 7.	Anameel
Hananeel, the grace of God, Nehem. 3. 1.	Haniel
Hanani, gracious, or merciful, 1 Kings 16. 7.	
Hananiah, grace of the Lord, Jer. 37. 13.	Ananias
Harim, dedicate to God, 1 Chron. 24. 8.	
Hattil, an howling for ſin, Ezra 2. 57.	Hazadijah
Hazadiah, the mercy of the Lord, 1 Chron. 3. 20.	Azadiah
Hazael, ſeeing God, 1 Kings 19. 17.	Azael
Hazaiah, ſeeing the Lord, Neh. 11. 5.	Ozea
Haziel, ſeeing God, 1 Chron. 23. 9.	Huziel
¶ Heber, a companion, Gen. 46. 17.	Chober
Hemdan, heat of judgment, Gen. 36. 26.	Amatha
Hezekiah, ſtrength of the Lord, 2 Kings 18. 1.	Ezechias
Hepher, a digger, or delver, 1 Chron. 4. 6.	
Hephzibah, my delight in her, 2 Kings 21. 1.	Haphſiba
Heth, fear, or breaking, Gen. 23. 3.	Epſiba
Hezron, Hezro, Aſar, Eſri, Gen. 46. 1.	Ezron
¶ Hiel, the Lord liveth, 1 Kings 16. 34.	
Hilkiah, the portion of the Lord, 2 Kings 18. 18.	Helchi
Hiram, the height of life, 1 Sam. 5. 11.	Huram
¶ Hobab, beloved, Num. 10. 29.	Obab
Hori, a prince, Gen. 36. 22.	
Hoſah, truſting, 1 Chron. 26. 10.	
Hoſea, ſalvation, Hoſ. 1. 1.	
Hoſhaiah, ſalvation of the Lord, Jer. 42. 1.	Hoſhaiah
Hotham, a ſeal, or ſignet, 1 Chron. 7. 32.	
¶ Hul, ſorrow, or infirmity, Gen. 10. 23.	
Hur, liberty, or prince, 1 Chron. 4. 1.	
Huſhah, haſting, 1 Chron. 4. 4.	Ouſa

J I

JAaziel, the ſtrength of God, 1 Chron. 15. 18.	
Jacob, a ſupplanter, Gen. 25. 26.	
Jabal, bringing or budding, Gen. 4. 20.	Jobel
Jabeſh, drought, 2 Kings 15. 10.	
Jabez, ſorrow, 1 Chron. 4. 9.	
Jabin, underſtanding, Joſh. 11. 1.	
Jachin, ſtability, Gen. 46. 10.	
Jael, a doe, or aſcending, Judg. 4. 17.	Jahel
Jahaziel, ſeeing God, Ezra 8. 5.	Aſiel
Jahleel, hope in God, or beginning in God, Gen. 46. 14.	Achoel, Jahiel
Jahzeel, God haſteth, Gen. 46. 24.	
Jair, lightened, Deut. 3. 14.	
Jakim, ſtabliſhing, 1 Chron. 8. 19.	Jahleel
Jamin, right hand, Gen. 46. 10.	Jairus
Janohah, reſting, Joſh. 16. 6.	Ambri
Janum, ſleeping, Joſh. 15. 53.	Jamrah
Japheth, perſuading, and enticing, Gen. 5. 32.	
Japhia, lightning, 2 Sam. 5. 15.	Japhie
Japhlet, delivered, 1 Chron. 7. 32.	
Jared, ruling, Gen. 5. 15.	
Jarib, fighting, or avenging, 1 Chron. 4. 24.	
Jaſhen, ancient, 2 Sam. 23. 32.	
Jaſher, righteous, Joſh. 10 13.	Jaaſar
Jaſhub, a returning, 1 Chron. 7. 1.	Jaſub
Jaſiel, the work of God, 1 Chron. 11. 47.	Eſſiel
Jathniel, a gift of God, 1 Chron. 26. 2.	Jathanael
Jattir, a remnant, or excellent, Joſh. 15. 48.	Jether
Ithri, Ithro, Ithron, the ſame	Jethrai
Javan, making ſad, Gen. 10. 2.	Jonia
Jaziz, brightneſs, 1 Chron. 27. 31.	
¶ Ibhar, choſen, 2 Sam. 5. 15.	Ibbar
Ibnijah, the building of the Lord, 1 Chron. 9. 8.	
¶ Ichabod, where is glory? 1 Sam. 4. 21.	
¶ Iddo, his confeſſion, 1 Chron. 27. 21.	Jaddo
¶ Jeconiah, ſtability of the Lord, 1 Chron. 3. 16.	Chonias
Jedaiah, the hand of the Lord, or confeſſing the Lord, 1 Chron. 4. 37. Ezra 2. 36.	Jeddia
Jediael, knowledge of God, 1 Chron. 7. 6.	Jeddida
Jedidiah, beloved, 2 Sam. 12. 25.	Jedidiah
Jeduthun, confeſſing, 1 Chron. 9. 16.	
Jehaleel, praiſing God, 1 Chron. 4. 16.	Jaloleel

Jehiah

Jeiah	Jehiah, the Lord liveth, 1 Chron. 15. 24.
	Jehieli, God liveth, 1 Chron. 26. 22.
Joadan	Jehoadan, the Lord's pleaſure, 2 Kings 14. 2.
Joahaz	Jehoahaz, the poſſeſſion of the Lord, 2 Kings 23. 34.
Jonan, Johannes	Jehohanan, grace, or mercy of the Lord, 1 Chron. 26. 3.
	Jehoiaida, the knowledge of the Lord, 2 Kings 11. 15.
Joacim	Jehoiakim, the riſing or avenging of the Lord, 2 Kings 23. 34.
Jehoſhabat	Jehoſhabeath, the fullneſs of the Lord, 2 Chron. 21. 11.
Joſaphat	Jehoſhaphat, the Lord is the judge. 1 Chron. 3. 10.
Joſedek	Jehozadak, the juſtice of the Lord, 1 Chron. 6. 14.
Jacenna	Jekamiah, the Lord ſhall ariſe, eſtabliſh, or avenge, 1 Chron. 2. 41.
	Jemuel, God in his day, Gen. 46. 10.
	Jephthah, opening, Judg. 11. 1.
	Jephunneh, beholding, Num. 13. 7.
	Jerahmeel, the mercy of God, 1 Chron. 2. 9.
Jeremias	Jeremiah, exalting the Lord, 1 Chron. 5. 24.
Jeruel	Jeriel, the fear of God, 1 Chron. 7. 2.
	Jerimoth, fearing death, 1 Chron. 7. 7.
	Jeroboam, increaſing the people, 2 Kings 14. 23.
Jehoram	Jeroham, high, 1 Chron. 6 27.
Joram	Jerubbaal, let Baal avenge, Judg. 6. 32.
Jeſſai	Jeſſe, a gift or oblation, Ruth 4. 17.
Jerobaal	Jeſus, a Saviour, Matt. 1. 16.
	¶ Jezebel, woe to the houſe, 1 Kings 16. 31.
	Jezreel, the ſeed of God, Joſh. 15. 56.
	Igdaliah, the greatneſs of the Lord, Jer. 35. 4.
	¶ Igeal, redeemed, 1 Chron. 3. 22.
Jobab	¶ Joab, willing or voluntary, 1 Chron. 2. 16.
Joas	Joaſh, the fire of the Lord, 2 Kings 11. 21.
	Job, ſorrowful, or hated, Job 1. 1.
	Jochebed, glorious, Exod. 6. 20.
	Joel, willing, or beginning, Joel 1. 1.
	Jokdeam, the burning of the people, Joſh. 15. 56.
Jetſan	Jokſhan, an offence, Gen. 25. 2.
Jectan	Joktan, a little one, Gen. 10. 25.
	Jonah, a dove, 2 Kings 14. 25.
Jehonadab	Jonadab, voluntary or willing, 2 Sam. 13. 5.
Jehonathan	Jonathan, the gift of the Lord, Judg. 18. 30.
	Joſeph, increaſing, Gen. 30. 24.
	Joſhua, the Lord's ſalvation, Zech. 3. 1.
	Joſiah, the fire of the Lord, 2 Kings 22. 3.
	Jotham, perfect, 2 Kings 15. 32.
	Jozabad, endowed, 1 Chron. 12. 20
	¶ Iphedeiah, the redemption of the Lord, 1 Chron. 8. 25.
	¶ Ira, a watchman, 1 Chron. 11. 28.
Iras	Irad, a wild aſs, Gen. 4. 18.
	Irijah, the fear of the Lord, Jer. 37. 13.
Irpeel	Irphel, health of God, Joſh. 18. 27.
Iſaak, Izhak	Iſaac, laughter, Gen. 17. 19.
Eſaiah	Iſaiah, ſalvation of the Lord, Iſa. 1. 1.
Scariot	Iſcariot, an hireling, or man of death, Matt. 10. 4.
	Iſh-boſheth, a man of ſhame. 2 Sam. 2. 12.
	Iſhmael, God hath heard, Gen. 16. 11.
	Iſhtob, a good man, 2 Sam. 10. 8.
	Iſrael, a prince of God, or prevailing with God, Gen. 35. 10.
	¶ Iſſachar, a wages, Gen. 30. 18.
	¶ Ithamar, woe to the change, Exod. 6. 23.
	Ithiel, God with me, Nehem. 11. 7.
	Ithri, Ithro, Ithron, the ſame as Jattir.
Itti, Itai	Ittai, ſtrong, 2 Sam. 23. 29.
	¶ Jubal, a bringing, or fading, Gen. 4. 21.
Jehucal	Jucal, mighty, Jer. 38. 1.
Juda, Judah	Judah, confeſſion or praiſe, Gen. 29. 35.
	Izrahaiah, the Lord ariſeth, or the clearneſs of the Lord, 1 Chron. 7. 3.

K

	KAllai, the voice of the Lord, Nehem. 12. 20.
	Kareah, bald, Jer. 4. 11,
	¶ Kedar, blackneſs, Gen. 25. 13.
Chemuel	Kemuel, God is riſen, Gen. 22. 21.
	Keren-happuch, the horn of beauty, Job 42. 14.
	¶ Kiſh, hard, or ſore, 1 Sam. 9. 1.
Chaath	Kohath, a congregation, Gen. 46. 11.
Choath	¶ Kolaiah, the voice of the Lord, Nehem. 11. 2.
Colia	Korah, bald, Gen. 36. 5.
	Kore, crying, 1 Chron. 9. 19.
	¶ Kuſhaiah, hardneſs, 1 Chron 15. 17.

L

	LAadah, to gather, or teſtify, 1 Chron. 4. 21.
Leedan	Laadan, for pleaſure, 1 Chron. 7. 26.
	Laban, white, Gen. 24. 29.
	Lael, to God, or to the mighty, Num. 3. 24.
Laad	Lahad, to praiſe, 1 Chron. 4. 2.
	Lamech, poor or ſmitten, Gen. 4. 18.
	Lapidoth, lightnings, Judg. 4. 4.
Lahahim	¶ Lehabim, inflamed, Gen. 10. 13.
	Letuſhim, hammer-men, Gen. 25. 3.
	Levi, joined, or coupled, Gen 29. 34.
	Leah, painful, or wearied, Gen. 29. 16.
	Lemuel, with whom is God, Prov. 31. 1, 4.
Libni	¶ Lobin, whiteneſs, Exod. 6. 17.
Lotam	Lot, wrapped, or joined, Gen. 11. 27.
Ludim	¶ Lud, a nativity, or generation, Gen. 10. 22.

M

Maachah	MAachathi, broken, 2 Kings 25. 23.
	Maaſeiah, the protection of the Lord, Jer. 32. 12.
Maala	Mahlah, weakneſs, or a dance, Num. 26. 33.
Maaſei	Maaſai, my work, 1 Chron. 9. 12.
Maaſias	Maaſeiah, the work of the Lord, 1 Chron. 15. 18.
Maaſaios	Maaziah, the ſtrength of the Lord, 1 Chron. 24. 18.
Machabani	Machbanai, my poor ſon, 1 Chron. 12. 13.
	Machi, poor, or a ſmiter, Num. 13. 16.
	Machir, ſelling, or knowing, Gen. 50. 23.
	Madai, a meaſure, or judging, Gen. 10. 2.
Midian	Madan, ſtrife, Gen. 25. 2.
	Magdalene, magnified, or exalted, Matt. 27. 56.

Magog, covering, or melting, Gen. 10. 2.	
Mahalath, infirmity, or ſickneſs, 2 Chron. 11. 18.	Mahalon
Mahalaleel, praiſing God, Gen. 5. 12.	Mahaleel
Maharai, haſting, 1 Chron. 11. 30.	Mahalath
Mahath, wiping away, or fearing, 1 Chron. 6. 35.	
Mahaz, finiſhing, or watching, 1 Kings 4. 9.	
Malachi, my meſſenger, Mal. 1. 1.	Malachias
Malchiah, the Lord my king, Jer. 21. 1.	Melchiah
Malchiel, God is my king, Gen. 46. 17.	Melchiel
Malchiſhua, my King, the Saviour, 1 Sam. 14. 49.	
Mamzer, a baſtard, Deut. 23. 2.	
Manaſſeh. forgetting, Gen. 41. 51.	
Manoah, reſt, Judg. 13. 2.	Manoe
Maon, dwelling-place, Joſh. 15. 55.	Maonathi
Mordecai, bitter, contrition, Eſther 2. 5.	
Martha, bitter, or provoking, Luke 10. 38.	Mattanah
Mattan, a gift, 2 Chron. 23. 17.	Manhanaim
Mattenai, Mattaniah, Matthaniah, Matthatah, his gift, Ezra 10. 33.	Mattathias
Mattithiah, a gift of the Lord, 1 Chron. 9. 31.	Matthias
Mehazioth, ſeeing a ſign, 1 Chron. 25. 4.	
¶ Mehetabel, how good is God! Gen. 36. 39.	
Mehujael, teaching God, Gen. 4. 18.	
Mehuman, troubled, Eſther 1. 10.	Aman
Melchizedek, king of righteouſneſs, Gen. 14. 10.	
Menahem, a comforter, 2 Kings 15. 14.	
Mephiboſheth, ſhame of mouth, 2 Sam. 4. 4.	
Methuſhael, aſking death, Gen. 4. 18.	
Methuſelah, ſpoiling his death, Gen. 5. 21.	
Melatiah, deliverance of the Lord, Nehem. 3. 7.	Meltias
Meraioth, bitterneſs, 1 Chron. 9. 11.	Merari
Mered, rebellious, 1 Chron. 4. 17.	
Meſha, ſalvation, 1 Chron. 2. 42.	Mouſa
Meſhech, prolonging, Gen. 10. 2.	
Meſhelemiah, the peace of the Lord, 1 Chron. 26. 1.	
Meſhullam, peaceable, 2 Kings 22. 3.	
¶ Milcah, a woman of counſel, Gen. 11. 29.	Melcha
Milcom, their king or counſellor, the idol of the Ammonites, 2 Kings 23. 13.	Milcha
Micah, poor, or ſmitten, or who is here? 2 Chron. 34. 20.	Micha
Micaiah, who is like the Lord! 2 Kings 22. 12.	Micah
Michael, who is like God! 1 Chron. 7. 3.	Micheas
Michal, who is perfect? 1 Sam. 14. 49.	Michaias
Miriam, exalted, or teaching, Exod. 15. 20.	Maria
Miſhael, who demandeth? Exod. 6. 22.	
Mithridath, diſſolving the law, Ezra 1. 8.	
¶ Moab, of the father, Gen. 19. 37.	
Moſes, drawn up, Exod. 2. 10.	
Moza, found, or unleavened, 1 Chron. 2. 46.	
¶ Muſach, anointing, or vale, 2 Kings 16. 18.	
Muſhi, departing, Exod. 6. 19.	

N

NAamah, beautiful, Gen. 4. 22.	
Naaman, fair or beautiful, Gen. 46. 21.	Noeman
Naarath, a maid, or watching, Joſh. 16. 7.	
Nabal, a fool, 1 Sam. 25. 3.	
Nadab, a prince, or liberal, Exod. 6. 23.	
Nagge, clearneſs, Luke 3. 25.	
Nahaliel, the inheritance of God, Num. 21. 19.	
Naham, Nahum, a comforter, or repentant, 1 Chron. 4. 19.	Nahamani
Nahaſh, a ſerpent, 1 Chron. 4. 12.	
Nahor, hoarſe, or angry, Gen. 11. 22.	
Naioth, beauty, or a dwelling-place, 1 Sam. 19. 18.	
Naphtali, wreſtling, or compariſon, Gen. 30. 8.	
Nathan, given, 2 Sam. 5. 14.	
Nearioth, a child of the Lord, 1 Chron. 3. 22.	Nebo
Nebaioth, buds, or propheſies, Gen. 25. 13.	Naboth
¶ Nebuchad-rezzar, which is written for the moſt part in Jeremiah, and ſometime in Ezekiel, Nebuchad-nezzar, ſignifieth the mourning of the generation, Jer. 27. 8. and 34. 1.	Nabuchodonoſor
Nepheg, weak, 2 Sam. 5. 15. 1 Chron. 14. 6.	
Nephtuhim, an opening, Gen. 10. 13.	
Ner, a light, 1 Sam. 14. 51.	
Nethaneel, the gift of God, 2 Chron. 35. 9.	
Nethaniah, a gift of the Lord, 2 Kings 25. 23.	
¶ Nimrod, rebellious, Gen. 10. 8.	Nemrod
¶ Noadiah, the witneſſing or teſtification of the Lord, Ezra 8. 33.	
Noah, reſt, Gen. 5. 29.	
Nogah, brightneſs, 1 Chron. 14. 6.	
¶ Nun, ſon, or poſterity, Num. 13. 9.	

O

OBadiah, the ſervant of the Lord, 1 Chron. 3. 21.	Obdia
Obed, a ſervant, Judg. 9. 26.	Abdias
Obed-edom, the ſervant of Edom, or a ſervant Edomite, 2 Sam. 6. 10.	Ebed
Obil, born, or brought, 1 Chron. 27. 30.	
¶ Omar, ſpeaking, or exalting, Gen. 36. 11.	
¶ Onam, ſorrow, ſtrength, Gen. 36. 23.	Oman
Onan, ſorrow or iniquity, Gen. 38. 4.	Auran
¶ Ophel, a tower, or darkneſs, 2 Chron. 33. 14.	
Ophir, aſhes, Gen. 10. 29.	Ophrath
¶ Ornan, rejoicing, 1 Chron. 21. 18.	
Orpah, a neck, Ruth 1. 4.	
¶ Othni, my time, 1 Chron. 26. 7.	
Othniel, the time of God, Joſh. 15. 17.	
Otholiah, time to the Lord, 1 Chron. 8. 26.	Athaliah
¶ Ozaziah, the ſtrength of the Lord, 1 Chron. 15. 21.	Ozia
Ozziel, the help of God, 1 Chron. 27. 19.	Azaziah
	Azriel

P

PAgiel, God hath met, Num. 1. 13.	
Palti, deliverance of God, Num. 13. 10.	
Paltiel, deliverance of God, Num. 34. 26.	
Paruah, flouriſhing, or fleeting, 1 Kings 4. 17.	
Paſhur, increaſing liberty, Jer. 20. 3.	
¶ Pedahel, the redemption of God, Num. 34. 28.	
Pedahzur, a mighty redeemer, Num. 1. 10.	
Pekahiah, the Lord's opening, 2 Kings 15. 22.	

Phalatias	Pelaiah, a miracle of the Lord, Nehem. 8. 7.
Phaltias	Pelatiah, deliverance of the Lord, 1 Chron. 3. 21.
	Pelaiah, the miracle of the Lord, 1 Chron. 3. 24.
	Peleg, a diviſion, Gen. 10. 25.
	Peleth, deliverance, 1 Chron. 2. 33.
Phanuel	Penuel, ſeeing God, 1 Chron. 4. 4.
	Pereſh, a horſeman, 1 Chron. 7. 16.
Pharez	Perez, a diviſion, Gen. 38. 29.
	Peruda, a diviſion, Ezra 2. 55.
Pethathia	Pethahiah, the Lord openeth, Ezra 10. 23.
	Phalu, marvellous, Gen. 46. 9.
	Pharaoh, vengeance, Exod. 8. 1.
Phicol	¶ Phichol, the mouth of all, Gen. 21. 22.
Phinees	¶ Phinehas, a bold countenance, Num. 25. 7.
	¶ Phuah, a mouth, Gen. 46. 13.

R

	Raamaiah, thunder of the Lord, Nehem. 7. 7.
	Rachel, a ſheep, Gen. 29. 9.
	Raddai, ruling, 1 Chron. 2. 14.
	Rahab, proud, or ſtrong, Joſh. 2. 1.
	Raham, mercy or compaſſion, 1 Chron. 2. 44.
	Ram, high, 1 Chron. 2. 9.
	Ramiah, exaltation of the Lord, Ezra 10. 25.
	Rapha, releaſe, or medicine, 1 Chron. 8. 2.
	¶ Reaiah, a viſion of the Lord, 2 Chron. 5. 5.
	Reba, the fourth, Joſh. 13. 21.
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	Reelaiah, a ſhepherd to the Lord, Ezra 2. 2.
Roboam	Rehoboam, dilating the people, 1 Kings 11. 43.
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Raphael	Rephael, medicine of God, 1 Chron. 26. 7.
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	Reu, his ſhepherd, Gen. 11. 19.
	Reuben, the ſon of viſion, ſo named, becauſe the Lord did ſee his mother's affliction, Gen. 29. 32.
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	Rezon, a ſecretary, or lean, 1 Kings 11. 23.
	¶ Ribai, ſtrife, or increaſed, 2 Sam. 23. 29.
	Rinnah, a ſong, or rejoicing, 1 Chron. 4 20.
	Riphath, a medicine, or releaſe, Gen. 10. 3.
	¶ Rogel, a footman, or an accuſer, Joſh. 15. 7.
	¶ Ruth, watered, or filled, Ruth 1. 4.

S

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	Sabtecha, the cauſe of ſmiting, Gen. 10. 7.
Zaccai	Sacai, pure, Ezra 2. 9.
	Sacar, wages, 1 Chron. 11. 35.
	Salah, ſending, or ſpoiling, Gen. 10. 24.
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	Samſon, there the ſecond time, becauſe the angel appeared the ſecond time at the prayer of his father, Judges 13. 24.
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	Sarai, my dame, or miſtreſs, Gen. 11. 29.
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	Seir, rough, or hairy, Gen. 36. 20.
	Seled, affliction, 1 Chron. 2. 30.
	Seraiah, a prince of the Lord, 1 Chron. 4. 14.
	Serug, a bough, or plant, Gen. 11. 20.
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